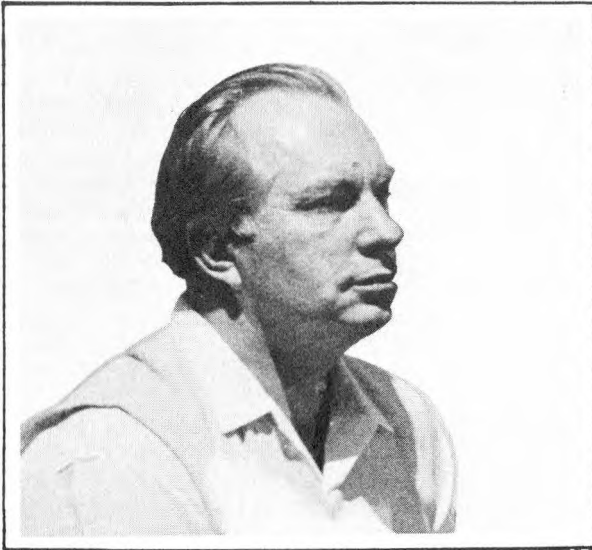

Issue
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October
1961



Clean Hands Make a Happy Life

by L. RON HUBBARD

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October 1961

Clean Hands

Make A Happy Life

by L. RON HUBBARD

For the first time in the soggy stream that's history to the human race, it's possible that happiness exists.

This goal, repeated many times and sought so heavily, has been ungraspable as sun motes, unattainable as a loved one's sigh.

What makes Mankind, basically good beings all, such strangers far to happiness?

The rich man geysers out his wealth. The poor man peers in every crack. But wealth buys nought and crevices are bare. The child hopes he will realize it when grown and, grown, wishes he were happy as a child.

We grasp it but like gossamer, it's nought. We marry a most perfect girl or man and then throughout our lives weep to make the other make us glad.

Often sought, but seldom found, there are no riches, gems or palaces as valued as mere happiness.

But listen! Here is happiness, just at our finger tips, a-waiting only magic words "Start Session" to begin its quest.

But like we walk through rain toward a banquet ball, our happiness in processing is gained by passing through the phantom shadows of our "sins".

What has made all Man a pauper in his happiness?

Transgressions against the mores of his race, his group, his family!

We care but little what these mores were or are. It was transgression did the trick.

We agree to fixed moralities and then, unthinking, we transgress, or with "good cause" offend, and there we are, the first dull bars of misery draw stealthily behind us.

And as we wander on, transgressing more, agreeing to new mores and then transgressing those, we come into that sunless place, the prison of our tears and sighs and might-have-beens, unhappiness.

Mutual action is the key to all our overt acts. Agreement to what ought to be and then a shattering of the truth works all the spell that's needed for a recipe of misery.

There must be pain. So we agreed. For pain restrains and warns, shuts off, forbids. But goodness now must then consist of bringing in no pain.

Mutual motion is agreed. And then we disagree and part and so are tied no more - tied not sane back there in our minds, with scars of broken faith. The faith we broke, and said it had to be.

We all agree to feel the sun and then protest it burns. We all agree to kiss and love and then are startled that such pain can follow in that wake.

Mutual motion is all right - until we act in cruelty to the rest.

Tied by agreements and co-actions, we dare be cruel to that to which the hard steel clasps of promises have bound us.

And so in being cruel to part of self - extended self as in a couple or a group - we then find pain in self with great surprise.

The overt act sequence is simple now to grasp. The scope is limited. But it began when we first had a cruel impulse to others bound to us by mores or co-acts.

Why does one suffer pain in his own arm when he or she has struck another's limb?

Because the cruel impulse has been a break of bond with others where pledge once lived.

The only overt act that can bring pain to self is that cruel act which then transgresses things to which we had agreed.

Share action with a group or person in your life, agree to mutually survive by some specific code and then be cruel to them and so transgress and you'll have pain.

All mankind lives and each man strives by codes of conduct mutually agreed. Perhaps these codes are good, perhaps they're bad, its only evident they're codes. Mores bind the race.

Co-action then occurs. Thought and motion in accord. A oneness then of purpose and survival so results.

But now against that code there is transgression. And so because the code was held, whatever code it was, and man sought comfort in Man's company, he held back his deed and so entered then the bourne in which no being laughs or has a freedom in his heart.

So down the curtains come across the brightness of the day and dull-faced clouds enmist all pleasant circumstance. For one has evilly transgressed and may not speak of it for fear all happiness will die.

And so we shut ourselves from off the light and enter grey-faced gloom. And seal within our deepest vault the reasons why we dare not face our friends.

And afterwards we go on making others guilty with the rest, when like some scrawny scarecrow of a priest whose tattered filthy robes are rough with sacrificial blood, we point the way to hell for those who kill.

And deep within us secret gnawings ache. And then at last we cannot even cry.

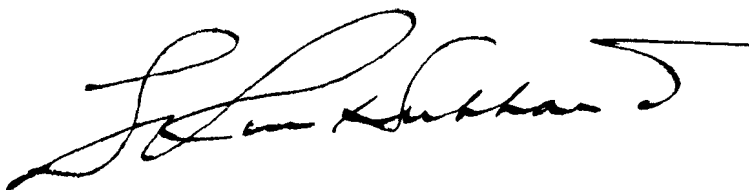
The road to hell - Man's very good at painting ugly signs that point its course and way.

The road to heaven - Man's often sent but never yet arrived - more like he found the "other place".

But now a road that's wide has opened up - in Scientology.

The meter and the process check, when done by auditors with skill, can open up transgression's rush and loose a cascade out until hell's spent.

And day will once more have a drop of dew upon the morning rose.



* * * *

VALUE OF ACADEMY TRAINING

by L. Ron Hubbard

In the Saint Hill Briefing the only student who has been having trouble with data is found to have had no Academy training, receiving Academy certificate from a field HCA course.

Moral - Only Academy training proves out.

The earliest I found this out was 1950. If they weren't trained in the Organization they didn't know what they were doing. Similarly, I have never had a "book auditor" capable of passing the most rudimentary or simple HPA/HCA exam. It still holds that if anybody comes in from the field without training and passes the full HCA exam, they can have training. It's a safe rule. In eleven years with dozens of tries on the simplest exams they have all failed to pass. Second moral: Our Academies are pretty good and always have been.

Academy of Scientology

There is at this moment a crucial need for auditors who are well trained in the latest clearing techniques of Scientology. We have many. We need many more.

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258 So. Oxford Ave., Los Angeles 4, California
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THE AUDITOR'S CODE

1. Do not evaluate for the preclear.
 2. Do not invalidate or correct the preclear's data.
 3. Use the processes which improve the preclear's case.
 4. Keep all appointments once made.
 5. Do not process a preclear after 10:00 p. m.
 6. Do not process a preclear who is improperly fed or who has not received enough rest.
 7. Do not permit a frequent change of auditors.
 8. Do not sympathize with the preclear.
 9. Never permit the preclear to end the session on his own independent decision.
 10. Never walk off from a preclear during a session.
 11. Never get angry with a preclear.
 12. Always reduce every communication lag encountered by continued use of the same question or process.
 13. Always continue a process as long as it produces change, and no longer.
 14. Be willing to grant beingness to the preclear.
 15. Never mix the processes of Scientology with those of various other practices.
 16. Maintain two-way communication with the preclear.
 17. Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditor's own personal profit.
 18. Estimate the current case of your preclear with reality and do not process another imagined case.
 19. Do not explain, justify or make excuses for any auditor mistakes whether real or imagined.
-

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THE CODE OF A SCIENTOLOGIST

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science, nor to place in danger any such person.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.
11. To completely refrain from discussing the case of another auditor's preclear with that preclear, or within his hearing.

Hubbard Guidance Center

Processing in the HUBBARD GUIDANCE CENTER is processing that a whole Central Organization contributes to. The Director of Processing closely follows the progress of each session. The Org. Sec. and the local HCO devote much attention to maintaining high technical standards. All staff auditors keep up-to-date on research progress and attend special auditor training classes to maintain their skill at the highest possible level.

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Won't you get in touch with the Consultant of the Hubbard Guidance Center to make arrangements for your processing soon? She will be glad to give you information and to help you with any difficulties you may have. Let the Consultant help you to a new and happier life.

Hubbard Guidance Centers in the United States are located at the following addresses:

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"On the plains of hesitation bleach the
bones of countless millions who at the
dawn of victory sat down to rest, and,
resting, died."

Cecil

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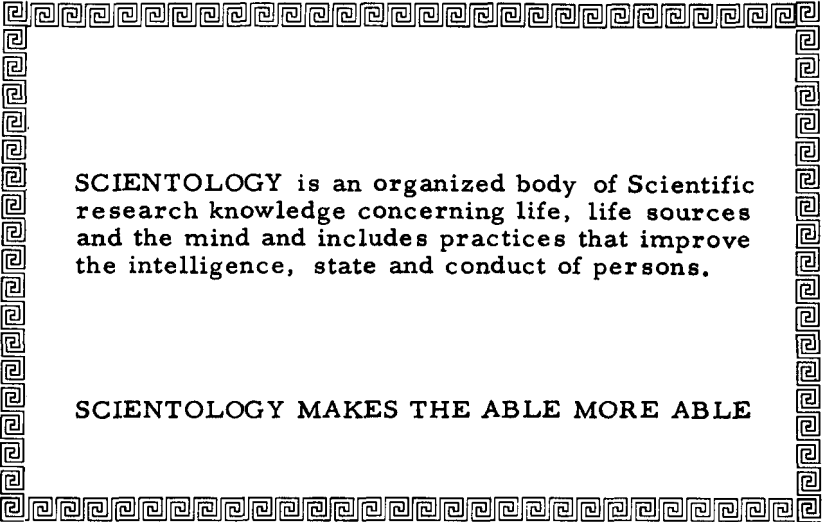
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