

BASICS OF LIFE COURSE (HQS)

Colour, Screen, read only (unsuitable for print) (CS, Colour, Screen
Compiled 23. March 2025

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SCIENTOLOGY

The term SCIENTOLOGY is taken from the Latin word SCIO (knowing in the fullest meaning of the word) and the Greek word LOGOS (study).

Scientology, used by the trained and untrained person, improves the health, intelligence, ability, behavior, skill and appearance of people.

It is a precise and exact science, designed for an age of exact sciences.

It is employed by an AUDITOR (a Scientology practitioner) upon individuals or small or large groups of people in their presence. The Auditor makes these people, at their choice, do various exercises, and these exercises (processes) bring about changes for the better in intelligence, behavior and general competence. It is employed as well by persons in business and government to solve problems and to establish better organization.

It is also employed by the average person to bring better order into life.

SCIENTOLOGIST

A Scientologist is one who controls persons, environments and situations. One who better the conditions of himself and the conditions of others by using Scientology technology.

L. RON HUBBARD

BIOGRAPHY

L. Ron Hubbard was born in Tilden, Nebraska, on the 13th of March, 1911. His father was Commander Harry Ross Hubbard of the United States Navy. His mother was Dora May Hubbard (nee Waterbury de Wolfe), a thoroughly educated woman, a rarity in her time!

Ron spent his early childhood years on his grandfather's large cattle ranch in Montana. It was on this ranch that he learned to read and write by the time he was 3½ years old.

L. Ron Hubbard found the life of a young rancher very enjoyable. Long days were spent riding, breaking broncos, hunting coyote and taking his first steps as an explorer.

It was in Montana that he had his first encounter with another culture – the Blackfoot (Pikuni) Indians. He became a blood brother of the Pikuni and was later to write about them in his first published novel, *Buckskin Brigades*.

Before Ron was 10 years old, he had become thoroughly educated in schools as well as by his mother.

By the time he was 12 years old, young L. Ron Hubbard had already read a large number of the world's greatest classics – and his interest in philosophy and religion was born. Not that the explorer in him had been stilled. Far from it. A Montana newspaper of the period reported thusly on one of Helena's newest high school students:

"Ronald Hubbard has the distinction of being the only boy in the country to secure an eagle scout badge at the age of 12 years. He was a boy scout in Washington, D.C., before coming to Helena."

In Washington, D.C., he had also become a close friend of President Coolidge's son, Calvin Jr., whose early death accelerated L. Ron Hubbard's interest in the mind and spirit of man.

The following years, from 1925 to 1929, saw the young Mr. Hubbard, between the ages of 14 and 18, as a budding and enthusiastic world traveler and adventurer. His father was sent to the Far East and having the financial support of his wealthy grandfather, L. Ron Hubbard spent these years journeying throughout Asia.

He explored many out-of-the-way places and saw strange-seeming peoples and customs. But it was in Northern China and India, while studying with holy men, that he became vitally engrossed in the subject of the spiritual destiny of mankind.

With the death of his grandfather, the Hubbard family returned to the United States, and, after intense study at Swavely Preparatory School in Manassas, Virginia, and at Woodward Preparatory School in Washington, D.C., he enrolled at the George Washington University Engineering School in the fall of 1930.

At George Washington, L. Ron Hubbard became associate editor of the University newspaper, *The Hatchet*, and was a member of several of the University's clubs and societies including the Twentieth Marine Corps Reserve, the George Washington College Company.

It was while at George Washington University that he learned to fly and discovered a particular aptitude as a glider pilot.

Here, also, he was enrolled in one of the first nuclear physics courses ever taught in an American university.

As a student, barely 20 years old, he supported himself by writing and within a very few years he established himself as a professional photographer and technical article writer in aviation and sports magazines.

He made the time during these same busy college years to act as a director with the Caribbean Motion Picture Expedition of 1931.

In 1932, L. Ron Hubbard, aged 21, achieved an ambitious "first." Conducting the West Indies Minerals Survey, he made the first complete mineralogical survey of Puerto Rico. This was pioneer exploration in the great tradition, opening up a predictable, accurate body of data still in use today. Later, in other less materialistic fields, this was to be his way many, many times over.

In the 30s, he became an established writer and published his work in over 90 periodicals and magazines.

His aviation articles in the *Sportsman Pilot* dealing, among other things, with aerial navigation of the Indies, date from this period.

By 1936, at the age of 25, Hubbard was in Hollywood, ready for adventures of a different sort. Working as a scriptwriter on several films, he made his reputation there, appropriately enough, with the highly profitable Columbia production titled *The Secret of Treasure Island*.

Hollywood has always been a good place to study "what makes men tick," and the late 30s were no exception. In fact, L. Ron Hubbard dates his own statement of the discovery of the primary law of life, summarily expressed by the command "Survive!" at 1938. He says, "A work was written at that time which embraced man and his activities." This was the still-unpublished "Excalibur," a sensational volume which was a summation of life based on his analysis of the state of mankind. The part played in this by his explorations, journeys and experiences in the four corners of the earth, amongst all kinds of men, was crucial.

As a logical consequence of his achievements in the field, L. Ron Hubbard on December 12th, 1939, not yet 30 years old, was proposed as a member of the Explorers Club of New York. He was duly elected a Member on February 19th, 1940. Now the honors were coming.

In May of that same year, 1940, he was awarded the Explorers Club flag for conducting the Alaskan Radio Experimental Expedition. Carrying the Club's flag on an expedition is one of the highest honors granted.

He took his sailing ship (a ketch) *Magician*, which he called "Maggie," along the coasts of Alaska adding to the existing knowledge of unfrequented navigational passages and islands in America's northwest ocean waters.

Also in 1940, on December 17th, he earned his "License to Master of Steam and Motor Vessels" from the U.S. Department of Commerce. Within 4½ months he had further obtained a second certificate attesting to his marine skill: "License to Master of Sail Vessels (Any Ocean)," for the U.S. navy Hydrographic Office.

In 1941, he was ordered to the Philippines (which he had known as a youngster) at the outbreak of World War II.

He survived the early war in the South Pacific. He saw enough of war at first hand to be sickened by it. In 1944, crippled and blinded, he found himself in Oak Knoll Naval Hospital. From Commander Thompson of the Medical Corps of the U.S. navy, a friend of his father and a personal student of Sigmund Freud, he had received while still young an extensive education in the field of the human mind. He developed techniques that would help him overcome his injuries and regain his abilities.

Altogether, he spent nearly a year at Oak Knoll, during which time he synthesized what he had learned of Eastern philosophy, his understanding of nuclear physics and his experiences among men. He says, "I set out to find from nuclear physics and a knowledge of the physical universe, things entirely lacking in Asian philosophy."

He concluded that the results he was obtaining could help others toward greater ability and happiness, and it was during this period that some of the basic tenets of Dianetics and Scientology were first formulated.

By 1947 he recovered fully.

In 1948 he wrote *Dianetics: The Original Thesis*, his first formal report of his discoveries about the mind and life. The manuscript was copied extensively and quickly passed from hand to hand in many countries.

A grassroots interest in Dianetics spread. Letters began to pour in asking for clarifications and advice. Answering them was becoming a full-time occupation.

What was needed was a complete popular text on the subject which would answer all questions. A publisher, Hermitage House, was anxious to print such a book. There was one condition: The manuscript had to be delivered in six weeks.

The book was written in six weeks.

This was the anatomy of the mind, and a technology – called auditing. 180,000 words of breakthrough, *Dianetics: The Modern Science of Mental Health* exploded onto the book-lists of May 1950 like a roman candle of life and hope. Providing, as it did, for a truly workable school of the mind which would predictably improve the human condition, it leapt to the top of the *New York Times* best seller list and just stayed there.

Almost immediately, thousands of readers began to apply the data from the book and Dianetic groups sprang up across the country, with and without sanction.

Realizing already at this stage that the mind in itself, no matter how liberated, was limiting and that there was something 'animating' the mind, he permitted the founding in 1950 of the Hubbard Dianetic Research Foundation to facilitate investigation into the realm of the spirit. Thus was Scientology born.

The United States Government at this time attempted to monopolize all his researches and force him to work on a project "to make man more suggestible" and when he was unwilling, tried to blackmail him by ordering him back to active duty to perform this function. Having many friends he was able to instantly resign from the Navy and escape this trap. The government never forgave him for this and soon began vicious, covert international attacks upon his work, all of which were proven false and baseless, which were to last 28 years and finally culminated in the government being sued for 750 million dollars for conspiracy.

The pace of research and writing quickened. To an already crammed schedule, lectures were added. These lectures, usually arranged in a series spread across one or two weeks of intensive meetings, were later to become famous, and many are preserved on tape and in book form.

The Oakland Lecture Series in September of 1950 and the Los Angeles Lecture Series in late November of that same year are preserved in book form in *Notes on the Lectures*.

1951 saw the publication of *Self Analysis*, a very practical self-help volume giving a way to improve memory, reaction time and general ability.

Also in 1951, *Science of Survival* was published, a 506-page volume outlining and describing in detail the relationship of Man to the physical universe and an exact pattern for the prediction of human behavior.

In 1952, a new series of lectures was delivered in Philadelphia, in course format: The Philadelphia Doctorate Course. These lectures, all of which were preserved on tape and are available today, went into great detail about the behavioral patterns of the spirit – a breathtaking delineation of the spiritual landscape he was now surveying.

Many awards and honors were offered and conferred on L. Ron Hubbard. He did accept an honorary Doctor of Philosophy given in recognition of his outstanding work on Dianetics and "as an inspiration to the many people... who had been inspired by him to take up advanced studies in this field..."

An historic milestone in the history of Dianetics and Scientology was passed in February, 1954, with the founding of the first Church of Scientology. This was in keeping with the religious nature of the tenets dating from the earliest days of research. It was obvious that he had been exploring religious territory right along. And whatever the name given to the technique or study and whatever way it had been interpreted by skeptics or sensation-mongers, it was apparent to those with a sense of history and Man's ages-old spiritual quest that this was indeed the realm of the soul and its havens.

And Dianetics and Scientology were snowballing across the United States and reaching other shores – England first of all. *Dianetics: The Modern Science of Mental Health* was everywhere. As early as 1951, the publisher Casini had brought out the first Italian edition in Rome.

In 1954, there was another lecture series, in Phoenix, Arizona. These were startling talks on the qualities and fundamental nature of all life. Today they can be studied in book form: *The Phoenix Lectures*. It was in this series that he described the Axioms of Scientology, those self-evident truths which provide the philosophical foundation for the entire religion.

And in 1955, the U.S. District Court for the District of Columbia certified that he was a Minister of the Church.

On November 13th, 1957, the International Oceano-graphic Foundation, with headquarters in Miami, Florida, made him a Fellow of the Society, "by virtue of contributions to the advancement and extension of knowledge and discovery in oceanography and the marine sciences."

At the end of the fifties, L. Ron Hubbard moved his home to Saint Hill Manor, a vast and beautiful Georgian residence in the green hills of Sussex, in England. Increasingly effective techniques had been developed for the further liberation of the spirit and the exploration he now conducted was leading inevitably to spiritual freedom, the ages-long quest of Man's greatest religious leaders.

On a literally 'down-to-earth' level, though, L. Ron Hubbard was moving in a direction new even for him. 1959 and 1960 saw him, now firmly established at Saint Hill, conducting a series of revolutionary experiments on plants in a fully-equipped greenhouse laboratory on the Manor grounds. On September 25, 1959, a local paper was able to record that "L. Ron Hubbard... whose researches in plant life at the Manor look like revolutionizing horticulture, has carried out an experiment which points to the fact that plants react in much the same way to certain situations as do human beings."

His discoveries on the nature of life in plants were described by one journal as "25 years in advance of today's methods and ideas." This proved prophetic for 13 years subsequent to L. Ron Hubbard's findings; experiments on plant life reaction in Swiss, German, Russian, American, British and Canadian scientific institutions have validated his findings in rigorous test conditions.

In 1961 he set up an educational visit to teach the now standard methods of Dianetics and Scientology, to ensure uniform quality of application. Students came from all over the world, and over the next few years returned to their local academies to use study methods which revolutionized the philosophy of education.

Student failures could be recovered. Study barriers by 1965 had been overcome.

For more than two millenia Man had dreamed of a spiritual state where, free of his own mental aberrations, he would be truly himself. L. Ron Hubbard called this state "Clear." And, at Saint Hill, in August of 1965, he announced the attainment of Clear.

The dream of Buddha, attained by the few, was a reality – Man could be Clear.

And the reality which was and is Clear was to be available to all who followed the exact route he had laid out. This route he called The Bridge. For it was as a span across the abyss of misery and degradation and sorrow to a higher plateau of ability and happiness.

In 1966, having paved the way to Clear so that it was safe and sure for others to walk, the Founder resigned from any official administrative capacity in Scientology.

He discovered and developed the astonishing materials above Clear now known as the Advanced Courses. These are the eight OT Sections, enabling one who has attained Clear to regain abilities never before accurately credited to the human spirit, as an Operating Thetan, a spiritual being operating independently of the laws of the physical universe.

In July of 1966, OT I and OT II were released and, during the last months of 1967, came the breakthrough of OT III.

A research accomplishment of immense magnitude, OT III has been called "The Wall of Fire." Here are contained the secrets of a disaster which resulted in the decay of life as we know it in this sector of the galaxy. The end result of OT III is truly the stuff of which dreams are spun: the return of full self-determinism and complete freedom from overwhelm.

The formation of a new Scientology group dates from this same period. Hearing of L. Ron Hubbard's plans for further exploration and research into, among other things, past civilizations, many Scientologists wanted to join him and help. They adopted the name "Sea Organization."

January, 1968, saw the release of OT Sections IV, V and VI as a sequence of spiritual abilities to be reached. And, in September of 1970 came OT VII. The release of OT VIII was announced on September 19, 1978.

These OT Sections and the abilities and awarenesses they restore to the individual are the greatest gifts to Man of an honest man who has retained 'his common touch' and humility.

People all over the world consider that they have no truer friend.

MY PHILOSOPHY

by
L. Ron Hubbard

The subject of philosophy is very ancient. The word means: "The love, study or pursuit of wisdom, or of knowledge of things and their causes, whether theoretical or practical."

All we know of science or of religion comes from philosophy. It lies behind and above all other knowledge we have or use.

For long regarded as a subject reserved for halls of learning and the intellectual, the subject, to a remarkable degree, has been denied the man in the street.

Surrounded by protective coatings of impenetrable scholarliness, philosophy has been reserved to the privileged few.

The first principle of my own philosophy is that wisdom is meant for anyone who wishes to reach for it. It is the servant of the commoner and king alike and should never be regarded with awe.

Selfish scholars seldom forgive anyone who seeks to break down the walls of mystery and let the people in. Will Durant, the modern American philosopher, was relegated to the scrap heap by his fellow scholars when he wrote a popular book on the subject. 'The Outline of Philosophy'. Thus brick bats come the way of any who seek to bring wisdom to the people over the objections of the 'inner circle'.

The second principle of my own philosophy is that it must be capable of being applied.

Learning locked in mildewed books is of little use to anyone and therefore of no value unless it can be used.

The third principle is that any philosophic knowledge is only valuable if it is true or if it works.

These three principles are so strange to the field of philosophy, that I have given my philosophy a name: SCIENTOLOGY. This means only 'knowing how to know'.

A philosophy can only be a *route* to knowledge. It cannot be crammed down one's throat. If one has a route, he can then find what is true for him. And that is Scientology.

Know Thyself... and the truth shall set you free.

Therefore, in Scientology, we are not concerned with individual actions and differences. We are only concerned with how to show Man how he can set himself or herself free.

This, of course, is not very popular with those who depend upon the slavery of others for their living or power. But it happens to be the only way I have found that really improves an individual's life.

Suppression and oppression are the basic causes of depression. If you relieve those a person can lift his head, become well, become happy with life.

And though it may be unpopular with the slave master, it is very popular with the people.

Common man likes to be happy and well. He likes to be able to understand things, and he knows his route to freedom lies through knowledge.

Therefore, for 15 years I have had Mankind knocking on my door. It has not mattered where I have lived or how remote, since I first published a book on the subject, my life has no longer been my own.

I like to help others and count it as my greatest pleasure in life to see a person free himself of the shadows which darken his days.

These shadows look so thick to him and weigh him down so that when he finds they *are* shadows and that he can see through them, walk through them and be again in the sun, he is enormously delighted. And I am afraid I am just as delighted as he is.

I have seen much human misery. As a very young man I wandered through Asia and saw the agony and misery of overpopulated and underdeveloped lands. I have seen people uncaring and stepping over dying men in the streets. I have seen children less than rags and bones. And amongst this poverty and degradation I found holy places where wisdom was great, but where it was carefully hidden and given Out only as superstition. Later, in Western universities, I saw Man obsessed with materiality and with all his cunning. I saw him hide what little wisdom he really had in forbidding halls and make it inaccessible to the common and less favoured man. I have been through a terrible war and saw its terror and pain un eased by a single word of decency or humanity.

I have lived no cloistered life and hold in contempt the wise man who has not *lived* and the scholar who will not share.

There have been many wiser men than I, but few have travelled as much road.

I have seen life from the top down and the bottom up. I know how it looks both ways. And I know there *is* wisdom and that there is hope.

Blinded with injured optic nerves, and lame with physical injuries to hip and back, at the end of World War II, I faced an almost non-existent future. My Service record states: 'This officer has no neurotic or psychotic tendencies of any kind whatsoever,' but it also states 'permanently disabled physically.'

And so there came a further blow... I was abandoned by family and friends as a supposedly hopeless cripple and a probable burden upon them for the rest of my days. I yet worked my way back to fitness and strength in less than two years, using only what I knew and could determine about Man and his relationship to the universe. I had no one to help me; what I had to know I had to find out. And it's quite a trick studying when you cannot see.

I became used to being told it was all impossible, that there was no way, no hope. Yet I came to see again and walk again, and I built an entirely new life. It is a happy life, a busy one and I hope a useful one. My only moments of sadness are those which come when bigoted men tell others all is bad and there is no route anywhere, no hope anywhere, nothing but sadness and sameness and desolation, and that every effort to help others is false. I know it is not true.

So my own philosophy is that one should share what wisdom he has, one should help others to help themselves. and one should keep going despite heavy weather for there is always a calm ahead. One should also ignore catcalls from the selfish intellectual who cries: 'Don't expose the mystery. Keep it all for ourselves. The people cannot understand.'

But as I have never seen wisdom do any good kept to oneself, and as I like to see others happy, and as I find the vast majority of the people can and *do* understand, I will keep on writing and working and teaching so long as I exist.

For I know no man who has any monopoly upon the wisdom of this universe. It belongs to those who *can* use it to help themselves and others.

If things were a little better known and understood, we would all lead happier lives.

And there is a way to know them and there is a way to freedom.

The old must give way to the new, falsehood must become exposed by truth, and truth, though fought, always in the end prevails.

L. RON HUBBARD

THE MEANING OF SCIENTOLOGY

For a stranger to the subject

You are an immortal being. Through lies, treachery, deceit and pretense you can destroy yourself. By seeking truth and living a life of helping others, by being honest and decent you will be strong and achieve your power and immortality.

Do not harm others.

Be honest.

And the truth and Scientology will set you free.

We can pick up and eradicate all past upsets and unhappiness and set you free as an Immortal Being.

Insanity is the consequence of evil intentions.

Man is basically good. He seeks to restrain himself when he is too evil.

Death is his own punishment.

An agonizing existence here on Earth is the lot of the aberrated and insane.

The door has been unlocked for you.

If you wish to, YOU CAN be set free and can reach an understanding of yourself and your fellow man.

If you then lead a sincere and helpful life you will be Powerful, Able and Successful.

Sex has no aberrative quality. Labeling sex as the cause of insanity was itself an insane act for sex is survival of the race. A strong family unit is the measure of this Survival.

Correct solutions set you free. Scientology is the correct solution.

The great Religions of the past few centuries are vanishing from the world.

There is no restraint left for evil.

These are dangerous times.

The answer is to be free.

We are the only religion that can prove all its tenets – here and now, not in some here-after.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 14 FEBRUARY 1965
(Reissued on 7 June 1967, with the word
"instructor" replaced by "supervisor".)

Remimeo
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BPI

SAFEGUARDING TECHNOLOGY

For some years we have had a word "squirreling". It means altering Scientology, off-beat practices. It is a bad thing. I have found a way to explain why.

Scientology is a workable system. This does not mean it is the best possible system or a perfect system. Remember and use that definition. Scientology is a workable system.

In fifty thousand years of history on this planet alone, Man never evolved a workable system. It is doubtful if, in foreseeable history, he will ever evolve another.

Man is caught in a huge and complex labyrinth. To get out of it requires that he follow the closely taped path of Scientology.

Scientology will take him out of the labyrinth. But only if he follows the exact markings in the tunnels.

It has taken me a third of a century in this lifetime to tape this route out.

It has been proven that efforts by Man to find different routes came to nothing. It is also a clear fact that the route called Scientology does lead out of the labyrinth. Therefore it is a workable system, a route that can be traveled.

What would you think of a guide who, because his party said it was dark and the road rough and who said another tunnel looked better, abandoned the route he knew would lead out and led his party to a lost nowhere in the dark. You'd think he was a pretty wishy-washy guide.

What would you think of a supervisor who let a student depart from procedure the supervisor knew worked. You'd think he was a pretty wishy-washy supervisor.

What would happen in a labyrinth if the guide let some girl stop in a pretty canyon and left her there forever to contemplate the rocks? You'd think he was a pretty heartless guide. You'd expect him to say at least, "Miss, those rocks may be pretty, but the road out doesn't go that way."

All right, how about an auditor who abandons the procedure which will make his pre-clear eventually clear just because the pre-clear had a cognition?

People have following the route mixed up with "the right to have their own ideas." Anyone is certainly entitled to have opinions and ideas and cognitions – so long as these do not bar the route out for self and others.

Scientology is a workable system. It white tapes the road out of the labyrinth. If there were no white tapes marking the right tunnels, Man would just go on wandering around and around the way he has for eons, darting off on wrong roads, going in circles, ending up in the sticky dark, alone.

Scientology, exactly and correctly followed, takes the person up and out of the mess.

So when you see somebody having a ball getting everyone to take peyote because it restimulates prenatales, know he is pulling people off the route. Realize he is squirreling. He isn't following the route.

Scientology is a new thing – it is a road out. There has not been one. Not all the salesmanship in the world can make a bad route a proper route. And an awful lot of bad routes are being sold. Their end product is further slavery, more darkness, more misery.

Scientology is the only workable system Man has. It has already taken people toward higher IQ, better lives and all that. No other system has. So realize that it has no competitor.

Scientology is a workable system. It has the route taped. The search is done. Now the route only needs to be walked.

So put the feet of students and preclears on that route. Don't let them off of it no matter how fascinating the side roads seem to them. And move them on up and out.

Squirreling is today destructive of a workable system.

Don't let your party down. By whatever means, keep them on the route. And they'll be free. If you don't, they won't.

L. RON HUBBARD
Founder

LRH:jw.jp.rd

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4 MARCH 1965R
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CANCELS
HCO BULLETIN OF 4 MARCH 1965
SAME TITLE

LEVEL 0
MATERIALS

Phyll Stevens CI VI, N.Z., has made the following digest of my study tapes for use in HAS and Level 0. This is a very good summary and is recommended for use pending a book on the subject.

L. RON HUBBARD

STUDY MATERIALS FOR HAS
LESSON 1

Scientology:

Definition: Scio is the Latin word meaning knowing in the fullest sense of the word; Logos is the Greek word meaning to study.

Thus we have Scientology meaning "The Study of Knowledge".

Scientology is an applied philosophy.

A philosophy is something that helps you get over the rough spots in life.

Philosophy:

Definition: The pursuit of knowledge. The knowledge of the causes and laws of all things.

An applied philosophy is one which has to do with doing and action. One which applies to living – not just a theory, but one where the theory can be used to help you get on better in life.

So there is something to learn, know and use in Scientology.

In order to learn something one must have an idea of how to study. So the first part of this course has to do with the mechanics of study. There are ways to study successfully and there is information on the subject of study.

To achieve successful study there has to be:

1. Something there to study.
2. The idea that one does not know it all already.

1. There *is* something there to study. We are going to study a man's relationship to the universe, who he is, what he is doing and the laws of life.

There are those who will tell you there is no rhyme or reason to life, that there is nothing anyone can do about life, it is all a matter of luck, and chance, that man is only a machine who reacts when a button is pushed, that he has no choice... These people are telling you there is nothing you can find out about life because there is nothing to find out.

There *is* something to study.

Man does have a definable relationship to the universe, there are laws to life, one can have a choice about his own actions, and these things will be taught on this course.

2. The first barrier (block, stoppage, obstacle) to learning is the idea that you know it all already. People say, "Well, I must know all about life because I'm living." Does a golf player know all about golf when he's on a 24 handicap? Does a passenger know all about airplanes just by traveling in one? Does a person know all about his body because he has one?

People have problems only where there is something they don't know. If they knew all about cars they wouldn't have problems about cars. If they knew all about women they wouldn't have problems with women.

A person doesn't learn if he thinks he knows all about it already. Such a person doesn't look at the fact that if one knew all about it he would be able to do it or handle it. Such a person also has fixed opinions. You will always have fixed ideas in an area where a person doesn't really know but insists that he does.

Examples of fixed opinions:

A person having trouble handling children. We know he doesn't know some things about children and will also say that people can't be taught how to handle children.

He knows:

They are all bad.

or They are all angels,

or Spare the rod and spoil the child,

or They are always a trouble until they are 20.

or They never do what you want.

Examples of fixed opinions from the class.

Interest in a study will be maintained only if the person can see that the study leads to an attainable goal.

Any piece of knowledge you observe or learn has value to you if you can see its use.

In order to see its use and therefore its value, you have to invest some of yourself in it. You have to apply it to yourself and life. When you are given a new idea or you read one you should ask yourself questions about it. Does this apply to me? Has it ever happened to me? Have I seen this happening in life? Once you have sorted an idea out in this way it then becomes your idea to make use of.

A datum: A piece of knowledge, something known. Plural – data.

The more data a person has the better he can get along in life, if the data has been looked at and sorted out as above. The less data a person has the more problems and trouble he has. He can also have lots of trouble by having a lot of data that he has never sorted out to see if it is really that way. This kind of data that he has never taken the trouble to apply to himself and life can get in the way of his thinking, and prevent him from looking at the way things really are.

Example of a datum: A known fact.

"If you drop something heavier than air it drops downward."

This is a datum you have learned by observation, by having had it happen to you, by having seen it happen to others. This datum, you can use in life and is part of your knowledge as one of the laws of the universe.

Now take a datum you are given to study that you are not familiar with or which goes against something you formerly believed. You should do these things with it:

1. Make sure you understand the words used.
2. See if it applies in life. Ask yourself, "Have I seen this happen? How does it apply to me?" Then set up some examples of how it is this way and how it is not this way and then make up your mind.

Remember that a person cannot learn anything new if he already has fixed opinions and will not look at anything different from those opinions, and so he never learns judgment. Judgment depends on freedom from fixed opinions, so that a person is free to examine what is there.

Example of datum: It is possible to help people by listening to them.

1. Do we understand the meaning of the words? Yes. Help means assistance, listening means giving attention (to what is being said).

2. Does it apply in life? Have I ever been helped by having someone listen – to me? Yes, I felt better when... Have I ever helped someone by listening to them? Yes, when my son told me all about his bad day at school he became more cheerful. We then look at the datum again and say, "Yes, that does apply", and at that point it becomes your knowledge and yours to use when and where you want to.

Now if someone had fixed opinions on the subject of help or listening he would never understand the datum and never use it. E.g. no one ever helps anyone unless they want something for themselves. It isn't possible to help people. I don't need any help. It never pays to help people. No one ever listens.

With all this in the way do you think that this datum would be understood or be of any use to the person?

Example for the class to do.

Write down a datum, a known fact which you use in life, and which you know works for you.

One of the biggest barriers to learning is the nomenclature of the subject, i.e. the names given to the things of the subject, the words used to describe the things to be studied.

Many people object to having new words to learn in a subject but we have to have accurate labels which have an exact meaning before our subject can be understood. If I were to describe parts of the body as thingamabobs and whatsernames we would all be in a total confusion, so the accurate naming of something is a very important part of study.

Now I am going to give you a datum.

"The only reason a person gives up a study or becomes confused or unable to learn is because he has gone on past a word that was not understood." *LRH*

The confusion or inability to grasp or learn comes **after** a word that the person did not have a definition for.

Let me give you an example of this: "It was found that when the crepuscule arrived the children were quieter and when it was not present they were much livelier." You see what happens. You think you don't understand the whole idea but the inability to understand what was said came entirely from the one word you did not have a definition for. Crepuscule, of course, means darkness.

This piece of knowledge about not going past an undefined word is the most important fact in studying. Every study you have taken up and abandoned had its misunderstood words.

We are going to be very careful on this course to explain every new word very accurately but you also have to be alert to any other words used that you don't fully understand and jot them down and look them up in a dictionary or get a definition of them from me, nightly! Do not leave it for several nights for by then you will have given up the course.

A dictionary is a must when you undertake any study. It will not only be the new and unusual words that you will have to look up. Some commonly used words can often be misdefined and so cause confusion. E.g. if anyone here had a misdefinition on the word "study" Def: "To apply the mind in order to acquire knowledge or skill"... and had it defined only as a room in the house where you read books, everything I told you about study would be confusing.

"Have you ever had the experience of coming to the end of a page of reading and realizing that you didn't know what you had read? Well, somewhere earlier on that page you went past a word that you had no definition for." *LRH*

While you are studying on this course, if the material becomes confusing or you can't seem to see it, there will be a word just earlier that you have not understood. So, you should be alert to the signs of a misunderstood word and as far as you are able, stop and look for it yourselves and when you find it, get it defined.

Examples for the class to do:

Write down an example of an incident in which you were confused by someone using nomenclature that was not defined.

Write down an example of an incident in which you used words or terms that were not understood by others and the resulting confusion.

Phyll Stevens

Revised & Reissued as BTB by Flag Mission 1234

I/C: CPO Andrea Lewis, 2nd Molly Harlow

Authorized by AVU

for the BOARDS OF DIRECTORS

of the CHURCHES OF SCIENTOLOGY

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Word Clearing Series 59RA

CLEARING WORDS

(REF: HCOB 7 SEP 74 WORD CLEARING SERIES 54 SUPERLITERACY AND THE CLEARED WORD
HCOB 17 JUL 79 I WORD CLEARING SERIES 64 THE MISUNDERSTOOD WORD, DEFINED)

In research concerning Word Clearing, study and training done with various groups over the recent past months, it has become all too obvious that a misunderstood word remains misunderstood and will later hang a person up unless he clears the meaning of the word in the context of the materials being read or studied and also clears it in all of its various uses in general communication.

When a word has several different definitions, one cannot limit his understanding of the word to one definition only and call the word "understood." One must be able to understand the word when, at a later date, it is used in a different way.

HOW TO CLEAR A WORD

To clear a word one looks it up in a good dictionary. Dictionaries recommended are The Oxford English Dictionary or the Shorter Oxford Dictionary and Funk and Wagnalls Standard English Dictionary.

The first step is to look rapidly over the definitions to find the one which applies to the context in which the word was misunderstood. One reads the definition and uses it in sentences until one has a clear concept of that meaning of the word. This could require ten or more sentences.

Then one clears each of the other definitions of that word, using each in sentences until one has a conceptual understanding of each definition.

The next thing to do is to clear the derivation – which is the explanation of where the word came from originally. This will help gain a basic understanding of the word.

Don't clear the technical or specialized definitions (math, biology, etc.) or obsolete (no longer used) or archaic (ancient and no longer in general use) definitions unless the word is being used that way in the context where it was misunderstood.

Most dictionaries give the idioms of a word. An idiom is a phrase or expression whose meaning cannot be understood from the ordinary meanings of the words. For example, "give in" is an English idiom meaning "yield." Quite a few words in English have idiomatic uses and these are usually given in a dictionary after the definitions of the word itself. These idioms have to be cleared.

One must also clear any other information given about the word, such as notes on its usage, synonyms, etc. so as to have a full understanding of the word.

If one encounters a misunderstood word or symbol in the definition of a word being cleared, one must clear it right away using this same procedure and then return to the definition one was clearing. (Dictionary symbols and abbreviations are usually given in the front of the dictionary.)

EXAMPLE

You are reading the sentence "He used to clean chimneys for a living" and you're not sure what "chimneys" means.

You find it in the dictionary and look through the definitions for the one that applies. It says "A flue for the smoke or gases from a fire."

You're not sure what "flue" means so you look that up: it says "A channel or passage for smoke, air or gasses of combustion." That fits and makes sense so you use it in some sentences until you have a clear concept of it.

"Flue" in this dictionary has other definitions, each of which you would clear and use in sentences.

Look up the derivation of the word "flue."

Now go back to "chimney." The definition "A flue for the smoke or gases from a fire," now makes sense so you use it in sentences until you have a concept of it.

You then clear the other definitions. One dictionary has an obsolete definition and a geological definition. You would skip both of these as they aren't in common usage.

Now clear up the derivation of the word. One finds in the derivation that it originally came from the Greek word "kaminos," which means "furnace."

If the word had any synonym studies, usage notes or idioms, they would all be cleared too.

That would be the end of clearing "chimney."

CONTEXT UNKNOWN

If you don't know the context of the word, as in Word Clearing Methods 1, 5 (when done from a list), 6 or 8, you should start with the first definition and clear all definitions, derivation, idioms, etc. as covered above.

"WORD CHAINS"

If you find yourself spending a lot of time clearing words within definitions of words, you should get a simpler dictionary. A good dictionary will enable you to clear a word without having to look up a lot of other ones in the process.

CLEARED WORDS

A cleared word is one which has been cleared to the point of full conceptual understanding by clearing each of the common meanings of that word plus any technical or specialized meanings of that word that pertain to the subject being handled.

That's what a cleared word is. It is a word that is understood. In metered Word Clearing this would be accompanied by a floating needle and very good indicators. There can be more than one F/N per word. Clearing a word must end in an F/N and VGIs. Off the meter this would be accompanied by very good indicators.

The above is the way a word should be cleared.

When words are understood, communication can take place and with communication any given subject can be understood.

L. RON HUBBARD
Founder

LRH:gal

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 14 MAY 1980

Survival RD
Basic Courses

DEMONSTRATIONS

Demonstration – Showing something by examples.

Demo – Abbreviation for "demonstration".

Part of Scientology study technology is the use of "demonstration" when a student is studying concepts and ideas.

The student is often asked to show such things as definitions of terms, basic principles, etc.

Two ways of demonstration that are commonly used are:

1. *Demo Kit Demonstration* – meaning the use of various small objects such as corks, caps, paper clips, batteries, etc. These objects are kept in a box or container called a "demo kit". Each student should have one. The pieces are used while studying, to represent the things in the material being read. Demonstrating helps make concepts and ideas more real. A demo kit adds mass (physical matter), reality and doingness to the significance and so helps the student to study.

When a student is required to do a demonstration using his demo kit, he simply takes whatever demo kit items he wishes and has them represent the ideas he is studying.

An example of this is:

The student is reading about how a student and his twin should sit across from each other, each with a dictionary and a demo kit.

To demonstrate this, he picks a blue battery and decides that that represents the student. He picks out a red battery and decides that represents his twin. He places the batteries across from each other. He then picks out two pennies which he decides will represent the demo kits and he places a penny (demo kit) beside each of the batteries (students). He then picks out two paper clips which he decides will represent dictionaries and places them next to each of the batteries (students).

The student now has sitting in front of him some actual objects that represent what he has read and he feels much better because the information isn't just in his head.

The demo kit pieces can be moved around by the student if he is studying about an activity or an action.

If a demo is being done for a twin or the supervisor, the student explains what the objects represent and what he is doing with them (but the idea is to actually have the *objects* showing any action, not the student's explanations).

2. *Clay Demonstration* – meaning the use of clay in demonstrating or representing facts, ideas, procedures, add mass, reality and doingness to the significance and so help the student to study.

Clay demos give a proper balance of mass and significance. They are used to teach a student to *apply*.

The student is given a word or auditing action or situation to demonstrate. He then does this in clay, labeling each part. The clay **shows** the thing. It is *not* just a blob of clay with a label on it. Use small strips of paper for labels. The whole demonstration then has a label of what it is.

On the checkout, the student removes the overall label. The student must be silent. The examiner must not ask any questions.

The examiner just looks and figures out what it is. He then tells the student who then shows the examiner the label. If the examiner did not see what it was, it is a flunk.

Clay table must not be reduced to significance by the student explaining or answering questions. Nor is it reduced to significance by long-winded labels of individual parts. The clay *shows* it, not the label.

The clay demonstrates it. The student must learn the difference between mass and significance.

For example, the student has to demonstrate a pencil. He makes a thin roll of clay which is surrounded by another layer of clay – the thin roll sticking slightly out of one end. On the other end goes a small cylinder of clay. The roll is labeled "lead". The outer layer is labeled "wood". The small cylinder is labeled "rubber". Then a label is made for the whole thing: "pencil". On checkout, the student removes "pencil" before the examiner can see it. If the examiner can look at it and say, "It's a pencil," the student passes.

If clay table training is not brightening that student up, then the above is NOT being done. Someone is in such a rush that *real* learning is being put aside for the sake of speed.

"Demo" on a checksheet usually refers to using a demo kit.

"Clay Demo" on a checksheet refers to using clay to demonstrate per the procedure given above.

A well done demonstration, which actually does demonstrate, will produce a marvelous change in a student. And he will *retain* the data.

L. RON HUBBARD
Founder

as assisted by
Technical Project I/C

LRH:MM:nsp

BOARD TECHNICAL BULLETIN
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Issue II

Remimeo
Student Hat
All Staff

DEFINITION OF A STUDENT

A student is one who studies. He is an attentive and systematic observer. A student is one who reads in detail in order to learn and then *apply*.

As a student studies he knows that his purpose is to understand the material: he is studying by reading, observing, and demonstrating so as to *apply* them to a specific result.

He connects what he is studying to what he will be doing.

Jon Horwich
Flag Class VIII Course Supervisor
for
L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN
27 OCTOBER 1970

Remimeo
Student Hat
All Staff

(Extracted from Study Tapes)

THE INTENTION OF THE STUDENT

The state of mind with which a student approaches study will determine the results that student gets from the study.

The student *must* determine what he is going to do with the materials he is studying. He *must* determine what he is going to do with the information he is absorbing.

If a student's intent is to study the materials so he can pass the exam he will be very incapable of doing anything with the subject once the exam is over. He might be a great theoretician, but he will not be able to use the subject.

Some students don't have any intention other than getting through the course. They are just there studying away. They balk at doing demos or clay or looking up words for their exact meaning. Even when forced to demonstrate something they maintain the attitude that it has nothing to do with them. "It's all very interesting to read but..."

Non-involvement is the primary barrier in the ability to apply the materials of a course.

There can be many reasons for study. Points, exams, status, speed, glory, whatever.

There is only one valid reason. Studying for understanding, application and practice.

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Remimeo
Tech & Qual
All Students
Supervisors
Supervisor's Course
Cramming
Word Clearers

Word Clearing Series 3R

BARRIERS TO STUDY

There are three different sets of physiological and mental reactions that come from 3 different aspects of study. They are three different sets of symptoms.

(1) Education in the absence of the *mass* in which the technology will be involved is very hard on the student.

It actually makes him feel squashed. Makes him feel bent, sort of spinny, sort of dead, bored, exasperated.

If he is studying the doingness of something in which the mass is absent this will be the result.

Photographs help and motion pictures would do pretty good as they are a sort of promise or hope of the mass but the printed page and the spoken word are not a substitute for a tractor if he's studying about tractors.

You have to understand this data in its purity—and that is that educating a person in a mass that they don't have and which isn't available produces physiological reactions. That is what I am trying to teach you.

It's just a fact.

You're trying to teach this fellow all about tractors and you're not giving him any tractors—well he's going to wind up with a face that feels squashed, with headaches and with his stomach feeling funny. He's going to feel dizzy from time to time and very often his eyes are going to hurt.

It's a physiological datum that has to do with processing and the field of the mind.

You could therefore expect the greatest incidence of suicide or illness in that field of education most devoted to studying absent masses.

This one of studying the something without its mass ever being around produces the most distinctly recognizable reactions.

If a child felt sick in the field of study and it were traced back to this one, the positive remedy would be to supply the mass—the object or a reasonable substitute—and it would clear it up.

(2) There is another series of physiological phenomena that exist which is based on the fact of too steep a study gradient.

That's another source of physiological study reaction because of too steep a gradient.

It is a sort of a confusion or a reelingness that goes with this one.

You've hit too steep a gradient.

There was too much of a jump because he didn't understand what he was doing and he jumped to the next thing and that was too steep and he went too fast and he will *assign* all of his difficulties to this new thing.

Now differentiate here—because gradients sounds terribly like the 3rd one of these study hang-ups, definitions—but remember that they are quite distinctly different.

Gradients are more pronounced in the field of doingness but they still hang over into the field of understanding. In gradients however it is the *actions* we are interested in. We have a plotted course of forward motion of actions. We find he was terribly confused on the second action he was supposed to do. We must assume then that he never really got out of the first one.

The remedy for this one of too steep a gradient is cutting back. Find out when he was not confused on the gradient, then what new action he undertook to do. Find what action he understood well. Just before he was all confused what did he understand well—and then we find out that he didn't understand it well.

It's really at the tail end of what he understood and then he went over the gradient you see.

It is most recognizable and most applicable in the field of doingness.

That's the gradient barrier and one full set of phenomena accompanies that.

(3) There is this third one. An entirely different set of physiological reactions brought about through—a bypassed definition. A bypassed definition gives one a distinctly blank feeling or a washed-out feeling. A not-there feeling and a sort of nervous hysteria will follow in the back of that.

The manifestation of "blow" stems from this 3rd aspect of study which is the misunderstood definition or the not comprehended definition, *the undefined word*.

That's the one that produces the blow.

The person doesn't necessarily blow on these other two—they are not pronouncedly blow phenomena. They are simply physiological phenomena.

This one of the misunderstood definition is so much more important. It's the make-up of human relations, the mind and subjects. It establishes aptitude and lack of aptitude and it's what psychologists have been trying to test for years without recognizing what it was.

It's the definitions of words.

The misunderstood word.

That's all it goes back to and that produces such a vast panorama of mental effects that it itself is the prime factor involved with stupidity and the prime factor involved with many other things.

If a person didn't have misunderstands his *talent* might or might not be present but his *doingness* would be present.

We can't say that Joe would paint as *well* as Bill if both were unaberrated in the field of art, but we can say that the *inability* of Joe to paint compared with the *ability* of Joe to do the motions of painting is dependent exclusively and only upon definitions—exclusively and only upon definitions.

There is some word in the field of art that the person who is inept didn't define or understand and that is followed by an inability to act in the field of the arts.

That's very important because it tells you what happens to doingness and that the restoration of doingness depends only upon the restoration of understanding on the misunderstood word—misunderstood definition.

This is very fast processing. There is a very swift wide big result obtainable in this.

It has a technology which is a very simple technology.

It enters in at the lower levels because it has to. This doesn't mean it is unimportant, it means it has to be at the entrance gates of Scientology.

It IS a sweepingly fantastic discovery in the field of education and don't neglect it.

You can trace back the subject a person is dumb in or any allied subject that got mixed up with it. The psychologist doesn't understand Scientology. He never understood a word in psychology so he doesn't understand Scientology.

Well that opens the gate to Education. Although I've given this one of the misunderstood definition last it is the most important one.

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REVISED

Remimeo

Word Clearing Series 16 R

CONFUSED IDEAS

Whenever a person has a confused idea of something or believes there is some conflict of ideas **it is always true that a misunderstood word exists at the bottom of that confusion.**

Example: "I just don't understand this idea of opposing forces. I think it all ought to be rewritten and...."

Method 2 Word Clearer: "Is there any word there you don't understand?" **Read! Student:** "Oh no, I understand all the words. It's...." "What word is this that's reading on the meter?" "Er... ah... Forces?" "Yes, that reads and blows down. Let's look it up." "Oh no, I know what it means. It's the idea that...." "Let's look it up!" "Well, all right. Let's see D... E... F... FO... FORCES. Here it is. 'That which changes the motion of a body on which it acts.' " **WD Clearer:** "*Use it in a sentence several times.*" **Student does.** "... er... ah. I've got it. Hell I thought it meant police brutality! Couldn't figure out why two police forces would fight!" Word Clearer: "Now how do you feel about this idea of opposing forces?" "Oh, let's see. Why that's clear enough. Just like I'd never read it before!" **Meter: F/N.**

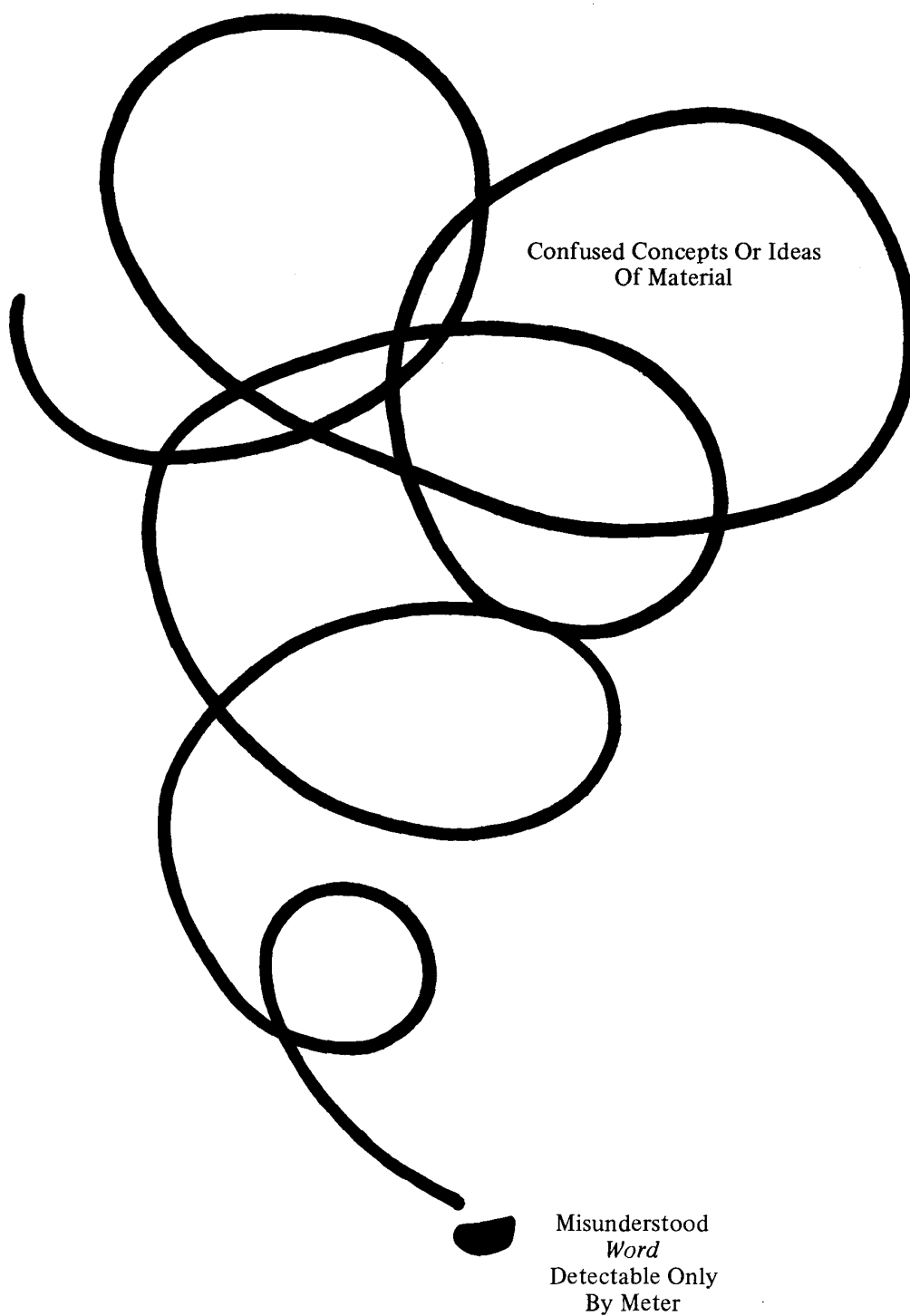
Every green body of students will argue and fuss about ideas or confusions in the directions or material they are given to read.

They will generate weird ideas and erroneous concepts of what the text says. They do wrong things and say the text said to. They ask strange ideas of their instructors. They clamor for "clarifications".

And at the bottom of all this is simply misunderstood words.

There is not *also* misunderstood ideas. There is *only* the misunderstood *word* which breeds, then, huge towering wrong *ideas*.

A misunderstood word breeds strange ideas.



Picture of A
Student's *Mind*

Misunderstood
Word
Detectable Only
By Meter

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Remimeo
Courses
Checksheets

(Revisions in this type style)

TRAINING DRILLS REMODERNIZED

(Revises 17 April 1961.
This HCOB cancels the following:

Original	HCOB 17 April 1961	TRAINING DRILLS MODERNIZED
Revised	HCOB 5 Jan 71	TRAINING DRILLS MODERNIZED
Revised	HCOB 21 June 71	TRAINING DRILLS MODERNIZED Issue III
	HCOB 25 May 71	THE TR COURSE

This HCOB is to replace all other issues
of TRs 0-4 in all packs and checksheets.)

Due to the following factors, I have modernized TRs 0 to 4.

1. The auditing skill of any student remains only as good as he can do his TRs.
2. Flubs in TRs are the basis of all confusion in subsequent efforts to audit.
3. If the TRs are not well learned early in Scientology training courses, **the balance of the course will fail and supervisors at Upper Levels will be teaching not their subjects but TRs.**
4. Almost all confusions on meter, Model Sessions and Scientology or Dianetic processes stem directly from inability to do the TRs.
5. A student who has not mastered his TRs will not master anything further.
6. Scientology or Dianetic processes will not function in the presence of bad TRs. The preclear is already being overwhelmed by process velocity and cannot bear up to TR flubs without ARC breaks.

Academies were tough on TRs up to 1958 and have since tended to soften. Comm Courses are not a tea party.

These TRs given here should be put in use at once in all auditor training, in Academy and HGC and in the future should never be relaxed.

Public courses on TRs are **not** "softened" because they are for the public. Absolutely no standards are lowered. **The public are given real TRs – rough, tough and hard.** To do otherwise is to lose 90% of the results. There is nothing pale and patty-cake about TRs.

This HCOB means what it says. It does not mean something else. It does not imply another meaning. It is not open to interpretation from another source.

These TRs are done exactly per this HCOB without added actions or change.

NUMBER: OT TR 0 1971

NAME: Operating Thetan Confronting.

COMMANDS: None.

POSITION: Student and coach sit facing each other with eyes closed, a comfortable distance apart – about three feet.

PURPOSE: To train student to be there comfortably and confront another person. The idea is to get the student able to **be** there comfortably in a position three feet in front of another person, to **be** there and not do anything else but **be** there.

TRAINING STRESS: Student and coach sit facing each other with eyes closed. There is no conversation. This is a silent drill. There is **no** twitching, moving, confronting with a body part, "system" or vias used to confront or anything else added to **be** there. One will usually see blackness or an area of the room when one's eyes are closed. **Be there, comfortably and confront.**

When a student can **be** there comfortably and confront and has reached a *major stable win*, the drill is passed.

HISTORY: Developed by L. Ron Hubbard in June 71 to give an additional gradient to confronting and eliminate students confronting with their eyes, blinking, etc. Revised by L. Ron Hubbard in August 1971 after research discoveries on TRs.

NUMBER: TR 0 CONFRONTING REVISED 1961

NAME: Confronting Preclear.

COMMANDS: None.

POSITION: Student and coach sit facing each other a comfortable distance apart – about three feet.

PURPOSE: To train student to confront a preclear with auditing only or with nothing. The whole idea is to get the student able to be there comfortably in a position three feet in front of a preclear. To **be** there and not do anything else but **be** there.

TRAINING STRESS: Have student and coach sit facing each other, neither making any conversation or effort to be interesting. Have them sit and look at each other and say and do nothing for some hours. Student must not speak, blink, fidget, giggle or be embarrassed or anaten.

It will be found the student tends to confront **with** a body part, rather than just confront, or to use a system of confronting rather than just **be** there. The drill is misnamed if confronting means to **do** something to the pc. The whole action is to accustom an auditor to **being there** three feet in front of a preclear without apologizing or moving or being startled or embarrassed or defending self. Confronting with a body part can cause somatics in that body part being used to confront. The solution is just to confront and **be** there. Student passes when he can just **be** there and confront and he has reached a *major stable win*.

HISTORY: Developed by L. Ron Hubbard in Washington in March 1957 to train students to confront preclears in the absence of social tricks or conversation and to overcome obsessive compulsions to be "interesting." Revised by L. Ron Hubbard April 1961 on finding that SOP Goals required for its success a much higher level of technical skill than earlier processes. Revised by L. Ron Hubbard in August 1971 after research discoveries on TRs.

NUMBER: TR 0 BULLBAIT REVISED 1961

NAME: Confronting Bullbaited.

COMMANDS: Coach: "Start" "That's it" "Flunk."

POSITION: Student and coach sit facing each other a comfortable distance apart – about three feet.

PURPOSE: To train student to confront a preclear with auditing or with nothing. The whole idea is to get the student able to **be** there comfortably in a position three feet in front of the preclear without being thrown off, distracted or reacting in any way to what the preclear says or does.

TRAINING STRESS: After the student has passed TR 0 and he can just **be** there comfortably, "Bullbaiting" can begin. Anything added to **being there** is sharply flunked by the coach. Twitches, blinks, sighs, fidgets, anything except just being there is promptly flunked, with the reason why.

PATTER: Student coughs. Coach: "Flunk! You coughed. Start." This is the whole of the coach's patter as a coach.

PATTER AS A CONFRONTED SUBJECT: The coach may say anything or do anything except leave the chair. The student's "buttons" can be found and tromped on hard.

Any words not coaching words may receive *no* response from the student.

If the student responds, the coach is instantly a coach (see patter above). Student passes when he can **be** there comfortably without being thrown off or distracted or react in any way to anything the coach says or does and has reached a *major stable win*.

HISTORY: Developed by L. Ron Hubbard in Washington in March 1957 to train students to confront preclears in the absence of social tricks or conversation and to overcome obsessive compulsions to be "interesting." Revised by L. Ron Hubbard April 1961 on finding that SOP Goals required for its success a much higher level of technical skill than earlier processes. Revised by L. Ron Hubbard in August 1971 after research discoveries on TRs.

NUMBER: TR 1 REVISED 1961

NAME: Dear Alice.

PURPOSE: To train the student to deliver a command newly and in a new unit of time to a preclear without flinching or trying to overwhelm or using a via.

COMMANDS: A phrase (with the "he said" omitted) is picked out of the book ALICE IN WONDERLAND and read to the coach. It is repeated until the coach is satisfied it arrived where he is.

POSITION: Student and coach are seated facing each other a comfortable distance apart.

TRAINING STRESS: The command goes from the book to the student and, as his own, to the coach. It must not go from book to coach. It must sound natural not artificial. Diction and elocution have no part in it. Loudness may have.

The coach must have received the command (or question) clearly and have understood it before he says "Good."

PATTER: The coach says "Start," says "Good" without a new start if the command is received or says "Flunk" if the command is not received. "Start" is not used again. "That's it" is used to terminate for a discussion or to end the activity. If session is terminated for a discussion, coach must say "Start" again before it resumes.

This drill is passed only when the student can put across a command naturally, without strain or artificiality or elocutionary bobs and gestures, and when the student can do it easily and relaxedly.

HISTORY: Developed by L. Ron Hubbard in London, April 1956, to teach the communication formula to new students. Revised by L. Ron Hubbard 1961 to increase auditing ability.

NUMBER: TR 2 REVISED 1978

NAME: Acknowledgments.

PURPOSE: To teach the student that an acknowledgement is a method of controlling preclear communication and that an acknowledgement is a full stop. The student must **understand** and **appropriately** acknowledge the comm and in such a way that it does not continue the comm.

COMMANDS: The coach reads lines from Alice in Wonderland omitting the "he said" and the student thoroughly acknowledges them. The student says "Good," "Fine," "Okay," "I heard that," **anything** only so long as it is appropriate to the pc's comm – in such a way as actually to convince the person who is sitting there as the preclear that he has heard it. The coach repeats any line he feels was not truly acknowledged.

POSITION: Student and coach are seated facing each other at a comfortable distance apart.

TRAINING STRESS: Teach student to acknowledge exactly what was said so preclear knows it was heard. Ask student from time to time what *was* said. Curb over and under acknowledgement. Let student do anything at first to get acknowledgement across, then even him out.

Teach him that an acknowledgement is a stop, not beginning of a new cycle of communication or an encouragement to the preclear to go on and that an acknowledgement must be appropriate for the pc's comm. The student must be broken of the habit of robotically using "Good," "Thank you" as the only acks.

To teach further that one can fail to get an acknowledgement across or can fail to stop a pc with an acknowledgement or can take a pc's head off with an acknowledgement.

PATTER: The coach says "Start," reads a line and says "Flunk" every time the coach feels there has been an improper acknowledgement. The coach repeats the same line each time the coach says "Flunk." "That's it" may be used to terminate for discussion or terminate the session. "Start" must be used to begin a new coaching after a "That's it."

HISTORY: Developed by L. Ron Hubbard in London in April 1956 to teach new students that an acknowledgement ends a communication cycle and a period of time, that a new command begins a new period of time. Revised 1961 and again in 1978 by L. Ron Hubbard.

NUMBER: TR 2½ 1978

NAME: Half Acks.

PURPOSE: To teach the student that a half acknowledgement is a method of encouraging a pc to communicate.

COMMANDS: The coach reads lines from "Alice in Wonderland" omitting "he said" and the student half acks the coach. The coach repeats any line he feels was not half acked.

POSITION: The student and coach are seated facing each other at a comfortable distance apart.

TRAINING STRESS: Teach student that a half acknowledgement is an encouragement to the pc to **continue** talking. Curb over-acknowledgement that stops a pc from talking. Teach him further that a half ack is a way of keeping a pc talking by giving the pc the feeling that he is being heard.

PATTER: The coach says "Start," reads a line and says "Flunk" every time the coach feels there has been an improper half ack. The coach repeats the same line each time the coach says "Flunk." "That's it" may be used to terminate for discussion or terminate the session. If the session is terminated for discussion, the coach must say "Start" again before it resumes.

HISTORY: Developed by L. Ron Hubbard in July 1978 to train auditors in how to get a pc to continue talking as in R3RA.

NUMBER: TR 3 REVISED 1961

NAME: Duplicative Question.

PURPOSE: To teach a student to duplicate without variation an auditing question, each time newly, in its own unit of time, not as a blur with other questions, and to acknowledge it. To teach that one never asks a second question until he has received an answer to the one asked.

COMMANDS: "Do fish swim?" or "Do birds fly?"

POSITION: Student and coach seated a comfortable distance apart.

TRAINING STRESS: One question and student acknowledgement of its answer in one unit of time which is then finished. To keep student from straying into variations of command. Even though the same question is asked, it is asked as though it had never occurred to anyone before.

The student must learn to give a command and receive an answer and to acknowledge it in one unit of time.

The student is flunked if he or she fails to get an answer to the question asked, if he or she fails to repeat the exact questions, if he or she Q and As with excursions taken by the coach.

PATTER: The coach uses "Start" and "That's it," as in earlier TRs. The coach is not bound after starting to answer the student's question but may comm lag or give a commenting type answer to throw the student off. Often the coach should answer. Somewhat less often the coach attempts to pull the student into a Q and A or upset the student. Example:

Student: "Do fish swim?"

Coach: "Yes"

Student: "Good"

Student: "Do fish swim?"

Coach: "Aren't you hungry?"

Student: "Yes"

Coach: "Flunk."

When the question is not answered, the student must say, gently, "I'll repeat the auditing question," and do so until he gets an answer. Anything except commands, acknowledgement and as needed, the repeat statement is flunked. Unnecessary use of the repeat statement is flunked. A poor command is flunked. A poor acknowledgement is flunked. A Q and A is flunked (as in example). Student misemotion or confusion is flunked. Student failure to utter the next command without a long comm lag is flunked. A choppy or premature acknowledgement is flunked. Lack of an acknowledgement (or with a distinct comm lag) is flunked. Any words from the coach except an answer to the question, "Start," "Flunk," "Good" or "That's it" should have no influence on the student except to get him to give a repeat statement and the command again. By repeat statement is meant, "I'll repeat the auditing command."

"Start," "Flunk," "Good" and "That's it" may not be used to fluster or trap the student. Any other statement under the sun may be. The coach may try to leave his chair in this TR. If he succeeds it is a flunk. The coach should not use introverted statements such as "I just had a cognition." 'Coach divertive' statements should all concern the student, and should be designed to throw the student off and cause the student to lose session control or track of what the student is doing. The student's job is to keep a session going in spite of anything, using only command, the repeat statement or the acknowledgement. The student may use his or her hands to prevent a 'blow' (leaving) of the coach. If the student does anything else than the above, it is a flunk and the coach must say so.

HISTORY: Developed by L. Ron Hubbard in London in April 1956, to overcome variations and sudden changes in sessions. Revised 1961 by L. Ron Hubbard. The old TR has a comm bridge as part of its training but this is now part of and is taught in Model Session and is no longer needed at this level. Auditors have been frail in getting their questions answered. This TR was redesigned to improve that frailty.

NUMBER: TR 4 REVISED 1961

NAME: Preclear Originations.

PURPOSE: To teach the student not to be tongue-tied or startled or thrown off session by originations of preclear and to maintain ARC with preclear throughout an origination.

COMMANDS: The student runs "Do fish swim?" or "Do birds fly?" on coach. Coach answers but now and then makes startling comments from a prepared list given by supervisor. Student must handle originations to satisfaction of coach.

POSITION: Student and coach sit facing each other at a comfortable distance apart.

TRAINING STRESS: The student is taught to hear origination and do three things. 1. Understand it; 2. Acknowledge it; and 3. Return preclear to session. If the coach feels abruptness or too much time consumed or lack of comprehension, he corrects the student into better handling.

PATTER: All originations concern the coach, his ideas, reactions or difficulties, none concern the auditor. Otherwise the patter is the same as in earlier TRs. The student's patter is governed by: 1. Clarifying and understanding the origin. 2. Acknowledging the origin. 3. Giving the repeat statement "I'll repeat the auditing command," and then giving it. Anything else is a flunk.

The auditor must be taught to prevent ARC breaks and differentiate between a vital problem that concerns the pc and a mere effort to blow session. (TR 3 Revised.) Flunks are given if the student does more than 1. Understand; 2. Acknowledge; 3. Return pc to session.

Coach may throw in remarks personal to student as on TR 3. Student's failure to differentiate between these (by trying to handle them) and coach's remarks about self as "pc" is a flunk.

Student's failure to persist is always a flunk in any TR but here more so. Coach should not always read from list to originate, and not always look at student when about to comment. By originate is meant a statement or remark referring to the state of the coach or fancied case. By comment is meant a statement or remark aimed only at student or room. Originations are handled, comments are disregarded by the student.

HISTORY: Developed by L. Ron Hubbard in London in April 1956, to teach auditors to stay in session when preclear dives out. Revised by L. Ron Hubbard in 1961 to teach an auditor more about handling origins and preventing ARC breaks.

As TR 5 is also part of the CCHs it can be disregarded in the Comm Course TRs despite its appearance on earlier lists for students and staff auditors.

TRAINING NOTE

It is better to go through these TRs several times getting tougher each time than to hang on one TR forever or to be so tough at start student goes into a decline.

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(Corrections in this type style.)

Study Series 2

CONFRONTING

The first requisite of any subject is the ability to confront the various components (things) (parts) (divisions) of the subject itself.

All misunderstands, confusions, omissions, alterations of a subject **begin** with failures or unwillingness to confront.

The difference between a good pilot and a bad pilot depends of course on consistent study and practice, but underlying this, determining whether the person *will* study and practice, is the ability to confront the components of study and airplanes.

A "quick study", by which is meant a student who learns rapidly or a person who grasps a subject quickly, has a high ability to confront that subject.

In a dramatic profession, the wild animal trainer who could confront wild animals remained alive. The one who couldn't confront was too slow of perception to live long.

In a more common line of work, the *fast* typist could confront study and typing in the first place and the slow typist couldn't and can't.

The confusions about "talent" and "native ability" and such are resolved to no small extent when one recognizes the role played by the ability to confront.

Basically, if one can just be there with it, he can *then* achieve the skill of communicating with whatever "it" is and handling it.

Thus, before communicating with the components of a subject can properly begin, one must be able to be there comfortably *with* the components of the subject.

All power depends upon the ability to hold a location. To communicate one must be able to hold to a location.

This is even true in the physical universe. You can't move a chair unless you can hold a position yourself near the chair. If you don't believe it, try it.

Thus the ability to communicate with precedes the ability to handle. But before one can communicate with something one must be able to *be* in a location near it.

The age-old puzzle of how some scholars can get "A" on a subject they have studied and then not be able to *apply* even a scrap of the data is resolved by this fact of confronting. They can confront the book, the class and the thought. But they haven't attained the ability to confront the *physical objects* of the subject.

At least such "glib" students can confront the book, the paper, the thought. They are partway there.

Now all they need to do is confront as well the physical things to which the subject is applied and they would be able to apply what they know.

Some people are not so lucky as to be "glib" students. They have to work up to "being there" with the book, paper, classroom and teacher.

Thus "confronting" is actually the ability to be there comfortably and perceive.

Amazing reactions occur when conscious effort is made to do this. Dullness, perception trouble, fogginess, sleep and even pains, emotions and convulsions can occur when one knowingly sets out to **be there and comfortably perceive** with the various parts of a subject.

These reactions discharge and vanish as one perseveres (continues) and at last, sometimes soon, sometimes after a long while, one *can* be there and perceive the component.

As one is able to confront one part he then finds it easier to confront other components.

People have mental tricks they use to get around actual confronting—to be disinterested, to realize it's not important, to be sort of half dead, etc—but these discharge (run out) as well eventually and at last they can just be there and comfortably perceive.

Eye blinks, swallows, twitches, aches, pains, are all systems of interrupting confronting and are the symptoms of discomfort. There are many of these. If they are present then one is not just being there and perceiving.

Confronting on a via (using a relay point) is another method of ducking out of it.

The worst off cannot even tolerate the idea of being there and perceiving anything. They run away, even go into emotional fits rather than be there and perceive. Such people's lives are a system of interruptions and vias, all substitutes for confronting. They are not very successful. For success in life depends not on running away from it but by being there and perceiving it and then being able to communicate with it and handle it.

TERMS

"A gradient scale" means a gradual increasing condition of, or a little more of, little by little.

A "skipped gradient" means taking on a higher degree or amount before a lesser degree of it has been handled. One has to go back and handle the missed degree or thing or else one will have just losses on a subject thereafter.

"Flattening" something means to do it until it no longer produces a reaction.

"Overrunning" something means accumulating protests and upsets about it until it is just a mass of stops. Anyone can do anything forever unless he begins to stop it.

"Invalidation" means a refuting or degrading or discrediting or denying something someone else considers to be a fact.

GRADIENTS

Some of the things one would have to be able to be there and perceive in order to study, placed on a graduated scale of increasing difficulty are:

- Beginning at all.
- The classroom or work space.
- Paper.
- Books.
- Writing materials.
- Sounds.
- A Student.
- The Supervisor.
- The area of the study subject's physical components.
- The motionless equipment of the subject.
- The moving equipment of the subject.
- Masses connected with the subject.
- The subject as a whole.

The next stages would have to be confronting while moving. This requires a consecutive being there and perceiving even though one is occupying different locations.

The next stages would be confronting selectively while moving despite other things seeking to distract.

This Bulletin is not an effort to set out the numerous confronting drills. It is intended to set out the various axioms or laws necessary to an understanding of the subject of confronting itself.

From these brief notes all the axioms can be derived.

The fundamental and basic simplicities of confronting itself is the first thing that must be grasped. All complexity surrounding any subject or action is derived (comes from) a greater or lesser inability to confront.

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HUBBARD COMMUNICATIONS OFFICE
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HCO BULLETIN OF 30 MAY 1980

Co-Audit Courses
Tech
Qual

Co-Audit Series 3

SUPERVISING CO-AUDIT TRs

(Ref: HCOB 24 Dec 79 TRs BASICS RESURRECTED)

Between Dept 17 TRs Courses for brand new people, which are fairly permissive, and Professional Auditor TRs which result in a smooth, flawless comm cycle required by a professional auditor, we have Co-Audit TRs.

These are the TRs given to those who are not yet on the professional training route but who are training to give and receive auditing on a co-audit basis on rundowns and other co-audits designed for the non-professional.

They are the same drills, TRs 0-4, that are done on the Professional TRs Course. They would be preceded by some study of the ARC Triangle and the Comm Formula. And Co-Audit TRs would also have to include Upper Indoc TRs. But on Co-Audit TRs, you are not trying to make a pro auditor.

You give the co-auditor a chance to get his feet wet, to get a taste of what's expected of him on TR drills and to get some experience with them. You coach and supervise him to some good wins, to where he gets the hang of it, and you leave it at that.

The way to accomplish this is to start him on an easy gradient and have him cycle through the TRs, getting a bit stiffer each time he cycles through.

He would cycle through TRs 0-4 first, until he had achieved some confidence with those TRs.

He would then go onto Upper Indoc TRs 6-9, cycling through those TRs 6-9, getting a bit stiffer each time through, until he had achieved some confidence with TRs 6-9.

If the student is then having trouble and really flubbing on a certain TR, he might want to spend a bit more time on that one. But do not let him get stuck on trying to master one TR. The fault will be in an earlier TR or in the theory study of ARC and communication where something was not grasped or learned fully enough. So after he's had a go at the TR he finds difficult and is still not making it, put him back to the beginning to restudy the basics on ARC and communication and then put him through TRs 0-4 and 6-9 again. He'll come through it, and it needn't be a long drawn-out business. In fact, it should not be.

You want him up to being able to apply his TRs passably in a co-audit session with a terminal of comparable case level and training to his own. That doesn't mean your coaching or supervision is any less spot on. It doesn't mean the co-auditor doesn't give it the best he's

got, or that he's permitted to be sloppy or chop up pcs. It does mean that you don't demand of a person on a non-professional co-audit the same polish, the same expertise you're going to demand of a student on an auditor training course who will need to perfect his comm cycle to the point where he can handle any case, any pc, any situation confidently and with ease.

Don't confuse these two levels of TRs. Don't let your professional auditors-in-training get by with anything less than perfect TRs.

But with the person who's there to bootstrap his way through giving and getting some auditing any way he can, realize you're not out to make a professional auditor of him – yet.

Get him to the point where he can handle a session passably. When he's had some wins at that, when he's discovered just what can be accomplished in auditing sessions, he'll probably be reaching for professional auditor training. And that's when you give him professional auditor TRs, done the hard way.

Keep Co-Audit TRs in their own sphere.

L. RON HUBBARD

Founder

LRH:dr

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 24 MAY 1968

Remimeo

COACHING

In order to help you to do the best you possibly can in the course as far as being a coach is concerned, below you will find a few data that will assist you:

1. Coach with a purpose.

Have for your goal when you are coaching that the student is going to get the training drill correct; be purposeful in working toward obtaining this goal. Whenever you correct the student as a coach just don't do it with no reason, with no purpose. Have the purpose in mind for the student to get a better understanding of the training drill and to do it to the best of his ability.

2. Coach with reality.

Be realistic in your coaching. When you give an origination to a student really make it an origination, not just something that the sheet said you should say; so that it is as if the student was having to handle it exactly as you say under real conditions and circumstances. This does not mean, however, that you really feel the things that you are giving the student, such as saying to him, "My leg hurts." This does not mean that your leg should hurt, but you should say it in such a manner as to convey to the student that your leg hurts. Another thing about this is do not use any experiences from your past to coach with. Be inventive in present time.

3. Coach with an intention.

Behind all your coaching should be your intention that by the end of the session your student will be aware that he is doing better at the end of it than he did at the beginning. The student must have a feeling that he has accomplished something in the training step, no matter how small it is. It is your intention and always should be while coaching that the student you are coaching be a more able person and have a greater understanding of that on which he is being coached.

4. In coaching take up only one thing at a time.

For example: Using TR 4, if the student arrives at the goal set up for TR 4 then check over, one at a time, the earlier TRs. Is he confronting you? Does he originate the question to you each time as his own and did he really intend for you to receive it? Are his acknowledgments ending the cycles of communication, etc. But only coach these things one at a time; never two or more at a time. Make sure that the student does each thing you coach him on correctly before going on to the next training step. The better a student gets at a particular

drill or a particular part of a drill you should demand, as a coach, a higher standard of ability. This does not mean that you should be "never satisfied". It does mean that a person can always get better and once you have reached a certain plateau of ability then work toward a new plateau.

As a coach you should always work in the direction of better and more precise coaching. Never allow yourself to do a sloppy job of coaching because you would be doing your student a disservice and we doubt that you would like the same disservice. If you are ever in doubt about the correctness of what he is doing or of what you are doing, then the best thing is to ask the supervisor. He will be very glad to assist you by referring you to the correct materials.

In coaching never give an opinion, as such, but always give your directions as a direct statement, rather than saying "I think" or "Well, maybe it might be this way," etc.

As a coach you are primarily responsible for the session and the results that are obtained on the student. This does not mean, of course, that you are totally responsible but that you do have a responsibility toward the student and the session. Make sure you always run good control on the student and give him good directions.

Once in a while the student will start to rationalize and justify what he is doing if he is doing something wrong. He will give you reasons why and because. Talking about such things at great length does not accomplish very much. The only thing that does accomplish the goals of the TR and resolves any differences is doing the training drill. You will get further by doing it than by talking about it.

In the training drills the coach should coach with the material given under "Training Stress" and "Purpose" on the training sheet.

These training drills occasionally have a tendency to upset the student. There is a possibility that during a drill a student may become angry or extremely upset or experience some misemotion. Should this occur the coach must not "back off". He should continue the training drill until he can do it without stress or duress and he feels "good about it". So, don't "back off" but push the student through whatever difficulty he may be having.

There is a small thing that most people forget to do and that is telling the student when he has gotten the drill right or he has done a good job on a particular step. Besides correcting wrongnesses there is also complimenting rightness.

You very definitely "flunk" the student for anything that amounts to "self-coaching". The reason for this is that the student will tend to introvert and will look too much at how he is doing and what he is doing rather than just doing it.

As a coach keep your attention on the student and how he is doing and don't become so interested in what you yourself are doing that you neglect the student and are unaware of his ability or inability to do the drill correctly. It is easy to become "interesting" to a student; to make him laugh and act up a bit. But your main job as a coach is to see how good he can get in each training drill and that is what you should have your attention on; that, and how well he is doing.

To a large degree the progress of the student is determined by the standard of coaching. Being a good coach produces auditors who will in turn produce good results on their pre-clears. Good results produce better people.

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Issue VII

Remimeo
Auditors
Supervisors
Students
Tech & Qual

HCOB of 7 Apr AD 15,
Reissued verbatim as

Basic Auditing Series 7

PREMATURE ACKNOWLEDGEMENTS

Here's a *new* discovery. Imagine my making one on the Comm Formula after all these years.

Do people ever explain to you long after you have understood?

Do people get cross with you when they are trying to tell you something?

If so, you are suffering from Premature Acknowledgement.

Like body odor and bad breath, it is not conducive to social happiness. But you don't use Lifebuoy soap or Listerine to cure it, you use a proper comm formula.

When you "coax" a person to talk after he has begun with a nod or a low "yes" you ack, make him forget, then make him believe you haven't got it and then make him tell you at **great** length. He feels bad and doesn't cognite and may ARC Break.

Try it out. Have somebody tell you about something and then encourage before he has completely told you all.

That's why pcs Itsa on and on and on and on with no gain. The auditor prematurely acknowledged. **That's** why pcs get cross "for no reason". The auditor has prematurely and unwittingly acknowledged. **That's** why one feels dull when talking to certain people. They prematurely acknowledge. That's why one thinks another is stupid – that person prematurely acknowledges.

The quickest way to become a social pariah (dog) is to prematurely acknowledge. One can do it in *many* ways.

The quickest way to start the longest conversation is to prematurely acknowledge for the person believes he has not been understood and so begins to explain at greater and greater length.

So this was the hidden ARC Break maker, the cognition wrecker, the stupidifier, the Itsa prolonger in sessions.

And why some people believe others are stupid or don't understand.

Any habit of agreeable noises and nods can be mistaken for acknowledgement, ends cycle on the speaker, causes him to forget, feel dull, believe the listener is stupid, get cross, get exhausted explaining and ARC Break. The missed withhold is inadvertent. One didn't get a chance to say what one was going to say because one was stopped by premature acknowledgement. Result, missed w/h in the speaker, with all its consequences.

This can be counted on to make you feel frightened of being "agreeable with noises or gestures" for a bit and then you'll get it straight.

What a piece of tech to remain incompletely explained. Fair scares one it does. And in the Comm Formula too!

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
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Remimeo

UPPER INDOC TRS

Following are the Upper Indoc TRs 6 to 9 inclusive.

Number: TR 6

Name: 8-C (Body Control)

Commands: Non-verbal for first half of training session. First half of coaching session, the student silently steers the coach's body around the room, not touching the walls, quietly starting, changing and stopping the coach's body. When the student has fully mastered non-verbal 8-C, the student may commence verbal 8-C.

The commands to be used for 8-C are:

"Look at that wall." "Thank you."

"Walk over to that wall." "Thank you."

"Touch that wall." "Thank you."

"Turn around." "Thank you."

Position: Student and coach walking side by side; student always on coach's right, except when turning.

Purpose: First part: To accustom student to moving another body than his own without verbal communication. Second part: To accustom student to moving another body, by and while giving commands, only, and to accustom student to proper commands of 8-C.

Training Stress: Complete, crisp precision of movement and commands. Student, as in any other TR, is flunked for current and preceding TRs. Thus, in this case, the coach flunks the student for every hesitation or nervousness in moving body, for every flub of command, for poor confronting, for bad communication of command, for poor acknowledgement, for poor repetition of command, and for failing to handle origination by coach. Stress that student learns to lead slightly in all the motions of walking around the room or across the room. This will be found to have a great deal to do with confronting. In the first part of the session student is not allowed to walk coach into walls, as walls then become automatic stops and the student is then not stopping the coach's body but allowing the wall to do it for him.

History: Developed by L. Ron Hubbard in Camden, New Jersey in October 1953, modified in July 1957 in Washington, D.C., and the commands were modified in HCO Bulletin of 16 November 1965, Issue II.

Number: TR 7

Name: High School Indoc.

Commands: Same as 8-C (control) but with student in physical contact with coach. Student enforcing commands by manual guiding. Coach has only three statements to which student must listen: "Start" to begin coaching session, "Flunk" to call attention to student error, and "That's it" to end the coaching session. No other remarks by the coach are valid on student. Coach tries in all possible ways, verbal, covert and physical, to stop student from running control on him. If the student falters, comm lags, fumbles a command, or fails to get execution on part of coach, coach says "Flunk" and they start at the beginning of the command cycle in which the error occurred. Coach falldown is not allowed.

Position: Student and coach ambulant. Student handling coach physically.

Purpose: To train student never to be stopped by a person when he gives a command. To train him to run fine control in any circumstances. To teach him to handle rebellious people. To bring about his willingness to handle other people.

Training Stress: Stress is on accuracy of student performance and persistence by student. Start gradually to toughen up resistance of student on a gradient. Don't kill him off all at once.

History: Developed by L. Ron Hubbard in London, England, in 1956.

Number: TR 8

Name: Tone 40 on an Object.

Commands: "Stand up." "Thank you." "Sit down on that chair." "Thank you." These are the only commands used.

Position: Student sitting in chair facing chair which has on it an ashtray. Coach sitting in chair facing chair occupied by student and chair occupied by ashtray.

Purpose: To make student clearly achieve Tone 40 commands. To clarify intentions as different from words. To start student on road to handling objects and people with postulates. To obtain obedience not wholly based on spoken commands.

Training Stress: TR 8 is begun with student holding the ashtray which he manually makes execute the commands he gives. Under the heading of training stress is included the various ways and means of getting the student to achieve the goals of this training step. During the early part of this drill, say in the first coaching session, the student should be coached in the basic parts of the drill, one at a time. First, locate the space which includes himself and the ashtray but not more than that much. Second, have him locate the object in that space. Third, have him command the object in the loudest possible voice he can muster. This is called

shouting. The coach's patter would run something like this: "Locate the space." "Locate the object in that space." "Command it as loudly as you can." "Acknowledge it as loudly as you can." "Command it as loudly as you can." "Acknowledge it as loudly as you can." That would complete two cycles of action. When shouting is completed, then have student use a normal tone of voice with a lot of coach attention on the student getting the intention into the object. Next, have the student do the drill while using the wrong commands – i.e., saying "Thank you" while placing in the object the intention to stand up, etc. Next, have the student do the drill silently, putting the intention in the object without even thinking the words of the command or the acknowledgement. The final step in this would be for the coach to say "Start" then anything else he said would not be valid on student with the exception of "Flunk" and "That's it". Here, the coach would attempt to distract the student, using any verbal means he could to knock the student off Tone 40. Physical heckling would not be greater than tapping the student on the knee or shoulder to get his attention. When the student can maintain Tone 40 and get a clean intention on the object for each command and for each acknowledgement, the drill is flat.

There are other ways to help the student along. The coach occasionally asks, "Are you willing to be in that ashtray?" When the student has answered, then, "Are you willing for a thought to be there instead of you?" Then continue the drill. The answers are not so important on these two questions as is the fact that the idea is brought to the student's attention. Another question the coach asks the student is, "Did you really expect that ashtray to comply with that command?"

There is a drill which will greatly increase the student's reality on what an intention is. The coach can use this drill three or four times during the training on Tone 40 on an Object. As follows: "Think the thought – I am a wild flower." "Good." "Think the thought that you are sitting in a chair." "Good." "Imagine that thought being in that ashtray." "Good." "Imagine that ashtray containing that thought in its substance." "Good." "Now get the ashtray thinking that it is an ashtray." "Good." "Get the ashtray intending to go on being an ashtray." "Good." "Get the ashtray intending to remain where it is." "Good." "Have the ashtray end that cycle." "Good." "Put in the ashtray the intention to remain where it is." "Good." This also helps the student get a reality on placing an intention in something apart from himself. Stress that an intention has nothing to do with words and has nothing to do with the voice, nor is it dependent upon thinking certain words. An intention must be clear and have no counter-intention in it. This training drill, Tone 40 on an Object, usually takes the most time of any drill in Upper Indoc, and time on it is well spent. Objects to be used are ashtrays, preferably heavy, coloured glass ashtrays.

History: Developed by L. Ron Hubbard in Washington, D.C., in 1957 to train students to use intention when auditing.

Number: TR 9

Name: Tone 40 on a Person.

Commands: Same as 8-C (Control). Student runs fine, clear-cut intention and verbal orders on coach. Coach tries to break down Tone 40 of student. Coach commands that are valid are:

"Start" to begin, "Flunk" to call attention to student error and that they must return to beginning of cycle, and "That's it" to take a break or to end the training session. No other statement by coach is valid on student and is only an effort to make student come off Tone 40 or in general be stopped.

Position: Student and coach ambulant. Student in manual contact with coach as needed.

Purpose: To make student able to maintain Tone 40 under any stress or duress.

Training Stress: The exact amount of physical effort must be used by student plus a compelling, unspoken intention. No jerky struggles are allowed, since each jerk is a stop. Student must learn to smoothly increase effort quickly to amount needed to make coach execute. Stress is on *exact* intention, exact strength needed, exact force necessary, exact Tone 40. Even a slight smile by student can be a flunk. Too much force can be a flunk. Too little force definitely is a flunk. Anything not Tone 40 is a flunk. Here the coach should check very carefully on student's ability to place an intention in the coach. This can be checked by the coach since the coach will find himself doing the command almost whether or not he wants to if the student is really getting the intention across. After the coach is satisfied with the student's ability to get the intention across, the coach should then do all he can to break the student off Tone 40, mainly on the basis of surprise and change of pace. Thus the student will be brought to have a greater tolerance of surprise and a quick recovery from surprise.

History: Developed in Washington, D.C., in 1957 by L. Ron Hubbard.

Purpose of these four training drills, TR 6, 7, 8 and 9, is to bring about in the student the willingness and ability to handle and control other people's bodies, and to cheerfully confront another person while giving that person commands. Also, to maintain a high level of control in any circumstances.

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[This HCOB has been corrected per BTB 22 May 1971R, *TR-8 Clarification*, which added the first sentence in TR-8 Training Stress above.]

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HCO BULLETIN OF 25 SEPTEMBER 1971RB

Revised 1 April 1978

Revision in this type style

Remimeo
PR Hats
D of P Hats
Auditors

TONE SCALE IN FULL

TONE SCALE EXPANDED		KNOW TO MYSTERY SCALE
SERENITY OF BEINGNESS	40.0	KNOW
POSTULATES	30.0	NOT KNOW
GAMES	22.0	KNOW ABOUT
ACTION	20.0	LOOK
EXHILARATION	8.0	PLUS EMOTION
AESTHETIC	6.0	
ENTHUSIASM	4.0	
CHEERFULNESS	3.5	
STRONG INTEREST	3.3	
CONSERVATISM	3.0	
MILD INTEREST	2.9	
CONTENTED	2.8	
DISINTERESTED	2.6	
BOREDOM	2.5	
MONOTONY	2.4	
ANTAGONISM	2.0	MINUS EMOTION
HOSTILITY	1.9	
PAIN	1.8	
ANGER	1.5	
HATE	1.4	
RESENTMENT	1.3	
NO SYMPATHY	1.2	
UNEXPRESSED RESENTMENT	1.15	
COVERT HOSTILITY	1.1	
ANXIETY	1.02	
FEAR	1.0	
DESPAIR	.98	
TERROR	.96	

NUMB	.94	
SYMPATHY	.9	
PROPITIATION – (HIGHER TONED – SELECTIVELY GIVES)	.8	
GRIEF	.5	
MAKING AMENDS – (PROPITIATION – CAN'T W/H ANYTHING)	.375	
UNDESERVING	.3	
SELF-ABASEMENT	.2	
VICTIM	.1	
HOPELESS	.07	
APATHY	.05	
USELESS	.03	
DYING	.01	
BODY DEATH	0.0	
FAILURE	-0.01	
PITY	-0.1	
SHAME – (BEING OTHER BODIES)	-0.2	
ACCOUNTABLE	-0.7	
BLAME – (PUNISHING OTHER BODIES)	-1.0	
REGRET – (RESPONSIBILITY AS BLAME)	-1.3	
CONTROLLING BODIES	-1.5	EFFORT
EFFORT PROTECTING BODIES	-2.2	
OWNING BODIES	-3.0	THINK
APPROVAL FROM BODIES	-3.5	
NEEDING BODIES	-4.0	SYMBOLS
WORSHIPPING BODIES	-5.0	EAT
SACRIFICE	-6.0	SEX
HIDING	-8.0	MYSTERY
BEING OBJECTS	-10.0	WAIT
BEING NOTHING	-20.0	UNCONSCIOUS
CAN'T HIDE	-30.0	
TOTAL FAILURE	-40.0	UNKNOWABLE

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Remimeo
Students
Course Super's Hat
Auditor's Hat

OBNOSIS AND THE TONE SCALE

The following is extracted from the Advanced Clinical Course Preparatory Manual for Advanced Students in Scientology. It was published in 1957.

OBNOSIS AND THE TONE SCALE

Somewhere in your possession, in your desk, or tucked into a bookcase, are two large pieces of paper. They are covered closely with data invaluable to an Auditor. You have pored over them, and quoted from them many, many times. They are, of course, the Chart of Human Evaluation and the Chart of Attitudes. The data in them is a large part of an Auditor's stock in trade, and every Auditor in the world is, in some degree, familiar with them.

But how about getting the data off the charts and applying it to life, to some real person? It's not hard to do casually, for some acute tone. "Joe was on a 1.5 kick last night." Sure, he turned red as a beet, and threw a book at your head. Simple. Mary breaks into sobs, and grabs for the Kleenex. Couple of Auditors on the scene exchange looks, nod sagely. "Hmm. Grief!" But how about chronic tone, with that thin, shiny veneer of social tone slicked over it? How sharp and how certain are you about that? Now, take a pc that you are familiar with. What, exactly, is his chronic tone? If you don't know, you had better read on. If you do, read on, and learn more about it.

The title of this article starts with an odd word: obnosis. It's been put together from the phrase, "observing the obvious". The art of observing the obvious is strenuously neglected in our society at this time. Pity. It's the only way you ever see anything; you observe the obvious. You look at the isness of something, at what is actually there. Fortunately for us, the ability to obnose is not in any sense "inborn" or mystical. But it is being taught that way by people outside of Scientology.

How do you teach somebody to see what is there? Well, you put up something for him to look at, and have him tell you what he sees. That is what is done in an ACC class, the earlier in the course, the better. A student is asked to stand up in the front of the classroom and be looked at by the rest of the students. An instructor stands by, and keeps asking, "What do you see?" The first responses run about like this: "Well, I can see he's had a lot of experi-

ence." "Oh, can you? Can you really see his experience? What do you see there?" "Well, I can tell from the wrinkles around his eyes and mouth that he's had lots of experience." "All right, but what do you see?" "Oh, I get you. I see wrinkles around his eyes and mouth." "Good!" The instructor accepts nothing that isn't plainly visible. A student starts to catch on and says, "Well, I can really see he's got ears." "All right, but from where you're sitting can you see both ears right now as you're looking at him?" "Well, no." "Okay. What do you see?" "I see he's got a left ear." "Fine!" No conjectures, no tacit assumptions will do. Nor are the students permitted to wander in the bank. For example, "He's got good posture." "Good posture by comparison with what?" "Well, he's standing straighter than most people I've seen." "Are they here now?" "Well, no, but I've got pictures of them." "Come on. Good posture in relation to what, that you can see right now." "Well, he's standing straighter than you are. You're a little slouched." "Right this minute?" "Yes." "Very good." You see what the goal of this is? It is to get a student to the point where he can look at another person, or an object, and see exactly what is there. Not a deduction of what might be there from what he does see there. Not something the bank says ought to go in company with what is there. Just what is there, visible and plain to the eye. It's so simple, it hurts.

Along with this practice in observing the obvious about people, the students receive a lot of information about particular physical and verbal indications of tone level. Things very easy to see and hear, by looking at a person's body and listening to his words. "Thetan-watching" has no part in obnosis. Look at the terminal, the body, and listen to what's coming out of it. You don't want to get mystical about this, and start relying on "intuition". Just look at what's there.

As examples: You can get a good tip on chronic tone from what a person does with his eyes. At apathy, he will give the appearance of looking fixedly, for minutes on end, at a particular object. Only thing is, he doesn't see it. He isn't aware of the object at all. If you dropped a bag over his head, the focus of his eyes would probably remain the same. Moving up to grief, the person does look "downcast". A person in chronic grief tends to focus his eyes down in the direction of the floor a good bit. In the lower ranges of grief, his attention will be fairly fixed, as in apathy. As he starts moving up into the fear band, you get the focus shifting around, but still directed downward. At fear itself, the very obvious characteristic is that the person can't look at you. Terminals are too dangerous to look at. He's supposedly talking to you, but he's looking over in left field. Then he glances at your feet briefly, then over your head (you get the impression a plane's passing over), but now he's looking back over his shoulder. Flick, flick, flick. In short, he'll look anywhere but at you. Then, in the lower band of anger, he will look away from you, deliberately. You know, he looks away from you; it's an overt communication break. A little further up the line, and he'll look directly at you all right, but not very pleasantly. He wants to locate you – as a target. Then, at boredom, you get the eyes wandering around again, but not frantically as in fear. Also, he won't be avoiding looking at you. He'll include you among the things he looks at.

Equipped with data of this sort, and having gained some proficiency in looking at the isness of people, the ACC students are sent out into the public to talk to strangers and to spot them on the tone scale. Usually, but only as a slight crutch in approaching people, they are given a series of questions to ask each person, and a clipboard for jotting down the answers,

notes, etc. They are public-opinion poll-takers from the Hubbard Research Foundation. The real purpose of their talking to people at all is to spot them on the tone scale, chronic tone and social tone. They are given questions calculated to produce lags and break through social machinery, so that the chronic tone juts out. Here are some sample questions, actually used: "What's the most obvious thing about me?" "When was the last time you had your hair cut?" "Do you think people do as much work now as they did fifty years ago?" At first, the students merely spot the tone of the person they are interviewing – and many and various are the adventures they have while doing this! Later, as they gain some assurance about stopping strangers and plying them with questions, these instructions are added: "Interview at least 15 people. With the first five, match their tone, as soon as you've spotted it. The next five, you drop below their chronic tone, and see what happens. For the last five, put on a higher tone than theirs."

What does an ACC student gain from these exercises? A willingness to communicate with anyone, for one thing. To begin with, students are highly selective about the sort of people they stop. Only old ladies. No one who looks angry. Or only people who look clean. Finally, they just stop the next person who comes along, even though he looks leprous and armed to the teeth. Confrontingness has come 'way up, and he's just somebody else to talk to. They become willing to pinpoint a person on the scale, without shilly-shallying. They say, "He's a chronic 1.1. Social tone 3.5, but real phony." That's the way it is, and they can see it. They also become quite gifted and flexible at assuming tones at will, and putting them across convincingly. Very useful in many situations, and lots of fun to do. They grow adept at punching through a comm lag in an informal situation. At sorting out apparencies from realities. The rise in certainty of communication, and in ease and relaxation of manner while handling people, in the students who have been run through this mill, is something which must be seen or experienced to be believed. The one most often repeated request in every ACC Unit is: "Can't we please have some more obnosis this week? We haven't had enough of it yet." (This statement is very funny to the ACC instructors, because these same students said at the beginning, "If you make me go out there, I'll walk out on the course.") Obnosis is quite important, and should be learned as thoroughly as possible by all Scientologists.

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(Only change is signature)

Remimeo

EXTERIORIZATION

Exteriorization is defined as the act of moving out of the body with or without full perception.

It is the fact of this act which proves that the individual is not a body but an individual. This discovery in 1952 proved beyond any question the existence of a thetan, that the individual *was* a thetan, not a body, and disproved that man was an animal, and that he was a spiritual being timeless and deathless.

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BOARD TECHNICAL BULLETIN

30 SEPTEMBER 1971

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HQS Course
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Supervisors

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Same title

AUDITING

Auditing is the application of Scientology processes and procedures to someone by a trained Auditor.

An Auditor is one who listens carefully to what people have to say and is one who is trained and qualified in applying Scientology processes to others for their betterment.

A process is a set of questions asked by an Auditor to help a person find out things about himself and life and so improve himself and his life and conditions around him. Therefore a more exact definition of auditing would be the action of asking a preclear a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer.

A preclear is a term principally used to describe a person who, through Scientology processing, is finding out more about himself and life.

Auditing gets rid of unwanted barriers that inhibit, stop or blunt a person's natural intelligence and abilities – as well as gradiently increasing the abilities a person has so that he becomes more able and his survival, happiness and intelligence increase enormously.

To be an Auditor you only have to be willing to guide a person's attention to an area in life that is bothering him by asking an exact auditing question, and then be willing to listen attentively to the person's answer and then be willing to accept that answer and acknowledge him for that answer

In doing this you must be willing to follow a Code or a collection of rules (do's and don'ts) that an Auditor follows while auditing someone. This will ensure that the preclear will get the greatest possible gain out of the processing that he is having, and that *nothing* can occur that will worsen the preclear.

In being a PC there are certain guidelines which you should know and follow for your own best gains:

1. You should be sure to get plenty of good food and rest and not take alcohol or drugs. This way you will be able to put your full attention on the process.

2. When you are not in session do not continue to think about the process and its commands in reference to yourself. It often results in restimulating the reactive mind and not being able to get out of it again. Leave auditing for when you are in session.
3. Do not discuss your case or sessions with any other persons or students.

On an occasion a student may have a little trouble in auditing which is more than can be handled by the fellow student or the Supervisor. At this time the PC goes to a professional Auditor and has what is called a Review, where he gets special care to bring him through the confusion and back to having wins on course.

Keep these basic definitions in mind as you progress in your study of auditing and processing, follow the Auditor's Code, and you will find that you will be able to bring much increased happiness and ability to the lives of your friends.

Extracted from the Works of
L. Ron Hubbard D/CS 6
Reissued as BTB by Flag Mission
1234
I/C: CPO Andrea Lewis
2nd: Molly Harlow
Authorized by AVU for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

BDCS:SW:AL:MH:BS:mh

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 30 APRIL 1969

Remimeo
Dianetics Checksheet

AUDITOR TRUST

A pc tends to be able to confront to the degree that he or she feels safe.

If the pc is being audited in an auditing environment that is unsafe or prone to interruption his or her confront is greatly lowered and the result is a reduced ability to run locks, secondaries and engrams and to erase them.

If the auditor's TRs are rough and his manner uncertain or challenging, evaluative or invalidative, the pc's confront is reduced to zero or worse.

This comes from a very early set of laws (*Original Thesis*):

- Auditor plus pc is greater than the bank,
- Auditor plus bank is greater than the pc,
- Pc minus auditor is less than the bank.

(By "bank" is meant the mental image picture collection of the pc. It comes from computer technology where all data is in a "bank".)

The difference between auditors is not that one has more data than another or more tricks. The difference is that one auditor will get better results than another due to his stricter adherence to procedure, better TRs, more confident manner, and closer observance of the Auditor's Code.

No "bedside manner" is required or sympathetic expression. It's just that an auditor who knows his procedures and has good TRs inspires more confidence. The pc doesn't have to put his attention on or cope with the auditor and feels safer and so can confront his bank better.

L. RON HUBBARD
Founder

LRH:cs.ei.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 30 APRIL 1971

Remimeo
HDC Checksheet
Cse Sup Checksheet
Class 0 Checksheet
Cramming

AUDITING COMM CYCLE

(Reference HCO B 26 Apr 71,
"TRs AND COGNITIONS")

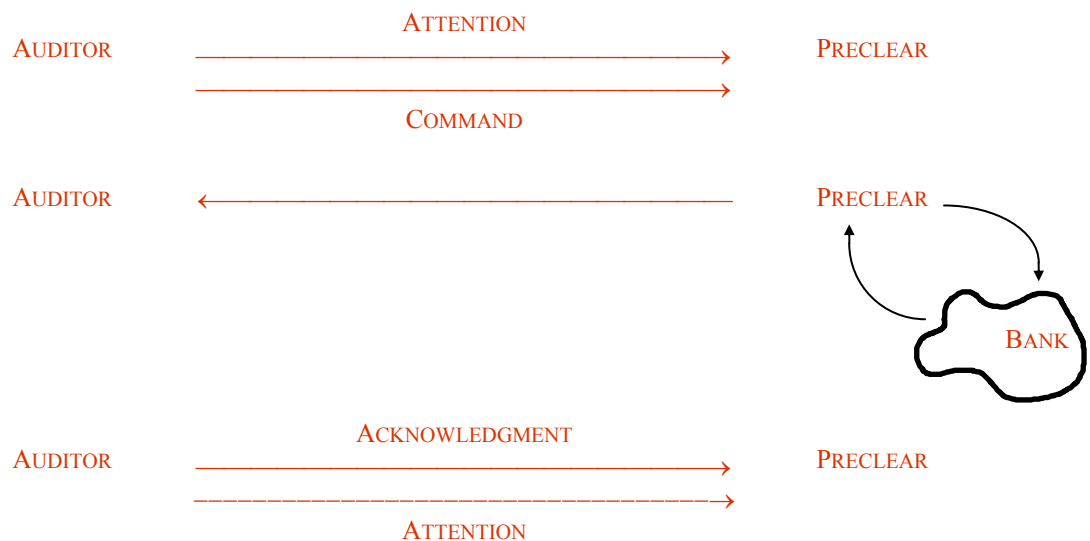
The following **Auditing** comm cycle is taken from SHSBC tapes.

An auditor runs the session. He gives the pc the session action without pulling the pc's attention heavily on the auditor. He does not leave the pc inactive or floundering without anything to do. He does not leave the pc to make a session out of it. The auditor makes the session. He doesn't wait for the pc to run down like a clock or just sit there while the TA soars after a F/N.

The auditor runs the session. He knows what to do for everything that can happen.

And this is the Auditing Comm cycle that is always in use.

1. Is the pc ready to receive the command? (appearance, presence)
2. Auditor gives command/question to pc (cause, distance, effect).
3. Pc looks to bank for answer (Itsa maker line).
4. Pc receives answer from bank.
5. Pc gives answer to auditor (cause, distance, effect).
6. Auditor acknowledges pc.
7. Auditor sees that pc received ack (attention).
8. New cycle beginning with (1).



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Saint Hill Manor, East Grinstead, Sussex
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Issue III

HQS Course

AUDITOR FAILURE TO UNDERSTAND

(Edited from HCOB 17 Oct 1962
for use on the HQS Course)

If a pc says something and the auditor fails to understand what the pc said or meant, the correct response is:

"I did not (hear you) (understand what was said) (get that last)."

To do anything else is not only bad form, it can amount to a heavy ARC Break.

INVALIDATION

To say "You did not speak loud enough ____" or any other use of "you" is an invalidation.

The pc is also thrown out of session by having responsibility hung on him or her.

The *Auditor* is responsible for the session. Therefore the auditor has to assume responsibility for all comm breakdowns in it.

EVALUATION

Far more serious than Invalidation above, is the accidental evaluation which may occur when the auditor *repeats* what the pc said.

Never repeat anything a pc says after him, no matter why.

Repeating not only does not show the pc you heard but makes him feel you're a circuit.

The highest advance of 19th Century Psychology was a machine to drive people crazy. All it did was repeat after the person everything the person said.

Children also do this to annoy.

But that isn't the main reason you do *not* repeat what the pc said after the pc. If you say it wrong the pc is thrown into heavy protest. The pc must correct the wrongness and hangs up right there. It may take an hour to dig the pc out of it.

Further, don't gesture to find out. To say, pointing, "You mean this item, then," is not only an evaluation but a nearly hypnotic command, and the pc feels he must reject very strongly.

Don't tell the pc what the pc said and don't gesture to find what the pc meant.

Just get the pc to say it again or get the pc to point it out again. That's the correct action.

SUMMARY

A very high percentage of ARC Breaks occur because of a failure to understand the pc.

Don't *prove* you didn't with gestures or erroneous repeats.

Just audit, please.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 23 MAY 1971
Issue X

Remimeo
Auditors
Supervisors
Students
Tech & Qual

HCO PL of 1 July 1965 Issue II
Reissued verbatim as

Basic Auditing Series 9

COMM CYCLE ADDITIVES

There are no additives permitted on the Auditing Comm Cycle.

Example: Getting the pc to state the problem after the pc has said what the problem is.

Example: Asking a pc if that is the answer.

Example: Telling pc "it didn't react" on the meter.

Example: Querying the answer.

This is the **worst** kind of auditing.

Processes run best **muzzled**. By muzzled is meant using **only** TR 0, 1, 2, 3 and 4 by the text. A pc's results will go to **hell** on an additive comm cycle.

There are a hundred thousand tricks that could be added to the Auditing Comm Cycle. **Every one** of them is a **goof**. The **only** time you ever ask for a repeat is when you couldn't hear it.

Since 1950, I've known that all auditors talk too much in a session. The maximum talk is the standard model session and the TR 0 to 4 Auditing Comm Cycle **only**.

It is a serious matter to get a pc to "clarify his answer". It is in fact an Ethics matter and if done habitually is a Suppressive Act, for it will wipe out all gains.

There are mannerism additives also.

Example: Waiting for the pc to look at you before you give the next command. (Pcs who won't look at you are ARC Broken. You don't then twist this to mean the pc has to look at you before you give the next command.)

Example: A lifted eyebrow at an answer.

Example: A questioning sort of ack.

The Whole Message is **good auditing occurs when the comm cycle alone is used and is muzzled**.

Additives on the Auditing Comm Cycle are **any action, statement, question or expression given in addition to TRs 0-4.**

They are Gross Auditing Errors.

And should be regarded as such.

Auditors who add to the Auditing Comm Cycle never make Releases.

So, that's Suppressive.

Don't do it!

L. RON HUBBARD

LRH:nt.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 27 MAY 1965

Remimeo
Sthil CI VII
Course Students
Sthil Staff
Ethics Hats
Star-Rated Check

Qual & Tech Divs

All HATS

HCO Div

All Hats

PROCESSING

Since 1950 we have had an ironbound rule that we didn't leave pcs in trouble just to end a session.

For fifteen years we have always continued a session that found the pc in trouble and I myself have audited a pc for nine additional hours, all night long in fact, just to get the pc through.

Newer auditors, not trained in the stern school of running engrams, must learn this all over again.

It doesn't matter whether the auditor has had a policy on this or not – one would think that common decency would be enough – as to leave a pc in the middle of a secondary or an engram and just coolly end the session is pretty cruel. Some do it because they are startled or afraid and "Rabbit" (run away by ending the session). Auditors who end a process or change it when it has turned on a heavy somatic are likewise ignorant.

What turns it on will turn it off.

This is the oldest rule in auditing.

Of course people get into secondaries and engrams, go through misemotion and heavy somatics. This happens because things are running out. To end off a process or a session because of the clock is to ignore the real purpose of auditing.

The oldest rules we have are

- (a) Get the pc through it.**
- (b) What turns it on will turn it off.**
- (c) The way out is the way through.**

These now are expressed as **policy**. A falsified auditor's report is also subject to a Court of Ethics. Any auditor violating this policy letter is liable to an immediate Court of Ethics convened within 24 hours of the offence or as soon as is urgently possible.

Auditing at all levels works well when it is done by the book.

The purpose of Ethics is to open the way for and get in Tech. Then we can do our job.

There is no modern process that will not work when exactly applied.

Therefore in the eyes of Ethics all auditing failures are Ethics failures – PTS, Suppressive Persons as pcs, or non-compliance with tech for auditors.

And the first offence an auditor can commit is ceasing to audit when he is most needed by his pc.

Hence it is the first most important consideration of Ethics to prevent such occurrences.

Then we'll make happy pcs, Releases and Clears.

L. RON HUBBARD

LRH:wmc,jh

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 14 OCTOBER 1968R
Revised 1 January 1976

Remimeo
Auditor 43
Class VIII
All Auditors

THE AUDITOR'S CODE

In celebration of the 100% gains attainable by Standard Tech.

I hereby promise as an Auditor to follow the Auditor's Code.

1. I promise not to evaluate for the preclear or tell him what he should think about his case in session.
2. I promise not to invalidate the preclear's case or gains in or out of session.
3. I promise to administer only Standard Tech to a preclear in the standard way.
4. I promise to keep all auditing appointments once made.
5. I promise not to process a preclear who has not had sufficient rest and who is physically tired.
6. I promise not to process a preclear who is improperly fed or hungry.
7. I promise not to permit a frequent change of Auditors.
8. I promise not to sympathize with a preclear but to be effective.
9. I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.
10. I promise never to walk off from a preclear in session.
11. I promise never to get angry with a preclear in session.
12. I promise to run every major case action to a floating needle.
13. I promise never to run any one action beyond its floating needle.
14. I promise to grant beingness to the preclear in session.
15. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
16. I promise to maintain communication with the preclear and not to cut his comm or permit him to overrun in session.
17. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.

18. I promise to continue to give the preclear the process or auditing command when needed in the session.
19. I promise not to let a preclear run a wrongly understood command.
20. I promise not to explain, justify or make excuses in session for any Auditor mistakes whether real or imagined.
21. I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.
22. I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.
23. I promise to see that any fee received for processing is refunded following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.
24. I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.
25. I promise to cooperate fully with the legal organizations of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.
26. I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment".
27. I promise not to permit sexual liberties or violation of the mentally unsound.
28. I promise to refuse to admit to the ranks of practitioners any being who is insane.

Auditor: _____

Date: _____

Witness: _____

Place: _____

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 16 OCTOBER 1971

Remimeo
HQS Checksheet
(Public Course)
HQS Supervisor
Checksheet

(HCO BULLETIN OF 11 MAY 1969
REVISED 12 OCTOBER 1969
Edited and Reissued for HQS Course)

FORCING A PC

Forcing a pc to go on being audited when the pc is refusing or not wishing to go on upsets the pc and his case and will give the pc a heavy loss.

There is no excuse for it.

It invalidates the pc's cause.

The correct action is to either find out why he doesn't want to go on or send the pc to a Scientology Review.

L. RON HUBBARD
Founder

LRH:rs.pe.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 17 APRIL 1970
Issue II

Remimeo
All Auditors
All Students
Level 0 checksheet

AN AUDITOR AND "THE MIND'S PROTECTION"

No auditor should audit with the fear that he will do some irreparable damage if he makes an error.

"Dianetics: The Modern Science of Mental Health" provides the answer to the question, "What happens if I make a mistake?"

The following extracts are from "Dianetics: The Modern Science of Mental Health", Book 3, Chapter 1, "The Minds Protection":

"The mind is a self protecting mechanism. Short of the use of drugs as in narco-synthesis, shock, hypnotism or surgery, no mistake can be made by an Auditor which cannot be remedied either by himself or by another Auditor."

"Any case, no matter how serious, no matter how unskilled the Auditor, is better opened than left closed."

L. RON HUBBARD

LRH:nt.ei.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 5 APRIL 1971 R

Remimeo
HQS Course

Issue II

REVISED 21 OCTOBER 1974

CANCELS
BTB 5 APRIL 1971
Issue I
SAME TITLE

**SUMMARY OF HOW TO WRITE
AN AUDITOR'S REPORT AND WORKSHEETS
FOR HQS CO-AUDIT**

AUDITOR'S REPORT

An Auditor's Report should contain:

- Date
- Name of Auditor
- Name of Pc
- Condition of Pc at session start
- Time session started
- What process was run – LISTING THE EXACT COMMAND
- Whether any difficulties or upsets occurred. Was Supervisor called?
- Whether process is complete or not
- *F/N, cognition and position of TA*
- Time session ended
- Condition of Pc at session end
- Pc gains or comments
- Length of session.

WORKSHEETS

A worksheet is supposed to be the complete running record of the session from beginning to end. The Auditor should not be skipping from one page to another but should just be writing page after page after page as the session goes along. The Auditor writes the wording of the process being run and then the number of each question from the process as he asks it. The Auditor also writes in the Pc's answers and any originations and whether the Pc did the command or not.

A worksheet is always foolscap, 8 x 13 inches, written on both sides and each page is numbered. Pc's name is written on each separate sheet.

A worksheet may be in 2 columns depending on how big the writing of the Auditor is.

When the session is completed, the worksheets are put in proper sequence and stapled with the Auditor's Report Form on top from beginning to end of session.

Time notations should be made at *regular* intervals throughout the session.

When running various processes in a session, mark each one clearly, noting time it was started and ended.

Auditor's Report Forms and worksheets are never re-copied. The Auditor should always read over his worksheets before turning in the folder to the Supervisor, and, if any words or letters are missing or cannot be read, they should be written in with a different coloured pen.

It is a serious offence to give *any* session or assist (including locational assists) without making an Auditor's Report – or to *copy* the original Report after the session and submit a *copy* instead of the real Report.

Assist Reports that are only contact, locational, or touch assists, may be written after the session and handed in to the Supervisor.

All reports of all sessions go into the pc's own folder. Otherwise past auditing cannot be checked and the case cannot be Case Supervised.

If these rules are followed, it will make the Supervisor's job much easier and the Auditor's Reports more valuable.

L. RON HUBBARD
Founder

LRH:nt.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 15 MAY 1980

Survival RD
Co-Audit Courses

**HOW TO WRITE UP A SESSION
(FOR NEW AUDITORS)**

Every auditing session is carefully kept track of and reported on by the auditor.

This issue lays out how to write up a session and gives examples of the forms that are used. Look at the forms attached to the back of this issue as often as you like, so that you have a proper balance of mass with the significance you are being presented with.

The following are terms that are used in connection with auditing and writing up an auditing session:

ADMINISTRATION: The action or fact of keeping auditor's reports and other records related to an auditing session. (Abbreviation: Admin)

CO-AUDIT: A team of any two people who are helping each other reach a better life with Scientology or Dianetic processing.

CO-AUDITOR: One who audits another co-auditor under supervision and after training at a given level.

PC EXAMINER: That person in a Scientology church assigned to the duties of noting pc's statements, E-Meter phenomena and pc indicators after a session or when a pc wishes to volunteer information.

CASE SUPERVISOR: That person in a Scientology church who gives instruction regarding the auditing of preclears and supervises the auditing of preclears. (Abbreviation: C/S)

Proper session admin is a very important activity. As a co-auditor, you are part of a team including the case supervisor, the co-audit supervisor and the pc examiner. Every member of this team has his separate duties in ensuring your co-auditing sessions are technically correct and that accurate and agreed-upon administration procedures are followed.

Part of your duties concerning the admin of your auditing sessions is to make it clear what happened in the session itself so that the session can be properly supervised by the C/S and so that an accurate record exists of what occurred. These records are kept in the pc's folder.

Here are the things that are always included in your session write-up:

WORKSHEET: A worksheet is supposed to be the complete running record of the session from beginning to end. (Abbreviation: W/S)

AUDITOR REPORT FORM: An auditor's report form is made out at the end of each session. It gives an outline of what actions were taken during the session and the exact process commands used. (Abbreviation: ARF)

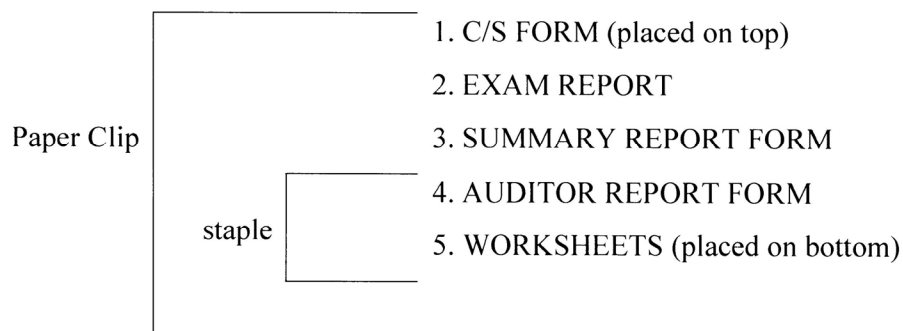
SUMMARY REPORT FORM: A report written after the session on a fill-in type standard form which is simply a summarized record of what happened and what was observed during the session. (Abbreviation: SRF)

EXAM REPORT: A report made out by the Examiner when the pc goes to the pc examiner after session or goes on his own volition. It contains the meter details, pc's indicators and the pc's statement.

C/S: A case supervisor's direction of what to audit on a pc. C/S also stands for the action of writing the direction, meaning to «case supervise».

An example of each of the above session admin terms is attached to the back of this issue.

The order in which these reports are clipped together and put into the pc's folder for presentation to the case supervisor is as follows:



The case supervisor usually writes the C/S (case supervisor directions of what to audit on a pc) for the next session. If the co-auditor is certain of what the next session action should be, he can fill it in himself and the case supervisor will OK it providing the co-auditor has recommended the correct next action for the pc. The case supervisor also grades the session just given. He lets the auditor know how well done the session was based on how standardly it was delivered.

FOLDER SUMMARY: The folder summary is a white piece of paper stapled to the left inside front cover of the pc's folder. The folder summary is a list of all of the auditing actions that have been done on a pc. It is in consecutive date order and shows what processes were audited and their end results. It includes each session's date, total time and the exam result. (Abbreviation: FS)

Attached is an example of what the folder summary should look like.

Extra copies of all of these forms will be available from your course admin or the organization's bookstore.

All of these reports (except the session worksheets) are filled out at the end of each session. They must be written very legibly so that the case supervisor can read them and see what occurred in the session.

The worksheet is written as the session is going on. It is a running record of the session and what happens during the session. The auditor does not, by any means, pay more attention to his admin than he does to his pc or to his communication cycle with his pc. He must, however, write down the main occurrences of the session. The most convenient way of keeping worksheets in a non-metered co-audit session is to have your worksheet paper on a clipboard and available for notations during the session.

After the session, the co-auditor can fill in (with red ink) any details he may have missed writing down during the session. He also goes over the worksheets he wrote during the session, and clarifies any words that are not easily readable, by BLOCK PRINTING the word above the one that is hard to read, as in the following example:

VERY

The pc was xxxxx happy.

The block printing (as with any after session clarification of a worksheet) is done in red ink. The original worksheets are never thrown away, copied, erased, deleted from, etc. in any way other than as described above.

Standard admin is a vital part of the technology of auditing and is something that every good auditor adheres to and takes pride in.

L. RON HUBBARD
FOUNDER
as assisted by
TECH PROJECT I/C

LRH:MM:mz

HCOB 15.5.80

ATTACHMENT #1

C/S FORM

PAT SMITH (red)

22 Feb 80 (red)

JAN JONES (red)

SESSION GRADE _____ (red)

Session went very well. (red)

Next C/S:

1. Reach and Withdraw on Outdoor Environment (blue)
2. Reach and Withdraw on Pc's Personal Living Area and MEST (blue)
3. Reach and Withdraw on Pc's Working Area (blue)

Jan Jones (red)

HCOB 15.5.80

ATTACHMENT #2

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 8 MARCH 1971

Remimeo
Examiners Hat
Tech Services Hat
Mimeo on 16
sub paper

(Replaces and Revises HCO PLs of 9 May 69
and 26 Jan AD 20, «Exam Form».)

EXAMINERS FORM

(Important Note: This form is handled exactly as per HCO PL of 26 Jan AD20 **and no examiner may examine unless starrate on that PL**, and HCO B 5 Mar 71 (C/S Series 25) **and an e-meter course**. Students and pcs can be very upset if this post's duties are not done correctly and org pc and course results ruined.)

After Session: ✓

Qual Div ____ FLAG ____ (Place)

Volunteered:

Date: 22 Feb 80

Medical:

Time 12:00 pm

PC or Pre OT Name: Pat Smith

Last Grade Attained: Purification R/D

Grade, Course or Action Being Attested:

PC's Statement (write down exactly what PC says):

I had a great session!

TA Position & any BD: 2.3

PC Indicators: VGIs

State of Needle: F/N (Wide)

F/N Indicated to PC: Yes

Mark Brown

(Signature of Examiner)

Route this form to Tech Services which routes it into the folder.

When illness reported make this out with a carbon under it and route orig to T/S and folder and carbon to MO or Qual Sec. Rush route any roller coaster later report or sick rpt to folder to prevent C/S errors.

L. RON HUBBARD
FOUNDER

LRH:mes:wa:rs:nt:dr:jk:mz

HCOB 15.5.80

ATTACHMENT #3

CO-AUDIT
SESSION SUMMARY REPORT FORM

The auditor checks each one off and fills in the appropriate data.

DATE: 22 Feb 80

PC: Pat Smith

AUDITOR: Jan Jones

PROCESS RUN: Environment Locational

PC GAINS: PC got into PT.

SESSION OBSERVATIONS:

1. How did pc do in relation to what was run? Great.
2. Effectiveness of process: Excellent.
3. Emotional state of the pc and whether this improved: Bored. Improved to happy.
4. Any misemotion: No.
5. Preclear appearance: Neat. Well groomed.
6. Mannerisms: Twitches in mouth occasionally.
7. Mannerism changes: Stopped twitching his mouth.
8. Any change in skin tone: Got pinker.
9. Did color of eyes change? Yes Get brighter? Yes Get dull?
10. Any comm lags: Yes.
11. Any cognitions: Yes.
12. Any pains turn on? No Pains turn off?
13. Any sensations turn on? No Sensations turn off?
14. Any difficulties: No.
15. Did you complete the C/S instructions? Yes.
16. Was the pc happy at session end? Yes.

HCOB 15.8.80

ATTACHMENT #4

CO-AUDIT AUDITOR'S REPORT FORM

DATE: 22 Feb 80

PRECLEAR: Pat Smith

TOTAL SESSION TIME: 18 minutes

AUDITOR: Jan Jones

PROCESS	TIME	RESULTS AND COMMENTS
Start of Session <i>Environment Locational</i>	11:50	PC VGIs
Clear Command – «Look at that (object)»		PC understood command
Start of Process 1. Look at that (object).	11:52	PC cognited «I feel much more in
End of Session	12:08	present time!»
		F/N VGIs at Exam

HCOB 15.5.80

ATTACHMENT #5

WORKSHEET

Pat Smith

22 Feb 80

Jan Jones

(1)

PC is well fed and rested

- yes

Start of Session

11:50

PC – VGIs

Clear definitions of command:

That

(PC gives correct definition)

at

(PC gives correct definition)

look

(PC gives correct definition)

Clear command:

«Look at that (object)»

PC – I would view object with my

EYES

xyxs

11:52 Start of Process

Look at that (object).

Command given repetitively about 25 times first in the course room and then outside.

PC looks at objects, becoming brighter.

Then originates – I feel much more in Present Time!

Indicators

Very good indicators

PC very bright

End of Session

12:08

HCOB 15.5.80 page #1

ATTACHMENT #6

FOLDER SUMMARY

PC: Pat Smith

18 Mar 71 time: 1 Hr	(Name of Objective process) Process unflat Exam: F/N GIs		
20 Mar 71 time: 2 Hrs 20 min	(Name of Objective process) Process run to its End Phenomena Exam: F/N VGIs		
21 Mar 71	PC Declares Completion of (Name of Objective process)		
22 Feb 80 time: 18 min	Environment Locational – run to E/P. Exam: F/N VGIs		

HCOB 15.5.80

ATTACHMENT #7

NON-METERED CO-AUDIT AUDITOR'S REPORT FORM

PRECLEAR:

DATE:

AUDITOR:

TOTAL SESSION TIME:

PROCESS	TIME	RESULTS AND COMMENTS

HCOB 15.5.80

ATTACHMENT #8

NON-METERED CO-AUDIT SESSION SUMMARY REPORT FORM

The auditor checks each one off and fills in the appropriate data:

DATE:

PC:

AUDITOR:

PROCESS RUN:

PC GAINS:

SESSION OBSERVATIONS:

1. How did pc do in relation to what was run?
2. Effectiveness of process:
3. Emotional state of the pc and whether this improved:
4. Any misemotion:
5. Preclear appearance:
6. Mannerisms:
7. Mannerism changes:
8. Any change in skin tone:
9. Did color of eyes change? Get brighter? Get dull?
10. Any comm lags:
11. Any cognitions:
12. Any pains turn on? Pains turn off?
13. Any sensations turn on? Sensations turn off?
14. Any difficulties:
15. Did you complete the C/S instructions?
16. Was the pc happy at session end?

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 21 OCTOBER 1971
Reissued 21 September 1974
(Only change is signature)

Remimeo

(Taken from HQS Booklet Sect I, edited from ABILITY 73,
"Assists in Scientology", by L. Ron Hubbard.
Edited and reissued for use on the HQS Co-Audit.)

ASSISTS IN SCIENTOLOGY

Definition: An Assist: An action undertaken by a minister to assist the spirit to confront physical difficulties.

An assist is not normally done in a formal session. The way the term has been used is a very simple activity to relieve an immediate troublesome difficulty.

An assist is much more specifically and definitely anything which is done to alleviate a present-time discomfort.

An assist could happen almost anywhere. At the beginning of a session, no matter how formally this session is constituted, you are running an assist.

You have an auditing room. You have a preclear, and you are the auditor. You know all these things, but the preclear doesn't. Don't call it a formal session. Tell the preclear that it is an assist and that you are not intending anything very strenuous. In rendering an assist you should tell the preclear that "this is just an assist" to try and ease the pain in his hand a little, after which you are going to stop.

The handling of an assist as an auditor is different than the handling of a formal session since the factor of control is notably slackened, sometimes almost completely missing.

One of the factors in assists is that an assist has as a large part of its anatomy, "trying to help". Just remember that you are only trying to help and don't get your heart broken by the fact that the fellow's broken spine doesn't heal instantly.

Another factor is that an assist is differentiated and defined as addressing the game someone knows he is playing.

What techniques would comprise an assist? Anything that would help. And what are these? One of the easiest ones to render is Locational Processing. You tell the person, "Look at that chair. Look at that ceiling. Look at that floor. Look at that hand" (the auditor pointing to the objects), when he has an injured hand and the pain will diminish. This is a very easy assist.

For example, a person has a bad shoulder. You touch his hand of the same arm and say, "Close your eyes and look at my fingers." Make sure that he keeps his eyes closed. You then touch him on the elbow and say, "Look at my fingers." Do this anywhere on his body.

Just touch him and say, "Look at my fingers." This is a communication process which eases his attention over from a concentration upon the injury to something else which is quite near the injury and thus doesn't result in too much of a shock. It reduces havingness but it is positive and gets positive results. It can be done by an untrained person.

You can teach this assist to anybody. You say, "If somebody has a bruise, injury, a burn, a cut, the way to handle this is to tell the person to close his eyes, and then you touch the area near and distant from the vicinity of the injured area, asking them, with their eyes closed, to look at your fingers. You contact them this way many times. They will experience sudden pains in the area, and you will discover that the 'psychic trauma' has been discharged."

You will find that most people do not have any upset about physical contact. Most people think that this is the thing to do.

Say you wanted to render an assist on somebody who had a very indefinite difficulty. That is the hardest one to render an assist on. The person has a pain but he cannot say where. He doesn't know what has happened to him. He just feels bad. Use Locational Processing as such. You will find out that this process will work when other processes fail.

An assist carries with it a certain responsibility. If you give an assist casually to somebody out in the public and do not shove a calling card in his pocket, you are making an error. The reason for this is that he will not know from whom and where help came. An auditor goes through life and he casts his shadow upon many people and they have really no cognizance of what has happened at all if he is rendering an assist. He says, "Do this, do that" – maybe he wins, or maybe he loses because this is the type of session least calculated to procure orderly results. But in the main these people have been helped. They don't know really by what, except some word that the auditor kept saying. They don't even know that he is an auditor. They don't know anything about it at all. Show a person where he can obtain further assistance, and by whom the assistance was given.

Be yourself. Be positive. Be professional and definite. Have a calling card and make sure the card is easily enough understood. Don't ask them for permission. Just do it. No reason to wander around and give them funny notions. If you are going to help some stranger out, help him out. Don't explain to him or any bystander, otherwise you are likely to stand there explaining, waiting for somebody's permission. Don't bother with that. You act as though you are the one in charge and you will be in charge. And this is part and parcel of the knowledge of how to do an assist. You have got to be the person in charge. This has to be so good, as far as you are concerned, that you overcome the informality of the session to a very marked degree. If you do it extremely well, the assist will amount to auditing.

Say, for example, there is a big accident and a crowd of people are pressing around. The police are trying to push the people back. Well, push the people back and then push the policeman back. Say, "Officer, keep these people at a distance." Then you lean over the victim and snap him back to rights. If you are enough **there**, everybody else will realize that you are the **one** that is **there**. Therefore, such things as panic, worry, wonder, upset, looking dreamily into the far distance, wondering what is wrong or what should be done, are no part of your make-up if you are rendering an assist. Cool, calm and collected should be the keynote of your attitude. Realize that to take control of any given situation it is only necessary to

be there more than anybody else. There is no necromancy (magic; conjuration of the spirits of the dead in order to predict the future) involved. Just **be** there. The others aren't. And if you are there enough, then somebody else will pull himself out of it and go on living.

Understand that an auditor when rendering an assist must make up with presence what he lacks in surroundings and agreements. It all comes under the heading of willingness to be there and willingness to control people.

One of the ways of convincing people of beingness and of being there is to exercise control – positive, undeniable Tone 40 exercise of control. Start to control the situation with high enough ARC, enough presence and factuality – there won't be anybody present that won't step back and let you control the situation. You are entitled to it in the first place because of senior "know-how". The control of body attention or thought comprises the majority of your knowledge. The majority in Scientology simply points in this direction. The observable thing is control of attention, objects and thoughts. When you have good confidence of being able to handle these, and when you positively know how to do these, then you can make sure that everybody else knows you can do this, and you make them realize this by doing it. You have all of these things available in rendering an assist.

You might never think of a riot as being a situation which necessitated an assist, or an assist as applicable to a riot, but a riot is simply a psychosomatic momentary injury or traumatic condition on the third dynamic. Could you settle a riot? Well, if you can settle a riot, you can certainly settle one person who is in a riot. The antithesis of any pain, disturbance or tumult is order. The thing which controls tumult is order; and, conversely, the thing which controls order is tumult. You need only bring order into a confused situation and bring confusion into an orderly situation to control everything in the field of motion, action and objects.

This is a fantastic simplicity and one which takes some grasping. Conceive as order, merely a fixed position, idea and attitude. A policeman knows what he is supposed to do. Maybe he will put on a tourniquet or maybe he won't. Keep the people away and stop everything is his idea of how it should be. Now you can aid or abet the order he is creating, or cancel the order by creating a confusion which he cannot handle. Of the two, the first is the best in that situation. You aid and abet and cap the order he is creating. If you were to accuse him of having a confused accident scene, which is by now not at all confused, and ask him to straighten it out, you would channel his attention in the direction it is already gone, and so you control his attention.

Remember, those people are still moving a little bit; they are still breathing. There is still a tiny bit of motion going on. If you were to ask him something on the order of "Can't we have it a little quieter and more orderly here?", he would at once perceive that there was far too much confusion and motion, and he would simply come under your direction because you have simply channeled his attention in the direction it was already going. Therefore, you have taken control.

If you ever want to upset a fixed order, create a confusion. If you want to upset a confusion, create a fixed order. Pick out of the scene those beings in the scene whose attention is channeled in the direction you want attention to go, and you aid and abet that attention which already exists. Or, where you have too many fixed positions and fixed ideas to over-

come, you simply take those turbulent individuals in the scene who are creating the confusion against those fixed ideas and channels and you make their confusion much more confused, at the same time yourself imposing another order in another direction.

The mechanics of taking over any confused scene are simply the mechanics of trying to get a preclear to see through the morass of cross purposes, commands, ideas, and environments in which he has lived. And whether that applies to the third dynamic or otherwise, the laws are still there and it tells you then that the imposition of order on a preclear comes foremost in an assist.

In an assist you always count on the fact that the thetan himself would, if he could, do the right thing. If you work on that postulate you will never be wrong. Get the idea that it is something else trying to do the wrong thing. The keynote of a thetan is order.

Where you are giving an assist to one person, you put things in the environment into an orderly state as the first step, unless you are trying to stop a pumping artery – but here you would use First Aid. You should understand that First Aid *always* precedes an assist. You should look the situation over from the standpoint of how much First Aid is required. Maybe you will find somebody with a temperature of 106 degrees. It may very well be that he needs to lie down and be covered up, and though antibiotics are much overrated, he might be better off with a shot of one of these than with an assist at that time.

Auditing will not shut off a pumping artery, but a tourniquet will. If you are going into the zone of accidents, you are going to be in the vicinity of a great deal of destruction and chaos, and you are very foolish not to have your Red Cross First Aid Certificate. You may often have to find some method of controlling, handling and directing personnel who get in your way before you can render an assist. You might just as well realize that an assist requires that you control the entire environment and personnel associated with the assist if necessary.

An assist is auditing on several dynamics. It is, therefore, much harder to do than auditing in a formal room as it requires presence. You must bring yourself to face the fact that you have to give enough presence and enough control to enough dynamics to bring the environment into a compliance with your postulate. If you postulate that somebody is going to pick up his bed and walk, then you have to be willing to move and be capable of moving around the people who are going to watch him pick up his bed and walk.

A good example of an assist would be when somebody is washing dishes in the kitchen. There is a horrendous crash and the person comes down all over the sink, hits the floor and as she is going down, she grabs the butcher knife as it falls. You go in and say, "Well, let me fix that up." One of the first things you would have to do is to wind some bandage around the hand to stop the bleeding. Part of the First Aid would be to pick up the dishes and put them back on the sink, sweep the pieces together into a more orderly semblance. This is the first symptom of control. She becomes introverted into the cut to the point that she wouldn't particularly notice what you were doing. But you relieve the anxiety that all her blood is pouring out; your first attention to the case is attention to the environment.

Next you would make her sit down. To remove her from the scene of the accident is not as desirable as auditing her there. That is directly contrary, perhaps, to what you believe, but it is true. That is why you bring a little order into the environment. You position her and

then you are ready for techniques. It is quite remarkable for you have manifested order in a much wider sphere than a cut hand in order to bring about a healing of the cut hand. If you understand that your responsibility always extends much wider than the immediate zone of commotion, you never miss. If you bring order to the wider environment you also bring it to the narrower environment. If you bring it into the narrow environment, you also bring it to the wider environment. It is a gradient scale of how much order you can bring.

In processing, you have to control or direct attention, objects, person, or thoughts of the injured person. If you are really good on the subject of assists, you will direct an additional thing: his knowingness. You can control a man's knowingness rather easily, but it is hard to see it. About the first thing that you can observe about somebody is his person. You are trying to straighten it out. Don't think even though you have this person sitting down that you have straightened it out, because it is still messed up. But there is something that you can straighten out easily – and that is his attention. If you could heighten his attention and his knowingness at the same time, you would really be in wonderful circumstances. You always shift and direct his attention, hence Locational Processing.

Because he is injured you are not going to move his person around. You have got his attention. Don't try to shift his thoughts around at first because they are dispersed and chaotic. This leaves you his attention only.

If someone is in terrible condition and he is really writhing around, and you want to render an assist, you don't wait until he stops writhing. He is liable to stop writhing dead. What you do with him is to direct his attention. You tell him to *"Shut your eyes and look at my fingers."* You press your fingers hard enough so that he can't help but put his attention on them. In this wise you can always have a successful assist, because assists all come under the heading of control. The beingness of the person and his presence makes the control possible. So part of control is always presence, identity, person, the one who takes charge and has things under control. When you are able to control his attention, his body and thoughts, then he will be in session and you are no longer doing an assist.

Assists dominantly require that you direct the attention of the preclear and dispose his person one way or the other and eventually take over control of his thoughts on the subject. But by the time you have all these three in line, you are no longer doing an assist.

So what you really do is do an assist up to the time the person can handle the incident or pain, put him in a more favorable environment and give him auditing. So the assist is what you do on the street, and auditing is what you do in the auditing room when he comes to you after your assist has been successful.

L. RON HUBBARD
Founder

LRH:nt.jh

BOARD TECHNICAL BULLETIN
9 OCTOBER 1967R

Remimeo

Cancels & Revises
HCO Bulletin of 9 October 1969

ASSISTS FOR INJURIES

Do not run a touch assist when the exact spot is available for a **Contact Assist**. (For a severe injury see HCOB 5 July 71 C/S Series 49 "Assists".)

In a **Contact Assist** you take the person to the exact spot where the accident occurred. Then have him duplicate exactly what happened at the time of the incident.

For instance, if he hit his head on a pipe, have him go through the action of putting his head against the exact spot on the pipe, having the pipe also touch the exact spot on his head. He should be duplicating the whole thing. That is, the rest of his body should be in the position it was at the time of the accident. If the object is hot, you let it cool first, if current was on you turn it off before doing the Assist.

If he had a tool in his hand, or was using one, he should be going through the same motions with it.

Have the person repeat this several times, until the somatic occurs again. It will occur and blow off when he exactly duplicates it.

Ask him how it's going; has the somatic occurred. End when you get this phenomena of it turning on and blowing off.

If the spot is not available, you do a **Touch Assist**. This is run on both sides of the body. It is run until the pain is gone, Cog, F/N. per LRH HCOB 5 JULY 71 "ASSISTS".

It is run around the injury and especially below the injury; i.e., further from the head than the injury.

It is a good idea to have the person shift his eyes so that he is definitely looking "through" the areas of the injury in order to tell that you are touching him.

Just use a simple command like "Feel my finger. Thank you."

Before or after the Assist, depending on the seriousness of the injury report the injury to the Medical officer. Report also the Assist, length of time, somatics, nature of the injury, how it was run and on whom.

Revised & Reissued as BTB
by FMO 1234
I/C CPO Andrea Lewis

2nd Molly Harlow
Authorized by AVU
for the
BOARDS OF DIRECTORS
CHURCHES OF SCIENTOLOGY

BDCS:LRH:RS:LG:rs

BOARD TECHNICAL BULLETIN

7 APRIL 1972R

Revised & Reissued 23 June 1974 as BTB

(Revision in this type style)

Remimeo

Cancels

HCO Bulletin of 7 April 1972

Same Title

TOUCH ASSISTS, CORRECT ONES

Touch Assist Bulletins are right enough as to the data in them. Many were written by others than myself.

Accordingly, to correct certain outnesses and **get real results every time**, I gave a correct demonstration to the Medical Officers at Flag. They were also told by someone else it needed a Case Supervisor clearance and by another that it had to be known by a Class IV Auditor. Both of these data were false and were cancelled.

Being alerted now that students learning it do it all over a doll with no idea of balance, I wish to make sure the correct data is known so this tech, very *powerful* when **correctly done**, is better understood as to exact use.

I know no better way of giving the real scene than publishing these correct notes by one of the Medical Officers who took notes during the demonstration.

Talk by LRH to Flag Medical Officers on Touch Assists, with Demonstration

On assists when you are speaking with medicos you talk to them in terms of restoring comm in blood and nerve channels.

I've recently observed nobody does a correct touch assist. Hence I want to show you how to get real results.

Normal *errors* in a touch assist are: (1) Don't go to extremities, (2) Don't equal balance to both sides, (3) Don't carry through (they go to release point only), (4) Don't repeat on following days if needed.

A guy stubs a toe, the other toe is where it is locked up.

There is a balance of the nerve energy of the body on 12 nerve channels going up and down the spine. The type of energy in the body travels at 10 ft a second.

The energy from a shock will make a standing wave in the body.

The brain is a shock cushion, that is all. It absorbs the shock from a large amount of energy. The neuron-synapse is a disconnection.

A wave one way will have a wave reacting the other way. In the sympathetic system the wave locks up on both sides of the body. So do assist thoroughly on both sides. Get both

sides and unlock standing wave. The purpose of a touch assist is to unlock the standing waves that are small electronic ridges of nervous energy that is not flowing as it should.

You can unlock an impulse in the leg and it can get into spine and lock up. So this is where you get the Chiropractor fixing people. But the nerves are "telling the muscles" to hold the bone out of place.

A shock puts, via the nerves, a permanent command into a set of muscles, all different "commands" going out from the shock. The system functions through stops to try to hold that shock back. It's actually nerve to muscle to bone.

Light massage along nerve channels will get muscles unlocked to permit bone to go in place. You unlock nerve channels.

The trick is standing waves. The wave is slowed down as it goes through body, like at each joint. There are brain cells at each joint absorbing the shock.

Inertia – when enough heavy charge goes through a nerve it stops passing the charge through and just builds it up. A touch assist will bring the flow back and the suspended pain, cold, electrical charges and muscle command will blow through.

Shock impulse goes tearing down nerve in huge volume, all accumulating nodules of standing waves all over body, trying to stop the nerve impulse. The nerve goes into apathy with the huge volume of impulse. Like 100,000 volts of electricity over a small wire, something goes.

With auditing you are bringing back the nerve "from apathy" up through the tone scale. Like getting apathy of nerve up through the pain explosion. So the touch assist is short sessioned and always balanced.

At first you might just get an awareness of the area, then maybe after the 3rd or 4th assist (third or fourth day or many more days with one done each day) there is a large jolt that will go through.

The comm cycle is not as important in the touch assist as it is with thetan auditing. But it must be present. Here we are dealing with the body. You do give the command, get an answer from the patient and acknowledge each time.

THE ASSIST DEMO DONE ON ARTHUR HUBBARD

(Arthur had a wound on his right foot right side at ball of foot location, wound not healing quickly.)

You want to get the guy where he is available. (Arthur was sitting on chair with legs straight and feet on LRH's knees [one foot on each knee], and Arthur's hands palms down on his shins. Arthur was comfortable – LRH asked about his comfort.)

The target of all this touch assist is the pain in the wound in the side of the foot. The extremity is the top end of the big toe. Both hands and especially finger tip are also extremities. It's a sympathetic system.

On the assist you must go to corresponding extremities.

(R factor) I'm going to touch you like this (LRH touched Arthur's foot). When you feel it well tell me, okay? Okay.

Feel my finger. Yes (Arthur). Good (LRH). This was done *rapidly* alternating from one side of body to other, one command and answer and ack for each touch; assist done on each toe back and forth left to right, one for one touch on one side, touch on other side. Up foot, each toe, over to hands, left hand to right hand, one touch for one. This was done for several minutes.

LRH then had Arthur bend over to get to the spine. Arthur said he had some numbness in the lower spine when LRH asked about this area. LRH then did the spine touching 3 inches from spine on one side then to three inches on the other side alternately, up the head and around the neck and head.

LRH asked, "How's that?" Arthur said, "Better," gave cognition on pants being same ones he had on during accident, and LRH ended off.

SPINE

Arthur during assist had numbness in kidney back area. This is the midpoint between the extremities on the sympathetic system. In the future if the assist hadn't been done he might have had kidney trouble.

The impulse locks up in the spine, so you have to do the spine too to release that charge.

EXTREMITY

The extremity is beyond the point of the body injury. Really handling the extremity furthest from the injury, the legs, would strip the blocked energy out (if you get the extremity). (During the assist LRH did not do the legs, or arms, only toes, feet, hands, fingers and back.)

"The way you run the touch assist is

give the command

then touch.

"Do not touch and then give the command as it's backwards.

"This requires a drill

'Feel my finger.'

Then touch a point"

LRH

SCHOOLS OF HEALING

The thing that's wrong with each school of healing is that it says it can do the job totally. It can't. An example of this is a Swedish masseur saying he can cure a person. But in addition to massage, let us say, the person doesn't eat. It's not part of the cure, so doesn't cure.

The doctor's bug is diagnosis. He is even setting up a computer system in the country to figure out what is with the person. But they don't have logic or the Data Series to program from so they won't make it.

There is a big hole in Adele Davis's book on dieting. She doesn't talk enough about iodine on diets, but that is what activates thyroid which burns up the food. So her reducing diets don't always reduce.

If you block out the fields of knowledge you won't get anywhere.

To cure things a doctor should use a number of things (schools of healing) and do each one right.

Regard body with a question mark in your mind.

There is a "brain" at each joint. This is why acupuncture works. One can paralyze a whole body area with it by touching these minor "brains" with a needle. It can do other things as well if you know how.

MESMERISM

Mesmerism is no relation to hypnotism at all. Mesmerism is animal magnetism. It's a physiological rapport. Not a concentration on mental but on mental-physiological.

To have rapport with something you can *be* it.

Hypnotism is the reduction and absorption of mental power of the person. In hypnotism one takes over the person. The subject has no control.

When doing physical healing, if you stroke sympathetically (both sides) alternately inducing a rhythmic motion which is monotonous, you can mesmerize a person.

In Mesmerism there is an imposition on feeling. If you mesmerize a person and pinch your back, he will get red in the same place and feel the pain of the pinch. This is physiological rapport. No words are said during mesmerism.

In assists you *don't* want rapport; *avoid* a rhythm; on stroking in massages keep person talking; keep him saying Yes and you asking in an assist. Keep him in comm with you. That is why you use the comm cycle, or else all feeling can go out of the body. The comm cycle *prevents* a mesmeric trance occurring that would leave the patient in rapport.

Rapport is mutual feelingness.

In an assist (1) Keep talking, (2) Break rhythms, (3) End off. This is important.

Mesmerism is the transfer of the feeling and fault of operator to patient. A woman doing massages quietly and rhythmically could be giving her patient her disjointed hip. A doctor with bad eyesight can make his patients worse or vice versa possibly, if he had good eyesight, patient could get good eyesight.

Notes of Flag Medical Officer

Amended & Reissued as BTB by
Flag Mission 1234

I/C: CPO Andrea Lewis

2nd: Molly Harlow

Authorized by AVU
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

BDCS:SW:AL:MH:JD:mes.mh.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 7 JUNE 1969

Remimeo

HOW TO MAKE A PERSON SOBER

There is an interesting piece of Tech developed and used by Ron many years ago but not previously written up. It is the use of locational Havingness to make a person sober.

This process is not used to cure a person of alcoholism. The development of Prior Assessment in Standard Dianetics (HCOB 19 May 1969) handles the conditions that caused a person to be alcoholic.

The use of Locational Havingness will make a drunk person sober in a very few minutes and the cause of his need for alcohol can be audited out later. As society currently has no technology for handling the drunk who is an embarrassment to the police, his family, and often to himself, this process has social value and may serve as a line of co-operation and assistance to the police.

The Locational Havingness process is simply the command "*Look at that.....(room object).*" Use very good TR 0.

A drunk is usually considered somewhat unconfrontable and he himself certainly cannot confront. One thing he cannot confront is an empty glass. He always refills it if it is empty.

Repeat the command, each time pointing out a room object, as often as required to bring the person to sobriety. Do not Q & A with the frequent comment "What object?" Just get the command carried out, acknowledge, and give the next command.

Do not ever get angry with or strike a drunk whatever the provocation.

We are not particularly in the business of handling the drunk. But we are in the field of helping our fellow men. In a society where the only alternative is a night in the clink and a fine, which is not desired by either the police or the intoxicated person, we can assist both and handle the situation in a matter of minutes. The case can be fully handled later by Dianetic Auditing with excellent lasting results if the person wishes it on his own determinism.

Brian Livingston CS-5
for
L. RON HUBBARD
FOUNDER

LRH:BL:fas:ei:lcs

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 1 DECEMBER 1965

Remimeo
All Students
St Hill Courses
All staff

CCHS

(Replaces HCO Bulletin of July 5th, 1963, "CCHs Rewritten")

As per HCO Pol Ltr May 17th, 65, the CCHs are processes.
They are *not* drills. The following revised rundown on the CCHs
is to be used by all Auditors.

CONTROL – COMMUNICATION – HAVINGNESS PROCESSES

The following rundown of CCH 1, 2, 3 and 4 has been slightly amended. CCHs are run as follows:

CCH 1 to a flat point then CCH 2 to a flat point then CCH 3 to a flat point then CCH 4 to a flat point then CCH 1 to a flat point, etc.

No: CCH 1.

NAME: GIVE ME THAT HAND. Tone 40.

AUDITING COMMANDS: GIVE ME THAT HAND.

Physical action of taking hand when not given and then replacing it in the PC's lap. Making physical contact with the PC's hand if PC resists. THANK YOU ending each cycle.

All Tone 40 with clear intention, one command in one unit of time. Take up *each new physical* change manifested *as though it were an origin* by the PC, when it happens, and querying it by asking "What's happening?" This two-way comm is *not* Tone 40. Run only on the right hand.

AUDITING POSITION: Auditor and PC seated in chairs without arms. Auditor's knees on outside of both PC's knees.

PROCESS PURPOSE: To demonstrate to PC that control of PC's body is possible, despite revolt of circuits, and inviting PC to directly control it. Absolute control by auditor then passes over towards absolute control of his own body by PC.

Never stop process until a flat place is reached. Freezes may be introduced at end of cycle, this being after the THANK YOU and before the next command, maintaining a solid comm line, to ascertain information from the PC or to bridge from the process. This is done between two commands, holding the PC's hand after acknowledgement. PC's hand should be clasped with exactly correct pressure. Make every command and cycle separate. Maintain Tone 40, stress on intention from Auditor to PC with each command. To leave an instant for PC to do it by own will before Auditor decides to take hand or make contact with it. Auditor indicates hand by nod of head.

Tone 40 Command = Intention without reservation. Change is any physical, observed manifestation.

No: CCH 2.

NAME: TONE 40 8C

AUDITING COMMANDS:

YOU LOOK AT THAT WALL. THANK YOU.

YOU WALK OVER TO THAT WALL. THANK YOU.

YOU TOUCH THAT WALL. THANK YOU.

TURN AROUND. THANK YOU.

Take up *each new physical* change manifested *as though it were an origin* by the PC, when it happens, and querying it by asking "What's happening?" This two-way comm *is not* Tone 40. Commands smoothly enforced physically when necessary. Tone 40, full intention.

AUDITING POSITION: Auditor and PC ambulant, Auditor in physical contact with PC as needed.

PROCESS PURPOSE: To demonstrate to PC that his body can be controlled and thus inviting him to control it. To orient him in his present time Environment. To increase his ability to duplicate and thusly increase his Havingness.

Absolute Auditor precision. No drops from Tone 40. No flubs. Total present time. Auditor on PC's right side. Auditor body acts as block to forward motion when PC turns. Auditor gives command, gives PC a moment to obey, then enforces command with physical contact of exactly correct force to get command executed. Auditor does not block PC from executing commands. Method of introduction as in CCH 1. Freezes may be introduced at the end of cycle, this being after the THANK YOU and before the next command, maintaining a solid comm line, to ascertain information from the PC or to bridge from the process, this being the acknowledgement "THANK YOU" after the command "TURN AROUND".

CCH 1 and CCH 2 were developed by L. RON HUBBARD in Washington, D.C., in 1957 for the 19th ACC.

No: CCH 3.***NAME: HAND SPACE MIMICRY***

AUDITING COMMANDS: Auditor raises two hands palms facing PC's about an equal distance between the Auditor and PC and says "PUT YOUR HANDS AGAINST MINE, FOLLOW THEM AND CONTRIBUTE TO THEIR MOTION". He then makes a simple motion with right hand then left. "DID YOU CONTRIBUTE TO THEIR MOTION?" Acknowledge answer. Auditor allows PC to break solid comm line. When this is flat, the Auditor does this same with a half inch of space between his and the PC's palms. The command being "PUT YOUR HANDS FACING MINE ABOUT HALF INCH AWAY, FOLLOW THEM AND CONTRIBUTE TO THEIR MOTION". "DID YOU CONTRIBUTE TO THEIR MOTION?" Acknowledge. When this is flat, Auditor does it with a wider space and so on until PC is able to follow motions a yard away.

AUDITING POSITION: Auditor and PC seated, close together facing each other, PC's knees between Auditor's knees.

PROCESS PURPOSE: To develop reality on the auditor using the reality scale (solid communication line). To get PC into communication by control and duplication. To find Auditor.

Auditor should be gentle and accurate in his motions, all motions being Tone 40, giving PC wins. To be free in two-way communication. Process is introduced and run as a formal process. If PC dopes off in this process Auditor may take PC's wrist and help him execute the command one hand at a time. If PC does not answer during anaten to question "DID YOU CONTRIBUTE TO THEIR MOTION?" Auditor may wait for normal comm lag of that PC, acknowledge and continue process.

TONE 40 Motion = Intention without Reservation. Two-Way Communication = One Question – The Right One.

HISTORY. Developed by L. Ron Hubbard in Washington, D.C., 1956 as a therapeutic version of Dummy Hand Mimicry. Something was needed to supplant "Look at me. Who am I?" and "Find the auditor" part of rudiments.

No: CCH 4.***NAME: BOOK MIMICRY***

AUDITING COMMANDS: THERE ARE NO SET VERBAL COMMANDS.

Auditor makes simple motions with a book. Hands book to the PC. PC makes motion, duplicating Auditor's mirror-image-wise. Auditor asks PC if he is satisfied that the PC duplicated the motion. If PC is and Auditor is also fully satisfied, Auditor takes back the book and goes to next command. If PC is not sure that he duplicated any command, Auditor repeats it for him and gives him back the book. If PC is sure he did and Auditor can see duplication is

pretty wrong, Auditor accepts PC's answer and continues on a gradient scale of motion either with the left or right hand till PC can do original command correctly. This ensures no invalidation of the PC. Tone 40, only in motions, verbal two-way quite free.

AUDITING POSITION: Auditor and PC seated facing each other, a comfortable distance apart.

PROCESS PURPOSE: To bring up PC's communication with control and duplication (control and duplication = communication).

Give PC wins. It is necessary for Auditor to duplicate his own commands. Circular motions are more complex than straight lines. Tolerance of plus or minus randomness is apparent here and the Auditor should probably begin on the PC with motions that begin in the same place each time and are neither very fast nor very slow, nor very complex. Introduced by the Auditor seeing that PC understands what is to be done, as there is no verbal command, formal process.

HISTORY. Developed by LRH for the 16th ACC in Washington, D.C., 1957. Based on duplication. Developed by LRH in London, 1952.

L. RON HUBBARD

LRH:ep.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 7 AUGUST 1962

Sthil Students
Course
Franchise

RUNNING CCHs

CCHs being run terribly wrong.

Correct version follows: Run a CCH only so long as it produces change in the pc's general aspect.

If no change in aspect for three commands, with the pc actually doing the commands, go on to next CCH.

If CCH producing change do not go on but flatten that CCH.

Then when for three commands executed by the pc it produces no change go on to next CCH.

Run CCHs One Two Three Four, One Two Three Four, One etc.

Use only right hand on One.

The CCHs are run alternated with Prepchecking session by session depending upon whether or not the pc has had a win on either and whether the CCHs in the CCH Session were not left with the pc stuck in one CCH which was producing terrific change and thusly very unflat as a process.

CCHs are not run in Model Session, nor run on the E-Meter, nor are goals set. The reality factor is established before the first command is given.

It is code break clause thirteen to run a CCH that is producing no change or to not flatten in same or subsequent session a CCH that is producing change.

Some pcs get no reaction at first on any CCH; therefore run each one as above, CCH One Two Three Four, One etc, and with Prepchecking being given in alternate sessions, or as stated above in case one of the CCHs has to be flattened off in another session on the CCHs.

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Remimeo

CCHS: MORE INFORMATION

The CCHs are motion processes, not speech processes. Many Auditors have difficulties and queries regarding the CCHs merely because they do not place the correct emphasis of the processes where emphasis should be placed. You could even run the CCHs on someone who couldn't speak a word or on someone who spoke a different language, the reason being that it is not the verbal commands which are of importance, but the motions alone.

Many Auditors go into a long, complicated R-Factor before beginning the CCHs and then give a big Tone 40 **Start Of Session**. All this is certainly not necessary. In reality on the CCHs, the session starts when the Auditor starts acting and ends when the Auditor stops acting – it's the motion that starts and stops – not the verbal commands.

So the CCHs are a completely physical drill. The Auditor never *acts* upon any data whatsoever which he receives from the preclear. If the preclear verbally communicates a somatic to the Auditor, the Auditor does not continue the CCH process which turned on the somatic just because of this verbal communication. If the somatic is one which evidences itself upon the preclear with a directly observable physical manifestation, naturally the Auditor would continue the process because physical change is occurring. So each CCH is run to no physically observable comm lag and to no physically observable change for three consecutive cycles of the process, with the preclear actually *doing* the commands.

Two-Way Communication on the CCHs is used only to punch up physical reactions and is used at the precise moment when a physical reaction occurs and only consists of "How are you doing?", "What's happening?" or "How is it going?"

Many Auditors make a mistake on CCH 1. The Auditor always takes the preclear's hand **and puts it back in his lap**. The reason for this is that, if he clings to the Auditor's hand at some future time, the Auditor's separating the preclear's hand from his will then create no ARC Break.

The CCHs are done because in many, many cases only doingness will reach thinkingness. So only doingness of the CCHs will reach such.

Issued by
Mary Sue Hubbard
Reissued as BTB by Flag Mission
1234

I/C: CPO Andrea Lewis
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for the
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(to delete a phrase from Step 13 &
correct an error in numbering in Step 24)

Remimeo

CO-AUDITING

DRILL – MODEL SESSION FOR CCHS 1 TO 4

Co-audit is an abbreviation for co-operative auditing. It means a team of two people who are using Scientology processes to help each other reach a better life. The Supervisor will assign the people to teams. The two people alternate auditing each other. First one person is the auditor and the other the pc. The auditor audits the pc on one process until the End Phenomena (EP) (result), which is cognition (realization) and VGIs (very good indicators – pc looking very bright and happy) are achieved for the pc. The two people then switch and the first person becomes the pc and the second becomes the auditor, using the same process. This is closely supervised by the Supervisor.

These processes are taken from the works of L. Ron Hubbard. There will be two different types of processes. The first is called objective processes which deal with body motions and observing and touching objects in the auditing room. The second type is recall processes which deal with the pc remembering things that happened in his past. Each process will be taken to the End Phenomena (EP) which is cognition and VGIs. When the student auditor observes this phenomena, he will then signal to the Supervisor. The Supervisor will have the pc go to a person called an Examiner, sit down at a table, and hold onto two ordinary tin cans which are connected to an E-Meter. The E-Meter is an electronic device for measuring the mental state and changes of state of an individual. While on the meter, the pc may say anything he would like to about the session he has just had. The Examiner will listen and note down what he says and he will also notice the movement of the needle on the meter. If the pc has just had a cognition and VGIs on the process, the Examiner will probably see the needle moving in an idle uninfluenced motion. It will appear to float and is called a Floating Needle. This is a needle manifestation of the E-Meter of great importance as it indicates the preclear has reached a state where he is released or separated from his Reactive Mind or some portion of it. It is another indication of the end of the process. The Examiner will indicate if the needle is floating. The Full End Phenomena of a process is Cognition, VGIs and Floating Needle (F/N). If the EP does not occur in one session, the same process will be continued in later sessions until it is achieved.

There are drills for each process so that the student understands and feels confident about the process before doing it on another student. They are done with a doll to make it as much like a real session as possible.

DRILL – MODEL SESSION FOR CCH 1 TO 4 (a four part process)

NAME: Drill – CCHs 1 to 4 (CCH: Control, Communication, Havingness)

COMMANDS: CCH 1 "Give me that hand." "Thank you."

CCH 2 "You look at that wall." "Thank you."

"You walk over to that wall." Thank you."

"You touch that wall." "Thank you."

"Turn around." "Thank you."

CCH 3 Hand Contact Mimicry

"Put your hands against mine, follow them and contribute to their motion."

"Did you contribute to their motion?"

(A change occurs when on the run through the CCHs, Hand Contact Mimicry is flat with no change, i.e. CCH 1, 2, 3 (Hand Contact Mimicry with change), 4, 1, 2, 3 (Hand Contact Mimicry three commands only, no change), 4, 1, 2, 3 (Hand Space Mimicry).

Hand Space Mimicry

"Put your hands facing mine about 1/2 inch away, follow them and contribute to their motion."

"Did you contribute to their motion?" (Acknowledge)

("When this is flat, auditor does it with a wider space and so on until the preclear is able to follow motions a yard away." LRH HCOB 1 Dec 65, "CCHs".)

CCH 4 There are no set verbal commands. Auditor makes simple motions with a book. Hands the book to the pc. Pc makes motions duplicating the auditor's.

PURPOSE: To train the student to be able to coordinate and apply the commands and procedure of CCHs 1 to 4 with the doingness of auditing so that he can do it smoothly in Co-auditing.

POSITION: Student and a doll (representing the pc) are seated in armless chair., facing each other. Student's knees are on the outside of the doll's knees.

TRAINING STRESS: Student (auditor) starts the session and runs a standard session on a doll, including the steps given below. The coach speaks for and moves the doll during the drill.

The drill is complete when the student can do it smoothly and comfortably without flubs or out TRs. (TRs 0 to 4 and 6 to 9).

STEPS:

1. Select and set up an auditing space, and prepare your auditing report forms (on a clip board). The space should be large enough and suitable for the pc to be able to walk from wall to wall). There should be two chairs facing each other and a small plain book (for CCH 4).
2. Inform the Supervisor that you are going to be starting a session and show the Supervisor that you are up to that part of your checksheet, and just where the session will be.
3. The Supervisor makes sure that you get the folder for your pc and that you understand what the next action is to be, and the Supervisor gives you the OK to start session.
4. Get the pc (doll), sit the pc in his or her chair and then sit down across from the pc – with the pc's knees between yours.
5. Ask the pc if it is all right to audit in the room and if not, make things right by adjusting the room or location of auditing.
6. Tell the pc the purpose of such sessions (Reality Factor) – "I want to improve your ability". It's the auditor's goal at this level, not the pc's. Note the time you started on the worksheets.
7. Tell the pc, "Start of Session" (Tone 40) and start your report form.
8. Tell the pc that you are now going to do CCHs. Clear the words of the CCH 1 command in backwards sequence (i.e. Hand, that, me, give). Then clear the meaning of the command itself. note the time session started and place your clip board on the floor. (Report forms are written up immediately following the session for objective processes; they are not kept during the process.)
9. Don't go into a discussion of the process, just say, "We will now run CCH 1. Start of process."
10. Raise your right hand to just above waist height, halfway between your body and the pc's. Hand held open. Always have your hand in the exact same place on each command.

Give Tone 40 command, "Give me that hand". Indicate the pc's right hand by a slight nod. Leave an instant for the pc to do this on his own. If he doesn't, pick up his hand by the wrist with your left hand.
11. When the pc has his right hand in yours, give an acknowledgement, "Thank You".
12. Take the pc's right wrist with your left hand and return the pc's hand to his lap.

13. Repeat step 10 through step 12. Continue until the pc has done so to 3 equal consecutive Comm lags.
14. Take up any physical manifestations as pc originations by saying, "What's happening?" This is done after the pc has carried out the command and been acknowledged, but before letting go of the pc's hand.
15. If the pc hesitates or resists at all putting his hand in yours, after the acknowledgement ask, "What's happening?" Accept whatever the pc says and continue.
16. After 3 consecutive commands when the pc does carry out the command and of equal comm lag without any new physical change, CCH 1 is considered flat.
17. Tell pc, "We will now run CCH 2."
18. Clear the commands of CCH 2 as in step 8.
19. Stand up, move the chairs to the side of the auditing room leaving an unobstructed walk between two opposite walls of the room. Stand to the right of the pc, with the pc facing the opposite wall.
20. Give the command (Tone 40) "You look at that wall." Indicate the wall by pointing. "Thank you."
21. "You walk over to that wall." Walk with the pc to the opposite wall. (Keeping to the pc's right.) "Thank you."
22. "You touch that wall." "Thank you."
23. "Turn around." As the pc turns around, move in 2 steps to a position just in front of the pc (facing the pc). "Thank you." Then move to the pc's right.
24. Repeat 20 to 23 until the process is flat (3 consecutive sequence of commands with the pc doing the process and no new physical manifestations or change of comm lag).
25. Take up any physical change as a pc origination as it occurs. This is done after the pc has carried out the command and been acknowledged.
26. Return to the 2 chairs set up as in CCH 1.
27. Tell the pc you will now run CCH 3. Clear the commands of CCH 3 as in step 8.
28. Raise both hands, palms open facing the pc, hands about shoulder height and half way between you and the pc.
29. Give the command (not Tone 40), "Put your hands against mine, follow them and contribute to their motion."
30. When the pc has his hands against yours, move first the right hand, then the left hand in a simple motion.

Straight line motions are simpler than curved motions, make the motion. Fairly slow, very positive and smooth. (Tone 40 intention in the motions.)

31. After the motion is done with the right hand, then the left hand and then both hands returned to starting position (pc's hands still raised against yours), ask "Did you contribute to the motion?"

Usually the pc says yes. If so, acknowledge and allow the pc to break the solid comm line – without telling him to. If the pc is not sure or is not happy that he did contribute to the motion, you can repeat the same motion.

32. After the cycle is complete, acknowledge "Thank you."
33. Return hands to lap.
34. Repeat steps 29 to 33, each time varying the motion a little. You can increase the complexity slightly, but don't get too complicated.
35. After 3 consecutive cycles with the pc actually doing the process and no physical change or change of comm lag, tell the pc, "We will now do CCH 4."
36. Remain seated in the chairs as in CCH 3. Clear the word "duplicate". Take a book (a light hard covered book with plain cover is best). Explain to the Pc that you are going to make a motion with the book, and when you have done so – you want him to duplicate the motion. (Make the same motion in the same space.)
37. When the pc understands, then hold the book steady in a comfortable position between you and the pc. Make a simple motion of the book (similar to CCH 3 type motions). Complete the action at the starting point, pause, then hand the book to the pc. (Don't tell him to take it, just move it slightly toward him and look at the pc as though offering him the book.)
38. After the pc has repeated the action, ask "Did you duplicate that motion?" or "How did you get on with that one?" etc. (Not a rote question – friendly, not Tone 40.) (Tone 40 is in the motions only.)
39. If the pc is happy with it, then do a new motion. If the pc *says* he wasn't happy that he duplicated it, then do it again and then keep the motions more simple to improve the pc's confidence.

If the pc says he was happy with it, but you see it was obviously misduplicated or not done mirror image-wise, Just acknowledge him and start a new cycle doing the same motion again or doing just the first part of the motion (then building it up until the pc duplicates the full motion)

Don't invalidate the pc by continuing to repeat motions he is happy with. Never say or indicate by facial expression that he didn't really duplicate the motion.

40. Repeat steps 37 to 39 to three consecutive no change sequences.
41. Repeat CCH 1, 2, 3, 4 through and through until
 - A. All are flat on one run through.
 - B. Or until the pc has a good Cog with VGIs (very good indicators).
 - C. Or the pc is exterior.

42. When any of these occur, end off with "That's it" and have the pc sit down (if not already sitting). Then signal to the Supervisor who will tell you to take the pc to the Examiner to check for F/N, or to continue the process (if full EP has not been reached). When you go to the Examiner, bring back the exam report with you and put it in the pc's folder. Write up briefly what happened on the EP and hand in your reports to the Supervisor.
43. If you must end session before the end phenomena (EP) of the process occurs, do the following:
- A. When your preclear is at a flat point, tell him that you will be ending shortly.
 - B. When the pc has carried out an extra command or two, say, "We're closing the session now." (Have him sit down if he is not already sitting.) Ask, "Have you made any gains in this session?"¹
 - C. Quickly note down on your report form the pc's answer.
 - D. End the session with "End of Session". (Tone 40) Take the pc to the Examiner.
44. After the session, write up your auditing report forms for the session. Put them into the pc's folder and hand them in to the Supervisor. (Have worksheets and Auditor Report Form and Summary Report Form.)

NOTE: If you get into an impasse in session and can't make any progress, or if the pc becomes upset or other confusions arise, signal the Supervisor who will assist in the situation.

SPECIAL NOTE: If you must end session before you get through all 4 CCHs, end off at a flat point (as given in step 43). The CCHs will be continued in the next session.

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¹ This sentence has been omitted and put back according to BTB 300971 RA Drill Model Session for OP PRO BY DUP 280215

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 5 APRIL 1962

Franchise

CCHs
AUDITING ATTITUDE

This is an important bulletin. If you understand it you will get results on hitherto un-moving cases and faster results (1 hour as effective as a former 25) with the CCHs.

Here is what happened to the CCHs and which will continue to happen to them to damage their value:

The CCHs in their most workable form were *finalized* in London by me in April 1957. That was their high tide of workability for the next five years. After that date, difficulties discovered in *teaching them to auditors* added extraordinary solutions to the CCHs (not by me) which cut them to about one twenty-fifth of their original auditing value. Pcs thereafter had increasing difficulty in doing them and the gain lessened.

How far were the CCHs removed from original CCH auditing? Well, the other night on TV I gave a demonstration of the proper original CCHs which produce the gains on pcs. And more than twelve old-time auditors (the lowest graded ones out of 36) thought they were watching a demonstration of entirely foreign processes.

Although these auditors had been "well trained" on the CCHs (but not by me) they did not see *any* similarity between how they did them and how they saw me do them. Two or three students and two instructors thought they were being done *wrong*. Even the higher ranking students were startled. They had never seen CCHs like this.

Yet, the pc was very happy, came way up tone, lost a bad before-session somatic and within 48 hours had a complete change in a chronic physical problem, *all in 1½ hours* of proper original CCHs.

The students and instructors "knew they weren't watching the correct CCHs" because there was no antagonism to the pc, because the Tone 40 was not shouted, because there was no endurance marathon in progress. There was just quiet, positive auditing with the pc in good, happy 2-way communication with the auditor and the auditor letting the pc win.

In the student auditing of the next two days, some shadow of the demonstration's attitude was used *and the cases audited gained much faster* than before. Yet at least two or three still feel that this is far too easy to be the CCHs.

In five years, the CCHs, not closely supervised by me, but altered in training, had become completely unrecognizable (and almost resultless).

Why?

Because the CCHs were confused with Op Pro by Dup which was for auditors. Because the CCHs became an arduous *ritual*, not a way to audit the pc in front of you. The CCHs became a method of auditing without communicating, of running off strings of drills without being there. And the CCHs are so good that even when done wrong or even viciously they produced some slight gain. The CCHs shade from bright white to dark grey in results, never to black.

Having been perverted in training to a system to make auditors audit them, they became something that had nothing to do with the pc.

What these students saw demonstrated (and which upset them terribly) was this:

The auditor sat down, chatted a bit about the coming session with the pc, explained in general what he was about to do. The session was started. The auditor explained the CCH 1 drill in particular and then began on it. The pc had a bit of embarrassment come off. The auditor took the physical reaction as an origination by the pc and queried it. The routine CCH 1 drill went on and was shortly proved flat by three equal responses. The auditor went to CCH 2. He explained the drill and started it. This proved to be flat. The pc did the drill three times without comm change. The auditor explained and went to CCH 3. This also proved flat and after a three times test, the auditor came off it, explained CCH 4, and went to CCH 4. This proved unflat and was gradually flattened to three equally timed correct responses by the pc on a motion the pc could not at first do. About 50 minutes had elapsed so the auditor gave a ten minute break. After the break the auditor went back to CCH 1, found it flat, went to CCH 2 and found the pc jumping the command and, by putting short waits of different lengths before giving commands, knocked out the automaticity. The auditor went on to CCH 3, found it flat, and then to CCH 4 which was found unflat and was accordingly flattened. The auditor then discussed end ruds in a general way, got a summary of gains and ended the session.

All commands and actions were Tone 40 (which is *not* "antagonism" or "challenge"). But the pc was kept in two-way comm between full cycles of the drill by the auditor. Taking up *each new physical* change manifested as *though it were an origin* by the pc and querying it and getting the pc to give the pc's reaction to it, this two-way comm was *not* Tone 40. Auditor and pc were serious about the drills. There was no relaxation of precision. But both auditor and pc were relaxed and happy about the whole thing. And the pc wound up walking on air.

These were the CCHs properly done. With high gain results.

The viewers saw no watchdog snarling, no grim, grim **purpose**, no antagonistic suspicion, no pc going out of session, no mauling, no drill-sergeant bawling and **knew** these couldn't be the CCHs. There was good auditor-pc relationship (better than in formal sessions) and good two-way comm throughout, so the viewers **knew** these weren't proper CCHs.

Well, I don't know what these gruelling blood baths are they're calling "the CCHs". I did them the way they were done in April 1957 and got April 1957 fast results. And the processes aren't even recognized !

So somewhere in each year from April 1957 to April 1962 and somewhere in each place they're done, additives and injunctions and "now I'm supposed to's" have grown up

around these precise but easy, pleasant processes that have created an unworkable monster that is called "the CCHs" but which definitely isn't.

Not seeing the weird perversions but seeing the slow graph responses, the vast hours being burned up, I began to abandon recommending the CCHs after 1959 as too long in others' hands. I didn't realize how complicated and how grim it had all become.

Well, the *real* CCHs *done right*, done the way they're described here, are a fast gain route, easy on auditor and pc, that goes all the way south.

Take a reread of the June and November bulletins of last year (forget the 20 minute test, 3 times equally done are enough to see a CCH is flat) and, not forgetting your Tone 40 and precision, laying aside the grim withdrawn militant auditor attitude, try to do them as pleasantly as you find them described in the above outlined session, and be amazed at the progress the pc will make.

The CCHs easy on auditor and pc? Ah, they'd observed a lot of CCHs and never any that were *easy* on auditor or pc. Everybody came to know it was a bullying, smashing, arduous mess, a fight in fact. The only trouble was, the gains vanished when the ARC ran out.

Today, put *any* pc on the *original* CCHs done as above until they're flat, then go to 3D Criss Cross and the pc will fly.

Surely you don't have to look and sound so hungry, disinterested and mean when you audit the CCHs. You want to *clear* this pc, not make him or her into a shaking wreck. The CCHs are easily done (when they're done right).

They'll get lost again, too, unless you remember they can get lost.

I believe Upper Indoc should be canceled in Academies and extra time put on just the CCHs as it is the Upper Indoc attitude carried over that makes the CCHs grim.

SUMMARY

The **purpose** of the CCHs is to bring the pc through incidents and into present time. It is the reverse of "mental" auditing in that it gets the pc's attention exterior from the bank and on present time. By using Communication, Control and Havingness this is done. If you make present time a snarling hostility to the pc, he of course does not want to come into present time and it takes just that much longer to make the CCHs work.

You do the CCHs with the Auditor's Code firmly in mind. Don't run a process that is not producing change. Run a process as long as it produces change. Don't go out of 2-way comm with the pc.

Complete every cycle of the process. Don't interject 2-way comm into the middle of a cycle, use it only after a cycle is acknowledged and complete.

Don't end a process before it is flat. Don't continue a process after it is flat.

Use Tone 40 Commands. Don't confuse antagonistic screaming at the pc with Tone 40. If you *have* to manhandle a pc, do so, but only to help him get the process flat. If you have

to manhandle the pc you've already accumulated ARC breaks and given him loses and driven him out of session.

Improve the ability of a pc by gradient scale, give the pc lots of wins on CCH 3 and CCH 4 and amongst them flatten off what he hasn't been able to do.

The CCH drills must be done precisely by the auditor. But the criteria is whether the pc gets gains, not whether the auditor is a perfect ritualist.

Exact Ritual is something in which you should take pride. But it exists only to accomplish auditing. When it exists for itself alone, watch out.

Audit the pc in front of you. Not some other pc or a generalized object.

Use the CCHs to coax the pc out of the bank and into present time.

Take up the pc's physical changes as though they were originations. Each time a new one occurs, take it up with 2-way comm as though the pc had spoken. If the same "origination" happens again and again only take it up again occasionally, not every time it happens.

Know what's going on. Keep the pc at it. Keep the pc informed. Keep the pc winning. Keep the pc exteriorizing from the past and coming into present time.

Understand the CCHs and what you're doing. If it all deteriorates to mere ritual you'll take 25 to 50 times the time necessary to produce the same result as I would.

The auditing is for the pc. The CCHs are for the pc. In auditing you win in the CCHs only when the pc wins.

L. RON HUBBARD

LRH:jw.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor. East Grinstead, Sussex
HCO BULLETIN OF 30 SEPTEMBER 1971

Issue VI

Amended & reissued 19 April 1974

(Only change is in signature & commands of CCH 7.)

Remimeo
HQS Course
HQS Course Supers

CCHs 5, 6 & 7

(Taken verbatim from HCOB 11 June 1957
for use on the HQS Course)

NUMBER: CCH 5

NAME: Location by Contact.

COMMANDS: "Touch that (indicated object)." "Thank you."

POSITION: Auditor and preclear may be seated where the preclear is very unable, in which case they are seated at a table which has a number of objects scattered on its surface. Or auditor and preclear may be ambulant, with the auditor in manual contact with the preclear as is necessary to face him toward and guide him to the indicated object.

PURPOSE: The purpose of the process is to give the preclear orientation and havingness and to improve his perception.

TRAINING STRESS: Training stress is upon gentleness, ARC and the raising of the preclear's certainty that he has touched the indicated object. It should be noticed that this can be run on blind people.

HISTORY: Developed by L. Ron Hubbard from Locational Processing in 1957.

NUMBER: CCH 6

NAME: Body-Room Contact.

COMMANDS: "Touch your (body part)." "Thank you." "Touch that (indicated room object)." "Thank you."

POSITION: Auditor and preclear move about together as needed, the auditor enforcing the commands by manual contact using the preclear's hands to touch objects and touch body parts.

PURPOSE: To establish the orientation and increase the havingness of the preclear and to give him in particular a reality on his own body.

TRAINING STRESS: Training stress is upon using only those body parts which are not embarrassing to the preclear as it will be found that preclear ordinarily has very little reality on various parts of his body. Impossible commands should not be given to the preclear in any case.

HISTORY: Developed by L. Ron Hubbard in 1957 in Washington, D.C., as a lower step than Body-Room Show Me.

NUMBER: CCH 7

NAME: Contact by Duplication.

COMMANDS: "Touch that table." "Thank you." "Touch your (body part)." "Thank you." "Touch that table." "Thank you." "Touch your (same body part)." "Thank you." "Touch that table." "Thank you." "Touch your (same body part)." "Thank you," etc, in that order.

POSITION: Auditor may be seated. Preclear should be walking. Usually auditor standing by to manually enforce the commands.

PURPOSE: Process is used to heighten perception, orient the preclear and raise the preclear's havingness. Control of attention as in all these "contact" processes naturally takes the attention units out of the bank which itself has been controlling the preclear's attention.

TRAINING STRESS: Training stress is on precision of command and motion, with each command in its unit of time, all commands perfectly duplicated. Preclear to continue to run process even though he dopes off. Good ARC with the preclear, not picking one body part which is aberrated at first but flattening some non-aberrated body part before aberrated body part is tackled.

HISTORY: Developed by L. Ron Hubbard in 1957 in Washington, D.C., as a lower level process than Opening Procedure by Duplication, or Show Me by Duplication. All contact processes have been developed out of the Pre-Logics.

L. RON HUBBARD
FOUNDER

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BOARD TECHNICAL BULLETIN
30 SEPTEMBER 1971R
Issue VII

Revised & reissued 13 October 1975 as BTB

Cancels HCO Bulletin of 30 September 1971
Issue VII Same Title

Remimeo

DRILLS MODEL SESSION FOR CCHs 5, 6, & 7

Each of the following drills is based on the processes of L. Ron Hubbard. Each is a separate process and will be taken to its own end phenomena (EP) (result – cognition and VGIs) one at a time. The drills are done on a doll with the coach speaking for and moving the doll during each drill.

Reference: HCOB 30 Sept 71, Issue VI, "CCHs 5, 6, & 7" HCOB 11 June 57, "Training & CCH Processes" (Section on CCH 5)"

NUMBER: CCH 5

NAME: Location by Contact.

COMMANDS: Touch that (indicated object)." "Thank you."

POSITION: Auditor and preclear may be seated where the preclear is very unable, in which case they are seated at a table which has a number of objects scattered on its surface. Or auditor and preclear may be ambulant, with the auditor in manual contact with the preclear as is necessary to face him toward and guide him to the indicated object.

PURPOSE: The purpose of the process is to give the preclear orientation and havingness and to improve his perception.

TRAINING STRESS: Training stress is upon gentleness, ARC and the raising of the preclear's certainty that he has touched the indicated object. It should be noticed that this can be run on blind people.

HISTORY: Developed by L. Ron Hubbard from Locational Processing in 1957. LRH HCOB 30 Sept 71, Issue VI, "CCH's 5, 6, & 7".

STEPS:

1. Select and set up an auditing space, and prepare your auditing report forms. The space should be large enough and suitable for the pc (doll) to be able to walk around and touch objects.
2. Inform the Supervisor that you are going to be starting a session and show the Supervisor that you are up to that part of your checksheet, and just where the session will be.
3. Get the pc's folder and check with the Supervisor so that he knows you understand what the next action is to be. He will give you an OK to start session.

4. Get the pc, sit the pc in his or her chair and then sit down across from the pc – knees a few inches from the pc's.
5. Ask the pc if it is all right to audit in the room and if not, make things right by adjusting the room or location of auditing.
6. Tell the pc the purpose of such sessions (Reality Factor) – "I want to improve your ability." It is the auditor's goal at this level, not the pc's.
7. Tell the pc "Start of session.", and start your report forms.
8. Tell the pc that you will be doing CCH 5. Clear the words of the command in backwards sequence; then clear the command itself. Then note the time and place your clip board on the floor. (Reports are written up after the session for objective processes.)
9. Have the pc stand up with you, and you say, "Start of process."
10. Give the pc the first command, "Touch that (indicated object)," and at the same time, indicate the object with your hand.
11. Allow the pc to carry out the command, and then acknowledge him for doing so.
12. Repeat (10) and (11) choosing different objects in the room.
13. Take up any physical manifestations as a pc origination by saying "What's happening?". This is done after the pc has carried out the command and been acknowledged.
14. Repeat (10) and (11) until the pc has the end phenomena (EP), Cognition and VGIs (very good indicators). End off the process with "That's it" and have the pc sit down. Then signal to the Supervisor who will have you take the pc to the Examiner, to check for an F/N, or continue the process if a full EP has not achieved. When you go to the Examiner, bring back the exam report with you.
15. If you must end session before the EP of the process, do the following: A) When your pc is at a flat point in the process, say "We'll have to be ending shortly." b) When the pc has carried out an extra command or two; say "We're closing the session now." (Have the pc sit down.) "Have you made any gains in this session?" c) Quickly note down on your report form the pc's answer. A) End the session with "End of Session.". Take the pc to the Examiner.
16. After the session write up your auditing report forms for the session; put them into the pc's folder and hand them in to the Supervisor.

NOTE: If you get into an impasse in session and can't make any progress, or if the pc becomes upset or other confusions arise, signal to the Supervisor who will assist in the situation.

Reference: HCOB 30 Sept 71, Issue VI, "CCH's 5, 6, & 7" HCOB 11 June 57, "Training & CCH Processes" (Section on CCH 6)

NUMBER: CCH 6

NAME: Body-Room Contact.

COMMANDS: "Touch Your (body part)." "Thank you." "Touch that (indicated room object)." "Thank you."

POSITION: Auditor and preclear move about together as needed, the auditor enforcing the commands by manual contact using the preclear's hands to touch objects and touch body parts.

PURPOSE: To establish the orientation and increase the havingness of the preclear and to give him in particular a reality on his own body.

TRAINING STRESS: Training stress is upon using only those body parts which are not embarrassing to the preclear as it will be found that preclear ordinarily has very little reality on various parts of his body. Impossible commands should not be given to the preclear in any case.

HISTORY: Developed by L. Ron Hubbard in 1957 in Washington, D.C., as a lower step than "Body-Room Show Me." LRH HCOB 30 Sept 71R, Issue VI, "CCH's 5, 6, & 7".

STEPS:

1. Do the steps (1) through (7) as given in CCH 5.
2. Tell the pc you are now going to do CCH 6. Clear the words of the first command in backwards sequence. Then clear the command itself. Do the same for the second command. Then note the time and place your clip board on the floor.
3. Have the pc stand up with you, and say "Start of process."
4. Give the pc the first command, "Touch your (a body part)".
5. Allow the pc to carry out the command, and then acknowledge him for doing that with "Thank you."
6. Give the pc the next command, "Touch that (indicated room object)", and when you give the command indicate the object with your hand.
7. Allow the pc to carry out the command, and then acknowledge him for doing that with "Thank you."
8. Take up any physical change as a pc origination as it occurs. This is done after the pc has carried out the command and been acknowledged.
9. Repeat (4) through (7) using different body parts and different objects around the room. For example, "Touch your left knee." "Thank you." "Touch that table." "Thank you." "Touch your neck." "Thank you." "Touch that floor." "Thank you."
10. Repeat (4) through (7) until the pc has the EP (Cognition and VGIs). End off the process with "That's it" and have the pc sit down. Signal to the Supervisor who will have you take the pc to the Examiner to check for an F/N, or continue the process if a full EP has not been achieved. When you go to the Examiner, bring back the report with you.
11. If you must end session before the EP of the process, do step (15) as given in CCH 5.
12. After the session, write up your auditing report forms for the session. Put them into the pc's folder and hand them in to the Supervisor. (Do your worksheets – noting what you can remember happening in the session, Auditor Report Form and a Summary Report Form.)

NOTE: If you get into an impasse in session and can't make any progress, signal to the supervisor who will assist you.

Reference: HCOB 30 Sept 71, Issue VI, "CCHs 5' 6, & 7" HCOB 11 June 57, "Training and CCH Processes" (Section on CCH 7)

NUMBER: CCH 7

NAME: Contact by Duplication.

COMMANDS: "Touch that table." "Thank you." "Touch your (body part)." "Thank you." "Touch that table." "Thank you." "Touch your (same body part)." "Thank you." "Touch that table." "Thank you." "Touch your (same body part)." "Thank you." etc, in that order.

POSITION: Auditor may be seated. Preclear should be walking. Usually auditor standing by to manually enforce the commands.

PURPOSE: Process is used to heighten perception, orient the preclear and raise the preclear's havingness. Control of attention as in all these "contact" processes naturally takes the attention units out of the bank which itself has been controlling the preclear's attention.

TRAINING STRESS: Training stress is on precision of command and motion, with each command in its unit of time, all commands perfectly duplicated. Preclear to continue to run process even though he dopes off. Good ARC with the preclear, not picking one body part which is aberrated at first but flattening some non-aberrated body part before aberrated body part is tackled.

HISTORY: Developed by L. Ron Hubbard in 1957 in Washington, D.C., as a lower level process than Opening Procedure by Duplication, or Show Me by Duplication. All contact processes have been developed out of the Pre-Logics. LRH HCOB 30.9.71, Issue VI, "CCHs 5, 6, & 7".

STEPS:

1. Do the steps (1) through (7) as given in CCH 5.
2. Tell the pc you are now going to do CCH 7. Clear the words of the first command in backwards sequence. Then clear the command itself. Do the same for the second command. Then note the time you start and place your clip board on the floor.
3. Have the pc stand up with you, and say, "Start of process."
4. Give the pc the first command, "Touch that table."
5. Allow the pc to carry out the command, and then acknowledge him for doing so with "Thank you."
6. Give the pc the next command, "Touch your (a body part)."
7. Allow the pc to carry out the command and then acknowledge him for doing so with "Thank you."
8. Repeat (4) through (7) using the same table and the same body part until that body part is run to a flat point.

9. Take up any physical change as a pc origination as it occurs. This is done after the pc has carried out the command and been acknowledged.
10. When one body part is flat, clear another body part and do steps (3) through (9) until that body part is also run to a flat point. Maintain "Good ARC with the preclear, flattening some non-aberrated body part before aberrated body part is tackled." LRH HCOB 11 June 57 "Training and CCH Processes".

NOTE: A flat point in CCHs = 3 cycles with no change in comm lag, no physically observed change and the pc doing it. (Ref.: BTB 12 Sept 63R, "CCHs Data".)

11. The process is continued using as many body parts as necessary until the pc has the EP. End off the process and have the pc sit down. Then signal the Supervisor who will have you take the pc to the Examiner to check for an F/N, or continue the process if a full EP has not been attained. When you go to the Examiner, bring the exam report back with you and put it in the pc's folder.
12. If you need to end session before reaching the EP of the process, do step (15) as given in CCH 5.
13. After the session, write up your auditing report forms for the session. (Do your worksheets – noting what you can remember happening in the session, Auditor Report Form and a Summary Report Form.) Put the report forms into the pc's folder and hand it in to the Supervisor.

NOTE: If you get into an impasse in session, signal to the Supervisor who will assist you.

Special Project for Distribution Aide and
Training and Services Aide

Revised & Reissued as BTB by Mission 1234
2ND MOLLY GILLIAM

Approved by the Commodore's Staff Aides and the
BOARDS OF DIRECTORS of the
CHURCHES OF SCIENTOLOGY

BDCS:CSA:BI;DHH:BW:PE:MG:mg

HUBBARD COMMUNICATIONS OFFICE
WASHINGTON, D.C.
HCO BULLETIN OF 4 FEBRUARY 1959
Originally issued from London

OP PRO BY DUP

Use two objects – a book and a bottle.

Have the pc look them over and handle them to his satisfaction. Then have him place them at some walking distance apart in the room, on a couple of tables or similar locations.

The commands:

"Look at that book."

"Walk over to it."

"Pick it up."

"What is its colour?"

"What is its temperature?"

"What is its weight?"

"Put it down in exactly the same place."

Repeat with the bottle.

Do not vary the commands in any way. Use Tone 40. "Thank you" acknowledgment. The basic commands should never be departed from, and never, never trick the preclear by using the book again when you knew he was just about to start toward the bottle. The purpose of the process is duplication. Good control should be used.

Accept the pc's answers whether they are logical, silly, imaginative, dull or unlawful. In starting the process you can discuss with him what you are about to do and make sure you have got the rudiments established. Run the process until the comm lags are flat.

This process is an HPA/HCA requisite.

L. RON HUBBARD

LRH:mc.rd

BOARD TECHNICAL BULLETIN
24 OCTOBER 1971R

Remimeo
Tech & Qual
Level 1 Cksheet
HQS
Course Super Check-
sheet

Issue I
Revised 2 January 1975

Cancels
HCO Bulletin OF 24 October 1971
Issue II Same Title

Also modifies BTB 9 October 1971R
Level I Drills (Page 13, No. 9)

OP PRO BY DUP – END PHENOMENA

Exteriorization is an EP for the process Opening Procedure by Duplication, but is not the only EP. The reason Op Pro by Dup had an EP of exterior was because we didn't have Int-Ext then, and had to end it off on the first exteriorization.

The EPs for OP PRO by DUP include:

- A. Flattened Comm lags and no more change on the process (per PAB 48).
- B. A real big win with F/N, Cog, VGIs and ability regained (per HCO B 20 Feb 70, "Floating Needles and End Phenomena").
- C. Exterior with an F/N, Cog, VGIs.

In the presence of heavy overts, it is possible that a pc won't exteriorize on Op Pro by Dup.

Overts are handled on Exp Grade 2. Op Pro by Dup could grind on and on for as long as 50 hours with no change in an attempt to run it to Ext, when it's an out Grade II.

Nothing in this BTB should be used to quickie Op Pro by Dup.

Taken from an LRH C/S
Reissued by Flag Tech Compilations
for CS-4, W/O Ron Shafran

Approved by

L. RON HUBBARD
Founder
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

BDCS:LRH:RS:LG:rs.jh

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30 SEPTEMBER 1971RA

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Issue VIII

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Revision in this type style

Cancels

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Issue VIII; Same Title

DRILL – MODEL SESSION FOR OP PRO BY DUP

(Opening Procedure by Duplication)

NAME: Drill – Op Pro By Dup.

COMMANDS: "Look at that book" (or bottle in alternate times)

"Walk over to it."

"Pick it up."

"What is its colour?"

"What is its temperature?"

"What is its weight?"

"Put it down in exactly the same place.":

(Acknowledge the pc with a "Thank you." after he has carried out each command.)

PURPOSE: To train the student to be able to coordinate and apply the commands and procedures of Op Pro by Dup so that he can audit with them smoothly in Co-auditing.

POSITION: Student (Auditor) standing and holding a doll (which represents the pc). The student has the doll carry out the commands

TRAINING STRESS: Student (Auditor) starts the session and runs a standard session including those steps which are given below.

The drill is considered passed when the student can do the process smoothly and comfortably without flubs or out TRs. (Maintain TRs 0 to 4 and 6 to 9.)

STEPS:

1. Select and set up an auditing space, and prepare your auditing report forms. The space should include two level platforms (tables) which are at some walking distance apart, a book and a bottle.

2. Inform the Supervisor that you are going to be starting a session and show the Supervisor that you are up to that part of your checksheet, and just where the session will be.
3. Get the pc's folder and check with the Supervisor so that he knows you understand what the next action is to be. He will give you an OK to start session.
4. Get the pc.
5. Ask the pc if it is all right to audit in the room and if not, make things right by adjusting the room or location of auditing.
6. Tell the pc the purpose of such sessions (Reality Factor) – "I want to improve your ability." It's the Auditor's goal at this level, not the pc's.
It is best, if possible to take this process to its full win point in one session.
7. Tell the pc "Start of Session' and start the auditing report forms.
8. Tell the pc "We are going to run a process, Opening Procedure by Duplication."
9. Have the pc examine, hold, inspect, become familiar with the objects (the book & bottle) to his satisfaction. Then have him place them at some walking distance apart (on the level platforms).
10. Clear the words of Command A in backwards sequence (i.e. in this order: Book, that, at, look). Then clear the command itself. Use a dictionary when necessary to have your pc look up a word. Make sure the pc understands all the words in the command and the command itself. Note quickly on your worksheets what the commands mean to the pc and any words you have him look up. (You may continue to hold the board with worksheets and make very brief notes during the session.) Ref.: BTB 2 May 1972R "Clearing Commands".
11. Clear the rest of the commands – B through I as in step 10.
12. Tell the pc that you are going to give him commands to do, involving the book and bottle, and that you want the pc to do them. Also tell the pc that the same commands will be used over and over again.

COMMANDS:

- A. Look at that book.
- B. Walk over to it.
- C. Pick it up.
- D. What is its colour?
- E. What is its temperature?
- F. What is its weight?
- G. Put it down in exactly the same place.
- H. Look at that bottle.
- I. (Do "B" through "G" on the bottle.)
- J. (Begin again at "A".)

13. Start the process and give the first command, "Look at that book."

14. Allow the pc to carry out the command, and then acknowledge him for doing that with "Thank you".
15. Continue the same pattern of giving the command, allowing the pc to carry it out, and acknowledging its completion for the other commands "B" through "I".
16. The same words and formula are used over and over, as above.
17. Although the questions never vary, the Auditor must still maintain 2-Way Communication with the pc. The pc is doing the process so when the pc talks or volunteers information the Auditor must use TR 0 to 4.
18. The process is run for some hours at once, not for 30 minutes one day and 30 minutes the next.
19. The process is continued until the pc has the EP. There are several possible EPs for Op Pro by Dup: A. Flattened Comm Lags & pc Cheerful and no more change on the process. B. A real big win with Cognition and VGIs and an ability regained. C. Exteriorization with Cognition and VGIs. End off the process when the pc has reached EP with a "That's it". And have the pc sit down. Then signal to the Supervisor who will have you take the pc to the Examiner to check for an F/N, or continue the process if a full EP has not been achieved. When you go to the Examiner, bring back the report and put it in the pc's folder. Write up what happened on the EP and give the Supervisor your report to read.
20. If you must end session before EP (End Phenomena) of the process, and the pc is not going through large changes, do the following:
 - A. Toward the end of the auditing period, say, "We'll have to be ending shortly."
 - B. When the pc has carried out a few more commands say, "We're closing the session now." (End on a completed cycle with the pc putting the object down. Have the pc sit down.) Ask, "Have you made any gains in this session?"
 - C. Quickly note down on your report form the pc's answer.
 - D. End the session with "End of session." Take the pc to the Examiner.
21. After the session, write up your auditing report forms for the session, put them into the pc's folder and hand them into the Supervisor.

NOTE: If you get into an impasse in session and can't make any progress, or if the pc becomes upset or other confusions arise that you can't handle, put your hand behind your back to attract the attention of the Supervisor who will assist in the situation. On this process sometimes a pc will act up and go up and down the Tone Scale, and this is usually handled by just continuing the process.

by Special Project

Revised & Reissued as BTB
BY FLAG MISSION 1234

Re-Revised by Sally Miscavige

FOR JULIE GILLESPIE TRAINING & SERVICES AIDE

AUTHORIZED BY AVU

for the

BOARDS OF DIRECTORS

of the

CHURCHES OF SCIENTOLOGY

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to include sense definitions

Cancels BTB of 30 September 1971R
Issue IX Same Title

Remimeo
HQS Course
HQS Course Supers

DRILL – RECALL LISTS MODEL SESSION

NAME: Drill – Recall Lists (Reference: *Self Analysis*, by L. Ron Hubbard.)

COMMANDS: 1. "Can you recall a time when _____ (item from Self Analysis List)?"

"What (*sense*) did you get in the recall?"

2. "Can you recall another time when _____ (item from Self Analysis List)?"

"What (*sense*) did you get in the recall?"

3. "Recall the earliest time you can when _____ (item from Self Analysis List)."

"What (*sense*) did you get in the recall?"

Senses to be used: Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, and Personal Motion.

PURPOSE: To train the student to be able to coordinate and apply the commands and procedure of (Self Analysis) Recall Lists so that he can do them smoothly in co-auditing.

POSITION: Student (Auditor) and a doll (representing the pc) are seated in chairs a comfortable distance apart, facing each other. The student has a clip board with worksheets and report form on it.

RUNNING STRESS: Student (Auditor) starts the session and runs a standard session which includes the steps given below. The student also keeps records on the worksheets and report forms as he goes along.

The drill is considered passed when the student can do it smoothly and comfortably without flubs or out TRs.

STEPS:

1. Prepare your report forms and set up the auditing space and two chairs facing each other. Also have a copy of Self Analysis there and open to the list you will be working on.
2. Inform the Supervisor that you are going to be starting a session and show the Supervisor that you are up to that part of your checksheet, and just where the session will be.
3. Get the Pc's folder and check with the Supervisor so that he knows you understand what the next action is to be. He will give you an OK to start session.
4. Get the pc, sit the pc in his or her chair, and then sit down across from the pc, knees a few inches from the Pc's.
5. Ask the pc if it is all right to audit in the room and if not, make things right by adjusting the room or location of auditing.
6. Tell the pc the purpose of such sessions (Reality Factor) – "I want to improve your ability."

An hour would be a good approximate length for a session. The process win point may occur before that and if it does, end off the session.

7. Tell the pc "Start of Session" and start your worksheet. (These will be kept throughout the entire session, as the Auditor goes along.)
8. Clear the three basic commands (without the endings), one at a time: Clear the words of the first command in backwards sequence. Then tell the pc the command and find out what that means to the pc. Use a dictionary and have the pc make up sentences to clear any words until the pc understands all the commands. (Note quickly on your worksheets what the commands mean to the pc and any words you have him look up.) Repeat this procedure for the other two basic commands (Ref.: BTB 2 May 72R Clearing Commands).
9. Give the pc an R-factor that you are going to be using different endings on the questions as you go along, and that you will clear each new ending as you come to it.
10. Give the pc an R-factor that after each question you will be asking him to recall a particular sense in that incident.
11. Clear the "senses" one at a time with the pc and find out what each means to him. Use the dictionary and the definitions as given *below*, and have pc make up sentences to clear any words until the pc understands all of the senses.

Clear "sight" as what the pc actually saw at the time the incident was taking place.

Clear "smell" as what odors were present during the scene he is recalling.

Clear "touch" as anything he was actually touching at the time with the sensation of touch including pressure.

Clear "colour" as the actual colour contained in the scene called for.

Clear "tone" as the quality of the sound present when the scene occurred.

Clear "external motion" as the motion of other people or objects or of energy.

Clear "emotion" as that emotion the pc felt at the time of the incident.

Clear "loudness" as the loudness of the various sounds in the incident.

Clear "body position" as the position of his own body at the time the incident occurred.

Clear "sound" as those sounds present in the incident.

Clear "weight" as the heaviness of the things, including the pull of gravity on the pc and the weight of anything he may actually be supporting in the incident such as his clothes, a ball or any other thing which he is actually holding at the time the incident occurred.

Clear "personal motion" as the motion which the pc himself was undertaking at the time the incident occurred.

NOTE: During the session keep your worksheets as you go along. The commands you give can be indicated by numbers, and also note briefly what the pc says and any changes that occur.

12. Tell the pc "Start of Process". (Start with List One Page 40 of Self Analysis, by L. Ron Hubbard.
13. Clear the words of the first ending (in backwards sequence). Then read the first command to him, "Can you recall a time when you were happy?" and ask him what that means to him. Use a dictionary if necessary.
14. Tell the pc "I want you to concentrate on getting the *SIGHT* in the recall". Make sure he understands that and then acknowledge him.
15. Give the pc the command "Can you recall a time when you were happy?"
16. Allow the pc to answer and then acknowledge his answer. (If pc answers only "yes" or that he did it, find out what it was by asking "What was it?". Make sure you acknowledge his answer when he has finished answering the question.)
17. Ask the pc, "What *SIGHT* did you get in the recall?"
18. Allow the pc to answer and then acknowledge his answer.
19. Give the pc the next command, "Can you recall another time when you were happy?"
20. Allow the pc to answer and then acknowledge his answer.

21. Ask the pc, "What SIGHT did you get in the recall?"
22. Allow the pc to answer and then acknowledge his answer.
23. Give the pc the next command, "Recall the earliest time you can when you were happy."
24. Allow the pc to answer and then acknowledge his answer.
25. Ask the pc, "What SIGHT did you get in the recall?"
26. Allow the pc to answer and then acknowledge his answer.
27. Clear the next ending as in step 13. Tell the pc "I'm now going to give you the next command and I would like to know what it means to you." "The command is 'Can you recall a time when you had just finished constructing something?' What does that mean to you?"
28. Allow the pc to answer, acknowledge and use the dictionary as needed.
29. Tell the pc "I want you to concentrate on getting the SMELL in the recall."
30. Give the pc the command, "Can you recall a time when you had just finished constructing something?"
31. Allow the pc to answer and then acknowledge him.
32. Ask the pc, "What SMELL did you recall?"
33. Allow the pc to answer and then acknowledge him.
34. Continue down the list in the same pattern used in 13 through 29. Each time you go on to the next item use the next "sense" (given either on a disc or on the bottom of the page of the recall list.)

NOTE: For each item be sure to clear it first as done in 27, and give the R-factor of the "sense" to be used with the item as given in 29.

35. If the pc says something that you don't grasp, ask the pc to repeat it.
36. If the pc says he can't recall anything on an item, acknowledge him and go on to the next item.
37. Continue down the list until the pc has the EP (Cognition and VGIs). End off with "That's it" and write briefly what happened at the EP. At that time signal to the Supervisor. He will have you take the pc to the Examiner to check for the F/N or continue the process (if the EP has not quite been reached). When you go to the Examiner, bring the report back with you and put it with your auditing reports.
38. If the time to end session comes up before the EP (end phenomena) of the process, do the following:
 - A. Make sure the process is at a flat point and say, "We'll have to be ending shortly."

- B. When the pc has carried out a few more commands say, "We're closing the session now." (End on a completed cycle after the third command and sense on an item has been answered.) "Have you made any gains in this session?"
- C. Quickly note down on your report form the Pc's answer.
- D. End the session with "End of Session". Take the pc to the Examiner who will put the pc on a Meter.

39. Tidy up and complete your report forms, put them in the Pc's folder, and hand it to the Supervisor. (Worksheets & Auditor Report Form are used.)

NOTE: You may not have to go through the entire list before the pc has an EP (cognition and has VGIs). In other cases, if the pc has not had his EP on the process when you come to the end of a list, go back to the beginning of the same list and go through it again.

The other lists (Two through Twelve – pages 40 to 100 of *Self Analysis*) are done in the same pattern. Take note that in some lists, such as List Three, there are many sub-lists. Each of these should be run in the same way to Cognition and VGIs.

If the pc has a big win on the lists in general or on the subject of recall, it is not necessary to run any remaining lists. That may be considered a completion.

by Special Project

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BDCS:AH:JG:SM:AL:MH:dr

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 10 JUNE 1960

MA

WHAT WE EXPECT OF A SCIENTOLOGIST

We inherited, when we began, a great many hidden errors in the society, so deeply laid they seemed right. "Everybody knows that..." is a tombstone of progress for it contains unsuspected lies that bring the wittiest of us to grief. "Everybody knows that Man is Evil" was only one of the many things we found wrong, exposed and dropped from our own knowledge.

However, in the field of what is expected of a Scientologist, we have for ten years carried along an inherited error. It is this: "Everybody knows that a specialist in a science hangs out a shingle and, if a professional, becomes a private practitioner."

Now listen. Psycho-analysis was developed in 1894 by Sigmund Freud. Everybody who studied it was expected to hang out a shingle and start practising. It took half a century for psycho-analysis to become generally known by the people. Yet how could it miss? Its tenet was that if you were sexually uninhibited you would be happy.

The psycho-analyst took his cue from the medico of his day. If you could heal you were a healer with a shingle.

Well, I'm afraid a lot of us have bought this too. If we were trained in Scientology as a professional we should hang out our shingle as a practitioner. With all due respect to the Scientologist in professional practice (where they have every right to be) this is not a true idea. It is a borrowed idea. It's as old as the witch doctor.

A Scientologist is the being three feet behind society's head. And society runs on eight dynamics, not in a sick room. Some of us, of course, would become professional practitioners. But a professional Scientologist is one who expertly uses Scientology on any area or level of the society.

A housewife who does not have professional level skill in Scientology could not expect to run a wholly successful family or keep order in her neighbourhood and keep her family well. A factory foreman could not possibly handle his crews with full effectiveness without professional Scientology skill. The personal assistant to a corporation executive could not do a fully effective job without being a professional Scientologist. A corporation president without a certificate will someday fail. And the head of a country would go to pieces if he didn't know Scientology from a professional angle.

How can these people handle life if they have no expert knowledge of how to handle life.

Now we don't expect everyone in the world to become a trained auditor. But we expect the people who are making the world to have a knowledge of how to make it go.

A *trained* Scientologist is not a doctor. He is someone with special knowledge in the handling of life.

We have many, many personal success stories in Scientology. They begin with a book acquaintance and bloom when professional skill enters the background. These people, small people, big people, drove a wedge for themselves into companies, societies, with Scientology and then took over control of the area. They succeeded where they never would have dreamed they could. And every time one of us drives in such a wedge, we all win because the world is brought nearer to a sane and decent world.

The factories, the marts of trade, the homes, the neighbourhoods, these are the places we want *trained* Scientologists. In that way alone, we're on the busy, still healthy communication lines of the world.

Some of us need to run centres and schools just to give the rest of us service when required. Training at a pro level must continue and *must* be kept good. And service and communication must be given. Hence, we have Central Organizations on every continent and HCOs. But if we avoid the throbbing comm lines of the world and act like doctors, we will not win soon enough as a group.

Any trained Scientologist can win to success in society. Heightened IQ, a knowledge of life, a forthright attitude – with these things it is easy for him or her to improve a social or business position, to get higher pay, to exert wider personal influence. This we know we can do, we have done it so often so let's improve the ability.

Process people weekends, run a co-audit some evenings of the week at home, but get on the active lines of the world and make your presence felt.

It takes full training to do it. It's been done from our books alone but not always well. It takes tough Academy training to make a Scientologist, so don't go at it half armed.

And stop feeling apologetic because you are not a "full time auditor". We are the auditors to the world, not to a handful of the sick.

We are not doctors. We are the world's trouble shooters. When we make a company win, the whole world wins, when we make a neighbourhood win, we all win.

A full time Scientologist makes life better wherever he is. And that is enough pro activity for anyone.

What do we expect of you? To become the best Scientologist that can be and to get on the comm lines of the world and bring a big win where it counts. We don't expect you to hang up a shingle as a doctor and have a private practice. We'll respect you if you do. But we'll respect you just as much and even more if you get trained as a pro and go out and up in the world of action and of life.

Hit for the key spots by whatever means, the head of the women's club, the personnel director of a company, the leader of a good orchestra, the president's secretary, the advisor of the trade union – any key spot. Make a good sound living at it, drive a good car, but get your job done, handle and better the people you meet and bring about a better earth.

And stop feeling hangdog because you "aren't auditing full time". Nobody expects you to.

We'll keep centres going to service your needs, some of us, we'll provide ammunition and books. And the rest of us had better invade every activity there is on a high level of success and make our influence felt on the comm lines of the world.

Scientology is the only game on Earth where everybody wins.

So let's help the world win.

LRH:js.rd

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 28 APRIL 1960

All Fran Auditors
HCO Secretaries
Assoc Secretaries

BOOKS ARE DISSEMINATION

One of the oldest Organizational Health Charts states "... given books in distribution, the remainder of these facts are true ...".

No matter what you do with an organization, no matter how much writing of letters you do, the dissemination success of a group will not accomplish any security unless books are distributed.

Seeing to it that the newly interested person is provided with the proper reading materials is a far more important step than most HCO Secs and PE directors have realized, but these are not the worst offenders. The field auditor, attempting to run a group and keep afloat, fails most often, when he does fail, in the Book Department.

Making sure that interested people get books is making sure that they will continue their interest.

Assuring then they will read and understand the books, it is necessary to get them into an extension course.

If you think you can interest a person in Scientology and yet avoid your responsibility in getting him or her to read books on the subject, you are wasting a tremendous amount of effort.

Do you know why the first book DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH was written? Word of mouth on Dianetics was going forward so rapidly that my letter volume, even before the first book, was startling. Each one of these people expected me, either to write them a long letter and tell them what it was all about, or to be given a chance to come and see me so that I could tell them personally what it was all about. In other words, my time was going to be consumed, not in further research, but in writing letters and talking to people. My answer to this was to write DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH which rapidly informed the newly interested person what this new science was all about.

I will make you a wager. I think you are wasting most of your time answering questions which are answered in books. I think you are talking yourself hoarse to friends, and other people, and groups, explaining over and over and over things that are already taken up

in books. I think your time is being devoured by attempts to reach through the natural conversational barriers of people.

You are not giving, I am sure, the newly interested person an opportunity to go and sit down quietly by himself, without any social strain, and study a book on the subject. Only in this way will he come to a decision about the subject which is his own independent decision having inspected the materials. This has to be done quietly and it is best done through the pages of a book.

Without any reservations, I can tell you that DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH, based as it is upon mental image pictures and energy masses, those things which are most real to people, is the best forward vanguard in our possession. It was written at a time when I was very interested in bridging the gap between an uninformed public and an informed public, and contains in it most of the arguments necessary to quiet the suspicions of the newly interested person and contains as well most of the answers to that person's questions.

DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH contains today a perfectly workable therapy. But more importantly it contains a bridge between the uninformed and the informed public on the subject of Scientology.

If you are not furiously pushing DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH and if you are not insisting that each newly interested person read it as something new, startling and strange in the world, you will be wasting most of your dissemination efforts.

Oddly enough, this book, to this day, sells more copies around the world than the average best seller in any given year. Where it has been pushed, Scientology is booming. Where it has not been pushed, Scientology is limp.

Just inspect the number of simple, startling items in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH. Here you find the Dynamics, here you find several of the earliest Axioms, here you even find the rudimentary ARC tone scale. You find as well a thoroughly accurate description of clears and the reactive mind.

Do you realize that the world does not yet know anything about the reactive mind? Here is the total answer to Freud's subconscious. Here is the resolution of most of the problems of psychotherapy.

You know so many things that are new and wonderful and strange that you forget that Bill and Joe and Mary have never heard of any part of them. They are not interested in past lives. They are interested in what makes them do strange and peculiar things. They have heard vaguely about the tenets of psychology. They do not know that these have all been answered in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH.

When people are asking you questions about Dianetics and Scientology, no matter how obtuse or abstruse the questions are, your best answer to these questions was my earliest answer and that was, "Read DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH and that will answer your question".

In the last HCO Bulletin I gave you presession processes. This makes a complete cycle. With presession processes we can take a new person and by running the course of help, control, communication and interest, put him in a frame of mind to want to know more about the subject.

In this Bulletin I am trying to tell you what to do about the person once you have brought him up to this point. It is all right for you to go on and audit him but I assure you he will never get anywhere until he has read *DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH*. All the questions and counter arguments and upsets which are boiling through his mind now are answered in that book, bringing him up to a point where he wants auditing, where he successfully goes through PE. Give him auditing, let him co-audit, do anything you want with him, but insist, insist, insist that he reads *DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH*.

You would be completely amazed at the ideas some people have of Scientology even after they have gone through a PE Course and have read *PROBLEMS OF WORK* or some other manual pushed off on them simply because it is cheap. *PROBLEMS OF WORK* is all right and should be distributed but it is not informative on the subject of the human mind.

Let's get down to basics here and see what we have really done. We have made a breakthrough. The moment of the breakthrough is recorded at public level with *DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH*. If people do not read this book, they just will not have broken through.

Any "sales tricks" you employ after you have succeeded by use of help, control, communication and interest in arousing that interest, to get them now to inform themselves of the moment of breakthrough, will be well expended by you, otherwise these people will be talking through a fog and will experience a sensation of having been brought up to some high plateau without having climbed a cliff. It is factual that you can bring a person all the way to clear and have on your hands a mentally illiterate person. I know, because I have done just that. All the clears I made twelve to thirteen years ago evaporated into the society. I did them a great deal of good. Some of them are now occupying high positions, but none of them have ever associated me and my work in Dianetics and Scientology with what happened to them. They are, for the most part, convinced that what I did was some fabulously magical thing which was done for them only, and for them especially, something like a spiritual revival, but nothing to be understood. These people never did gain that understanding because I never explained to them what was happening. It was only after *DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH* was written and distributed that we began to get somewhere in the world. People we processed might have been led to worry more about their own cases than those I processed, but at the same time their worrying was at least intelligent. I can still clear people with the technologies of twelve and thirteen years ago and, indeed, have been carefully reintroducing you to these technologies. Now the time has come for us to realize that there are very close to two and a half billion people on this planet who are mentally illiterate. They do not know what makes them tick. They have no concept whatsoever of the basis of human reaction. They are intolerant. They are at war with one another. They follow strange leaders and wind up in strange places. They have no hope that anything will ever dig them out. Only a

minute percentage of these people have ever been introduced to DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH.

Do not believe for a moment that just because I wrote a book on the subject cases became harder. As a matter of fact they became more co-operative. We are making a great many clears today. Hardly a week passes on my correspondence lines without clears being reported. But look at the mental illiteracy even of some auditors. Do you know that people report me clears and call them releases. These people have never studied the definition and capabilities of clear in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH. They bring preclears up to this standard, find there is a considerable distance to go and start striking for theta-clear before they say anybody is clear. You yourself may have made a clear and classified the clear as a release just because you were not totally familiar with the conditions of clear. I still think the best statement of a clear occurred in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH. I have had no reason to revise that statement. Pushed at, however, by many Scientists, I have tried to find way stops between clear, as defined in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH, and OT. There are quite a few. I almost laughed in somebody's face the other day when he said to me that a notable person on one central organization's staff was being audited by him and that he had gotten her up to a state of release "with a free needle on anything you asked her", and added that he would soon have her clear if he kept working at it. Concerning the same person, visitors at that central organization for some time have been saying, "She has a sort of feeling about her as though she might be clear". The truth of the matter is she has been clear for several months but her auditor is straining so hard, seeing as he does how far human capability can be made to reach, that it has never occurred to him that he has passed clear some time back. Any PC that has a relatively free needle has probably been cleared by the standards laid down in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH.

Now that we can interest people, let's take the next inevitable step. Let's push this book. Let's crowd it into people's hands and demand that they buy it. Let's develop the trick, when they ask us complicated questions, of stating that they should read DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH.

After all, we have a brand new science in the world. DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH is a brand new book that describes it at public level and it is a good thing if you want to get people into a house to get them to come in the front door. The front door we have is DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH. I, personally, do not believe the book could ever be written again, since it was written at a time when I was well aware of the public arguments concerning the mind. For the indifferently literate person it forms the necessary bridge from knowing nothing to knowing something. It is an exciting book. Push it. Get your people to read it. Now let's get going.

If you cause cards to be printed concerning the whereabouts of PE Courses, always add to them: "To know more about this subject read DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH, available at (give the place). The greatest scientific development in this century has happened."

To all Central Orgs. Push this book with every possible display and mention. Where you find people have not bought it in your Central Files, you'll find interest has been lagging. Play down all other PE books, display DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH as *the* book they must now buy. Tell them so during the breaks. "DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH answers your questions."

Unlimited stocks are available at HCO WW and even more are already printed and being bound now in New Zealand for N.Z., Australian and South African shipment. Order all Southern Hemisphere stock of DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH through HCO WW.

We've lost the people in a maze of many titles. Take down all your many book displays. Concentrate on *one*, DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH.

I am asking Australia for instance to have a huge wooden book, DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH, erected on their marquee and spotlighted.

We can absorb the world's confusion on *one* stable datum. Let's do it.

L. RON HUBBARD

LRH:js.rd

BOARD POLICY LETTER
21 OCTOBER 1971

Issue I

Reissued 3 August 1975 as BPL

Cancels

HCO Policy Letter OF 21 October 1971

Issue III Same Title

Remimeo
Dist Secs
Dept 17 Hats
HQS Course

Hatting Scientologists Series 1

YOU AS A SCIENTOLOGIST

By now you have probably received many gains and have been helped by Scientology. This is really only the beginning. This is the beginning of many gains and more wins to come. For you, there are lots of achievements and new abilities ahead as you progress through life and Scientology. Miracles are the order of the day and seeing is really only believing. new discoveries, new experiences, new states of being. This is the Adventure of Scientology. Welcome!

Scientology is the science of life. It teaches the fundamentals of life, the laws and basics of living. Our technology can be used to handle any condition that you find in life and if applied it will better those conditions. Scientology is not some esoteric body of knowledge only to used in the auditing room. It is something one can go out into the world with and use in all walks of life as well. It seems that this is a very broad and an amazing science but this is because Scientology isolates and aligns the basic truths of life and life is everywhere.

A Scientologist could be an auditor, a PC, a staff member, a housewife, an executive, a college student, a doctor, a policeman, a factory worker, a dancer, singer, actor, a scientist, an astronaut or anything imaginable. A Scientologist is a Scientologist, whatever his profession, career or position in life. What is a Scientologist?

A Scientologist is someone who can better conditions.

A Scientologist then, is essentially one who betters the conditions of himself and the conditions of others by using Scientology Technology. Of course, there are lots of "do-gooders" and people trying to better conditions, but the difference between them and a Scientologist is that the Scientologist is the one who knows **how**. He is equipped with far superior know-how. He is in much better shape than the person on the street.

A person becomes a Scientologist when he has done the HQS Course (Hubbard Qualified Scientologist Course), and as one progresses in Scientology training and processing, one becomes an even better and better Scientologist, a more valuable person.

Every Scientologist is part of the team. We are working towards a New Civilization where war, disease, ignorance and insanity do not exist. Ron has said:

"My purpose is to bring barbarism out of the mud it thinks conceived it and to form, here on earth, a Civilization based on human understanding, not violence. That's a big purpose. A broad field. A star-high goal. But I think it's your purpose, too." LRH

Before Scientology, think of the mysteries and unanswered questions you had, the problems, maybe you had no hope, even despair. Now think of how many others are in this condition right now. They need our help. They need your help. There are no words to describe the reward of seeing a person win and find the TRUTH for the first time in his life. In this game everyone wins.

What does a Scientologist do? A Scientologist has really four basic activities,

- 1. Disseminating Knowledge**
- 2. Selling Books**
- 3. Controlling the Environment**
- 4. Clearing the Planet**

DISSEMINATING KNOWLEDGE

A Scientologist should not make a secret of his knowledge. It is there to be given, to help others lead happier lives. People are always plagued with problems, uncertainties. They have no idea of how to solve them simply because they do not know any Scientology Technology. It would be inhuman to let them go around in circles when one knows the answers. Disseminate your knowledge to the people you meet in life, help them out! Also let them know about Scientology.

Don't be surprised if people start coming to you for advice as THE person who will know what to do. They will. It's a compliment.

SELLING BOOKS

By selling Scientology and Dianetic Books you are strengthening Ron's comm line to the public. Don't forget, you are Ron's Ambassador in the Field. Selling a book also saves you a lot of time and trouble trying to explain "all about" Scientology when the person can buy a book and find out in his own space and time. Books can be bought at any Scientology Organization or Mission and there are special discount prices for members.

There are special award programmes for Scientologists who sell books. If you keep record of your sales (receipts with names and addresses of buyers) you can send these records in to your local Director of Clearing to qualify for award.

CONTROLLING THE ENVIRONMENT

Examples of environment control:

1. A boy in the street hurts his knee. The Scientologist brings it all to rights with a contact assist.
2. Your child is having educational troubles. The child is taught how to find and handle misunderstood words.
3. A drunk is harassing the Public bar. The Scientologist does an assist on him and makes him sober.
4. A friend is in grief. One two-way communicates about the difficulties and using the Tone Scale data brings him up the tone scale.
5. Your wife is upset with you. Using the ARC Triangle, you remedy the upset.

The above are only a few of the many many ways a Scientologist can control his environment using Scientology Technology.

A Scientologist *uses* the Technology he/she has been trained in to better others. Whatever type of auditor, that auditor as a Scientologist should audit and make better the people around him as he goes along in life. If the auditor in the field runs into any problems, the local organization is always there to help.

CLEARING THE PLANET

This activity consists of disseminating and selecting people to Scientology Organizations for services (training or processing).

The Scientologist selecting receives a commission once the selectee has paid and arrived for his service. Special award programmes are run for Scientologists who select, based on the amount of commissions they receive.

This is a very KEY activity of a Scientologist, since if every Scientologist kept busy selecting the public we will have a Cleared Planet.

One can also expand selection activities by forming a group or center of Scientologists who bring the public into Scientology, give them a service and select them to the nearest organization for services. Further information is available from the Director of Clearing of your local Organization.

The above activities add up to the Valuable Final Products of a Scientologist:

1. **Disseminated Knowledge**
2. **Purchased Books**
3. **Environmental Control**
4. **A Cleared Planet**

It is a busy and rewarding life being a Scientologist. As one achieves incredible gains, you are also helping others on their way. This is really a crusade. A crusade for a better world.

Lt. Comdr. Diana Hubbard Horwich

Reissued as BPL by Flag Mission 1234
2ND MOLLY GILLIAM

Approved by the Commodore's Staff Aides and
the Board of Issues

FOR THE

BOARDS OF DIRECTORS

of the

CHURCHES OF SCIENTOLOGY

BDCS:LRH:CSA:BI:DHH:MG:mg

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 21 APRIL 1960

Franchise Hldrs

PRESESSION PROCESSES

Have you ever wondered how to persuade a stranger to get audited? Have you ever had to "sell" a hostile family member Scientology before you could audit someone? Have you ever had trouble auditing anyone?

Well, you'll be pleased to know that these problems have been vanquished by some material I've developed. You see – I *do* think of you!

Pre-session processes are a new idea. They were hinted at in HCO Bulletin April 7, 1960. But there's more to it.

A pre-session process is a process that is used to get into session:

- (a) A stranger who isn't receiving well;
- (b) A person antagonistic to Scientology;
- (c) A person who ARC breaks easily in session;
- (d) A person who makes few gains in session;
- (e) A person who relapses after being helped;
- (f) A person who makes no gains in auditing;
- (g) A person who, having been audited, refuses further auditing;
- (h) Any person being audited as a check-off before session, aloud to pc or silently by auditor.

Pre-session processes parallel in importance the auditing of unconscious people. But I feel they have wider use and will assist dissemination enormously as well as improve graph gains.

These processes are four in number. They are designed as classes of processes to handle these four points:

1. Help factor
2. Control factor
3. Pc Communication factor
4. Interest factor.

Unless these four points are present in a session, it is improbable, in a great number of cases, that any real, lasting gain will be made. This is old data.

It is new data to consider these as *pre-session* points.

Before one has a pc in session he cannot really run a Model Session or any session at all.

The usual struggle is to start a session and then try to start a session by having the pc go into session.

This is a confusion of long standing and leads auditors to run processes like the CCHs when they could be running higher processes. The CCHs are often necessary, but not necessary on a pc who *could* be put into session easily and could then run higher level processes for faster gains.

The only thing this changes about a Model Session (HCO Bulletin February 25, 1960) is the START. If a pc is in the auditing room and auditing is to be attempted, then one starts, not Tone 40, but formal. "We are going to begin auditing now." The auditor then goes over his check list and ticks off the pre-session points 1, 2, 3, 4, and satisfied, goes into the rudiments and carries forward a Model Session. Naturally, if he wants to put the pc into session with pre-session processes, when the pc is finally in session we would startle him out with a Tone 40 "START".

A pc who is running extraordinarily well and making fast gains should be checked over silently at beginning and then given "START" Tone 40 as in the Model Session and the auditor proceeds at once to rudiments. But this would be used only after the pc was really getting along. A new pc or new to the auditor should be pre-sessioned as above for many sessions.

A pre-session type of session might find the auditor not satisfied with more than the first two of the four points by session end. If so, end the session easily with a location of pc's attention on the room and simply end it by saying so.

While many processes may be developed out of the four classes of help, control, communication and interest, it is certain that these classes will remain stable, since these four are vital to auditing itself and imply no wrongness in the pc. All other known factors of life and the mind can be handled by a session and improved. But these four – help, control, communication and interest – are vital to auditing itself and without them auditing doesn't happen.

One or more of these four items was awry in every pc who, one, did not take auditing, two, on whom gains were poor or slow, and three, who failed to complete auditing. So you see that is a number of pcs and the pre-session processes are the important remedy. Why make the same error again.

One of my jobs is to improve auditing results. This may be, as you may find, the biggest single step in that direction since Book One, since it includes them all. The auditor can *cause* help, control, communication and interest rather than hope they will come to pass. As such these four factors are practically clubs.

I would almost rather not give you some processes to fit these four conditions. I certainly desire you to be free in inspecting, understanding and employing them. What great art

could arise from this innocent scientific quartet. I would rather you used them as a maestro rather than play sheet music.

How adroit, how clever, how subtle we could become with them!

Example of what I mean:

Grouchy car salesman. Knows that anything Scientologist friend Bill takes up is "rot". Hates people.

Scientologist approaches. Gets a scoff at Bill's enthusiasms.

Scientologist handles help. "Don't you think people can be helped?" Lazy argument, all very casual. Car salesman finally wins by losing utterly. He concedes something or someone could help him.

Another day. Scientologist approaches. Asks car salesman to move here and there, do this and that, all by pretending interest in cars. Really it's 8-C. All casual. Salesman wins again by losing.

Another day. Scientologist gets on subject of communication with car salesman. Finally salesman concedes he doesn't mind telling Scientologist about his shady deals. Does. Salesman wins and so does Scientologist.

Another day. Scientologist gets car salesman to see pictures or blackness by any smooth conversation. Salesman becomes interested in getting his flat feet fixed up.

Negative result: One scoffer less

Positive result: One new pc.

Any way you handle them the Deadly Quartet *must* be present before auditing, or even interest in Scientology, can exist.

Talk about John Wellington Wells. The Scientologist can weave even greater magical spells with help, control, communication and interest.

Talk to a new club. What about? Help, of course. Get them to agree they could be helped or could help.

And when they ask you to come back talk about good and bad control. And when they want you again, it's communication you stress.

And interest of course, when you give *that* talk, will find you ready people.

In Scientology everybody wins. It's the only game in which everyone does. With these four factors you can't lose and neither can they.

As a Scientologist you know several processes under each heading. It's establishing each point in turn that's important.

Ah, what a shock you'll get on some pc when you find he wasn't ever interested in his own case. He was getting audited for his wife! You'll only find that out if you get the three forerunners flat first.

PROCESSES

On processes, under help you have two-way comm about help, two-way help, help in brackets, dichotomies of can-help can't-help, rising scale on help; lots of forms.

On control you have two-way comm, TR 5 (You make that body sit in that chair), CCH 2, old-time 8-C, object S-C-S, S-C-S, etc, etc.

On communication you have two-way comm, "Recall a time you communicated," etc, but much more basically, two-way comm to get off overts, O/W on the auditor, "Think of something you have done to somebody" "Think of something you have withheld from somebody" with occasional, "Anything you would like to tell me?" when meter acts up. Nothing helps communication like getting off fundamental overts that would keep pc out of session or ARC with auditor. That's the point of this step, whether done casually in a drawing room or in an auditing room. "Surely, Mrs. Screamstack, you can't sit there and tell me that, unlike the rest of the human race, you have never done a single wrong thing in your whole life!" Well, that's one way to knock apart a case at a formal dinner party.

Interest is the place where your knowledge of the mind comes into heavy play. But note that this is Number Four. How often have we used it for Number One and flopped! That was because the correct One was missing, to say nothing of Two and Three! I can see you now trying to interest a family member with Four without teaching on the first three. Why, I've done it myself! Just like you.

I audited an official of a government after a dinner party for two hopeless hours one night. He knew he'd been run over. But he surely was no sparkling result. I shamefully and vividly recall now that, not touched by me, his idea of help was to kill off the whole human race!

The first steps of OT-3A will gain interest from almost anyone. Even the Black Fives will get confounded when they find what state their recalls are in.

AND THEN?

And then follow a gradient scale of gain. Find something the pc can do and improve it.

When the four points, the Deadly Quartet, are covered, we have the rudiments and they must cover facts, not glibity.

After the four points you improve the case by gradient scales.

And you keep the four points established.

SUMMARY

If it takes you a hundred hours to establish the four points of sessioning, you'll still win faster because you will win.

If it takes only two hours the first time you do them on a pc, feel lucky.

Be thorough.

Establish the four points. Use a Model Session. Follow a course in processing of finding something the pc knows he can do and improve that ability.

And you'll have clears.

And if your use of the Deadly Quartet becomes as adroit and smooth as I think it will, we will have this planet licked and be scouting the stars before we're too much older.

At last, we've created the basic weapon in Scientology dissemination and processing that makes us a lot more effective on Earth than a lot of drooling politicians scrubbing their hands around an atomic warhead. By golly, they better watch out now.

But don't tell them. Just run (1) Help, (2) Control, (3) Communication and (4) Interest.

Now go tackle somebody who wouldn't buy Scientology – use the Deadly Quartet. And win!

L. RON HUBBARD

LRH:js.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 5 MAY 1960

All Fran Auditors
Assoc Secs
HCO Secs

HELP

We have known for some time the importance of the button *Help*. It is first and foremost amongst the key buttons of Scientology. Thoroughly clearing Help alone, and on back track terminals, has made clears.

In an essay published on the otherwise unpublished Students' Manual, I stressed the fact that unless the preclear and the auditor had Help straightened out they were not likely to make very much progress. Help is the key button which admits auditing. The remaining buttons of Control, Communication and Interest, give us a session. But we cannot even start pre-sessioning with any other button than Help.

Since the winter of 1957/58 when this was used in an American ACC I have been working with this trying to get a better understanding of it for you.

It now appears that Help is the make-break point between sanity and insanity. That a person cannot accept help along some minor line does not mean that he is insane, but it certainly means he has some neurotic traits.

The inference level of this condition of aberration on the subject of Help would be a fear of dependency. This means that Help has already gone wrong with the person. We see in children occasionally an enormous striving to be self-reliant. We ordinarily applaud this but if we inspect the child carefully we will find that resistance to being helped goes along with an obsession to help. Parents themselves, disbelieving that the child can help them, usually inhibit the child's help and thus worsen the condition. I have seen one child go downhill to "normal" by reason of a thwarting of help by the parents. But no matter how fondly the psychologist used to believe in the nineteenth century that childhood was a good pattern to use for estimating future social conduct, we in Scientology know that the child has already become aberrated on the subject before it is manifested in this light.

My examinations have now led me to the conclusion that a person has a make-break point of sanity on any given subject. This point is help. On the tone scale it would compare at 2.0 for any dynamic. The whole index of a personality could be adjudicated by an examination of the person's reactions to various types of help. Above this point a person can help, and can be helped, providing, of course, the help is sincere, and really is help. Below this point help becomes betrayal.

Help is always betrayal to a thoroughly aberrated person. This explains a great deal to us when we understand it. The first example that comes readily to notice is the reaction of a

very low scale pc undergoing auditing. He invariably thinks, and may even sometimes tell the auditor, that the auditor has not helped him but betrayed him.

All auditing protests except those against flagrant breaches of code denote a breakdown of the help button in the auditing session. While it does no good to run Help on a pre-clear and continue while running it to repeat flagrant code breaks, it does do a great deal of good to clarify the whole subject of help if a session seems to be full of ARC breaks, no matter what the auditor tries to do to patch them up.

It is unfortunately true that help can be as wrong with the auditor as it can be with the pre-clear where we have uncleared people doing auditing. However, it has been my experience that even while some of their efforts were completely knuckleheaded, practically no auditors exist who are not sincerely trying to help the pre-clear. The trouble comes about when the pre-clear clips the effort of the auditor into the category of betrayal. This makes the auditor react against the pre-clear, and the situation deteriorates.

We have, in the immediate past of this civilization, the deterioration of several of the practices which began as a sincere effort to help and which are not now classifiable as anything better than betrayal. Psychiatry and medicine are both good examples of this. The person who goes to a psychiatrist usually finds himself betrayed. He does not receive help, he receives brutality in the form of electric shocks, brain surgery and other degrading experiences. Even in the highest form of psychiatry it was common advice for the psychiatrist to tell the wife that the best cure for her troubles was to betray her husband, and vice versa.

The psychiatrist was caught in this help-betrayal deterioration. Psychiatry had so long attempted to help the insane without success that at last they began to Q and A with their patients. Of course, to an insane patient help is always betrayal. Medicine is now going a similar course unwittingly, and has lost most of its public repute through not having stayed on a research line that would bring medicine upscale, but continued with a line of application which considered man a body and would not consider him anything else. Considering a person to be a "hunk of meat" is a sort of a betrayal in itself. Naturally one betrays a thetan when he regards the thetan as a piece of meat.

World War Two pretty well saw the end of the last dregs of sincere help in psychiatry, most governments involved in the war employed psychiatry, it now turns out, for political purposes. They were set a very good example by one, Hitler. Thus the last embers of sincere help in psychiatry were more or less extinguished. Nothing like this would happen in Scientology because we are dealing with basic truths rather than basic ambitions. Where ambition becomes greater than truth any sphere of activity goes to pieces. Indeed, in the final analysis that is the fundamental deterioration of the track.

Another excellent example is found in the Mau-Mau uprising in Kenya. The terrorists killed only twenty whites as compared to thousands of natives, but the whites they chose to kill were only those who had sought to help them. The Kikuyu was evidently completely certain that anyone seeking to help him was only betraying him. Their reaction, then, in killing their best friends becomes more understandable. The action remains insane, but in their frame of reference it was entirely comprehensible. Any time we go about the task of handling large bodies of insane people or illiterate and fearful native populaces, we would do well to keep in

mind the importance of this help button, realizing that to these help is totally betrayal. The thing to betray is this help-betrayal identification, not the people.

If you sort this out and find your own examples and see whether or not it holds true for you, I think you have a small gasp of relief coming to you. No Scientologist has been without a preclear who has not become absolutely certain somewhere in the course of auditing that the entire goal of the auditor was to betray. This left one hanging with an unsolved riddle. Our own sincerity was beyond question. How to be misinterpreted this wildly was so incomprehensible that we often assigned the reasons to ourselves. Perhaps some of these reasons did lie with ourselves. Nevertheless, in the final analysis the only thing we did wrong was not to clear the Help button with the preclear.

CLEARING HELP

There are many ways to clear the Help button. As this is the first step on presessioning, it may be that the button has to be cleared several times in the course of auditing.

The first thing to do is to put the preclear on a meter. If you don't have a good meter, and you don't know what a meter does, order one fast and get instruction. Discuss help with the preclear, and note the needle reactions. If the needle tended to stiffen and stick on any discussion of help, then you have your work set out for you. If the needle remains free and continues to be free on the subject of help, no matter what you run or how you discuss it, of course the button remains free.

It is important that any attack you make upon this button be continued as a presession activity for auditing period after auditing period, if necessary, until the meter needle is free on this subject. There is no need to go on, in fact there is no point in going on, if the preclear thinks that you are going to betray. Somewhere this will manifest itself as ARC breaks, the whole auditing programme will go to pieces, and you will wind up without a preclear, as well as an unfinished cycle of action. So pay attention to what I tell you here, where auditing is concerned: work with help and nothing but help until the needle is free on the subject.

What processes should you run? The first process, of course, is ordinary two-way comm. One discusses the preclear helping others and others helping the preclear. One gets the preclear's views on the subject of help, and without evaluating for the preclear, lets the preclear express these views.

The next process is Help on a two-way bracket. This is, "How could you help me?", alternated with "How could I help you?" Do not expect this to do very much to the tone arm, because it won't. A two-way flow of this character is not a reliable way to bring a tone arm down. But it does do something, and does tend to free up the needle on this particular subject.

The old five-way bracket on help can then be employed: "How could you help another person?" "How could another person help another person?" "How could another person help you?" "How could you help me?" "How could I help you?"

This is a rough bracket but it is useful and should not be dropped out of the repertoire.

Is there any process which would clear up the help button thoroughly and totally?

Naturally, since it moved forward again into such importance, I have been doing work on it and have developed up to a stage of conditional application (which means, I leave myself free to change my mind when broad experience has been gained) a new way of loosening up any solution. I have been applying this to the central buttons in Scientology and have found it working. The general formula is to take the button one wants to clear and ask the pc what problem a certain solution could be to him.

Applying this to help, one would repetitively ask the pc, "What problem could help be to you?"

I first used this on the button responsibility with very good results, since I found that responsibility is very aberrated in its reactive definitions and, because one is often being a valence, is run irresponsibly. This version of running responsibility to a flat point seems to be quite workable.

If the preclear is inventing answers rather than picking them up off the track, you might do better to ask him the following version, "What problem has help been to you?" If invention was present one always has the remedy, in spite of the fact that no terminal is apparently present, of running, "What help could you confront?" "What help would you rather not confront?" I don't know how far this would go as I have not tested it over a long period, but at least in its first stages it works. Responsibility, oddly enough, can be run on a no-mass terminal or significance. I have not had much chance to test out confront, but on the theory that anything you could run responsibility on you could also run confront on, I would say at first glance this is probably a workable process. I will know more about it soon and I would appreciate your telling me anything you have on it.

You have, therefore, several processes by which help can be flattened. Unfortunately, none of these processes reach an unconscious or insane person. Of course, when I say unconscious, I mean somebody with his eyes shut, and when I say insane, I mean somebody who is institutionalized, and should be. In the matter of the unconscious person, you have the CCHs and you also have them with the insane person to some extent. However, the best thing for an insane person is not processing, but rest, and when the person has had considerable rest, still processing is not yet the answer, exercise is. And when the person has had some exercise over a long period of time, you will find that group processing with other insane persons is still better than individual auditing. Only at this time is it possible to do very much for the insane. The first reason, of course, that one takes this approach is the auditor. Why attack large numbers of insane cases with individual auditing when other methods are far more economical and efficacious, so long as those other methods are only rest, exercise, group processing, hobby work, and such. Efforts to reach the insane with help, of course, simply restimulate the insane idea that help is betrayal. This is why psychiatry resorted to such savage and bestial "treatments" as shock and surgery. They were up against people who apparently would not be helped. Thus psychiatry went into total effect. This is why psychiatry failed, and is in a failed state today and has lost all of its public repute.

People have been betrayed so often on the whole track that it is no wonder they get help mixed up with betrayal, but help became betrayal only at those periods of the track where the dwindling spiral had been reached for any civilization. Even the upstanding Roman by the third century A.D. was happily using the political mechanism of inviting all the Germanic

chiefs, that would accept, to feasts and then poisoning them, after vast assurances that Rome was about to help the chief's country. A deterioration of help can occur on any dynamic and in any area, but, as I said above, it occurs at the make-break point of sanity-insanity.

One word on all this. The preclear may be sane analytically and still react violently at times in session. Remember that he is reacting in session because he has been thrown into the area of his reactive mind. In reactive zones and areas help is almost always betrayal. Thus when running a rough engram do not be amazed to find the pc (whom you have carefully cleared on the subject of help) getting rabid about betrayal. He is in the middle of an engram and, of course, the hard core of any engram is betrayal. Don't break off and start running help on him, just run him on through the engram. He will come out of it all right, if you do your job. Help should be handled as a pre-session process and should be handled well and thoroughly and if in any series of sessions the preclear's idea of help apparently deteriorates, you have gotten him into a series of incidents where help is betrayal and he should be cleared once more as a pre-session activity in some later session on the subject of help.

There are many possible processes, there are many possible approaches. As a Scientologist, understanding this, you should not permit yourself too far into the frame of mind of believing a pc is evil or cannot be helped, simply because he apparently will not be helped. All pcs can be helped. Most pcs have aberrated ideas on the subject. It's up to you to take hold of these as a first order of business and clean them up, at least until the meter needle is free on the subject, no matter how many hours that takes.

L. RON HUBBARD

LRH:js.gh.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 19 MAY 1960

Franchise Holders
HCO Secs
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HOW HELP BECAME BETRAYAL

Help is the button the world spun in on a few million years ago. It's where we find our pc. "Help is betrayal", so there is no way out. Scientology "must be bad" because "help is betrayal". *Everybody* knows that. So if Scientologists help people then we "must be betray-ers"!

We've heard it, seen it. But now we know what it is and can laugh quietly when people try to chew us up.

When they really wanted to make a trap of it all, it was propaganda given out that "help is betrayal". None must have any help lest they be betrayed. So the thetans stay in their cages.

It is interesting how this mechanism developed. The game of victim is very old. It intended to arouse mercy and safeguard possessions. It became a trap. Once one *believed* in victims thoroughly he started to help *only* victims.

So this sequence began – one hurt another (who played victim), one felt sorry for the other, one sought to help the other. (Ever see a professional help sponge?) When this was very old, the action of injury became identified with the action of helping. As the cycle was injure – victim – help, as soon as the time gets vague in it, the parts of the cycle become injury-is-help or help-is-injury.

It has long been true that help could be injury as a common denominator. Out of this rose self-reliance as a virtue. You've known people who refused help because they were "proud" or "self reliant". Well, that's only the first stage of "help-is-injury".

The second phase is not so old. I think it's only been reversed for the last two million years or so in this quarter of the universe. The "complete flip" is not an identification of help with injury but a disassociation, a complete dispersal on the subject. How-to-injure becomes *help*. *This* is betrayal. With the intention to injure, one offers help to create a dependence on something disguised, which on use becomes injurious. It is this psychotic action which finalized the trap as a trap. "Don't dare accept any help because it is only an effort to betray", is the fixed idea which has become prevalent. One can have neither games nor life with that idea. It's this idea which poisoned Christianity.

Now that may be hard for you to see because, by the very virtue of being a Scientologist, you don't think all help is offered just to injure. But others have that idea and so you find

them hard to understand. We are few because we few didn't believe all help was injury. But as soon as we sought to help others, who didn't accept Scientology, we ran into a wall. What was the wall? The above *idée fixe*. The majority in the world evidently believe that help is only an intention to injure. This is more than help-can-injure. This is "all-help-is-dangerous-because-anyone-offering-to-help-intends only-to-injure".

There are too many examples around for you to need many more. You can find your numerous own. But the Mau-Mau people killed only those whites that had sought to help the blacks. And just as I was wrapping up the research on this technology (which is now beyond being only a theory) I received a letter from a white attorney who had been asked to help. In a panic he was demanding to be let off quick! It was very funny. With my research papers on my desk before me, I was presented with a perfect example of the technology! Poor man – little did he know what his letter was arriving into. I wrote him back and his next letter was *so* confused! He may even recover.

These ideas, as fixed convictions, are all about us and across the world. This *is* the idea which blocked our way in our sincere intention to make men free. This is how we have caught it in the press and, some of us, from our dearest friends and relatives.

We have been confused. But so is Man. Man is still confused. We are not. By studying and knowing our data on this, the "wall" will go "poof".

Any psychosis, neurosis or illness is fragile, no matter how fierce it seems. These can only thrive in lies.

Now what will happen to the barriers we have had when they are hit by truth?

I give us twenty months to having all cleared staffs on Central Orgs, three years to all cleared Scientologists, two decades to a large proportion of Earth cleared. That's my idea of it now.

So learn to handle *help*. Get cleared on it in co-auditing or in the HGC. Learn a dozen ways to discuss it so as to break down the barricade of "disinterest" (which is really fear) and get the show on the road.

Help is *not* injurious. Help is *not* the best way to hurt.

Help is just help. Let's flatten it until we'll always know it and never forget it again, and learn adroitly to collapse the help psychosis in others by talk alone.

We have bought our own Freedom to Help.

Use it.

L. RON HUBBARD

(In the next bulletin I will give you the exact way to use help in Model Sessions.)

LRH:dm.cden

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 9 SEPTEMBER 1981

Remimeo

(Originally an article written
by the Founder, undated.)

HOW TO "SELL" SCIENTOLOGY TO YOUR FRIENDS

Ref.: HCOB 21 April 60 PRE-SESSION PROCESSES

A long time ago a Scientologist in Chicago said that we should use our own technology to develop an exact scientific way to disseminate Scientology.

I have now done this and wish to give you my findings.

The reason people in this age do not at once leap to your mention of a new, startling science is that these people are in the majority three steps below being capable of interest.

These steps are now plotted and can be used. They will work on anyone who can talk.

They are

- I Help
- II Control
- III Communication
- IV Interest.

The pro auditor will come to know these steps as "presession processes." The non-professional can use them as well on the public and his friends.

Before a person can be *interested* he has to be relatively clear on three buttons. These are **Help**, **Control** and **Communication** with the final button **Interest** manifesting only if the first three are handled.

This fact makes the Scientologists a select crew, better than the average, for we have relied on these buttons to be clear without any effort on our part. Now if we want to take in more people, we will have to "come off automatic" and *work* these three buttons to clear before more people will show **Interest**.

You will fail to **Interest** people in our work if you do not clear on them **Help**, **Control** and **Communication** by conversation in your approach to someone you would like to help.

For example, the last person you failed to **Interest** (who was that by the way?) was *below* capability in **Help**, **Control** and **Communication**. To **Interest** that person you would have had to clear these buttons.

By conversation it would have been necessary to get the person to admit that help (on anything) was possible. This done, it would be necessary to exert a little control of the conversation or the person. Following this, a willingness for the person to talk to you and confess a few worries or upsets or, better, overts, would have to be managed. *Then Interest* would come about.

The best way of handling **Interest** would be to get the person to procure and read **DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH** and save yourself long explanations.

The technical facts of dissemination are these:

1. Establish Help
2. Establish Control
3. Establish Communication
4. Establish Interest.

You could better the life of everyone you know by using these pre-session points. This could become a fine art with you. And it could become a clear world.

HOW TO DO IT

1. By two way comm get the person to admit that help is possible (in any zone).
2. By a little direction of his conversation or motions, or by two way comm on good and bad control, make the person see that control is not always horrible.
3. By showing the person the principle that overts lead to more overts, get the person to mention some of his or her own overts. This brings about a raised willingness to talk to you.
4. Get the person to read **DMSMH**, which is the popular level bridge book between public apathy and our own level.

You can do this. You could change everyone you know with this. Fumble around with it a bit, get some practice. Get expert.

You could do more for your community doing this than any other single activity.

No doubter or worrier could stand up long to your approach using these four steps.

You failed where you have failed only because people were too far down to manifest interest. Well, we have the road up.

Let's use it.

L. RON HUBBARD
FOUNDER

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of CALIFORNIA

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P.A.B. No. 40
PROFESSIONAL AUDITOR'S BULLETIN
From L. RON HUBBARD
Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

26 November 1954

THE CODE OF HONOUR

A Basic Course in Scientology – Part 6

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 honour 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 Honour.

The difference between ethics and morals is very clearly known in Scientology, if 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 Honour had been disregarded, the punitive act itself would involve and violate the Code of Honour. The Code of Honour is a Code of Honour 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 Honour. 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 Honour. A person could continually and flagrantly flaunt the Code of Honour and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honour clearly states conditions of acceptable comradeship amongst 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. Amongst 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 Honour. Anyone practicing the Code of Honour 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 believed Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honour, 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, you yet 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 Honour.

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 5 FEBRUARY 1969R
(Revised 25 May 1973)

Remimeo

Press Policy

CODE OF A SCIENTOLOGIST

The Code of a Scientologist as per "The Creation of Human Ability" is withdrawn. It is reissued as follows:

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

1. To keep Scientologists, the Public and the Press accurately informed concerning Scientology, the world of Mental Health and Society.
2. To use the best I know of Scientology to the best of my ability to help my family, friends, 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 decry and do all I can to abolish any and all abuses against life and Mankind.
5. To expose and help abolish any and all physically damaging practices in the field of Mental Health.
6. To help clean up and keep clean the field of Mental Health.
7. To bring about an atmosphere of safety and security in the field of Mental Health by eradicating its abuses and brutality.
8. To support true Humanitarian endeavors in the fields of Human Rights.
9. To embrace the policy of equal justice for all.
10. To work for freedom of speech in the world.
11. To actively decry the suppression of knowledge, wisdom, philosophy or data which would help Mankind.
12. To support the freedom of religion.
13. To help Scientology orgs and groups ally themselves with public groups.
14. To teach Scientology at a level it can be understood and used by the recipients.

15. To stress the freedom to use Scientology as a philosophy in all its applications and variations in the humanities.
16. To insist upon standard and unvaried Scientology as an applied activity in ethics, processing and administration in Scientology organizations.
17. To take my share of responsibility for the impact of Scientology upon the world.
18. To increase the numbers and strength of Scientology over the world.
19. To set an example of the effectiveness and wisdom of Scientology.
20. To make this world a saner, better Place.

L. RON HUBBARD
Founder

LRH:ldm:nt

PHOENIX LECTURES CHAPTER 1-3

CHAPTER ONE SCIENTOLOGY, ITS GENERAL BACKGROUND

(Part 1)

The word SCIENTOLOGY is one which you might say is anglicized. It comes from the Latin SCIO and the Greek LOGOS, with SCIO the most emphatic statement of KNOW we had in the western world. And OLOGY (from LOGOS) of course means "study of".

SCIO is "knowing in the fullest sense of the word" and the western world recognizes in it and in the word science something close to a truth.

This is not "science-tology" – and it is not "scio-tology", simply because that is not close enough to English.

So we use a word which is fairly easy to say, which is simply Scientology.

For quite some time we have not used the word Dianetics, but certainly not because Dianetics does not belong to Scientology. It does, one hundred per cent. It is the subject of the mind and says so. It says DIA-NETICS from DIA NOUS (with an engineering twist on it – "ETICS") and DIA NOUS means no more and no less than *through mind*.

Of course the western world thinks of mind as something that mental cases have, something of that kind, and we weren't particularly interested in continuing to concentrate upon this thing called mind, although mind is a perfectly useful word.

In Scientology we are not going "through mind", we are talking about *knowledge*. Dianetics was a study of the mind, there's no doubt about that, and there is no doubt about it that it is a very legitimate ancestor of Scientology, but Scientology is a thing of considerable *amplitude*, where Dianetics in comparison was a very narrow thing indeed. And Dianetics belongs, in a sense, in the world of psychology, and Scientology does not belong in the world of psychology and is not "an advanced psychology" and cannot be defined in the framework of psychology. Psychology is an anglicized word, not today true to its original meaning.

Psychology is composited from *psyche* and *ology*, and psyche is mind or soul, but leading psychological texts begin very, very carefully by saying that today the word does not refer to the mind or to the soul. To quote one, it "has to be studied by its own history", since it no longer refers to the soul, or even to the mind. So we don't know what psychology refers to today. It simply got lost. And so we have to step out and take a word which actually means what we mean, which is a study of knowingness, a study of wisdom. We have to take the word Scientology because that is what we are doing.

Now philosophically, there is a word called epistemology, and epistemology is quite separate from ontology, another word in the same category. In philosophy matter is considered to be separate. The physical universe is considered one direction thought another direction and so it goes. The available words do not encompass enough.

Thus we are already looking at a cloudy vocabulary when we look at the field of western philosophy. In fact, nowhere in the west can we find any qualifications for a study which assumes to reach the highest possible level of knowledge which can be attained by Man or Life. We find nowhere in the western world a word or a tradition which will embrace Scientology. This makes some difficulty for an auditor (*Auditor*: trained Scientologist. Auditor means "one who listens" and is a person who applies Scientology auditing technology to individuals for their betterment) when he is trying to communicate to people in the society around him, since they want to know what Scientology is, and then he speaks to them, in the west, without this tradition.

They assume that the word psychology embraces all sorts of eccentricities found in mental behavior. They assume this so they could not possibly understand how anything related to thought could be said to exceed or not be the same as psychology, and they are left in the dilemma of non-recognition. You have just not communicated in the west when you have said "we study wisdom". You see, if you just said that, they would say, Oh yes, that's all very well, I did that in third grade.

Now, in view of the fact that you go out of communication, in a society which has no standard of communication on the subject about which you are talking, it is necessary to resort to various shifts in trying to describe what you are doing. You have to find the background which actually leads to an understanding of your subject.

There would be many ways in which this could be accomplished, but let's take up something that is quite important to us and is not limited by any ignorance that we discover in western civilization. Let us take up what amounts to probably ten thousand years of study on the part of Man of the identity of God or gods, the possibility of truth, the inner track mystery of all mysteries. In other words, the mystery of life itself. We find that for ten thousand years, which figure, by the way does not agree today with certain historians (but then they don't know much of the data I am referring to) man has been on this track. We find that the material which is extant even in western civilization and in Asia, has gathered to itself an enormous verbiage, you might say. There are somewhere between – and I think it would be adventurous to state an exact number – 125,000 and 150,000 books which comprise the Vedic and Buddhist libraries. Now that's a lot of books. Here is a tremendous amount of data.

One could say, if all this data is in existence, then why doesn't the western world know more about it? And we have to go back and take a brief look at what happened about ten thousand years ago, and of course, that's rather cloudy too, but let's put it into the field of anthropology rather than in to the field of history. And we discover that perhaps much earlier than ten thousand years ago, there was a division of peoples here on earth, and the division point was evidently the Ural Mountains. This is material that was given to me by a Professor of Ethnology at Princeton University.

There was evidently a split of races somewhere in the vicinity of the Ural Mountains. Part of the population which is now in the northern hemisphere went east, and part of it went west. The birthing spot of the human race has been variously disputed but if we don't worry about the birthing spot and just say – that is more or less what occurred at that time, that there was a sharp division, and that part of the northern hemisphere's people went east and part of them went west – we discover that a singular difference of personality occurred which is in the northern hemisphere *the* most observable difference.

The people who went into the steppes, into the Gobi, into China, India, and into the various islands, were faced by an enormous chain of deserts. They were faced by privations of great magnitude, and they developed a philosophy of *enduring*. That was the keynote because that was what their environment demanded of them; they had to endure. And so we find these races colored in a certain way so as to thwart the onslaught of sun and snow. We find them without natural protection in their environment and therefore we find them able to survive long after those who went in the opposite direction.

And so it is, their colorations, their customs, and so on, are different from ours just to the degree that they can survive in tremendously arduous surroundings, and the surroundings of those lands is arduous. They are, those races that are there, able to endure. And if you said *anything* about them, this is certainly a clear statement of fact.

They also are tremendously practical. Their practicality is such as to stagger a westerner. The explanations that they will suddenly and innocently voice to a query are always of such sweeping simplicity that they leave a westerner standing there staring with a slack jaw.

Now the races which went in the opposite direction from the Urals, evidently went in to a country which had a heavy forestation. It had a great deal of game and the philosophy of the western world became that of striking a hard blow. If you could strike a blow of great magnitude hard enough and fast enough you could kill game and so you could live. Because of the vegetation and because of many other factors, they did not particularly need coloration.

Their own customs did not need to be as thoroughly practical and they were able to dispose of their lives much more easily, you might say, since food was plentiful, as it was not in Asia.

And we discover western philosophy building up on the behavior pattern of striking a hard blow. Get in quick, hit hard, your game drops and you eat. And beyond that, not very much thought or practicality.

However the truth of this may be, here certainly is something which is said to have preceded a period of 10,000 years ago. It might or might not have truth. But it is a very fast explanation of this – and we discover immediately, as we look at these two worlds, that one of these worlds, having to endure, being faced with enormous privation, would of course develop a certain patience and an ability to philosophize. An ability to think. It would take a long time for anyone to think all the way through something. And a man who is merely accustomed to striking a hard blow is not likely to think all the way through something. When we are up against philosophy, we are fortunately or unfortunately up against an Asian tradition.

This is a tradition which is not necessarily that of colored peoples or strangers. This by the way, would come as a great shock to some people in the western world, to discover that in India the ruling caste is quite as white as any Norseman.

Well, they have, because they have a tradition of enduring, preserved records. We do not know what went on in North America. We can only guess. We do not know what went on in South America. There are a few ruins kicking around but beyond, this we don't know very much. We get down in to the Mediterranean basin and we discover that there was a certain traffic with Asia and therefore there is quite a bit known about Asia in the Mediterranean basin.

This philosophy of endurance came forward into the Middle East – very poorly, but it was to be found there. The records of Europe we can hold in tremendous question. They do not, for instance, know where or when they had ice ages. They actually cannot trace from one millennium to the next, who was where and owned what. Every now and then they have to write a history, so everybody gets in a good state of agreement and somebody writes a history – but so unreliable that Voltaire dubbed history A Mississippi of Lies. Now where the western world is concerned, we have records which go back – written records – supposedly 3,500 years. This may or may not be true but certainly the schools in the western world teach us that we can go back that far with written records. And in Egypt they go back to Isis, I think, which for the west is quite early. And they have found records in that particular area and they hold these up as being very old. But be very careful, be very, very careful that you do not leave the western world, if you are looking for early records. In order to have a blackout of history and a blackout of knowledge, you have to stay west of the Ural Mountains.

East of the Urals you discover no such blackout. You discover a recorded tradition of wisdom which reaches back about 10,000 years. And that is the oldest trace that we have.

Now true enough we don't necessarily have to recognize that there are written works any older than any anthropologist in the western world knows about. It does happen, however, that there is a set of *hymns* which as I recall were introduced into the societies of earth in about 8212 B.C. (The favorite western figure puts it *after* Egyptian!) These are hymns, and it would seem that if we spoke of hymns then they would contain largely modes or rites of worship, since they are religious, but that would only be our western interpretation of what is religious. These were religious hymns and they are our earliest debt in Scientology. Our earliest debt, because the very early hymns contain much that we know today and which checks against what we have rediscovered, or what we have followed back to, and this material included such a common thing as the cycle of the physical universe, known to you in Scientology as the Cycle of Action (*Cycle of Action*: the creation, growth, conservation, decay and death or destruction of energy and matter in a space. Cycles of Action produce *time*.) And this is contained in "The Hymn to the Dawn Child", variously captioned and translated by western translators, but all this information is there.

Furthermore, we find in that same set of hymns, the theory of evolution which was brought forward in the west only a hundred years ago, or slightly less, by Charles Darwin. In fact, as we look at these hymns, we discover almost any information you want to discover later. Whether you call it science or what you wish, here is a tremendous body of knowledge.

They are supposed to have come forward in spoken tradition, memorized, from generation to generation, and finally to have been set down. Now this is a western interpretation of what happened to them. I would not care to say how exactly correct this is but I can tell you that today these hymns are still in existence. They are very hard to acquire in the western world.

You have to find the specialized translations of them and they are studied as *curiosa* more than anything else, but we do not know what sciences would suddenly open their doors should someone sit down and begin to study the *Veda*. We don't know what would happen. But information seems to have leaked from that direction into the Middle East and into Europe rather constantly over the thousands of years.

Man is fond of believing that yesterday's man was unable to walk, to travel, to move. We find, however, that as late as 1200 B.C. certainly, he had horses, and horses can go almost anywhere. He was able to make his way here and there across the surface of Earth and naturally when you get this, you get a transplantation of information. For instance, today anyone who knows China discovers nothing very strange in Italian cookery. And he would not discover it very strange that Italian cookery suddenly came into being shortly after the return of Marco Polo and many other travelers who had been in the same area. Just because one person wrote about it, is no reason a lot of people weren't there. It is always a matter of astonishment to some member of the Explorer's Club to go in and pick up all the information he needs about an area which is new, wild and "completely unexplored", from a white man or a Chinese – particularly the Chinese – who has been living there for the last forty years. And the explorer brings back the information and publishes it in journals and makes it available to people. The information collected by that white man or Chinese on the ground, collected by that white man or Chinese on the ground, would probably only be told to his family when he got home and not particularly broadcast at all. So we have to recognize that certain information is broadcast broadly and some is merely carried around. Marco Polo and ibn-Batuta happened to be writers, and like writers, they wrote, but that is no reason to assume they were the only people in motion during the last 3,500 years.

Thus it is no wonder that we discovered the various wisdoms of Egypt appearing as the earliest wisdoms of Greece. It is no wonder why we look into the Christian bibles and find ourselves reading the Egyptian *Book of the Dead*. It is no wonder that we look into the middle of the Romantic period of Europe and find that the Arabian Nights had just been translated and discover that European literature did a complete revolution at that point. We're not stressing that nothing has ever been thought up in Europe – but Europe has made tremendous strides forward, immediately that its doors were opened to Eastern information.

Because the Eastern tradition says that you can sit and think, and sometimes somebody in the western world is reminded of this, and when he is reminded of it, he is struck by the fact that he can sit down and think too.

And if we have been taught anything, it is the patience of the East which permitted itself to stop acting long enough to find out how and why.

And it's that tradition alone for which we are most indebted to Asia.

But are we indebted to Asia? Is it to Asia at all, or is it merely to man on this planet, who, breaking into two halves, you might say, went east and went west – the common ancestors of Man. All of us have the same potentials, but it happens that the information which has been collected over the years is available in Asia. It has not been preserved in the Western world. Therefore, we look to such things as the Veda. We look to such things as the Buddhist text, to the *Tao-Teh-King* and other materials of this character from Asia, to carry forward to us information of the past. Who knows but what these materials did not come out of Europe in the first place and go over to Asia. We could follow very dubious tracks in all directions, but we do know as we sit here in the western world, that man has a tradition of wisdom which goes back about 10,000 years, which is very positively traceable. And we find Scientology's earliest certainly known ancestor in the Veda. The Veda is a very interesting work. It is a study of the whereins and whereases and who made it and why.

It is a religion. It should not be confused as anything else but a religion. And the very word Veda simply means: *Lookingness* or *Knowingness*. That is all it means. That is all it has ever meant. And so, we can look back across a certain span of time, across a great many minds and into a great many places where man has been able to sit still long enough to think, through this oldest record, and find where it joins up with the present and to what we, in Scientology, are rightly indebted. For to say that out of whole cloth and with no background, a Westerner such as myself should suddenly develop all you need to know to do the things they were trying to do, is an incredible and an unbelievable and an untrue statement. Had the information of the Veda not been available to me, if I had not had a very sharp cognizance of earlier information on this whole track, and if at the same time, I had never been trained in an American university, which gave me a background of science, there could not have been enough understanding of the western world to apply anything Eastern *to* and we would have simply had the Eastern world again. But the western world has to hit with a punch. It has to produce an effect. It has to get there. Nobody urged Asia to *get* there. You could sit on a mountain top for a thousand years and it was perfectly all right with everybody in the whole neighborhood. In the west, they pick you up for vagrancy. So, we combine the collective wisdom of all those ages with a sufficient impatience and urgency, a sufficiency of scientific methodology. I think, by the way, that Gautama Sakyamuni probably had a better command of scientific methodology than any of your Chairs of Science in western universities. We had to depend, though, upon scientific methodology and mathematics to catalyze and bring to a head the ambition of 10,000 years of thinking men.

And if I have added anything to this at all, it has simply been the urgency necessary to *arrive*, which was fairly well lacking in the Eastern world.

CHAPTER TWO

SCIENTOLOGY, ITS GENERAL BACKGROUND

(Part 2)

Of the great body of work comprising the Veda, the Dhyantic and Buddhistic written tradition of ten thousand years, very, very little, actually, has arrived in the western world.

Only a small amount of the material has been translated.

It would take someone a long time to get through the 125,000 to 150,000 volumes, and it has not been done, so that the totality of what is in those books is just not known.

The Veda itself means simply Knowingness or sacred lore and do not think that that is otherwise than a synonym. Knowingness has always been considered sacred lore, has never been otherwise than sacred lore, and has only been present a relatively short time in the western world, which is just growing up now and beginning to come out of the level where sacred lore is equated with superstition.

The Veda, should you care to look it over, is best read in a literal translation from the Sanskrit. And there are four major divisions of the Veda, all of them quite worth while. A great deal of our material in Scientology is discovered right back there. This makes the earliest part of Scientology sacred lore.

The next written work, which is supposed to be the *oldest* written work, according to various friends of mine, is a book called The Book of Job. It is Indian and quite ancient. It probably predates what is called early Egyptian. And we discover that this Book of Job contained in it simply the laborings and sufferings and necessity for patience of one man faced with a somewhat capricious god. Now other such works, *like* the book of Job are scattered along the time track, and are known to us here in the western world as sacred works. They are thought to have come to us from the Middle East but that would be a very short look.

Actually, we're looking, in the Middle East, at a *relay* point of wisdom, from India and from Africa into Europe. And as you see, it follows a trade route in both directions and so you have the roadways of the world crossing through the Middle East. So we would expect such things as the Book of Job to turn up in the Middle East as holy scripture. You would expect such things as the Book of the Dead of the Egyptians to turn up in the Middle East as part of the New Testament, and so on. There could be a great deal of argument about this.

Someone who is passionately devoted to practice rather than wisdom (there are two different things here that embrace religion) would argue with you. But Scientology has no interest in arguing along that line because we can make this very, very clear differentiation right here and now. The word religion itself can embrace sacred lore, wisdom, knowingness of gods and souls and spirits, and could be called, with a very broad use of the word, a philosophy. So we could say there is religious philosophy, and there is religious practice. Now religious practice could take the identical source and by interpretation put it into effect and so

create various churches, all dependent upon the identical source, such as St. Luke. If we think of the number of Christian churches there are and we look at one book of the New Testament and realize that just one book was productive of Baptists, Methodists, Episcopalians, Catholics, we find that a tremendous number of practices, can debase upon one wisdom.

So let's get a very clear differentiation here between religious *philosophy* and religious *practice*. When someone comes to you and says so-and-so-and-so is actually *the way* you're supposed to worship God, you can very cleanly and very clearly and very suddenly bring this to a halt by merely mentioning to him that he is talking about religious *practice* and you are talking about religious *philosophy*.

Now, just coming down the track in a little more orderly fashion, we get to the Tao-Teh-King, which is known to us in the western world as Taoism. And we may have heard of this religious practice in China. Taoism, as currently practiced today may or may not ever have heard of the Tao-Teh-King. It may or may not ever have connected. But we are certainly talking about religious philosophy when we mention the Tao-Teh-King.

It was written by Lao-Tzu in approximately 529 B.C., something around that period. He wrote it just before he disappeared forever. And his birth and death dates are traditionalized as 604 B.C., born, to 531 B.C., died. This is the next important milestone in the roadway of knowledge itself.

Now what was the Tao: it meant *the way to solving the mystery which underlies all mysteries*. It wasn't simply "*the way*", as the western world generally thinks of it. I would suppose this would only be the case if they were unfamiliar with the book itself. It is a book and it was written by a man named Lao-Tzu when he was ordered to do so by a gatekeeper.

Lao-Tzu was a very obscure fellow. Very little is known about him. His main passion was obscurity and he started to leave town one day and the gatekeeper turned him around and told him he could not leave town until he went home and he wrote this book. It is a very short book. It must not be more than six thousand characters. He merely wrote down his philosophy and gave it to the gatekeeper and went out the gate and disappeared. That is the last we ever heard of Lao-Tzu.

Well, when we have this book, we begin to see that here was somebody trying to go somewhere without going on *something*. We have the western world defining this work as "teaching conformity with a cosmic order" and "teaching simplicity in social and political organization". The Tao-Teh-King did do this and this would be a very finite goal for it, but this was actually not the Tao. The Tao simply said you can solve the mystery that lies behind all mysteries, and this more or less, would be the way you might go about it, but of course, what you're trying to solve, itself, does not possess the mechanics which you believe to be inherent to the other kinds of problems which you solve. It says that a man could seek his Taohood in various ways but he would have to practice and live in a certain way, in order to achieve Taohood.

This is an amazingly civilized piece of work. It would be the kind of thing you would expect from a very, very educated, extremely compassionate, pleasant people of a higher intellectual order than we're accustomed to. It is a very fine book. It's sort of simple. It's sort of naive and it tells you that one should be simple and economical and it tells you what would be

a wise way to handle things. That, by the way, is about the only flaw there is in it, from a Scientological point of view – that you must be economical.

And if we took the Tao just as written, and knowing what we know in Scientology, simply set out to practice the Tao, I don't know but what we wouldn't get a Theta Clear. (*Theta Clear*: An individual who, as a being, is certain of his identity apart from that of the body, and who habitually operates the body from outside, or *exteriorized*.) Actually the Tao is merely a set of directions on how you would go down this way which itself has no path and no distance. In other words it teaches you that you had better get out of space and get away from objects if you're going to achieve any consciousness of beingness, or to know things as they are, and it tells you that if you could do this then you'd know the whole answer and you'd be all set. And this is exactly what we are doing in Scientology.

Tao means Knowingness. That is again a literal translation. In other words, it's an ancestor to Scientology, the study of "knowing how to know". The Tao is the way to knowing how to know but it isn't said that way – it's inverted. It's said, This is the way to achieve the mystery which lies back of all mysteries. Now, however crude this might seem to someone who has specialized in the Tao, that's really all we need to know about it, except this one thing: there is a principle known as Wu-Wei which is odd because it goes right in with the Tao, which also means the way, and you are probably vaguely familiar with a practice known as Judo, or Ju-jitsu. Wu-Wei is a principle which crudely applies to action more or less in that fashion. We find that this principle is *non-assertion* or *non-compulsion*, and that is right there in the Tao: self-determinism. You let them use their self-determinism. (A little later on with Judo, you find that if you let a man be self-determined enough, you can lick him every time, but this is outside the scope, actually, of the Tao.) That's an interesting thing to find sitting there as one of the practices which emanated from the Tao-Teh-King.

Well, it must have been that there were a lot of very, very clever people on Earth at that time because we find in the lifetime of Lao-Tzu one called Confucius, of whom you have heard so much, but unfortunately Confucius evidently never wrote a single word. Confucius is reported by those who were around him – his disciples. And he took most of his material from, or gave credit to, some ancient Chinese works, and one of them if I remember rightly, is the Book of the Winds. And these are very, very ancient and I have seen some fragmentary translations of them. Of course Confucius himself was the great apostle of conservatism, and as such, has ever since been the very model philosopher to have in a government. He is worshipped in this century by many many levels in China and you could buy his statue with great ease throughout North China.

Now the amount of superstition which has grown up around Confucius is considerable but we had in both Lao-Tzu and Confucius two people who never otherwise than pretended to be human beings who were simply pointing out a way of life. Now Confucius is of no great interest to us because he was codifying *conduct* most of the time, and the great philosopher of that day, if less known, was Lao-Tzu.

We come then into the main period of the Dhyana. The Dhyana has, as a background, almost as legendary a distance as the Veda, appearing in India in its mythological period, leg-

endary in its basics. Dharma was the name of a legendary Hindu sage whose many progenies were the personification of virtue and religious rites, and we have the word Dharma almost interchangeable with the word Dhyana. But whatever you use there, you're using a word which means Knowingness. Dhyana again means Knowingness and Lookingness. The Veda, the Tao, the Dharma, all mean Knowingness. This is what they are, and these are all religious works, and this is the religion of about two thirds of the population of earth. It is a tremendous body of people that we're talking about here. We erroneously know about it as and call it Buddhism in the western world and it has very little to do with Buddha. The Dhyana is what the Buddhists talk about and is their background.

We first find this Buddha called actually *Bohdi*, and a Bohdi is one *who has attained intellectual and ethical perfection by human means*. This probably would be a Dianetic Release (*Dianetic Release*: One who in Dianetic auditing has attained good case gains, stability and can enjoy life more. Such a person is "Keyed out" or in other words released from the stimulus-response mechanisms of the reactive mind) or something of this level. Another level has been mentioned to me – *Arhat*, with which I am not particularly familiar, said to be more comparable to our idea of Theta Clear.

There were many Bohdis, or Buddhas. And the greatest of these was a fellow by the name of Gautama Sakyamuni and he lived between 563 and 483 B.C. I won't go so far as to say he'd ever read the Tao-Teh-King because there is absolutely no evidence to that effect at all, except that they certainly were riding on the same pathway. So much so that when Taoism turned into Buddhism later on they never abandoned the Tao. Taoist principles became Chinese Buddhist principles, in very large measure. And what we have just talked about in terms of knowing the way to Knowingness is very, very closely associated here with Buddha or Lord Buddha, or Gautama Buddha, or the Blessed One, or the Enlightened one. He is looked upon, and according to my belief in the line, erroneously, as the founder of the Dhyana.

I think that this was in existence for quite a long time before he came along, but that he pumped life into it, he gave it codification, he straightened it up and made it run on the right track and it has kept running in that direction ever since, he did such a thoroughly good job. He was such an excellent scientific philosopher, and he himself was so persuasive and so penetrative in his work, that nobody has ever managed to pry apart Dhyana and Gautama Buddha. This identification is such a very close one that even in areas that have no understanding whatsoever of the principles laid down by Gautama Buddha, we find him sitting there as an *idol*, which would have been a very, very amusing thing to Buddha, because he, like Lao-Tzu, never said that he was otherwise than a human being.

He didn't ever announce any revelations from supernatural sources, there were no guardian angels sitting on his shoulders preaching to him, as in the case of Mohammed and some other prophets. Nobody was ever giving him the word. But he went around giving what he had to people, he never intended to be anything but a human being, and he was a teacher. A tremendously interesting man. Now we find, however, some of the things that were *written* by Gautama, find them very significantly interesting to us, completely aside from Dhyana (which could be literally translated as "Indian for Scientology", if you wished to do that).

We find in *Dharma-Pada*: "All that we are is the result of what we have thought. It is founded upon our thoughts.

It is made up of our thoughts." Interesting, isn't it? And: "By oneself evil is done. By oneself one suffers. By oneself evil is left undone. By oneself one is purified. Purity and impurity belong to oneself. No one can purify another." In other words, you can't just grant beingness to, and over-awe the preclear (*Preclear*: A person who through Scientology processing is finding out more about himself and life). It means you've got to have him there working on his own self-determinism or not at all – if you want to give that *any* kind of an interpretation. In other words, you've got to restore his ability to grant beingness, or he does not make gains, and we know that by test.

"You yourself must make an effort. The Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin." "He who does not rouse himself when it is time to rise, who though young and strong, is full of sloth, whose will and thoughts are weak – that lazy and idle man will never find the way to enlightenment." The common denominator of psychosis and neurosis is the inability to work.

And the next verse: "Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already." This is some of that material, and by the way, a little bit later on in his work, in a discourse with one Ananda, we discover him announcing the fact that you have to abstain from the six pairs of things, in other words, twelve separate things, and we in Scientology would recognize them as the various fundamental parts of things such as space, making and breaking communication and so forth. They're all just named there one right after the other. But he said you had to abstain from them, and the main difficulty is of course the interpretation of exactly what he said. What did he say? What was actually written? Because the truth of the matter is, that successfully abstaining from these things would mean that you had to get into a position where you could tolerate them before you could abstain from them. And that is the main breaking point of all such teachings – that one did not recognize that one didn't simply negate against everything and then become pure, and the way it's been interpreted is: if you run away from all living, then you can live forever. That's the way it has been interpreted. But understand that was never the way it was said.

The religion of Buddhism, carried by its teachers, brought civilization into the existing barbarisms, as of that time, of India, China, Japan, the Near East, or about two thirds of the earth's population. This was the first civilization they had had. For instance, Japan's written language, her ability to make lacquer, silk, almost any technology which she has today, was taught to her by Buddhist monks, who emigrated over to Japan from China – the first broadcast of wisdom, which resulted in very, very high cultures. Their cultures, which ensued from Buddhism, were very easily distinguishable from those superstitions which had existed heretofore. No light thing occurred there. It was just some people who had the idea that there was wisdom, and having that wisdom, you went out and told it to people and you told them that there was a way that you could find a salvation and that way was becoming your own *mind essence*. And if you lived a fairly pure life, lacking in sensuousness and evil practices, in other words, overt acts (*Overt act*: a harmful or contra-survival action), quite possibly you could break the endless chain of birth and death, which they knew very well in those days.

And in other words you could accomplish an exteriorization (*Exteriorization*: The state of the thetan, the individual himself, being outside his body. When this is done, the person achieves a certainty that he is himself and not his body.) Now all this knowledge up to this point, was given to a world which was evidently clearly cognizant of the manifestation of exteriorization, and that one was living consecutive lives. Twenty-five hundred years later, you would expect a race to be ploughed in far enough below that level as to no longer be conscious of consecutive lives but only single ones, and so Man is. But to reach salvation in one lifetime – that was the hope of Buddhism. That hope, by various practices, was now and then, here and there, attained. But no set of precise practices ever came forward which immediately, predictably, produced a result. You understand that many of the practices would *occasionally* produce a result. But it was a religion which to that degree, had to go forward on hope – a hope which has extended over a span of a great, great many years.

The material which was released in that time is cluttered with irrelevancies. A great deal of it is buried. You have to be very selective, and you have to know Scientology, actually, to plow it out, get it into the clear, but much less than you might expect. It was wisdom, it was really wisdom and is today the background of the religious practices, but don't think for a moment that a Buddhist in the western hills of China knows the various words of Gautama Sakyamuni. He doesn't. He has certain practices which he practices. The basic wisdom is thinned. With that as a background they have certain religious rites and they follow these. So even in China, very close to India, where this came forward – and it was sent *directly* into China from India – we have that immediate division from the wisdom into the practice, and we have almost all of China in one fashion or another, bowing down to some form of Buddhism and a very little of the intellectual world knowing actually the real background of Buddhism.

But we have there a civilization where before Buddhism we didn't have one, which is quite important to us.

Now there, so far, is your track of wisdom, which merely brings us up to the beginning of two thousand years ago.

CHAPTER THREE

SCIENTOLOGY, ITS GENERAL BACKGROUND

(Part 3)

When we look at Buddhism, we don't wonder that a great change took place in the operating climate of Man, which it certainly did. Rome went under just 800 years later. Now that's fast, because their *whole philosophy* shattered. The philosophy of every state operating on force alone and every barbaric society that Buddhism touched – shattered. The first one to go by the boards was, however, India itself. India at that time was a savage and barbaric area, as was China. Japan is still characterized very impolitely by the Chinese, and the civilization of Japan by Buddhism took place almost in modern times. It was completed by America. So there they meet very closely.

But now, moving forward on the time track over all of these ages, we discover that it took an awfully long time for the Veda to walk forward and emerge as a new knowledge called the Dhyana. And it took quite a little while for the work of Buddha to move out of Asia. But we see the work of Asia itself – not the work of Buddha necessarily – moving out into the Near East.

Now there were trade routes that had existed since time immemorial. Man has no real trace of his own roadways, but the trade routes were quite wide open from very, very early times. We find the Phoenician, for instance, trading very neatly and very nicely up around Great Britain and sailing out through the Pillars of Hercules. And I was just last year standing on the edge of a Phoenician ruin which was advertised as a Roman ruin but wasn't a Roman ruin. It had its inscription in cuneiform, which was a Phoenician script. And this was 1,000 B.C. a Phoenician ship then demonstrated at least ten thousand years of sea-faring technology. It was a very complex ship. And Phoenicia spread its empire out through Europe and just from where and what and why, we have no real trace, but Phoenicia is very well within our own teachings, our own history. Well, it was a thousand years after the Phoenicians that we first began, in the western world, to actually alert to a higher level of civilization. For some time, the Hebrew in the Middle East had been worshipping in a certain direction, along certain lines, and they had as one of their sacred books of Job, and many other of their sacred works were immediately derivable from similar sources. And into this society, apparently, other teachings suddenly entered. Their holy work, known to us as the Old Testament, leans very heavily on the background of philosophy we have been looking at, but it has a rather barbaric flavor, with all due respect to the holy book. It was a long way from home.

And we discover the civilized aspect of that religion which we know of in the western world as Christianity, taking place of course at the year 1. Now we find that that's of no importance to us except that everybody who writes a date out is talking about the man we're talking about, when he puts down A.D. and when he puts down B.C. We are dating our very calendar from this incident I am discussing here.

The principles known as Buddhism included those of course of love thy neighbor, abstain from the use of force. These principles appeared in Asia Minor at the beginning of our own date, and I am not, by the way, discounting even vaguely the work of Christ, or Christ himself.

Traditionally Christ is supposed to have studied in India. One doesn't hear of him until he is thirty years of age, and he was a carpenter and so on – one hears of a lot of things, but we also hear this persistent legend that he had studied in India. Well, this would, of course, be a very acceptable datum, in view of the fact that the basic philosophy about which he was talking was a philosophy which had been extant in India, at this time, for about 500 years.

Little less than 500 years. It was about that time that it moved out of that area, having taken over, by that time, two thirds of the earth's populace, but we don't quite recognize our Europe, if we think of it as a thriving culture. It was not a culture.

Even twelve or thirteen hundred years after Christ a mighty conqueror stopped abruptly at the borders of Europe because he was leaving all areas of civilization and he saw no slightest gain in attacking an area where everyone was cloaked in fur loin-cloths. That was Tamerlane – Timur i Leng.

Now when we look at the Middle Eastern picture we find ourselves looking at the rise of a philosophy which, however interpreted, however since utilized, is nevertheless a thoroughly interesting philosophy. You have told a preclear, I'm sure, to get his attention off those energy flows and to get some space. And when he could tolerate that, he then could change his considerations.

Do you suppose for a moment that a preclear can actually get anywhere if he continues to use force? Well whether we try to put this in to a public practice, such as turn the other cheek, or use it for Theta Clearing – the emancipation of exteriorization of a soul – we are certainly looking at the same fact. And we are looking at the words of Gautama Buddha, however we wish to interpret this.

Now the parables which are discovered today in the New Testament are earlier discovered, the same parables, elsewhere in many places. One of them was the Egyptian Book of the Dead, which predates the New Testament considerably. This is *love thy neighbor*. This is in effect be *civilized*. And it is *abandon the use of force*.

But at the same time, we are talking straight out of the mouth of Moses, so we evidently are at a crossroads of two philosophies, but these two philosophies are both the philosophies of wisdom.

Now the Hebrew definition of Messiah is One Who Brings Wisdom – a teacher.

Messiah is from "messenger", but he is somebody with information and Moses was such a one. And then Christ became such a one. He was a bringer of information. He never announced his sources. He spoke of them as coming from God. But they might just as well have come from the god talked about in the Hymn to the Dawn Child, who, by the way, is rather hard to distinguish from gods talked about later on. The god the Christians worshipped is certainly not the Hebrew god. He looks *much* more like that one talked about in the Veda.

And we come on down from there and we find that we are talking about a meeting place, a sort of melting pot of religious practices stemming from various wisdoms, but the highest amongst those wisdoms is apparently the Veda and the teachings of Gautama Buddha.

The parables coming from the Egyptian Book of the Dead and from various other places, were probably not original with the Book of the Dead, so it would not be true that the parables of Christ necessarily came from Egypt, while we know full well that Moses escaped from Egypt, and that the Jewish peoples stem their history from their freedom from bondage in Egypt – not all of their history, but the history which they speak of most in the New Testament.

Now here we have a great teacher in Moses. We have other Messiahs, and we then arrive with Christ, and the words of Christ were a lesson in compassion and they set a very fine example to the western world, compared to what the western world was doing at that moment.

What were they doing at that time? They were killing men for amusement. They were feeding men to wild beasts for amusement. In the middle reign of Claudius, we find 3,500 men being turned loose, four abreast, divided half and half across a bridge of boats, slaughtering each other for the amusement of the patricians. How long can a society stand up when it is worshipping force to this degree? However these teachings were interpreted, the vein of truth was still here: that an exclusive reliance upon force will bring about a decay and a decadence which is unimaginably terrible. And that was the truth which came through. And so we find the Buddhist principles of brotherly love and compassion, then, appearing in the west 2,000 years ago.

Now Christianity spread like wildfire throughout Europe. But it was necessary to achieve a certain agreement, and in order to achieve that agreement, many of the practices which you know of today were *incorporated* into this worship. Basic and early Christianity is not recognizable today in many church practices. It's just not recognizable. It is very clouded.

But these churches themselves recognize as their original source the New Testament, which contains, aside from a few court records and a few legends, all that we know of this particular transition.

But here we have this information poorly interpreted, badly carried, through areas which did not know how to read and write, which is quite different from Asia. And we find this church and that church having to pick into and adopt customs in order to gain any entrance into these new areas. We discover today the worship of the Winter Solstice, in our Christmas.

That is German and that is also other barbaric societies. Almost every barbarism that ever existed has worshipped the departure and return of the sun in the northern hemisphere and we find this incorporated into Christianity, and over there we find something else incorporated into Christianity and each time a certain amount of superstition coming into the information line – until we don't know what was *on* the information line unless we go back to sources and trace it through clearly and purely.

Then we are again, however, working with *wisdom*. What wisdom? The wisdom of knowing how to know one's self to resolve the mystery of life.

And when this Christianity was interpreted and imported into Europe, there was considerable speculation and resurgence and an enormous amount of hope. The very same thing that the Buddhists hoped for (and this is what is very interesting) became the hope of the Christian world. Emancipation – from the body. The survival and immortality of the human soul.

And although there was a cult in Rome which had this idea, it itself had no great antiquity, and it had evidently stemmed over from Persia, which was closer yet. The Christian impact wiped out this other cult but that's because actually they were just alike and one couldn't distinguish one from the other and the Christians won.

Now we have this immortality, this hope of salvation, being expressed throughout Europe, and they expound it and they find it expedient to keep extending it, because they keep promising people that it was *just about to occur*, the day of judgment was just about to occur.

Now we can get this as a sort of barbaric interpretation of what Gautama Buddha was talking about, the emancipation of the soul from the cycle of births and deaths. And then we get the fact that there is going to be a day when somebody blows a horn and it's all going to occur.

We don't know what barbarism that superstition came from, but we have that superstition today in our society. The Day of judgment.

At first, Hell was only the fact that Rome was going to disappear in a sea of lava – and everyone wanted to see Rome die. And that recruited people left and right. They promised them that Rome was going to disappear in a sea of molten lava. And they tried to prove it in Nero's reign, by burning the place down. Well, they didn't have a great deal of success doing it. Rome went on surviving and was finally taken over entirely and has since been the orientation point of Christianity.

A thousand years or so after Christ they started to try to take back the actual birth place of Christ in Jerusalem, and there's been a considerable argument going on about it, back and forth, ever since.

But the orientation point was placed at the only stable point, because that was the part of the world to which all roads led, and that became the dissemination point of all this information. But Rome split off and went back to Constantinople and we had then the Constantinople branch of this church and it, however, received its biggest blow when Russia suddenly turned completely atheist. We don't hear too much of that church any more.

But we still hear a great deal in the western world of this church at Rome. It is still there.

The use of Christianity was to produce a certain civilized state and many people would blacken Christianity by saying it reduced people down to a very low level indeed. This is not true. It took an entire world of slaves and it made free men out of them. This in itself was quite a gain. It took a world which worshipped exclusively force and matter and made it recognize that sooner or later one would have to turn to the fact that he had a soul.

Now, remember that Christianity in its basic wisdoms is still available to us in the New Testament, and that this, no matter how it has come through the line, is quickly and swiftly traceable back to the Veda. We have a consistent track here. The same message is coming through. The Christian god is actually much better characterized in the Vedic Hymns than in any subsequent publication, including the Old Testament. The Old Testament doesn't make nearly as good a statement of what the Christians think of as God as does the Veda.

We have the loss of the trade routes somewhere in the vicinity of 1,000 A.D. Now, there was an enormous period of non-communication there. What had happened was Genghis Khan, the various hordes which had been trying to pour out of Russia had cut the trade routes time and time again, and the amount of unrest in the area, and the taking of Baghdad and Jerusalem by such people. Of course, it kept these routes cut. You couldn't travel safely between these two worlds. And we find that communication doesn't open up again, not really, until some time in the 17th century.

In the middle of the 17th century, we find certain eastern practices beginning to show up in France, and there are many books being published saying you could do this and you could do that and you'd achieve something more closely related to religious philosophy than Europe was accustomed to.

Now, quite incidentally, during this period, a navigator who should have taken more lessons but fortunately didn't, by the name of Christopher Columbus, discovered America. He was simply trying to get to Asia, because everybody knew everybody in Asia knew everything and had everything and so you had to get to Asia. And he ran into America, fortunately, because he miscomputed the size of the earth so grossly that he would have perished out in the endless oceans if there hadn't been a continent there to receive him.

He was a very wise man – he discovered among other things a variation of the compass – but he failed. It was up to the Portuguese to continue around the bottom of the Cape of Good Hope and open the lanes to Europe and as soon as we get them open, we first find all of this information flooding in, information suddenly starting to appear, parts of the Veda starting to appear, various practices of Buddhism, Zen-Buddhism, other things start to crop up in Europe and right along with this, we begin to get such things as *The Arabian Nights* and in the middle of the 18th century, we get what you might call a renaissance of literature, the birth of the novel and so forth, coincident with the introduction of *The Arabian Nights* into France. A fascinating flood of information came in at about that time and the culture had already, during the Renaissance, picked up considerably, but the Renaissance was right in there with Marco Polo and we find some other interesting routes were open during that time.

People had managed to get through. This is no attempt to tell you that everything was invented by Asia, but Asia had a tradition of information. They had kept their records, which was not true of the western world, and so the information was there and you might say it was a depository of knowledge which might just as well have originated in the western world, gone to Asia, been put on file and come back again. I don't care how you would trace this one way or the other, but we still find that it was the repository of all the wisdom there was in the world at that time. And it has more or less continued so.

Philosophers, from the early Greeks on forward, made the first division in wisdom: they said there is wisdom about the *soul*, and there is wisdom about the *physical universe*, and there is some speculation about *life*. And this is the tradition of the Greek philosopher and it has come forward to us as represented in people like Kant, Schopenhauer or Nietzsche – interesting material, and oddly enough those writings are coincident with new releases of Asian information in Europe. If you had ever convinced Schopenhauer he was writing nothing but sacred lore he probably would have committed suicide, but he never wrote anything else.

Now where did we get this artificial breakdown? We got it right there in the Middle East. The Greek came forward, went through Rome, and the philosophic scholarly consecutive line has come to us through barbarisms. What we call science today came to us from a barbarism, Greece, which civilized itself. It's largely an independent shoot of information.

Now the western world specialized in this, and never made enough advance in the humanities with it to bother about. So that today it would gladly – just to fill another test tube full of guck – it would very, very happily blow all of Man off the face of the earth. It is completely divorced from the humanities.

Where we come to the humanities and where we have to do anything for the humanities or with the humanities, we go straight back, all the way back, as far as we can go, to the Veda, and then come on forward and as long as we're on that track, we're on a track which means better men.

And when we go on the other track, we're talking about dead men. We're talking about dead men in an arena. We're talking about dead men on battlefields. We're talking about dead men in cities under atomic bombs. That is the tradition of barbarism. The only thing that has let the western world survive at all was an entirely different track which went back to the sacred lore of 10,000 years ago.

Scientology, then, today, could not possibly be characterized as a science the way the western world understands science. Scientology carries forward a tradition of wisdom which concerns itself about the soul and the solution of mysteries of life. It has not deviated.

The only reason why I would suddenly come up and do something like this in a western culture is a very simple one. I studied in my earliest years, and the first thing I was exposed to in this life, was a rough tough frontier society. Montana. There was nothing tougher than Montana, either in terms of weather or in terms of people. And from there I went over to the completely soft Far East and heaved a long sigh of relief and found out what it meant to be in part of a civilization and the shock was so great to me that I was very deeply impressed.

And so, although I was a young American, I did pay attention. I had many, many friends in the western hills of China, friends elsewhere, friends in India, and I was willing to listen. I was also willing to be very suspicious and I was willing to be very distrustful but I was never willing to completely turn aside from the fact that there was some possible solution to the riddle of where man came from.

Any work that I am doing or have done, and that any Scientologist is doing, has a tremendously long and interesting background. We are delving with and working with the oldest civilized factors known to Man. Anything else is Johnny-come-lately. Scientology is a relig-

ion in the very oldest and fullest sense. Anybody who would dare try to make religion in to solely a religious *practice* and not a religious *wisdom* would be neglecting the very background of Christianity. Wisdom has no great tradition in the western world.

But if we are very industrious, it will be up to us to make one.

A SCIENTOLOGIST

A Scientologist is one who controls persons, environments and situations.

Scientology means knowing in the fullest sense of the word.

Scientology is used on Life and its forms and products.

A Scientologist operates within the boundaries of the Auditor's Code and the Code of a Scientologist.

The chief uses of Scientology are in the fields of education, organization, mental disability and religion. Scientology is the first to give scientific meaning to these.

A Scientologist is considered a professional if he uses Scientology in any of these fields and has been thoroughly trained in Scientology.

A Scientologist is a first cousin of the Buddhist, a distant relative to the Taoist, a feudal enemy to the enslaving priest and a bitter foe of the German, Viennese and Russian defamers of Man.

The religion of the Scientologist is freedom for all things spiritual on all dynamics which means adequate discipline and knowledge to keep that freedom guaranteed.

We are the people who are ending the cycle of Homo sapiens and starting the cycle of a good earth.

There is no barrier on our path except those we make ourselves.

Our ability belongs to all worlds everywhere.

L. RON HUBBARD
Founder