





THE SCIENTOLOGIST

A MANUAL ON THE DISSEMINATION OF MATERIAL

by

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE
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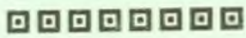
For Members and Auditors

Authorized by the Hubbard Association of Scientologists, International

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A MANUAL

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L. Ron Hubbard

ABILITY MAJOR 1

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

A DESCRIPTION OF SCIENTOLOGY

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

A Scientologist is a specialist in spiritual and human affairs.

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

This science is formed in the tradition of ten thousand years of religious philosophy and considers itself a culmination of the searches which began with the Veda, the T'ao, Buddhism, Christianity, and other religions. Scientology is a gnostic faith in that it knows it knows. This is its distinguishing characteristic from most of its predecessors. Scientology can demonstrate that it can attain the goals set for man by Christ, which are: Wisdom, Good Health, and Immortality.

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

Where predisposition to disease or injury exists, or where disease or injury is being prolonged, or where unhappiness and worry causes mental or physical upset, or where we desire to better and improve communications or social relationships, we are dealing, if we are efficient, in the realm of

Scientology. For such things are best healed, or best prevented, or best remedied by immediate and direct recourse to the spirit and its action and determinism of the course of the body.

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

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

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

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

DISSEMINATION OF MATERIAL

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

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

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

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

An outline of the communication lines of Scientology follows:

1. General public to the general public.
2. Scientologists to the general public.
3. Member HASI to member HASI.

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

1 GENERAL PUBLIC TO THE GENERAL PUBLIC

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

The next on this communication line is that Scientology does not pose any threat, that Scientologists are good citizens, and that they can be trusted with problems of a private and confidential nature, or with problems dangerous to other people, such as the problem of criminality. Another frame of mind we would like to see the public have and register is that people attacking Scientologists have something wrong with them, (and if you could meet any such people personally you would see that this is no more than truth). As a subdivision of this, the actual substance of communication about what Scientology is, from the general public to the general public, should be that Scientology says that good health and immortality are attainable. That it is something compounded out of all man knows of the subject of man, and that people are living units operating bodies, rather than bodies, and that this living unit is the human soul. Given this much communication line, the general public can embroider enormously, and unless a person in the general public can express his opinions, and unless the subject gives him a chance to express his own opinions, and so let HIM be interestING, he will not talk about the subject. Thus the data in the general public should give individuals a chance to be interesting, by knowing no more and no less than the above. We are not interested in sensationalism personalities, or the complexity of Scientological methodology being discussed by the general public. As a subdivision of this, we do not want Scientology to be reported in the press, anywhere else than on the religious page of newspapers. It is destructive of word of mouth to permit the public presses to express their biassed and badly reported sensationalism. Therefore we should be very alert to sue for slander at the slightest chance so as to discourage the public presses from mentioning Scientology. What the newspapers say is not word of mouth. As an example of this, how many minutes today have you spent in discussing current events? NEWSPAPER REPORTERS WRITING ARTICLES ON SCIENTOLOGY DO NOT EXPRESS SCIENTOLOGY. Scientologists should never let themselves be interviewed by the press. That's experience talking!

As a subdivision of general public to general public we have the problem of the professions which might consider Scientology to be antipathetic to them, amongst these would be psychologists and medical doctors as well as psychiatrists. These persons are entirely in error when they express the opinion that Scientologists are against them. Scientology does not consider them sufficiently important to be against. Flour-pills or any incantation or system will produce in 22% of the public, benefit. Therefore, any practice or art can always achieve 22% recovery in their patients. It is when we better this 22% that we are being efficient. We have no more quarrel with a psychologist than we would have with an Australian witch-doctor. We have no quarrel with a psychiatrist any more than we should quarrel with a barbarian because he had never heard of nuclear physics. And as for the medical doctor, we know very well that modern medical practice, having lately outgrown phlebotomy, has come of age to a point where it can regulate structure in a most remarkable and admirable way. In Scientology we believe a medical doctor definitely has his role in a society just as an engineer has his role in civil government. We believe that a medical doctor should perform emergency operations such as those made necessary by accidents; that he should perform orthopaedics; that he should deliver babies;

that he should have charge of the administration of drugs; that his use of antibiotics is beneficial; and that wherever he immediately and curatively addresses structure he is of use in a community. The only place we would limit a medical doctor is in the field of treatment of psychosomatic medicine, where he has admittedly and continuously failed, and the only thing we would ask a medical doctor to change about his practice is to stop taking money for things he knows he cannot cure, i.e., spiritual, mental, psychosomatic, and social ills.

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

Should anyone challenge you for having suddenly secured a relief in a hospital or an institution from some dire malady which balked the efforts of the professional men in charge of it, and should you ever be "called upon the carpet" for having "interfered" with the progress of a case, you should be extremely dismayed, and act it, to find yourself in the presence of barbarians who do not believe in the power of prayer, in the will of God, or the promises of Jesus Christ. And you should point out that, whereas the body was in their keeping, they did not at any time care to take purview of the human soul. And if anything has occurred because the soul, in your province, then reacted upon the body, you believe that they are unwilling to admit the will of God in their treatment of human beings, and if this is the case you now, while you are being addressed by such people, discover yourself to be in a strange place where men pretending to be Christians doubt God, the the Son of God, and the power of prayer. Your entire address to such people, in such a situation, publicly or privately, should be entirely overt, accusative, and not at any time apologetic. And you should immediately make it your business to place this matter before the proper authorities, that people are in charge of an institution here, are not Christians, and do not believe in God, and you should inform your accusers that you are going to do so.

Should you ever be arrested for practicing Scientology, treating people, make very sure, long before the time comes, that you have never used drugs or surgery, and that you have never prescribed a diet, or vitamins, and when that time might come, make very sure that you immediately and instantly, within two or three hours after your receipt of the warrant, have served upon the signer of that warrant, a personal civil suit for $100,000.00 damages for having caused the arrest of a Man of God going about his business in his proper profession, and for having brought about embarrassing publicity and molestation. Place the suit and WIRE THE HASI IMMEDIATELY. Make the whole interest during the entire time of such an unfortunate occurrence the fact that the signer of such a warrant, who would ordinarily be a medical doctor in charge of the medical department of some city, had dared fly in the teeth of religion. And use what is necessary of the earlier passage above to drive the point home. DO NOT simply fall back out of communication if you are attacked, but attack, much more forcefully, and artfully and arduously. And if you are foolish enough to have an attorney who tells you not to sue, immediately dismiss him and get an attorney who will sue. Or, if no attorney will sue, simply have an HASI suit form filled out and present it yourself to the county clerk in the court of the area in which your case has come up.

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

In other words, do not, at any moment leave this act unpunished, for, if you do you are harming all other Scientologists in the area. When you are attacked it is your responsibility then to secure from further attack not only yourself but all those who work with you. Cause blue flame to dance on the court house roof until everybody has apologized profusely for having dared to become so adventurous as to arrest a Scientologist who, as a minister of the church, was going about his regular duties. As far as the advices of attorneys go that you should not sue, that you should not attack, be aware of the fact that I, myself, in Wichita, Kansas, had the rather interesting experience of discovering that my attorney employed by me and paid by me, had been for some three months in the employ of the people who were attacking me, and that this attorney had collected some insignificant sum of money after I hired him, by going over to the enemy and acting upon their advices. This actually occurred, so beware of attorneys who tell you not to sue. And I call to your attention the situation of any besieged fortress. If that fortress does not make sallies, does not send forth patrols to attack and harrass, and does not utilize itself to make the besieging of it a highly dangerous occupation, that fortress may, and most often does, fall.

The DEFENSE of anything is UNTENABLE. The only way to defend anything is to ATTACK, and if you ever forget that, then you will lose every battle you are ever engaged in, whether it is in terms of personal conversation, public debate, or a court of law. NEVER BE INTERESTED IN CHARGES. DO, yourself, much MORE CHARGING, and you will WIN. And the public, seeing that you won, will then have a communication line to the effect that Scientologists WIN. Don't ever let them have any other thought than that Scientology takes all of its objectives.

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

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

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

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

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

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

Religious philosophy, then, as represented by Scientology, would be opposed in such a discussion to religious practice. We are all-denominational rather than non-denominational, and so we should be perfectly willing to include in our ranks a Moslem, or a T'aoist, as well as any Protestant or Catholic, while people of the ministry in Western civilization, unless they are evangelists, are usually dedicated severely to some faction which in itself is in violent argument with many other similar factions. Thus these people are ready to argue and are practiced in argument, and there are more interpretations of one line of scripture than there are sunbeams in a day. Beyond explaining one's all-denominational character, explaining that one holds the Bible as a holy work, one should recognize that the clergy of Western Protestant churches defines a minister or the standing of a church by these salient facts: Jesus Christ was the Saviour of Mankind, Jesus Christ was the Son of God.

We in Scientology find no argument with this, and so in discussing Scientology with other ministry one should advance these two points somewhere in the conversation. Additionally, one should advance to the ministry exactly those things mentioned earlier as what we would like the general public to believe. Christ, if you care to study the New Testament, instructed his disciples to bring wisdom and good health to man, and promised mankind immortality, and said the Kingdom of Heaven was at hand, and the translators have not added that "at hand" possibly meant three feet back of your head. We could bring up these points but there is no reason to. You are not trying to educate other ministry. A friendly attitude toward other ministry in general, and fellow ministers in particular, is necessary.

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

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

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

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

2 SCIENTOLOGISTS TO THE GENERAL PUBLIC

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

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

A Scientologist, when addressing public groups would never, under any circumstances, confuse his communication line by engaging in a debate from the floor or closing terminals with any persons who would care to heckle him. By simply ignoring such people, one continues to talk to the bulk of the people who are themselves very interested. When anyone causes an unseemly upset, it is rarely difficult to have the person removed from the group. In

other words, either ignore him or remove him. Don't engage in a debate with him.

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

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

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

He should pound home to such groups the fact that the human spirit is the only therapeutic agent of any lasting value. He should tell such groups what Scientology can do for them in bringing them wisdom, happiness, good health, and immortality. He should describe to them how long it takes in individual processes. Above all, HE SHOULD BE HONEST. He should tell exactly what he himself feels to be true, but he should not give them involved data.

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

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

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

Thus, it is the case with Scientologists at large. Many things are said about them, but they have this experience every now and then that one of

these stories comes back to them and when it comes back to them they will not recognize the incident.

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

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

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

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

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

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

3 MEMBER HASI TO MEMBER HASI

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

This does not mean that a member is going to use these materials responsibly, but he has a complete right to have them and to discuss them

with members. A member of the HASI is included as a Scientologist and should be cognizant of Sections (1) and (2) above.

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

A member of the HASI, as far as information is concerned, may have a great deal of material available, but the certified auditor should extend to him only the book "Self-Analysis in Scientology", "The Group Auditor's Handbook", and Issue 31-G of the Journal to use upon preclears. These can be used with some success by people who are not trained.

5 MEMBER OF THE HASI TO A PRECLEAR

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

Members of the HASI as well as auditors have the right to possess, study, and know, all the materials of Scientology. In practice, however, a member of the HASI who is not otherwise a certified auditor has no rights of professional practice and may not process for personal gain, and will not be supported by the HASI or its auditors should he err or get into difficulties through having used processes on preclears, with only one exception. A member of the HASI may apply to a preclear, informally, and not as professional practice, and not for gain, and exactly as composed, Self-Analysis in Scientology, Issue 31-G, and used as an individual process or group process, but again exactly as given to individuals or groups, the Group Auditor's Handbook.

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

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

6 TRAINED SCIENTOLOGIST TO PRECLEAR

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

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

7 TRAINED SCIENTOLOGIST TO TRAINED SCIENTOLOGIST

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

We discovered a short time ago with some amazement that this was a major block on co-auditing teams composed of trained Scientologists, only. It seems that it is not unusual for two trained Scientologists, one processing the other, to get into violent discussions regarding the exact running of processes, with the session suspended while they consult texts and tapes. In this regard, an auditor being processed by another auditor should, in the first place, have made sure that he had a Scientologist of comparable skill. In the second place, an auditor being audited should be content to

be a preclear for the term of the session. It could be said that an auditor who has not been audited badly once in a while doesn't know how grim it can get and won't regulate his own processing of preclears accordingly, because any trained Scientologist has a great many ways of getting preclears out of trouble, and no permanent damage can result.

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

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

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

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

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

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

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

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

One of the hidden but more vicious crimes which can be committed in communicating information to students is to give them the data and deny them affinity, and cut the affinity lines connected to the data. One Scientologist who was very widely known in the early days trained many auditors, but it was found later that every auditor he had trained had been es-

tranged from the subject by being estranged by this Scientologist from any Scientologist who was following closely the course of investigation I was undertaking. He gave them data, but somehow he gave them to understand that I and auditors around me had something vague and unstated wrong in the personality or behaviour sector. He never gave any specific example to these students, since he never could have done so with any truth, but he conveyed to them that the subject was one thing, and I, and other auditors, quite another. That the subject was good, the people who originated and practiced it were bad.

As a result every single one of his students who has come through later training units was found to be entirely deficient in a basic understanding of Scientology. Alloying the affinity of the subject itself, the subject would then not communicate to them, and the students did not know whether they had studied gastronomy or monotony, and as a result each and every one of them had long and arduous lines of failures as auditors.

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

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

For a long time a condition existed which confused the communication line between trained auditors and trained auditors. In view of the fact that the subject was advancing, and its advance was not being interrupted simply because people had not been trained each time to the new level, auditors who had just graduated from a school were prone to feel very superior and derogatory toward auditors who had been trained a year or so previously. There might or might not have been good reason for this, but with the Seventh Clinical Unit I found that we could stabilize processes and that we did have processes now that weren't changing simply because of new data, and so this information level could be stabilized.

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

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

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

8 HASI TO THE MEMBERSHIP

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

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

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

Under the HASI is the Committee for Examination, Certification and Services. (This organization was, for a short time in its early days, the Professional Auditors Guild, International -- PAGI -- and then the International Guild of Scientologists --IG of S --but when the public confused it to be an additional organization, became the Committee for Examination, Certification and Services of the HASI, which is what it had been in function all the time.)

This is the body of principal authority and court of appeals of Scientology. As the State of Arizona has made the HASI the issuing authority of certificates in Dianetics and Scientology, and as LRH's signature previously was all which gave authority to certificates, the CECS then, by the laws of the State of Arizona and LRH's own delegation of certification power, controls all the certificates of Dianetics and Scientology ever issued.

No other organization or unit of any kind whatsoever has authority to issue certificates in Dianetics and Scientology outside the scope and authority of the CECS. The CECS is a committee composed of five Doctors of Scientology, who also hold Doctors of Divinity in affiliated organizations. When a Doctor of Scientology in the field has trained someone up to the level of HCA, and when that person has been examined by another Doctor of Scientology, the recommendation for certification is forwarded to and passed by the CECS.

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

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

The HASI has what might seem at first a peculiar idea of what constitutes a communications or processing crime. It believes that the crimes of communication are not comparable to the crimes of non-communication, and it holds far more detrimental to Scientology a FAILURE to circulate and communicate than it does TO communicate. If you will look over the MEST universe you will discover that one is only punished for two things by the MEST universe. The first of these is for communicating. The second of these is for being there. Nearly any organization of professionals which Man has had has specialized almost entirely in punishing only those who communicated or acted.

We see this reflected in the government, in an army or a navy. In such places an officer or enlisted man may go through an entire life of service, piling up crime after crime of omission and yet arrive with the highest rank and honors. Such services know, in theory, that there are two crimes: one is the crime of commission, the other is the crime of omission. Yet they punish only the crimes of commission. In other words such services punish only those people who act, who communicate, who try to get something done. It is very true that you will never get a black mark on your record in such services if you simply do nothing. In World War II, for instance, it was common experience for units or men to simply refuse to act even though their friends or fellows were in danger.

Refusing to communicate, refusing to act, are alike crimes of omission of non-communication. And when an organization begins to specialize in punishing those people who communicate, who act, who circulate, that or-

ganization is cutting its own communication lines, its own efficiency, and spelling out its own eventual defeat.

On this theory, then, the HASI does not specialize in punishing those who communicate, except, of course, in cases where the communication is obvious slander intended to injure Scientology or the HASI, done by people who are not part of the HASI, as the people who conduct campaigns against Scientology are Scientologists or have been trained in Scientology.

Although Scientology communication lines are sometimes muddled up by the writings or letters of people condemning Scientology and Scientologists, a checkup will discover these people to be medical doctors or psychologists who are utilizing the freedom of speech existing in Scientology to deter that science from wiping out, as it might possibly do, medicine and psychiatry and psychology. While it is not the intention of the HASI to flatten or wipe out any science or field of endeavour, such a thing is an inevitable consequence of introducing efficiency where ignorance existed before.

Thus, people from medicine and psychology in particular sometimes use the communication lines of Scientology, as though they were Scientologists, in order to condemn Scientology, the HASI, well-known auditors in Scientology, or L. Ron Hubbard. By cutting the communication lines of such people one is not cutting any SCIENTOLOGY communication lines. He is cutting only the communication lines of medicine and psychology, which, very wrongly, consider themselves to be rivals in the field of Scientology. Scientology cares nothing about either medicine or psyciatry.

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

The HASI exists to assist communication of Scientologists just as these data in this book exist. These data are proposed simply because they are more efficient, not because they are all mandatory. On the other hand, the CECS for the HASI views very dimly a Scientologist who has been trained at considerable trouble to the organization, who has been provided with materials, information, tapes, with the good will of the organization, and who has had the HASI vouch for him to his practice or his public, then do nothing.

Such a person trained and equipped who is sitting still, who is not active, or who goes off to other fields and ignores what has been done for him, and ignores what he was supposed to do with the information, is the chief target of the HASI's CECS. The HASI will do all in its power to help such an individual bring his own case level up to an overt point, and to assist him in his communication and action in the society. But when it is at last convinced that the person does not mean to communicate, does not mean to act, then it has no choice but to put him out of action by the various legal means available to the CECS. In other words, we want no professional "cases". We want professional auditors.

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

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

The policy of the HASI to its membership in terms of data is that any member of the HASI, whether sustaining, special, or professional, is entitled to posess any of the information available on the subject of Dianetics or Scientology, and to use that information so as to secure a wider understanding of Scientology. By such data as is contained in this booklet the dissemination of such data is made more efficient, but the dissemination of information advised in this booklet is only recommended--it is not enforced.

Naturally, the HASI expects some one of the stature of a Doctor of Scientology to use with great understanding and great effectiveness this information it does not enjoin the same efficiency upon a sustaining member.

This table of information, then, is not a catalog of crimes, but a catalog of recommended communications. Any member can posess this information and use the information of Scientology in any way he cares to use it. The only time use of that information becomes a crime in the eyes of the HASI is: (a) when he knowingly disseminates information to groups, or attempts to ape or copy the activities of the HASI under another name than Scientology; (b) when he causes to be copyrighted any of the materials of

Scientology under his own or an organizational name, or the names of others whom he controls; (c) when a member who is not certified or who does not have his certificate in force, or whose membership has lapsed, practices Scientology professionally for the purpose of professional or financial gain; (d) when a member or an auditor whose certificate is or is not in force recommends, advises, or prescribes along with Scientology, medicine, vitamins, food supplements, or food, or who uses in connection with his practice any electronic devices, such as diathermy or E-meters; (e) any member or certified auditor who combines the practice of Scientology with chiropracty, psychiatry, osteopathy, naturopathy, psychology, or any other pseudo-medical or medical activity; (f) any member or certified auditor who practices Scientology and calls it Dianetics, or who if certified only to practice Dianetics, does not practice Dianetics but practices Scientology; (g) who fails to follow the Code of a Scientologist; (h) any member or auditor who flagrantly and repeatedly violates in his practice the Auditors Code 1954.

The reason there is any punitive activity at all on the part of the HASI's CECS lies with the member or auditor himself. A professional auditor has a right to personal good public repute, and he has a right to be respected for the reason that that which he represents is respected. He has a right to practice Scientology without harrassment from those in his immediate area and he has a right to be free from wildcat and unauthorized activities in his area destructive to the general repute of Scientology. Further, he has a right to benefit from the general accumulation of people in the society who have got well because of Scientology. It is in the personal interest of every auditor that any auditor who processes anybody secure excellent results upon that person, for that person will then tell others and so good practices can be built and held.

He has a right, as well, to standardized fees, not cut to pieces by somebody, not authorized, processing poorly and for very little. Furthermore, he has a right to have in any preclear he receives from any other Scientologist a person whose case is already well-advanced. Here is an auditor who has been trained, who has studied his subject, who has accumulated experience, and who is prepared to deliver good results. He goes into an area where somebody has been using Dianetics or Scientology without any attention to what they actually are, has been using it unethically, and who has beei been getting very poor results. This trained auditor is immediately victimized by the repute of the subject in that area. A member or an auditor has rights to be respected for what they are. People who would cut those rights to pieces or render them less must, of course, be policed.

The ease of policing, if we must call it that, in Scientology rests on the fact that the materials of Scientology are a scientific organization of data adequately and amply copyrighted and owned, and a member or an auditor of the HASI has a right to use them; but a person who is not a member of an auditor does not have any right either to use them or to posess them, and can be sued for doing so.

Furthermore, such a person practicing Scientology illegally, or using the materials of Scientology illegally, can be sued by an individual auditor in an area by an authority sent to that individual auditor by the CECS.

As far as public attacks upon individual auditors, the HASI, or LRH are concerned, it has been discovered that all those who have attacked along these lines in the past, by some strange co-incidence, are criminally liable for other things on quite other counts for the most part. This is not a hopeful statement nor an effort to propagandize any doubter into thinking that these attacks are untrue. They are untrue, they were untrue at the time.

Further, such attacks do relatively little damage, and in all truth, we don't spend much time worrying over being attacked. We like others to have to worry about that. But, behind every one of these attacks, every time they have occurred in the past, has rested a criminal record of one kind or another. These were the kind of people one would employ if one were some hostile organization. The chief person responsible for attacks upon LRH's character in recent years was, for instance, expelled from college during his second year for grand larceny and is guilty of at least one count of perjury before Federal Courts. Another person, who made the biggest splash in the newspapers (in California, where else?) was found, upon investigation, to have come from a criminal family, to have been a member of an organization pledged to overthrow the United States Government by force, and who committed, in making attacks, perjury on several counts, and who, when finally confronted with this fact, signed full confessions of perjury. Not all the people, of course, who make attacks upon Scientology, its organizations, its auditors, or LRH, do so from any other

motive than confusion. They don't know what any of these things are about and are afraid.

But when these attacks assume a public crescendo, it has been discovered in the past that the attacker was a criminal by record, thus you can see the ease with which such people can be handled. Oddly enough, there are only about twenty people in all these five years who have made such attacks, and who have caused difficulties for this work. Not all of these are known to be criminals, and not all of them have committed actual crimes while making these attacks so far as we know, but the most serious of these attacks WERE made by criminals. Therefore, an individual auditor finding himself confronted in an area by scurrilous and vicious attacks has only to trace these to their actual author and then trace the actual author, through police or "private eyes", to find that he has far more upon which to base charges than merely a dislike of Scientology. Normally such attacks are motivated by a frantic need for secrecy and the fear that any subject which could if it wished penetrate to the inmost secrets of a being would disclose things which such people feel would disgrace them forever.

Now this matter of punishment is not a very happy subject, but neither is it a very happy subject for individual auditors or an organization to be engaged upon a provenly sincere course of intent in civilization, and yet be balked by people who have no understanding or who represent the baser elements of a society. If we find all this uproar and entheta stemming, over a period of five years, from only twenty people, we can see that twenty people meaning no good can create a considerable communication block to us. Thus it is the responsibility of the individual auditor in his area, if he wishes to guarantee himself a quiet, pleasant, beneficial and remunerative practice, to be very alert, and quite punitive where unauthorized persons and uninformed persons go on an all-out attack against him, against Scientology, against its organizations, or who illegally use or misuse Scientology.

And all of Scientology holds such a member or auditor as their hope in smoothing out our communication lines. It is an entirely moral duty to be punitive against strangers and outsiders who would stop the progress of this civilization.

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

A member, or certified auditor, being himself a saner and more civilized person, and being closer to the actual goals of government and society, which are, of course, in any actually civilized land the betterment of that society, has more right to use the government and activity lines of a people than those who would do less by their fellows. In other words, a member of the HASI or a trained Scientologist has full and complete rights to utilize whatever governmental facilities, licensing agencies, institutions, courts, police, legislations, and communication lines of that society. A member or trained auditor confronted by disagreement from specialized interest finds himself confronted by people who would like a member or trained auditor to believe that they, not he, represent the legal side of the society. This is not true.

The person with the purer intent represents the civilized side of the society, not the person who exists solely for vested interest or personal gain. Remember that courts of law, officers of the law, institutions, regulations, legislatures, congresses, are more yours than they belong to your opponent. A Scientologist is no outlaw in a society, but is the catalyst of that society, and as such he may and should use every facility that society posesses to pull itself up to higher levels of beingness. In other words, if a Scientologist finds somebody doing wrong in the field of healing, he has the full and complete right to use any and all police courts, legislation, to right that wrong.

The HASI exists to back up any such move made. Remember, the HASI does not exist to punish communication and action, but to further it. When it cuts communication lines it is not cutting any SCIENTOLOGY communication lines.

America was civilized by a militant ministry, and when that ministry ceased to be militant we saw on every hand the decay and decline of civil government. We saw a rise of crime and a lowering of public morals. Civil

government is held by most churches in Western civilization to have been convened and authorized by a Divine Source, and that civil government only exists by reason of that source, and that civil government is only valid because of Divine Source, and that the members of these congregations follow civil government only so long as it does not controvert any part of the words of Jesus Christ as declared in the New Testament. In other words, these churches conceive themselves to be a higher entity than civil government. We do not declare this for Scientology, only insofar as it is the custom of religious organizations, but we do declare that the Scientologist, having a purer intent, has a better right to the use of civil government processes than those who exist for more base purposes.

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

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

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

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

9 HASI TO TRAINED SCIENTOLOGIST

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

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

10 HASI TO THE GENERAL PUBLIC

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

The HASI in not a secret organization, and the materials it has to hand are not secret materials, but it has been discovered in five years that the general level of the public press is such that it interviews with a pre-formed conclusion, and might as well have written the story before it did the interview. Several such interviews granted in the recent months have resulted in no story being written, for that was the way the reporter was handled.

He had come to write anything sensational or bad as ordered by his editor, and he found himself confronting programs and activities which he became afraid to slander. In such cases interviews were granted in order to stop stories, not to give them out. In all the thousands of articles published on Dianetics and Scientology, only three or four published in minor publications gave anything like true rendition of the subjects or their activities. The stories were preconceived before interview. Therefore, all the interview could do was to convince the person he couldn't write the story he had planned to write, and so that prevented him from writing any story at all.

In other words, the moment a reporter discovered that he could not write a bad story, he did not want to write any story. And this applies to reporters who are "friendly", who promise faithfully all good intent and good press, and who have even been processed successfully. They wrote knowingly inaccurate libel, whatever they said.

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

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

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

Any auditor will find it so. The mere fact that somebody is trying to do something for the good of the society is sufficient to bring the modern press down upon him, according to our experience. For example, the other day an auditor performed a miracle the Pope himself would have been proud to own. A child had died, was dead, had been pronounced dead by a doctor, and the auditor, by calling the thetan back and ordering him to take over the body again brought the child to life. The child had died because it felt it was not wanted by its parents.

The public presses knew about this--they did not care to remark upon it. In another place, not too long ago, a Scientologist who had been a Justice of the Peace, used, when he opened up a practice, J.P. after his name, and there were four columns of critical and blasting print about that auditor and about Scientology.

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

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

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

At this writing an HASI clinic in City "A" has been closed while an HASI representative conducts there refresher courses. It was not that the clinic was entirely insolvent. It was barely breaking even. But it was noticed that the number of people coming to it was reducing week to week. Originally the clinic had been opened to demonstrate to the public by a series of solved cases that Scientology worked. Therefore an examination of cases was quietly undertaken by the HASI and it was discovered that the auditing being done in the City "A" clinic was not as good as it should have been. The immediate result of this, of course, was for the clinic to have fewer and fewer people calling. Therefore this was not acting as a public dissemination line and that was all it was there for.

An able auditor of the HASI was immediately dispatched to improve the training in general in City "A" and to conduct specifically an arduous and

exacting course of training on a few select auditors there. When these have been trained, graduated, and have had some experience, some of their number will be used in a reopened City "A" clinic. And these practicing in that clinic will send out into the public people who know that Scientology has gotten results upon them.

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

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

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

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

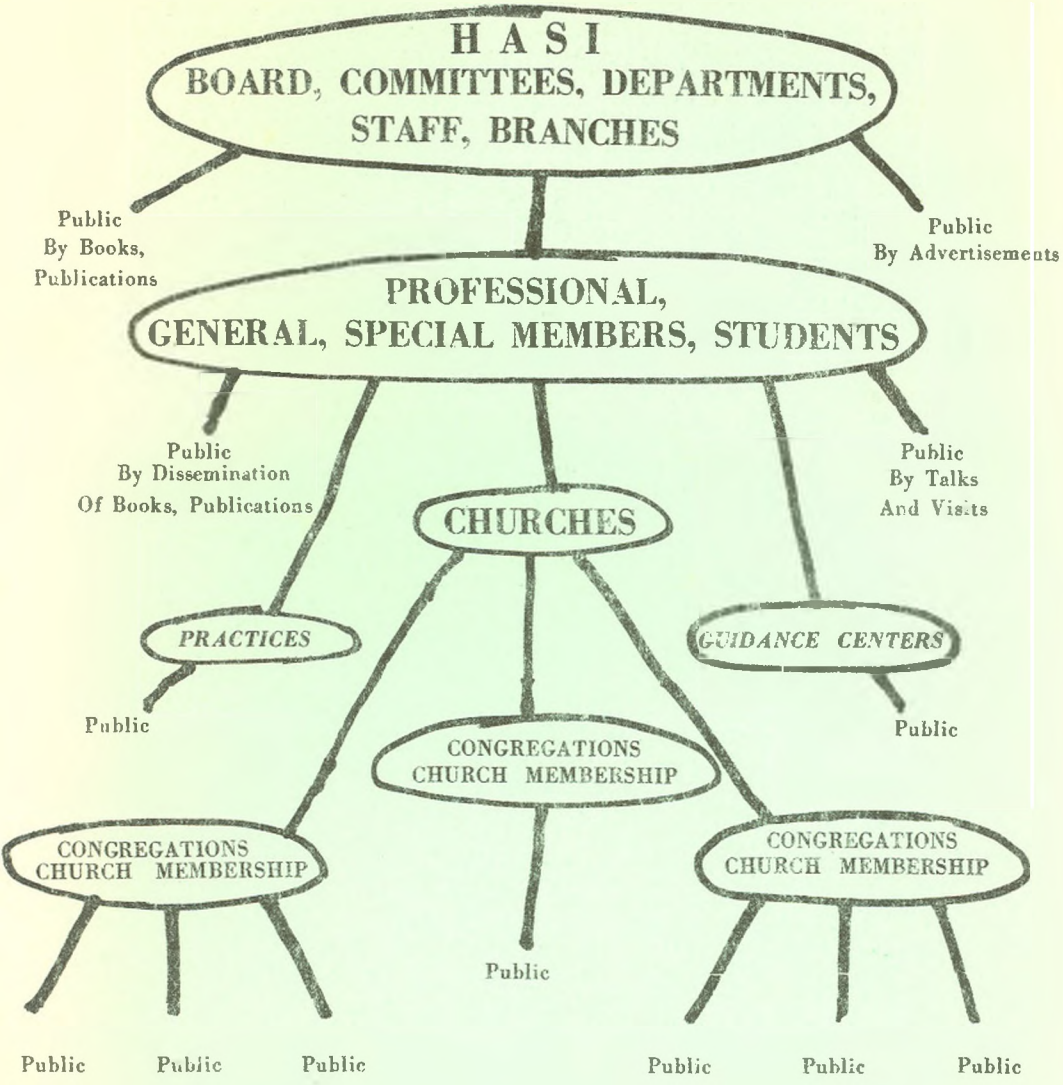
Beyond the general message contained under sections one and two of this article, we do not expect ministers to preach about Scientology, we expect them to use Scientology. We expect them to secure with what they can do, congregations, and groups which are part of the affiliated organizations of the HASI, to support their endeavours by such groups and individual processing, and to process and give programs of public betterment to these groups, and to bring the more able members of these groups into higher technical understanding of Scientology, and so make out of them members or auditors of the HASI. And by thus creating more able people to give Scientology an excellent word of mouth communication line to the public at large.

Visiting institutions, hospitals, schools, attending and becoming part of civic functions, by direct mailings, we assist our people to accumulate groups and congregations, and by thus accumulating such groups and congregations, and by processing, giving them a higher understanding, better health, to so reach wider and wider into civilization. In announcing its policies to the general public through direct mailings and through its auditors, the HASI makes available such materials as those contained in this manual, except for this general communication plan, in the hope that a better civilization will result.

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

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

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


HASI
BOARD, COMMITTEES, DEPARTMENTS,
STAFF, BRANCHES
Public
By Books,
Publications
Public
By Advertisements
PROFESSIONAL,
GENERAL, SPECIAL MEMBERS, STUDENTS
Public
By Dissemination
Of Books, Publications
Public
By Talks
And Visits
CHURCHES
PRACTICES
GUIDANCE CENTERS
Public
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CONGREGATIONS
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DI.A.NET'.ICS: noun. A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer, Gr. Dianoetikos-dia, through, plus noos, mind) di.a.net'.ic, adj.

SCIENTOLOGY is a system of organized axioms resolving problems of life and thought, developed through the application of the methodology of the exact sciences to the humanities by L. Ron Hubbard, American engineer and philosopher.