Issue 71

Ability

Being Clear and How to Get There

L. Ron Hubbard

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This issue of ABILITY tells you what a Clear is, how he acts and reacts, and many more things you should know concerning a Clear. Following the article, "The Clear", you will find a concise and handy resume of the services offered by the Academy of Scientology, the Hubbard Guidance Center and the Distribution Center, Inc. Thus this issue of ABILITY (1) describes a Clear and (2) gives you the route to becoming one yourself.

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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 can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any autogenic (self-generated) diseases referred to as psychosomatic ills. These tests confirm the clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm. Observation of his activity demonstrates that he pursues existence with vigor and satisfaction.

Further, these results can be obtained on a comparative basis. A neurotic individual, possessed also of psychosomatic ills, can be tested for those aberrations and illnesses demonstrating that they exist. He can then be given Scientology processing to the end of clearing these neuroses and ills. Finally, he can be examined, with the above results. This, in passing, is an experiment which has been performed many times with invariable results. It is a matter of laboratory test that all individuals who have organically complete nervous systems respond in this fashion to Scientology clearing.

Further, the 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 aberrated 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 aberrated by psychic 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 blindness 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 blindness 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.

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 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 aberration. 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 kettle-drums, 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 aberrations. The other, and quite rational and understandable, is caused by the personality.

Thus the perceptions of an aberree (non-cleared individual) vary greatly from those of the cleared (unaberrated) individual.

Now there are the differences of the actual organs of per-

ception 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 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 itself is fighting to un-correct again. Eyesight, when the stage of glasses is entered (not because of glasses), is deteriorating on the psychosomatic principle. And this observation is about as irresponsible as a statement that when apples fall out of trees they usually obey gravity. One of the incidental things which happen to a clear is that his eyesight, if it had been bad as an aberree, generally improves markedly, and with some slight attention will recover optimum perception in time. (Far from an optician's argument against Scientology, this assures rather good business, for clears have been known, at treatment's end, to have to buy, in rapid succession, five pairs of glasses to compensate adjusting eyesight; and many aberrees, cleared late in life, settle down ocularly at a maximum a little under optimum.)

The eyesight was reduced in the aberree on an organic basis by his aberrations so that the perceptic organ itself was reduced from optimum operating function. With the removal of aberrations, repeated tests have proven that the body makes a valiant effort to reconstruct back to optimum.

Hearing, in addition to other perceptics, varies organically over a wide range. Calcium deposits, for instance, can make the ears "ring" incessantly. The removal of aberrations permits the body to readjust toward its reachable optimum, the calcium deposit disappears, and the ears stop ringing. But far and beyond this very specific case, there are great differences in hearing on the organic basis. Organically as well as aberrationally, 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 an aberrational and psychosomatic basis 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 recall process which was inherent in the mind but which had not been noticed came to light in the process of observing clears and aberrees. This recall process is possible in only a small proportion of aberrees in its fullest sense. It is standard, however, in a clear. Naturally, no intimation is made here that the scholars of past ages have been unobservant. We are dealing here with an entirely new and hitherto non-existent 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 the remembering mechanisms of the mind can be termed, as a technical word, returning. It is used in its 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 psysical 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 supposed 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 aberree. 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 existence, 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 aberree 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.

SCIENTOLOGY

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 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 (technical definition of spirit: Thetan). Dianetics means literally, "through mind".

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."

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.

BOOKS

Your first acquaintance with Scientology very often will prove to be best when it is through a book. A list of books is given here: those marked with an asterisk are especially recommended to the beginner.

DIANETICS & SCIENTOLOGY

B O O K S

Clear Procedure	$ 2.00
S-C-S & Control	1.00
Field Validation & H.A.S. Manual	1.00
Advanced Clinical Course Manual	1.00
All About Radiation	3.00
*Scientology: The Fundamentals of Thought	1.00
*Problems of Work	1.00
Scientology: 8-80	1.00
Scientology: 8-8008	3.50
Dianetics '55!	3.00
Creation of Human Ability	5.00
How to Live Though An Executive	2.00
Science of Certainty	1.00
Summary of Scientology (Horner)	1.00
History of Man (hard cover)	3.00
Handbook for Preclears (& Chart of Attitudes)	2.50
Advanced Procedures & Axioms	2.50
Self Analysis	2.50
Science of Survival	7.50
*Dianetics: The Modern Science of Mental Health	4.00
*Dianetics: The Original Thesis	3.00
Scientology: Group Auditors Handbook (Vol. 1)	2.85
Scientology: Group Auditors Handbook (Vol. 2)	2.85
Child Dianetics	2.75
Scientology: Its Contribution to Knowledge (Gerry)	2.50
Creative Learning (Silcox & Maynard)	3.00
*Dianetics: The Evolution of a Science	2.00
Co-Auditors Manual (Sanborn)	1.00
PAB Books #1, 2, 3, 4 (ea.)	1.00

(International Membership Discount, 20% on all except $1.00 books.)

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TAPES

Much Scientology material is recorded on magnetic tape. A magnetic tape player is necessary in order to play the following tapes. A group of people interested in this usually buy a tape player or home recorder in order to open up this new world of knowledge.

Below is a series of "package" tapes. Following this list under Tape Rental Library will be found a list of tapes which can be rented or bought. Purchase price for a single tape is $15.00.

March 1952 Hubbard College Course - 10 reels	$150.00
Tech. 80 - 3 reels	45.00
Tech. 88 - 11 reels	165.00
Phila. Doctorate Course - 32 reels	480.00
London Supplement to Phila. Doctorate Course (5 reels)	75.00
London Auditors Course - 9 reels	135.00
Philadelphia Congress - 7 reels	105.00
Dec. 1953 Congress - 10 reels	150.00
3rd ACC - 35 reels (50 hrs. lecture, 20 hrs. process.)	525.00
4th ACC - 36 reels (40 hrs. A, B, C, D group processing, 31 hrs., lecture)	540.00
5th ACC - 15 reels	225.00
8th ACC - 18 reels	270.00
Group Process - A 3 reels	45.00
Group Process - B 3 reels	45.00
Group Process - C 3 reels	45.00
Group Process - D 3 reels	45.00
Communication Congress - 8 reels	120.00
Universe Congress - 7 reels	105.00
Prof. Course, July 1954 - 7 reels	105.00
1955 June Congress - 6 reels	90.00
Academy Lecture Series - 3 reels	45.00
4th London ACC - 11 reels	165.00
London Hubbard Prof. College - 3 reels	45.00
London Auditors Course - 6 reels	90.00
Games Congress - 7 reels	105.00
Lectures to the Auditor - 8 reels	120.00
Anti-Radiation Congress - 7 reels	105.00
Child Scientology (Freedom Congress) - 1 reel	15.00
16th ACC tapes - auditing tech., 6 reels	90.00
17th ACC tapes - 24 hrs.	180.00
Freedom Congress, July 1957 - 8 reels	120.00

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TAPE RENTAL LIBRARY

Any of the following tapes may be rented (or bought at $15.00 per reel). First you purchase one reel for $15.00. When you wish to exchange it for another, you simply send $1.50 along with that reel, and receive the next one of your choice. Indicate three choices so that if the tape you order is out at that time, we will be able to furnish you with a second or third choice. (All reels are 7" diam., 3 3/4 ips., twin tract. No discounts on rental tapes. Only one tape at a time may be rented.) Each reel contains two hours of lecture.

Hubbard Professional College Lectures

553C26HPC	(side 1) ----------	Axiom 51
554C02HPC	(side 2) ----------	Axiom 51 in Action
553C14HPC	(side 1) ----------	The Only One
554C09HPC	(side 2) ----------	A New Understanding of the Six Basic Processes
554C16HPC	(side 1) ----------	Service Facsimile
554C23HPC	(side 2) ----------	Thinkingness
554C30HPC	(side 1) ----------	Ownership Processing
555C07HPC	(side 2) ----------	Meaningness
555C14HPC	(side 1) ----------	The Tone Scale
553C02PLS	(side 2) ----------	Efficiency
553C16PLS	(side 1) ----------	Knowingness
553C23PLS	(side 2) ----------	"

Public Lecture & Processing Series

552C02PLS	(side 1) ----------	Alcoholism
"	(side 2) ----------	(Session)
552C09PLS	(side 1) ----------	Miracles
"	(side 2) ----------	(Session)
552C23PLS	(side 1) ----------	Ability
"	(side 2) ----------	(Session)
553C09PLS	(side 1) ----------	Health & Certainty
"	(side 2) ----------	(Session)
554C06PLS	(side 1) ----------	The Second Dynamic
"	(side 2) ----------	(Session)
554C13PLS	(side 1) ----------	Eight Dynamics
"	(side 2) ----------	(Session)
554C20PLS	(side 1) ----------	Para Scientology
"	(side 2) ----------	(Session)
554C27PLS	(side 1) ----------	Gray Dianetics
"	(side 2) ----------	(Session)
555C04PLS	(side 1) ----------	Cause & Effect
"	(side 2) ----------	(Session)
555C11PLS	(side 1) ----------	Operation Manual for the Mind
"	(side 2) ----------	(Session)
553C30PLS	(side 1) ----------	Conquered Territory
"	(side 2) ----------	" "

How to Audit Series

5410C803	(side 1) ----------	Two Way Communication
5410C815	(side 2) ----------	Two Way Communication
5410C804	(side 1) ----------	Elementary Straightwire
5410C805	(side 2) ----------	Opening Procedure of 8C
5410C806	(side 1) ----------	Opening Procedure by Duplication
5410C807	(side 2) ----------	Remedy of Havingness
5410C808	(side 1) ----------	Spotting Spots
5410C813	(side 2) ----------	The Parts of Man

Order your tapes from The Distribution Center, Box 242, Silver Spring, Maryland

PERSONAL EFFICIENCY (P.E.) COURSE

Field auditors in your area (whose names are available on request) very often hold a P.E. Course. This course has proven to be a rapid certain method of communicating to the beginner the first principles of Scientology.

This course usually runs from Monday to Friday, 2 1/2 hours each evening (schedule to be set by your area auditor). The course teaches, through a carefully-planned series of exercises in communication, closely monitored by the Instructor, the fundamental principles of Scientology which are the principles of life.

Tests on I.Q. (Intelligence Quotient) are usually given before and after the course. It is considered usual for the student's I.Q. to increase by about 10 points (this is an average figure - in some cases the figure is lower and very often is much higher).

HUBBARD APPRENTICE SCIENTOLOGIST COURSE

This course is usually given by a professional auditor in your area (names will be sent to you at your request). The course was designed for a number of reasons, the main ones being to allow a newcomer highly specialized training at a very low fee and to give a course which, like the P.E., could be immediately applied to everyday living. For the HAS course teaches primarily the abilities of communicating to, and handling of, people. These two abilities once gained, spell SUCCESS in any field.

Devoid of rote systems, the course teaches in 12 weeks of very hard work (3 nights a week for 6 weeks, 2 nights a week for 6) (or whatever schedule your area auditor may set) just how one goes about getting a communication across and how to handle people without threats or mis-emotion.

This course completed leads to a certificate as "Hubbard Apprentice Scientologist" (H.A.S.). The course fees may be deducted from later training leading to full qualification as a Scientology auditor. (Fee: at the discretion of your area auditor.)

Academy of Scientology

Here we train individuals to become auditors. Courses in Scientology give one a better understanding of Life. Whether you become a professional Scientologist or not, you will have to hand techniques and procedures which will enable you to assist your fellow man at any time, any place, as well as improve your own livingness to a very high degree. Here at the Academy we teach you how to audit, how to help people, how to help yourself. After you have learned how to audit, then we teach you how to clear people.

Following are the courses offered by the Academy. If you have any questions concerning them, or if you desire further information, write: The Registrar, 1812 19th Street, N. W., Washington 9, D. C., or phone ADams 2-6296.

HUBBARD CERTIFIED AUDITOR COURSE

As can be seen, Scientology is not confined to the rich. It is easily accessible even by those who have little funds.

It happens, however, that a person as he progresses in Scientology tends to become more confident, more certain and hence more successful. At some point it is common for the student of Scientology to seek higher training, after having read books, discussed the subject with others interested in the science, desiring to become a professional auditor, and the like. For such student of Scientology, this is the first course. In this course he will learn how to audit. He will learn how to communicate - how to handle people - and many other things.

This is a continuous course, starting every Monday morning at 9:00 a.m. It runs 8 weeks, at a fee of $500.00.

We have the same course running at night. This is a 6-month course, 3 nights a week, $500.00. Some students come to Washington, get a job and take the night course.

COMMUNICATION COURSE

This is a 2-week course - $75.00. The Communication Course is a part of the Hubbard Certified Auditor Course, but we also run this course as a special course in itself. Enroll any Monday morning.

HUBBARD ADVANCED AUDITOR COURSE

This course is open to HCAs. It is intended to give advanced training to the professional auditor at a moderate fee. This course carries with it a Hubbard Advanced Auditor certificate upon completion. This is the course which teaches an auditor how to clear people. It is a 5-week course, $285.00. This course is scheduled - write the Registrar for starting dates, as it does not begin every Monday morning.

ADVANCED CLINICAL COURSE

This course is open only to professional auditors. Usually only B. Scns or HAAs are admitted, but under special circumstances HCAs may be allowed to participate. Any application for this course must be approved by L. Ron Hubbard before applicant is accepted.

This course is taught personally by L. Ron Hubbard. It is not a continuous course but is scheduled periodically: write to the Registrar for starting dates.

On this course, highly-advanced data is taught along with a rigorous training schedule. Its purpose is to turn out the finished auditor. Graduates of this course receive a Hubbard Graduate Scientologist certificate.

Course length: 6 weeks. Cost: $800.00.

VALIDATION

In 1957 Ron instituted the Validation program for professional auditors with the object of bringing all degrees ever issued, up to date. Students now graduating from the Academy successfully are given a Red Seal on their certificate or degree as Validated for 1957 processes.

Validation Course: For the benefit of qualified professional auditors, we run a special course, coaching them on processes until they are qualified for Validation. The cost of this course is $75.00 per week, or $250.00 until validated regardless of length of time involved. This course can be entered upon any Monday morning.

Auditors in the field can be validated by any Gold Seal auditor--their certificate bearing a Gold Seal in the upper right-hand corner.



NOTE: ALL PRICES ON TRAINING COURSES ARE SUBJECT TO INCREASE AS OF AUGUST 1, 1958.

Hubbard Guidance Center

This is where people come to get cleared.

All processing is done by well-trained, hand-picked Professional Scientologists, under the direct supervision of L. Ron Hubbard. Clearing techniques and procedures are used, and Clears are produced every week.

Before and After Tests are given in order to assess the ability of the individual before and after processing.

Processing Intensives: 1 week, $500.00. 3 weeks, $1,250.00. 5 weeks, $1,975.00. 7 weeks, $2,500.00 (professional auditors may receive processing at a reduced rate). The length of time required to clear is determined by the Director of Processing, after seeing the "Before" Test taken on arrival here at the Guidance Center.

Hours: Monday through Saturday: Monday: testing from 8:00 a.m., to 12:30 p.m. First session, 2:30 to 5:30 p.m. Tues., Wed., Thurs., Friday - sessions: 9 to 12; 1 to 3:15 p.m. Sat., session: 9 to 10:00 a.m., testing 10 - 12:30 p.m.

For further information write the Registrar, 1812 19th Street, N.W., Washington 9, D.C., or call ADams 2-6296.



NOTE: ALL PRICES FOR PROCESSING INTENSIVES ARE SUBJECT TO INCREASE AS OF AUGUST 1, 1958.

E-METERS

Clearing is speeded up considerably by the use of an E-Meter. All HGC auditors use E-Meters in running Clear Procedure.

The Hubbard Electrometer, a brand new simple, effective E-Meter, is available for $75.00 (less member discount) from The Distribution Center, Box 242, Silver Spring, Maryland.

MEMBERSHIPS

(1) Associate Membership: This is a life-time membership which entitles you to an Associate Membership card, and a Scientology pin. Cost: $1.00.

(2) Participating Membership: A Yearly membership; you receive "Ability" Magazine for one year. Cost: $5.00.

(3) International Membership: A Yearly membership; you receive "Ability Magazine, PABs (Professional Auditors Bulletins, Ron's personal communication line to auditors), and a 20% discount on books and tapes.

Write: Membership Secretary, 1812 19th Street, N.W., Washington 9, D. C.

We hope the information in this issue is helpful to you. If you have any questions concerning any of our services, please feel free to write to us, telephone, or drop by. We are here to be of service to you.

We welcome you to our premises.

Sincerely,
THE EDITOR

1812 19th Street, N.W.
Washington 9, D. C.
(ADams 2-6296)

For books, tapes and E-Meters:
DISTRIBUTION CENTER, INC.
Box 242, Silver Spring, Maryland

For processing to Clear:
HUBBARD GUIDANCE CENTER
1812 19th Street, N. W., Washington 9, D. C.

For training to HCA, HAA and HGS:
ACADEMY OF SCIENTOLOGY
1812 19th Street, N. W., Washington 9, D. C.

For Memberships:
HASI (U.S.)
1812 19th Street, N. W., Washington 9, D. C.

HASI (GREAT BRITAIN)
35-37 Fitzroy Street, London, W.1
Books, tapes, processing and training

HASI (NEW ZEALAND)
86 Dominion Road, Mt. Eden, Auckland
Books, tapes, processing and training

HASI (AUSTRALIA)
157 Spring Street, Melbourne, Victoria
Books, tapes, processing and training

HASI (SOUTH AFRICA)
27 Hancock Street, Joubert Park, Johannesburg
Books, tapes, processing and training

SCIENTOLOGY CODE OF HONOR

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self determinism and your honor are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

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 the spirit, 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. (L., Scio - knowing in the fullest sense, Gr., logos - study)

SCIENTOLOGY
Box 242
Silver Spring, Md.

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