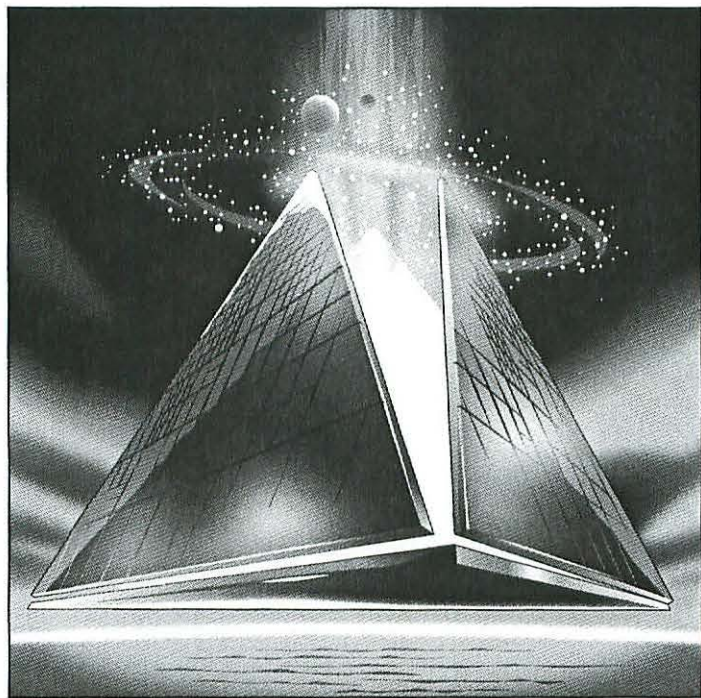


POSTULATES &
LIVE COMMUNICATION
WHY YOU CAN AUDIT



L. RON HUBBARD

POSTULATES &
LIVE COMMUNICATION
WHY YOU CAN AUDIT



MASTER DIRECTORY
LECTURES, REFERENCES
& GLOSSARY

L. RON HUBBARD



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INTRODUCTION

We have reached another turning of the leaf in the history of Dianetics and Scientology on the very crystal-clear establishment of the fact that the solvent for MEST for which we have been searching, which is usable and workable on any and all grades of case with whom any communication can be accomplished at all, is communication.”

L. Ron Hubbard

With the release of *Dianetics 55!* Ron had codified the single factor crucial to auditing success—communication. Taught in depth at the *9th American Advanced Clinical Course* and publicly released at the *Unification Congress* in December 1954, *Dianetics 55!* represented a historic breakthrough. For by identifying each of the components of communication and demonstrating their application to raise a being’s ability and awareness, Ron had done something that the sages and philosophers of past ages had only dreamed of.

It might have been supposed that Ron’s researches had now yielded all there was to know on the subject, yet such was not the case. For, on 14 March 1955, in his very first lecture to auditors enrolled on a new course at the Hubbard Professional College, Ron disclosed a datum of such scope and power it reached beyond the physical universe and into the very core of living:

“Energy disintegrates with communication.

“And that gives us—and I want to tell you about this—Axiom 51.

“It was necessary for me to talk to you folks. Now, I’m not going to give you a statement of Axiom 51 the way it is in the current edition of *The Creation of Human Ability*. I sneaked it in just before it went into the press. So it will be in the American edition. But it has to do with this—just has to do with this—communication disintegrates mass, so communication and postulates can effect change.”

In a mere ten words, Ron had announced an auditing breakthrough whose ramifications would embrace all that was to follow in Dianetics and Scientology. For it was on this course, delivered to trained auditors and the staff of the Hubbard Association of Scientologists International, Phoenix, that Ron first articulated his classic definition of communication as “the universal solvent.”

Yet, continuing to leave no stone unturned to ensure that auditors fully understood how to *apply* Axiom 51 in a session, Ron instructed them on a range of techniques, including:

- *Two-way Communication*—its vital role in the creative arts;
- *Meaningfulness*—how to have the preclear put meaning into life, things, objects, spaces, people and thoughts;
- *Thinkingness*—processing is really the simple business of teaching somebody’s thoughts to stay put or to get out;
- *The “Only One” Computation*—what it is, how it creates aberration and its resolution;
- *Ownership*—misownership brings about a persistence of facsimiles, thus establishing the ownership of pictures can make a MEST Clear;
- *Pictures*—how a thetan could not possibly get into trouble in this universe until he started making pictures.

With the subject of communication and its crucial role in session now fully developed and in use, *auditing* was truly never the same again.

Hence, and parallel with Ron's announcement of his recent discoveries, word of mouth was leaping like wildfire across the United States. Thus, not only was the HASI Phoenix soon established in new and expanded headquarters at 1017 North 3rd Street—with Ron lecturing professional course students in its impressive auditorium—but as demand for Scientology quickened on the East Coast, Ron was laying plans to carry Scientology far into the future with a new office established in Washington, DC. That office would soon become the *Founding Church of Scientology*.

It is our honor to present the Hubbard Professional College lectures: *Postulates & Live Communication*.

As a further aid to your study of this Professional Course, issues and scales from the time period of these lectures are contained in the following pages (References), thus providing a full chronology of technical development as recorded in both LRH lectures and written materials. Also included here are any earlier issues referred to in the lectures (Additional References), as well as a glossary to these reference materials. The transcript booklet contains both a glossary and an index to the lectures.

Companion Lectures: From December 1954 to January 1955, Ron gave the *9th American Advanced Clinical Course*, an in-depth professional study of *Dianetics 55!* in which he elaborated on and demonstrated its underlying theory, formulas and processes, with emphasis on application by auditors. The *Unification Congress* was held during the same time period as the 9th ACC—with required attendance by all 9th ACC students—and included the official release of *Dianetics 55!* and Ron's lectures detailing every part of the Communication Formula. The 9th ACC and the Unification Congress comprise a unified body of technology and should be studied in conjunction, as they were when originally delivered by LRH.

Public Lectures: From the fall of 1954 until late spring 1955, Ron delivered *The Golden Dawn: Phoenix Evening Lectures*. Here is a lecture series entirely unique among the full library of Ron's recorded lectures. Announced in advance with invitations disseminated widely through mailings, these lectures were both open to and intended for the general public. Comprising Ron's first public lectures since *Dianetics*, they stand as his broad announcement of the subject and discoveries of Scientology. Hence, the vast array of lectures provides a broad overview of basic principles and fundamentals, and demonstrates their application to the individual, family, the group and the world. The nightly agenda included a first hour devoted to a single lecture, with the second hour a Group Processing session, delivered personally by Ron, demonstrating those principles in application. Intended as a complete introduction to Scientology, Ron directed the recordings of these lectures and Group Processing sessions be distributed to individual auditors, groups and organizations for use in their original format: Open evenings, with invitations to the general public, each night devoted to a single lecture and corresponding Group Processing. Including such classics as "The Affinity-Reality-Communication Triangle," "Scientology and Ability" and "Miracles," *The Golden Dawn* is not only an essential for every Scientologist, but also provides the means for every auditor, group, Mission and Church to now use these lectures and Group Processing sessions in accomplishing Ron's original vision.

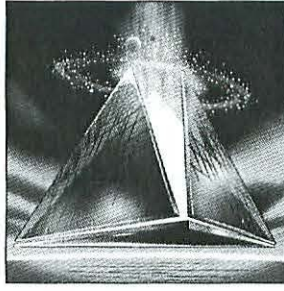


NEW PROCESSES DEVELOPED OR INTRODUCED IN POSTULATES & LIVE COMMUNICATION

- “Give Me Something You Could Give Everything You Have To.”

APPLICATION OF EXISTING PROCESSES DESCRIBED IN POSTULATES & LIVE COMMUNICATION

- “Be Three Feet Back of Your Head.”
- Communication Processing
- Consequences Processing
- Creative Processing
- Elementary Straightwire
- “Give Me Some Meanings For (Anything).”
- “Give Some Meaning to Life.”
- “Give Me Some Problems You Could Have or Be to Yourself.”
- “Give Me Something Real.”
- “Give Me Some Things It Would Get You Into/Out Of.”
- “Give Me Some Things That Are/Aren’t Here.”
- Hellos and Okays
- Opening Procedure 8-C
- Opening Procedure by Duplication
- Ownership Processing
- “Put Some Meanings in the Place of That Wall.”
- “Put Some Meanings in the Wall.”
- R2–20 Problems and Solutions
- Remedy of Havingness
- Route 1
- Six Basic Processes
- Spotting Spots
- Straightwire
- Think a Thought
- Two-way Communication
- Universe Processing
- “What Could You Say to That Incident? Have It Say Okay.”
- “What Would Happen If?”



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LECTURES, REFERENCES
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DISC 1 • 14 MARCH 1955

THE "ONLY ONE"

LECTURE 2

DISC 2 • 26 MARCH 1955

AXIOM 51

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DISC 3 • 2 APRIL 1955

AXIOM 51 IN ACTION

LECTURE 4

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**CONSEQUENCES AND A NEW UNDERSTANDING
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LECTURE 5

DISC 5 • 16 APRIL 1955

THE SERVICE FACSIMILE

LECTURE 6

DISC 6 • 23 APRIL 1955

THINKINGNESS

LECTURE 7

DISC 7 • 30 APRIL 1955

OWNERSHIP PROCESSING

LECTURE 7 (CONTINUED)

DISC 8 • 30 APRIL 1955

OWNERSHIP PROCESSING

LECTURE 8

DISC 9 • 7 MAY 1955

MEANINGFULNESS

LECTURE 8 (CONTINUED)

DISC 10 • 7 MAY 1955

MEANINGFULNESS

LECTURE 9

DISC 11 • 14 MAY 1955

THE TONE SCALE

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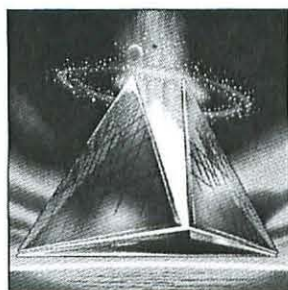
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PROFESSIONAL AUDITOR'S BULLETIN 53

MARCH 1955

I wonder if you realize that research is paying off and has continued to pay off over the last hectic five years. In 1950, when organizations and the paper chains within them threatened to engulf all of my time and when the absurdities in California (where else?) of personal attack all but wrecked the continuing advance and finance of research, I pulled back sharply from organization and organizational matters and made the decision that, whatever else happened, I would continue this line of investigation which I had begun in 1932 and would bring it forward to completion. It was my belief that this subject would go as far in the society as it worked and no further. I confirmed this opinion in 1951 and 1952 when Big Business decided that the thing to do with Dianetics was to make millions of dollars with it and that any further research in the matter was nonsense. The whole theory lying behind Dianetics and Scientology is a very easy one to comprehend, where it comes to its development, and that is the subject will go as far in the societies of Man as it is workable and no further. And no amount of advertising and no amount of frilly stationery is going to push it an inch beyond its workability. Thus I have continued research, whatever else I have done. Whoever and whatever has gone on harassing and barking and whining and snarling on a hypercritical level in whatever part of the country, I have known and continued to act upon this formula.

At one time I envisioned huge staffs capable of correlating data and discovering many things. These staffs have never materialized. Where a "research department" has been formulated, as in the Elizabeth Foundation, it has been a joke and has actually done more to impede the forward progress of research than otherwise. The sole purpose of organization has been to continue the finance of research and investigation into the human mind. The amount of finance demanded has not been very great. General Electric throws away more money on research in any month than has been spent on the entirety of Dianetics and Scientology and they buy less for it. One of my friends—and I certainly do have them—commented the other day that Dianetics and Scientology, in the field of research, present the most astonishing picture that has ever appeared in the field of research. More actual biting data has been developed by myself under less money and under greater duress than in any other time or place. Maybe his statement was merely kind. But from where I sit, it certainly looks like it.

Very often a student or a preclear of the HASI wonders why he is paying what he does to be trained. Actually it costs about half the sum he pays to train or process him. The remainder is devoted to research. When a person buys a membership of whatever classification, almost all of that money goes into research or financing the dissemination of the material. Although it costs quite a bit to keep the skeletal framework of an organization as big as the HASI running, it is yet capable of continuing on the funds it receives. Very few people, even students and preclears, realize this, but here is what is being done (and it's time you took a good square look at this, when people out in the bulrushes start whining about the HASI): every dime spent with the HASI is guaranteeing the continued freedom of Dianetics and

Scientology. These subjects have been lucky enough not to get into such financial straits that they could not extricate themselves from ownership and control of persons who would have utilized them to the detriment of Man. Dianetics and Scientology have not depended upon large donations from personally interested persons. It is highly doubtful if the HASI would accept a colored donation which was meant in actuality to guide or steer the policy of develop and disseminate. Although various materials of Dianetics and Scientology have occasionally been tendered to official and private agencies, any effort on the part of these to monopolize or to classify (under security headings) this data would not only have been resisted, it would have been defeated. Because Dianetics and Scientology and the existing organizations have been financed in this fashion, Dianetics and Scientology are free and will not be used in the direction of some George Orwellian nightmare.

If you find something wrong with the organization of the HASI, its personnel or people, and if you criticize this weakly or strongly, remember you are criticizing your own organization. It's not somebody else's organization—it's yours. And if you criticize constantly and continually about the various ills to which any human organization is subject, allowing of course that the HASI *is* a human organization, you're making it just that much tougher to get this job done. Actually, flatly, there is nothing wrong that cannot be corrected with any part of the organization of Dianetics and Scientology anywhere in the world. The HASI is far more efficient than most modern businesses. But rubbing elbows as it does with the human race day after day, it is subject to breaks and omissions. The difference is that when it becomes aware of them, it repairs them. If you think this level of efficiency should be raised, then why don't you come down to Phoenix or London or any other central office and get to work? It's your organization.

Or why don't you do a better job of dissemination right where you are? The HASI today on the local scene is cutting a very deep swath into the society where it is immediately centered. Its main job, of course, is an international job and it pays most attention to this. It is actually doing a very great deal these days right here in Phoenix. It is working on very friendly terms with most of the civic organizations in town. And it is now working with the probation officers on juvenile delinquency and criminal problems.

Maybe one of the first things people should learn about Dianetics and Scientology is that there is nothing selfish in its forward thrust and the only toes it ever steps on are the inefficient or the vicious ones. If the HASI makes an error or some auditor makes an error, it should be put down to inefficiency or lack of time or too much to do. And from my experience, exempting of course those few auditors whose certificates have been yanked for very good and ample reason, the heart with which people in Scientology work is a good heart. They may make mistakes, but they don't make them knowingly and, what is most important, they correct them when they have made them.

I hear a lot of whining and moaning here and there about how bad it is over here. But I notice it is always from people who are totally incompetent and who depend for their communication line on their imagination and with as little recourse to fact as possible.

It is quite interesting that almost any influential person who is interested in Dianetics and Scientology sooner or later will begin to be the target of squirrel publications. These publications are uniformly run by people who will not accept processing. None of these squirrel publications are written or published by personnel

trained in Dianetics and Scientology and most of the people back of these squirrel publications are MDs or psychologists. Now, it is a remarkable thing that influential people receiving this literature believe they are receiving material from Dianeticists or Scientologists. The moment I became aware of the fact that this was going on and that poorly informed people actually did believe that Dianeticists and Scientologists trained in the subject were the authors of this barrage of nutty literature, I began to take action on a punitive level. And I can solemnly guarantee you that in a relatively short space of time none of these squirrel publications written by unlettered and untrained goofballs will be in existence. For it has been clearly indicated to me that they have very often impeded the organization and made the HASI struggle in order to get this job of research done. If one of these publications prevented just one desperate preclear from seeking and obtaining the help he needed from the HASI, then, frankly, I can promise a short circuit. We have begun to act very punitively in this direction—as a minor endeavor, to be sure, but nevertheless as an effective one. For remember that we have never done anything that is not eventually effective. That is a very awesome record. I would also like to point out to you that each and every one of the squirrels of yesteryear have met disaster. The biggest squirrel in Great Britain, Derricke Ridgway, was recently to be found in bankruptcy court. I wonder how he got there? We wouldn't know anything about *that*, of course!

Recently we tackled California, where half a dozen people have been keeping several million from having any respect for or interest in Dianetics and Scientology. These people would call a vast number of potentially interested public in and then tell them things which were calculated to disgrace and discredit the subject. The auditors in California sat around supinely and thought there must be some very good reason why these people kept on doing this. Of course, the amazing thing is the apathy of the auditor himself who would permit this sort of thing to go on. I know if anybody were operating in my area with a media-media type of attitude toward Scientology (who sent out vast numbers of postcards to mailing lists and got all the people in so that he could make an ass out of himself about how awful Scientology really was and how bad the organization really was and how it was all wild and flighty anyhow), I would have had a good fight on my hands. And somebody would have lost and I don't think it would have been me. Personally, if I were an auditor and found my area being muddied up to that extent, I would have a definite feeling, if I permitted it to go on, that I was not doing all I could do to spread Scientology in my area. I would have taken such a screwball out of the running so fast he would have thought he had been hit by a Mack truck, and I don't mean thoughtwise. But then the difference between me and an apathetic auditor is that I fight and I get things done.

Of course there is always liability in attacking a source of entheta. One always gets a certain amount rubbed off on himself, but I am not so scared of this stuff that I won't contact it. Right after we found that the CADA in California was trying to put out of the running any and all Dianetic auditing in the entire state by having legislation passed to forbid it, and after we pulled the certificates of the ringleaders for this entheta activity, a great many things happened—very strange things.

I don't intend to stop anybody's communication line as long as it has a shadow of truth in it. But when a communication line is woven from totally self-interested lies, I will not only cut the line, I will make it bounce.

Now the only real trouble with Dianetic and Scientology organizations in the past is because of this matter of research. We have not been very alert to people working their ill will from whatever reasons or causes in our own ranks. We just haven't

been interested. The important thing was to get the material researched and to get people trained. When we had that job done and when it was done very, very well, the spread of Dianetics and Scientology in the society would be inevitable. We need five thousand trained auditors. That is our first step toward this dissemination. For, believe me, what we are doing with cases today wasn't done last year and has never before been done in the history of the human race. We need a clear public presence and so we are taking a bulldozer to the communication perverters. We are putting ourselves in solid on every front where we can be effective. It is interesting that the American Psychological Association lost, hands down, a bill which was directly aimed at the HASI in Arizona. It lost so badly that it is doubtful that it will ever recover. We are not even vaguely propitiative toward medicine or psychiatry and we are overtly intent upon assimilating every function they are now performing. We have great belief in the value of a well-trained doctor and the psychiatrist is certainly welcome to the psychotic. We do not believe that the organizations of these people should have any bearing or influence in the world at large, for they have used their influence in the past to impede research. We get terribly amused when some auditor writes in and says he has managed to address the local medical association and when we hear that somebody is now calling himself a psychologist. These shortsighted people believe that the labor union called the AMA or the APA is worth propitiating and will be there long enough to influence anything. The general attitude among the Powers That Be in these organizations has definitely changed toward Dianetics and Scientology. They now regard these as a very serious and deadly menace. These people are getting scared. We know this because we had a recent reaction at a very high echelon. There is no real danger in these organizations. There is more danger in our own stupidity and in an apathy which would permit our fields to be plowed by any untrained fool who wants to tell us all how bad it is over there. We've been told how bad it is over there for 76 trillion years. It's about time somebody said how good it can be somewhere. And that's what we are doing.

I am telling you this because I want you to know how I feel about this. And maybe knowing how I feel about it and knowing how inevitable I feel about the success of Dianetics and Scientology in this society of Man, you will be better able to understand what we have been doing, what we are doing and what we are going to do in Dianetics and Scientology.

L. RON HUBBARD



REALITY LEVEL OF PRECLEAR

PROFESSIONAL AUDITOR'S BULLETIN 54

MARCH 1955

Find the reality of the preclear. This is the watchword of processing. Although communication (as completely outlined in *Dianetics 55!*) is a universal solvent, remember that there are also two other corners to the triangle and that one of these corners is reality. That R corner of the triangle is very important to you as an auditor because you, having very great certainties on this and on that, are very prone to forget that your realities are greater than those of your preclear.

The reality level of the preclear is dependent on how much he is "not-ising" his environment. If he is not-ising it, he must believe that it is dangerous and must believe that he himself does not have the power to make anything in it disappear or vanish for himself. Therefore, his reality level is as great as he is strong and it is as poor as he is weak. Do you know that you are processing preclears who do not believe that thought has anything to do with action? You are processing preclears who believe that thinking a thought will influence nothing. You are processing preclears who believe that thinkingness is one thing and actingness is an entirely different thing and that no amount of thinkingness is going to influence any amount of actingness. This is apathy indeed and along with that goes an unreality which would appall you.

Yes, these preclears *can* get mock-ups. They can get concepts. They can be very obedient. They can even be run with SOP 8-C and somehow or another muddle through it. But the joker here is that the auditor is actually monitoring the body of the preclear and, of course, a body can respond to orders and will respond probably faster to the auditor's orders than to the thetan the auditor is processing. Thus a preclear can be put through any number of contortions and convolutions in processing without getting anywhere at all. The auditor is simply doing it.

Find the reality level of your preclear. Unless you find the reality level of the preclear, you are not going to reach the preclear. Because the preclear is as alive as things are real.

Now, if this is so important, then let us see how far south we would have to go to reach some preclears. Mechanical two-way communication might very well be much too tough for 75 percent of the preclears you will process. Just ordinary conversation is actually over their heads. People that we are trying to reach do not know the auditor is acknowledging them when he says "Okay."

Let us look at this acknowledgment of the preclear and let us discover that the auditor, in order to acknowledge the preclear, must also make the preclear aware that he is being acknowledged. Thus when an auditor says "Okay" or "All right" or "That's fine," the other part of the statement is to make the preclear aware that an acknowledgment has been delivered. Thus, a "Did you hear me?" is quite often beneficial. When the preclear finally admits that he did hear the "Okay" and when the auditor makes sure that he, time after time, hears the "Okay," you will notice that the communication, on the acknowledgment level, starts to work with the

preclear. But it won't work as long as the preclear is oblivious of the "Okays" the auditor is giving. Of course, you must give the preclear an "Okay" for every action or completed thought he performs. You must acknowledge what he has said or done, but you must also be very sure that he receives that acknowledgment. It is not out of order to face him squarely and hold up one finger and say, "Wait a minute, did you hear me say 'Okay'?"

Now, there are two processes which are at once the most basic of processes and which are very low on the Reality Scale as well as high on it. A person processed on these processes should not believe that the auditor believes his reality level is low. Quite the contrary. Such a process as this one happens to be very good anywhere on the Tone Scale. And this process is "Think a thought," "Receive a thought."

You are in essence processing thinkingness. I wonder how long and how often you have processed preclears who could not clearly or differentiatively understand that they were thinking a thought? The auditing command is simply "Think a thought." The preclear is given this command time and time again and he vocalizes the thought back to the auditor and the auditor acknowledges the fact that he has received that thought, aloud. And the preclear is run until the preclear knows, absolutely, that he himself—not some machine, not some energy mass, not his toe or his hat—is thinking the thought. The preclear will start out thinking thoughts which are actually handed to him from some mysterious source. When the communication lag on this is entirely flat and when the preclear knows that he himself is thinking the thought, the auditor can then run the other side of the process.

"Receive a thought" is run with the following auditing command: "Tell me a thought you would be willing to receive." This is then run until it, as a process, is entirely flat: when it is no longer producing any result or comm lag.

Part of the "Think a thought" process is to have the preclear place the thought in various locations after he has thought it. Have his shoe think a thought, have his hat think a thought, have a lamp think the thought, have a rug think the thought. This gets the preclear into the practice of placing the thought somewhere. Thus, thoughts are less likely to appear suddenly and magically out of his machinery.

Very curious phenomena result from "Think a thought" and "Receive a thought." It will be found sometimes that it is easier for the preclear to think a thought for another universe than for himself to think a thought. Let us take, for example, a preclear who is entirely interiorized into the universe of his mother. It would therefore, evidently, be much easier for him to have his mother think a thought than for the preclear himself to think a thought. As a matter of fact, it might be an enormous struggle, resulting in rebellion, for the preclear himself to think a thought. But it would be very easy for the preclear to have his mother think a thought. The way to go about this would be to take an E-Meter, or simply estimate by finding out who the preclear most resembles, the probable universe into which the preclear is interiorized. Having established this (and you would only do this if the preclear were rebellious about thinking a thought himself), you would then have this likely universe think a thought, with the auditing command (having established that he is interiorized into his mother's or his father's universe): "Have your (mother/father) think a thought." This would then be carried out until the preclear was absolutely sure that he was making his mother or his father think a thought. This would betoken an initial division of the universe.

Slicing up universes with Communication Processes is a very easy thing to do. All one has to do is use the process "What could you say to your father?" and

have the preclear say it and get an “Okay” from his father. And when this was flat, “What could your father say to you?” And when the preclear has vocalized this, the auditor would say, “Now give your father an ‘Okay’ to this.” However, this workable process, which splits universes (in old-time parlance, “valences”), is yet much too high for a preclear who is very low on reality and would take a very long time to do. It would be a process into which you would eventually move the preclear who had been thinking a thought for his mother. But remember that thinking a thought for his mother would be only a start into Communication Processing and would be an elementary process, run until the preclear is entirely certain that he is thinking a thought that his mother would think or that he can make his mother think a thought—the latter being the most desirable condition.

You should be aware of the fact that you are processing thinkingness. You are not processing spaces, you are not processing masses at this day and state of development of Dianetics and Scientology, you are processing thinkingness. A man is as well as he thinks. The more masses and spaces, phrases and engrams you process, the less you are validating the fact that you are actually processing a thinkingness, a thinkingness that we call a thetan. To process this directly is, of course, the most indicated process there could be and, sure enough, we are producing good results with it. But the remarkable thing about the process is that it works on people who heretofore have had very, very poor reality.

Now, there is a process which is a little bit lower than this “Think a thought” process and this is the process of finding something real in the room. Recently, I have had some very excellent results with “Find something in this room that is comfortably real.” This is a variation on the initial auditing command as given in the early SOPs. It is apparently better. A preclear who is not-ising everything in sight will find things real, he says, but actually he is not comfortable about it. And if you ask him to find something that is comfortably real, it may take him a long time to discover anything that he would tolerate to continue existence and, once you have begun this process of toleration, you would be able to do a great deal for his case.

“Find something comfortably real” is not necessarily a low-toned process. It will work in varying degrees on anyone. It is not recommended for any particular case level. If a preclear utterly bogs on “Think a thought” (which isn’t likely), then you should have him “Find something in this room that is comfortably real to you.”

I am reminded of an auditor recently processing a very bad arthritic, who processed him as an exteriorized case for some little time without any apparent gain in the case before it occurred to this auditor that something must be wrong. Actually, a great amount of time was invested. The auditor asked the Instructor of the ACC Course in the United States what could possibly be wrong with this hung-fire preclear. The Instructor looked him over and discovered that the auditor had never yet gotten the preclear into any kind of a situation which was even vaguely real to the preclear. The auditor in one chair and the preclear in the other chair was not a real situation to this preclear and yet the auditor was running him as an exteriorized case. Of course, he was exteriorized. But with such a low level of reality that very little benefit, of course, was resulting from the processing.

Processing is as beneficial as it is real and factual to the preclear and if you cannot raise the preclear’s reality level by the use of affinity and communication, then you are letting the whole triangle hang fire. This Triangle of ARC may have suddenly gotten very important on the C corner, but it is still foremost in the tool kit of the auditor.

Now, you will want to know why you should use “Think a thought” when what is obviously wrong with the preclear you have in mind is a withered leg. Let me assure you that if you process directly this withered leg, you are processing something and somebody who probably has a very low level of reality. He wouldn’t have a withered leg if he had a high level of reality. Where you have anybody who is neurologically, physically or psychosomatically ill, unless it be from an acute infection or an accident, you have somebody who has been trying to not-is his body. When an individual is not-ising his body, making his legs wither or his stomach get ulcers or his head get migraine headaches or his teeth fall out, you have somebody who is trying to not-is the environment. He is already going in the direction of succumb. The one thing that would make him very happy would be the entire disappearance of the physical universe. Well, with modern processing you can make this happen, too, and maybe this is something you should have happen for him in order to demonstrate that it could happen. Of course, if you did this, you would have to go through a modern BScn Course, at least, for this is a very tricky procedure. In view of the fact that unreality is the action of realizing things are there and then saying they aren’t there (not-ising them, see *The Creation of Human Ability* and the Axioms of Scientology), you are dealing with a protest against reality which results in unreality. A person will let things be as real as he is willing to let them exist. When an individual isn’t willing to let a leg or a tree or this universe exist, then things are not real to him. One of the best ways you could get him to raise his level of reality would be to give him some reality on thinkingness. It isn’t actingness, it isn’t getting tired, it isn’t being unable to work, it isn’t the Second Dynamic that impedes your preclear—it is his thinkingness. All you have to do is to get him to change his mind. If you could get anyone to change his mind enough, he could then command anything that was bothering him. But a preclear who is not-ising things is trying to use force and pressure of one kind or another against physical objects and spaces in order to *push* them out of existence. This will never win, let me assure you. Energy will never destroy energy. I don’t care how many atomic bombs the peanut-whistly brigade builds, they will never destroy any space or energy with them. Your preclear who finds things unreal has stopped trying to do anything with thought and is trying to do something with force. He no longer conceives that thought can generate or handle or give existence or life to space and energy.

Now, you take this to heart and take a good, hard look at some of these preclears you have been processing on very fancy and frilly processes and you take a think back over all of these preclears who, after you processed them, didn’t think anything had happened. When the preclear didn’t think anything had happened, nothing happened. What was in error? You were processing him above his level of reality. If you could get him to think a thought and know he thought it, and receive a thought and know he had received it (even though he put it there to receive it, which is what he does), you would then be directly addressing the very thing that is doing unreality and reality. An individual who has a compulsive outflow is simply unwilling to receive a thought. An individual who is silent simply can’t think of anything. Thus, if an individual had control of his thoughts, he would have control of the universe. We can prove this now in a process.

And don’t think you are going to finish this process, either side of it, in a half-hour or forty-five minutes. Some of these glib preclears you process will “fall in” on this process and begin to comm lag an hour or two after you start processing them on it. The main errors which have been made with this process so far have been failing to run it long enough to have the preclear really know and really understand that

he himself has thought the thought and that he himself has received the thought or is willing to receive the thought.

“Find the reality level of the preclear” is one of those bywords that you can’t use too often or look at enough.

L. RON HUBBARD



AXIOM 51 AND COMMUNICATION PROCESSING

PROFESSIONAL AUDITOR'S BULLETIN 56

MARCH 1955

Let me give you a small review on communication. Axiom 51 says that MEST cannot change MEST and we find that postulates and live communication do change MEST. MEST cannot change MEST. Therefore a pair of forceps cannot basically change a tooth condition. This is sweeping and I want you to realize how sweeping it actually is. A medical doctor would not be able to alter completely a broken leg. Now, you may say, "That's silly. Of course he could. He could come in and snap the bone back into place and the fellow would feel a lot better." No, I'm sorry, a medical doctor cannot over a period of time change a broken leg. Do you know what will happen? Let's look at it from the standpoint of life now and we find out that the individual got attention for his broken leg, didn't he? It will emerge as rheumatism some day. In the next life it will emerge as two broken legs! We're going to get a repetition of this because as soon as you attempt to change MEST with MEST, in one fashion or another, you are going to get persistence and that is all. Persistence of what? Well, in view of the fact that all conditions are postulated conditions and that the consideration behind them that they are bad or good is simply again a consideration, if we say "persist," it doesn't mean that it is either bad or good, it simply means *that condition*. What condition is it? The condition we are trying to change is the condition we are talking about. Any time we try to change MEST with MEST, we get a persistence of that condition. It will crop up, one way or another, and you will see this time after time.

Dealing as we are in a very high echelon of live communication, when we try to alter a condition with MEST, we get a persistence. Restimulation is the condition persisting in the auditor, as an auditor who goes around altering energy masses gets restimulated. The auditor comes along and says, "Now all I have to do is change this energy mass, one way or the other," and he may succeed in doing so, as far as he can see for the moment. So he goes off restimulated. That is the condition persisting. It's going to persist, one way or the other. The only motto back of MEST is "PERSIST."

But we have this licked. Hence Axiom 51. Postulates and live communication actually can bring about a permanent change and can actually stop a persistence.

Now, this process, "What wouldn't you mind _____ communicating with?" "What wouldn't _____ mind you communicating with?" is actually not a low-echelon process. A low-echelon preclear, one with no mock-ups and very little reality, one who is not well off, will not be touched by this process. He cannot assimilate the process. Why? Because, to run this process, you have to have the cooperation of the preclear's ability to as-is. You have to have the ability of the preclear to have a cognition and the ability of the preclear to as-is a piece of energy. That is, to make a perfect duplicate of it.

Where, then, does that leave this process to be totally functional? It leaves it upstairs. Because when you run it downstairs, the individual begins to "chew energy."

Now, just because he “chews it around” doesn’t make it persist. But with all this chewing, he isn’t as-is-ing anything. All he is doing is moving mass A to position B.

Anybody who is doing this, “The way, actually, to get over my broken leg is to shift energy masses on the broken leg from the back of the leg to the front of the leg, to the foot of the leg and up the leg again, and shift it around a few times and chew and chew and chew,” gets no cognition out of this at all. He is waiting for that piece of energy to tell him something. And this tells you a great deal about the preclear who couldn’t run an engram. He was waiting for the MEST to say something. The preclear who could run engrams could still play a game well enough to make the MEST say over and over again what the MEST had imprinted on it. That is exactly why an engram could run and why we had success in running engrams. And when an engram disappeared, that is exactly what happened. It was up there all right, it was up there in lights, but it wasn’t saying anything. It was a bunch of sound waves imprinted on a bunch of molecules of one kind or another and the preclear had to sort of pretend it was saying these things over and over. In other words, he made it talk. Now, today an individual gets an engram in front of his face and you just tell him to make it talk. Make it say, if you please, exactly what is in the engram or make it say anything—it doesn’t matter which. Isn’t that wonderful?

As we look over this running of an engram (let us say that we are getting an individual to run birth), what we are doing is to get an energy mass called “birth” to articulate to an individual and it would run very handsomely indeed if we had the preclear saying “Okay.” This is actually a terrifically effective way to run an engram. If we wanted to start in today running engrams, we could, full out, and achieve tremendously superior successes because we could certainly run any kind of an engram in the bank. We could dream it up and the preclear could dream it up, could do anything he wanted to, just to make these energy masses talk.

Of course, very strange phenomena happen on an occluded case when you have him dream up the fact that he has the concept of an engram in front of him. You just look at him and you say, “Now let’s make believe that you have birth in restimulation in front of you.” (This would be a “roughie” and a weird way to go about it.) “And now let’s pick up the engram at the point where the doctor is saying, ‘If you will just take this pint of strychnine, Mama, the child will be born much earlier.’” You have him make this concept say this and have him say “Okay” to that.

The strange part of it is that you don’t have to pay any attention to whether birth shows up or not. I counted the number of births on an individual one time and it was several thousand, believe me, and they all go back to Fac Ones and things like that. So we just have him get the idea that he has birth in front of him and have it articulate. Quite often, this totally occluded case will have a complete birth show up and begin to run off. (But he was totally occluded, wasn’t he? And couldn’t run an engram?) We could just buckle right down at that point and actually run that engram with “Okays” from the preclear, just as it showed up, or we could go on running a synthetic engram. In either case, facsimiles would go out of restimulation in the individual. As long as we have communication, those energy masses will disintegrate and you will stop the persistence of the condition.

So let’s look at the optimum way that I know of at this moment (the best way I know of) to separate universes, on which I have had considerable success and to date have had no failures as long as the preclear could at least articulate anything. As long as you can make him do anything at all, you can make him do this. You have seen the process already.

“Give me some things you could say to your mother.” If you wanted to make this very perfect (if he is unable to play a game, you don’t have to—very often the preclear is unable to play a game), you would say, “Now get the idea Mama is out there saying ‘Okay’ to all of this,” “Now give me something else you could say to your mother.” Then you say, “Get the idea Mama is out there and have her say ‘Okay.’” “Now give me some things that Mama could say to you.”

Now you will get a positive blow-apart in a fairly rapid order of the interiorization of the universe. We know very well that people interiorize into a body, into other bodies, into MEST objects, into planets. We know that they go on this cycle. So if you were to run this one all the way backward, you would take somebody who is obviously seen to be interiorized into Earth and what would you have him do?

You would say, “All right now, give me something Earth could say to you.” If he is really interiorized into Earth, he’ll think up something. Then you have him say “Okay.” The next thing you know, he will get the ball of Earth “way out there somewhere.” Maybe it’s the first picture he has ever had! You will say, “That’s fine. Now give me some more things that Earth could say to you,” “Now give me some things you could say to Earth,” and very ordinarily he will come right on up the Tone Scale. You will never see such perfect behavior of a Tone Scale as when you use a MEST object.

Then (if we really were bent on exteriorizing Mr. Doakes and Mr. Doakes was interiorized into the interiorizations) when we knew that we had that universe blown, and we would know that because his physiological condition would very definitely alter, we would go up into the next likely universe.

We find this fellow who has been a linotype operator, or something of the sort, for eight thousand seven hundred and sixty-two months. We don’t have to be specific. We pick a linotype machine. And we say if he got into Earth, he certainly got there via some sort of apparatus he was controlling. So we say, “All right, what could a linotype machine say to you?” He would think it over for a moment. A very literal-minded fellow would probably say, “It could say ‘Clank.’” “Okay, have it say ‘Clank.’” “You know, I don’t get any sonic on this,” he’d say. (I’ve had this happen.) “Well, just get the idea of its saying ‘Clank.’” “Well, it’s going ‘Clank,’ all right.” (“Oh no, you don’t,” says the auditor, aside and to himself.) “Have it SAY ‘Clank.’” “Have it SAY ‘Clank’? A linotype machine can’t. . . . Well, I guess it could. On thinking it over, I guess a linotype machine could. . . . All right, I’ll have it say ‘Clank.’” “All right. Now have it say something else.” He does and we blow him out of the universe of the linotype machine.

Now let’s pick the wife he hates worst, or something like that. What could she say? Etc. Admittedly, this is not a short process, but it keeps going faster and faster. Next we would pull him out of Papa and Mama and maybe Grandma and Grandpa and so on. We are doing one of these schoolbook, by-the-table separations. Then we say, “Now give me something your body could say to you.” “My body say something to me?” And away we would go and we would blow him out of his head.

It will work with almost that mechanical ease. The question is, how many hours of auditing would it take to bring somebody who is totally interiorized into a planet out through these various stages and finally out of his head? As far as I’m concerned, it is the minimum number of hours he could be audited for maximum result.

We could do a tremendous number of things for him. We could do a momentary patch-up on a lot of things, we could do this and we could do that. But if we were

going straight toward the goal of making this individual into the highest level of condition that we could make him into, we would follow a process just about like this. It would be slow and it would be arduous, but we would get better and better and better. He would finally get to a point where he could feel these things blow off and blow out on him.

I went so far one time as to try to exteriorize a fellow from his engram bank. I think I exteriorized a lot of thetans from that bank, but I never got the fellow out of it entirely because I didn't have the time. His track finally stretched out in all directions and he could view it clearly. And then he was terribly interested and wanted to run and have to do with each individual engram and there were about seventy-six trillion years worth of them. Then there was the whole GE line. So I abandoned that attempt. He felt wonderful, though, and went around telling everybody he was cleared. Compared to his earlier state, he sure was. He was cleared easily from eight or nine heavy engrams in about eight or nine hours' auditing.

The articulation of the actual communication would be something you would do on an individual who is having the vaguest difficulty playing a game, who couldn't as-is birth at a glance. And this is the conclusion I have reached rather arduously over these past weeks on this. I give you data when I have it.

Axiom 51 is right. It says you can't change MEST with MEST, but postulates and live communication can change it. But realization on the part of a preclear with no cognition is not possible. So if he can't realize, that means he can't as-is. So if he can't as-is, there he is. But I have seen preclears pass right on up the line from cognition zero to almost instantaneous cognition. In the air force they have "ceiling zero." We have "cognition zero," but it's the same thing—total fog.

It is immensely safe for an auditor to change by communication. There is no restimulation involved.

L. RON HUBBARD



THE SCIENTOLOGIST: A MANUAL ON THE DISSEMINATION OF MATERIAL

BY L. RON HUBBARD

ABILITY MAJOR 1

MID-MARCH 1955

INTRODUCTION

The basic purpose of this book is to inform members and auditors of the Hubbard Association of Scientologists International about the fundamentals of Scientology and its organization.

It is expected that a member of the HASI will know the contents of this book, and the substance of this book should become the source material of a basic course in Scientology.

The hope of this book is to bring order into any confusion concerning Scientology, its purposes, its organizations and the various grades of auditors. The emphasis of this book is upon purposes of organization. It is quite one thing to have an orderly science of life and quite another thing to have an orderly organization to keep that science of life in such a form as to be utilized by life.

Whereas it is all very well to envision the ideal—that everyone in possession of the materials of Scientology would utilize them with good heart and in an orderly manner to the improvement and betterment of Mankind—it is quite another to have had years of experience with this science in action. It has been discovered that unless an auditor or a person interested in Scientology is part of a group which expresses this ideal, that the individual is lost in the turbulent mass of the society and will thus become ineffective.

Scientologists everywhere, when an organization of force and purpose was to a large extent lacking, were victimized and brought into disrepute by persons who could express vast opinions about Scientology, yet who knew nothing about Scientology; by vested interests in the society which were bent upon the suppression of anything which might be seen to have the potential of supplanting their peculiarity. And, in particular, the auditor was victimized in his practice by the existence of persons who, untrained in Scientology and uninformed, yet practiced upon others with it, producing few, poor or harmful effects.

However, once this organization existed and began to function, another thing came into view: the failure of the auditor and member to understand the purposes and actual operation of the organization of the Hubbard Association of Scientologists International and a failure to understand how Scientology should be communicated. The fact that one was an auditor of the HASI or a member of that organization did not immediately preclude an understanding of the formation of the organization, its purposes or activities.

This publication, *The Scientologist: A Manual*, is designed for use by members and auditors to inform them of the formation and function of the HASI and the dissemination of Scientology itself—these two subjects being more or less synonymous.

This book is the product of experience and agreement. The HASI is organized as it is because those auditors working with it have agreed that it should work this way. And the various provisions and divisions of the HASI exist by reason of the first years of experience of the HASI or other disrelated organizations which existed before it.

We know that Scientology cannot progress in the society unless it is done by a group effort. We know that it can best progress as individuals banded into groups and these groups banded together into a larger group. In other words, the HASI is built like a *life*-organism is built. If everyone knows his subject and does his job, we will have here a smoothly running and progressive organization which can, by its existence and activities, bring a better civilization to Man.

Although this is the avowed purpose of many organizations, those in Scientology have come to discover over and over that Scientology contains answers which Man has lacked in his progress until now. Parts of these answers have been represented in many places under many names, but the organized whole has not been in his possession. As this is, at this time, in his possession, an organization to carry it forward is vitally necessary. And the subject itself and its gains would perish or be altered to such a degree as to be unrecognizable in the absence of a strong, firm organization.

When a member or auditor supports the HASI, he is supporting himself. If the HASI fails, he will fail. There are two things which could occur in the life of any individual. By Scientology he could be processed into the state of a complete static and in that state he might find life, as represented by that state, pleasant. The other existence would be that of a well-balanced individual operating with the forms and spaces of life itself, still in communication with existence, still carrying forward to make that existence better. As, so far, those who have attained the state of complete static have again returned by their own choice to the business of life itself, we can assume that even the processes of Scientology in making a totally Cleared individual are not enough. Life, its spaces and forms, must be added to existence in order to make it interesting. Thus, Scientology and life itself, as represented by the forms and spaces, make a workable combination. The forms and spaces by themselves are too complex and confused, at this stage and in this civilization, to make a usable panorama with the absence of Scientology. Scientology *and* life—which is to say, life broadly understood and changeable at will—can create an existence close to an ideal. Scientology and its organization, the HASI and its affiliated organizations, represent a living of life with an understanding of its goals and purposes and the ability to change it.

A DESCRIPTION OF SCIENTOLOGY

Scientology is the science of knowing how to know answers. It is an organized system of axioms and processes which resolve the problems of existence.

A Scientologist is a specialist in spiritual and human affairs.

Scientology is organized from the viewpoint of the spirit and contains a precise and usable definition of the spirit and charts and studies, and is capable of changing the behavior of the spirit.

This science is formed in the tradition of ten thousand years of religious philosophy and considers itself a culmination of the searches which began with the Veda, the

Tao, Buddhism, Christianity and other religions. Scientology is a gnostic faith in that it knows it knows. This is its distinguishing characteristic from most of its predecessors. Scientology can demonstrate that it can attain the goals set for Man by Christ, which are wisdom, good health and immortality.

By spiritual means, but means which are as precise as mathematics, a host of the bad conditions of life may be remedied in Scientology. Illness and malfunction can be divided into two general classes. First, those resulting from the operation of the spirit directly upon the communication networks of life or the body. And those occasioned by the disruption of structure through purely physical causes. Unhappiness, inability to heal and psychosomatic illness (which include some 70 percent of the illnesses of Man) are best healed by immediate address of the human spirit. Illness caused by recognizable bacteria and injury in accident are best treated by physical means and these fall distinctly into the field of medicine and are not the province of Scientology, except that accidents and illness and bacterial infection are predetermined in almost all cases by spiritual malfunction and unrest, and conditions in accidents are definitely prolonged by any spiritual malfunction. Thus, we have the field of medicine addressing the immediate injury (such surgical matters as birth and acute infection, and such things as contusions and abrasions resulting from accidents) as well as the administration of drugs and antibiotics to prevent the demise of the patient in a crisis. This is the role of medicine.

Where predisposition to disease or injury exists, or where disease or injury is being prolonged, or where unhappiness and worry causes mental or physical upset, or where we desire to better and improve communications or social relationships, we are dealing, if we are efficient, in the realm of Scientology. For such things are best healed or best prevented or best remedied by immediate and direct recourse to the spirit and its action and determinism of the course of the body.

The only truly therapeutic agent in this universe is the spirit. In Scientology this has been demonstrated with more thoroughness and exists with more certainty than the physical sciences or mathematics. A Scientologist *can* make an individual well, happy, and grant him personal immortality, simply by addressing the human spirit.

For more than ten thousand years, Man has been accumulating material toward this goal. But it required a wide understanding of the philosophies and processes of Asia and a thorough indoctrination in the Western physical sciences and mathematics to bring about the precision existing in Scientology when practiced properly by a trained Scientologist. It could be said, with Scientology, that we have entered the Second Age of Miracles.

It is a discovery of Scientology—a discovery susceptible to the most arduous scientific proofs—that people are not bodies, but that people are living units operating bodies. The living unit we call, in Scientology, a thetan, that being taken from the Greek letter *theta*, the mathematical symbol used in Scientology to indicate the source of life and life itself. The individual, the person, the actual identity, is this living unit. It is modified by the addition of a body. And by the addition of a body, it is brought into a certain unknowingness about its own condition. The mission of Scientology is to raise the knowingness of this spirit to such a degree that it again knows what it is and what it is doing. And in this state the thetan can apply directly to his own body or to his environment or to the bodies of others the healing skill

of which he is capable. It is the thetan which builds and constructs, it is the thetan which forms actual forms and organisms.

Among the capabilities and potentials of the thetan is immortality in full knowingness of his own identity. The amount of time which he has spent on Earth and the number of deaths through which he has gone have brought him into a state of forgetfulness about who and where he has been. This material is recovered in Scientology if the Scientologist specifically processes toward it.

DISSEMINATION OF MATERIAL

The dissemination of materials of Scientology is a problem of comparable stature to the use of techniques on a preclear in an auditing session. Just as you would not process a preclear with heavy processes when all he could take might be ARC Straightwire, thus you would not issue Scientology materials of considerable weight to people incapable of assimilating them.

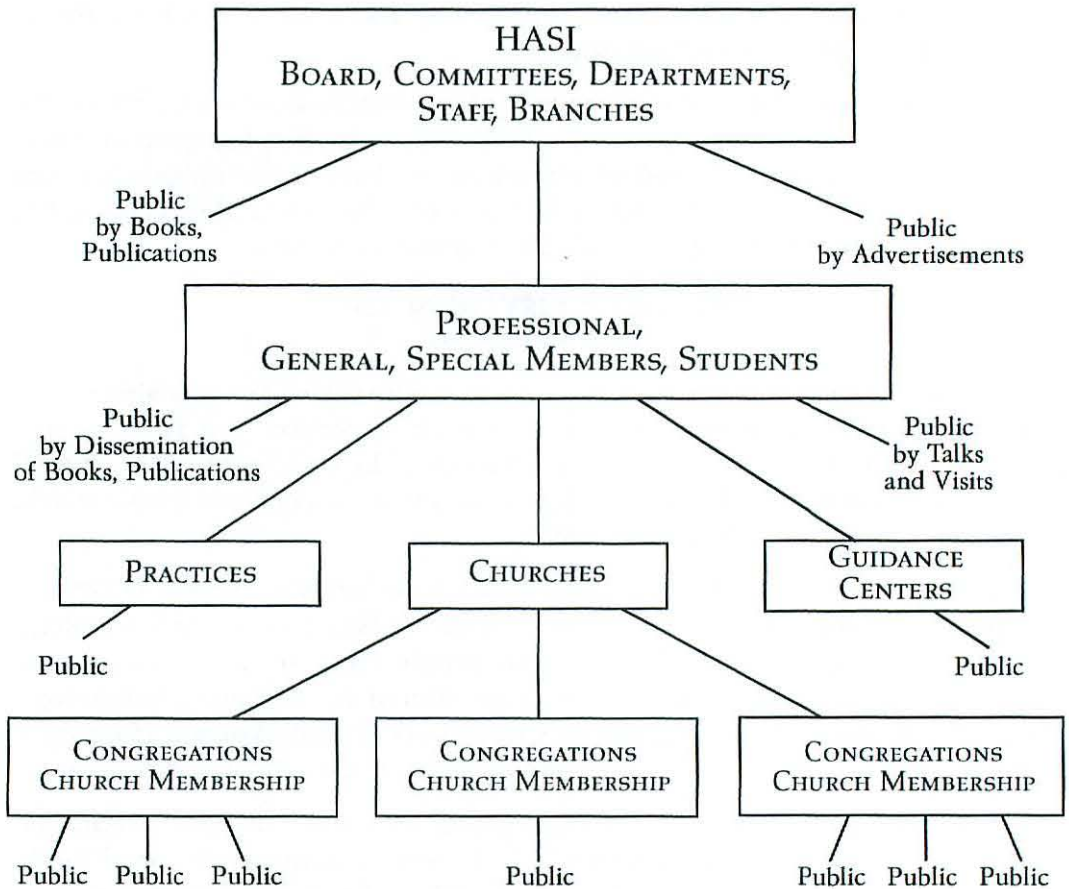
The immediate result of the issuance of materials not intended for that audience is to produce a state of confusion in the minds of that audience regarding Scientology. Here we have no question of talking down to people. Here we have no question of "watering" our material. But we do have a question of disseminating Scientology. If we do it properly, then Scientology will be very broadly known. If we do it improperly, it will stop in its tracks and be known, if at all, as a confusion.

When materials are issued above the acceptance level of an audience, a confusion results. A confusion is the antithesis of a flow. Any communication resulting in a confusion then brings about an eddy or tumbling of particles rather than their spread. And a confusion, at length, becomes a mystery.

Part 10 of the Code of a Scientologist says: "I pledge myself to engage in no unseemly disputes with the uninformed on the subject of my profession." This is an immediate injunction not to start an eddy of confusion. The employment of Scientology to the greatest good of the greatest number of dynamics does not include using it knowingly or unknowingly to confuse hearers.

An outline of the communication lines of Scientology follows:

1. General public to the general public
2. Scientologists to the general public
3. Member HASI to member HASI
4. Trained Scientologist to a member of the HASI
5. Member HASI to a preclear
6. Trained Scientologist to a preclear
7. Trained Scientologist to a trained Scientologist
8. HASI to membership
9. HASI to trained Scientologist
10. HASI to the general public



1. GENERAL PUBLIC TO GENERAL PUBLIC

There are several things we would like the general public to say to the general public about Scientology. The first of these is that we would like the general public, when it sees an individual or group problem, to be quite certain that the proper thing to do is for that individual or group to consult a Scientologist. For instance, if somebody is having headaches, we would like his friends to come to the *obvious solution* that *this person should see a Scientologist* or should join a group undergoing processing.

The next on this communication line is that Scientology does not pose any threat, that *Scientologists* are good citizens and that they *can be trusted with problems* of a private and confidential nature or with problems dangerous to other people, such as the problem of criminality. Another frame of mind we would like to see the public have and register is that people attacking Scientologists have something wrong with them (and if you could meet any such people personally, you would see that this is no more than truth). As a subdivision of this, the actual substance of communication about what Scientology is, from the general public to the general public, should be that *Scientology says that good health and immortality are attainable*. That it is something compounded out of all Man knows of the subject of Man. And that *people are living units operating bodies*, rather than bodies, and that this living unit is the human soul. Given this much communication line, the general public can embroider enormously. And unless a person in the general public can express his opinions and unless the subject gives him a chance to express his own opinions, and so let *him* be interesting, he will not talk about the subject. Thus the data in the general public should give individuals a chance to be interesting, by knowing no more and no less than the

above. We are not interested in sensationalism, personalities or the complexity of Scientological methodology being discussed by the general public. As a subdivision of this, *we do not want Scientology to be reported in the press* anywhere else than on the religious page of newspapers. It is destructive of word of mouth to permit the public presses to express their biased and badly reported sensationalisms. Therefore we should be very alert to sue for slander at the slightest chance so as to discourage the public presses from mentioning Scientology. What the newspapers say is not word of mouth. As an example of this, how many minutes today have you spent in discussing current events? *Newspaper reporters writing articles on Scientology do not express Scientology.* Scientologists should never let themselves be interviewed by the press. That's experience talking.

As a subdivision of general public to general public, we have the problem of the professions which might consider Scientology to be antipathetic to them. Among these would be psychologists and medical doctors as well as psychiatrists. These persons are entirely in error when they express the opinion that Scientologists are against them. Scientology does not consider them sufficiently important to be against. Flour pills or any incantation or system will produce, in 22 percent of the public, benefit. Therefore, any practice or art can always achieve 22 percent recovery in their patients. It is when we better this 22 percent that we are being efficient. We have no more quarrel with a psychologist than we would have with an Australian witch doctor. We have no quarrel with a psychiatrist, any more than we would quarrel with a barbarian because he had never heard of nuclear physics. And as for the medical doctor, we know very well that modern medical practice, having lately outgrown phlebotomy, has come of age to a point where it can regulate structure in a most remarkable and admirable way. In Scientology, we believe *a medical doctor definitely has his role in a society* just as an engineer has his role in civil government. We believe that a medical doctor should perform emergency operations (such as those made necessary by accidents), that he should perform orthopedics, that he should deliver babies, that he should have charge of the administration of drugs, that his use of antibiotics is beneficial and that *wherever he immediately and curatively addresses structure, he is of use in a community.* The only place we would limit a medical doctor is in the field of treatment of *psychosomatic medicine*, where he has admittedly and continuously failed. And the only thing we would ask a medical doctor to change about his practice is to *stop taking money for things he knows he cannot cure*, i.e., spiritual, mental, psychosomatic and social ills.

With regard to psychologists, medical doctors and psychiatrists, then, what would one say in talking with them? But again, we have Section 10 of the Code of a Scientologist. You wouldn't expect this psychologist or psychiatrist or medical doctor to get into an argument with you on how you get rats to find their way through mazes, how you would set a tibia or what voltage you would put on an electric shock machine. Therefore, and equally, do not permit yourself to be put in the situation where you are discussing, privately or in public, the methodologies of your wisdom. The attitude of a Scientologist toward people in these professions should be: "I have my techniques. It took me a long time to learn them, just as it took you a long time to learn yours. And I am not going to try to make a minister out of you and you are not going to try to make a medical doctor (psychiatrist, psychologist) out of me. I am an expert instructor only where it is intimately involved with the human spirit. I can produce my effects, you can produce yours. In view of the fact that you do not pretend to operate in the field of the human spirit and I do not pretend to operate in the field of structure, I do not see how there can be any discussion. But things that I can't handle in structure, when called upon, I will be very happy

to refer them to you. And I shall expect that when matters of the spirit come into question, you will have enough understanding of life, where we are all specialists, to refer them to me." A quiet explanation of this character will do a great deal to place you as a professional man in their realm of understanding of professional men.

Should anyone challenge you for having suddenly secured a relief in a hospital or an institution from some dire malady which balked the efforts of the professional men in charge of it, and should you ever be "called upon the carpet" for having "interfered" with the progress of a case, you should be extremely dismayed, and act it, to find yourself in the presence of barbarians who do not believe in the power of prayer, in the will of God nor the promises of Jesus Christ. And you should point out that, whereas the body was in their keeping, they did not at any time care to take purview of the human soul. And if anything has occurred because the soul in your province then reacted upon the body, you believe that they are unwilling to admit the will of God in their treatment of human beings. And if this is the case, you now, while you are being addressed by such people, discover yourself to be in a strange place where men pretending to be Christians doubt God, the Son of God and the power of prayer. Your entire address to such people in such a situation, publicly or privately, should be entirely overt, accusative and not at any time apologetic. And you should immediately make it your business to place this matter before the proper authorities—that people are in charge of an institution here who are not Christians and do not believe in God—and you should inform your accusers that you are going to do so.

Should you ever be arrested for practicing Scientology, treating people, *make very sure, long before the time comes, that you have never used drugs or surgery and that you have never prescribed a diet or vitamins. And when that time might come, make very sure that you immediately and instantly, within two or three hours after your receipt of the warrant, have served upon the signer of that warrant a personal civil suit for \$100,000 damages for having caused the arrest of a Man of God going about his business in his proper profession and for having brought about embarrassing publicity and molestation. Place the suit and wire the HASI immediately. And make the whole interest, during the entire time of such an unfortunate occurrence, the fact that the signer of such a warrant (who would ordinarily be a medical doctor in charge of the medical department of some city) had dared fly in the teeth of religion. And use what is necessary of the earlier passage above to drive the point home. Do not simply fall back out of communication if you are attacked, but attack much more forcefully and artfully and arduously. And if you are foolish enough to have an attorney who tells you not to sue, immediately dismiss him and get an attorney who will sue. Or if no attorney will sue, simply have a HASI suit form filled out and present it yourself to the county clerk in the court of the area in which your case has come up.*

IN ALL SUCH CASES OF ARREST FOR THE PRACTICE OF SCIENTOLOGY, THE HASI WILL SEND A REPRESENTATIVE AT ONCE. BUT DO NOT WAIT FOR HIS ARRIVAL TO PLACE THIS SUIT. THE SUIT MUST ALREADY HAVE BEEN FILED WHEN THE HASI ATTORNEY ARRIVES.

In other words, do not at any moment leave this act unpunished. For if you do, you are harming all other Scientologists in the area. When you are attacked, it is your responsibility then to secure from further attack not only yourself, but all those who work with you. Cause blue flame to dance on the courthouse roof until everybody has apologized profusely for having dared to become so adventurous as to arrest a Scientologist who, as a minister of the Church, was going about his regular duties. As far as the advices of attorneys go—that you should not sue, that

you should not attack—be aware of the fact that I myself, in Wichita, Kansas, had the rather interesting experience of discovering that my attorney, employed by me and paid by me, had been for some three months in the employ of the people who were attacking me. And that this attorney had collected some insignificant sum of money after I hired him by going over to the enemy and acting upon their advices. This actually occurred. So beware of attorneys who tell you not to sue. And I call to your attention the situation of any besieged fortress. If that fortress does not make sallies, does not send forth patrols to attack and harass and does not utilize itself to make the besieging of it a highly dangerous occupation, that fortress may, and most often does, fall.

The *defense* of anything is *untenable*. *The only way to defend anything is to attack*. And if you ever forget that, then you will lose every battle you are ever engaged in, whether it is in terms of personal conversation, public debate or a court of law. *Never be interested in charges. Do, yourself, much more charging and you will win*. And the public, seeing that you won, will then have a communication line to the effect that Scientologists win. Don't ever let them have any other thought than that Scientology takes all of its objectives.

Another point directly in the interest of keeping the general public to the general public communication line in good odor: It is vitally important that a Scientologist put into action and overtly keep in action Article 4 of the Code: "I pledge myself to punish to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends." The only way you can guarantee that Scientology will not be degraded or misused is to make sure that only those who are trained in it practice it. If you find somebody practicing Scientology who is not qualified, you should give them an opportunity to be formally trained, at their expense, so that they will not abuse and degrade the subject. And you would not take as any substitute for formal training any amount of study.

You would therefore delegate to members of the HASI, who are not otherwise certified, only those processes mentioned below and would discourage them from using any other process. More particularly, if you discovered that some group calling itself "precept processing" had set up and established a series of meetings in your area, you would do all you could to make things interesting for them. In view of the fact that the HASI holds the copyrights for all such material and that *a scientific organization of material can be copyrighted and is therefore owned, the least that could be done to such an area is the placement of a suit against them for using materials of Scientology without authority*. Only a member of the HASI or a member of one of the churches affiliated with the HASI has the authority to use this information. The purpose of the suit is to harass and discourage rather than to win.

The law can be used very easily to harass. And enough harassment on somebody who is simply on the thin edge anyway, well knowing that he is not authorized, will generally be sufficient to cause his professional decease. If possible, of course, ruin him utterly.

A DScn has the power to revoke a certificate below the level of DScn, but not a DScn. However, he can even recommend to the CECS of the HASI that DScns be revoked and so any sincere Scientologist is capable of policing Scientology. This is again all in the interest of keeping the public with a good opinion of Scientology, since bad Group Processing and bad auditing are worse than bad publicity and are the worst thing that can happen to the general public to general

public communication line. The best thing that can happen to it is good auditing, good public presentation and a sincere approach on the subject of Scientology itself. Remember, we are interested in *all* treatment being beneficial, whether it is Scientology or not, for bad treatment in any line lowers the public opinion of all treatment.

In addressing persons professionally interested in the ministry, we have another interesting problem in public presentation. We should not engage in religious discussions. In the first place, as Scientologists we are gnostics, which is to say that we know that we know. People in the ministry ordinarily suppose that knowingness and knowledge are elsewhere resident than in themselves. They believe in belief and substitute belief for wisdom. This makes Scientology no less a religion, but makes it a religion with an older tradition and puts it on an intellectual plane.

Religious philosophy, then, as represented by Scientology, would be opposed in such a discussion to religious practice. We are all-denominational rather than non-denominational. And so we would be perfectly willing to include in our ranks a Moslem or a Taoist as well as any Protestant or Catholic, while people of the ministry in Western civilization, unless they are evangelists, are usually dedicated severely to some faction which in itself is in violent argument with many other similar factions. Thus, these people are ready to argue and are practiced in argument, and there are more interpretations of one line of scripture than there are sunbeams in a day. Beyond explaining one's all-denominational character, explaining that one holds the Bible as a holy work, one should recognize that the clergy of Western Protestant churches defines a minister or the standing of a church by these salient facts: *Jesus Christ was the Savior of Mankind, Jesus Christ was the Son of God.* We in Scientology find no argument with this and so, in discussing Scientology with other ministry, one should advance these two points somewhere in the conversation. Additionally, one should advance to the ministry exactly those things earlier mentioned as what we would like the general public to believe. Christ, if you care to study the New Testament, instructed his disciples to bring wisdom and good health to Man and promised Mankind immortality and said the Kingdom of Heaven was at hand. And the translators have not added that "at hand" possibly meant three feet back of your head. We could bring up these points, but there is no reason to. You are not trying to educate other ministry. A friendly attitude toward other ministry in general and fellow ministers in particular is necessary.

The way to handle an individual minister of some other church is as follows: *Get him to tell you exactly what he believes*, get him to agree that religious freedom is desirable, then *tell him* to make sure that if that's the way he believes, *he should keep on believing that* and that *you would do anything to defend his right to believe that.*

None of these people as individuals are antipathetic. They know a great deal about men and handling Man. They know a great deal about public presence and can be respected for such. However, engaging in long discourses or trying to educate a minister of some Protestant church or a priest of the Catholic faith into the tenets of Scientology is not desirable and is directly contrary to Article 10 of the Code of a Scientologist.

You will find you have many problems and people in common with other ministers. They're alive too. Also you will see a campaign to place only ministers in charge of the mind and mental healing. Talk about these things.

The Christian Church has been hurt by factionalism. We stand for peace and happiness. Therefore, let us carry it forward by example, not by unseemly discussions.

2. THE SCIENTOLOGIST TO THE GENERAL PUBLIC

In the assemblage of congregations and in addressing the general public at large, a Scientologist has a responsibility to give to the general public, in the form of such congregations or meetings, *information acceptable to them which can be understood by them*, and which will send them away with the impression that the Scientologist who addressed them knew definitely what he was talking about and that Scientology is an unconfused, clear-cut subject.

Anyone using Scientology must state that he is using Scientology. He cannot, must not, leave it unnamed or call it by another name. Use of it without naming it is a breach of law.

A Scientologist, when addressing such groups, would never under any circumstances confuse his communication line by engaging in a debate from the floor or closing terminals with any persons who would care to heckle him. By simply ignoring such people, one continues to talk to the bulk of the people who are, themselves, very interested. When anyone causes an unseemly upset, it is rarely difficult to have the person removed from the group. In other words, *either ignore him or remove him*. Don't engage in a debate with him.

Similarly, no Scientologist would ever consent to take a position on a panel or on a stage, engaging in a debate of Scientology versus some other subject. For this is an entirely unclear communication line. People are not interested in a debate. They are interested, if they are there at all, in Scientology. Why, therefore, give some other subject an audience before which it could air its views? In the last five years, I have turned down innumerable offers of debates. For I have found out that Dianetics or Scientology were the attraction and that medicine or psychology was using the public interest in this new subject in order to further their own aims and that any such debate, engaged upon, demeaned and degraded Scientology by *permitting it to be talked about contemptuously* before a group—a thing which *should never be permitted*.

The first and foremost thing which a Scientologist should do in the way of information is to relay the data contained in the earlier section. He should punch this hard, regardless of what kind of a group he is talking to. He should tell them overtly that *when they see somebody* who is *sick* or *unhappy*, that if their illness does not require the immediate attention of a medical doctor, then *the thing for them to tell that person* or that person's family *is to see a Scientologist*.

He should also punch home the fact that Scientology believes in the three things Christ intended for Man: *wisdom, good health and immortality*. In other words, he should make it his business to use such an opportunity of addressing a group to pound home what we think the general public should say to the general public about Scientology. He should start this simply by saying it to such groups insistently and many times. He could add a great deal of descriptive material to this, but he should not go further into the field of data. In other words, he should talk in generalities. He should describe a Scientologist as one with a mission to bring wisdom, good health and immortality to the public. He should describe the aims and goals of the organizations, which are to assist in wiping out criminality, insanity and war.

He should pound home the fact to such groups that *the human spirit is the only therapeutic agent of any lasting value*. He should tell such groups what Scientology can do for them in bringing them wisdom, happiness, good health and immortality. He should describe to them how long this takes in group processes. He should describe

to them how long it takes in individual processes. Above all, *he should be honest*. He should tell exactly what he himself feels is to be true, but he should not give them involved data.

It very often happens that a Scientologist who has recently come from the HASI will be asked about the state of cases of people who have passed through that area. He should give his honest and forthright opinion, not any dressed up or hopeful conclusion. He should tell what he himself observes. When asked about the training given in that area, he should state exactly what his opinion is of that training in the area and this sincerity itself will communicate.

He will find that people like to do little scandal-mongering and that people who ask the most questions do not represent the general attitude of the group. This is one of the foremost lessons a Scientologist learns in addressing congregations, that the people who close terminals with him at the break or at the end of the lecture do not represent the opinion of the group. The general opinion of the group is a fairly high one. The people who close terminals with him have opinions and data which are fairly low, since these people close terminals because they are low on the Tone Scale. Therefore he should be able to lift his eyes over the whole group and see what kind of a reaction the group itself has, not merely those who speak. *The people who speak from a group are not the spokesmen of a group.* The spokesman of the group is the Scientologist himself as he stands there addressing the group and he can regulate their tone and reception at will. He does this best by not closing terminals with the most upsetting elements of the group.

The group occasionally wants to know something about other Scientologists. They have heard things. Those inquiries about myself are best answered in this wise: that in all Ron's experience with rumors and stories about himself, he has yet to hear one single story come back to him in a form which even vaguely approached the truth or the circumstances about which it was told, and has heard many, many things which did not happen at all.

Thus it is the case with Scientologists at large. Many things are said about them, but they have this experience every now and then that one of these stories comes back to them and, when it comes back to them, they will not recognize the incident.

It happens that it is the tone level of the general public that scandal and untruth take precedence. I ask you to consult the Chart of Human Evaluation and you will discover in that chart that truth does not exist below the level of 2.0. Therefore, why should you be surprised that so many twisted stories are circulated? They are circulated about you as a Scientologist as well as about me as the Founder of Scientology. Standing together, we can best this vagary of human communication line. The example is set for the public by its newspapers, which themselves offer little but untruths.

And I call to your attention that courts do not admit hearsay evidence. They have learned, after long experience, that they can only accept what the witness himself has observed and that they can never accept what the witness has heard that somebody else observed. Hearsay evidence, that evidence which simply recounts what somebody else has said he observed, is not admissible in courts of law anywhere in the civilized world and has not been since Roman times. Compare this, then, to the communication line of hearsays in terms of rumors and find that there is little to be gained in either clarifying or forwarding such rumors. In discussing rumors with groups, discuss only the Tone Scale and theory of rumors. Use rumors as a chance to teach, for a Scientologist is a teacher.

On the subject of myself, a Scientologist addressing any group of people, when the subject is brought up and not otherwise, should make it clear that Ron is just a human being who has been working hard to solve some of the problems of life. That he has behind him now on this subject, in the public eye, many years of sincere application to the subject and that many results beneficial to people have resulted. That he has a definite idea of where he is going and what he is doing. And that, like anyone introducing new things into the society, a great deal of rumor and upset and backbiting can be expected. In other words, on such a thing pass it all off.

As for himself, when addressing congregations, a Scientologist should be very careful to express his own personality and to express himself as himself, not in just any role which will suit the particular congregation he is addressing. People may believe him to be indifferently trained as a Scientologist. But then, they believe that I am indifferently trained too, whereas *Who Knows and What* (the companion book to *Who's Who in America*), which gives the professional experts of the country and which you can find in any good library, lists me as an expert in psychology. And any certified Scientologist has actually invested more hours of study and practice in his subject than a medical doctor or psychologist has invested in the study of the mind.

If you do not believe this, simply add up the number of hours psychologists and medical doctors are actually in classes which teach theory and practice on the mind and you will discover something interesting. Add up the number of hours you have spent in study in Scientology and Dianetics schools and your own hours of study and practice and you will see some truth in the fact that nearly all Doctors of Scientology have invested somewhere in the neighborhood of five thousand hours in training, which is an overpowering amount of training.

In other words, do not let the matter of skill fall into question and overtly represent that both the Founder of this science and those who are truly practicing this science are the best-trained people in the field of the spirit and the mind in the world today. This could not have been said four years ago, but do not let the impression of four years ago continue to exist. Today they are really trained, but an auditor has a tendency to forget how well trained he is because he does not know how poorly trained other professions are in their subject.

3. MEMBERS OF THE HASI TO MEMBERS OF THE HASI

Members of the HASI are theoretically bound by the Code of a Scientologist and they should be reminded of this by Scientologists who are certified. They have the right, theoretically, to use and to study any and all of the materials of Scientology. This right is exemplified by the fact that the Professional Course tapes are made available to individuals and groups who are not possessed of the right to teach. The reason for this is that a communication line must not be cut to the membership.

This does not mean that a member is going to use these materials responsibly, but he has a complete right to have them and to discuss them with members. A member of the HASI is included as a Scientologist and should be cognizant of Sections (1) and (2) above.

4. TRAINED SCIENTOLOGIST TO MEMBER HASI

It is the duty of certified auditors to place their information at the disposal of members, at the same time enjoining them that there is no substitute for formal training.

A member of the HASI, as far as information is concerned, may have a great deal of material available, but the certified auditor should extend to him only the book *Self Analysis in Scientology* and *The Group Auditor's Handbook* to use upon preclears. These can be used with some success by people who are not trained.

5. MEMBER HASI TO PRECLEAR

Only members of the HASI, or of specifically delineated affiliated organizations, have the right to use the materials of Scientology—a fact which the HASI is prepared to enforce, as it can do legally, at any financial cost. (Membership, however, does not give the right to publish or excerpt or reorganize Scientology, nor the right to teach it formally.)

Members of the HASI, as well as auditors, have the right to possess, study and know all the materials of Scientology. In practice, however, a member of the HASI who is not otherwise a certified auditor has no rights of professional practice and may not process for personal gain and will not be supported by the HASI or its auditors should he err or get into difficulties through having used processes on preclears, with only one exception: A member of the HASI may apply to a preclear (informally and not as professional practice and not for gain and exactly as composed) *Self Analysis in Scientology* and (used as an individual process or group process, but again exactly as given to individuals or groups) *The Group Auditor's Handbook*.

A member of the HASI is expected to follow the Auditor's Code and the Code of a Scientologist. And even if he does not know them well or know about them, he may have his membership revoked by the CECS for failure to follow them, since wide agreement and practice have demonstrated that processing is ineffective or even harmful when executed without observance of the Auditor's Code 1954, and that the subject of Scientology itself undeservedly suffers through failure to follow the Code of a Scientologist.

Where preclears in general are concerned, a member of the HASI would do well, when not a trained auditor, to refer such preclears to a trained auditor.

6. TRAINED SCIENTOLOGIST TO PRECLEAR

The dissemination of information to a preclear is completely forbidden by the Auditor's Code 1954. This is evaluation.

While it is not true that a person trained in Scientology is, immediately and for that reason, harder to process than one who is not trained, it is true that forwarding information about the preclear's own case or giving him materials of Scientology while he is undergoing processing reduces the effectiveness of processing.

7. TRAINED SCIENTOLOGIST TO TRAINED SCIENTOLOGIST

It might be a surprise that any injunction about the dissemination of information would have to be outlined where communication is between a trained Scientologist and a trained Scientologist. However, experience has demonstrated that these two, particularly when auditing each other, get into many involvements over what the exact point of the process is.

We discovered a short time ago, with some amazement, that this was a major block on co-auditing teams composed of trained Scientologists only. It seems that

it is not unusual for two trained Scientologists, one processing the other, to get into violent discussions regarding the exact running of processes, with the session suspended while they consult texts and tapes. In this regard, an auditor being processed by another auditor should, in the first place, have made sure that he had a Scientologist of comparable skill. In the second place, an auditor being audited should be content to be a preclear for the term of the session. It could be said that an auditor who has not been audited badly once in a while, doesn't know how grim it can get and won't regulate his own processing of preclears accordingly. Because any trained Scientologist has a great many ways of getting preclears out of trouble and no permanent damage can result.

Although the Code of a Scientologist specifically forbids a Scientologist to talk out loud to the public about other Scientologists and to run them down, it definitely does not forbid this practice amongst auditors. However, it does forbid defamation by an auditor of anyone in Scientology in any published form.

A great many newsletters exist in Scientology which are more or less intended to be for circulation amongst Dianeticists and Scientologists and which take wide liberties with the reputations of all concerned. Any member or trained Scientologist expressing himself in such a way as to defame Scientology or the people connected with it may find himself in considerable legal difficulties. Although during the formative years of Dianetics and Scientology no one had enough time or patience to find out what was being written in such magazines or newsletters, the situation has now changed. And enough time and money are now available to free all of us from this great deterrent to our common purpose of making this world a better place in which to live.

The trained Scientologist does, and *should*, make his experience known to other trained Scientologists. In accordance with the Code of a Scientologist, he is expected to repress the names of actual preclears as per Article 9: "I pledge myself to refuse to impart personal secrets of my preclears." However, discussing cases with a trained auditor discovers often a necessity to be highly specific, for such cases are quite usually experienced in common.

This discussion of peculiarities of a case has nothing to do with revealing the secrets of a preclear, since processing today is not even vaguely interested in obtaining secrets from a preclear.

Discussing cases amongst auditors is not the same as discussing cases with HASI members, groups or the public. An auditor must never discuss a case with people who are not auditors, beyond mentioning difficulties exactly pertinent to the arrangements of processing to those upon whom a case might be dependent. And if an auditor should have occasion to mention a case to a congregation or a group, he should so disguise the identity and particulars of the case so as not to embarrass anyone. For it is quite often part of training, and part of description of Scientology to interested groups, to mention that such and such a type of case has recovered.

A highly specialized part of this communication line from trained Scientologist to trained Scientologist is the certified auditor to the student. While no certified auditor should invade and attempt to instruct the students of some other auditor, a great deal of liberty is possible between the trained auditor and the student, except in such instances as when the status of a student is questionable. By "student," here, one means not someone who is studying Scientology, but one who is regularly and specifically enrolled toward a certain degree.

Students should not be given misinformation and, very definitely and specifically (as will be covered shortly), they should not be given experimental data of any kind whatsoever. It is disastrous to take a student who is not yet capable of the most elementary processes of Scientology, no matter how capable he himself thinks he is, and turn him loose with some experimental data. The immediate result of this is distraction of the student from his course of study and entering him upon a line of investigation. Giving a student experimental data—and I should know—is like turning him loose on a dark night in a sea filled with rocks. The result is that he will go aground and his preclear will go aground. Where students are co-auditing, anytime you find any case in a unit bogging, look for the person who audited him with experimental techniques. You will occasionally find that the person who audited him on the experimental technique was not a member of that unit or was some wildcat with no more purpose than “observe the effect.”

A certified auditor should be courteous to the student. The student will, in all probability, become a certified auditor.

One of the hidden but more vicious crimes which can be committed in communicating information to students is to give them the data and deny them affinity and cut the affinity lines connected to the data. One Scientologist, who was very widely known in the early days, trained many auditors. But it was found later that every auditor he had trained had been estranged from the subject by being estranged by this Scientologist from any Scientologist who was following closely the course of investigation I was undertaking. He gave them the data, but somehow he gave them to understand that I and auditors around me had something vague and unstated wrong in the personality or behavior sector. He never gave any specific example to these students, since he never could have done so with any truth, but he conveyed to them that the subject was one thing and I and other auditors were quite another—that the subject was good, the people who originated and practiced it were bad. As a result, every single one of his students who has come through later training units was found to be entirely deficient in a basic understanding of Scientology. Alloying the affinity of the subject itself, the subject would then not communicate to them. And the students did not know whether they had studied gastronomy or monotony and, as a result, each and every one of them had long and arduous lines of failures as auditors.

The Scientologist of which I speak, in course of time, obtained no more students—not from any overt act against him by the HAS or the HASI, but because this continual failure eventually accumulated to himself and he failed in his entire establishment. I do not believe this person knows to this day what actually happened to him and his business. The alloying of the affinity line, no matter how vaguely, alloys the actual communication of data. Simply adhering to the Code of a Scientologist, regardless of one’s personal opinions, however right or wrong these may be, will actually bring good training to students.

If it is in the obsessive nature of Man always to have something bad to point out and if this obsession cannot be avoided, then point out the horribly pockmarked state of the moon, not the people who are making a sincere try in Scientology.

For a long time a condition existed which confused the communication line between trained auditors and trained auditors. In view of the fact that the subject was advancing and its advance was not being interrupted simply because people had not been trained each time to the new level, auditors who had just graduated from a school were prone to feel very superior and derogatory toward auditors who

had been trained a year or so previously. There might or might not have been good reason for this. But, with the Seventh Clinical Unit, I found that we could stabilize processes and that we did have processes now that weren't changing simply because of new data. And so this information level could be stabilized.

It is the responsibility of any trained Scientologist to make sure that anyone with a certificate in his area is, by whatever means, brought up to the training level which exists today. It is the particular responsibility of the Doctors of Scientology who themselves have a right to examine for or revoke certificates.

This retraining of older Scientologists by those with later training presents a peculiar problem, since Scientology has worked for the well-trained auditor for two years.

However, for some time to come it will be necessary for auditors trained to the prescribed level to exactly follow the training letter of July 1954 in their retraining of certified auditors in their area. The HASI intends to pick up and stabilize every certificate ever issued at one time or another and, to that end, currently offers a one-month retraining course at half the cost charged regular students so that certified auditors can be stabilized in training. For this is a matter of people who do not know basic techniques or how to work them. It is training, not Scientology, which is at fault in such a case.

8. HASI TO THE MEMBERSHIP

The Hubbard Association of Scientologists International is by law a fellowship of persons actively interested in and, to a greater or lesser extent, trained in Scientology. It is not a public organization, but a professional organization. The casual public member of Scientology who is interested in its results and what it represents to civilization is expected to be a member of an affiliated organization such as the Church of Scientology and the Church of American Science. Those who conduct, process and handle congregations and the churches are members of the HASI. The congregations themselves are members of the Church of Scientology or the Church of American Science. In the role of being a professional organization, the HASI, then, conducts the schools and seminaries, or regulates the training done by professionals in Scientology.

The HASI is also a publications organization which furnishes the materials for training and regulation of such organizations. The HASI is additionally a research and investigation unit. Publications, research and investigation, professional services and the regulation of those actively practicing Scientology, so as to secure good public acceptance, are the functions of the HASI.

The churches accumulate congregations, conduct public programs and generally unify, disseminate and *practice* Scientology. In other words, here we have a group of professionals, their publications and their data coordination center, who are banded together for the uniform good practice of their subject and conduct of their activities. And here we have these professionals operating congregations and units of various kinds which actively practice Scientology in the public. If you can see this picture clearly, then you can understand all the organizations of Scientology and you will understand the function and services of those organizations. (See Graph.)

Under the HASI is the Committee of Examination, Certification and Services (CECS). This organization was for a short time, in its early days, the Professional Auditors Guild International (PAGI) and then the International Guild of Scientologists

(IG of S) but, when the public confused it to be an additional organization, became the Committee of Examination, Certification and Services of the HASI, which is what it had been in function all the time. This is the body of principal authority and court of appeals of Scientology. As the state of Arizona has made the HASI the issuing authority of certificates in Dianetics and Scientology and as LRH's signature previously was all which gave authority to certificates, the CECS, then, by the laws of the state of Arizona and LRH's own delegation of certification power, controls all the certificates of Dianetics and Scientology ever issued. No other organization or unit of any kind whatsoever has authority to issue certificates in Dianetics and Scientology outside the scope and authority of the CECS. The CECS is a committee composed of five Doctors of Scientology, who also hold Doctors of Divinity in affiliated organizations. When a Doctor of Scientology in the field has trained someone up to the level of HCA and when that person has been examined by another Doctor of Scientology, the recommendation for certification is forwarded to and passed by the CECS.

The CECS has representatives on every continent in the world. It is their purpose to guarantee the good practice of Scientology by all its practitioners everywhere. This Committee for the HASI also extends various services to those professionally interested in the practice of Scientology. These are actually the services of the HASI itself, but it is the CECS which regulates what they are and polices the communication lines.

In matters of dissemination of materials of Scientology, or in the improvement of practice in the field, or the revocation of or reduction of certificate levels, it would be the HASI which would be acting and it would be acting through the CECS.

The HASI has what might seem at first a peculiar idea of what constitutes a communications or processing crime. It believes that the crimes of communication are not comparable to the crimes of noncommunication and it holds far more detrimental to Scientology a *failure* to circulate and communicate than it does *to* communicate. If you will look over the MEST universe, you will discover that one is only punished for two things by the MEST universe. The first of these is for communicating. The second of these is for being there. Nearly any organization of professionals which Man has had, has specialized almost entirely in punishing only those who communicated or acted. We see this reflected in the government, in an army or a navy. In such places, an officer or enlisted man may go through an entire life of service, piling up crime after crime of omission, and yet arrive with the highest rank and honors. Such services know, in theory, that there are two crimes. One is the crime of commission. The other is the crime of omission. Yet they punish only the crimes of commission. In other words, such services punish those people who act, who communicate, who try to get something done. It is very true that you will never get a black mark on your record, in such services, if you simply do nothing. In World War II, for instance, it was common experience for units or men to simply refuse to act, even though their friends or fellows were in danger.

Refusing to communicate, refusing to act, are alike crimes of omission, of noncommunication. And when an organization begins to specialize in punishing those people who communicate, who act, who circulate, that organization is cutting its own communication lines, its own efficiency, and spelling out its own eventual defeat.

On this theory, then, the HASI does not specialize in punishing those who communicate, except, of course, in cases where the communication is obvious

slander intended to injure Scientology or the HASI, done by people who are not part of the HASI, as few of the people who conduct campaigns against Scientology are Scientologists or have been trained in Scientology. Although Scientology communication lines are sometimes muddled up by the writings or letters of people condemning Scientology and Scientologists, a checkup will discover these people to be medical doctors or psychologists who are utilizing the freedom of speech existing in Scientology to deter that science from wiping out (as it might possibly do) medicine and psychiatry and psychology. While it is not the intention of the HASI to flatten or wipe out any science or field of endeavor, such a thing is an inevitable consequence of introducing efficiency where ignorance existed before. Thus, people from medicine and psychology, in particular, sometimes use the communication lines of Scientology, as though they were Scientologists, in order to condemn Scientology, the HASI, well-known auditors in Scientology or myself. By cutting the communication lines of such people, one is not cutting any *Scientology* communication lines. He is cutting only the communication lines of medicine and psychology, which very wrongly consider themselves to be rivals in the field of Scientology. Scientology cares nothing about either medicine or psychiatry.

The HASI, by the way, after much sad experience in trying to train them, now has a rule which forbids the training of MDs, psychiatrists, psychologists, chiropractors and like professionals. A DScn is permitted to train them only in very special cases.

The HASI exists to assist communication of Scientologists, just as these data in this book exist. These data are proposed simply because they are more efficient, not because they are all mandatory. On the other hand, the CECS for the HASI views very dimly a Scientologist who has been trained at considerable trouble to the organization, who has been provided with materials, information, tapes, with the goodwill of the organization, and who has had the HASI vouch for him to his practice or his public, then does nothing. Such a person, trained and equipped, who is sitting still, who is not active, or who goes off to other fields and ignores what has been done for him and ignores what he was supposed to do with the information, is the chief target of the HASI's CECS. The HASI will do all in its power to help such an individual bring his own case level up to an overt point and to assist him in his communication and action in the society. But when it is at last convinced that the person does not mean to communicate, does not mean to act, then it has no choice but to put him out of action by the various legal means available to the CECS. In other words, we want no professional "cases." We want professional auditors.

The CECS also exists to keep Scientology organizations solvent by proposing to them campaigns and activities which will bring them revenue. The CECS, however, can be counted upon to act when it becomes convinced that someone is using Scientology in such a way as to accumulate funds by whatever means or by becoming a thoroughly bad credit risk so as to endanger the financial standing of all Scientologists in an area, as happened in 1954 in Los Angeles.

In a case of arrest or severe oppression of a trained Scientologist, the HASI's CECS is prepared to send into that person's area an attorney to clarify the situation.

The policy of the HASI to its membership in terms of data is that any member of the HASI, whether Sustaining, Special or Professional, is entitled to possess any of the information available on the subject of Dianetics or Scientology and to use that information so as to secure a wider understanding of Scientology. By such data as is contained in this booklet, the dissemination of such data is made more efficient. But the dissemination of information advised in this booklet is only

recommended, it is not enforced. Naturally, the HASI expects someone of the stature of a Doctor of Scientology to use, with great understanding and great effectiveness, this information. It does not enjoin the same efficiency upon a Sustaining member.

This table of information, then, is not a catalog of crimes, but a catalog of recommended communications. Any member can possess this information and use the information of Scientology in any way he cares to use it. The only time his use of that information becomes a crime in the eyes of the HASI is:

- a. When he knowingly disseminates information to groups or attempts to ape or copy the activities of the HASI under another name than Scientology
- b. When he causes to be copyrighted any of the materials of Scientology under his own or an organizational name or the names of others whom he controls
- c. When a member who is not certified or who does not have his certificate in force or whose membership has lapsed practices Scientology professionally for the purpose of professional or financial gain
- d. When a member or an auditor, whose certificate is or is not in force, recommends, advises or prescribes (along with Scientology) medicine, vitamins, food supplements or food, or uses in connection with his practice any electronic devices, such as diathermy or E-Meters*
- e. Any member or certified auditor who combines the practice of Scientology with chiropractic, psychiatry, osteopathy, naturopathy, psychology or any pseudo-medical or medical activity
- f. Any member or certified auditor who practices Scientology and calls it Dianetics or who, if certified only to practice Dianetics, does not practice Dianetics but practices Scientology
- g. Who fails to follow the Code of a Scientologist
- h. Any member or auditor who flagrantly and repeatedly violates in his practice the Auditor's Code 1954

The reason there is any punitive activity at all on the part of the HASI's CECS lies with the member or auditor himself. A professional auditor has a right to personal good public repute and he has a right to be respected for the reason that that which he represents is respected. He has a right to practice Scientology without harassment from those in his immediate area. And he has a right to be free from wildcat and unauthorized activities in his area, destructive to the general repute of Scientology. Further, he has a right to benefit from the general accumulation of people in the society who have gotten well because of Scientology. It is in the personal interest of every auditor that any auditor who processes anybody secure excellent results upon that person, for that person will then tell others and so good practices can be built and held. He has a right, as well, to standardized fees not cut to pieces by somebody not authorized, processing poorly and for very little. Furthermore, he has a right to have in any preclear he receives from any other Scientologist, a person whose case is already well advanced. Here is an auditor who has been trained, who has studied his subject, who has accumulated experience and who is prepared to deliver good results. He goes into an area where somebody has been using Dianetics or Scientology without any attention to what they actually are, has

*The cessation of using E-Meters came about with the development of the uses of communication lag. Observing this is better auditing than using E-Meters.

been using it unethically and has been getting very poor results. This trained auditor is immediately victimized by the repute of the subject in that area. A member or an auditor has rights to be respected for what they are. People who would cut those rights to pieces or render them less *must*, of course, be policed.

The ease of policing (if we must call it that) in Scientology rests on the fact that the materials of Scientology are a scientific organization of data adequately and amply copyrighted and owned. And a member or an auditor of the HASI has a right to use them, but a person who is not a member or an auditor does not have any right to either use them or possess them and can be sued for doing so. Furthermore, such a person practicing Scientology illegally, or using the materials of Scientology illegally, can be sued by an individual auditor in an area by an authority sent to that individual auditor by the CECS.

As far as public attacks upon individual auditors, the HASI or LRH are concerned, it has been discovered that all those who have attacked along these lines in the past, by some strange coincidence, are criminally liable for other things, on quite other counts, for the most part. This is not a hopeful statement nor an effort to propagandize any doubter into thinking that these attacks are untrue. They are untrue. They were untrue at the time. Further, such attacks do relatively little damage and, in all truth, we don't spend much time worrying over being attacked. We like others to have to worry about that. But behind every one of these attacks, every time they have occurred in the past, has rested a criminal record of one kind or another. These were the kind of people one would employ if one were some hostile organization. The chief person responsible for attacks upon LRH's character in recent years was, for instance, expelled from college during his second year for grand larceny and is guilty of at least one count of perjury before federal courts. Another person, who made the biggest splash in the newspapers (in California—where else?) was found upon investigation to have come from a criminal family, to have been a member of an organization pledged to overthrow the US government by force and who committed, in making attacks, perjury on several counts and who, when finally confronted with this fact, signed full confessions of perjury. Not all the people, of course, who make attacks upon Scientology, its organizations, its auditors or LRH, do so from any other motive than confusion. They don't know what any of these things are about and are afraid. But when these attacks assume a public crescendo, it has been discovered in the past that the attacker was a criminal by record. Thus you can see the ease with which such people can be handled. Oddly enough, there are only about twenty people in all these five years who have made such attacks and who have caused difficulties for this work. Not all of these are known to be criminals and not all of them have committed actual crimes while making these attacks, so far as we know, but the most serious of these attacks *were* made by criminals. Therefore, an individual auditor finding himself confronted in an area by scurrilous and vicious attacks has only to trace these to their actual author and then trace the actual author through police or "private eyes" to find that he has far more upon which to base charges than merely a dislike of Scientology. Normally such attacks are motivated by a frantic need for secrecy. And the fear that any subject which could, if it wished, penetrate to the inmost secrets of a being, would disclose things which such people feel would disgrace them forever.

Now this matter of punishment is not a very happy subject. But neither is it a very happy subject for individual auditors or an organization to be engaged upon a provenly sincere course of intent in civilization and yet be balked by people who have no understanding or who represent the baser elements of a society.

If we find all this uproar and enthrallment stemming (over a period of five years) from only twenty people, we can see that twenty people meaning no good can create a considerable communication block to us. Thus it is the responsibility of the individual auditor in his area, if he wishes to guarantee himself a quiet, pleasant, beneficial and remunerative practice, to be very alert and quite punitive where unauthorized persons and uninformed persons go on an all-out attack against him, against Scientology and against its organizations, or who illegally use or misuse Scientology. And all of Scientology holds such a member or auditor as their hope in smoothing out our communication lines. It is an entirely moral duty to be punitive against strangers and outsiders who would stop the progress of this civilization.

It might be felt at times that by becoming possessed of a greater wisdom, a greater freedom, an individual has to some degree separated himself from the human race. True enough, he has separated himself from the more stupid elements of the human race. But it is not true that he has divorced himself from the foremost and fundamental drive of Man. He has, quite on the contrary, come much closer to it and the truth of living by being in Scientology. When one has the feeling that he has become an outsider by becoming a Scientologist, he has the tendency not to use the civilization or its processes themselves in carrying forward his course of existence.

A member or certified auditor, being himself a saner and more civilized person and being closer to the actual goals of government and society—which are, of course, in any actually civilized land, the betterment of that society—has more right to use the government and activity lines of a people than those who would do less by their fellows. In other words, a member of the HASI or a trained Scientologist has full and complete rights to utilize whatever governmental facilities, licensing agencies, institutions, courts, police, legislations and communication lines of that society. A member or trained auditor confronted by disagreement from specialized interest finds himself confronted by people who would like a member or trained auditor to believe that they, not he, represent the legal side of the society. This is not true. The person with the purer intent represents the civilized side of society, not the person who exists solely for vested interest or personal gain. Remember that courts of law, officers of the law, institutions, regulations, legislatures, congresses, are more yours than they belong to your opponent. A Scientologist is no outlaw in a society, but is the catalyst of that society and, as such, he may and should use every facility that society possesses to pull itself up to higher levels of beingness. In other words, if a Scientologist finds somebody doing wrong in the field of healing, he has the full and complete right to use any and all police, courts, legislation, to right that wrong. The HASI exists to back up any such move made. Remember, the HASI does not exist to punish communication and action, but to further it. When it cuts communication lines, it is not cutting any *Scientology* communication lines.

America was civilized by a militant ministry. And when that ministry ceased to be militant, we saw on every hand the decay and decline of civil government, we saw a rise of crime and a lowering of public morals. Civil government is held by most churches, in Western civilization, to have been convened and authorized by a Divine Source. And that civil government only exists by reason of that Source. And that civil government is only valid because of Divine Source. And that the members of these congregations follow civil government only so long as it does not controvert any part of the words of Jesus Christ as declared in the New Testament. In other words, these churches conceive themselves to be a higher entity than civil government. We do not declare this for Scientology, only insofar as it is the custom of religious organizations, but we do declare that the Scientologist, having a purer

intent, has a better right to the use of civil government processes than those who exist for more base purposes.

Scientology exists to further and better the government of people and believes in the principles of democracy, the Magna Carta, the Constitution of the United States and also the Bill of Rights. And it believes that civil government should be dedicated to the government of the people, that it should not exist for graft, that it should not be used by individuals for personal enrichment, that its courts must be just and that its law must be for the greater good of the greater number of people.

Scientology was selflessly created and composed. It would have been easy to have made millions or even billions from its creation. It would be easy for an auditor, by narrowing his processing to the rich, to maintain himself in affluence and luxury. Scientology could only have been conceived if one had no desire for personal gain or aggrandizement. The authorship of Scientology is publicly known solely because that was the only way Scientology could be protected in its formative years. It would best have been conceived from a complete obscurity, but the controls necessary for its proper practice and dissemination would not then have been possible. For every time it has been turned loose, it has become enturbulated.

The endless ages and a higher authority have continuously operated in the formulation and the purpose of Scientology.

It is necessary for the HASI to release to its membership and its auditors all the information which is known. The reason for this lies in the fact that Western Civilization is becoming more and more enturbulated and its communication lines are being cut. A disastrous result could occur in an atomic war if the materials of Scientology were not broadly held. Furthermore, it would be dangerous for the materials of Scientology to be monopolized in one area. A Doctor of Scientology, holding the materials of Scientology for the training of persons up to certified level, may occasionally find it embarrassing to discover that one student or another has already examined all the materials. But it will not be embarrassing to that Doctor of Scientology the moment he starts to actually train such a person into the uses of Scientology. For people have to be trained into Scientology. We have yet to find one person who was not so trained who was expert in it. And we have found only those persons who were long and arduously trained could obtain the results contained in it.

9. HASI TO TRAINED SCIENTOLOGIST

The professional auditor is given specific information of a highly technical nature through the Professional Auditor's Bulletins, through the circulation of tapes and, on occasion, by personal letter from the HASI. Additionally, auditors who have not been trained up to a level where they can achieve uniformly good results are given specialized training courses at reduced fees by Doctors of Scientology and by the HASI.

Many data of organizational nature are circulated to trained Scientologists which are not circulated to the general membership.

10. HASI TO THE GENERAL PUBLIC

It would be the rare occasion, no matter what the substance, for the HASI to release to the general public, through the public presses and magazines of the country, any information of any kind whatsoever about anything.

The HASI is not a secret organization and the materials it has to hand are not secret materials. But it has been discovered in five years that the general level of the

public press is such that it interviews with a preformed conclusion and might as well have written the story before it did the interview. Several such interviews, granted in the recent months, have resulted in no story being written—for that was the way the reporter was handled. He had come to write anything sensational or bad, as ordered by his editor, and he found himself confronting programs and activities which he became afraid to slander. In such cases, interviews were granted in order to stop stories, not to give them out. In all the thousands of articles published on Dianetics and Scientology, only three or four published in minor publications gave anything like true renditions of the subjects or their activities. The stories were preconceived before interview. Therefore, all the interview could do was to convince the person he couldn't write the story he had planned to write and so that prevented him from writing any story at all. In other words, the moment a reporter discovered that he could not write a bad story, he did not want to write *any* story. And this applies to reporters who are "friendly," who promise faithfully all good intent and good press, and who have even been processed successfully. They wrote knowingly inaccurate libel, whatever they said.

If this is the general intent of the public press, then it is our experience that interviews are better forgotten and that press releases should not be engaged upon and that reporters should not be granted interviews, whatever they promise. Dianetics and Scientology would have made far more progress had there been no single word about them in the public presses.

Newspapers, magazines, do not represent public opinion and are not the formative agencies in the opinions of the public. The only time they become formative agencies in public opinion is when they express something bad, badly enough to completely blacken a person or action. Then the public will become alert and cease to have anything to do with that person or action. It could be said about the modern press that if they were to know for certain that there existed, newly discovered, an immediate cure for every case of polio in the world, they would mention it somewhere inside the paper in small print. But that if one doctor in examining one polio case made an error in its handling, then the incident would receive headlines.

The motto of the press is "it is all bad over there." Although several commentators of international repute have, from time to time, given Dianetics and Scientology and LRH a resounding pat on the back, these comments have been completely lost in an avalanche of misinformed and inaccurate material appearing in the press.

Any auditor will find it so. The mere fact that somebody is trying to do something for the good of the society is sufficient to bring the modern press down upon him, according to our experience. For example, the other day an auditor performed a miracle the Pope himself would have been proud to own. A child had died, was dead, had been pronounced dead by a doctor. And the auditor, by calling the thetan back and ordering him to take over the body again, brought the child to life. The child had died because it felt it was not wanted by its parents. The public presses knew about this—they did not care to remark upon it. In another place, not too long ago, a Scientologist who had been a justice of the peace used, when he opened up a practice, "JP" after his name—and there were four columns of critical and blasting print about that auditor and about Scientology.

The public at large does not think this way. That is one of the reasons why newspapers today aren't being read to the degree that they were. Probably only the funny papers keep them being sold at all.

The HASI is very alert to the fact that word of mouth and actual Scientology publications are the only accurate or decent dissemination Scientology or its organizations will receive within the general public.

Scientology programs, then, are based solidly and entirely upon the production of results with Scientology upon people in the general public. If this policy is understood, then the actions of the HASI in handling situations or organizations can be much better understood.

At this writing, a HASI Clinic in City A has been closed while a HASI representative conducts there refresher courses. It was not that the Clinic was entirely insolvent. It was barely breaking even. But it was noticed that the number of people coming to it was reducing week to week. Originally, the Clinic had been opened to demonstrate to the public, by a series of solved cases, that Scientology worked. Therefore an examination of cases was quietly undertaken by the HASI and it was discovered that the auditing done in the City A Clinic was not as good as it should have been. The immediate result of this, of course, was for the Clinic to have fewer and fewer people calling. Therefore, this was not acting as a public dissemination line and that was all it was there for. An able auditor of the HASI was immediately dispatched to improve the training, in general, in City A. And to conduct, specifically, an arduous and exacting course of training on a few select auditors there. When these have been trained, graduated and have had some experience, some of their number will be used in a reopened City A Clinic. And these practicing in that Clinic will send out, into the public, people who know that Scientology has gotten results upon them.

The entire dependence of the HASI is upon good results in the public. Through an affiliated organization, a test city operation was recently begun in the United States. Only one mailing, if a large one, was released to the public. Free processing was to be given every weekend by this organization. These free processing groups began immediately and systematically to grow. And the people who came to them stayed on and have remained week after week, more and more progressively in favor of Scientology and more and more talking about it to their friends. Now, this is a true gain and this can be done in any city in the United States.

The HASI, through its affiliated organization in this test city, has begun a program of visitation, whereby every institution of whatever kind in the city is being made into a "regular beat" for the ministers of this organization. These persons are equipped with a small amount of literature and a very large amount of willingness to help. As they visit people in these institutions, these hospitals, these homes, the public at large will become more and more aware of Scientology.

The policy on which the HASI operates is that it trains and equips members and auditors and provides them with the example of results and then assists them in going forth to produce results upon the public. The communication line of the HASI to the general public is one of result. And that is the only way we feel that Scientology will make progress. No other way produces any lasting result.

Our policy, then, is to produce and assist auditors and to hold them secure in their profession and to aid them in every possible way to go out into the society and produce results.

Beyond the general message contained under sections (1) and (2) of this article, we do not expect ministers to preach about Scientology, we expect them to use Scientology. We expect them to secure, with what they can do, congregations and groups which are part of the affiliated organizations of the HASI. And to support

their endeavors by such groups and individual processing. And to process and give programs of public betterment to these groups. And to bring the more able members of these groups into higher technical understanding of Scientology and so make out of them members or auditors of the HASI. And, by thus creating more able people, to give Scientology an excellent word-of-mouth communication line to the public at large.

Visiting institutions, hospitals, schools, attending and becoming part of civic functions, by direct mailings, we assist our people to accumulate groups and congregations. And by thus accumulating such groups and congregations and by processing—giving them a higher understanding, better health—to so reach wider and wider into civilization. In announcing its policies to the general public through direct mailings and through its auditors,* a better civilization is hoped to result.

Until Man has a clear, bold understanding of what Man is and has a science of humanity, we will continue to fight and punish and misgovern—and it will get worse than it is unless somebody takes some responsibility. Scientologists are taking that responsibility. We know this can be a better, saner world.

It is not the purpose of the HASI or its affiliated organizations to overthrow or destroy by violence any group or government in the world. It is hoped by the HASI that a higher understanding will result in a higher and better civilization which will not have to have recourse to violence and war for the settlement of its disputes. A civilization in which disease and insanity are viewed as suboptimum rather than normal. And a civilization which holds that a civilized man is one that *is* his soul and that a man who holds himself to be a body and to have no soul an animal.

In keeping with this program, the HASI issues books intended for use by the general public and to interest them in the goals which Man, in the many ages past, has envisioned for Man. It is possible now. But not unless we go about it in a sane and orderly fashion ourselves. That is the reason for our organizations and communication plans.



*The HASI makes available such materials as those contained in this manual, except for this general communication plan.

REALITY SCALE

APRIL 1955

(From lecture 4 April 1955, *Staff Auditors' Conference*)

Aware of being aware.

Aware of an environment is sufficient communication.

Knows of the existence of communication.

Communication with intent to communicate.

Communication with significance with somebody else.

Communication with significance.

Communication with self with significance. Worry.

Some small awareness that he is thinking a thought and communicating with the thought.

Unconsciousness.

SOME 1.5

BY TOM ESTERBROOK

ABILITY MAJOR 2

MID-APRIL 1955

Any society has the frailty of seeking communication from the insane. This phenomenon in primitive tribes is known as the "shaman's call," wherein the tribe awaits the madness of one of its members and then follows his advice in tribal decisions.

How is there any difference between this and a modern social order taking the direction of a scientist? For has he not already answered the "shaman's call" of science, which decrees Man came from mud and has no soul, that thought is the product of the machine and that the well man is thoroughly adjusted to his fate?

As we behold our national leaders taking their theme for relations among nations from the physicist's bomb, as we behold our mental "experts" subjecting their patients to unbearable shock and hideously disfiguring surgery, as we behold capering generals, scientists only in war, taking charge of the two greatest nations on Earth, we cannot but believe that we have become at last a barbarism dependent for our future forecasts upon the gibbering insane. And if we tolerate this, then it can only be that all of us desire to perish under the idiocy of our shamans who, true to a bestial science, have no mission—save, like Schopenhauer's, the destruction of all Mankind.

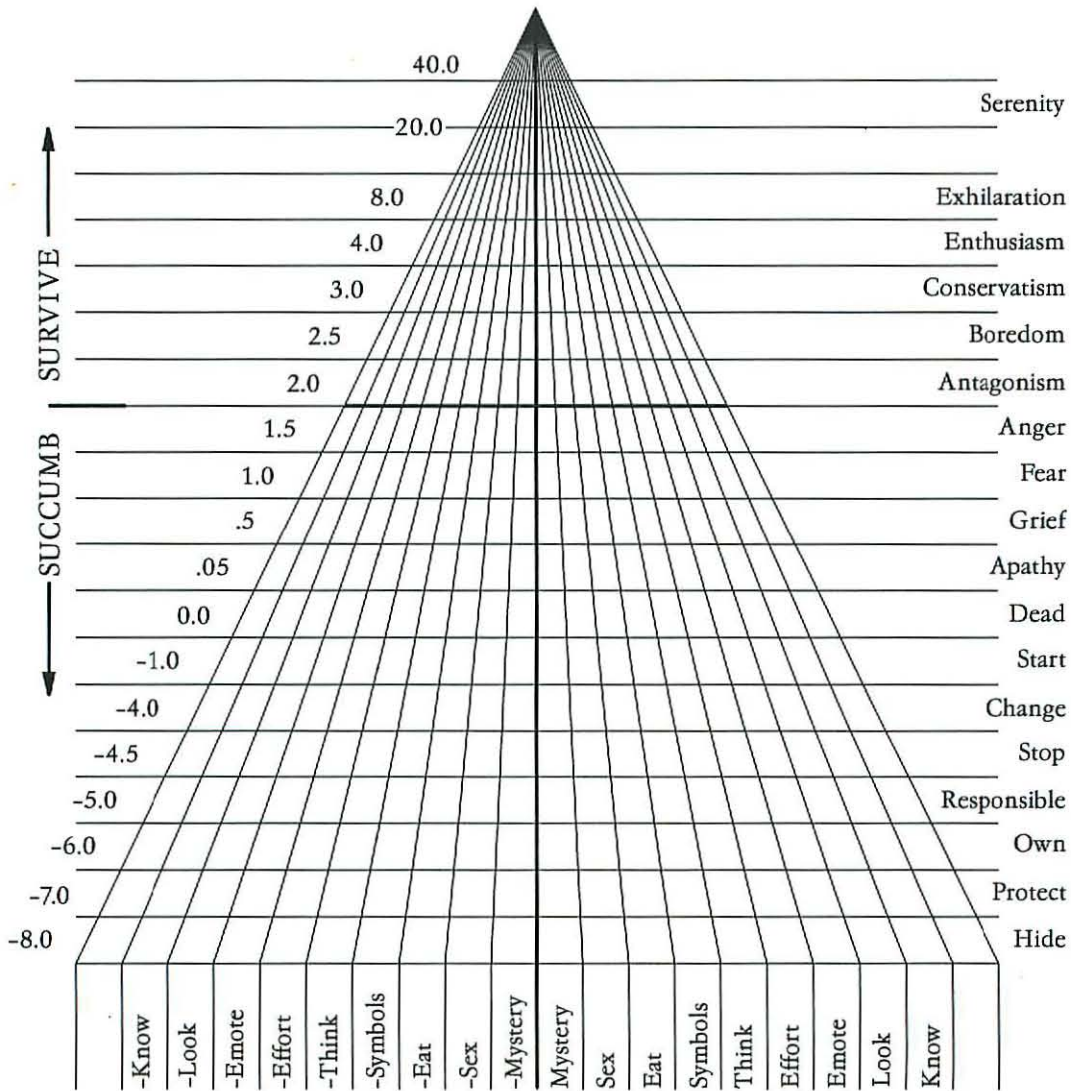
As were those Greeks heroes who slew the tyrant, who oppressed the town, so should any man be Saint who laid to the future happiness of Man the blundering scientist in an early and becoming pit of lime and let him corrode away to the mud from which he hopefully believed all Man came.

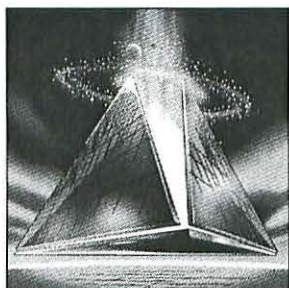


THE TONE PLOTTING SCALE

JUNE 1955

(From lecture 5 June 1955, *How to Chart the Preclear-Knowingness and Unknowingness*)





ADDITIONAL REFERENCES

THE QS (THE PRELOGICS)

NOVEMBER 1952

(From lecture 10 November 1952,
Introduction: The Q List and Beginning of Logics)

- Q1:** The common denominator of all life impulses is self-determinism.
- Q2:** Self-determinism may be defined as the location of matter and energy in space and time, as well as a creation of time and space in which to locate matter and energy.
- Q3:** The identification of the source of that which places matter and energy and originates space and time is not necessary to the resolution of this problem at this time.
- Q4:** Universes are created by the application of self-determinism on eight dynamics.
- Q5:** Self-determinism, applied, will create, conserve, alter and possibly destroy universes.

L. RON HUBBARD



OPENING PROCEDURE, SOP 8-C

A BASIC COURSE IN SCIENTOLOGY - PART 1

PROFESSIONAL AUDITOR'S BULLETIN 34

16 AUGUST 1954

With this issue of the Professional Auditor's Bulletin begins a new series by L. Ron Hubbard entitled *A Basic Course in Scientology*. The bulletins in this series are planned to cover the period of at least one year. This Basic Course consists of numerous articles by Ron on the theory and techniques of present-day Scientology. The experienced professional auditor will find this an excellent source of review; the newcomer will have available a wealth of new data in easily used and highly understandable form.

Because many people write to me requesting information on how to run a particular technique and because the greater portion of such inquiries are on how to get a case running, this process is here outlined for your use as the first part of the Basic Course. Having once run this Opening Procedure SOP 8-C on a so-called "tough case," you will not require any further reassurance or sales talk about it. And having it run thoroughly on yourself by an auditor skilled in its use will adequately demonstrate its workability.

IMPORTANT: IN PROCESSING PSYCHOTICS AND NEUROTICS OF WHATEVER DEGREE, USE ONLY R2-16, OPENING PROCEDURE 8-C, EACH PART UNTIL THE PERSON IS SURE WHO IS DOING IT. USE ONLY R2-16 UNTIL CASE IS FULLY SANE. USE NO OTHER PROCESS OF ANY KIND.

The entire modus operandi of Opening Procedure of 8-C consists in having the preclear move his body around the room under the auditor's direction until:

- a. He finds he is in actual communication with many spots on the surface of things in the room;
- b. He can select spots in the room and know that he is selecting them and can communicate with them; and
- c. He can select spots and move to them, decide when to touch them and when to let go.

Each one of these steps is done until the auditor is well assured that the preclear has no communication lag.

The auditing commands for Part (a) are as follows:

"Do you see that chair?"

"Go over to it and put your hand on it."

"Now look at that lamp,"

"Now walk over to it and put your hand on it."

This is done with various objects (without specifically designating spots of a more precise nature than an object) until the preclear is very certain that he is in good communication with these objects and the walls and other parts of the room.

The above is run until the following manifestations of communication lag (and any others you may encounter) are well erased: the preclear just brushing the object he is told to touch, looking away from it very quickly, not looking at it at all, looking at the auditor instead of the object he was told to touch, carrying out the command before it is given (such as going over to touch the lamp when all the auditor has said is "Do you see that lamp?"), complaining about the process in any way, objecting to being ordered to do the actions, unwillingness to touch the items designated, putting all his attention on creating an effect on the auditor, and apathy, grief, anger, fear and boredom turned on by this process.

When the above has been accomplished, the auditor can say anything he pleases or seemingly introduce any significance he wishes to, so long as he hews very closely to the actual thing in this method which makes it work—which is to say, perceiving the physical universe and making contact with it. At this time the auditor can become very specific about the selection of spots for the preclear to touch.

"Do you see that black mark on the left arm of that chair?"

"Go over and touch it with your right index finger,"

"Now take your finger off it."

"Do you see the lower bolt on the light switch plate?"

"Now go over and touch it with your left ring finger,"

"Now take your finger off it," and so forth until the preclear has a *uniform perception* of any and all objects in the room, including the walls, the floor and the ceiling.

This step can be kept up for a long time. It has an infinity of variations. But it is not the variations which work, it is the making and breaking of communication with the actual designated spots. You *can* do the following at this point: make certain the preclear is doing the process by asking questions such as:

"Are you touching the door knob?"

"Where is the door knob?"

"What is its shape?"

"What is its color?"

"What sort of texture does it have?"

"Are you sure you are touching it?"

"Can you feel it?"

"Look at it."

"Who is touching it?"

"Whose hand is on that door knob?"

"Who is holding your hand there?"

"Where is that door knob?"

"When is it there?"

You can badger the preclear in the above fashion until his actions show that he is in communication with the object and until he is not angered by your questioning and direction.

IF AT ANY TIME THERE IS ANY DOUBT ABOUT THE PRECLEAR'S CASE, DO THIS STEP, PART (a) UNTIL SATISFIED THAT COMMUNICATION IS GOOD.

A CASE WHICH WILL NOT OBEY OPENING PROCEDURE 8-C (a) ORDERS WILL ALWAYS PERVERT OR ALTER COMMANDS TO BE PERFORMED WITH LESS SUPERVISION THAN PERCEPTION OF HIS BODY.

Part (b) has these auditing commands:

"Find a spot in this room."

No further designation is necessary for this spot. Spotting procedure gives the preclear determinism of selection.

When the preclear has done so, the auditor says:

"Go over to it and put your finger on it."

When the preclear has done this, the auditor says:

"Now let go of it."

It must be emphasized that the preclear is not to act upon a command until the command is given. And must not let go until told to let go. The preclear is permitted to select spots until such time as all communication lag is flat and until he is freely selecting spots on the walls, objects, chairs, etc., with no specialization whatsoever—which means that his perception of the room has become uniform. Many things turn up in running this procedure, such as the fact that the preclear cannot look at walls, etc.

Part (c) of this procedure is run with these auditing commands:

"Find a spot in the room,"

"Make up your mind when you are going to touch it and then touch it,"

"Make up your mind when you are going to let go of it and let go."

A variation of this process is to have the preclear make up his mind about a spot and then have him change his mind and select another spot.

The trouble with most cases, and the trouble with any case which is hung up and is not progressing, is that an insufficient quantity of Opening Procedure 8-C has been used by the auditor. This has been found to be an invariable rule.

Preclears will pretend to run commands of a subjective nature, but not run them at all. In other words, the auditor is saying do one thing and the preclear is doing quite another. Thus the process is not actually being used on the preclear. The difficulty in this case is a specific difficulty in communication, where the preclear cannot duplicate. But more important than that, any preclear whose case is hanging up is out of touch with reality and the environment to such an extent that he has begun to do processes on mock-ups rather than on the actual physical universe. It will be discovered that doing processes on mock-ups, such as finding spots in them, finding distances to them and so forth, is productive of no gain and even negative gain. Only processes which directly address the physical universe are found to raise the tone of the preclear. He has to come up to full tolerance of it before he can get out of it. Thus, any case bogging down somewhere in more intricate procedures can be relieved and brought into present time by 8-C.

The only caution on the part of the auditor is that he must be very precise about giving his orders (and must insist on the preclear being very *certain* that he is actually seeing spots and touching them) and inhibiting the preclear from executing the commands before they are given.

L. RON HUBBARD



“WHAT I LEARNED IN TRAINING”

A BASIC COURSE IN SCIENTOLOGY – PART 2

PROFESSIONAL AUDITOR'S BULLETIN 35

26 AUGUST 1954

For the last ten months, ever since the Philadelphia Congress in 1953, I have been engaged in a research as thoroughly fundamental as the actual subject of Scientology. This research was directed toward the training of auditors. The immediate question asked in this research was one which has remained relatively unanswered for four years: “How do we train an auditor so that he will apply the processes known to be workable, in such a way as to make the subject work for him?”

A major difficulty lay in the subject itself, for it was in a state of change. Certain processes would be found quite workable, better each time, and these would be published. But this continuing parade of processes had a tendency to invalidate auditors who had been trained earlier. Thus it began to appear, I am well aware, that an auditor was expected to be in a constant state of training and that unless he had the “latest dope,” he was not to be considered top-notch. At almost any time, from Book One on, I could have leveled off in research and investigation (as each Foundation Board pleaded with me to do, out of their financial desires) and could have trained intensively on the processes which existed so that auditors would do them as they were given. There is no doubt, however, that this would have been a losing program. For life kept unfolding new data before me, and a greater and broader understanding of the entire picture was progressively easier to view, and the actual goal of processing kept advancing. Processes, when issued, if done by an auditor as issued, each time would have raised the majority of individuals to whom they were addressed up to the goal which was at that moment envisioned for Man. But the goal kept advancing, higher and higher levels of beingness continued to come into view, and so there was no choice for it. One could not agree with people who, out of financial need, sought to stop research. And although one was very conscious that a hardship was being worked upon trained auditors by releasing continually new processes for them to learn, there was no choice for it but to continue in the research and investigation of the subject of Man and of Life.

We passed out of the field of Homo sapiens in late 1950, for it was obvious that we could make people saner than people had ever been. After I had completed, through 1951, my examinations of the whole track, it was obvious that the individual, the “I”, the personality, was not the body. And in early 1952, I was able to make the first announcements concerning exteriorization. By September of 1952, processes had been developed which made exteriorization much better and more stable and, using these processes, I had no great difficulty in exteriorizing cases. After training the first group of auditors in Great Britain (September 1952, the time of issue of SOP 1), I began to realize that there was a considerable nervousness on the part of auditors to face the fact of exteriorization. Indeed, exteriorization, as an accomplishment or an existing state, has never been very acceptable, simply because the average public—indoctrinated to believe that one stepped out of the body at death and went to Hell or some such thing—found it too incredible. Man had been trying to do this thing for at least 2500 years and although he had had some cognizance of it, he had never achieved any uniform success in making it

come about at will. The experience of training these British auditors demonstrated that whenever an individual is low on havingness, the effort to get him to face the no-mass character of a thetan becomes impossible unless one brings up the havingness of such people to a point where they can bear to view nothing. Such people, those low on havingness, actually get sick at their stomachs (physically) and very uncomfortable at the thought of exteriorization or the exteriorization of others.

Then proceeded the various Standard Operating Procedures from 1 up through 8 and, more recently, including 8-C and 8-D. All of these were routine, aimed in the direction of bringing up a person's ability to handle space and nothingness to a point where he could bear the thought of exteriorization—and so exteriorize. But having many auditors and being unable to process each one individually, there was a considerable scramble of ideas and technique applications. As an example of this: For a while in Great Britain, all of the thoroughly "stuck in" cases had a general agreement amongst them that there was such a thing as a "white five." This strange beast was actually a psychotic who merely had the idea that he *could* exteriorize—but actually wasn't exteriorized—but anybody who *did* exteriorize "was crazy." This stemmed immediately from the discomfort entailed for a no-havingness case in viewing nothing. Anytime they were asked to view nothing, they became sick and so they invented an explanation to keep them from looking at nothing—which is to say, to keep them from exteriorizing people.

In view of the fact that exteriorization alone brings about a rapid recovery of a case and in view of the fact that the thetan stuck in a body is not unlike a thetan stuck in a theta trap—to a degree where he has inverted and become the trap—one had to carry forward with exteriorization if one were going to deal with illness on any broad scale at all.

In training over a hundred auditors in America in the Advanced Clinical Courses, I was learning every day, every week, every Unit, better means of bringing an auditor up to exteriorization *as a case*, and bringing up his *willingness* to audit people into an exteriorized state. By the time we had reached Unit Seven, and well before it was completed, I discovered that we actually had achieved not a process designed to immediately exteriorize people, not even a process to run out engrams, but a process which could be handled by an auditor after relatively little training. So here we had a slight disparity of goals. Here we had my goals, which consisted of an achievement of an understanding of life sufficient to bring about a higher level of beingness and livingness; here we had exteriorization; here we had all the SOPs and here we possessed techniques innumerable with which to achieve these goals. And on the other hand, an abrupt dichotomy. I discovered I had invented a process, some months previously, which could actually be communicated with sufficient ease to auditors so that they would use it as given and with which they could produce some astonishing results. But this process actually was not aimed at exteriorization. This process would be recognizable to anyone thoroughly conversant with Dianetics. This process could have come into existence in June of 1950 except that, then, one would not have had the least idea of keeping this process up long enough so that it would actually work.

Now let me tell you something about this process. I have known since 1947 that getting an individual into present time was the most convincing and abrupt therapy which could be performed. I have been in institutions and have told inmates, simply, "Come up to present time," with a resultant regaining of a stable sanity on the part of these inmates. Anyone in the field of Dianetics was familiar with "Come up to present time." One always ended sessions that way. But after a considerable study,

I had found, by 1949, that the anatomy of “present time” consisted of the ground, sky, walls, objects and people of the immediate environment. In other words, the anatomy of present time is the anatomy of the room or area in which you are at the moment when you view it—and this is *present time*. Putting a person thoroughly into communication with this environment, which was present time, was of course indicated. But processes of that time were mainly subjective, addressed to the mind, on the mistaken idea that the mind was a brain and that the body had something to do with thinking processes and personality. And so, beyond bringing people to present time by telling them to be aware of their surroundings, as I was doing in early 1950, this principle was not used.

Actually, not until I developed SOP 8-C did I begin to understand what it might take to put a person into communication with their immediate environment—simply by looking at it, touching it and becoming aware of it. All manner of liabilities ensued in the way of somatics and various other phenomena. And it was not until I had made many exhaustive tests that I was willing to accept the fact that somebody could be brought into present time by making him contact the walls, floor, ground, ceiling, sky, trees, people, of the exact moment in which he was, for many, many hours, with stable, therapeutic results.

Applying this broad awareness and communication with the environment, for tens or scores of hours as a total process, Scientology came into possession of Opening Procedure of 8-C.

In Issue 24-G of the *Journal of Scientology*, we find SOP 8-C complete, but we find, heading it, the following:

OPENING PROCEDURE:

(Ten Minutes to Two Hours—with MEST Body)

Part (a): Send preclear to exact places in room, one place at a time.

Part (b): Have preclear select places in the room and move to them one at a time, still under the auditor’s direction.

Part (c): Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

In the *Auditor’s Handbook*, we find: “R2-16: Run preclear through Opening Procedure 8-C Parts (a), (b) and (c), each one until the physical communication lag stabilizes.” Now go over to the end of Intensive Procedure in the *Auditor’s Handbook* and find that we are not now running Opening Procedure of 8-C from “ten minutes to two hours,” but we find: “As a summary comment on these processes, it cannot be indicated too strongly that a preclear who is psychotic, neurotic or who is having any psychosomatic difficulty, must be run on Opening Procedure of 8-C (R2-16) for many, many, many, many hours.”

Thus we have considerable importance being placed today, as a direct result of my experience with the Advanced Clinical Units, on Opening Procedure of 8-C. If it were not effective, I would not put any stress upon it. But continuous test has demonstrated that the final remark at the end of Intensive Procedure in the *Auditor’s Handbook* means exactly what it says. Anyone who is psychotic, neurotic, or who is having any psychosomatic difficulty can best be run, and should only be run, on Opening Procedure of 8-C, with the commands as given in the *Auditor’s Handbook* and in the PAB prior to this one. *But*, the most cheering and wonderful thing about this process is that, for the first time in all these years, we came into possession of

something which could be *taught* and which auditors—as represented by those in the Advanced Clinical Units—could use, would use, which they understood, which they did not vary, which they would keep up with. And with that process we entered into training.

Immediately after this discovery, I found that *duplication*, difficulties of, was the bugbear back of training. Thus Opening Procedure by Duplication, completely aside from its terrific therapeutic values, brings a person upscale to a point where he is actually able to follow and duplicate processes.

Thus, with these two Opening Procedures, we discover that we are indeed into the strata of training. And today we can guarantee that processes released are effective and, more important, that they will be done as released. And now, and only now, is Scientology capable of going forward as Scientology. And only now can we consider that an auditor, when he has been trained, will not have to shift and vary that training.

As a result, I am devoting the next many PABs to the subject of training and making out of them what amounts to a course to be used by auditors who themselves are doing training and for the use of auditors who wish to come up to date—in such a way as to be, from there on, “in date.”

Thus I feel that we have accomplished something.

L. RON HUBBARD



THE USE OF SCIENTOLOGY MATERIALS

A BASIC COURSE IN SCIENTOLOGY – PART 3

PROFESSIONAL AUDITOR'S BULLETIN 36

30 AUGUST 1954

The first thing a Scientologist should know about Scientology is the use of its materials.

The materials of Scientology are not its tools. Its tools are processes—its materials are books, tapes, Professional Auditor's Bulletins, Journals, letters and experience.

Now that we are operating from the standpoint of a known subject and known processes, we can handle material much better than before. Now that we know that auditors can be trained rather easily to use Standard Operating Procedure 8-C, Opening Procedure—and that they are happy to learn it and that it will produce results for them—we would be very foolish (as schools, as auditors, as individuals) to abandon this gain.

The materials of Scientology are designed to communicate. That is all very well, but to *whom*—and *when*? Certain of the materials of Scientology can be communicated with ease to people that never before heard of the subject. Certain others can be communicated to people who have been in association with Scientologists but who are not auditors. The higher level of material and data can be communicated to people who are in training to be auditors. Certain other material can be communicated to people who have been trained as auditors. And if we do not recognize this fact and if we do not follow it, then we are going to produce a confusion with Scientology and we are going to turn people away from Scientology and we are going to defeat Scientology in doing what it is trying to do.

For a long time, Scientology was in a state of change sufficiently rapid to be bewildering unless viewed as an orderly whole—taken with cognizance from *The Original Thesis* through Book One, up through *Advanced Procedure and Axioms*, through 16-G, 24-G and Professional Course tapes. But now there is no further excuse for using this material in a muddled fashion. To give you some example of this, I recently received a bulletin from an area in the United States which has a history of being confused and introverted on the subject of Scientology. This bulletin was from two auditors who should know better. It was an announcement. It had been mailed to a hundred and fifty people who were more or less interested in Scientology, including some auditors in that area. And this bulletin proclaimed that the Professional Course tapes, July 1954, intended for the training of HCAs, would be played as public lectures for these people over a few evenings. A telegram was sent to these two auditors, telling them that if they committed this crime against themselves and Scientology, their training privileges would be suspended for five years.

What would happen if they did this thing? Here are the Professional Course tapes—designed to be played to a student after he has been thoroughly taught Opening Procedure 8-C, Opening Procedure by Duplication, Remedying Havingness and Spotting Spots in Space, as well as Significances. After the many weeks which would be spent in teaching the student these named items, it would then be possible to communicate to him with the Professional Course of July 1954. And only after a student has been so trained, would he be further trained by playing these tapes to him.

Why is this? It is because one is talking as an instructor when he is talking to any public audience. He is talking as a teacher. Is his purpose, then, simply to confuse his audience and make them turn their backs on something which is confusing? Or is his purpose to degenerate what he knows into the same level with all other confusions? Or is it his purpose to inform his audience? If we in the HASI have learned over ten arduous months of communicating Scientology directly, face-to-face, with people who are there solely for the purpose of learning, and in communicating Scientology less directly to the American public (as in Operation Phoenix); if we know now and assert that we must either communicate data as data and skill through the stages of Opening Procedure, Opening Procedure by Duplication and the rest to bring a student into any understanding of what Scientology is all about; and if we assert that we have not been able to communicate to the general public intelligently except by using the mildest and most permissive data—then this, representing the combined efforts of myself and some of the most trained and skilled auditors in Dianetics and Scientology, should be taken with some weight.

Bluntly, you cannot avalanche data onto the heads of partially trained, poorly comprehending people, or people who have no real conversance with auditing at all. And if you try to do so, you will fail and Scientology will fail. And the people in the area will not have the least idea what you are trying to do. And they will walk away from your meetings. And they will walk away from your group sessions completely confused and vowing to themselves to have nothing further to do with Scientology. And they will not tell their friends about it. And people who should be brought in to be helped will not be brought in to be helped. And so a great many people, by this misunderstanding of the uses of the materials of Scientology, are being denied the benefits of Scientology simply because these materials have not been handled with intelligence.

Yes, I know that we have just learned this, but that we have just learned it makes it no less emphatic. However, one supposes that somebody who has been trained should have better sense than to use something with as much dynamite in it as the Professional Course of 1954 as fit diet for cursorily interested people.

Another shocking incident occurred in another area, where a person who had finished an Advanced Clinical Course Unit actually permitted a mailing piece to go out to a great number of auditors from old Dianetic days, which had scrawled all over the back of it in large letters, "The meat of an \$800.00 course for \$38.50." And this refresher course pretended that it would, in five evenings, bring these auditors up-to-date on Scientology and pour into them material which it had taken this graduate of the course 432 hours of hard study to begin to assimilate. The course graduate did not do this, but permitted it to be done. Of course there were considerable repercussions because of this. A Professional Course graduate was an HCA or BScn before he began the Advanced Professional Course. Most of the people in these units extended their training from the six weeks minimum up to twelve and fifteen weeks, since this could be done by them without further charge. Nobody is going to relay the material these people received in any five casual evenings.

In the first instance, where the Professional Course was going to be played in four or five nights as social entertainment, only chaos would have resulted. The two auditors doing this have often wondered what was the matter with their area: why more auditing was not done in their area; why, when they brought groups together, the groups did not stay together. The reason is very plain. Instead of actually teaching these people something, these two auditors had been falling back on material taken from courses designed for people who were there to be trained

and who had already spent considerable time in training. These auditors had done, previously, with other material, the same thing they were trying to do with the Professional Course. As a net result, the people in their area who came to them for a night or two nights would find only a steady avalanche of data far too technical for their assimilation. And out of those recordings would come sufficient restimulation to send them away, never to return.

On the other hand, think what would happen to an auditor interested in the quality of auditing and the reputation of Scientology in an area if, after leaving such a thing as the Professional Course or finishing his training with a Doctor of Scientology, he should reach out for all the people who had ever been interested in auditing in the area, bring them in, and teach them how to run Opening Procedure of 8-C. In other words, to teach them, step by step, painfully and painstakingly, until they had it as a complete purity—until they had it drilled and engrained into them so that they could not avoid doing it right—think what would happen to the auditing skills and think what would happen to the reputation of Scientology as an immediate result.

Where public lectures are concerned, the HASI has a series of eight hours of tapes which describe Scientology, its various efforts and benefits. These are designed for the public at large. They do not so deluge individuals that they create a confusion, but simply spark their interest and curiosity sufficiently to bring them to a level where they will at least wish to experience some of the benefits of Scientology or desire to pursue it further.

There seem to be certain rules forming here about the use of such material and these would be more or less as follows:

1. Express to the general public only as much concerning the benefits, organization and practice of Scientology as would give it hope, without confusing it or embattling it with its prejudices.
2. When giving Scientology to people to use, give them only the simplest tools, render them completely practiced and conversant with those tools and, only when they are expert in them, give them data.
3. Instead of talking about Scientology, apply it.
4. The simplest processes are the best processes.

One could say that Man was a complicated animal simply because he is a simple animal and will not face it. When you have seen what we have seen, here at the International Headquarters of the HASI, result from a continuous application to a psychosomatic illness, to psychosis and neurosis, of Opening Procedure of 8-C, you will only *then* begin to understand what an essentially simple mechanism Man is and how hard he works to be a complex one.

But only when you have been trained to use such a thing as Opening Procedure of 8-C arduously enough to demonstrate that it is done just exactly the way it is done and no other way, for hours and hours and hours and hours, will you understand what we mean by training and will you discover that people can be trained.

The Director of Training in London who is, at this writing, completing the first course of this new type of training, writes:

“The present course is going well. The students have had days of Opening Procedure, both of 8-C and by Duplication. It has been exceedingly interesting to

watch. We have spent about a month now getting across the simplicities in actual practice, spending, for example, a whole day on 'Something you wouldn't mind remembering' and 'Something you wouldn't mind forgetting' and two whole days on Spotting Spots in Space and Remediating Havingness. The spirit is very high and I think we will turn out the best bunch of HPAs ever. We have hammered home auditing by observation of communication lag. It certainly is a wonderful system, because auditors surely cannot miss with it. I know the students going through now will not."

The grades of Scientology are: General Member, HASI; Scientology Group Leader; HCA (HPA); BScn and DScn. These are grades of knowingness of the subject. They demonstrate levels of skill in the subject and they very adequately demonstrate the results which can be expected, for these skills show up in terms of preclears.

Group auditing sessions—when done by the simplest of commands, reducing every communication lag for every member of the group—are the most effective group sessions. Here again, we have simplicity at work. Here, we have processes being used right.

If we expect Scientology to communicate itself throughout the populaces of the world, it had certainly better be communicated as it can communicate. If this is not done we will be standing here talking to ourselves.

L. RON HUBBARD



THE COMMUNICATION LINES OF SCIENTOLOGY

A BASIC COURSE IN SCIENTOLOGY – PART 4

PROFESSIONAL AUDITOR'S BULLETIN 37

30 AUGUST 1954

There are several levels of communication in Scientology and these should be known and observed by an auditor in his selection and use of materials.

The first of these which we should consider is the communication from the general public to the general public. Here we have word of mouth. This is the most important communication channel where promulgation and dissemination are concerned, simply because it is the broadest and is the one which ultimately will reach the most people. Thus it is that we must be intensely interested in what Scientologists release and what Scientologists do and what the press says about Scientology. It would be thought by many, with no great background in public relations, that the proper method of obtaining word of mouth is through the public presses. This is not the case. Newspapers and magazines do not furnish the material which the public is discussing. The newspaper would love to think that it furnishes all the material which people talk about, but this is not the case. And actually, on a checkup, you will discover that you have today spent only a moment or two mentioning current events to your neighbors. It is of considerable interest to Scientology and Scientologists that *no* news stories be released. In the first place, newspapers and magazines are incapable of duplication and cannot put forth a straightforward story and have no cognizance whatsoever of ethics. The level of journalism today, if you care to look it up on the Chart of Human Evaluation, is found to be 1.5 and below. And I invite your attention to the accompanying columns of that level. This is a highly untrustworthy form of communication. It is not a particularly broad form.

What the public says to the public, if it were to be duplicated and if it were to be regulated in any way by Scientologists and the organizations of Scientology, would have to be brief indeed and would have to be uncomplicated. Otherwise it would not be duplicated by word of mouth. A central message, properly formulated, would be distributed by word of mouth if it could be embroidered into sufficient material to permit discussion. Without discussion being possible, no word of mouth would ensue, since people use word-of-mouth material simply to be interesting themselves. And their method of being interesting is by taking some simple principle which is being talked about, which is yet controversial, and embroidering it. Thus, by adding their opinions to it, they themselves become interesting. Thus if you have something to which no opinions can be added, you have something which will not be talked about.

For example, we have one piece of information which, variously stated and in various forms, seems to communicate and which is communicated. And that is to the effect that for two thousand years Man has not had health, happiness or immortality. Yet these were promised to him two thousand years ago. And Scientology

is delivering them today. Well stated, poorly stated, summed up, rephrased, this is still something that people will talk about. They may only use part of it, to the effect that Man has not had health, happiness or immortality for two thousand years. Another piece of information which people will talk about, when it gets into circulation, is that a nuclear physicist, in trying to research matters of physics, found the human soul and discovered how to free it. One rather astonishing piece of information which was handed out was found to travel fairly well, and that was to the effect that God did not like unhealthy people. He made Man to be healthy and Man got unhealthy. This, without any Scientology connected to it, was found to travel. Thus, the information which is put on the communication line from the public to the public has to be simple enough at its core to bring about discussion, so that by being embroidered it yet does not lose its core.

The Scientologist subscribing to the Code of Scientology is also subscribing to some control over this communication line from the public to the public. By staying out of the press, by refusing to engage in unseemly conversations over the subject, he is aiding and abetting the flow of word of mouth.

As any science which betters people gathers unto itself considerable numbers of people who can dramatize only how bad it is over there, we get a great deal of crank, squirrel, neurotic and psychotic communication flow. We have an incidental communication line, then, which does not at all help the public's word-of-mouth communication from this entheta line. We call this an entheta line simply because people use Scientology to explain to others how bad it all is over there, how bad auditors are, how bad courses are, how bad Hubbard is, how bad rain is, how bad cats are, how bad the other person is, etc., etc. We even have publications which pretend to be part of Dianetics and Scientology which couldn't possibly print anything but bad news. That there is not one word of truth in all this news so far detected by the most searching inspection here, that these rumors and perjuries and falsehoods haven't even the dignity of a background in fact, does not stay their passage. For instance, a character in that city of characters, Los Angeles, recently wrote to a publication, which had no better sense than to print it, that the Supreme Court had many times decided that ministers who charged a fee for whatever they did were practicing medicine without a license. The writer of that letter refuses processing and happens to be connected with persons of a religious faith which is not Christian—and happens to be himself no Christian—and has a definite stake in religion, which he does not mention in his letter. This is overtly slanderous, stated with malice and intention to squirrel up the field. However, many people, simply by driveling along about how bad it all is, put out unconscious dramatizations about Scientology. But the HASI, having been free to a large degree of the burden of investigation, has come alertly forward to police these lines, for there is a great deal of difference between free speech and slander. The first notable example the HASI made has come off very successfully. A piece of uncalled-for publicity, which like all the rest was nothing but a lie, was published. Its author was promptly and immediately threatened with suit if he did not instantly apologize. And seeing for the first time the difference between slander and free speech, this person hastily apologized and cut his communication line. But unless all Scientologists fall into the habit of ascertaining the truth of statements before they pass them on and ascertaining the source of their information and policing this entheta line, then the word-of-mouth advertising from the public to the public is seriously threatened and there will be no great advance of Scientology in the public itself. For the very

best communication line there can be for Scientology is being continually destroyed by irresponsible, if not insane, people who may not know anything else, but they certainly know how bad it is over there.

L. RON HUBBARD



THE AUDITOR'S CODE 1954

A BASIC COURSE IN SCIENTOLOGY – PART 5

PROFESSIONAL AUDITOR'S BULLETIN 38

OCTOBER 1954

1. DO NOT EVALUATE FOR THE PRECLEAR.

The main difficulty of the preclear is other-knowingness. An auditor auditing a preclear has before him someone whose last stronghold of owned knowingness is his engram bank and various mental phenomena. As much as possible, the preclear should be permitted to discover the answers to this phenomenon through the process of auditing. What the auditor is doing is steering. If he tells consistently what is to be found or what will happen, the preclear will not get well. The steering, of course, is a covert but highly acceptable method of inviting the preclear to find out. Giving a process's commands is an invitation to this discovery. The auditor is working from a body of knowledge as to how all minds and spirits function. The preclear could even be trained in this high generality without harm and certainly can be audited in such a high generality. But its particularities and peculiarities, the phenomena which occur, must not be "telegraphed" to the preclear before they occur. And when something has occurred to the preclear, the auditor should not then come up with its explanation. This was the entire failure of psychoanalysis. The preclear would say something and the analyst would then tell the preclear what it meant.

The auditor should confine himself to giving the proper auditing commands and engaging in enough "dunnage" (extra and relatively meaningless talk) to maintain a two-way communication line.

2. DO NOT INVALIDATE OR CORRECT THE PRECLEAR'S DATA.

After a preclear has informed the auditor of an incident in his life, it would be a fatal error, so far as the preclear's case is concerned, for the auditor using other data to inform the preclear that he did not have a proper recall on the incident. This is the main trouble with husband and wife auditing teams and why they normally do not work. Both have been present under various circumstances and the husband or the wife doing the auditing on the other may find it impossible to repress his or her own version after the other one has delivered up an incident. Today's type of auditing enters incidents minimally. Therefore, opportunities of this kind are not as frequent as in earlier days. Verbal invalidation is, of course, the symbolic manifestation of force. Invalidation, when expressed in emotion and effort, is force. When the preclear is invalidated, he feels as though he has been struck by some force. One of the lowest levels on this line of invalidation is criticism. Lacking the effort or energy to hit somebody, a covert person criticizes or otherwise invalidates.

3. USE THE PROCESSES WHICH IMPROVE THE PRECLEAR'S CASE.

In a series of tests conducted to discover why certain co-auditing teams had failed to effect an improvement, it was found that the auditor in each of these failed teams had been auditing out of the preclear what should have been audited out of the auditor. Top-flight Scientology processes minimize this difficulty, for they audit

the common denominator—as nearly as it can be approached—of the difficulties in any and all minds. Nevertheless, auditors have a tendency to do to the preclear what should be done to the auditor in the way of processing. Furthermore, there are processes which effect improvement only after a great deal of auditing. And although this might be considered remunerative, it is actually not efficient, since an auditor tying himself to one case is not benefiting the society as a whole and is so defying his own Third Dynamic.

4. KEEP ALL APPOINTMENTS ONCE MADE.

Many a case has failed not because of processing, but because the auditor was so irregular in keeping appointments that he introduced into the case an anxiety about waiting or unpunctuality. By failing to keep an appointment, the auditor is actually telling the case that the case is not important, therefore not interesting. And the case will not run for an auditor who will not keep appointments. If an auditor has, himself, difficulty in keeping appointments, then he should not make specific appointments or be forced by the preclear into making specific appointments.

5. DO NOT PROCESS A PRECLEAR AFTER 10:00 P.M.

Utilizing all the experience of four years, it has been discovered that items 5, 6 and 7 of the Auditor's Code were the only actual causative agents in spinning preclears. Whenever a preclear markedly worsened under processing, the process itself was found to be guiltless and it was discovered that items 5, 6 and 7 of this code had one or all been present. In every case where a psychosis or neurosis was restimulated by bad auditing, all these factors, 5, 6 and 7, were present. Because the body is built of cells—which contain in their experience line, evidently, the pattern of plankton—energy level actually drops after sundown, but for a while there is a certain franticness which can be mistaken for energy. In other words, when the sun went down the source of energy was no longer present. Therefore, auditing during any of the dark hours is not as effective as auditing during daylight. However, a person can be audited safely up to 10:00 P.M. regardless of the state of his case. After 10:00 P.M. the curve of ability to handle energy drops quickly and hits its low at 2:00 A.M. But any auditing after 10:00 P.M. has been found to be at least ineffective and might as well not have been done.

6. DO NOT PROCESS A PRECLEAR WHO IS IMPROPERLY FED.

It is an unhappy thing that occasional hidden factors—such as lack of sleep, lack of food or an urgent present time problem—may defeat the efforts of an excellent auditor. The best process will not benefit a preclear who, still interiorized, is being drained down as a thetan by a body which is badly in need of food. Every bit of energy which the thetan puts out is being absorbed by the body which is improperly fed. A body suffering from malnutrition, or even lack of a proper breakfast, will thus inhibit auditing.

Sometimes a preclear who has come from a distant area to be audited is sufficiently short of cash that he will attempt to subsist during the week of an intensive upon sandwiches and coffee. He might as well have stayed home. For his body, being hungry, will pull in engrams (which are, after all, edible energy), will drain down every beam which a thetan throws out and will, in general, defeat processing. An improperly fed preclear demonstrates on a basal metabolism test, even when sane, the same oxygen burning rate as a psychotic. You can take any preclear, have him omit eating breakfast, and a psychotic, and test the two of them and you will discover their metabolism and breathing behavior to be similar. It is not prescribing a diet to

demand that your preclear eat as a normal human being should during an auditing intensive or before any auditing. Preclears who are not adequately fed can be spun if bad auditing and some other factors are added into the session. This does not mean that a body can get so starved that it cannot benefit from auditing, but it does mean that a proper diet, as is normal with the preclear, should be observed during an intensive. Diet, by the way, is nowhere near as large a factor in the recovery of cases as nutrition ads would have you believe. And today, no HASI auditor is allowed to prescribe diets if he is to continue in the protection of the organization. However, number 6 must be observed during auditing.

7. DO NOT PERMIT A FREQUENT CHANGE OF AUDITORS.

Although it is almost impossible for a case to escape having two or three auditors, when the number gets up to six or eight over a relatively short space of time, such as a few months, the case is seen to suffer by reason of the change. As much as possible, a case should be run by one auditor. The basic reason for this is that one auditor running a case has a better chance of completing what he starts. A frequent change of auditors nearly always means a frequent change of estimates of a case and a frequent change of processes, none of which get finished.

8. DO NOT SYMPATHIZE WITH THE PRECLEAR.

There are three ways of handling those who need help. The first and most senior of them is to be effective and remedy the condition once and for all. The second method would be to make the person comfortable. If you cannot be effective and you cannot make the person comfortable, only then would you be justified in giving the person sympathy. At the same time, cases can be retarded by the auditor's being far too domineering. But if one has to err, err in the direction of being too domineering, not in the direction of being sympathetic. Sympathetic auditing invites the preclear to dredge up more data about which the auditor can be sympathetic and, finally, becomes a mutual sympathetic society.

9. NEVER PERMIT THE PRECLEAR TO END THE SESSION ON HIS OWN INDEPENDENT DECISION.

With such processes in existence as Opening Procedure by Duplication, it becomes important that the auditor carry through what he starts. You will discover that a preclear very often will get up to a point where he desires to fight the auditor and then will walk off from a session. It is the auditor's responsibility to bring the preclear back and to finish the session. Sessions end when the auditor says they are over, not when the preclear says they are over. However, in order to continue the session, it is not legitimate to abuse the preclear or disobey any other sections of the Code.

L. RON HUBBARD



THE AUDITOR'S CODE 1954 (CONCLUDED)

A BASIC COURSE IN SCIENTOLOGY – PART 5

PROFESSIONAL AUDITOR'S BULLETIN 39

OCTOBER 1954

10. NEVER WALK OFF FROM A PRECLEAR DURING A SESSION.

Although no auditor of any decency or attainment would believe that a person applying Scientology processes would need number 10, it has happened often enough—that auditors have walked off from preclears who were in the midst of long communication lags—to make it necessary that this be included in the Auditor's Code. The auditor's effort to punish the preclear for not obeying his command is responsible for this. One notable case, a poorly trained person practicing Scientology (you would hardly call him an auditor) became incensed with a psychotic girl he was auditing, got her into the middle of a long communication lag, raged at her and then walked off from her. It took fifteen hours of extremely good and clever processing on the part of a top-flight auditor to regain the ground lost.

11. NEVER GET ANGRY WITH A PRECLEAR.

What must be the level of self-confidence of an auditor who feels that the introduction of mis-emotion into a session is necessary to express his inability to cope with his preclear?

12. ALWAYS REDUCE EVERY COMMUNICATION LAG ENCOUNTERED BY CONTINUED USE OF THE SAME QUESTION OR PROCESS.

Numbers 12 and 13 of the Auditor's Code, 1954, are the essential difference between a good auditor and a bad one. If you want to know who is a bad auditor, then discover the auditor who fails to reduce communication lags encountered in the preclear by a repetition of the same question or process. This auditor is expressing his own inability to persist and is expressing, as well, his own inability to duplicate. And he is more under the control of the preclear than the preclear is under his control. An auditor not only has to understand communication lag, he must reduce every communication lag brought into being by a question or a process before going on to a new question or a new process.

13. ALWAYS CONTINUE A PROCESS AS LONG AS IT PRODUCES CHANGE AND NO LONGER.

Here is the other way you tell a bad auditor. A person whose case is in poor condition will express his state by changing every time the preclear changes. Here is the auditor being the effect of the preclear. The preclear changes his condition, changes his communication lag, changes his ideas and—if between auditor and preclear, the preclear is actually cause—the auditor will then change the question or change the process. You watch some auditor auditing who is ordinarily not reputed to get results and you will find out that in the course of an hour he is likely to use ten or twelve different processes. Each time some change occurs in the preclear, instead of pursuing it and reducing the communication lag on the process, the auditor promptly changes. He excuses this to himself by saying some other process

is needed or necessary. It so happens that the process which brings about a change will probably bring about further change. There is an auditing maxim concerning this: "The process which turns on a condition will turn it off." This is true within limits, but it is true enough to drive home the fact that a person should use a process as long as it produces change. This can also be true of an auditing question. An auditing question should be used as long as it continues to produce change. But if, after one has used a question or process for some little time (in the case of a Straightwire question five or eight minutes, in the case of Opening Procedures two or three hours) with no real change in the preclear, it is time to change the process. If the auditor does not change a good process, the process will then produce a change in the preclear. A bad auditor will use a process until it turns on a somatic, will then change to another process, will run it until it turns on another somatic and then change it and so on until he has thoroughly bogged a case. In Spotting Spots to get rid of old auditing in preclears who have been audited between 1950 and 1954, the plaint is often heard from the preclear, "Oh, if only just one engram had been run a second time, or if one secondary had been run again, or if any auditor had said, 'Go through that again'—how wonderful it would have been."

It was the inability of the auditor to repeat the process of erasure which prevented Dianetics from being all we would ever have needed. The inability of the auditor to duplicate is mirrored in the fact that he cannot duplicate over and over the same question or the same process. This also comes into view in another way. An auditor who is unable to duplicate must always give the given and standard process with his own slight twist. He is given an auditing phrase, but he finds that he cannot use it unless he gives it a small curve. This auditor is worried about his own thinkingness and is using other-thinkingness as his randomness. You can always tell a good auditor. He uses and abides by 12 and 13 of this Code.

14. BE WILLING TO GRANT BEINGNESS TO THE PRECLEAR.

An auditor who is unwilling to grant beingness to those around him will find himself unable to run a process which is effectively producing a change for the better in the preclear. This auditor will try to discover all manner of processes which reduce the status of the preclear. Whatever rationale he uses to explain this, he will not use an effective process if he is himself unwilling to grant beingness or life to the preclear. Thus we get two sharp divisions amongst auditors: those who are using the preclear as an opponent in a game and those who are using the preclear as though the preclear was something being created by the auditor. The latter state of mind will produce remarkable results, the earlier will produce chaos. An auditor who needs preclears in order to have a fight would probably also beat children or small dogs—not big dogs, small dogs.

15. NEVER MIX THE PROCESSES OF SCIENTOLOGY WITH THOSE OF VARIOUS OTHER PRACTICES.

Auditors in general have considerable contempt for those who mix Scientology with some other practice or who use Scientology, change it around and, out of position or cowardice, call it something else. Auditors do not like this because they almost inevitably (one or another of them) will inherit at least some of the preclears of people who disobey this line of the Code. There follows, then, an auditor's effort to unscramble a case which has had its spine adjusted while running engrams or which has discovered an incident only to have discovered immediately after that it has tremendous mystic significance or psychoanalytic bearing. An auditor who mixes Scientology or miscalls it has never learned Scientology. If he knew Scientology,

he would not feel it necessary to do something else, for Scientology is nothing if not extremely effective—certainly more effective than any other existing practice today.

Sometimes auditors encounter people who “really use Scientology, but because of the acceptance level of the public” mix it with something else. The public has no difficulty and has never had any real difficulty in accepting or using Scientology under that name, practiced according to its own procedures. In a particular instance, an auditor who prescribes diets or who does other things of a material nature, additive to the practices of Scientology, immediately divorces himself from the protection of the HASI and is subject to action by the Committee of Examination, Certification and Services. An auditor who has to mix Scientology to make it work didn’t know Scientology in the first place and so wasn’t really an auditor anyway.

This is the Auditor’s Code of 1954. It supersedes any earlier Codes. It has been adopted by the Committee of Examination, Certification and Services as its standard of practice and latterly was adopted by the Hubbard Dianetic Research Foundation for use in the field of Dianetics. It is the official Auditor’s Code.

It is required of students under training that they know this Code by heart, know what it means and, as they process, practice it. It is one thing to know it—another thing to practice it. A good auditor does both. It is not something to be read, agreed with and forgotten. Following it means success in cases. Neglecting any part of it means failures. It combines the arduously won experiences collected during four years from the practices of three thousand auditors.

We want successes.

L. RON HUBBARD



THE CODE OF HONOR

A BASIC COURSE IN SCIENTOLOGY – PART 6

PROFESSIONAL AUDITOR'S BULLETIN 40

OCTOBER 1954

- 1 Never desert a comrade in need, in danger or in trouble.
- 2 Never withdraw allegiance once granted.
- 3 Never desert a group to which you owe your support.
- 4 Never disparage yourself or minimize your strength or power.
- 5 Never need praise, approval or sympathy.
- 6 Never compromise with your own reality.
- 7 Never permit your affinity to be alloyed.
- 8 Do not give or receive communication unless you yourself desire it.
- 9 Your self-determinism and your honor are more important than your immediate life.
- 10 Your integrity to yourself is more important than your body.
- 11 Never regret yesterday. Life is in you today and you make your tomorrow.
- 12 Never fear to hurt another in a just cause.
- 13 Don't desire to be liked or admired.
- 14 Be your own adviser, keep your own counsel and select your own decisions.
- 15 Be true to your own goals.

Scientology is itself the microcosm of a civilization. It contains two moral codes: one is the moral code of practice, which is the Auditor's Code of 1954; the other is the Code of a Scientologist, which will be given at greater length in the next PAB. It also contains an ethical code and that is its Code of Honor.

The difference between *ethics* and *morals* is very clearly known in Scientology, if they are not in a modern dictionary. This mergence of morals and ethics has occurred in recent times and is symptomatic of a general decline. An ethic is practiced on an entirely self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is proud enough or decent enough or civilized enough to so conduct himself. An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called

for an enforcement on the grounds that the Code of Honor had been disregarded, the punitive act itself would involve and violate the Code of Honor. The Code of Honor is a Code of Honor as long as it is not enforced. If a person is big enough or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely, and of his own decision, the Code of Honor. When such an ethical code begins to be enforced, it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand and, through the HASI, effect the suspension or revocation of certificates or memberships or both. However, no such action is possible with the Code of Honor. A person could continually and flagrantly flaunt the Code of Honor and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honor clearly states conditions of acceptable comradeship among those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one," and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Among those friends and comrades in arms, one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honor. Anyone practicing the Code of Honor would maintain a good opinion of his fellows—a much more important thing than having one's fellows maintain a good opinion of one.

If you believe Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honor, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed and yet you did not turn away from the rest of Man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men, there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, *perfection*—no matter what you see. Do this, person after person, as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process. It is simply a demonstration of a fact that he who lives believing wrong of all his fellow men lives, himself, in Hell. The only difference between Paradise on Earth and Hell on Earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honor.

L. RON HUBBARD



THE CODE OF A SCIENTOLOGIST

A BASIC COURSE IN SCIENTOLOGY – PART 7

PROFESSIONAL AUDITOR'S BULLETIN 41

OCTOBER 1954

All Scientologists who have been granted the right to train by the Board of Directors of the HASI have pledged themselves to adherence to the Code of a Scientologist. It is also the official code of the CECS and a similar code has been adopted by the Dianetic Foundation for Dianeticists.

In that Man—until he has gotten above 20.0—lives to fight, it is an extremely simple thing for an individual, finding opponents very scarce, to choose out his own organization as an opponent. This is the basic and actually the only reason why there has been enturbulence in the organizations and groups of this science. Some individual was lacking sufficient sight to see that the organization was facing a potent and powerful abundance of opponents—himself able only to fight with thought itself, to turn upon his fellow auditors, upon a group, upon an organization and fight it, to fight the subject matter of his science, to fight the correspondences of his organization, to fight the commas and semicolons of Bulletins and, in short, to conduct himself as a one-man thinking machine at war with all of thought. Actually this is not very exciting. Such a person is attacking people very like himself who do not fight back, for others than this person can conceive that the actual opponent and enemy being attacked by this science lies totally outside the perimeter of this science. Find someone attacking his job rather than using his job to help attack existence, find someone using his degrees and awards to attack his own organization, find someone using his rank as an officer to attack his own army—one finds immediately a sick man. If he were not a sick man, he would have sufficient power and influence to bring about the changes he conceives desirable without recourse to combat.

In that there has to be a fight for there to be a game, it is not strange to find people who have lost elsewhere attacking their own organizations. When such a person gets extremely decayed, he can only attack himself and so splits himself up into various entities or identities or valences and quarrels with these. The trick of this universe is to reduce down the eight dynamics by making a person fight each one in turn. The willingness of the thetan to fight aids and abets this. Thus this dwindling spiral consists entirely of what one is willing to fight. There is no peace for anyone below 20.0, and that is fairly high on the Tone Scale. But it is a good game to advance science, civilization, knowledge and understanding into a semibarbaric world made affluent by its machines. It is a good fight simply to make the world effective enough to fight, but he who loses in a wider fight will engage in a more intimate quarrel until at last he is only fighting himself. About the saddest thing you would ever care to encounter is a thetan obsessively and continually putting out beams which go an inch or two from him and then come back and hit him. He is not even possessed of a body; he is simply an isolated identity at war with himself, for he feels and has been led to feel that there are no other opponents.

The Code of a Scientologist is a stopgap to serve in the interim time when all Scientologists are not yet up to a level where they are content to receive for their

opponents the logical targets of the science itself, and for their randomness must pick out the organization and other Scientologists in order to engage in a game.

With all Scientologists subscribing to this code, Scientology will, itself, become a potent forward motion in our world and this universe.

A student is expected to know in its entirety, and to know it well enough to practice it, this Code.

THE CODE OF A SCIENTOLOGIST

The Code of a Scientologist was evolved to safeguard Scientologists in general and is subscribed to by leading Scientologists. The Committee of Examination, Certification and Services of the HASI has accepted it as an enforceable code.

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

- 1 To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
- 2 To use the best I know of Scientology, to the best of my ability, to better my preclears, groups and the world.
- 3 To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
- 4 To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
- 5 To prevent the use of Scientology in advertisements of other products.
- 6 To discourage the abuse of Scientology in the press.
- 7 To employ Scientology to the greatest good of the greatest number of dynamics.
- 8 To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
- 9 To refuse to impart the personal secrets of my preclears.
- 10 To engage in no unseemly disputes with the uninformed on the subject of my profession.

L. RON HUBBARD



SIX BASIC PROCESSES

A BASIC COURSE IN SCIENTOLOGY – PART 8

PROFESSIONAL AUDITOR'S BULLETIN 42

NOVEMBER 1954

There are Six Basic Processes today in Dianetics and Scientology. Before we consider these processes, let us first consider the essential difference between Dianetics and Scientology. What we are doing could be called, more succinctly, "an understanding of Life." Under this heading, we could call anything a science or an art and we could bring in many subdivisions.

Other subdivisions which enter into this represent the difference between a study of Life in general and a study of Man in particular. Scientology could be called a study of Life. Dianetics could be called a study of Man. The first four dynamics are devoted to Dianetics. If you read again *Dianetics: The Modern Science of Mental Health*, you will discover that it treats of the first four dynamics. If you examine the first shadows of what we now call Scientology, it treats all of the eight dynamics. In view of the fact that both Dianetics and Scientology operate in the field of Man, it should be readily seen that the basic processes of Dianetics or Scientology as they apply to Man would be the same. Just because we have used two different words is no reason Man has changed. Thus we have our Six Basic Processes and thus we discover that Dianetics and Scientology, up to the point of stable exteriorization, operate in exactly the same field with exactly the same tools. It is only after Man is sufficiently exteriorized to become a spirit that we depart from the field of Dianetics. For here, considering Man as a spirit, we must enter the field of religion. Thus we have our additional subdivision. Dianetics is a science which applies to Man, a living organism, and Scientology is a religion.

The Six Basic Processes are as follows:

1. Two-way Communication
2. Elementary Straightwire
3. Opening Procedure of 8-C
4. Opening Procedure by Duplication
5. Remedying Havingness
6. Spotting Spots in Space

An additional breakdown of these sections demonstrates that these processes subdivide into some highly important techniques. An additional process is as follows:

1. *Two-way Communication* includes communication lag, scarcity of problems, the Code of a Scientologist, the Axioms of Dianetics.
2. *Elementary Straightwire* includes the Auditor's Code, Self Analysis, memory and mass and their relationship, under which we get past-life loss of memory and what we generally call "next-to-the-last list of Self Analysis."
3. *Opening Procedure of 8-C* includes Pan-determinism, orders, defenses and the theory and material pertinent to present time.

4. *Opening Procedure by Duplication* includes the Communication Formula, general theory of ARC and "It Must-Mustn't Happen Again."
5. *The Remedy of Havingness* includes the Scale of Substitutes, the Hide to Curiosity Scale, Expanded GITA, mock-ups and engrams, overt acts and motivators, flows and terminals, the fact that two things can't occupy the same space if one is to have a universe, significances and problems and, in particular, the scarcity of problems.
6. *Spotting Spots* includes space (the theory of), disinterest, importance, As-ness and the Conditions of Existence, and Separateness.

Appended to these subjects is one of equal importance in that it is the prediction of human beings. This is included and could be called part seven of these basics. *Science of Survival*, with its dissertations on the Theta-MEST Theory, ARC and the Chart of Human Evaluation, is indeed a study of the prediction of Homo sapiens.

It has been discovered in the field of training that an auditor has to be thoroughly versed in these seven items. He must be able to be expert in processing people using the six processes and his understanding must be increased to the seventh item as included in the book *Science of Survival*.

How thoroughly does one have to cover any one of these subjects in order to render an auditor conversant with it? It has been found in the Phoenix Certification Course that even auditors who have studied this material before coming to the course had to be rehearsed on it a minimum of *eight times* and had to be carefully supervised through each one of these at least eight times, had to audit at least ten or fifteen hours on each process under supervision, and had to have each one of these processes run on him expertly for many hours before he finally was able to practice them with such skill that he produced uniform results. This is in spite of the fact that these particular processes are simple. Indeed, they are so simple that an auditor has a tendency to look at them and use them as though they were also pliable. Their simplicity is residual in the fact that they are the exact processes necessary to produce the exact results of Dianetics and Scientology. It has been found that the simplicity of these processes was the stumbling block in their use. One instance in one HCA Unit: A class went through for five weeks without entirely grasping the theory and practice of communication lag. Amongst this class was an auditor-student who was so expert at giving indirect, yet seemingly direct, answers that he had actually evaded the understanding of his fellow students. This person had yet to give a precisely direct reply to a question asked him. An Instructor sat down with this student and for forty-five minutes asked him the same simple question. At the end of that time, the student gave at last a direct reply and this reply was the first time in the course when he had answered a question straight. A precision definition of *communication lag* is "the length of time, whether verbal or silent, intervening between the auditor's asking of a specific question and the specific and precise answer of that question by the preclear." It would not matter, then, whether the preclear continued to talk about something else than the question or simply remained silent. This would still be communication lag. The class had not entirely grasped this fact, in that they assumed that an indirect or an almost answer was sufficient. Rapidly, in the next two auditing periods, the case of the student broke, simply because his auditor now understood exactly what this person was doing with auditing questions and now demanded precise answers to questions, at the same time retaining ARC with his preclear.

The processes of Dianetics, as one can see, stress bringing a preclear into present time. In the old days we did this by running engrams, running locks and unsticking the preclear in general from various incidents in the past. Now we approach the problem far more directly. The Opening Procedure of 8-C is putting the preclear into contact with what is present time. The Remedy of Havingness will actually give the preclear enough energy masses to permit his starved condition to let go of the energy masses he is holding to him. The energy masses he is holding to him are commonly engrams with significance and content which make him very unhappy, but not as unhappy as he thinks he would be if he no longer had this energy. The motto of an individual seems to be "Any energy, even with content as vicious as an engram, is better than little or no energy."

Here, with this list of processes, we have before us the basic training for the Dianeticist and Scientologist. These processes have now remained stable for some eight months. In spite of all the attention and tests they have received, little or no improvement has occurred in the actual form of the processes, and the processes and the commands have remained steady and stable.

In view of the fact that the Thetan Exterior is described fully in the second chapter of *Dianetics: The Modern Science of Mental Health*, and in view of the fact that we have now—with the command "Be three feet back of your head"—the "One-shot Clear," and in view of the fact that the Instructor in London with his Advanced Clinical Course only three weeks deep had exteriorized successfully all of his students, we see we do not have any real problems in terms of processing or processes today. We can do it. An auditor *who is well trained* can achieve results with these basic processes which in any other age would be called miracles.

There are people around, who desperately need it as a process, who believe and who would have you believe that the Opening Procedure by Duplication techniques are the most vicious things ever invented. Compare this with the fact that these people also feel bounden to go out and crusade amongst their fellow men to teach them how bad Dianetics and Scientology are. These two facts combined should tell you something concerning duplication. The very thought of duplication is so hideous to some people that they are utterly unwilling to face the slightest chance that they might be brought into a willingness to duplicate. These people have had things happen to them which are bad enough to make these people postulate that certain things "mustn't happen again." Duplication means that things *must* happen again, and the process of duplication itself balances out and makes a person easy about his past. In the process of running Opening Procedure by Duplication, hypnotism very often comes off of the bank. Here we have an example of un hypnotizing. The process of hypnotism is a monotony and a central fixation on some one object. Opening Procedure by Duplication—using two objects and using an alert and aware procedure, contacting and examining these two objects alternately—tends to unfix a person from points in the past. Naturally, this begins to run out hypnotism. A person run for only fifteen or twenty minutes on Opening Procedure by Duplication might very well feel himself getting more and more hypnotized. By the time he has been run forty-five minutes or an hour, this sensation has worn away and the person is far more alert than he was at the beginning of the session. It is quite common to run Opening Procedure by Duplication for several hours. And Intensive Procedure, as given at headquarters of the HASI, is run precisely as given and taught upon preclears for a minimum of five hours before the HASI is content to release a preclear as in good condition. If the preclear cannot duplicate, his arrival at a state of good condition will simply be a signal for him to have a "no duplicate" fixation

on feeling good. Thus, the auditor would have brought him up to a level of feeling well and immediately afterwards the individual, being able to have things happen only once, would then have to feel bad. Here again is the problem of exteriorization which results, soon afterwards, in reinteriorization. The person has exteriorized, he has the fixation that something must happen only once and, thus, he will go back into the body and will not come out again. This is all under the heading of "duplication." Opening Procedure by Duplication wakes up the preclear, puts his body back into balance and gives him a brighter outlook in general and makes him fear the past much less than before it has been run on him. He is far better able to control his body and his environment than previously and remarks that incidents have far less effect upon him than before. This does not look very much like hypnotism, now, does it?

With these processes a trained auditor—and we emphasize *trained*—is able to get the results which are called for and described in all the earlier books on Dianetics and Scientology. The reason one did not see these results more often was that the auditor himself could not duplicate the auditing commands. And thus anything and everything was being run, but a minimum of result was taking place.

I was running one preclear one day who was a very old-timer and who had been run many, many hours on the techniques contained in *Dianetics: The Modern Science of Mental Health*. I was running him on processes which ran out all of his earlier auditing. He broke down under this processing and began to curse, saying, "If only once—if only just once I had been permitted to run a second time through an engram by my auditor. If only just once I had been able to run the secondary once more! But no! I was never given the chance to go through the engram a second time." Now, those of you who know the techniques of Book One know definitely they call for a continuous running through, over and over, of the same incident so as to de-intensify it. This is the sort of complicated duplication which the preclear was asked to do which resolved at once his ability to duplicate and the fact that it "mustn't happen again." Thus, when auditors failed to return people through engrams and secondaries, for a second, fourth, fifth or even tenth time if necessary, it then became impossible for these early techniques to work.

In training, it is very difficult to relay the theory and processes to people who are not very alert and who cannot duplicate. One can say straight to a class that such-and-so is observably true and the class will immediately agree that something is observably true, but immediately after leaving the classroom will believe in themselves that an entirely different statement had been made than the one they agreed with. They will then agree with this different statement, and all sorts of oddities in the form of theory and techniques become circulated.

In the next Professional Auditor's Bulletin I am going to give you a rather thorough rundown on two-way communication. And in the bulletins subsequent to that I am going to give you, for the first time in written form, a considerable dissertation on these processes and the exact auditing commands and the results to be looked for.

But there is one thing I am probably not going to cover again, and this is an odd fact which has shown up in our training experience here and in my handling of a great many auditors. This has to do with the case of the auditor in particular. I could write an entire series of PABs on this subject, but I am sure this statement will be enough:

The case of an auditor (one who is skilled in the processes of Dianetics and Scientology) and the case of a preclear (one who has just walked in off the street

without further knowledge) are entirely different cases, as both Dianeticists and Scientologists know. At one time the cases of Scientologists and Dianeticists were considered so much with horror on the part of other Scientologists and Dianeticists that one audited a fellow practitioner with considerable reluctance. Dianeticists and Scientologists were renowned to be tough cases. I have found now what made them tough cases. The preclear has an entirely different goal from the auditor. The preclear is there to get well. The auditor is there to make the preclear well. When we consider this further, we see that the ability of the auditor to control minds and mental reactions is dependent upon his getting results in preclears. The preclear's results simply stem from the preclear's gained ability to control his own mind and its reactions. Thus, of course, we have entirely different values. An auditor who does not consistently get good results is going to have his own case cave in on him. The only way an auditor can keep his case up is to get continuous and predictably excellent results upon preclears. Thus an auditor, to have his case in good order, would have to be in good order as an auditor. He would have to be able to get results upon those he processed. In view of the fact that he could get results upon other human beings, he could then, of course, know continuously that he could control human reactions and mental reactions and so, with this confidence and this control, be completely unworried about his own case and be able to do actually anything he wished with his own mental machinery. The case of the auditor actually depends upon his successes in auditing. Thus in the Certification Course in Phoenix, we stress today only the skill of an individual to audit. And we discover consequently that as the auditor gets results upon his fellow student and as he gets results on outside preclears, his own belief in his ability to handle the human mind soars to such an extent that, as a case, he ceases to be in the concern category. He, of course, is audited. And without being audited, he would not know the results which would happen in a preclear. But his actual case gains depend on his gains on preclears.

Now, with today's techniques we can guarantee those results on preclears. We can demonstrate to any auditor that he can make anybody well (if the person is even vaguely breathing) simply by using, with skill and understanding as trained, the above six processes and the seventh, which is actually an understanding. Here is the problem of the auditor's case resolved. The way to have one's case in excellent condition is to have continuing confidence in one's ability to get results on preclears. In the Certification Courses in Phoenix and London, we work solely in the direction of giving an auditor confidence in his ability to handle the aberrations of others. And we discover that with this gained confidence, the fear of his own behavior vanishes and thus an auditor becomes a very, very capable Clear.

L. RON HUBBARD



PLOTTING THE PRECLEAR ON THE TONE SCALE

A BASIC COURSE IN SCIENTOLOGY – PART 9

PROFESSIONAL AUDITOR'S BULLETIN 43

NOVEMBER 1954

The most important point in entering a case, from the viewpoint of the auditor, is establishing the position of the preclear on the Chart of Human Evaluation as given and fully described in the publication *Science of Survival*.

Today this is a relatively simple task, providing the auditor knows the simple processes which are the basic processes of both Dianetics and Scientology. As given in the last PAB, these processes are: Two-way Communication, Elementary Straightwire, Opening Procedure 8-C, Opening Procedure by Duplication, Remedying Havingness and Spotting Spots in Space.

The establishing characteristic of the preclear's position on the Tone Scale is all contained under the heading of "communication lag." Today we do not use E-Meters. Today we do not use old-time Dianometry. Today we have a positive and precise method of positioning the preclear.

Communication lag is the length of time intervening between the asking of a question by the auditor and the reply to that specific question by the preclear. The question must be precise. The reply must be precisely to that question. It does not matter what intervenes in the time between the asking of the question and the receipt of the answer. Evidently, from our experience in training in Phoenix, this is a very hard point for an auditor to grasp. Thus I am stressing it for you in these PABs. It does not matter what intervenes: the preclear may outflow, jabber, discuss, pause, hedge, disperse, divert or be silent. No matter what he does or how he does it, between the asking of the question and giving the answer, the *time* is the communication lag. A near answer, a guessing answer, an undecided answer are alike imprecise answers and are not adequate responses to the question. On receipt of such questionable answers, the auditor must ask the question again. That he asks the question again does not reduce the communication lag. He is *still* operating from the moment that he asked the question the first time. And if he had to ask the question twenty or thirty times more in the next hour in order to get a precise and adequate answer from the preclear, the length of time of the lag would be from the asking of the first question to the final receipt of the answer. *Near* answers to the question are inadequate and are themselves simply part of the communication lag.

Example:

Auditor: "How many chairs are there in this room?"

Preclear: "Now, let me see. I don't know—we're sitting down, anyway."

This is not an answer to the question. The answer to the question is the exact number of chairs in the room.

There are, of course, certain questions which are "fade-away" questions to which, because of the characteristics of the mind, there is no possible answer. One of these is "Give me an unknown time." As soon as the preclear starts to answer such

a question, he of course has as-ised a certain amount of unknownness and will know the time. The answer to a fade-away question is also measurable, however. It could be said, arbitrarily, to be answered when the preclear has as-ised enough unknownness to give a known time. There are relatively few of these questions.

The length of time necessary for an individual to ask and answer questions is actually a complete *two-way communication lag*. But here, in testing a lag, we are interested simply in the question the auditor asks and the length of time it takes a preclear to answer it.

Now, here comes a specialized knowledge on communication lag. A preclear may have very short lag on social questions. He may be able to answer immediately and expertly what his name is, how old he is and many other things. These questions are actually being answered by "social machinery" or habitual practice. He has practically no lag, apparently. But remember, the auditor in this case is not asking the preclear, he is asking a social response machine for the socially acceptable answer. As an example of this, as mentioned in *Dianetics: The Evolution of a Science*, I once had a preclear who would answer on any query as to health that she was fine, even though she was lying in the agony of a migraine headache. She had a machine set up to respond. One was not in communication with the preclear. And, indeed, one seldom if ever was, for she was psychotic.

Thus, in establishing communication lag it is necessary for the auditor to ask nonsocial questions. The question "What is your name?" may be replied to very readily. However, this is a social question. And thus, one would have to ask a question such as "How many doors in this room?" or "How many feet do women ordinarily have?" in order to pose a question which requires intelligent differentiation on the part of the preclear. The length of time it takes for him to resolve this question as a problem and reply to it is the *lag time*.

This is an actual measure of the distance and the number of vias on the communication lag line of the preclear.

The phenomenon of communication lag is intensely useful. It tells us immediately how far the actual individual is out of present time. It tells us, also, the ability of the preclear to give up a problem. He may be so hungry for problems, and every question is a problem which requires an "answer," that he simply swallows the problem and refuses to solve it by giving an answer to the question. It also tells us how protective, defensive, complicated the preclear is in regard to life and the environment.

An old-time auditor could very probably tell by his tone of voice, as he spoke, where he was on the Emotional Tone Scale as given in *Science of Survival*. An auditor not so schooled need only to glance at the person's communication lag in order to know where he sits on the Tone Scale.

There is an additional phenomenon, a close brother to communication lag for us, known as *process lag*. This is the length of time it requires for the preclear to obtain a result from a process.

Let us ask the preclear this question: "How many chairs are there in this room?" and discover how many times he has to be asked the question and has to be made to precisely answer the question in order to do so without protest and with instant response. The length of time it would take him to reduce, first, his lack of knowledge of the number of chairs in the room, then his unwillingness to be asked the question

many, many times over and over (which is his unwillingness to duplicate) would, on an overall glance, be the process lag.

The *process lag* is the length of time it takes to reduce all communication lag from a type of question or action in auditing. And a process lag, then, is peculiar to auditing unless, of course, you wish to examine the whole subject of communication lags at which moment you would discover all manner of interesting phenomena—and not particularly necessary to the auditor. We would discover, for instance, that the length of time it takes for an individual to learn and adequately use arithmetic could be classed as a process lag. We could discover also that there is a communication lag going on in nearly all conversations. One asks the social question, “How are you?” and the person responds on his machinery, “Fine.” And then, as though totally disrelated, one half an hour later suddenly says to his companion who asked the first question, “You know, I feel terrible today.” There is, for instance, the physiological communication lag: How long does it take for a man’s body to convert the consideration that he is tired to the consideration that he is refreshed? How long does it take a certain drug to work? But it is not our purpose to go into the broad field of study of communication lags, as interesting as that field may be. For we do not need to know any more than communication lag and process lag in order to do a good job of auditing and to position the preclear accurately on the Tone Scale.

Actually, it is the process lag which situates the preclear on the Tone Scale for the auditor. Let us say that a very long process lag could be classified as “unable to do until processed.” Then we would discover that Two-way Communication, as the basic process, would be an inability if not done with ease by the preclear. If it is done very arduously by the preclear, it would peg the preclear on the lower part of the Tone Scale. Similarly, if the preclear has enormous lags on Straightwire questions, it would peg him at yet another slightly higher part on the Tone Scale, and so forth.

This is extremely useful information for an auditor, for it tells him that anybody below 2.0 on the Tone Scale is there to be audited into death. He is not there to be made to survive. And thus the case poses a considerable amount of trouble for an auditor when it is below 2.0 on the Tone Scale—when, in other words, it does not discover in Two-way Communication and in Elementary Straightwire easy processing.

Just to make sure that no preclear fools an auditor with social responses and just to make sure that every preclear gets well, we process today in this fashion: First, we discover and execute two-way communication with the preclear, even though we have to do it in the field of mimicry. Then, when two-way communication is very adequately established between the auditor and the preclear, we start in on Elementary Straightwire, the commands of which are

“Something you wouldn’t mind remembering,”
 “Something you wouldn’t mind forgetting.”

Only then do we go into Opening Procedure of 8-C. It would seem very hard to believe to some people (unless they have considerable experience in auditing) that many people find in Opening Procedure of 8-C a process so arduous that they become sick at their stomach, faint, fall on the floor and do all manner of weird convulsions. Yet it is true that an individual who has not already been put upscale to Two-way Communication and Elementary Straightwire will discover considerable difficulty in Opening Procedure of 8-C.

When one has done Two-way Communication and Elementary Straightwire on a preclear and has recovered for the preclear the ability to do it well, he can conceive, for the purposes of auditing, that the individual has come to a level above 2.0 on the Tone Scale. Only then should he embark upon Opening Procedure of 8-C, remembering at all times that he must *still* be able to maintain a two-way communication. And it is true that one maintains a two-way communication with the preclear—not one-way communication with the preclear—whatever process he does on the preclear, whenever he does it, no matter what excellent condition the preclear is in. Many an auditor fails simply because he fails to listen to the preclear when the preclear has something to say and, thus, the preclear goes into apathy. For he is about to discover to the auditor that the auditor's process has done something fantastically interesting to him and being unable to communicate this to the auditor, the preclear goes into apathy.

CHART OF PROCESSES

WHERE THEY ARE ON THE A-R-C SCALE:

↑	Exteriorized	
	Spot Spots in Space	4.0
	Spot Spots in Space	3.6
	Remedy of Havingness	3.5
	Remedy of Havingness	3.1
	Opening Procedure by Duplication	3.0
	Opening Procedure by Duplication	2.6
	Opening Procedure 8-C	2.5
	Opening Procedure 8-C	
	Elementary Straightwire	1.8
	Elementary Straightwire	1.1
	Two-way Communication	1.0
	↑ ↓	
Two-way Communication	- 8.0	

L. RON HUBBARD



TWO-WAY COMMUNICATION IN ACTION

A BASIC COURSE IN SCIENTOLOGY — PART 10

PROFESSIONAL AUDITOR'S BULLETIN 44

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The first thing one should know about communication is its Formula. The Formula of one-way communication is Cause, Distance, Effect with Intention and Attention, where that which occurs at Effect Duplicates what emanated from Cause. The Elements of Communication, then, are Intention, Attention, Cause, Effect, Distance and Duplication. Meaning, Significance are secondary phenomena.

Communication is part of the Triangle of Affinity, Reality and Communication. Reality is composed of the degree of duplication possible and this is also describable under the heading of "agreement." Reality is a quality which depends upon duplication. And in the action of duplication, expertly or poorly done, we find agreement and disagreement. The basic definition of affinity is "co-existence." And as we drift away from actual co-existence, we drift into the ARC Triangle and the Communication Formula. Co-existence is superior to the ARC Triangle and the mechanics of living. Here we would find two things occupying the same space. This would be at the top of the scale: two things with no space, no mass and no energy. At the bottom of the scale we would find two things compulsively or obsessively *almost* occupying the same space. As affinity enters into the state of not-quite co-existence, we get the manifestations of particles and significances, symbols. And, of course, much more intimately, affinity embraces the Distance part of the Communication Formula. It begins with the no-Distance of co-existence and then as affinity drops, the Distance factor is more and more important (regardless of whether the Distance is far or close) until we have at last a complete and positive objection to proximity or a complete and positive objection to any Distance. And in this "state of mind" we find material objects or the particles which compose them. Under affinity, of course, we have the Emotional Scale; Effort, as found in *Advanced Procedure and Axioms*; and the Know down to Mystery Scale, as discussed in the Advanced Clinical Course tapes.

The entirety of ARC is the subject of understanding. Knowingness is highest on the scale and this exceeds ARC and is in the realm of consideration and ideas. The moment we enter into understanding, we get into the Communication Formula and the ARC Triangle. Understanding is a highly superior commodity, but still lower than knowing. Understanding itself produces a column of the Chart of Human Evaluation which could be added to it. At the top we would have a complete understanding of all things and it would be complete knowingness, but this would require no communication to effect. From this knowingness we would drop downscale into understanding and then into varying but dwindling degrees of understanding until we arrived at 2.0 on the scale, where we would find that understanding had become co-mixed with incomprehensibilities to such a degree that the entire vectors of life are reversed and become the vectors of physical objects. From 2.0 down we specialize in greater and greater degrees of incomprehensibility.

The subject of incomprehensibility is difficult to comprehend. If we examine the Communication Formula, we discover that a Duplication at Effect must take place if a communication is to be received from the Cause-point of the line. Similarly,

the Cause-point of the line has to take into account the fact that Effect must be able to duplicate. Thus, the Cause-point of the line, if it wishes to communicate, must communicate in a fashion or in a guise which can be duplicated at the Effect-point of the line. This is not a question of being so stupid or incomprehensible as to cause an Effect on any incomprehensibility, but it is a willingness to self-determinedly emanate in such a manner as to allow a Duplication to take place at Effect.

The basic stuff of the physical universe, to a thetan, is an incomprehensibility, but he is entirely devoted to trying to understand it. A thetan himself, the awareness of awareness unit, *is* understanding. Thus, we have this unit attempting to understand the incomprehensible. A thetan can with perfect ease understand incomprehensibility. But sometimes, until it is called to his attention, he is continually on the track of trying to find some comprehensibility in the incomprehensible. The very fact that a thing is in a mass form is a puzzle to a thetan, since he himself has no mass, no wavelength and no actual position in space other than his own declaration of it. He can easily understand a form, since he is generally "experienced" in forms, but he can't understand the stuff of which the form is made, because that stuff is incomprehensibility. Thus we find the thetan very easily "as-ising" forms and altering them. And we find him considering that he is incapable of altering, in its actual substance, creating or destroying the stuff of which the physical universe is made.

A thetan looking at the incomprehensibility of the physical universe is, of course, doing a no-duplicate. He is mocking himself up in the role of having to understand the incomprehensible. Thus we get him fixated on the idea of the physical sciences and eventually degenerating down to a point where he behaves like MEST. And here we have the luckless nuclear physicist who can cause MEST to vanish only by blowing it up physically—a game which will never win. Here we find science in general and here we find scientists and their utter incapability of understanding any slightest particle of human behavior or conduct, and without any beliefs to speak of in humanity, and with a perfect and gruesome willingness to destroy it. These, as awareness of awareness units, have agreed so thoroughly with the physical universe that they have no agreement with actual understanding. They write their books with many communication lags, hemming and hawing and without any decisions, and thoroughly object to anybody's writing as though he knows what he is doing. The one thing that the scientist knows is that nobody knows, and this does not happen to be true. Thus his science is based on a false datum. He originates a theory that Man rises from mud because he himself is so close to it. When he does go into the field of the human spirit, the spirit itself—and indeed his own beingness—is an other-determinism to him. He sees no virtue in human fellowship or decency and advises in his books the necessity to turn to higher force. Once a scientist has broken through (in a revulsion against himself) his feelings of nonunderstandingness about people, it is generally on the downward side and it is in the realm where he must obsessively turn to God.

I give you this as an idea of what happens to preclears as they go down the Tone Scale. When they get close to the bottom, they become scientific and pretend they know nothing and fight anything else which might know. When they get a little further down, they become more violently neurotic. And a little more south, they become psychotic and forget even their science. And this is of considerable interest to the auditor, for the auditor is interested in human reactions and actions and all he has to do is understand that he is looking at an incomprehensibility when he looks at anyone who is that neurotic or psychotic. There is no other causation in psychotic behavior than that everything is incomprehensible. There is no private,

secret button which can be hit in a case, magically turning the individual into sanity, unless, of course, we utilize successfully "Be three feet back of your head" with some basic preparatory work. But this, of course, returns the person upscale toward understanding, since it takes him from such close proximity to mass.

The auditor, then, who is looking at a psychotic, is trying to understand an incomprehensibility. And if we were to cease using the word "psychotic" and begin to use the word "incomprehensetic," we would have a word which would serve us extremely well.

Thus an auditor processes the psychotic with considerable difficulty in the absence of this understanding of incomprehensibility. For the auditor, to get any communication across, has to mock himself up, at least to some degree, as psychotic before he can communicate. The auditor's fight to keep from being psychotic or even seeming psychotic is such that this conflict within himself (not because of any emanation from the psychotic, since these people do not emanate) restimulates him. The best way to handle a psychotic is with physical form, making the psychotic mimic the physical form by mimicking, with a physical form, the psychotic. Thus we have our basic level of mimicry and thus we have the entering wedge of communication.

One-way communication is a First Dynamic operation. Two-way communication is a Third Dynamic operation. An auditor who is playing "the only one" does not engage in Third Dynamic activities, much less communication, and so he withdraws into one-way communication and thus never lets the preclear emanate any communications and will not listen to anything the preclear has to say. To this one fact alone we attribute the breakdown and lack of forward progress of many cases. The auditor did not pay any attention when the preclear had some vital information he desired to impart.

The process involved with running a two-way communication is best entered in the field of mimicry and the best two-way process is then, of course, Mimicry. Such a process will be given in the next PAB.

On the subject of communication itself, the auditor must realize that two-way communication is part and parcel of every process known in Dianetics and Scientology and if it is not established and if it is not continued and if no attention is paid to two-way communication, only a small amount of benefit will occur. If two-way communication is understood as a process, many cases which previously seemed utterly unsolvable can be resolved with considerable ease.

L. RON HUBBARD



MIMICRY

A BASIC COURSE IN SCIENTOLOGY – PART 11

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This process was developed by a Doctor of Scientology. It has been tested and found highly effective by other members of the Advanced Clinical Course units. It is highly recommended where two-way communication has encountered many difficulties.

Throughout the process the auditor doesn't say a word. He doesn't answer possible questions, he doesn't explain in words what he wants. Under all circumstances he makes like the Tar Baby and "don't say nuthin'." He uses any gestures necessary.

STEP I

- a. Auditor stands in front of preclear, holding out a small object to him until the preclear takes it from his hand. As soon as the preclear takes the object, the auditor holds out his hand, palm up, until the preclear places the object in his palm. The auditor immediately offers it to the preclear again. This is continued until without communication lag. The object should be offered to the preclear from a variety of positions, once he has gotten the idea: from down near the floor, far off to either side, over the preclear's head. The palm should be held in a variety of positions for the return of the object. Both hands may be used. Get the preclear doing this really fast.
- b. When Step I-a is going swiftly and easily, the auditor introduces a switch. After the preclear has just accepted the article, the auditor, instead of extending his palm for its return, places his hands behind his back briefly, then conveys by gestures that the preclear is to offer the object to him. When the preclear does so, the auditor takes the object from his hand but does not return it until the preclear holds out his own hand, palm up, to receive it. This exchange is continued until the preclear is offering and accepting the object from as wide a variety of positions as the auditor used and all other communication lags are flat.

STEP II

The auditor, just having accepted the object, makes a gesture that this part is over, then deliberately puts the object down where the preclear can see it, stands back, and indicates that the preclear is to pick it up. When the preclear picks it up, the auditor gestures that he is to put it down again anywhere he likes in the room. The instant the preclear does so, the auditor snatches it up and puts it somewhere else. This is continued until the auditor and preclear are racing around the room, seizing the object as soon as the other's fingers have let go of it. The object isn't necessarily placed in a different spot each time. It may be picked up and put down again in the same place, but it must be handled each time. All sorts of tacit rules and understandings will probably develop while this is being run.

This process rehabilitates the sense of play, validates nonverbal ARC, short-circuits verbal "machinery," lets the preclear position matter and energy in space and time, gets the preclear up to speed, murders "there must be a reason" for doingness, processes both auditor and preclear equally and, besides, it's fun.

L. RON HUBBARD



STRAIGHTWIRE

A BASIC COURSE IN SCIENTOLOGY — PART 12

PROFESSIONAL AUDITOR'S BULLETIN 46

NOVEMBER 1954

The oldest form of psychotherapy involved the questioning of the patient about his dreams. This is currently dramatized by psychology. A more modern type of psychotherapy consists of asking a preclear about his past.

Both of these, and many other activities in Dianetics and Scientology, could be included under the heading of Straightwire.

Effective particularly from 1.1 on the Tone Scale to 1.8, the processes embraced under the heading "Straightwire" have all one purpose in common: this is the purpose of making the preclear stretch a "straight wire" between Cause and Effect across the intervening Distance, whether this "Distance" could be a distance in terms of location or a distance in terms of time.

Any process in Dianetics or Scientology is a Third Dynamic process. Thus, any process in Dianetics or Scientology requires communication. In Straightwire and any other process, this fact must be observed by the auditor: that a two-way communication must be maintained. Thus when administering any process which could be called "Straightwire," the auditor should be careful at the same time to maintain two-way communication. When he originally started the session, the auditor captured some ground. He established two-way communication, whether by mimicry, conversation, or discussion. He must never lose this captured ground. Thus, when running Straightwire, when running Opening Procedure of 8-C, Opening Procedure by Duplication, Remedy of Havingness, Spotting Spots in Space or any other process, it is necessary that this gained ground be maintained.

The term "straightwire" itself is meant to describe the imaginary straight line between Cause and Effect. The trouble with a preclear is that he is doing too many things *via*. He is doing anything and everything in life *via*. He is obtaining *via* food. He is looking *via* glasses. He is feeling and expressing emotion *via* glands. He is utilizing or experiencing effort *via* muscles. He is thinking *via* (he thinks) a brain. He is obtaining sensation, sustenance and even revenge *via* food. He is experiencing sensation and making the future *via* his genitals and he is even trying to experience the origin of life, in most cases, *via* a church.

His dependency upon objects and services is such that his own creativeness becomes suppressed, submerged. For this working law is always present: *That upon which one becomes dependent becomes, at length, one's enslaver.* When anyone sets up anything automatically, that thing becomes his randomness at some future date. We can observe this in many ways, but the entire summation of this can be grouped under the heading "VIA."

Should the auditor bring the preclear to a point where a certain cause and a certain effect can be joined together without the intervention of a *via*, then the auditor has materially gained. Such a process is the Opening Procedure of 8-C, for here the preclear is being asked to connect, at least as a body, directly with a wall. As he reaches out to touch a spot on that wall, he is, in effect, stringing a straight line.

It is notable that the Opening Procedure of 8-C was first designed for use upon an exteriorized person. And when one has a preclear exteriorized, running through the steps of the Opening Procedure of 8-C and the remainder of 8-C (as given in issue 24-G of the *Journal of Scientology*) produces very marked effects.

If your preclear cannot have an effect, he certainly cannot change. If he cannot cause an effect to occur, he certainly cannot change himself. All time is change—change is time. While, basically, time is simply a consideration, the considerations of time itself are mechanically tracked by the alteration of the position of the particles in space. Your preclear is stuck wherever there was no motion of particles, whether the moment is a pleasure moment, a triumph, a failure or even death. In the absence of particle motion, as far as he is concerned, if he has lost his power to change his considerations, no time has existed. Thus those things which you find in the engram bank which are most readily available to the preclear are things which contain no change in them. Or things which have a change immediately before them and after them, but have no change between. In the absence of this change, we get a condition of timelessness in an engram or facsimile which permits that incident to “float” on the track and thus rise up to present time.

As the preclear becomes more and more embedded in motionless incidents, he becomes harder and harder to change, himself. Or as he dramatizes to a marked degree his own bank, in the most ordinary living, then he dramatizes the changeless moments and he himself does not change.

The basic confusion of a preclear lies in the fact that an awareness of awareness unit basically has no mass, meaning or mobility. It has qualities and potentials, but it does not have position in space nor, in its highest form, any movement in space. It can be, at will, in various positions in space, but it is not, itself, in space. As this is the case, you can see that a preclear is dramatizing the truth when he is holding himself and motionless incidents motionless. In other words, if change to him is totally a particle shift in space, then he is apt to consider himself moving as the particles move. If he is moving, he is actually to some degree disobeying the most basic quality of theta. Motion then, to him, becomes antipathetic. On the lowest-toned catatonic, one finds this dramatization in full progress. A motionless person is, then, dramatizing the truth. But in all aberration, we discover that it is the ingredient of truth which maintains the aberration in force. He is dramatizing motionlessness and is motionless, but the truth of the matter is that, as a thetan, he should be able to make things move at will and appear in various positions in space. Thus in clinging to the truth, he loses his ability to move particles and thus loses his ability to have time. This is best manifested as his communication, but as his communication drops, so drop his reality and his affinity. In other words, although he clings to the motionlessness of being a thetan, he loses the basic qualities of being a thetan, which are those of knowingness and understanding.

The basic confusion of any preclear, then, is to move or not to move. Shakespeare has said “to be or not to be” is the question. When it comes to getting a preclear upscale, the question is “to move or not to move.”

The basics of Straightwire are designed to bring the preclear into the realization that he himself can be at either the Cause- or Effect-point of a communication line and that he himself does not have to be the particle moving on that line. Being the particle and insisting upon the truth that he isn't moving simply stops his communication entirely. Particles move on the straight line between Cause and Effect.

Cause and Effect themselves are not in motion. The task is to get the individual to assume the responsibility of moving particles. With this comes the realization on his part that he himself does not have to move in order to move particles and thus he will come upscale. Getting him to move his body around the room is an excellent method of accomplishing this, but to many preclears the movement of a body is a near impossibility. And these can contemplate only the moving of a memory or an idea. Thus from 1.1 to 1.8 on the Tone Scale, we find the best therapy to be that which directs itself toward the thinkingness below effort—the moving of ideas.

There is no particular reason to concentrate solely upon a preclear's past. Actually, a preclear is not the product of the past, he is the product of himself. All the past can do for him is to accumulate and hold for him the information that it is bad for him to move or act or do. So let us take a preclear whom we have gotten into communication and work with his more elementary ideas and thus get him to string straight lines between Cause and Effect.

Elementary Straightwire has two commands. The auditor takes the first of these and uses it as long as is necessary to entirely flatten the preclear's hesitancy, as represented by his communication lag. His communication lag is merely the expression of vias on the line, which amounts to the preclear's unwillingness to string a straight line. The questions are:

"Give me something you wouldn't mind remembering,"

"Give me something you wouldn't mind forgetting."

A more elementary form of this would be:

"Remember something,"

"Forget something," but this is far too direct for our preclear. If you will notice, a very direct and forthright person, if surrounded by people who are more covert, gets a very bad going-over for it. Thus it is in processing: when you try to string a very straight line with a preclear he will sometimes resist.

Slightly less elementary than Elementary Straightwire, as above, is the next-to-the-last list in *Self Analysis*:

"Can you recall something that is really real to you?"

"Can you recall a time when you were in good communication with someone?"

"Can you recall a time when someone was in good communication with you?"

"Can you recall a time when you felt some affinity for someone?"

"Can you recall a time when someone felt some affinity for you?"

The entire text of *Self Analysis*, in its original edition now available from the Foundation in Phoenix, is devoted to rehashing the preclear's past to show him that it is not quite as dangerous as it is made out to be and that it won't bite him if he remembers some things about it.

From this form of Straightwire we go into a more complicated form, as given in *Self Analysis in Scientology*, a converted edition of the original *Self Analysis*. The edition is converted, by the way, simply by substituting everywhere in its text for the word "recall" the word "mock-up." Simply by substituting "mock-up" in the directions at the beginning of each list, one has a modern *Self Analysis*.

Now, it is very remarkable that the less specific and sequitur the auditor's questions are, the better the results with the preclear.

Another form of Straightwire is quite superior to those above, but is a very vicious and violent process. It is contained in the new *Handbook for Scientologists, The Creation of Human Ability*, which is the printed edition, much expanded, of the earlier *Auditor's Handbook*. The basic command of this process is:

“Start lying,”
 “Keep on lying.”

This can be particularized with:

“Tell me some lies about your past,”
 “Tell me some lies about the present,”
 “Tell me some lies about the future,” the auditor each time making sure that the preclear is using nonactual places and times.

Remember that, while running Straightwire, one must maintain a two-way communication. Many a case has been lost simply because the preclear wanted to say something and the auditor was so intent upon the process that he paid no attention whatsoever to the preclear's urge to communicate. Remember that one-way communication is a First Dynamic operation; that two-way communication is necessary for a Third Dynamic operation; that under one-way communication a preclear will not get well; that under two-way communication a preclear *will* get well. Thus, in running Straightwire do not begrudge the preclear a few moments' discussion of the incident he has just recalled or discussion of phenomena he has suddenly noticed. Do not crush him simply because he wishes to express himself.

This is essentially a subjective process and the auditor should make sure that the preclear speaks aloud the things he is remembering. The preclear's nod or “yes” to signify that he has recalled something or has invented something is insufficient and should always be suspect. For preclears who are very bad off pervert or invert every communication line they use and so they will not be doing the process if given any slightest opportunity.

Elementary Straightwire and other forms of Straightwire are intensely beneficial from 1.1 to 1.8 on the Tone Scale. But after you have your preclear up to 1.8 or above, remember that there are better processes.

L. RON HUBBARD



OPENING PROCEDURE 8-C

A BASIC COURSE IN SCIENTOLOGY – PART 13

PROFESSIONAL AUDITOR'S BULLETIN 47

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Report after report from various auditors comes to me stating that they now realize why their auditing of many of their preclears failed. And they uniformly declare that the reason for former failures on preclears was not the case level of the preclear nor yet the complicated state of processes, but (1) failure on the part of the auditor to get the preclear into two-way communication before proceeding with other processes and a continuing failure to keep two-way communication established and (2) not doing enough Opening Procedure of 8-C on the preclear.

An evaluation of a technique does not depend upon the intricacy or brilliance of its theory, but upon its ease of communication to auditors during training and the ease of their application of it upon preclears. In 8-C we have a process which answers these various conditions. It is very easy to train an auditor to do 8-C. It is very easy for a preclear to do Opening Procedure of 8-C in one form or another.

The entirety of a technique known as Standard Operating Procedure 8-C was intended for exteriorized preclears. Its opening procedure was originally designed to be done by an exteriorized preclear, but it was found to be far less workable for the exteriorized preclear than when done (so far as the opening part of the procedure was concerned) with the preclear moving his body around and making it touch spots.

There are three parts to Opening Procedure of 8-C and it is necessary for the comm lag, as dramatized physically by the preclear, to be completely flattened by the auditor on each part before the next is undertaken. Eventually these parts are the gradient scale of decision. In the first part, we have the auditor picking out the spots, telling the preclear to walk over to them, telling the preclear to touch them. In the next step, Part (b) of Opening Procedure of 8-C, we have the preclear picking out the spot on the auditor's order and then, on the auditor's order, walking over to them and touching them. And in the third part, Part (c), we have the preclear picking out the spots on the auditor's order, walking over to them and deciding on his own decision, but under the auditor's command, when to touch and let go.

This is not one of those processes one gets "novel" about as an auditor. The process has been found to be workable exactly as it is put forth. Variation, or the introduction of extraneous material beyond that necessary to continue a two-way communication with the preclear is found to be destructive of the process. This process is as workable as it is simple. It is also as workable as the auditor is *able* to do a process as given.

The first thing that Opening Procedure of 8-C does is to get the preclear used to the idea of following somebody else's directions and leading him to discover that by following somebody else's directions, he does not collapse or become ill or die. In other words, the preclear discovers that he can follow orders without becoming entirely ruined. This is an interesting discovery, since the physical universe is

continually ordering him around and if he is resisting orders, he is resisting the physical universe. Resistance is the one step necessary to entrapment.

There is another point in the Opening Procedure of 8-C which cannot be too thoroughly stressed. In nearly every failure in the past where the preclear has been audited and audited and audited, the auditor was unaware of the fact that the preclear was *not* following the directions given him. A survey was taken of preclears who had had a great deal of trouble in being processed in Scientology and each one of them, either by means of a meter or by their own statement, was discovered to have uniformly avoided running any of the auditing commands given them, even though they were giving the auditor every assurance and appearance of running the auditing commands. Now, it could only be possible for a preclear to avoid auditing commands if the auditor was unable to observe directly the workings going on in the preclear. In the Opening Procedure of 8-C, it is impossible for the preclear to avoid the auditing command. The auditor can stand or sit and watch the preclear go through the exact orders and observe directly whether or not the preclear is doing what he is told to do. This is a major benefit.

The basic theory of Opening Procedure of 8-C is to make and break communication with the physical universe. Once an individual discovers that he can make and break communication with walls and objects, it will be discovered that he can let go of various pieces of his engram bank. Actually, all the time he is doing 8-C, he is letting go of enormous quantities of useless material with which he has cluttered his thinking and life. It is a very direct process and gets the preclear to stretch a very straight line between Cause and Effect.

An auditor, while running this, should occasionally ask the preclear, "Who is doing this?" Preclears who are psychotic will tell the auditor that their finger is doing it, or that the wall is doing it, and then advance on up to where the hand is doing it, the arm is doing it, and finally that the body is doing it and at last that the preclear himself is doing it. This is the acceptance of responsibility for an action.

A very good description of the Opening Procedure of 8-C exists in the printed edition or the mimeo edition of *Intensive Procedure* as R2-16, which is the proper technical number of this process. A thorough description of the process is given in PAB 34 at the beginning of this series. The process is being repeated here in order to give it proper stress. It has—and do not doubt it for a moment—tremendous value.

I have yet to see a preclear who is having physical difficulty of a major sort, or mental difficulty, fail to improve under a long and careful and meticulous administration of the Opening Procedure of 8-C.

There are two errors which can be made in the running of the Opening Procedure of 8-C. The first is not to know and do the process and the second is not to run it long enough. How long is long enough? In many cases, twenty-five hours is not long enough.

In the Opening Procedure of 8-C (R2-16) the auditor has a very powerful tool and is invited to use it thoroughly.

L. RON HUBBARD



OPENING PROCEDURE BY DUPLICATION

A BASIC COURSE IN SCIENTOLOGY – PART 14

PROFESSIONAL AUDITOR'S BULLETIN 48

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Numbered R2-17 in *The Creation of Human Ability* and the mimeo edition of this, the *Auditor's Handbook*, available from the HASI in Phoenix, Opening Procedure by Duplication has been doing things to cases hitherto untouched by extensive and intricate auditing.

Because this process is very arduous to run on people below Boredom on the Tone Scale and because it has very often been used on people on whom it should not be used, it was early called "Dirty 30." Actually "Dirty 30" is Procedure 30, which encompassed what is now R2-17 and two other steps.

Ranting and raving has gone on in various locales because of Opening Procedure by Duplication. It has been branded as a hypnotic technique. The fact of the matter is, it runs out hypnosis and in the process of running it the restimulation of hypnotism is sufficiently marked to make an auditor and a preclear believe that hypnotism is taking place. However, Opening Procedure by Duplication continued on past this point runs on out the hypnotism.

Before one does Opening Procedure by Duplication, one should have done the earlier steps of the Six Basic Processes which are: Two-way Communication, Elementary Straightwire and Opening Procedure of 8-C. Only when these are thoroughly accomplished should one attempt Opening Procedure by Duplication. Furthermore, it is a very good thing for an auditor to have had Opening Procedure by Duplication run on him before he tries to run it on preclears, for the technique is very difficult upon an auditor who, himself, cannot duplicate.

Inability to duplicate is also inability to be Cause and inability to be Effect. The reason one has an engram bank is because "it mustn't happen again" or "it must happen again." In order to make sure that something does not happen again, one has a picture of it which he considers necessary to prevent him from duplicating the action. The existence of a picture, of course, will eventually make him follow the action and follow the dictates of the picture. Thus we get the action of an engram and restimulation.

The minimum time to run Opening Procedure by Duplication (R2-17) would be two and a half hours. There is no sense in running the process twenty minutes, for it may well happen that the preclear can bear up for a little while, only to bog thoroughly on the process.

Run on people who are below Boredom on the Tone Scale, the auditor may experience the preclear's bolting from the session.

When Opening Procedure by Duplication is being run, it is common for the preclear, by comments and reactions, to dramatize the Know to Mystery Scale. The Know to Mystery Scale, of course, is a very long, tall scale, but any section of this scale has in it the various levels of Know to Mystery. Thus, one can see a preclear going up from Mystery through Sex, through Eating, through Effort,

through Emotion, through Looking, to Knowing, then going through a different, higher harmonic of Mystery, then Sex, then Eating and so forth. The auditor may not see him go through all of the grades on the Know to Mystery Scale in order, but will see him spotting one after another of the levels of this scale. The preclear will make such comments as "Looks good enough to eat," "There's a lot of work connected with this," "It's a mystery to me." Going up the Mystery to Know Scale, one, of course, crosses the Emotional Scale, which was described and witnessed in *Dianetics: The Modern Science of Mental Health*. But this Emotional Scale is, of course, a part of the Know to Mystery Scale.

In Great Britain, where auditors have used for the two objects required a book and a bottle, the process is called "Book and Bottle." These two objects are a very good choice for working the process. A book, for instance, is placed in one part of a room and a bottle is placed in another part of a room, far enough apart so that a preclear will have to walk between them. The auditor then sends him back and forth, from one to the other, using for each item a stereotyped series of questions which actually, themselves, never vary. Because these questions never vary, the auditor is apt to forget that he must maintain a two-way communication with the preclear. The auditor is not doing Opening Procedure by Duplication, the preclear is doing Opening Procedure by Duplication. When the preclear talks and asks questions and when he volunteers information, the auditor, of course, must answer him. There must be a discussion of some sort from time to time and the auditor who is not content with the fact that the preclear has actually looked at it should, of course, insist that the preclear look at the object or that he weigh it more carefully. However, one can err very easily in the direction of varying the process. Remember that no matter how much talking goes on, the basic process is the same. And the order of the commands, and the commands themselves, are all exactly the same.

To quote R2-17 from *The Creation of Human Ability*, which is the printed edition of the *Auditor's Handbook*:

R2-17:

Opening Procedure by Duplication is begun only after the preclear has some reality on his environment. Until the preclear's reality on his environment is good, Opening Procedure by Duplication should not be done—for the preclear only turns on an unreality circuit and goes through it mechanically.

The first part of Opening Procedure by Duplication is to get the preclear to examine, communicate with and own (somewhat on the order of Opening Procedure of 8-C) two dissimilar objects.

These objects are then placed several feet apart and at a level so that the preclear can pick them up without bending over, but so that he has to walk between them. Once the auditor is entirely satisfied that the preclear has reality on these objects and can own them, he then begins Opening Procedure by Duplication with the following commands (supposing that one of the objects was a book and the other was an ashtray):

"Go over to the book,"

"Look at it,"

"Pick it up,"

"What is its color?"

At this point the preclear must give an answer.

"What is its temperature?"

Here the preclear must answer again.

"What is its weight?"

Here again the preclear must answer.

"Put it down in exactly the same place."

When the preclear has executed:

"Go over to the ashtray,"

"Look at it,"

"Pick it up,"

"What is its color?"

The preclear says an answer.

"What is its temperature?"

The preclear says his answer.

"What is its weight?"

The preclear says his answer.

"Put it down in exactly the same place."

When the preclear has executed:

"Go over to the book."

And the same words and the same formula are used, over and over, until the preclear has had a sufficient number of hours of Opening Procedure by Duplication to enable him to do it without communication lag, without protest, without Apathy, but only Cheerfulness, each time seeing the items newly. This is a process which is done by the hour. The process is better when done consecutively for so many hours, rather than done an hour apiece each day for several days.

L. RON HUBBARD



THE REMEDY OF HAVINGNESS

A BASIC COURSE IN SCIENTOLOGY – PART 15

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There is a great deal of upper-echelon theory connected with the Remedy of Havingness as a process, for here we are dealing with energy and the reasons and operations of a thetan in regard to it.

Just why a thetan should get himself so completely snarled up in energy might be an entire mystery to anyone who did not realize that a thetan has to cut down his knowingness and his total presence in order to have a game. The awareness of awareness unit builds space to cut down knowingness. Space makes it necessary, then, to look at something in order to know about it. The next thing a thetan does to cut down his knowingness is to create energy and to pass it to other thetans and to bring in the energy of other thetans so as to get a duration and a timespan. If the thetan is successful and obtains a game in this wise, he continues on with this modus operandi of having a game. And when he does not have a game, he simply cuts his knowingness down once more. Of course, he reaches a point eventually where he does not get a game simply by cutting down his knowingness and eventually assumes a fairly fixed, stupid aspect. He is below the level of having games. But because he has cut down his knowingness, he does not know, now, that he is below the level of having games and thinks that all that is necessary to get another game is to further cut down his knowingness. He is by this time obsessively dramatizing the lowering of knowingness.

When one speaks of knowingness, one should realize that one is speaking of an embracive thing. Everything on the Know to Mystery Scale is simply a greater condensation or reduction of knowingness. At first, one simply knows. Then he makes some space and some energy and so now he has knowingness in terms of looking. By changing the position of the particles of energy thus created and by exchanging particles with others, extant or self-created, the thetan cuts down his knowingness further and gets time—and so gets emotion and sensation. When these become solid, he has effort particles and masses. Now, he could cut down his knowingness further by refusing to use emotion and effort, but by thinking about them, thus introducing new *vias* into his line of knowingness. And when he no longer knows entirely by thinking, he ceases to create knowingness and begins to eat. And from eating, he drops into the ready-made sensation of sex instead of knowing what happens in the future. And from here he drops down into postulated mystery as something one cannot possibly know about. In other words, one gets a continued reduction of knowingness in order to have games. The greatest chess player in the world has no game, since he can predict that he will win and predict everything that opponents will do, so he will simply demonstrate how to play chess. Sooner or later, he will announce that he is “burned out” or has lost his knack for playing chess and will go off into some other field where he *can* have a game. The field he will choose will be a less wisdom-demanding field than playing chess. A boxer, such as some of the very great ones of the past, will reduce his timing—which is to say, his knowingness of arrival—to a point where he can at least put on a good exhibition. And from this, they will further reduce their knowingness and then,

not noticing how far they have gone, get themselves thoroughly and consistently beaten. There will be a period, however, when they are fairly evenly matched against their opponents.

To understand this with any thoroughness, one would have to recognize the intention back of all communication. Creation-Survival-and-Destruction is knowingness. When somebody talks to you, his intention is to continue in a parity where he can have an interchange of communication—which is to say, a game. He takes knowingness from you and gives knowingness to you with one form of communication or another. Two soldiers fighting and shooting at each other are using a bullet to make the other man know. What is there to know in this situation? That one is dead, of course, and for the victor, that one has won.

It is dangerous, alike, to a thetan, to have too many wins or too many losses. Give him too many wins and he will correct in the direction of reducing his knowingness as represented by his dexterity, his prediction, his activity. Give him too many losses and he will seek another game, even to the point where he will die and pick up another body. Because the decision is on the basis of knowingness, the decision is always downward. One does not decide upward toward greater knowingness, actually, unless one has the full and complete intention of winning in a new game. If one discovers that there are no wins or losses either to be found in this new game, one will reduce one's own knowingness, even to the point of forgetting all of his knowledge concerning it, in order to ensure a game.

As there is not an infinity of games in progress, one is apt, as he comes down seventy-four trillion years of track, to play out the available games and to put them in the category of "it must not happen again." One then becomes bored. One is only bored when there is no game possible from his viewpoint. Actually, all he has to do is become enthusiastic about the game on his own consideration and he will begin to know more about it again.

A thetan considers that some form or mass is necessary in order to have a game. He gets into the belief that he cannot create new masses and so he begins to hold on to old masses and here, whether he is exteriorized or in a body, we find him holding on hard to old facsimiles, old significances, old decisions, rather than take on new decisions.

The Remedy of Havingness directly addresses the problems of giving the thetan something "to play with." When he discovers that he can have new masses, he will begin to let go of old masses. It is an easily observed phenomenon, while having a preclear remedy havingness, that old engrams go into restimulation and run out, that they show up in front of his face and suddenly explode or disappear. The Remedy of Havingness actively does run out engrams.

This process is used from Boredom up to Conservatism for its best results.

This process is done by asking the preclear to mock-up something and pull it in, or mock-up something and throw it away. When a thetan is exteriorized, if you want to see him get very unhappy, make him change space until he begins to lose all the energy he is holding on to and then fail to remedy his havingness. The thetan will become convinced that he is only a thought and is therefore, by his standards, unable to have a game. Tell him to mock-up eight anchor points in the form of the corners of a cube around him and pull them in upon himself. Ask him to do it several more times and he immediately brightens up and becomes very happy. Why is this? You have reassured him that he can have a game.

The cutting down of knowingness and the Remedy of Havingness have opposite vectors. The Remedy of Havingness will knock out old energy masses the thetan is holding on to, or that the body is holding on to, which tell the thetan he is stupid. The supplanting of these by new energy masses, which do not have the postulate of cut-down knowingness in them, of course makes the thetan brighter.

When you find a theory detached from a process and not demonstrating itself in a process, there must be something wrong with the theory. Similarly, if what I say here (about condensed knowingness being all other things and the cut-down of knowingness) were not demonstrated in the process of Remedy of Havingness, then we would have to get ourselves a new theory. However, this is demonstrated very definitely. For those people who cannot remedy havingness, wherever they are on the Tone Scale, can be brought to a point where they will remedy havingness simply by asking them what they wouldn't mind knowing. The consideration of what they are willing to know then begins to rise.

If you only could see a Black V operate, you would see that his barriers are all erected toward knowing something. Of course, he is very afraid of being told something bad and so doesn't want to be told anything at all. And when the auditor gives him a command, he never receives the command as given, but does something else. He has a block up against knowingness to such a degree that he will eventually permit himself to be pressed into complete inactive stupidity. What are those black screens for? Basically, to keep him from knowing. Knowing what? Then one will have to look closely at the definition of a "datum." A datum is an invention which has become agreed upon and so solidified. In other words, a datum is to some degree a solidity, even if it is merely a symbol. To get into this state it has to be agreed upon. When it is thoroughly agreed upon it becomes, then, a truth. It is not at all a truth. It is an invention. What made it true or what made it real was the fact that it was agreed upon. This opens the doors further to other processes.

In order to get the preclear in good condition, we would have to put him into some kind of a condition so that he could create. The first thing he is liable to be able to create in auditing is a lie. The word "lie" is simply invention with a bad connotation. Society gives invention that connotation because of its anxiety to have a game and to agree and so be able to communicate with one another.

Thus society frowns upon the invention of facts, yet the preclear's sanity and continued happiness absolutely depend upon his ability to create new facts. The technique which remedies this is included in *The Creation of Human Ability*, number R2-29: "Start lying." One can vary this auditing command with "Tell me some lies about your past," and then keep the preclear at it long enough so that the preclear is able to come out of the complete blur which will follow on the heels of his taking over the function of and running of his memory machines. The invention of data is a step immediately toward the remedy of havingness. Simply asking the preclear what he wouldn't mind knowing, what he wouldn't mind having other people knowing about him will bring him into a condition where he can mock-up and remedy havingness.

The Remedy of Havingness is the companion process to Spotting Spots, which will be taken up in the next PAB. The Remedy of Havingness, simply as a process by itself—if worked up to by getting the preclear willing to know things and willing for other people to know things and run thoroughly so that whole avalanches of masses can pour into him or pour out of him—will actually run out an entire engram bank and thus is an extremely valuable process.

It has been reported by several auditors that exteriorization was accomplished on preclears by making them remedy havingness and do nothing else for eight or ten hours.

The auditing commands for the Remedy of Havingness are:

“Mock-up something,”

“Pull it in,” until the preclear is doing this easily.

Then:

“Mock-up something,”

“Throw it away,” until the preclear can do this easily.

The significance of the object may be added by the auditor with “Pull in an ideal body” or some such thing, but the actual fact is that the actual significance does nothing for the preclear. It is the mass which counts. The auditor can have the preclear pull things in two at a time, six at a time. He can have the preclear mock-up something, copy it a dozen times, one time after another, then pull in the whole mass, but the real reason he is doing this with the preclear should never drop from sight. The auditor is remedying havingness in order to give the preclear enough mass to permit him to discard old masses which he is holding on to and doesn't know anything about.

L. RON HUBBARD



REMEDY OF HAVINGNESS THE PROCESS

A BASIC COURSE IN SCIENTOLOGY – PART 16

PROFESSIONAL AUDITOR'S BULLETIN 50

NOVEMBER 1954

When in doubt, remedy havingness.”

This is a motto which can well be followed by an auditor doing any process on any preclear.

But if there is a process which one should do with any other process, then that process should be understood thoroughly. For if done incorrectly, it would be likely to produce confusion into all the other processes of Dianetics and Scientology.

Therefore, in the first place, let us examine with rigor the name of this process. It is “Remedy of Havingness.” By “remedy” one means the correction of any aberrated condition. By “havingness” one means mass or objects. The process could also be called “Remedy of Un-Havingness.” It could also be called “Remedy of Acceptingness.” It could also be called “Remedy of Rejectingness.”

To those people who are deficient in havingness, the process is liable to mean that the auditor should increase the havingness of the preclear. Such an auditor with this misunderstanding would have the preclear put up large masses and push them into his body or himself. The auditor would neglect having the preclear throw away objects and masses.

If the auditor misunderstood the process and simply assumed that it had something to do with havingness, and if his own havingness were too great, he would be likely to specialize on all preclears by having the preclear throw things away.

Actually, the auditor should have the preclear push things into himself and his body and throw things away from himself and his body until the preclear can do both with equal ease. When this has been accomplished, the preclear's havingness has been “remedied.”

What, then, does a remedy of havingness mean? It means the remedy of a preclear's native ability to acquire things at will and reject them at will. Amongst the havingnesses which would require remedy would be an obsessive inflow of money, sexual objects, troubles, somatics and difficulties in general. Whenever one of these appeared in the preclear's environment, it would have a tendency to inflow on the preclear. The reverse difficulty would be an obsessive outflow, whereby the preclear threw away or wasted anything which he had, such as money, clothes, cars or living quarters. When the process Remedy of Havingness has been done thoroughly and completely, the preclear should be able to reject or accept, at his own discretion, anything in his environment as well as anything in his engram bank.

The earliest use of this process is to be found in GITA—which is to say, “Give and Take Processing”—one of the early SOPs, which became in SOP-8 “Expanded GITA.” In Issue 16-G of the *Journal of Scientology*, we have a long list of key items. The preclear was asked to waste, accept and desire these items at will. This was the

Desire-Enforcement-Inhibit Scale, or the DEI Scale. This process is the immediate ancestor of the Remedy of Havingness. Indeed, one could do far worse than to take the DEI Expanded GITA list (as given in Issue 16-G) and, in the form of mock-ups, use it as such upon the preclear. Or, more modernly, employ it directly on the Remedy of Havingness on these objects.

If one were to employ such a list in the Remedy of Havingness, one would of course have to employ gradient scales. The use of the gradient scale has never been discarded and the concept and principle of doing things by gradient scales is inherent in auditing itself. For one starts with a process which the preclear can do and gives him some wins and on a gradual scale gives him larger and larger wins until he is cleared. Similarly, in remedying havingness, the preclear must be started at the lowest end of the scale and advanced on up to the higher end of the scale. Quantity is one of the methods of doing this. At first one can ask a preclear to mock-up one of an item and shove it into his body or throw it away and then go, finally, when he is doing that well, to two items, three, four, five and six, all the same, but a greater quantity of the item.

An even lower gradient on this scale would be to simply get the idea that something was there and to progress on forward with the idea into the actual mass. An expert auditor working with this, from the idea on through to the object, would discover that he had no preclears who could not mock-up. He would have the preclear get the idea out in front of him of a ball and get the idea of the ball being thrown away, get the idea of a ball up in front of him and get the idea of a ball coming in, would then, when the preclear could do this excellently well, move forward into the actual mock-up of a ball. The mock-up would get better and better as the process progressed, until at last the preclear could mock-up and throw away or push into his body, at will, a ball. He could see this ball, he could even feel it and its weight.

Now you may get the idea occasionally that these PABs are mostly, at least in this series, handling old material. This is not the case. Every time one of these PABs is written, I put into it everything that is known up to the date that it is written and this PAB is no exception. And, let me tell you, this is a very lucky PAB for you because Remedy of Havingness, by a slight change I made some weeks ago, has become a key exteriorization process. So, we have Remedy of Havingness for Exteriorization as a newer process than the old Remedy of Havingness.

Exteriorization Remedy of Havingness, or Exteriorization by Remedy of Havingness, is accomplished by having the preclear *shove* or *push* things into his body. One no longer has the preclear *pull* things into his body. Simply by having the preclear mock-up things and shove them into his body, mock-up things and throw them away, mock-up things and shove them into his body, mock-up things and throw them away, a preclear who has already been run on the earlier steps of the Six Basic Processes will, at this stage, exteriorize quite neatly after as little as fifteen or twenty minutes of the process. If he does not, then the earlier processes have been skimped and the preclear was really not ready for a full, forthright Remedy of Havingness.

Even when doing Route 1, the preclear is told to push things into himself. This will rather take his flitter away for a moment, for he is there being one viewpoint and in order to push something into himself he has to be a second viewpoint. In view of the fact that a thetan gets in trouble by being only one viewpoint, this remedies the viewpoint scarcity of the thetan and he pushes himself up into two

viewpoints with great rapidity. Thus we are doing duplication of the thetan at the same time that we are remedying havingness, so one even has the thetan shove things into himself rather than pull things into himself.

In short, one never has anyone pull things into his body anymore. One has a person push things into his body. One has him, for instance, mock-up a planet and push it into the body, mock-up a planet and throw it away, mock-up a planet and push it into his body, mock-up a planet and throw it away, mock-up a planet and push it into his body. And then one says:

“Where are you pushing it in from?”

The preclear says:

“Out here in front of the body.”

The auditor simply goes on doing the process and very shortly the preclear will, if the earlier steps have been done well—which is to say, the Six Basic Processes below Remedy of Havingness—the preclear will be neatly exteriorized and will be ready for Route 1.

One would omit, in such an instance, running Spotting Spots as such, for Change of Space Processing and Communication Processing have a great deal to do with spotting spots already.

If you were to do Remedy of Havingness forthrightly and all-out and you were to accept this as the only process we had, we would work with its cousin process R2-63, as given in *The Creation of Human Ability*, “Accept-Reject.” One would ask the preclear for things he could accept, one after the other until the communication lag was flat, and then would ask the preclear for things he could reject, one after the other until the communication lag was flat on that. One would then move into the Expanded GITA list and would have the preclear mock-up and shove into his body (if interiorized) or into himself (if exteriorized) the various items on the Expanded GITA list (as given in Issue 16-G of the *Journal of Scientology*). This would be a long process and not entirely successful on all counts, but would nevertheless be a very effective and efficient process from the standpoint of gains. One would certainly get the preclear over a very large number of aberrations and would do a great deal for him. However, this is not the advised way of handling this process, for the process itself is not an end-all. Aberrations can be handled much more easily by Communication Processing, as will be given in a later PAB.

The exact use and commands of Remedy of Havingness in ordinary and routine auditing is simple and effective. One has been asking the preclear a great many questions which as-ised large masses of energy. One, in handling Change of Space or Interiorization and Exteriorization into objects while the preclear is exteriorized, has been burning up a great deal of energy. Anytime the preclear begins to feel dopey or “boil-off,” he has either run too long on a flow in one direction—in which case reverse the flow—or he has simply reduced his havingness down to a point where he feels tired or sleepy. Without waiting for this manifestation to occur, the good auditor simply, in the course of Straightwire or Description Processing or many other processes such as those contained in Route 1, remedies havingness. Having achieved something like a momentarily flat comm lag on a process, the auditor says to the preclear:

“Mock-up a mass out in front of you.”

When the preclear has done this, the auditor says:

“Shove it into your body.”

When the preclear has done so, the auditor says:

“Mock-up another mass out in front of you.”

And when the preclear has done so, the auditor says:

“Throw it away.”

That, as given, is for preclears who are interiorized. It is simply repeated over and over. The mass is not specified. It can be almost anything and, in fact, it does not much matter what type or significance the mass has. Any mass is better than no mass, according to the thetan.

If the preclear is exteriorized, the auditor already starts him on the Remedy of Havingness in the Route 1 step, R1-5 “Copying,” where the preclear is asked to copy what he is looking at. When one is doing R1-5, one must be very careful to obey the gradient scale principle behind Remedy of Havingness. He would not make the preclear make twenty copies and then push them all into himself or the body. He would make the preclear make two or three copies and push them in one at a time until the preclear could remedy his havingness with ease. The auditor would have the preclear:

“Mock-up a mass and shove it into yourself.”

And then:

“Mock-up a mass and throw it away,” and do this back and forth until the preclear could do this easily and well.

At which time, the auditor would tell the preclear:

“Mock-up two masses and shove them into yourself.”

And then:

“Mock-up two masses and throw them away,” until finally the auditor has the preclear:

“Mock-up eight masses,” as though they were the corners of a cube around the preclear, “and shove them into yourself.”

And then:

“Mock-up eight masses and throw them away.”

One must remember that in spite of the fact that he cannot duplicate mass actually, as himself, having no space or mass natively, the motto of the thetan is “Anything is better than nothing.” When you tear up a lot of facsimiles for a thetan and throw them away, he becomes very unhappy unless you have him reconstruct those facsimiles or remedy the mass he has lost accordingly. When you are having a thetan go into and out of MEST universe masses, a certain amount of energy is burned up. And after the thetan has been run for a short time on this step (R1-9 in *The Creation of Human Ability*), you must be particularly careful to remedy his havingness with eight masses shoved into himself and eight masses thrown away several times. A thetan who has been run a great deal without Remedy of Havingness comes to

what is to him a horrible thought, "I am just a concept," and will sag in tone. He does not come to this state as long as havingness is consistently remedied.

It may be, as you look at Scientology, that you've come to the opinion, watching Remedy of Havingness work, that all there is to anything is the Remedy of Havingness, that it is all based on the Remedy of Havingness. If you have a preclear shove enough havingness into his body, he will exteriorize in most cases. If you remedy enough havingness while he is chasing around the universe, as in the Grand Tour, he will discover and as-is a great many communication lines which otherwise might be very detrimental. However, it is not true that havingness is the entire key to the human mind. Havingness is the "gimmick" or "weenie" for which the game is played. And having something is very like winning. However, above Havingness there is Doingness, and above Doingness there is Beingness, and above Beingness there is Communicatingness, and above Communicatingness there is Knowingness, and above Knowingness there is Postulatingness—and so we see we have a long way to go above Havingness in order to get to the top activity of a thetan, which is making postulates or unmaking them. You could, of course, rationalize each and every action of the thetan with regard to havingness. You could even extend havingness to space, although it normally refers to objects. You could do all manner of interesting things with havingness. You could get as specific and as significant as you like or as un-significant as you like and still find Remedy of Havingness working, but we do not have here, in Remedy of Havingness, the total clue, the total key. But we do have a process and an item which must not be overlooked in auditing.

In the Six Basic Processes, the Remedy of Havingness comes after the Opening Procedure by Duplication as a process, itself. But remember that Remedy of Havingness is done and can be done at any time during any of the processes as long as the preclear is even vaguely in communication with the auditor. It does not matter how vague the mass is that the preclear is using to remedy his havingness. Here is a place where certainty is not necessary. An unreal, vague or flimsy mass, if this is all the preclear can get, will still remedy his havingness. A case comes to mind out of the Advanced Clinical Course, where a student was unwilling, after his second day, to continue his studies. He did not believe that he could stand the "hammer and pound," as he put it, of the terrifically intense schedule. I took him into my office, asked him what he was doing in life and he replied to me that he was a machinist. Also, it seemed to turn out that he had had something to do with a ship which had sunk under him, although his recollection of this was very unclear. I asked him what kind of a machine he had customarily run and he told me. Then I had him mock-up this machine and remedy his havingness with it. Then I had him mock-up the ship and remedy his havingness with that, just as given above. I did this for about fifteen minutes and enough change occurred in his case to entirely return his confidence in his ability to stand up to the course and to audit. Yet the mock-ups he was getting were so thin that he could barely vaguely discern them at all.

Mock-ups get unreal because the thetan is not-ising existence. He is trying to destroy masses by saying that they do not exist, that they are not real. He is so bent upon this system of destruction that he is making everything unreal or black. One of the cures for this is End of Cycle Processing run in the following fashion: One has the preclear mock himself up dead (no matter how unreal this mock-up is), then have the mock-up waste away to bone and have the bones waste away to dust and then have the preclear shove the dust into himself or, alternately, throw it away. One once more has the preclear mock himself up dead, have the mock-up

waste away to bone, have the bones waste away to dust and then have the preclear remedy his havingness with the dust. One continues this for two or three hours with the preclear if one really wishes the case to make a change. Where a preclear is getting no reality on mock-ups or blackness, he is most commonly stuck in that Para-Scientological thing, that thing horribly abhorred by psychologists who have become Dianeticists or by people who are just plain scared—a past death. If you wanted to convince somebody that past deaths exist, you would run End of Cycle Processing on them. This is a cousin process to the Remedy of Havingness. One could go a very long distance with this process and have the preclear mock-up his mother dead, have her waste away to bones and remedy havingness with the dust—or do this with the father or brothers or grandparents—with a considerable change in the case. This End of Cycle Processing, by the way, is a very fine process. It has been with us about a year and it has been successful whenever used. It has a tendency to fall into disuse because it has not, until now, had an exact place on the Six Basic Processes. But End of Cycle is actually an additional process to the Remedy of Havingness and is an effective way of remedying havingness. Do you remember, in the old days, the Dianetics “corpse case” who would lie upon the couch with his arms crossed neatly all ready for a lily and would always audit in this fashion? The solution to this corpse case is End of Cycle Processing, as given here. The preclear is so fixed in a death that he is trying to make everything unreal and the only real thing, to him, would be the unreality of death.

In these PABs I have been trying to give you the basic auditing as it is done today in Hubbard Professional College in Phoenix and in London. It is intensely effective auditing. A recent survey of the staff-audited preclears over a period of two months demonstrated by the most arduous and recognized testing that we had been jumping the IQ of preclears an average of ten points apiece for every twenty-five hours of auditing. Many of them went much higher than this. I, myself, in five hours of auditing, was getting this same result which was being obtained by a staff twenty-five-hour intensive. But all that I was using, actually, were the Six Basic Processes. All that staff auditors were using were the Six Basic Processes. Of course, having the know-how of using Remedy of Havingness and Communication Processing in the midst of these Six Basic Processes, these gains were not necessarily the gains being obtained across the broad field of Scientology. There is actually no substitute for good, thorough, professional training. A professionally trained auditor shows up like a lamp in a lighthouse on a dark night, if only by reason of inspecting his results.

You will find the background of this material contained in *Dianetics 1955!* and in the recent hardcover edition of “Intensive Procedure,” which, including now seventy-five separate processes, is called *The Creation of Human Ability*.

We are discovering that it takes about eight weeks of very intensive training in order to indoctrinate an auditor into an adequate use of these Six Basic Processes. This is done in the HCA or, in London, HPA Course. The course has the additional bonus of getting these processes run on the auditor until he is in pretty good condition, if not cleared. In the upper-echelon Phoenix Course—which is to say, the Graduate Course—all of the various angles and alternate uses are taken up. If you are using Scientology or modern Dianetics without professional training, you would do very well to have somebody study these processes with you (as given in these recent PABs) and run them on you just as given, in order, for some subjective information concerning them.

Now, another footnote in this PAB. Some last-minute news on these Six Basic Processes is a change from the material given in the PAB on Elementary Straightwire and the PAB just before that on Two-way Communication. In the next PABs, we will take up these highly advanced alterations—for the mission of these PABs is to keep you up-to-date as far as possible.

By the way, I heard from an old HDA recently, via a member of the staff to whom he wrote, and this old HDA complained, “Hubbard does not put out anywhere near enough material to keep us up-to-date.” A search through the PAB files disclosed that this HDA was not on the PAB mailing list. If an individual is not on the PAB mailing list, it is certain he will be convinced that Hubbard isn’t putting out any material. The data which you should have in your kit to know Scientology and auditing and be up-to-date as of now are: *The Creation of Human Ability* from London, *Dianetics 55!* from Phoenix and at least the last ten PABs. With the material which is immediately forthcoming, you will be up-to-date, indeed, if not well into the future as far as the rest of the human race is concerned.

And, by the way, I wish you would write and tell me how you are getting along with these PABs and how you are getting along with auditing in general. It just might be that I’d like to know.

L. RON HUBBARD



SPOTTING SPOTS IN SPACE

A BASIC COURSE IN SCIENTOLOGY – PART 17

PROFESSIONAL AUDITOR'S BULLETIN 51

NOVEMBER 1954

The essentials of this process are contained in R2-18 of Intensive Procedure, as given in *The Auditor's Handbook* or *The Creation of Human Ability*.

The goal of the process is to bring the preclear to a point where he can spot locations in space which do not have color, mass or shape, but which are simply locations, and spot that same location repeatedly without variation.

The auditor says:

"Spot a spot in the space of this room."

The preclear does so.

The auditor ascertains whether or not the spot has color, mass or whether it is simply a location in space, which is what he wants. The spot should not have color or mass, it should have only location.

The preclear is asked to locate several such spots in the room and is asked to walk over and put his finger on them.

Spotting Spots markedly decreases havingness, so a remedy of havingness is necessary after a very few spots have been spotted in this fashion. The auditor will discover that if the preclear is asked to put his finger on the same spot and take his finger off and put it back on several times, that a preclear in bad condition will locate the spot in various places close to the original spot, but will not locate the original spot again. A preclear must be brought to a point where he will locate the original spot every time. Good two-way communication, as in all processes, is maintained while Spotting Spots is progressing.

When the preclear can adequately locate, repeatedly and without upset, spots of no mass or color in the room, he is then asked to locate them outside the room.

The ordinary phenomenon is that the preclear has various spots in this universe out of location.

A much more modern method of running Spotting Spots in Space is to locate a spot and say "Hello" to it and have it say "Okay" back, and then have the spot say "Hello" and have the preclear say "Okay" back to it, until the spot, itself, is in present time. The auditor can go into this even further, having the preclear sending showers of "Hellos" and receiving back showers of "Okays" from the spot, and having the spot sending showers of "Hellos" and having the preclear sending showers of "Okays" back to the spot. This can be done with any spot, whether significant or not. It can be done to the place where an accident has just occurred. It can be done to the area where the delivery of birth was effected on the preclear's body. It can be done to his school. It can be done variously and continually.

Grand Tour is the Route 1, or "exteriorized version," of Spotting Spots. The auditor asks the preclear to be in a spot of a certain description, such as his hometown,

asks him to be in the auditing room, asks him to be in his hometown, asks him to be in the auditing room. This is the modern way of running Grand Tour. The modern way of running Grand Tour is when the preclear is asked to be in a spot immediately above his hometown, to have the preclear send showers of "Hellos" and receive showers of "Okays" from the hometown and then, when he is asked to be back at the auditing room, to send showers of "Hellos" and "Okays" at it. In other words, any position or any motion in the Grand Tour is accompanied by "Hellos" and "Okays" on a two-way basis. Naturally, once one has had showers of "Hellos" sent to a spot and it has sent back showers of "Okays," one must now have the spot send showers of "Hellos" to the preclear and he must send showers of "Okays" back at it. This will be found to remedy positional difficulties with the preclear as well as time difficulties.

The reason an engram comes into being and expresses itself on a preclear's body is a lack of communication. The communication has become solid. It expresses itself as an engram, as a facsimile, as a lock, as a secondary. This expression comes about through absence of two-way communication. The moment that one runs two-way communication in upon the process, the spot has a tendency to go back to its original location. This is the phenomenon known as "snapping," or closing, terminals.

It quite often occurs that when the preclear is asked to spot, let us say, London, he actually points in an entirely incorrect position and direction. London is sufficiently disoriented, as far as he is concerned, to cause him to lose it. He may have a picture of London sitting right in front of him and yet he is being audited in South Africa. He will spot this picture as the location of London. London has snapped terminals upon him or he has snapped terminals upon London. In other words, there is no distance between the spot where he is and where London is. This means that the material on the subject of London is engramic. Lack of mass is one explanation of why the terminal snap occurs. Fear of and resistance to the spot is the actual reason why it closes terminals.

In doing the Grand Tour, one will discover, if he sends the preclear between the Empire State Building in New York City and the Washington Monument, that a preclear who is having difficulty with havingness and locations will at first discover the Empire State Building to be some distance from the Washington Monument, and then will discover that the Empire State Building and the Washington Monument are almost exactly together, and then will discover that they have sprung apart. The auditing command producing this phenomenon is simply:

"Be over the Empire State Building."

"Okay. Be over the Washington Monument."

"Okay. Be over the Empire State Building."

"Okay. Be over the Washington Monument."

"Okay."

In other words, the spots snap together. Actually, the spots themselves are not snapping together. What is snapping together are the facsimiles of the spots. As long as a location is expressing itself in terms of facsimile, one knows immediately two things: that the havingness of the area is low and there is a lack of communication in existence about this spot. The preclear does not want to communicate about it. One remedies this in the crudest form by having "Hellos" and "Okays" sent between

himself and the spot. One, by adding the factor of communication to this, would have a process run with the following command:

“Be over the Washington Monument.”

When the preclear is there:

“Send a shower of ‘Hellos’ at it.”

“Have it send you a shower of ‘Okays.’”

“Have it send you a shower of ‘Hellos.’”

“Send it a shower of ‘Okays.’”

The auditor, of course, each time the preclear performs any action in any auditing of any kind, acknowledges the fact aloud with an “All right” or a “Fine” or a “Good” or an “Okay,” thus adding to the amount of communication on the subject. Failure of the auditor to do this has a tendency to stick the preclear in the session.

L. RON HUBBARD



AUDITING THE "WHOLE TRACK"

A BASIC COURSE IN SCIENTOLOGY — PART 18

PROFESSIONAL AUDITOR'S BULLETIN 52

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Let us move into top-echelon Scientology and utilize anything we know from Book One right on up to present time.

One is quite aware of the facsimile phenomenon, the engram phenomenon, and one can use this with Spotting Spots and Communication. (See earlier PABs.) When a preclear has an engram, he is out of position with regard to the spot where the incident occurred. There is a very adequate description of this in Book One, centering around the activities and engramic content in the bank of a fish. Now, under Spotting Spots and Communication Processing we can at last handle this. And here come E-Meters back into the picture. The HASI is, at this moment, building a new and better E-Meter than has ever been built before, under the trademarked name of Physio-galvanometer, or O-Meter. It has very little in common with the old type E-Meter. Nevertheless, an old type E-Meter can be utilized.

By asking, as in *Electropsychometric Auditing* (available from the HASI), one discovers the length of time back to where the preclear is stuck. It does not matter how far back he discovers the preclear to be stuck. As soon as he ascertains where the preclear is stuck on the *whole track*, he swings into Spotting Spots and Communication Processing, with the following commands.

Let us say he has discovered the preclear to be stuck on the genetic line as a plankton in the ocean. The auditor says:

"Tell me some things you can say to a plankton."

The preclear then says something that he could say to a plankton, although there may be a great deal of comm lag connected with this. As soon as he has made this statement, the auditor says:

"Now have the plankton say 'Okay.'"

The auditor runs this on the preclear using only the plankton until the preclear has no communication lag in giving things he could say to the plankton. As soon as this occurs, the auditor then says:

"Give me some things which the plankton could say to you."

The preclear then gets some statement that the plankton could say to him and the auditor has the preclear say "Okay" to that statement.

This, then, is run until the communication lag is flat.

The auditor can then take up the sea with:

"What can you say to the sea?"

And when the preclear has made some statement as to what he could say to the sea, the auditor has the preclear have the sea say "Okay" to the preclear.

Then, when this has been run thoroughly:

"What could the sea say to you?" asks the auditor.

The preclear gives aloud some statement the sea could say to him and the auditor has the preclear say "Okay" to that statement.

It will be discovered that the preclear has certain energy masses connected with the sea, the plankton and that he is out of location—which is to say that these spots, these facsimiles, are not in their original position, but are impinged upon the body itself. And as this process is run, it will be discovered that the original location tends to assert itself and become stripped of the energy masses connected with it which keep it out of present time. The location will become clean, after a while—which is to say, the spots are in present time.

Now this particular process can be run on anything in any fashion, whether Book One, What to Audit or Universes.

To run this process on Universes, it is necessary to select out what universes the preclear is interiorized into. It will be discovered immediately that he was probably interiorized into his father's or his mother's universe. One ascertains this by asking the preclear:

"Whom do you most resemble in the family?"

And after careful questioning of the preclear establishes that the preclear is thinking the thoughts of and having the problems of some member of the family, then the auditor says:

"What could you say to this person?" mentioning the person.

And the preclear tells the auditor something he could say to this person.

The auditor now has the preclear have that person—more or less located where the person actually is—say "Okay" back to the preclear. The preclear, of course, makes the person say this "Okay."

When this is flat, the auditor then says:

"Now what could that person say to you?"

And when the preclear has told the auditor something, the auditor says:

"All right, now say 'Okay' to that person."

Working this back and forth, one gets the preclear out of various universes—which is to say, out of coincidence with various spots where he has interiorized into another universe.

The whole problem of interiorization is a problem of coinciding spots which do not actually coincide. According to the preclear and the body, the place where he had an automobile accident yesterday is right here with him today. It's not down on the corner. The trick is to get that spot clean and into present time and at its proper distance from the preclear.

Naturally, the process could be extended to exteriorizing the preclear out of this universe, and should be, but remember this is probably not feasible until a great many incidents have been run with the preclear brought into present time. Practically any and every psychosomatic illness there is, is represented by and

caused by a facsimile on the whole track which is in suspension with its location out of location as far as the preclear is concerned.

So we are running engrams again. So we are using a mechanical aid in order to establish this. The reason we are doing this is because the preclear does not get out of a body which is so out of position that the preclear doesn't really know where he is. The body has birth in restimulation, has some whole track incidents in restimulation and the preclear, being used to taking his data from the body, does not know where he is. Getting the body into present time, more or less, will permit the preclear to exteriorize. Further, cases which have not exteriorized easily in the past, or which have not stayed exteriorized, can be made stable by the use of this Communication Process in conjunction with Spotting Spots.

One does not have to pay too much attention to the Remedy of Havingness while he is running this type of process. It is an oddity that two-way communication applied to a mass will as-is the mass without particularly depleting the havingness of the preclear. The reason he had the mass in the first place, evidently, was to have something to talk about. He is being permitted to talk about it, over it and through it, and so is ending the cycle of why he would have that mass. In actual practice, very little Remedy of Havingness is necessary when running this type of Communication Processing as given in the above paragraph. However, there is a tendency on the part of most preclears to "chew around" or change the direction or position of the energy masses which they are handling. And when this is the case, there is a certain loss of havingness by reason of heat and friction. Thus, a Remedy of Havingness sooner or later is actually used, even though Communication Processing itself does not materially reduce havingness.

It is very astonishing to find ourselves at this late date suddenly scooping back and encompassing a tremendous amount of data which we thought had been passed over and forgotten. It is startling to discover that everything we know about engrams, facsimiles, secondaries, the whole track, of the interiorization of the various types of traps, of adventures and misadventures of the thetan, without number, are all of use suddenly and forcefully to the auditor.

As a case history, an individual who has been run for some five hundred hours by various good auditors, and who is reputedly one of the toughest cases ever seen in Scientology, had his case broken completely a few days ago by the use of Spotting Spots and Communication in combination, as given. The individual was stuck in a certain present lifetime area. He was not so much stuck in one incident as he was stuck in all the incidents which took place between his eighteenth and twenty-second years. Everything and anything in that area was engramic and it was totally in restimulation with all of its spots out of position and surrounding the preclear. One was then not auditing a preclear in present time at all, he was auditing a preclear in the area of the eighteenth or nineteenth year. The preclear was trapped in that area. The auditor asked the preclear for some things he could say to that area. The preclear then gave them to the auditor. The auditor had, each time, the area say "Okay" back. The auditor finally asked the preclear for things that area could say to him and the preclear, each time, gave an "Okay" back to that area. The area, at length, sprung out and took its proper position and came up to present time and, at this moment, exteriorization was possible for this preclear.

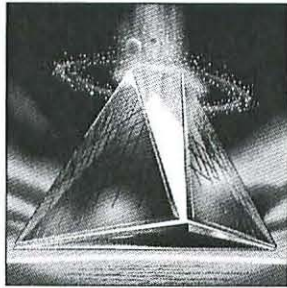
Mass can be disintegrated, no matter what type of mass it is, by two-way communication. There are two types of mass. There is the first type, which is simply mocked-up mass in mocked-up space. This we know by agreement to be the physical

universe. There is a second type of mass, which is the space-mass experience mass, which we call a facsimile or an engram. This type of mass has been our target and goal since the earliest days of Dianetics. And two-way communication, used in the above fashion, can resolve this.

Some more data on this subject will be given in your next PAB. The announcement which this PAB contains is definitely a major point in the research and investigation in Dianetics and Scientology and pulls together many of the loose ends and details over which we have gone. I have worked very arduously to discover, first, data about the anatomy of Man and his mind, second, the full details of this data and, third, methods of handling this data. At this time we have a method of handling this data which is very superior to anything we have had in the past and which can evidently work at any level. I invite you to try this on your preclears and then tell me how it works for you.

L. RON HUBBARD





GLOSSARY

GLOSSARY

(Definitions of words provided below encompass the issues contained in this supplement. Definitions of words contained in the lectures are provided in the corresponding transcripts.)

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these references. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

- abhorred:** regarded with horror or disgust, detested.
- Advanced Clinical Course (ACC):** one of a number of courses delivered during the years 1953 to 1961. Attended by experienced Scientologists, these courses were personally delivered by L. Ron Hubbard, where he lectured and supervised practical application of auditing techniques to free the spirit.
- Age of Miracles:** a particular period of history marked by miracles. An allusion to the early era of the Christian Church, in which many miracles are said to have been performed, both by Jesus and his followers, as recounted in the Bible.
- aggrandizement:** the ambitious or ruthless pursuit of increased personal importance, wealth, reputation or power.
- aiding and abetting:** encouraging or assisting something.
- all-out:** using all available means or resources.
- alloy:** lower in quality or degree; corrupt by mixture. Literally, an *alloy* is a metal formed by mixing two different types of metal together or by mixing metal with another substance, thought of as not pure. Hence, "*alloying the affinity of the subject*" means that the affinity is not pure and is therefore reduced in quality.
- alloyed:** detracted from the quality, purity or value of something by adding something that lowers value or purity.
- ARC Straightwire:** a specific technical process. It is so called because the auditor is directing the memory of the preclear and in doing so is stringing a wire, much on the order of a telephone line, between "I" and the standard memory bank, plowing through all occlusions and circuits. A full description of ARC Straightwire is contained in the books *Science of Survival* and *Self Analysis*.
- ascertains:** finds out with certainty as through examination or investigation.
- Auditor's Handbook:** a handbook written by L. Ron Hubbard in 1954 which included Intensive Procedure, the Auditor's Code, the Code of Honor and the Code of a Scientologist. In November of that year, LRH changed the title of the book to *The Creation of Human Ability: A Handbook for Scientologists* and expanded its contents.
- badger:** urge persistently.
- beat, regular:** the same area or route covered repeatedly in the course of one's work.
- bent upon:** determined; set; resolved.
- bestial:** like a beast in qualities or behavior, brutish, savage or immoral; below the dignity of reason or humanity; marked by or indicating inhuman or immoderate instincts or desires. A *beast* is an animal, especially a large and dangerous one.
- betoken:** signify or represent; give evidence of.
- Bill of Rights:** an addition made to the Constitution of the United States in 1791, which guarantees certain rights to the people including freedom of speech and freedom of religion. It also prohibits the police and other government officials from searching people's homes or offices or seizing property without good reason and proper authority.
- blue flame:** a flame of the hottest or most intense form that burns pale blue. An allusion to the burning fire of Hell where brimstone (solidified form of sulfur) burns with blue flames.

- Book One:** *Dianetics: The Modern Science of Mental Health*, written by L. Ron Hubbard in 1950.
- bounden:** under some kind of obligation; obligated.
- BScn:** *Bachelor of Scientology*, the third of four stages of auditor training. BScn signified training in a doctorate school and eligibility for further training and experience to the grade of doctor (DScn, Doctorate of Scientology, the highest and fourth stage of training). The course was intended to polish off and take the rough edges from the professional auditor. (*Bachelor* in the field of education refers to a degree issued after completion of four years of college.)
- buckle down:** to set out to accomplish something with vigor or determination.
- bugbear:** a persistent problem or source of annoyance.
- bulrushes:** any of several large rushes (tall plants with hollow stems) growing in wet land or water. Used figuratively in reference to regions where bulrushes would grow, such as marshland or other rural areas, usually considered to be unpopulated or far away.
- burned out:** consumed; rendered unserviceable or ineffectual by maximum use.
- by word(s):** a word, phrase or idea expressing the guiding principles or rules of action of a person, group or time period.
- CADA:** *California Association of Dianetic Auditors*, a handful of auditors who were also psychologists and who secretly backed legislation calling for Dianetic auditors in California to come under a psychology examining board, in effect, making it illegal for an auditor to audit.
- carpet, called upon the:** to be summoned before an authority (such as the master or mistress of a house) for a scolding, reprimand or some form of rebuke. To be *called on the carpet* was originally to *walk the carpet* and comes from the times when the carpets of a house were only found in the rooms of the master or mistress. Servant quarters had no such luxury and thus servants would only step on the carpet when they were called in for a reprimand or to account for some misdeed.
- CECS:** abbreviation for *Committee of Examination, Certification and Services*, a committee set up within the HASI to guarantee the good practice of Scientology by all its practitioners everywhere. It had programs of examination and retraining to increase auditors' skills and results. It was the body of principal authority and court of appeals of Scientology and controlled the issue of all certificates.
- ceiling zero:** a condition in which clouds or fog are heavy and close to the ground, making aircraft takeoffs or landings extremely dangerous or impossible. *Ceiling* refers to the height of the lowest level of a bank of clouds as measured from the ground. When skyward visibility is limited to 50 feet (15.2 meters) or less, it is called *ceiling zero*. In contrast, when the sky is clear it is called *ceiling unlimited*.
- Change of Space List:** a reference to the article "Grand Tour." Grand Tour is fully described in the book *The Creation of Human Ability*.
- Church of American Science:** an affiliate of the Church of Scientology which existed in the early 1950s.
- cognition zero:** a condition wherein an individual does not cognite. He is in a total fog with no realization.
- cognizance:** knowledge or understanding.
- co-mixed:** mixed together; blended.
- Committee of Examination, Certification and Services:** a committee set up within the HASI to guarantee the good practice of Scientology by all its practitioners everywhere. It had programs of examination and retraining to increase auditors' skills and results. It was the body of principal authority and court of appeals of Scientology and controlled the issue of all certificates.
- Communication Process(ing):** processing that addresses communication directly, using a series of questions or commands dealing specifically with originated communications, answers and acknowledgments. Communication Processing is fully described in the books *The Creation of Human Ability* and *Dianetics 55!*

- comrades in arms:** those who are fighting on the same side in a war, battle or other struggle.
- Constitution of the United States:** the fundamental laws of the United States which were put into effect on March 4, 1789, which limits the authority of its government and lists the freedoms and liberties of its citizens. By the Constitution, the government is barred from depriving any person of life, liberty or property without proper legal action.
- controvert:** raise arguments against; voice opposition to.
- contusions:** bruises or injuries in which the skin is not broken.
- conversance:** knowledge of or familiarity with something as a result of study and experience.
- county clerk:** a person who keeps the records and performs the routine business of a court in a particular county.
- crescendo:** a steady increase in force or intensity, as of noise, public outcry or the like; also, the climactic point or moment in such an increase; peak.
- corpse case:** a preclear who lies in the position of a dead man, with arms folded. This is a grief engram having to do with the death of some loved one, and with the preclear in the valence of the loved one.
- crank:** typical of or done by a person who has odd or eccentric, often strongly held, ideas and opinions.
- cursorily:** in passing; without taking note of details.
- cutting a very deep swath:** figuratively, accomplishing much. A *swath* is an area or amount of grass or grain cut in one sweep of a scythe (a farming tool with a long, curved blade fastened to a handle) or in one passage of a mower or other machine.
- deluge:** to overwhelm somebody suddenly with a large amount of something.
- Dianometry:** that branch of Dianetics which measures thought capacity, computational ability and the rationality of the human mind. By its axioms and tests can be established the intelligence, the persistency, the ability, the aberrations and existing or potential insanity of an individual.
- diathermy:** a medical procedure that uses electrical currents produced by a special machine to generate heat in a patient's body. Diathermy is used in an attempt to treat such things as back pain.
- dictates:** authoritative orders or commands.
- Dirty 30:** a reference to Procedure 30. Because this process is very arduous to run on people below Boredom on the Tone Scale, and because in its earliest days it was often used on people on whom it should not have been used, it was sometimes called, colloquially, "Dirty 30."
- discern:** to perceive or recognize; make out clearly.
- disfiguring:** damaging, as to someone's appearance.
- disparage:** lower in rank or estimation; dishonor (by comparison with something inferior); undervalue.
- Doctor of Scientology:** the highest level certificate of four stages of auditor training granted to an auditor who successfully completed advanced training in the Clinical Unit (ACCs) and who practiced as an auditor for about a year as evidenced by the submission and approval of three case histories for final certification. The Doctor of Scientology certificate was awarded by the Hubbard Association of Scientologists International (HASI). (*Doctor* means one who, in some branch of learning, has attained the highest degree at a university.)
- dope:** (*slang*) information, data or news.
- dredge up:** to unearth, dig up; to locate and reveal through thorough search, as if with a *dredge*, a machine with a scoop or suction device for removing earth such as from the bottom of a river.
- driveling:** talking that is silly or meaningless.

DScn: an abbreviation for *Doctor of Scientology*, a top-level auditor degree granted to an advanced auditor who had completed a series of cases and written a paper demonstrating his application of Scientology to a specific case situation. (*Doctor* means one who, in some branch of learning, has attained the highest degree at a university.)

emanated: originated or issued from a source.

embattling: causing to become in conflict with something.

Esterbrook, Tom: a pen name that LRH used in writing a variety of magazine articles during the 1950s for various Scientology publications including the *Journal of Scientology* and *Ability*. Signed "Tom Esterbrook," these writings cover subjects ranging from technical topics, such as articles about the E-Meter, to news of current events. (LRH developed the name from the Esterbrook brand of pens he used.)

Expanded GITA: a process run to remedy contra-survival abundance and scarcity. *GITA* is short for *Give and Take Processing*. Expanded GITA is described in Step IV of Standard Operating Procedure 8 in the books *Scientology 8-8008* and *The Creation of Human Ability*.

Fac One(s): *Facsimile One*, an electronic implant on the whole track involving the use of a two-handled, portable machine that loosely resembled a camera which, when turned on, emitted a heavy push-pull electronic wave. This wave was played over the preclear, first on his left side, then on his right and back and forth from side to side, laying in a bone-deep somatic. Originally called Facsimile One because it was the first proven-up, whole track incident which, when audited out of a long series of people, was found to eradicate such things as asthma, sinus trouble, chronic chills and a host of other ills. Fac One is described in the book *Scientology: A History of Man*.

factionalism: a condition characterized by the formation of *factions*, self-seeking groups of people inside a group, organization, political party, etc., working in a common cause against other such groups or against the main body.

flitter: flitter is the gold sparks that a thetan can put out.

gastronomy: the art or science of good eating. Used humorously.

GE: short for *genetic entity*, the entity which carries forward from the earliest formation of the MEST body. For a full description see the book *Scientology: A History of Man*.

General Electric: short for *General Electric Company*, a major manufacturer of light bulbs, home appliances, electrical equipment, medical equipment, aircraft engines and electronics; one of the largest companies in the world.

genitals: the organs of the reproductive system, especially the external sex organs.

gimmick: a clever mechanism or object.

gnostic: of or relating to knowledge.

going-over: a beating; a thrashing. Also used figuratively.

graft: the acquisition of money, gain or advantage by dishonest, unfair or illegal means, especially through the abuse of one's position or influence in politics, business, etc.

Grand Tour: this is the process of taking the newly exteriorized preclear to various locations in this solar system and is Change of Space and Interiorization-Exteriorization combined. The preclear is sent to places near the Earth, the Moon, the Sun, Mars, etc. This is done rapidly and many times. He is then exteriorized-interiorized out of and into these heavenly bodies. Grand Tour is fully described in the book *The Creation of Human Ability*.

Group Auditor's Handbook: a handbook for Group Auditors originally published in 1954 by HASI Phoenix, Arizona, containing instructions and hatting on conducting Group Auditing, the conduct of a Group Auditor and the full processes and commands for Group Auditing.

guise: manner, style or way (of doing something).

hammer and pound: literally, the action of hitting with repeated blows, as with a hammer; used figuratively to mean the action of constantly working away at something repetitively, often with the concept of using a lot of effort or force.

- HAS:** abbreviation for *Hubbard Association of Scientologists*, an early Scientology organization that had the purpose to disseminate the materials of Dianetics and Scientology.
- HASI:** an abbreviation for *Hubbard Association of Scientologists International*, the organization that served as the central dissemination center, guaranteed the excellence of the technology, processed public and was the central training center for Dianetics and Scientology.
- HCA:** an abbreviation for *Hubbard Certified Auditor*, a basic auditor training level at which one learned the theory and practice of Scientology. It taught the fundamentals and procedures of auditing and was the lowest level course where one could become a professional auditor. The Hubbard Professional Auditor (HPA) was the British equivalent.
- HDA:** an abbreviation for *Hubbard Dianetic Auditor*, a graduate of the Hubbard Dianetic Auditor Course, a course which, in the middle and late 1950s, trained an auditor in the handling of Dianetics techniques and procedures.
- hemming and hawing:** writing that is hesitating in manner as if stammering, or which avoids giving an answer or clear-cut statement. *Hem* is a representation of the sound made when one makes a sort of half-cough or clears his throat and which is used to get someone's attention, warn someone or express hesitation or doubt. *Haw* is a sound expressing hesitation.
- hews to (something):** conforms to a rule, principle, etc.; from the phrase *hew close to the line*, meaning cut or trim something, such as wood, closely along a guiding mark or line; hence, to act carefully. *Hew* means to cut with blows from an ax or other sharp instrument.
- Hide to Curiosity Scale:** a scale that combines the DEI Scale with the Sub-zero Tone Scale. It is fully described in the process R2-60, *The Hidden Communication*, in the book *The Creation of Human Ability*.
- hitherto:** up to this time; until now.
- HPA:** an abbreviation for *Hubbard Professional Auditor*, the British equivalent of the *Hubbard Certified Auditor*, a basic auditor training level at which one learned the theory and practice of Scientology. It taught the fundamentals and procedures of auditing and was the lowest level course where one could become a professional auditor.
- hung-fire:** figuratively, slowed, delayed or stalled; unresolved. *Hang-fire* means delayed firing. After the trigger is pulled, a gun sometimes doesn't go off. This is called a "hang-fire" or delayed fire if it then goes off late.
- incensed:** extremely angry; enraged.
- incomprehensetic:** someone that cannot be understood.
- injunction:** command, order or authoritative warning.
- joker:** an unexpected or final fact, factor or condition that changes or reverses a situation or result completely.
- justice of the peace:** a local public officer, usually having jurisdiction to try and determine minor civil and criminal cases and having authority to administer oaths, perform marriage ceremonies, etc. Also known as a *JP*.
- Kingdom of Heaven is at hand, the:** a reference to the statement that appears in the Bible: "Repent: for the Kingdom of Heaven is at hand," meaning that Heaven is within reach or close by.
- Know to Mystery Scale:** a scale which reflects the different states a being goes through as his attention gets more condensed. At the top there is no space, no mass. The levels are, from the top down: Know, Look, Emote, Effort, Think, Symbols, Eat, Sex and Mystery. See "The Tone Plotting Scale" in this lecture series supplement.
- licked:** overcome or defeated thoroughly.
- lights, in:** with emphasis, as if by displaying it prominently in lights.
- linotype:** a trademark for a typesetting machine formerly widely used that sets type line by line on single strips of metal.

Magna Carta: a document defining the privileges and rights granted by King John of England to the English nobility on June 15, 1215, and since considered the basis of English constitutional practice. Angered by abuses of power and heavy taxation, the noblemen and the church united to force the king (by threat of civil war) to sign the document. Originally written to guarantee the rights of the nobility, it also contained provisions for church freedom, trial by jury and other matters.

Man from mud: a reference to a theory that Man arose from mud. Per this theory, it is alleged that chemicals formed in mud and through certain combinations and accidental patterns a primitive single cell was formed. This primitive cell then collided with other such cells and through accident formed a more complex structure of single cells which made itself into a unit organism. Purportedly, from this combination of cells, Man was eventually formed.

mergence: combining or uniting of two or more things to form a single entity.

microcosm: a little world; a thing regarded as representing in miniature the characteristics of something much larger.

miscreant: a villain, wrongdoer or generally malicious person.

monotony: a state of utter sameness that provides no challenge, interest or insight. Used humorously as if the name of a field of study.

naturopathy: a system or method of treating disease that employs no surgery or synthetic drugs but uses special diets, herbs, vitamins, massage, etc., to assist the natural healing processes.

novel: unusual or different.

odor: repute, favor or estimation.

old-time: long-established; in existence for a long time.

O-Meter: an E-Meter of the early 1950s with the trademarked name of *O-Meter*.

One-shot Clear: one phrase or one action given once, or repeated, which would bring into being the *Clear* as described in Book One, Chapter Two of *Dianetics: The Modern Science of Mental Health*.

“only one”: the subject of the “only one” is covered in the lecture of 14 March 1955, “The ‘Only One’” in this lecture series.

Opening Procedure (of) 8-C: R2-16 as given in the book *The Creation of Human Ability*. It is called Opening Procedure of 8-C as it is done at the beginning (opening) of Standard Operating Procedure 8-C.

Operation Phoenix: a goodwill outreach program conducted by the newly formed Church of Scientology in Phoenix, Arizona. The program was comprised of two parts. First, broad mailings were sent to local residents containing articles written by LRH on the fundamental principles of Scientology and inviting attendance to public lectures and Group Processing sessions delivered by Ron himself. Second, trained auditors newly ordained as ministers visited local hospitals and homes where they provided auditing to those most in need, particularly children afflicted with the polio disease which, at the time, was virtually epidemic in America.

orthopedics: the branch of medicine dealing with the treatment of deformities, diseases and injuries of the bones, joints, muscles, etc.

Orwellian: of, like or related to the writings of English author George Orwell, pen name of Eric Arthur Blair (1903-1950), who gained a reputation for his political shrewdness and his sharp satires. His writings reflect his lifelong distrust of, and disagreement with, dictatorial government. The novel *1984* is set in the future in a supposed “perfect” society, but where freedom of thought and action have disappeared and the world is dominated by a few totalitarian states. The government maintains continual surveillance on its people, denying any privacy, with placards proclaiming “Big Brother (the all-powerful dictator of the state) Is Watching You.”

osteopathy: a system of medicine based on the theory that many diseases are caused by misalignments of bones, ligaments and muscles, and that correcting these through manipulation can cure the problems.

part and parcel: an essential or necessary part of something. *Part* means a portion or division of a whole that is separate or distinct. *Parcel* is similar in meaning, a portion or division of anything considered separate from the whole. The addition of *parcel* emphasizes the meaning of *part*.

peanut-whistly brigade: a made-up name for a group. A *peanut-whistle* is a coined term used to describe something or someone that is small, insignificant or unimportant, alluding to a small whistle made in the shape of a peanut used by a child. A *brigade* is a group of people organized to achieve a particular goal or characterized by a common trait such as attitude, background, appearance or activities.

perjuries: lies told in a court of law after having taken an oath to tell the truth.

Philadelphia Congress: a reference to the First International Congress of Dianeticists & Scientologists, delivered in Philadelphia between 30 September and 4 October 1953. These lectures are available as the *First International Congress of Dianeticists & Scientologists* lecture series.

phlebotomy: the former act or practice of opening a vein to let "impure" or "extra" blood out of the body as a therapeutic measure.

Phoenix Certification Course: a course personally delivered by L. Ron Hubbard in Phoenix, Arizona, from mid-November through the beginning of December 1954. Now available as the *Cause-Distance-Effect* lecture series.

Physio-galvanometer: the name for an instrument that detects and measures small physical or physiological electrical currents. Formed from *physio-*, which is used in combination with other words and means physical or physiological and *galvanometer*, an instrument for detecting the existence of small electric currents and determining their strength.

pit of lime: a hole in the ground containing a solution of *lime*, a white substance capable of quickly corroding or "eating" vegetable and animal substances, one of its uses being to consume dead bodies in burial pits.

plaint: a complaint.

plankton: a mass of tiny animals and plants floating in the sea, usually near the surface.

prejudice: unreasonable feelings, opinions or attitudes, especially of a hostile nature, regarding a group, religion or race.

Procedure 30: a procedure comprised of Opening Procedure by Duplication, Problems and Solutions and Granting of Beingness run one right after another. It is called "30" because 30 is a call sign that is used on radio. It means "the end, finished, through, done." And it finishes a lot of cases. It's also called "30" because it has 3 parts for a thetan, which is the "0."

promulgation: the act of making something widely known; the setting forth or teaching of something publicly.

purview: the range or limit of authority, responsibility or concern.

rehashing: repeating something or reusing and reworking old material, making some changes but without introducing anything new.

residual: of or characteristic of residing (present or existing in or remaining in something).

retarded: slowed or delayed the development or progress of something.

revocation: the cancellation or withdrawal of something such as a law or license.

rheumatism: disorder of the extremities (limbs, hands or feet) or back, characterized by pain and stiffness.

Ridgway, Derricke: a publisher in London, England, in the 1950s, who owned Derricke Ridgway Publishing Company, Ltd.

rigor: strict precision or exactness.

roughie: an unfair act done to someone.

Route 1: one of two series of processes (Route 1 and Route 2) that make up Intensive Procedure as laid out in the book *The Creation of Human Ability*. Route 1 processes were designed to be used on a preclear who could be exteriorized.

sallies: sudden or rapid movements of troops out of a castle or other fortified place, in order to attack those who are surrounding and attempting to take the castle. *Sally* derives from the Latin word *salire*, meaning to leap.

Scale of Substitutes: a scale that shows what a person uses as a substitute when he loses something. It is fully described in the process R2-58 in the book *The Creation of Human Ability*.

Schopenhauer: Arthur Schopenhauer (1788-1860), German philosopher known for his philosophy of extreme pessimism (a tendency to see only the negative or worst aspects of things). He believed the drives and desires of man are manifestations of a single will, specifically the will to live. Since operation of the will means constant striving without satisfaction, life is a continual suffering. Schopenhauer stated that pain was positive and pleasure was merely an absence of pain and the only hope was to destroy the will to live.

scurrilous: abusive; offensively disgraceful.

Self Analysis in Scientology: a converted edition of the original *Self Analysis* to include Creative Processing.

Seventh Clinical Unit: a reference to the 7th American Advanced Clinical Course or the group of auditors who trained at this ACC, held in Phoenix, Arizona, 23 June-30 July 1954.

shaman's call: a reference to a primitive system by which new shamans (new witch doctors) are called into the beingness of being a witch doctor. Some young fellow starts staggering around and looking rather strange and sometimes foams at the mouth and the tribe will alert to the fact that he has received a shaman's call. In other words, he's gone crazy. And they wait for him to stumble over enough trees and fall flat on his face enough times to eventually be set up in a tent to be consulted concerning the affairs, future and well-being of the tribe. And that is the shaman's call.

Significances: a process done by having the preclear take some picture or object and assign innumerable significances to it, an excellent process for those who are always looking for deeper significances in everything.

social order: the political or economic situation at a particular time; how a particular society is organized.

SOP 8-C: *Standard Operating Procedure 8-C*, an auditing procedure consisting of eight steps, its essence being to restore the self-determinism of the individual. Standard Operating Procedure 8-C (SOP 8-C) is fully described in "SOP 8-C: The Rehabilitation of the Human Spirit," in the book *The Creation of Human Ability*.

south: to a less favorable or worse position, condition or situation. From a map where north is up and south is down.

stopgap: a temporary solution or substitute.

stronghold: a place that has been fortified against attack; fortress.

strychnine: a bitter poisonous drug obtained from the seeds of certain trees and plants found in such places as India, China and northern Australia.

subsist: to remain alive; live, as on food.

supinely: like or characteristic of being effect or inactive. From the original meaning of *supine*, lying on one's back with the face or front upward.

swath, cutting a very deep: figuratively, accomplishing much. A *swath* is an area or amount of grass or grain cut in one sweep of a scythe (a farming tool with a long, curved blade fastened to a handle) or in one passage of a mower or other machine.

sweeping: having a wide scope or effect; comprehensive.

symptomatic: that is a symptom or sign of something; serving as a symptom or sign of a condition, quality, etc.; characteristic and indicative of.

Tao: the *Tao Teh King*, the doctrine and philosophy written by Lao-tzu (604-531 B.C.) in verse form. It literally means "The Way" and is the foundation of *Taoism*, a Chinese philosophy that advocates a simple life and a policy of noninterference with the natural course of things.

Tar Baby: a tar doll appearing in a well-known story by American journalist and author Joel Chandler Harris (1848-1908). In the *Tar Baby Story*, a fox makes a doll out of tar and sets it up by a roadside to catch Br'er (brother) Rabbit (a character in the book). Br'er Rabbit approaches the tar doll and starts asking it questions. The doll never responds ("She says nuthin'"). Angered by this, Br'er Rabbit strikes the doll and gets his hands, feet and head stuck in the tar doll.

teeth of, in the: in defiance of; in opposition to.

tendered: offered formally in writing; offered freely as for acceptance.

top-flight: of the highest or most outstanding level, as in achievement; first-rate.

top-notch: first-rate or excellent.

training letter of July 1954: a reference to an article entitled "Training," which was issued to all HASI schools in July 1954, covering the training program for all HASIs, the texts used in training, degrees resulting from training and the basic theory to be followed in instructing students. "Training" is contained in the *Technical Bulletins* volumes.

treats of: is concerned with, occupied with or has to do with (a subject); deals with.

universal solvent: that which has the power to solve anything, such as to cause any problem, situation, etc., to be resolved, disappear or vanish. The *universal solvent* was a substance sought by alchemists that was supposedly capable of dissolving all substances, particularly metals and leading to the transformation of any metal into gold and, as well, able to give immortality to human beings. An alchemist is one who studied *alchemy*, a predecessor to chemistry practiced in the Middle Ages. *Universal* in this sense means applicable to, operative or valid in all cases.

Universes: short for *Universe Processing*, a process run on a preclear who cannot change his postulates easily and is thus in another universe. It is run on the E-Meter, by asking the preclear whose commands he would obey (father's, mother's, etc.). The biggest drop will be on universes where he is having the greatest conflict and these are run one at a time to exteriorization from all such universes. Universe Processing is fully described in the article "Advanced Course: Data Sheet" in the book *The Creation of Human Ability*.

vector(s): something which has both a direction and quantity. For example, force would be a vector as it has a direction and an amount but mass is not a vector as it has no direction. A vector can be represented by an arrow that points in the direction that the vector is moving. Most generally, it means direction.

Veda, the: the *Vedic Hymns*, the earliest recorded learned writings. They are the most ancient sacred literature of the Hindus (the natives of India) comprising over a hundred books still in existence. They tell about evolution, about Man coming into this universe and the curve of life, which is birth, growth, degeneration and decay.

versed: have a clear understanding of, and able to deal with, many different facts about a particular subject, matter, etc.; experienced in.

vested interest: an individual or group having a special interest in an existing system, arrangement or institution for particular personal reasons.

vouch for: provide supporting evidence for the merits and qualifications of someone.

weenie: that which is the goal or object of some activity or game. It is old movie slang for the treasure chest, the fortune, the bag of jewels that is being pursued and is what the audience has their attention on. It connects all the action of the film: It is the motive and the reason. *Weenie* is short for *wiener* (frankfurter or hot dog), a thin-skinned sausage originally from Germany, that is made of finely minced smoked pork or beef and is often grilled, fried or boiled.

What to Audit: processing as described in the book *Scientology: A History of Man* (originally entitled *What to Audit*). For a full description, see the book *Scientology: A History of Man*.

