

Issue

Ability®

100-M



THETA

CLEAR

CONGRESS



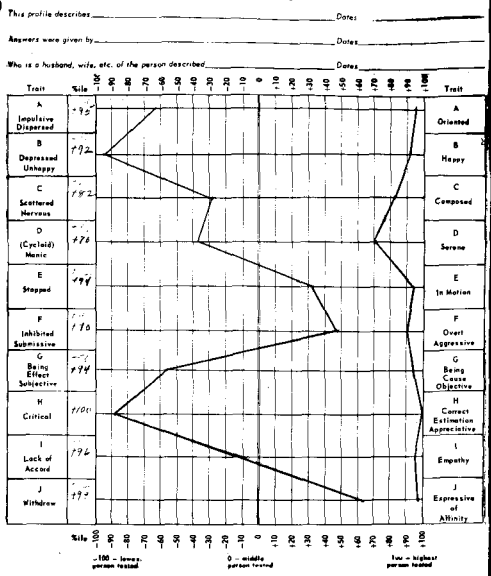
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	Before	After
Non-lang.....	105	167
Lang.....	111	200
Total.....	109	194

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ABILITY Magazine
The official publication of Dianetics and Scientology
FOUNDER: L. Ron Hubbard
EDITOR: Elanore Eddy

TWO RULES FOR HAPPY LIVING

by L. RON HUBBARD

1. BE ABLE TO EXPERIENCE ANYTHING.
2. CAUSE ONLY THOSE THINGS WHICH OTHERS CAN EXPERIENCE EASILY.

Man has had many golden rules. The Buddhist rule of "Do unto others as you would have these others do unto you" has been repeated often in other religions. But such golden rules, while they served to advance man above the animal, resulted in no sure sanity, success, or happiness. Such a golden rule gives only the cause point, or at best the reflexive effect point. This is a self-done-to-self thing and tends to put all on obsessive cause. It gives no thought to what one does about the things done to one by others not so indoctrinated.

How does one handle the evil things done to him? It is not told in the Buddhist rule. Many random answers resulted. Amongst them are the answers of Christian Science (effects on self don't exist), the answers of early Christians (become a martyr), the answers of Christian ministers (condemn all sin). Such answers to effects created on one bring about a somewhat less than sane state of mind -- to say nothing of unhappiness.

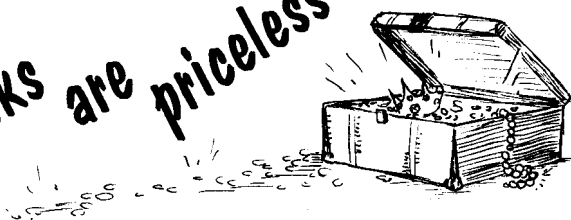
After one's house has burned down and the family cremated, it is no great consolation to (1) pretend it didn't happen, (2) liken oneself to Job, or (3) condemn all arsonists.

So long as one fears or suffers from the effect of violence, one will have violence against him. When one can experience exactly what is being done to one, ah, magic -- it does not happen!

The most basic proof of this are the earlier tests with problems of comparable magnitude and later tests of "selected overts". When the problem or terminal is no longer restimulative, it ceases to have power to harm one.

How to be happy in this universe is a problem few prophets or sages have dared to contemplate directly. We find them "handling" the problem of happiness by assuring us that man is doomed to suffering. They seek not to tell us how to be happy but how to endure being unhappy. Such casual assumption of the

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impossibility of happiness has led us to ignore any real examination of ways to be happy. Thus we have floundered forward toward a negative goal -- get rid of all the unhappiness on Earth and one would have a liveable Earth. If one seeks to get rid of something continually, one admits continually he cannot confront it -- and thus everyone went down hill. Life became a dwindling spiral of more things we could not confront. And thus we went toward blindness and unhappiness.

To be happy, one must be able to confront, which is to say, experience, those things that are.

Unhappiness is only this: the inability to confront that which is.

Hence (1) BE ABLE TO EXPERIENCE ANYTHING.

The effect side of life deserves great consideration. The self-caused side also deserves examination.

To create only those effects which others could easily experience gives us a clean new rule of living. For, if one does this, then what might he do that he must withhold from others? There is no reason to withhold his own actions or regret them (same thing) if one's own actions are easily experienced by others.

This is a sweeping test (and definition) of good conduct -- to do only those things which others can experience.

If you examine your track, you will find you are hung up only in those actions a person did which others were not able to receive. Hence a person's track can become a hodge-podge of violence withheld which pulls in then the violence others caused.

The more actions a person emanated which could not be experienced by others, the worse a person's track became. Recognizing that he was bad cause, or that there were too many bad causes already, a person ceased causing things -- an unhappy state of being.

Pain, misemotion, unconsciousness, insanity all result from causing things others could not experience easily. The reach-withhold phenomena is the basis of all these things. When one sought to reach in such a way as to make it impossible for another to experience, one did not reach, then, did he? To "reach" with a gun against a person who is unwilling to be shot is not to reach the person but a protest. All bad reaches never reached. So there was no communication and the end result was a withhold by the person reaching. This reach-withhold became at last an inability to reach -- therefore low communication, low reality, low affinity.

All bad acts then are those acts which cannot be easily experienced at the target end.

On this definition let us review our own "bad acts" (or overts). Which ones were bad? Only those that could not be easily experienced by another were bad. Thus, which of society's favorite bad acts are bad? Acts of real violence resulting in pain, unconsciousness, insanity and heavy loss could at this time be considered bad. Well, what other acts of yours do you consider

6 "bad"? The things which you have done which you could not easily yourself experience were bad. But the things which you have done which you yourself could have experienced had they been done to you were not bad. That certainly changes one's view of things!

Only processing can bring a person to a point where he or she could experience anything without enduring consequence. So it is no wonder that philosophy of yesteryear was stopped on "happiness" as a subject.

But all processes from the beginning of Dianetics and Scientology until now which improved the ability to confront (or experience) were gaining toward the goal. All processes that eradicated experience only were poor processes. The early drop in gains in processing (1950) came about because people dramatized an eradication of all badness. The auditors were unwilling to let the preclears experience anything; the preclears sought to get rid of things without experiencing things.

There is no need to lead a violent life just to prove one can experience. The idea is not to prove one can experience but to regain the ability to experience which is only done in processing.

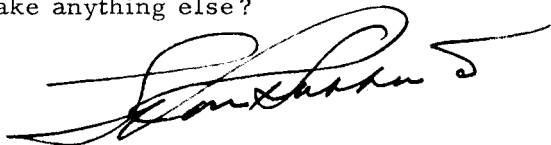
Thus today we have two golden rules for happiness:

1. Be able to experience anything; and
2. Cause only those things which others are able to experience easily.

Your reaction to these tells you how far you have yet to go in processing. And that is the first time we know that.

And if we achieve these two golden rules, we Scientologists would be the happiest and most successful people in this universe for who could rule any of us with evil?

Of course these are the characteristics of gods -- but who said we were trying to make anything else?



Have You Lived Before This Life?

Compiled from engram case histories in the 5th London ACC
with additional text

by L. Ron Hubbard

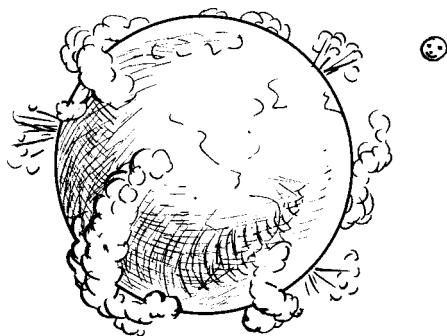
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April 13, 1959

July 4, 1959

Registration -----	9:30 A.M. to 1:00 P.M.
Opening Lecture -----	1:00 P.M. to 2:00 P.M.
Intermission -----	2:00 P.M. to 2:30 P.M.
Lecture Two -----	2:30 P.M. to 3:30 P.M.
Intermission -----	3:30 P.M. to 4:00 P.M.
Lecture Three -----	4:00 P.M. to 5:00 P.M.
Dinner -----	5:00 P.M. to 7:00 P.M.
Seminar -----	7:00 P.M. to 8:00 P.M.
Intermission -----	8:00 P.M. to 8:30 P.M.
Seminar -----	8:30 P.M. to 9:30 P.M.

End of Day

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----- L. RON HUBBARD

"LET'S GO! "

July 5, 1959

Seminar -----	9:30 A.M. to 10:30 A.M.
Intermission -----	10:30 A.M. to 11:00 A.M.
Seminar -----	11:00 A.M. to 12:00 Noon
Lunch -----	12:00 Noon to 1:00 P.M.
Lecture Four -----	1:00 P.M. to 2:00 P.M.
Intermission -----	2:00 P.M. to 2:30 P.M.
Lecture Five -----	2:30 P.M. to 3:30 P.M.
Intermission -----	3:30 P.M. to 4:00 P.M.
Lecture Six -----	4:00 P.M. to 5:00 P.M.
Dinner and Party Preparation -----	5:00 P.M. to 9:00 P.M.
Party -----	9:00 P.M. to 1:00 A.M.

End of Congress

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(signed) _____

SERVICE

In Webster's New International Dictionary, Second Edition, "Service" is defined as "an act of helping or benefiting; conduct contributing to the advantage of another or others; as, to render service; a service to the cause of freedom." This is a good definition but it could be stated more completely as "those actions necessary to achieve the greatest good for the greatest number of dynamics."

A service can only be performed between terminals. Contrary to what people may think, it is impossible for a condition to serve anything. As an example, a "group" can't really serve anyone, but, to be more definitive, many individuals working toward a common, agreed upon goal as responsible individuals can serve someone.

The Central Organization is here to do one thing; it is here to serve you — the professional auditor, preclears, students, and the new person who has only just heard of Dianetics and Scientology.

The Central Organization is made up of individuals who are each responsible for a particular function and service within the Organization or external service to you.

The goal we have is a clear Earth. It is a goal that is now in sight. It is toward this goal that this article is written -- to inform you of the present and future service plans of the Organization and to invite your help and your support in bringing them about.

We are getting auditors all over the world to set up and run the HAS Co-Audit courses. It is our aim to have every Professional auditor teach this course. The Central Organization is here to help the professional auditor in the setting up, running, and promotion of these courses.

How can someone be interested in Scientology if he doesn't know it exists and doesn't know what it is or what it can do? He can't. It is up to you and the Central Organization to inform people of its existence and its goals and workability. This is the service you will be performing to the public when you teach an HAS Co-Audit Course.

The manner in which the Central Organization functions is a geometric progression. We disseminate to the public. They find out what Scientology is all about and they contact you or the Central Organization. They receive training and processing from you or here; if from you first, they then come in here and get their professional certificate and get busy to help you interest, train and process new people. And then those new people get trained and cleared until we have three and a half billion Theta clear Scientologists. When we run out of people on Earth, we will have to look elsewhere. I wonder what an HAS Certificate looks like printed in Alpha Centaurian.

We serve you by general dissemination to the public, by furnishing you with excellent training and processing, by giving you constant and up-to-date technical and administrative assistance in setting up courses, promotion, and auditing preclears. We serve you by promptly furnishing you with the materials you need -- books, tapes, records, etc. We serve you by maintaining the ARC between the auditors in the field and other auditors; between auditors and the Central Organization and by maintaining good ARC between the Central Organization and field auditors to the public.

You serve us by dissemination in your area, by teaching HAS Co-Audit Courses, by auditing preclears well, by following the Code of a Scientologist, by following the Auditor's Code, by maintaining good ARC between your fellow Scientologists, the public and the Central Organization.

It is a matter of the Central Organization serving you and you serving it and both serving the public.

Nibs Hubbard
Organization Secretary

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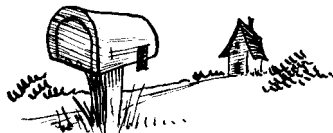
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THERE IS a mis-print in PAB no. 155. The commands for Not-Is Straightwire are: "Recall a time when you implied something was UNimportant"; "Recall a time when somebody else thought something was important".

MAKE SURE we have your correct current address. If your address is totally correct on this issue of ABILITY, check yes and send us this slip. If there is an error in our stencil, check no and send in your correct address. YES ☐ NO ☐

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