Ability®

Issue

149

BEING CLEAR

AND

HOW TO

GET THERE!

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THE CLEAR BY L. RON HUBBARD

SCIENTOLOGICALLY, the optimum individual is called the clear. One will hear much of that word, both as a noun and a verb, so it is well to spend time here at the outset setting forth exactly what can be called a clear, the goal of Scientology processing.

A clear possesses attributes, fundamental and inherent but not always available in an uncleared state, which have not been suspected of Man and are not included in past discussions of his abilities and behavior.

First there is the matter of perceptions. Even so-called normal people do not always see in full color, hear in full tone or sense at the optimum with their organs of smell, taste, tactile and organic sensation.

These are the main lines of communication to the finite world which most people recognize as reality. It is an interesting commentary that while past observers felt that the facing of reality was an absolute necessity if the abberated individual wished to be sane, no definition of how this was to be done was set forth. To face reality in the present one would certainly have to be able to sense it along those channels of communication most commonly used by man in his affairs.

Any one of Man's perceptions can be abberated by psychic (spiritual) derangements which refuse to permit the received sensations to be realized by the analytical portion of the individual's mind.

In other words, while there may be nothing wrong with the mechanisms of color reception, circuits can exist in the mind which delete color before the consciousness is permitted to see the object. Color reception can be discovered to be relative or in the degrees in such a way that colors appear to be less brilliant, dull or, at the maximum, entirely absent. Anyone is acquainted with persons to whom "loud" colors are detestable and with persons who find them insufficiently "loud" to notice. This varying degree of color perception has not been recognized as a psychic factor but has been nebulously assumed to be some sort of a condition of mind when it was noticed at all.

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There are those persons to whom noises are quite disturbing, to whom, for instance, the insistent whine of a violin is very like having a brace and bit applied to the eardrum; and there are those to whom fifty violins, played loudly, would be soothing; and there are those who, in the presence of a violin, express disinterest and boredom; and, again, there are persons to whom the sound of a violin, no matter if it be playing the most intricate melody, is a monotone. These differences of sonic (hearing) perception have, like color and other visual errors, been attributed to inherent nature or organic deficiency or assigned no place at all.

In a like manner, from person to person, smells, tactile sensations, organic perceptions, pain and gravity, vary widely and wildly. A cursory check around amongst his friends will demonstrate to a man man that there exist enormous differences of perception of identical stimuli. One smells a turkey in the oven as wonderful, one smells it with indifference, another may not smell it at all. And somebody else may maintain that roasting turkey smells exactly like hair oil - - to be extreme.

In the largest measure, such wild quality and quantity of perception is due to abberation. Because of pleasurable experiences in the past and inherent sensitivity, there will be some difference amongst clears, and a clear response should not be assumed automatically to be a standardized, adjusted middle-ground, that pallid and obnoxious goal of past doctrines. The clear gets a maximum response compatible with his own desire for the response. Burning cordite still smells dangerous to him, but it does not make him ill. Roasting turkey smells good to him if he is hungry and likes turkey, at which time it smells very, very good. Violins play melodies, not monotones, bring no pain and are enjoyed to a fine full limit if the clear likes violins as a matter of taste - - - if he doesn't, he likes kettledrums, saxophones or, indeed, suiting his mood, no music at all.

In other words, there are two variables at work. One the wildest, is the variable caused by spiritual disorders. The other and quite rational and understandable, is caused by the personality.

Thus the perceptions of an uncleared individual vary greatly from those of the cleared individual.

Now there are the differences of the actual organs of perception and the errors occasioned by these. Some of these errors, a minimum, are organic: punctured eardrums are not competent sound - recording mechanisms. The majority of perceptic (sense message) errors in the organic sphere are caused by psychosomatic (spiritually generated) errors.

Glasses are seen on noses everywhere around, even on children. The majority of these spectacles are perched on the face in an effort to correct a condition which the body is fighting to uncorrect again. And this observation is about as irresponsible as a statement that when apples fall out of trees they usually obey gravity.

Hearing can become remarkably extended or closely inhibited so that one person may hear footsteps a block away as a normal activity and another would not hear a bass drum thundering on the porch.

That the various perceptions differ widely from individual to individual on a basis of spiritual disorder is the least of the discoveries outlined here. Ability to recall is far more fantastic in its variation from person to person.

An entirely new process which was inherent in the mind but which had not been noticed came to light in the process of observing clears and aberees. This recall process is possible in only a small porportion of uncleared people in its fullest sense. It is standard, however, in a clear. Naturally, no intimation is made here that the scolars of past ages have been unobservant. We are dealing here with an entirely new and hitherto non-existant object of inspection, the clear. What a clear can do easily, quite a few people have, from time to time, been partially able to do in the past.

An inherent, not a taught, ability of remembering mechanisms of the mind can be termed, as a technical word, returning. It is used in it's dictionary sense, with the addition of the fact that the mind has it as a normal remembering function, as follows: the person can "send" a portion of his mind to a past period on either ; a mental or combined mental and physical basis and can re-experience incidents which have taken place in his past in the same fashion and with the same sensations as before. Once upon a time an art known as hypnotism used what was called "regression" on hypnotized subjects, the hypnotist sending the subject back, in one of two ways, to incidents in his past. This was done with trance techniques, drugs and considerable technology. The hypnotic subject could be sent back to a moment "entirely" so that he gave every appearance of being the age to which he was returned with only the apparent faculties and recollections he had at that moment. This was called "revivification" (re-living). "Regression" was a technique by which part of the individual's self remained in the present and part went back to the past. These abilities of the mind were sup-

A Beginner's Book
THE PROBLEMS OF WORK by L. RON HUBBARD
$1.25 - plus - 10¢ postage & handling.

posed native only in hypnotism and were used only in hypnotic technique. The art is very old, tracing back some thousands of years and existing today in Asia as it has existed, apparently, from the dawn of time.

Returning is substituted for "regression" here because it is not a comparable thing and because "regression", as a word, has some bad meanings which would interrupt its use. Reliving is substituted for "revivification" in Scientology because, in Scientology, the principles of hypnotism can be found explained and hypnotism is not used in Scientology Processing.

The mind, then, has another ability to remember. Part of the mind can "return" even when a person is wide awake and re-experience past incidents in full. If you want to test this, try it on several people until one is discovered who does it easily. Wide awake he can "return" to moments in his past. Until asked to do so he probably will not know he has such an ability. If he had it, he probably thought everybody could do it (the type of supposition which has kept so much of this data from coming to light before). He can go back to a time when he was swimming and swim with full recall of hearing, sight, taste, smell, organic sensation, tactile, etc.

A "learned" gentleman once spent some hours demonstrating to a gathering that the recall of a smell as a sensation, for instance, was quite impossible since "neurology had proven that the olfactory nerves were not connected to the thalamus." Two people in the gathering discovered this ability to return and despite this evidence, the learned gentleman continued the dispute that olfactory recall was impossible. A check amongst the gathering on this faculty, independent of returning, brought forth the fact that one-half of those present remembered smell by smelling it again.

Returning is the full performance of imagery recall. The entire memory is able to make the organ areas re-sense the stimuli in a past incident. Partial recall is common, not common enough to be normal, but certainly common enough to have merited considerable study. For it again is a wide variable.

Perception of the present would be one method of facing reality. But if one cannot face the reality of the past then , in some part, he is not facing some portion of reality. And if it is agreed that facing reality is desirable, then one would have to face yesterday's reality as well if he were to be considered entirely "sane" by contemporary definition. To "face yesterday" requires a certain condition of recall to be available. One would have to be able to remember. But how many ways are there of remembering?

First there is the return. That is new. It gives the advantage of examining the moving pictures and other sense perceptions recorded at the time of the event with all senses present. He can also return to his past conclusions and imaginings. It is of considerable aid in learning, in research, in ordinary living to be able to be again at the place where the data desired was first inspected.

Then there are the more usual recalls. Optimum recall is by the return method of single or multiple senses, the individual himself remaining in present time. In other words, some people, when they think of a rose, see one, smell one, feel one. They see in full color, vividly -- with the "mind's eye" to use an old colloquialism. They smell it vividly. And they can feel it even to the thorns. They are thinking about roses by actually recalling a rose.

These people, thinking about a ship, would see a specific ship, feel the motion of her if they thought of being aboard her, smell the pine - tar or even less savory odors and hear whatever sounds there were about her. They would see the ship in full color motion and hear it in full tone audio.

These faculties vary widely in the aberee. Some, when told to think of a rose, can merely visualize one. Some can smell one but not see it. Some see it without color or in very pale color. When told to think of a ship some aberrees only see a flat, colorless, still picture such as a painting of a ship or the photograph of one. Some perceive a vessel in motion without color but with sound. Some hear the sound of a ship but fail to see any picture whatever. Some merely think of a ship as a concept that ships exist and that they know about them and fail to see, feel, hear, smell or otherwise sense anything on a recall basis.

Some past observers have called this "imagery" but the term is so inapplicable to sound and touch, organic sensation and pain that recall is used uniformly as the technical Scientology term. The value of recall in this business of living has occupied such scant attention that the entire concept has never been formulated previously. It is therefore detailed at some length here, as above.

It is quite simple to test recalls. If one will ask his fellows what their abilities are, he will gain a remarkable idea of how widely varied this ability is from individual to individual. Some have this recall, some have that, some have none, but operate on concepts of recall only. And remember, if you make a test on those around you, that any perception is filed in the memory and therefore has a recall which is to include pain, temperature, rhythm, taste and weight with the above mentioned sight, sound,

tactile, and smell.

The Scientology names for these recalls are visio (sight), sonic (sound), tactile (touch), olfactory(smell), rhythmic, kinesthetic (weight and motion), somatic (pain), thermal (temperature) and organic (internal sensations and, by new definition, emotion).

Then there is another set of mental activities which can be summated under the headings of imagination and creative imagination. Here again is abundant material for testing.

Imagination is the recombination of things one has sensed, thought or intellectually computed into existance, which do not necessarily have existence. This is the mind's method of envisioning desirable goals or forecasting futures. Imagination is extremely valuable as a part of essential solutions in any mental problem and in everyday existence. That it is recombination in no sense deprives it of its vast and wonderful complexity.

A clear uses imagination in its entirety. There is an imagination impression for sight, smell, taste, sound - - in short, for each one of the possible perceptions. These are manufactured impressions on the basis of models in the memory banks combined by conceptual ideas and construction. New physical structure, tomorrow in terms of today, next year in terms of last year, pleasure to be gained, deeds to be done, accidents to avoid, all these are imaginational functions.

The clear has full color-visio, tone-sonic, tactile, olfactory, rhythmic, kinesthetic, thermal and organic imagination in kind. Asked to envision himself riding in a gilded coach and four, he "sees" the equipage, moving, in full color, he "hears" all the noises which should be present, he "smells" the smells he thinks should be there, and he "feels" the upholstery, the motion and the presence in the coach of himself.

In addition to standard imagination there is creative imagination. This is a very wide undimensional ability, quite variable from individual to individual, possessed in enormous quantity by some. It is included here, not as a portion of the operation of the mind treated as a usual part of Scientology, but to isolate it as an existing entity. In a clear who possessed creative imagination, even if inhibited, as an aberree, it is present and demonstrable. It is inherent. It can be aberrated only by prohibition of its general practice, which is to say, by aberrating the persistence in its application or encysting the whole mind. But creative imagination, that possession by which works of art are done, states builded and Man enriched, can be envisioned

as a special function, independent in operation and in no way dependent for its existence upon an aberrated condition in the individual, since the examination of its activity in and use by a clear possessing it adequately demonstrates its inherent character. It is rarely absent in any individual.

Finally, there is the last but most important activity of the mind. Man is to be regarded as a sentient being. His sentience depends upon his ability to resolve problems by perceiving or creating and understanding situations. This rationality is the primary, high echelon function of that part of the mind which makes him a Man, not just another animal. Remembering, perceiving, imagining, he has the signal ability of resolving conclusions and of using conclusions resolved to resolve further conclusions. This is rational Man.

Rationality, as divorced from aberration can be studied in a cleared person only. The aberrations of the aberee give him the appearance of irrationality. Though such irrationality may be given the gentler names of "eccentricity" or "human error" or even "personal idiosyncrasy", it is, nevertheless, irrationality. The personality does not depend upon how irrationally a man may act. It is not a personality trait, for instance, to drive while drunk and kill a child on a crosswalk -- or even to risk killing a child by driving while drunk. Irrationality is simply that -- the inability to get right answers from data.

Now it is a curious thing that although "everybody knows" (and what a horrible amount of misinformation that statement lets circulate) it is "human to err," the sentient portion of the mind which computes the answers to problems and which makes man Man is utterly incapable of error.

This was a startling discovery when it was made, but it need not have been. It could have been deduced some time before. For it is quite simple and easy to understand. The actual computing ability of Man is never in error even in a very severely aberrated person. Observing the activity of such an aberrated person, one might thoughtlessly suppose that that person's computations were wrong. But that would be an observer error. Any person, aberrated or clear, computes perfectly on the data stored and perceived.

Take any common calculating machine (and the mind is an exceptionally magnificent instrument far, far superior to any machine it will invent for ages to come) and put a problem on it for solution. Multiply seven times one. It will answer, properly, seven. Now multiply six times one but continue to hold down the seven. Six times one is six but the answer you will get is forty-two. Continue to hold down seven and put other problems on the machine. They are wrong, not as problems, but as

answers. Now fix seven so that it stays down no matter what keys are touched and try to give the machine away. Nobody will want it because, obviously, the machine is crazy. It says ten times ten is seven hundred. But is the calculating portion of the machine really wrong or is it merely being fed the wrong data?

In the same way the human mind, being called upon to resolve problems of a magnitude and with enough variables to confound any mere calculating machine a thousand times an hour, is prey to incorrect data. Incorrect data gets into the machine. The machine gives wrong answers. Incorrect data enters the human memory banks, the person reacts in an "abnormal manner." Essentially, then, the problem of resolving aberration is the problem of finding a "held-down seven."

These are the various abilities and activities of the human mind in its constant task of resolving and putting into solution a multitude of problems. It perceives, it recalls or returns, it imagines, it conceives and then resolves. Served by its extensions -- the perceptics and the memory banks and the imaginations -- the mind brings forth answers which are invariably accurate, modified only by observation, education and viewpoint.

And the basic purposes of that mind and the basic nature of man, as discoverable in the clear, are constructive and good, uniformly constructive and uniformly good, the solutions modified only by observation, education and viewpoint.

Man is good.

Take away his basic aberrations and with them go the evil of which the Scholastic and the moralist were so fond. The only detachable portion of him is the "evil" portion. And when it is detached, his personality and vigor intensify. And he is glad to see the "evil" portion go because it was physical pain.

Later there are experiments and proofs for these things and they can be measured with the precision so dear to the heart of the physical scientist.

The clear, then, is not an "adjusted" person, driven to activity by his repressions now thoroughly encysted. He is an unrepressed person, operating on self-determinism. And his abilities to perceive, recall, return, imagine, create and compute are outlined as we have seen.

From Dianetics, The modern science of mental health by L. RON HUBBARD

Edited by Anton James

SCIENTOLOGY

"Scientology is the study of the Human Spirit in its relationship to the Physical Universe and its Living Forms."

Your Basic Questions Answered

WHAT IS SCIENTOLOGY?

Definition -- "The Science of knowing how to know." A Codified set of basic principles relating to life in this Universe which can be easily learned and applied by an individual (or group) so as to make living (a) more enjoyable, (b) more fruitful, (c) more worthwhile in one's own and others' estimations. The word Scientology is taken from Scio (Latin "knowing") and Logos (Greek "to study").

WHAT IS AN AUDITOR?

A practitioner of Scientology who uses it to better an individual or a Group through the employment of Scientology processes, with the individual's or Group's full consent and participation.

WHAT IS A PRE-CLEAR?

One who is audited. The term "clear" is taken from the world of electronics referring to a computing machine with no mechanical faults. Thus the mind of the pre-clear is analogous--though not totally so -- to a fine machine needing clearing of unnecessary and unwanted impediments which lower the computing value of the machine. Any person who is audited is called a PC (pre-clear).

WHAT IS A PROCESS?

A set question or command used by an auditor to help the PC get cleared. Utilized skillfully and with persistence, its exact execution by the PC leads to a resolution of that which prevented the PC from being clearer. Processes are various and are used as applicable to the PC's case.

WHAT DO YOU MEAN BY "CASE"?

Taken from the world of medicine this term refers to the current state of aberration of the PC.

WHAT DOES SCIENTOLOGY EXPECT TO DO IN THE LONG RUN?

Taken from Chapter X, Scientology, the Fundamentals of Thought: "The end object of Scientology is not the making into nothing of all existence or the freeing of the individual of any and all traps everywhere. The goal of Scientology is the making of the individual capable of living a better life in his own estimation and with his fellows and the playing of a better game."

WHAT IS DIANETICS?

A part of Scientology that refers to the handling of the mind only. Scientology as a full science refers to body, mind and spirit. It addresses actually ONLY the Thetan. (technical definitoon of the term 'spirit') Dianetics means literally, "through mind".

HOW DID SCIENTOLOGY START?

Scientology was discovered by LaFayette Ronald Hubbard (L. Ron Hubbard) in the years between the world wars as a result of investigation in the field of nuclear physics: coupled with an intensive study of Man's history and current state of affairs, he isolated the primary axioms of Scientology in 1938. After the war the researches were continued and led to the publication of a thesis in 1947 (Dianetics--The Original Thesis) and a popular work in 1950 (Dianetics--The Modern Science of Mental Health).

L. Ron Hubbard is an American. His feats and discoveries in a wide sphere of activities have earned him a well-merited fame (exploration: anthropology: radar: nuclear physics: etc.) but his main dedication has always been to the development of Scientology. The war years interrupted the research, but he served with distinction and achieved a highly decorated record. Since 1946 he has been working ceaselessly to the furtherance of Scientology.

There are today many thousands of Scientology practitioners (auditors) throughout the world and the number of persons who have benefitted directly from Scientology number millions.

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queries

All queries about Scientology and about the content of Scientology books should be addressed to the enquirer's nearest Central Organization, which will welcome questions and is equipped to give various services. Enquiries about the supply of books and other materials, and book orders, should be sent to HCO WW and DCI.

THE SAINT HILL SPECIAL BRIEFING COURSE
Two Years

April 24 two years ago was a memorable day in the history of Scientology. Two years ago Saint Hill Manor was a fine English country residence sitting sedately in a hollow on a hillside in the beautiful county of Sussex. It had the appearance of a Dowager Duchess wheeled out onto her grounds to enjoy the air and beauty of this delightful corner of England after having performed her stately duties throughout the long years of her life.

She had welcomed the arrival of an energetic American Philosopher, had smiled tolerantly at the installation of a communication center, was mildly interested in experiments to grow the biggest tomatoes in the world, had raised her eyebrows when a teleprinter arrived, had "tut-tutted" nervously when a party of Scientologists arrived and scattered all over the grounds, had withstood with fortitude the temporary incursion of the 1st Sthil ACC and was now apprehensively awaiting the arrival of the Saint Hill Special Briefing Course.

But, bless her heart, she has risen to the occasion, opening her arms to the students and gone out of her way to make them welcome. She has frowned upon but forgiven thoughtless behaviour, has given re-assurance to the shy and has comforted the distressed. She has sheltered the nervous and when some have been overcome by some terrifying horror and have tried to run away she has stretched out her arms and gently brought them back.

She has even permitted alterations and additions to her attire in keeping with the times and modern requirements. To the alterations she has endowed the beauty of her style without detracting from the facilities.

In the two years that have elapsed since the Course was instituted much building work has been erected to meet the demands of the Course. First there is the Pavilion which was the reconstruction of a Summer House. This fine building of red brick and glass is now the quarters for the Practical Section. It has plenty of natural light, a highly efficient heating system and a very tasteful decor. Included within its walls is a cooking range and a service counter. As soon as building works are complete it will become a lounge and luncheon room for the use of the students.

Then there is a Chapel. This also is of red brick lovingly constructed by workmen on the estate. This is a beautiful building, oak beamed and tailor made to the design of Ron.

This building is also well lighted and heated. During the day it is the home of the auditing section. In the evening Ron gives his

lectures. These lectures have been recorded on tape and many of you will have heard the recordings and the enthusiastic ovations which Ron received. Also included in the Chapel are the Television Receivers to relay auditing demonstrations by Ron from his studio in the manor.

Behind and built on to the Chapel are toilets and bathrooms with shower baths and an ample supply of hot water. Beyond these more building work is in progress which will shortly give us mor more assembly rooms and individual auditing rooms. So much for the buildings and grounds, nobody could wish for better surroundings.

Now a word about the Course itself. It would take me much too long to tell you all the terrific things that have happened. They have been fantastic. Sometimes people lose sight of the fact that our aim is to turn out auditors. Auditors with capital A. U. D. I. T. O. R. and S. It has been thought that our aim is to teach auditors to run a particular routine. no, no, no! At Saint Hill we turn out auditors. We train a Saint Hill student to be able to audit with any process or routine be it current, envisaged or just a twinkle in Ron's eye. All the effort on the part of the instructing staff is directed to this end. That a student gets a case gain is coincidental, so much so, however, that it has come to be expected, sought after and very much abetted by Ron, Mary Sue and all the instructors.

The methods of instruction are novel, thorough and let's face it arduous. One comes to Saint Hill whether as a staff member or a student to WORK. An instructor expects to find the students working all the time. The students find the instructors working at all times and are not above knocking them up or telephoning at their homes over weekends on some course matter. (This procedure is not encouraged). The tempo is indeed fast and new students find it confusing at first but no Q & A is expected or given and after a few minor grumbles they settle down to the business of being a Saint Hill student.

In the main the Course is run on an individual basis. Each student has his set of material to get through. He has to learn his theory, practice his practical drills and audit. in the Auditing Section. nnr Rooms are set aside for the various sections, tape machines with earphones are provided for the student to listen to the tapes that he is currently needing. He is taught to duplicate and understand and thus acquire judgement. He is required to apply his theory in the practical section whereby a process of familiarisation he acquires the skills necessary for his auditing sessions. In the Auditing Section he is closely observed and any faults that still remain are picked up for him to study and correct by further practice.

To the dismay of some students the instructors are never satisfied. We all know that there is room for improvement and so long as a student is on the Course we are out to improve him. However when finally a student has graduated, we bid him farewell in the knowledge that we are sending out into the world an auditor who will be a credit to the Course and to Scientology.

To help us the instructors are closeted with Ron and Mary Sue for at least two hours each week. Difficulties are discussed, recommendations made, individual students' progress examined and the progress of the Course in general is reviewed. And, of course, there is the day to day contact with Ron and Mary Sue for handling particular problems.

Mention must be made of the Television Installation. From the modest beginning of two TV cameras and two receivers we now have a complex network. Upstairs in his private quarters Ron has his Studio in which are two cameras and a microphone, One camera is on Ron at his desk and the other on a white board at his side. From here Ron can talk to the students in the chapel and illustrate points on the white board.

Downstairs in the basement we have the Auditing Studio which has three cameras and a microphone. One camera is on the session and gives a side view of Auditor and PC. A second camera gives a close up of the pc as an alternative to the first camera. The third camera is overhead and gives an uninterrupted picture of the E-Meter.

In the Chapel we have two pairs of Television Receivers. In each pair one receiver shows Ron, the session or a close up of pc. The other receiver shows either the meter or the white board in Ron's studio. The various 'shots' can be switched in during transmission and varied.

The result is that two students can be auditing in the basement whilst Ron is watching on his monitor in the upstairs studio. He is able to switch from camera to camera and comment on the session to the students in the Chapel. Furthermore, he is in direct communication with the auditor via a small pair of earphones and can thus direct the course of the session. Frequently Ron goes to the basement studio ;and gives a demonstration. These demonstrations are of course the highlights.

The TV set up is a most valuable instruction device for not only are we privileged to watch the Maestro auditing or commentating on on a Session, it also gives Ron an opportunity to see exactly how students are progressing and to pick up weaknesses in the instruction of the Course.

The HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INTERNATIONAL. The Religious Brotherhood of Scientology and the THE HUBBARD COMMUNICATIONS OFFICE LOCATIONS ARE

The Hubbard Communications Office World Wide
Saint Hill Manor, East Grinstead, Sussex, England

HASI and HCO LONDON
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95 Riley Street, Sydney,
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71, Mount Street,
Perth, Western Australia.

Here then is a factual picture of the Saint Hill Special Briefing Course, but after all is said and done, what really makes it outstanding is Ron's personal supervision ably assisted by Mary Sue. His presence alone would make it outstanding but when you add to it the fact that he is interested in the minutest details, personally intervenes in the running and promotes new ideas, we have a Course 'par excellence'.

There is another bonus to the Course in that any new development is released to the Course and we are able to watch at close quarters the growth of a new routine or process. This is very exciting both to students and instructors.

So there it is. We are well geared up to train top notch auditors. Ron needs them to help disseminate Scientology and to Clear Earth. So hurry up and get this training, encourage others to get this training. We are here wanting to help you. Ron has built a better bridge, let us start getting across it.

Reg Sharpe

The Saint Hill Professional Auditors Congress was held for Professional Scientologists only, at Saint Hill on April 20, AD 13! Over 300 attended!

Ron piloted this first all professional Scientology Congress through the gale force winds and driving rain that occurred during the Congress! The superb lectures that Ron gave at the Congress will soon be heard here at the Founding Church of Scientology in Washington, at the Church of Scientology of California and elsewhere!

The Congress was sponsored by The Hubbard Association Of Scientologists, International in London. Reg Sharpe was Congress Manager.



Hubbard Guidance Centers

Will Take Full Responsibity For Your Auditing To Clear!

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The Founding Church Of Scientology

Today, Sunday Services in Scientology Churches all over America teach and council Americans with the lectures of L. Ron Hubbard and the processes of Scientology. Go to your church on Sunday and support and attend your Scientology Sunday Evening Services.

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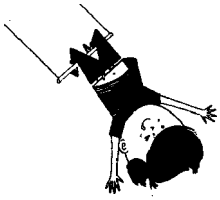
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Harold De Ford, HCA, Class IV
Technical Director for the Founding
Church of Scientology

CLEARING MAY AD 13

L. Ron Hubbard

The mystics spoke of the Abyss. They said that in trying to cross it, many fell into the darkness. Without knowing it, they spoke of the Goals Problem Mass.

The buddhists spoke of Nirvana. Without knowing it, they spoke of vanishing forever into the GPM (Nirvana). They had become completely overwhelmed, lacking meters and a map.

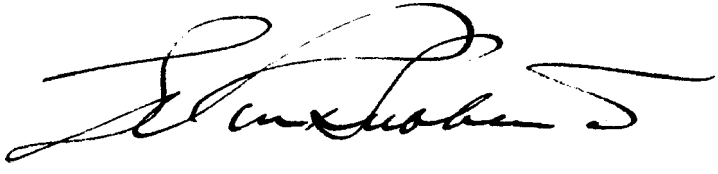
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