

IMPROVING OF CONDITIONS IN LIFE

Colour, Print (suitable for print) (CP, Colour, Print)

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DYNAMICS AND THE TONE SCALE

(Note: This is a summarization of an LRH taped lecture, compiled in written form by D. Folgere.)

As an individual goes up the tone scale, he **is** more and more of the dynamics and he **IS** more in each dynamic.

Figure I shows the parallel development of the regular tone scale and the expanding scale of **being** the dynamics. We see that an individual must go up the tone scale through all the lower ranges and even through 3.5, 4.0 and 8.0 before he succeeds in **being** even the first dynamic. He must be at 8.0 before he can **be** "himself."

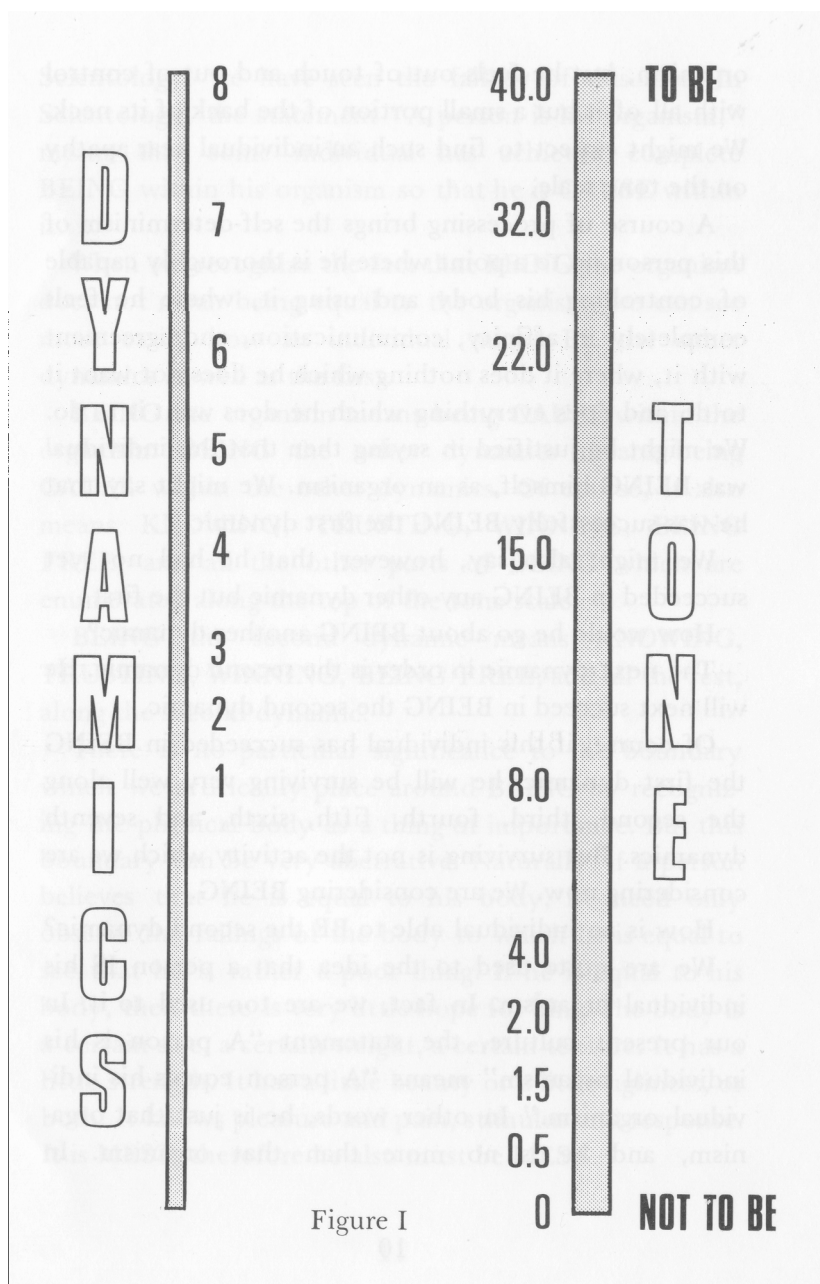
Whereas formerly 4.0 was held to be the end and goal of processing, now it is shown to be only the beginning of the beginning in terms of **being**. Four-point-0 is good survival, but it is very limited **being**.

The idea of this scale is a very interesting one: That an Individual **IS** the dynamics additively as he ascends the tone scale. However, qualifications must be presented immediately, so that the student will not think that he must take this scale literally, number for number.

In the last series of compilations, the Summary Course series, the idea was presented that the tone scale might be extended from 40.0 to 400.0 and from 400.0 to 4000.0 and that God was to be found at 4000.0 because that was as far as the scale went. This is a perfectly valid idea, and it is mentioned here to indicate that making the eighth dynamic, or the **Beingness** of all, equivalent to 40.0 on the tone scale is merely an arbitrary assignment of value.

Also, the tone value for the **being** of each dynamic has been chosen arbitrarily, though not without some deliberation.

Twenty-two-point-0 is assigned as the point of **being** the sixth dynamic, since 22.0 represents optimum randomness. In other words, motion is considered to be in its most harmonious relationship with theta at that point, and so that point is the obvious choice for the sixth dynamic, which is purely motion.



It should be obvious to the student that there is no intention to imply by this scale that the individual does not *begin* to **be** the third dynamic until he reaches 12.0, and that he does not *begin* to be the fourth until he reaches 15.0. It is reasonable to assume that the individual *begins* to be all dynamics even at 0.5 on the tone scale. The idea which is meant to be implied by the scale is that the individual does not succeed in **being** effectively upon the various dynamics until he has reached various points on the scale, and it is thought that these points correspond to the tone scale roughly as shown in figure I.

In order to **be** the fifth dynamic, the individual must already have made a success of **being** the fourth. In order to **be** the fourth, he must already have made a success of **being** the third, and so on.

Let us examine what is meant by **being** the dynamics.

Let us suppose that an individual decides to take part in the MEST universe and that he is unfortunately so low on the tone scale, through having met with certain unnamed and unthinkable experiences, that he is able to **be** only a small portion of the back of his own neck. He has nominal control of an entire individual human organism, but he feels out of touch and out of control with all of it but a small portion of the back of its neck. We might expect to find such an individual near apathy on the tone scale.

A course of processing brings the self-determinism of this person up to a point where he is thoroughly capable of controlling his body and using it, where he feels completely in affinity, communication, and agreement with it, where it does nothing which he does not want it to do and does everything which he does want it to do. We might be justified in saying then that this individual was **being** himself, as an organism. We might say that he was successfully **being** the first dynamic.

We might also say, however, that he had not yet succeeded in **being** any other dynamic but the first.

How would he go about **being** another dynamic?

The next dynamic in order is the second dynamic. He will next succeed in **being** the second dynamic.

Of course, if this individual has succeeded in **being** the first dynamic, he will be surviving very well along the second, third, fourth, fifth, sixth, and seventh dynamics. But surviving is not the activity which we are considering now. We are considering **being**.

How is an individual able to **be** the second dynamic?

We are quite used to the idea that a person **is** his individual organism. In fact, we are too used to it. In our present culture, the statement "A person is his individual organism" means "A person equals his individual organism. In other words, he is just that organism, and he is no more than that organism. In Scientology, we have seen the fallacy of this idea. In Scientology, the statement "A person is his organism, means that some individual has achieved complete **being** within his organism, so that he is **cause** within it.

When we recognize the fact that **being** the organism does not mean being equal to the organism, we can see more easily how an individual might **be** the other dynamics as well as the first.

Being the organism means being **cause** within the organism. **being** the other dynamics means being **cause** within the other dynamics. Of course, it also means **knowing, trusting, winning, being free**, and all the other parts of **being** which are enumerated along the top of the tone scale.

Being the second dynamic means **knowing, trusting, winning, being free**, and all the rest, along the second dynamic.

There is no particular significance to the boundary which we artificially place around **being** by recognizing the physical body as a thing of importance. But this boundary can be very aberrative. naturally, if a person believes that he is equal to his body, he need only observe the failings of the body to which he is equal to see that he is rather a poor thing. If he is

equal to his body, then there is very little hope for him. The body is a certain size, a certain weight, a certain texture. It has a little strength. It has a little beauty or a little ugliness, or both. It knows pleasure and pain, stimulus and response. It is MEST, therefore he also must be MEST.

If, on the other hand, a man knows that he is not equal to his body, but is **cause** within his body, then he may aspire to be better **cause** and to be **cause** on a wider scale than just his body. He may desire to move out into the other dynamics, to **be** the other dynamics.

When he has become his organism, so that he **is** his organism, he then goes on to the second dynamic.

In its first stages, the second dynamic is concerned with a close physical and non-physical relationship with an individual of the opposite sex. The outward form and appearance of this relationship, as it is practised in the present culture, is familiar to all of us. When it is new it is sometimes called "love." When it is a little older it is called "marriage." When it is finished it is sometimes called "widowhood" and sometimes "divorce." It is praised by some and condemned by others. The majority of both sides profess not to understand its mysteries.

What is the secret of love? What is the way to a happy marriage? These are questions which have been asked and answered many times. From Ovid to Mr. Anthony, answers have boiled up in the turbulent cauldrons of human culture. Some of the answers have been wise, many stupid. Most of them have concerned themselves with trifling details, whether of bedroom or (in the United States) of breakfast table. Few of them have shown the way to being happy in love and in marriage, since few of them have said anything which would lead to **being**.

If we were to try to enunciate the simplest possible rule for happiness in love and in marriage, we might say something like this: The successful sex relationship depends upon man and woman reaching a high degree of agreement on immediate and long-term goals and maintaining that agreement without establishing a **cause** and **effect** relationship. Both individuals must be **cause** within the sex relationship, or it will degenerate into a mere master-slave relationship or a domination-nullification relationship.

This does not mean that there should be no difference between a man and a woman, or that they should squabble over how to boil an egg or chop down a tree. It means that if an agreement is reached as to the division of labor within the relationship, then each individual should be **cause** directly in his own division and should be **cause**, indirectly through the other individual, in the other's division.

And how can one individual be the **cause** of another's actions *without* making that other individual into an effect? Can this be done?

The way to become **cause** of another's actions is to assume responsibility for them without controlling the other's execution of them.

If all married persons would begin to assume responsibility for each other's actions and would treat those actions as their own, most of the trouble in marriage would be eliminated. Of course, this would call for a large degree of agreement on what goals were desirable

and what methods should be used to reach those goals. But this large degree of agreement is not difficult to reach. Any two intelligent and relatively unaberrated people can reach such an agreement (or fail conclusively to reach it) before marriage. The difficult part, in this society which teaches that in the biblical phrase which urges each of us to be his brother's "keeper" the word "keeper" means "animal trainer" – the difficult part is maintaining that agreement without establishing a **cause-and-effect** relationship instead of a **cause** relationship.

What are the advantages of a **cause** relationship?

The simplest and most inclusive expression of these advantages is that since a human being is **cause**, a **cause** relationship will allow him to be a human being, whereas a **cause-and-effect** relationship will make him an **effect** and so prevent him from being a human being. This is true even of the individual who begins the **cause-and-effect** relationship in the **cause** role. The process of making an **effect** out of another human being is a very dangerous one. It leads to making an **effect** out of the perpetrator also. After a while, a **cause-and-effect** relationship degenerates into a simple **effect** relationship, with both individuals in apathy. This is normally considered "a good adjustment," and the victims are said to have learned to be tolerant of each other and to live with each other's faults.

Society, in 1952, frowns on a **cause-and-effect** relationship, although in the Victorian days it was held quite proper that the man should be **cause** and the woman **effect**. Society in 1952 much prefers an **effect** relationship, and most marital counseling is aimed toward such a relationship. The clients are urged to make allowances for each other. They are taught tricks of controlling their tempers, and they are advised to trade tolerations. If Mary burns the toast, John is supposed to remember that this gives him the right to get mud on the floor. Tit for tat. A good bargain. The clients are urged to accept the fact that all people have faults and that no one is perfect and no one can be perfect. Their hope for a satisfactory relationship is removed, and an iron cage of well-adjusted apathy is substituted. They are told that this is the best that can be expected.

It is not.

Instead of going down the tone scale from the Victorian **cause-and-effect** relationship to the modern **effect** relationship, it is possible to go up the tone scale to a **cause** relationship, in which both partners feel responsible for each other's acts and in which each partner feels that the other is acting for him. If Mary burns the toast, John accepts responsibility for this action. This does not mean that he assumes *all* the responsibility and leaves *none* for Mary. It means that he assumes all the responsibility and that Mary assumes all the responsibility, too. They both assume all the responsibility. Under such an arrangement, no one can be blamed. All their attention goes into doing better with the toast, and none of it is wasted in blame.

It is perfectly obvious to John that Mary did not want to burn the toast. Even if she is suffering from an aberrative compulsion to burn the toast, John knows that she does not want to burn it except as she acts under this compulsion. He knows also that the only way to release her from the compulsion is to bring her up the tone scale, and he knows that he cannot bring her up the tone scale by blaming her and making her an **effect**, but only by accepting her effort as his own, by making her **cause**.

It may seem odd that Mary can be **cause** if John accepts her effort as his own, but that does not mean that he takes her effort away from her – it means that he allows his **being** to flow into that effort. He validates her effort by letting it be a part of him. He does not invalidate it as itself by refusing responsibility for it. He does not invalidate it as her effort by interfering with her performance of it. He validates the effort by being responsible for it, and he validates Mary by letting her be the one to control the effort. He does not try to control her efforts, and she does not try to control his, but each of them assumes responsibility for the efforts of the other.

We may be able to see more clearly how this works if we hypothetize an outside individual who is temporarily hostile to John and Mary.

Mary runs the family automobile into the neighbor's gate. The neighbor rushes over in a huff and encounters John in the front yard. The neighbor says, "You just ruined my gate!" John goes with the neighbor to look at the gate and at the car. Sure enough, there is blue paint on the gate and white paint on the car. The evidence is conclusive. John agrees with the neighbor that the gate has been damaged by John's car and he asks the neighbor to have it repaired and send him the bill. The neighbor says that the damage is not very great and so he will repair it himself. John lends him the tools and helps him to repair the gate. John insists on buying a can of white paint, and the neighbor says he will enjoy painting the gate on Sunday. He apologizes for being so excited at first. They shake hands.

John goes into the house, and Mary says, "Dear, I hit the Jones's gate with the car." John says, "Yes, I know. We've already repaired it." Mary says, "I'm sorry. I was thinking about the bathroom curtains." John says, "That's all right. What about the bathroom curtains?" Mary says, "I want to dye them blue." John says, "That's a good idea."

If nobody is to blame for the damage to the gate, a constructive subject like dyeing the curtains will immediately attract John's and Mary's attention, since it represents future action.

Now, the reader may say, "But what if Mary runs into the neighbor's gate every week – just like in the funny papers?"

The answer is easy: It is not necessary to live as though one were living in the funny papers. Two possibilities arise. Either Mary has some aberration which makes good driving impossible for her, or she has not. The chances of the first are very slight. If she can walk, she should be able to drive the car – **provided** she can drive the car as **cause** and not as **effect**. If Mary's vision is such that she cannot see the neighbor's gate, then an agreement must be reached whereby she does not drive the car. But if she merely runs into the gate "through carelessness," it is ten-to-one that someone is interfering with her self-determinism about driving the car. John's most constructive course is to let her go on driving the car and running into the gate and to assume responsibility for her actions. Of course, he may have to pay out two or three hundred dollars for new fenders and new gates, but that is a very small price to pay for bringing his wife up the tone scale to the point at which she can operate the machine rationally. The moment Mary realizes that she is **cause** when driving the car and that no one is interfering with her, she will not hit the gate.

It must be admitted that the hidden memory of past interference with her driving may act in present time to aberrate Mary's driving even though John keeps his hands off and is truly responsible for her actions. In this case, it may be decided that Mary should not drive, or it may be decided to try, by auditing or simple discussion, to clear up the aberration stemming from past interference. no matter what is decided, however, Mary is not to blame for hitting the gate. Her not driving is not a punishment, it is only a method of preserving the gate.

The foregoing discussion of John and Mary is meant to illustrate what it will be possible for John to accomplish in his marital relationship in the way of construction if he is **being** the second dynamic and is not just managing a bare survival along the second dynamic. If he **is** the second dynamic, then he **is** Mary. Her efforts are his efforts. Her responsibility is his responsibility. Her gain is his gain.

This does not mean, in the slightest particular, that John is not himself. He is not less himself because he **IS** Mary. He does not give up the first dynamic in order to take on the second, he adds the second dynamic to the first. Having become **cause** within his own organism, he now extends his causation to another organism, but since this other organism already contains a first-dynamic **cause**, he becomes the second-dynamic **cause** of this organism. He assumes the efforts of this organism as his own efforts **without** assuming control of those efforts – or, at least, without in any way interfering with Mary's control of those efforts.

This is what is meant by the many forms of the statement that a man or a woman alone are but half a person, that a complete person is made up of a man and a woman. We think that this statement does not go far enough, since a complete person is made up, not only of the first and second dynamics, but also of the third, fourth, fifth, sixth, seventh, and eighth dynamics – but the first and second are a good and indispensable start to becoming a complete person.

Most people have not yet begun to reach the first.

A complete person is **being** at least seven dynamics. Such a person would be a god compared to normal human beings, but there seems to be no reason why there should not be such a person. There may be a lot of work involved in becoming such a person, but there was a lot of work involved in building the pyramids, too, and there they are.

Figure II shows the expanding **being** in terms of an ever-wider area of space.

This figure is included to correct the possible impression that various dynamics lie exclusively at certain points on the tone scale. We see here that in order to reach the borderline of the second dynamic, we first must pass the borderline of the first. However, the second does not begin at "I," it begins at "0." All the dynamics begin at "0." The first begins at "0." The second begins at "0." And so do the third, fourth, fifth, sixth, and seventh. The boundary lines express rather the accomplishment of **being** those dynamics. They show that one has to accomplish a little to **be** the first dynamic, more to **be** the second, more to **be** the third and so on. But we might infer from the figure that when one had reached the second, one would have succeeded half way in **being** the fourth. This inference, while uncertain as to proportion, is correct in principle. The achievement of **being** the first and second dynamics is part of the achievement of **being** the fourth dynamic. This is the accumulation of **Beingness**, which was

mentioned in the last section. We shall see in the next section what happens when the accumulation of **Beingness** is disregarded in the journey outward to the edge of the circle.

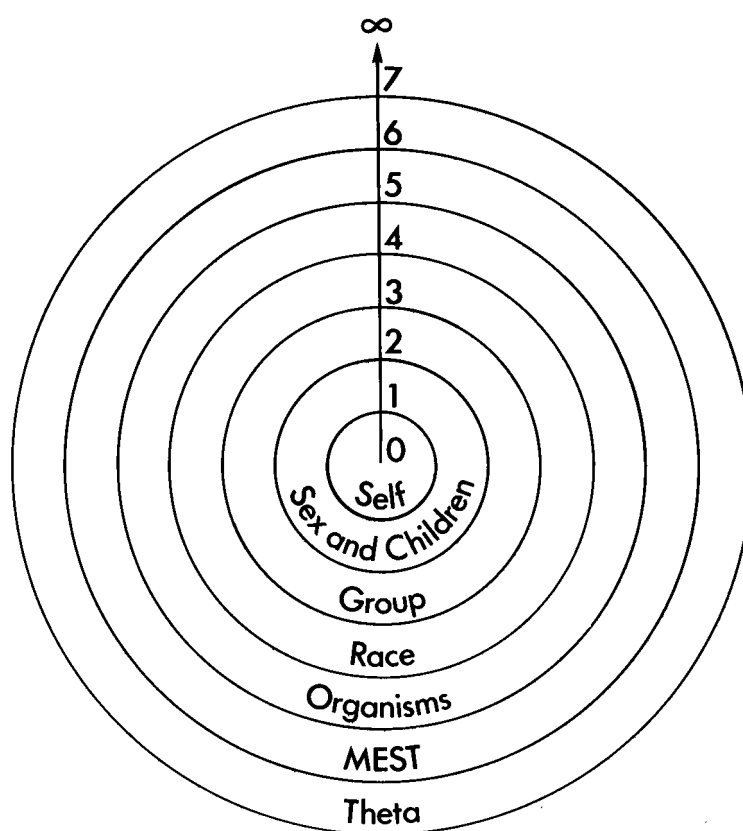


Figure II

If we turn this circle of dynamics so that we view it more from the edge, we have (in figure III) a representation of what happens at the top and at the bottom of the tone scale and of the relationship between zero and infinity on the tone scale.

The solid line shows the progress of the scale through the concentric circles which mark the boundaries of the various dynamics.

The dotted line shows an arbitrary passage through the "space" outside the seven dynamics. This dotted line enters the dynamic circle either at zero or at infinity, either at the edge of the circle or at the center of the circle.

Therefore, an individual who is going to depart from the material universe may do so at the edge of the circle or at the center, but according to the diagram he will be in the same "place" no matter which exit he uses.

Just what factors determine the entry of the individual into the circle at either one of these two points cannot be indicated in this diagram, since they are unknown to the writer.

Looking again at figure II, we see that the fourth dynamic is labeled "race." This dynamic used to be labeled "mankind." The word "race" has been substituted because it may

very well be that the development which we shall experience in the immediate future will take us beyond the boundaries of that area of life which we now label "mankind." We have been in the past and we may be in the future creatures quite different from those we now think of as "mankind."

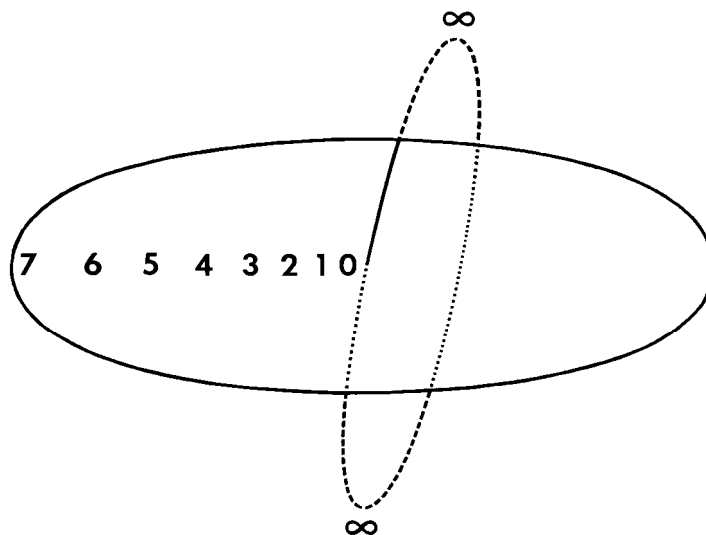


Figure III

A future is conceivable in which all those beings who wish to remain as men upon this planet may call themselves the group of mankind. This group may be all the third dynamic there is, the social order having been so creatively and harmoniously worked out as to make subordinate groups unnecessary and unwanted. This would be the brotherhood of mankind which has been set forth in the literature of religion.

The race dynamic might then include not only mankind but also those beings who did not wish to be confined to a planetary or an earthly or a physical existence, beings who might roam the spaces and the non-spaces at will, in search of adventures which we can hardly name, much less envision.

L. RON HUBBARD
FOUNDER

Issued at the request of the Public
Services Project

Accepted by the

BOARD OF DIRECTORS
of the

CHURCH OF SCIENTOLOGY of
CALIFORNIA

BDCSC:LRH:PSP:bk

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 7 FEBRUARY 1965
Reissued 15 June 1970

Remimeo
Sthil Students
Assn/Org Sec Hat
Case Sup Hat
Ds of P Hat
Ds of T Hat
Staff Member Hat
Franchise
(issued May 1965)

Note. Neglect of this Pol Ltr has caused great hardship on staffs, has cost countless millions and made it necessary in 1970 to engage in an all out International effort to restore basic Scientology over the world. Within 5 years after the issue of this PL with me off the lines, violation had almost destroyed orgs. "Quickie grades" entered in and denied gain to tens of thousands of cases. Therefore actions which neglect or violate this Policy Letter are **High Crimes** resulting in Comm Evs on **administrators** and **executives**. It is not "entirely a tech matter" as its neglect destroys orgs and caused a two-year slump. **It is the business of every staff member** to enforce it.

ALL LEVELS

KEEPING SCIENTOLOGY WORKING

HCO Sec or Communicator Hat Check on all
personnel and new personnel as taken on.

We have some time since passed the point of achieving uniformly workable technology.

The only thing now is getting the technology applied.

If you can't get the technology applied then you can't deliver what's promised. It's as simple as that. If you can get the technology applied, you can deliver what's promised.

The only thing you can be upbraided for by students or pcs is "no results". Trouble spots occur only where there are "no results". Attacks from governments or monopolies occur only where there are "no results" or "bad results".

Therefore the road before Scientology is clear and its ultimate success is assured if the technology is applied.

So it is the task of the Assn or Org Sec, the HCO Sec, the Case Supervisor, the D of P, the D of T and all staff members to get the correct technology applied.

Getting the correct technology applied consists of:

- One: Having the correct technology.
- Two: Knowing the technology.
- Three: Knowing it is correct.
- Four: Teaching correctly the correct technology.
- Five: Applying the technology.
- Six: Seeing that the technology is correctly applied.
- Seven: Hammering out of existence incorrect technology.
- Eight: Knocking out incorrect applications.
- Nine: Closing the door on any possibility of incorrect technology.
- Ten: Closing the door on incorrect application.

One above has been done.

Two has been achieved by many.

Three is achieved by the individual applying the correct technology in a proper manner and observing that it works that way.

Four is being done daily successfully in most parts of the world.

Five is consistently accomplished daily.

Six is achieved by instructors and supervisors consistently.

Seven is done by a few but is a weak point.

Eight is not worked on hard enough.

Nine is impeded by the "reasonable" attitude of the not quite bright.

Ten is seldom done with enough ferocity.

Seven, Eight, Nine and Ten are the only places Scientology can bog down in any area.

The reasons for this are not hard to find. (a) A weak certainty that it works in Three above can lead to weakness in Seven, Eight, Nine and Ten. (b) Further, the not-too-bright have a bad point on the button Self-Importance. (c) The lower the IQ, the more the individual is shut off from the fruits of observation. (d) The service faces of people make them defend themselves against anything they confront, good or bad, and seek to make it wrong. (e) The bank seeks to knock out the good and perpetuate the bad.

Thus, we as Scientologists and as an organization must be very alert to Seven, Eight, Nine and Ten.

In all the years I have been engaged in research I have kept my comm lines wide open for research data. I once had the idea that a group could evolve truth. A third of a century has thoroughly disabused me of that idea. Willing as I was to accept suggestions and data, only a handful of suggestions (less than twenty) had long-run value and none were major or basic; and when I did accept major or basic suggestions and used them, we went astray and I repented and eventually had to "eat crow".

On the other hand there have been thousands and thousands of suggestions and writings which, if accepted and acted upon, would have resulted in the complete destruction of all our work as well as the sanity of pcs. So I know what a group of people will do and how insane they will go in accepting unworkable "technology". By actual record the percentages are about twenty to 100,000 that a group of human beings will dream up bad technology to destroy good technology. As we could have gotten along without suggestions, then, we had better steel ourselves to continue to do so now that we have made it. This point will, of course, be attacked as "unpopular", "egotistical" and "undemocratic". It very well may be. But it is also a survival point. And I don't see that popular measures, self-abnegation and democracy have done anything for Man but push him further into the mud. Currently, popularity endorses degraded novels, self-abnegation has filled the South East Asian jungles with stone idols and corpses, and democracy has given us inflation and income tax.

Our technology has not been discovered by a group. True, if the group had not supported me in many ways I could not have discovered it either. But it remains that if in its formative stages it was not discovered by a group, then group efforts, one can safely assume, will not add to it or successfully alter it in the future. I can only say this now that it is done. There remains, of course, group tabulation or co-ordination of what has been done, which will be valuable – only so long as it does not seek to alter basic principles and successful applications.

The contributions that were worthwhile in this period of forming the technology were help in the form of friendship, of defence, of organization, of dissemination, of application, of advices on results and of finance. These were great contributions and were, and are, appreciated. Many thousands contributed in this way and made us what we are. Discovery contribution was not however part of the broad picture.

We will not speculate here on why this was so or how I came to rise above the bank. We are dealing only in facts and the above is a fact – the group left to its own devices would not have evolved Scientology but with wild dramatization of the bank called "new ideas" would have wiped it out. Supporting this is the fact that Man has never before evolved workable mental technology and emphasizing it is the vicious technology he did evolve – psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc, ad infinitum.

So realize that we have climbed out of the mud by whatever good luck and good sense, and refuse to sink back into it again. See that Seven, Eight, Nine and Ten above are ruthlessly followed and we will never be stopped. Relax them, get reasonable about it and we will perish.

So far, while keeping myself in complete communication with all suggestions, I have not failed on Seven, Eight, Nine and Ten in areas I could supervise closely. But it's not good enough for just myself and a few others to work at this.

Whenever this control as per Seven, Eight, Nine and Ten has been relaxed the whole organizational area has failed. Witness Elizabeth, N.J., Wichita, the early organizations and groups. They crashed only because I no longer did Seven, Eight, Nine and Ten. Then, when they were all messed up, you saw the obvious "reasons" for failure. But ahead of that they ceased to deliver and that involved them in other reasons.

The common denominator of a group is the reactive bank. Thetans without banks have different responses. They only have their banks in common. They agree then only on bank principles. Person to person the bank is identical. So constructive ideas are individual and seldom get broad agreement in a human group. An individual must rise above an avid craving for agreement from a humanoid group to get anything decent done. The bank-agreement has been what has made Earth a Hell – and if you were looking for Hell and found Earth, it would certainly serve. War, famine, agony and disease has been the lot of Man. Right now the great governments of Earth have developed the means of frying every Man, Woman and Child on the planet. That is Bank. That is the result of Collective Thought Agreement. The decent, pleasant things on this planet come from individual actions and ideas that have somehow gotten by the Group Idea. For that matter, look how we ourselves are attacked by "public opinion" media. Yet there is no more ethical group on this planet than ourselves.

Thus each one of us can rise above the domination of the bank and then, as a group of freed beings, achieve freedom and reason. It is only the aberrated group, the mob, that is destructive.

When you don't do Seven, Eight, Nine and Ten actively, you are working for the Bank dominated mob. For it will surely, surely (a) introduce incorrect technology and swear by it, (b) apply technology as incorrectly as possible, (c) open the door to any destructive idea, and (d) encourage incorrect application. It's the Bank that says the group is all and the individual nothing. It's the Bank that says we must fail.

So just don't play that game. Do Seven, Eight, Nine and Ten and you will knock out of your road all the future thorns.

Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C. Auditor B afterwards told Instructor A that "It didn't work." Instructor A was weak on Three above and didn't really believe in Seven, Eight, Nine and Ten. So Instructor A told the Case Supervisor "Process X didn't work on Preclear C." Now this strikes directly at each of One to Six above in Preclear C, Auditor B, Instructor A and the Case Supervisor. It opens the door to the introduction of "new technology" and to failure.

What happened here? Instructor A didn't jump down Auditor B's throat, that's all that happened. This is what he should have done: grabbed the auditor's report and looked it over. When a higher executive on this case did so she found what the Case Supervisor and the rest missed: that Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Qed and Aed with a cognition and abandoned Process X while it

still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C. Auditor B's IQ on examination turned out to be about 75. Instructor A was found to have huge ideas of how you must never invalidate anyone, even a lunatic. The Case Supervisor was found to be "too busy with admin to have any time for actual cases".

All right, there's an all too typical example. The Instructor should have done Seven, Eight, Nine and Ten. This would have begun this way. Auditor B: "That Process X didn't work." Instructor A: "What exactly did you do wrong?" Instant attack. "Where's your auditor's report for the session? Good. Look here, you were getting a lot of TA when you stopped Process X. What did you do?" Then the Pc wouldn't have come close to a spin and all four of these would have retained certainty.

In a year, I had four instances in one small group where the correct process recommended was reported not to have worked. But on review found that each one (a) had increased the TA, (b) had been abandoned, and (c) had been falsely reported as unworkable. Also, despite this abuse, in each of these four cases the recommended, correct process cracked the case. Yet they were reported as not having worked!

Similar examples exist in instruction and these are all the more deadly as every time instruction in correct technology is flubbed, then the resulting error, uncorrected in the auditor, is perpetuated on every pc that auditor audits thereafter. So Seven, Eight, Nine and Ten are even more important in a course than in supervision of cases.

Here's an example: A rave recommendation is given a graduating student "because he gets more TA on pcs than any other student on the course!" Figures of 435 TA divisions a session are reported. "Of course his model session is poor but it's just a knack he has" is also included in the recommendation. A careful review is undertaken because nobody at Levels 0 to IV is going to get that much TA on pcs. It is found that this student was never taught to read an E-Meter TA dial! And no instructor observed his handling of a meter and it was not discovered that he "overcompensated" nervously, swinging the TA 2 or 3 divisions beyond where it needed to go to place the needle at "set". So everyone was about to throw away standard processes and model session because this one student "got such remarkable TA". They only read the reports and listened to the brags and never looked at this student. The pcs in actual fact were making slightly less than average gain, impeded by a rough model session and misworded processes. Thus, what was making the pcs win (actual Scientology) was hidden under a lot of departures and errors.

I recall one student who was squirreling on an Academy course and running a lot of off-beat whole track on other students after course hours. The Academy students were in a state of electrification on all these new experiences and weren't quickly brought under control and the student himself never was given the works on Seven, Eight, Nine and Ten so they stuck. Subsequently, this student prevented another squirrel from being straightened out and his wife died of cancer resulting from physical abuse. A hard, tough Instructor at that moment could have salvaged two squirrels and saved the life of a girl. But no, students had a right to do whatever they pleased.

Squirreling (going off into weird practices or altering Scientology) only comes about from non-comprehension. Usually the non-comprehension is not of Scientology but some earlier contact with an off-beat humanoid practice which in its turn was not understood.

When people can't get results from what they think is standard practice, they can be counted upon to squirrel to some degree. The most trouble in the past two years came from orgs where an executive in each could not assimilate straight Scientology. Under instruction in Scientology they were unable to define terms or demonstrate examples of principles. And the orgs where they were got into plenty of trouble. And worse, it could not be straightened out easily because neither one of these people could or would duplicate instructions. Hence, a debacle resulted in two places, directly traced to failures of instruction earlier. So proper instruction is vital. The D of T and his Instructors and all Scientology Instructors must be merciless in getting Four, Seven, Eight, Nine and Ten into effective action. That one student, dumb and impossible though he may seem and of no use to anyone, may yet some day be the cause of untold upset because nobody was interested enough to make sure Scientology got home to him.

With what we know now, there is no student we enroll who cannot be properly trained. As an Instructor, one should be very alert to slow progress and should turn the sluggards inside out personally. No system will do it, only you or me with our sleeves rolled up can crack the back of bad studenting and we can only do it on an individual student, never on a whole class only. He's slow = something is awful wrong. Take fast action to correct it. Don't wait until next week. By then he's got other messes stuck to him. If you can't graduate them with their good sense appealed to and wisdom shining, graduate them in such a state of shock they'll have nightmares if they contemplate squirreling. Then experience will gradually bring about Three in them and they'll know better than to chase butterflies when they should be auditing.

When somebody enrolls, consider he or she has joined up for the duration of the universe – never permit an "open-minded" approach. If they're going to quit let them quit fast. If they enrolled, they're aboard, and if they're aboard, they're here on the same terms as the rest of us – win or die in the attempt. Never let them be half-minded about being Scientologists. The finest organizations in history have been tough, dedicated organizations. Not one namby-pamby bunch of panty-waist dilettantes have ever made anything. It's a tough universe. The social veneer makes it seem mild. But only the tigers survive – and even they have a hard time. We'll survive because we are tough and are dedicated. When we do instruct somebody properly he becomes more and more tiger. When we instruct half-mindedly and are afraid to offend, scared to enforce, we don't make students into good Scientologists and that lets everybody down. When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eye into a fixed, dedicated glare and she'll win and we'll all win. Humour her and we all die a little. The proper instruction attitude is, "You're here so you're a Scientologist. Now we're going to make you into an expert auditor no matter what happens. We'd rather have you dead than incapable."

Fit that into the economics of the situation and lack of adequate time and you see the cross we have to bear.

But we won't have to bear it forever. The bigger we get the more economics and time we will have to do our job. And the only things which can prevent us from getting that big fast are areas in from One to Ten. Keep those in mind and we'll be able to grow. Fast. And as we grow our shackles will be less and less. Failing to keep One to Ten, will make us grow less.

So the ogre which might eat us up is not the government or the High Priests. It's our possible failure to retain and practise our technology.

An Instructor or Supervisor or Executive must challenge with ferocity instances of "unworkability". They must uncover what did happen, what was run and what was done or not done.

If you have One and Two, you can only acquire Three for all by making sure of all the rest.

We're not playing some minor game in Scientology. It isn't cute or something to do for lack of something better.

The whole agonized future of this planet, every Man, Woman and Child on it, and your own destiny for the next endless trillions of years depend on what you do here and now with and in Scientology.

This is a deadly serious activity. And if we miss getting out of the trap now, we may never again have another chance.

Remember, this is our first chance to do so in all the endless trillions of years of the past. Don't muff it now because it seems unpleasant or unsocial to do Seven, Eight, Nine and Ten.

Do them and we'll win.

L. RON HUBBARD

Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 14 FEBRUARY 1965
(Reissued on 7 June 1967, with the word
"instructor" replaced by "supervisor".)

Remimeo
All Hats
BPI

SAFEGUARDING TECHNOLOGY

For some years we have had a word "squirreling". It means altering Scientology, off-beat practices. It is a bad thing. I have found a way to explain why.

Scientology is a workable system. This does not mean it is the best possible system or a perfect system. Remember and use that definition. Scientology is a workable system.

In fifty thousand years of history on this planet alone, Man never evolved a workable system. It is doubtful if, in foreseeable history, he will ever evolve another.

Man is caught in a huge and complex labyrinth. To get out of it requires that he follow the closely taped path of Scientology.

Scientology will take him out of the labyrinth. But only if he follows the exact markings in the tunnels.

It has taken me a third of a century in this lifetime to tape this route out.

It has been proven that efforts by Man to find different routes came to nothing. It is also a clear fact that the route called Scientology does lead out of the labyrinth. Therefore it is a workable system, a route that can be traveled.

What would you think of a guide who, because his party said it was dark and the road rough and who said another tunnel looked better, abandoned the route he knew would lead out and led his party to a lost nowhere in the dark. You'd think he was a pretty wishy-washy guide.

What would you think of a supervisor who let a student depart from procedure the supervisor knew worked. You'd think he was a pretty wishy-washy supervisor.

What would happen in a labyrinth if the guide let some girl stop in a pretty canyon and left her there forever to contemplate the rocks? You'd think he was a pretty heartless guide. You'd expect him to say at least, "Miss, those rocks may be pretty, but the road out doesn't go that way."

All right, how about an auditor who abandons the procedure which will make his pre-clear eventually clear just because the pre-clear had a cognition?

People have following the route mixed up with "the right to have their own ideas." Anyone is certainly entitled to have opinions and ideas and cognitions – so long as these do not bar the route out for self and others.

Scientology is a workable system. It white tapes the road out of the labyrinth. If there were no white tapes marking the right tunnels, Man would just go on wandering around and around the way he has for eons, darting off on wrong roads, going in circles, ending up in the sticky dark, alone.

Scientology, exactly and correctly followed, takes the person up and out of the mess.

So when you see somebody having a ball getting everyone to take peyote because it restimulates prenatales, know he is pulling people off the route. Realize he is squirreling. He isn't following the route.

Scientology is a new thing – it is a road out. There has not been one. Not all the salesmanship in the world can make a bad route a proper route. And an awful lot of bad routes are being sold. Their end product is further slavery, more darkness, more misery.

Scientology is the only workable system Man has. It has already taken people toward higher IQ, better lives and all that. No other system has. So realize that it has no competitor.

Scientology is a workable system. It has the route taped. The search is done. Now the route only needs to be walked.

So put the feet of students and preclears on that route. Don't let them off of it no matter how fascinating the side roads seem to them. And move them on up and out.

Squirreling is today destructive of a workable system.

Don't let your party down. By whatever means, keep them on the route. And they'll be free. If you don't, they won't.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 17 JUNE 1970

Remimeo
Applies to all
SH's and
Academies
HGCs
Franchises

URGENT AND IMPORTANT

TECHNICAL DEGRADES

(This PL and HCO PL Feb 7, 1965 must
be made part of every study pack as the
first items and must be listed on
checksheets.)

Any checksheet in use or in stock which carries on it any degrading statement must be destroyed and issued without qualifying statements.

Example: Level 0 to IV Checksheets SH carry "A. Background Material – This section is included as an historical background, but has much interest and value to the student. Most of the processes are no longer used, having been replaced by more modern technology. The student is only required to read this material and ensure he leaves no misunderstood." This heading covers such vital things as TRs, Op Pro by Dup! The statement is a falsehood.

These checksheets were not approved by myself, all the material of the academy and SH courses **is** in use.

Such actions as this gave us "Quickie Grades", ARC broke the field and downgraded the academy and SH courses.

A condition of **Treason** or cancellation of certificates or dismissal and a full investigation of the background of any person found guilty, will be activated in the case of anyone committing the following **High Crimes**.

Abbreviating an official course in Dianetics and Scientology so as to lose the full theory, processes and effectiveness of the subjects.

Adding comments to checksheets or instructions labeling any material "background" or "not used now" or "old" or any similar action which will result in the student not knowing, using, and applying the data in which he is being trained.

Employing after 1 Sept 1970 any checksheet for any course not authorized by myself and the SO Organizing Bureau Flag.

Failing to strike from any checksheet remaining in use meanwhile any such comments as "historical", "background", "not used", "old", etc. or **verbally stating it to students**.

Permitting a pc to attest to more than one grade at a time on the pc's own determinism without hint or evaluation.

Running only one process for a grade between 0 to IV.

Failing to use all processes for a level¹.

Boasting as to speed of delivery in a session, such as "I put in grade zero in three minutes." etc.

Shortening time of application of auditing for financial or laborsaving considerations.

Acting in any way calculated to lose the technology of Dianetics and Scientology to use or impede its use or shorten its materials or its application.

Reason: The effort to get students through courses and get pcs processed in orgs was considered best handled by reducing materials or deleting processes from grades. The pressure exerted to speed up student completions and auditing completions was mistakenly answered by just not delivering.

The correct way to speed up a student's progress is by using two way comm and applying the study materials to students.

The best way to really handle pcs is to ensure they make each level fully before going on to the next and repairing them when they do not.

The puzzle of the decline of the entire Scientology network in the late 60s is entirely answered by the actions taken to shorten time in study and in processing by deleting materials and actions.

Reinstituting full use and delivery of Dianetics and Scientology is the answer to any recovery.

The product of an org is well taught students and thoroughly audited pcs. When the product vanishes, so does the org. The orgs must survive for the sake of this planet.

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Founder

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¹ MH: R-version 9 Apr 77 added: "...where the EP has not been attained" point 6.+7.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 7 FEBRUARY 1968

Remimeo

Ethics

FAST FLOW AND ETHICS

It is an actual fact by actual test that **soft ethics in combination with fast flow grade and class attestation will collapse an org.**

If false attestations are not met with savage ethics action an area becomes filled up with people who have the overt of false attestation and whose netter kills sign-ups.

It is sometimes easier for a pc to falsely attest than to face his own bank. To escape, he falsely attests. If ethics action for such false attestation is soft, it encourages him to falsely attest as there is no real penalty. Where ethics action is savage, it is easier for him to face his bank and so he actually makes it.

Only about 4 or 5% will falsely attest in the face of heavy ethics. This is no reason to hold up 95 or 96 people every hundred. Savage ethics such as a Condition of Liability enforced prevents the number from getting any larger than 4 or 5%.

So don't go soft on ethics penalty for false attestations.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 18 JUNE 1968

Remimeo
Flag Order

ETHICS

The Purpose of Ethics is

to remove Counter-Intentions from the environment.

And having accomplished that the purpose becomes

to remove Other-Intentionedness from the environment.

Thus progress can be made by all.

Many mechanisms can exist to mask a counter-Intention.

One has an intention to expand the org. An "expert" says it is difficult as "The building society...". The impulse is to then handle the problem presented by the "expert", whereas the correct **ethics** action is to remove his Counter-Intentionedness or Other-Intentionedness. If he were an **expert** he would simply say "OK. I'll handle my end of the expansion".

There are many ways to handle counter and Other-Intentionedness.

There is a fine line between Ethics and Tech.

The point where a thetan goes mad is very exact. It is the point where he begins to obsessively stop something. From this the effort becomes generalized and he begins to stop lots of other things. When this includes anyone who or anything that would help him as well as those people and things that help, the being is *suppressive*. His intentions counter any other intention, particularly good intentions.

Other-intentionedness comes from unawareness or dispersal. It is handled by removing things which disperse others. Offering bottled medicine to cure "the blues" is a direct distraction. It is the purveyor of the distraction who is the target.

The person who enters on Scn groups to then sell other-answer is of course an enemy.

However we go about accomplishing the above is the *action* of Ethics. The above is the purpose.

L. RON HUBBARD
Founder

LRH:js.cden

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 12 JULY 1980R

Revised 5 November 1982

(Also issued as an HCOB, same date and title)

Remimeo
All HCOs
Tech Sec
Qual Sec
Ds of T
Supervisors
Ethics Officers
Cramming Officers
Students
All Staff
All Hats

(Revised to include in the references additional early works on the subject of Ethics, to provide some added data on the subject and to correct a section of the issue which in its wording seemed to inter that by starting an ethics cycle on himself a person begins going downhill – which is not the case.)

THE BASICS OF ETHICS

REFS:

DIANETIC AUDITOR'S BULLETIN, PREVENTIVE DIANETICS
VOL I, NO. 12, JUNE 51 (SECTION ON MORALS AND ETHICS)
PAB 40, 26 NOV. 54 THE CODE OF HONOR
BOOK: *SCIENCE OF SURVIVAL* CHAPTER 21, "ETHIC LEVEL"
HCO PL 9 JULY 80 ETHICS, JUSTICE AND THE DYNAMICS
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Throughout the ages, man has struggled with the subjects of right and wrong and ethics and justice.

The dictionary defines *Ethics* as "the study of the general nature of morals and of the specific moral choices to be made by the individual in his relationship with others."

The same dictionary defines *Justice* as "conformity to moral right, or to reason, truth or fact," or "the administration of law."

As you can see, these terms have become confused.

All philosophies from time immemorial have involved themselves with these subjects. And they never solved them.

That they have been solved in Dianetics and Scientology is a breakthrough of magnitude. The solution lay, first, in their *separation*. From there it could go forward to a workable technology for each.

Ethics consists simply of the actions an individual takes on himself. It is a personal thing. When one is ethical or "has his ethics in," it is by his own determinism and is done by himself.

Justice is the action taken on the individual by the group when he fails to take these actions himself.

HISTORY

These subjects are, actually, the basis of all philosophy. But in any study of the history of philosophy it is plain that they have puzzled philosophers for a long time.

The early Greek followers of Pythagoras (Greek philosopher of the sixth century B.C.) tried to apply their mathematical theories to the subject of human conduct and ethics. Some time later, Socrates (Greek philosopher and teacher, 470?–399 B.C.) tackled the subject. He demonstrated that all those who were claiming to show people how to live were unable to defend their views or even define the terms they were using. He argued that we must know what courage, and justice, law and government are before we can be brave or good citizens or just or good rulers. This was fine but he then refused to provide definitions. He said that all sin was ignorance but did not take the necessary actions to rid man of his ignorance.

Socrates' pupil, Plato (Greek philosopher, 427?–347 B.C.) adhered to his master's theories but insisted that these definitions could only be defined by pure reason. This meant that one had to isolate oneself from life in some ivory tower and figure it all out – not very useful to the man in the street.

Aristotle (Greek philosopher, 384–322 B.C.) also got involved with ethics. He explained unethical behavior by saying that man's rationality became overruled by his desire.

This chain continued down the ages. Philosopher after philosopher tried to resolve the subjects of ethics and justice.

Unfortunately, until now, there has been no workable solution, as evidenced by the declining ethical level of society.

So you see it is no small breakthrough that has been made in this subject in the last 30 years or so. We have defined the terms, which Socrates omitted to do, and we have a workable technology that anyone can use to help get himself out of the mud. The natural laws behind this subject have been found and made available for all to use.

ETHICS

Ethics is so native to the individual that when it goes off the rails he will always seek to overcome his own lack of ethics.

He knows he has an ethics blind spot the moment he develops it. At that moment he starts trying to put ethics in on himself and, to the degree that he can envision long-term survival concepts, he may be successful, even though lacking the actual tech of ethics.

All too often, however, the bank is triggered by an out-ethics situation and, if the individual has no tech with which to handle it analytically, his "handling" is to mock up motivators. In other words, he tends to believe or pretend that something was done to him that prompted or justified his out-ethics action, and at that point he starts downhill.

It is *not* his attempt to get his ethics in that does him in. It is the automaticity of the bank which kicks in on him and his use of a bank mechanism at this point which sends him down the chute. When that happens, nobody puts him down the chute harder, really, than he does himself.

And, once on the way down, without the basic technology of ethics, he has no way of climbing back up the chute – he just caves himself in directly and deliberately. And even though he has a lot of complexities in his life, and he has other people doing him in, it all starts with his lack of knowledge of the technology of ethics.

This, basically, is one of the primary tools he uses to dig himself out.

BASIC NATURE OF MAN

No matter how criminal an individual is, he will be trying, one way or another, to put ethics in on himself.

This explains why Hitler invited the world to destroy Germany. He had the whole war won before September 1939, before he declared war. The allies were giving him everything he wanted; he had one of the finest intelligence organizations that ever walked; he had Germany well on the way to getting her colonies back and the idiot declared war! And he just caved himself and Germany right in. His brilliance was going at a mad rate in one direction and his native sense of ethics was causing him to cave himself in at a mad rate in the other direction.

The individual who lacks any ethics technology is unable to put in ethics on himself and restrain himself from contrasurvival actions, so he caves himself in. And the individual is not going to come alive unless he gets hold of the basic tech of ethics and applies it to himself and others. He may find it a little unpalatable at first, but when you're dying of malaria you don't usually complain about the taste of the quinine: you may not like it, but you sure drink it.

JUSTICE

When the individual fails to put in his own ethics, the group takes action against him and this is called justice.

I have found that man cannot be trusted with justice. The truth is, man cannot really be trusted with "punishment." With it he does not really seek discipline; he wreaks injustice. He dramatizes his inability to get his own ethics in by trying to get others to get their ethics in: I invite you to examine what laughingly passes for "justice" in our current society. Many governments are so touchy about their divine rightness in judicial matters that you hardly open your mouth before they burst into uncontrolled violence. Getting into police hands is a catastrophe in its own right in many places, even when one is merely the plaintiff, much less the accused. Thus, social disturbance is at maximum in such areas.

When the tech of ethics isn't known, justice becomes an end-all in itself. And that just degenerates into a sadism. Governments, because they don't understand ethics, have "ethics committees" but these are all worded in the framework of justice. They are even violating the derivation of the word *ethics*. They write justice over into ethics continuously with medical ethics committees, psychological ethics committees, congressional committees, etc. These are all on the basis of justice because they don't really know what ethics is. They call it ethics but they initiate justice actions and they punish people and make it harder for them to get their own ethics in.

Proper justice is expected and has definite use. When a state of discipline does not exist, the whole group caves in. It has been noted continually that the failure of a group began with a lack of or loss of discipline. Without it the group and its members die. But you must understand ethics *and* justice.

The individual can be trusted with ethics, and when he is taught to put his own ethics in, justice no longer becomes the all-important subject that it is made out to be.

BREAKTHROUGH

The breakthrough in Scientology is that we *do* have the basic technology of ethics. For the first time man *can* learn how to put his own ethics in and climb back up the chute.

This is a brand-new discovery; before Scientology it had never before seen the light of day, anywhere. It marks a turning point in the history of philosophy. The individual can learn

this technology, learn to apply it to his life and can then put his own ethics in, change conditions and start heading upwards toward survival under his own steam.

I hope you will learn to use this technology very well for your own sake, for the sake of those around you and for the sake of the future of this culture as a whole.

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Founder

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ETHICS, JUSTICE AND THE DYNAMICS

Every being has an infinite ability to survive. How well he accomplishes this is dependent on how well he uses ethics on his dynamics.

Ethics tech exists for the individual.

It exists to give the individual a way to increase his survival and thus free himself from the dwindling spiral of the current culture.

ETHICS

The whole subject of ethics is one which, with the society in its current state, has become almost lost.

Ethics actually consists of rationality toward the highest level of survival for the individual, the future race, the group, Mankind and the other dynamics taken up collectively.

Ethics are reason.

Man's greatest weapon is his reason.

The highest ethic level would be long-term survival concepts with minimal destruction, along all of the dynamics.

An optimum solution to any problem would be that solution which brought the greatest benefits to the greatest number of dynamics. The poorest solution would be that solution which brought the greatest harm to the most number of dynamics.

Activities which brought minimal survival to a lesser number of dynamics and damaged the survival of a greater number of dynamics could not be considered rational activities.

One of the reasons that this society is dying and so forth, is that it's gone too far out-ethics. Reasonable conduct and optimum solutions have ceased to be used to such an extent that the society is on the way out.

By out-ethics we mean an action or situation in which an individual is involved, or something the individual does, which is contrary to the ideals, best interests and survival of his dynamics.

For a man to develop a weapon capable of destroying all life on this planet (as has been done with atomic weapons and certain drugs designed by the U.S. Army) and place it in the hands of the criminally insane politicians is obviously not a survival act.

For the government to actively invite and create inflation to a point where a depression is a real threat to the individuals of this society is a non-survival action to say the least.

This gets so batty that in one of the South Pacific societies, infanticide became a ruling passion. There was a limited supply of food and they wanted to keep down the birth rate. They began using abortion, and if this didn't work, they killed the children. Their second dynamic folded up. That society has almost disappeared.

These are acts calculated to be destructive and harmful to the survival of the people of the society.

Ethics are the actions an individual takes on himself in order to accomplish optimum survival for himself and others on all dynamics. Ethical actions are survival actions. Without a use of ethics we will not survive.

We know that the dynamic principle of existence is: **Survive!**

At first glance that may seem too basic. It may seem too simple. When one thinks of survival, one is apt to make the error of thinking in terms of "barest necessity". That is not survival. Survival is a graduated scale, with infinity or immortality at the top and death and pain at the bottom.

GOOD AND EVIL, RIGHT AND WRONG

Years ago I discovered and proved that Man is basically good. This means that the basic personality and the basic intentions of the individual, toward himself and others, are good.

When a person finds himself committing too many harmful acts against the dynamics he becomes his own executioner. This gives us the proof that man is basically good. When he finds himself committing too many evils, then, causatively, unconsciously or unwittingly, Man puts ethics in on himself by destroying himself and he does himself in without assistance from anybody else.

This is why the criminal leaves clues on the scene, why people develop strange incapacitating illnesses and why they cause themselves accidents and even decide to have an accident. When they violate their own ethics they begin to decay. They do this all on their own, without anybody else doing anything.

The criminal who leaves clues behind is doing so in hopes that someone will come along to stop him from continuing to harm others. He is *basically* good and does not want to harm others, and in the absence of an ability to stop himself outright, he attempts to put ethics in on himself by getting thrown in prison where he will no longer be able to commit crimes.

Similarly, the person who incapacitates himself with illness or gets himself in an accident is putting ethics in on himself by lessening his ability to harm and maybe even by totally removing himself from the environment that he has been harming. When he has evil inten-

tions, when he is being "intentionally evil", he still has an urge to also stop himself. He seeks to suppress them and when he cannot do so directly, he does so indirectly. Evil, illness and decay often go hand in hand.

Man is basically good. He is basically well-intentioned. He does not want to harm himself or others. When an individual does harm the dynamics he will destroy himself in an effort to save those dynamics. This can be proven and has been proven in innumerable cases. It is this fact which evidences that man is basically good.

On this basis we have the concepts of right and wrong.

When we speak of ethics we are talking about right and wrong conduct. We are talking about good and evil.

Good can be considered to be a constructive survival action. It happens that no construction can take place without some small destruction, just as the tenement must be torn down to make room for the new apartment building.

To be good, something must contribute to the individual, to his family, his children, his group, Mankind or life. To be good a thing must contain construction which outweighs the destruction it contains. A new cure which saves a hundred lives and kills one is an acceptable cure.

Good is survival. Good is being more right than one is wrong. Good is being more successful than one is unsuccessful, along constructive lines.

Things are good which complement the survival of the individual, his family, children, group, Mankind, life and MEST.

Acts are good which are more beneficial than destructive along these dynamics.

Evil is the opposite of good, and is anything which is destructive more than it is constructive along any of the various dynamics. A thing which does more destruction than construction is evil from the viewpoint of the individual, the future race, group, species, life or MEST that it destroys.

When an act is more destructive than constructive it is evil. It is out-ethics. When an act assists succumbing more than it assists survival, it is an evil act in the proportion that it destroys.

Good, bluntly, is survival. Ethical conduct is survival. Evil conduct is non-survival. Construction is good when it promotes survival. Construction is evil when it inhibits survival. Destruction is good when it enhances survival.

An act or conclusion is as right as it promotes the survival of the individual, future race, group, Mankind or life by making the conclusion. To be entirely right would be to survive to infinity.

An act or conclusion is wrong to the degree that it is non-survival to the individual, future race, group, species, life or MEST responsible for doing the act or making the conclusion.

The most wrong a person can be on the first dynamic is dead.

The individual or group which is, on the average, more right than wrong (since these terms are not absolutes, by far) should survive. An individual who, on the average, is more wrong than right will succumb.

While there could be no absolute right or absolute wrong, a right action would depend upon its assisting the survival of the dynamics immediately concerned; a wrong action would impede the survival of the dynamics concerned.

Let us look at how these concepts of right and wrong fit into our current society.

This is a dying society. Ethics have gone so far out and are so little understood, that this culture is headed for succumb at a dangerous rate.

A person is not going to come alive, this society is not going to survive, unless ethics tech is gotten hold of and applied.

When we look at Vietnam, inflation, the oil crisis, corruption of government, war, crime, insanity, drugs, sexual promiscuity, etc. we are looking at a culture on the way out. This is a direct result of individuals failing to apply ethics to their dynamics.

It actually starts with individual ethics.

Dishonest conduct is non-survival. Anything is unreasonable or evil which brings about the destruction of individuals, groups or inhibits the future of the race.

The keeping of one's word, when it has been sacredly pledged, is an act of survival, since one is then trusted, but only so long as he keeps his word.

To the weak, to the cowardly, to the reprehensively irrational, dishonesty and underhanded dealings, the harming of others and the blighting of their hopes seem to be the only way of conducting life.

Unethical conduct is actually the conduct of destruction and fear. Lies are told because one is afraid of the consequences should one tell the truth. Destructive acts are usually done out of fear. Thus, the liar is inevitably a coward and the coward inevitably a liar.

The sexually promiscuous woman, the man who breaks faith with his friend, the covetous pervert are all dealing in such non-survival terms that degradation and unhappiness are part and parcel of their existence.

It probably seems quite normal and perfectly all right to some, to live in a highly degraded society full of criminals, drugs, war and insanity, where we are in constant threat of the total annihilation of life on this planet.

Well, let me say that this is not normal and it is not necessary. It is possible for individuals to lead happy productive lives without having to worry about whether or not they are going to be robbed if they walk outside their door or whether Russia is going to declare war on the United States. It is a matter of ethics. It is simply a matter of individuals applying ethics to their lives and having their dynamics in communication and surviving.

MORALS

Now we have ethics as survival. But what of such things as morals, ideals, love? Don't these things go above "mere survival"? No, they do not.

Romantic novels and television teach us that the hero always wins and that good always triumphs. But it appears that the hero doesn't always win and that good does not always triumph. On a shorter view we can see villainy triumphing all about us. The truth of the matter is that the villainy is sooner or later going to lose. One cannot go through life victimizing one's fellow beings and wind up anything but trapped – the victim himself.

However, one doesn't observe this in the common course of life. One sees the villains succeeding everywhere, evidently amassing money, cutting their brother's throat, receiving the fruits of the courts and coming to rule over men.

Without looking at the final consequence of this, which is there just as certainly as the sun rises and sets, one begins to believe that evil triumphs whereas one has been taught that only good triumphs. This can cause the person himself to have a failure and can actually cause his downfall.

As for ideals, as for honesty, as for one's love of one's fellow man, one cannot find good survival for one or for many where these things are absent.

The criminal does not survive well. The average criminal spends the majority of his adult years caged like some wild beast and guarded from escape by the guns of good marksmen.

A man who is known to be honest is awarded survival – good jobs, good friends. And the man who has his ideals, no matter how thoroughly he may be persuaded to desert them, survives well only so long as he is true to those ideals.

Have you ever seen a doctor who, for the sake of personal gain, begins to secretly attend criminals or peddle dope? That doctor does not survive long after his ideals are laid aside.

Ideals, morals, ethics, all fall within this understanding of Survival. One survives so long as he is true to himself, his family, his friends, the laws of the Universe. When he fails in any respect, his Survival is cut down.

In the modern dictionary we find that ethics are defined as "morals" and morals are defined as "ethics". These two words are *not* interchangeable.

Morals should be defined as a code of good conduct laid down out of the experience of the race to serve as a uniform yardstick for the conduct of individuals and groups.

Morals are actually laws.

The origin of a moral code comes about when it is discovered through actual experience, that some act is more non-survival than pro-survival. The prohibition of this act then enters into the customs of the people and may eventually become a law.

In the absence of extended reasoning powers, moral codes, so long as they provide better survival for their group, are a vital and necessary part of any culture.

Morals, however, become burdensome and protested against when they become out-moded. And although a revolt against morals may have as its stated target the fact that the code no longer is as applicable as it once was, revolts against moral codes generally occur because individuals of the group or the group itself has gone out-ethics to a point where it wishes to practice license against these moral codes, not because the codes themselves are unreasonable.

If a moral code were thoroughly reasonable, it could, at the same time, be considered thoroughly ethical. But only at this highest level could the two be called the same.

The ultimate in reason is the ultimate in survival.

Ethical conduct includes the adherence to the moral codes of the society in which we live.

JUSTICE

When an individual fails to apply ethics to himself and fails to follow the morals of the group justice enters in.

It is not realized generally that the criminal is not only anti-social but is also anti-self.

A person who is out-ethics, who has his dynamics out of communication, is a potential or active criminal, in that crimes against the pro-survival actions of others are continually perpetuated. Crime might be defined as the reduction of the survival level along any one of the eight dynamics.

Justice is used when the individual's own out-ethics and destructive behavior begin to impinge too heavily on others.

In a society run by criminals and controlled by incompetent police, the citizens reactively identify any justice action or symbol with oppression.

But we have a society full of people who do not apply ethics to themselves, and in the absence of true ethics one cannot live with others and life becomes miserable. Therefore we have justice, which was developed to protect the innocent and decent.

When an individual fails to apply ethics to himself and follow the moral codes, the society takes justice action against him.

Justice, although it unfortunately cannot be trusted in the hands of Man, has as its basic intention and purpose the survival and welfare of those it serves. Justice, however, would not be needed when you have individuals who are sufficiently sane and in-ethics that they do not attempt to blunt others' survival.

Justice would be used until a person's own ethics render him fit company for his fellows.

ETHICS, JUSTICE AND THE DYNAMICS

In the past the subject of ethics has not really been mentioned very much. Justice was however. Justice systems have long been used as a substitute for ethics systems. But when you try to substitute ethics for justice you get into trouble.

Man has not had an actual workable way of applying ethics to himself. The subjects of ethics and justice have been terribly aberrated.

We now have the tech of ethics and justice straightened out. This is the only road out on the subject that Man has.

People have been trying to put ethics in on themselves for eons without knowing how. Ethics evolved with the individual's attempts at continued survival.

When a person does something which is out-ethics (harms his and others' survival) he tries to right this wrong. Usually he just winds up caving himself in. (Caved in means: mental and/or physical collapse to the extent that the individual cannot function causatively.)

They cave themselves in because, in an effort to restrain themselves and stop themselves from committing more harmful acts, they start withdrawing and withholding themselves from the area they have harmed. A person who does this becomes less and less able to influence his dynamics and thus becomes a victim of them. It is noted here that one must have done to other dynamics those things which other dynamics now seem to have the power to do to him. Therefore he is in a position to be injured and he loses control. He can become, in fact, a zero of influence and a vacuum for trouble.

This comes about because the person does not have the basic tech of ethics. It has never been explained to him. No one ever told him how he could get out of the hole he's gotten himself into. This tech has remained utterly unknown.

So he has gone down the chute.

Ethics is one of the primary tools a person uses to dig himself out with.

Whether he knows how to or not, every person will try to dig himself out. It doesn't matter who he is, or what he's done, he is going to be trying to put ethics in on himself, one way or the other.

Even with Hitler and Napoleon there were attempts at self restraint. It's interesting in looking at the lives of these people, how thoroughly they worked at self destruction. The self destruction is their attempt at applying ethics to themselves. They worked at this self destruction on several dynamics, They can't put ethics in on themselves, they can't restrain themselves from doing these harmful acts, so they punish themselves. They realize they are criminals and cave themselves in.

All beings are basically good and are attempting to survive as best they can. They are attempting to put ethics in on their dynamics.

Ethics and justice were developed and exist to aid an individual in his urge towards survival. They exist to keep the dynamics in communication. The tech of ethics is the actual tech of survival.

An individual's dynamics will be in comm to the degree that he is applying ethics to his life. If one knows and applies ethics tech to his life he can keep the dynamics in comm and continuously increase his survival.

That is why ethics exist, so that we can survive like we want to survive, by having our dynamics in comm.

Ethics are not to be confused with justice. Justice is used only after a failure of the individual to use ethics on himself. With personal ethics in across the dynamics, Third Dynamic justice disappears as a primary concern. That's where you get a world without crime.

A man who steals from his employer has his Third Dynamic out of comm with his First Dynamic. He is headed for a prison sentence, or unemployment at best, which is not what one would call optimum survival on the First and Second Dynamic (not to mention the rest of them). He probably believes he is enhancing his survival by stealing, yet if he knew the tech of ethics he would realize he is harming himself as well as others and will only end up further down the chute.

The man who lies, the woman who cheats on her husband, the teenager who takes drugs, the politician who is involved in dishonest dealings, all are cutting their own throats. They are harming their own survival by having their dynamics out of communication and not applying ethics to their lives.

It may come as a surprise to you, but a clean heart and clean hands are the only way to achieve happiness and survival. The criminal will never make it unless he reforms, the liar will never be happy or satisfied with himself until he begins dealing in truth.

The optimum solution to any problem presented by life would be that which leads to increased survival on the majority of the dynamics.

Thus we see that a knowledge of ethics is necessary to survival.

The knowledge and application of ethics is the way out of the trap of degradation and pain.

We can, each and every one of us, achieve happiness and optimum survival for ourselves and others by using ethics tech.

WHAT HAPPENS IF THE DYNAMICS GO OUT-ETHICS

It is important to remember that these dynamics comprise life. They do not operate singly without interaction with the other dynamics.

Life is a group effort. None survive alone.

If one dynamic goes out-ethics it goes out of communication with (to a greater or lesser degree) the other dynamics. In order to remain in communication, the dynamics must remain in-ethics.

Let us take the example of a woman who has totally withdrawn from the Third Dynamic. She won't have anything to do with any groups or the people of her town. She has no friends. She stays locked in her house all day thinking (with some misguided idea of independence or individuality) that she is surviving better on her First Dynamic. Actually she is quite unhappy and lonely and lives in fear of other human beings. To ease her misery and boredom she begins to take sedatives and tranquilizers which she becomes addicted to and then starts drinking alcohol as well.

She is busy "solving" her dilemma with further destructive actions. You can see how she has driven her First, Second and Third Dynamics out of communication. She is actively destroying her survival on her dynamics. These actions are out-ethics in the extreme and it would not be surprising if she eventually killed herself with the deadly combination of sedatives and alcohol.

Or let us take the man who is committing destructive acts on the job. These acts need not be large, they can be as simple as showing up late for work, not doing as professional a job on each product as he is capable of, damaging equipment or hiding things from his employer. He does not have to be overtly engaged in the total destruction of the company to know that he is committing harmful acts.

Now, this man finds himself sliding more and more out-ethics as time goes along. He feels he must hide more and more and he does not know how to stop this downward spiral. Very likely it never even occurred to him that he could stop it. He is lacking the tech of ethics. He probably doesn't realize that his actions are driving his dynamics out of comm.

This may affect his other dynamics in various ways. He will probably be a bit miserable, and since he is basically good he will feel guilt. He goes home at night and his wife says cheerily "How was your day?", and he cringes a little and feels worse. He starts drinking to numb the misery. He is out of comm with his family. He is out of comm on his job. His performance at work worsens. He begins to neglect himself and his belongings. He no longer gets joy out of life. His happy and satisfying life slips away from him. Because he does not know and apply ethics tech to his life and his dynamics the situation goes quite out of his control. He has unwittingly become the effect of his own out-ethics. Unless he gets his life straightened out by using ethics he will undoubtedly die a miserable man.

Now I ask you, what kind of life is that? Unfortunately it is all too common in our current times.

A person cannot go out-ethics on a dynamic without it having disastrous consequences on his other dynamics.

It is really quite tragic, the tragedy being compounded by the fact that it is so unnecessary. If man only knew the simple tech of ethics he could achieve for himself the self respect, personal satisfaction and success that he only believes himself capable of dreaming of, not attaining.

Man is seeking survival. Survival is measured in pleasure. That means, to most men, happiness, self respect, the personal satisfaction of a job well done and success. A man may have money, he may have a lot of personal belongings, etc., but he will not be happy unless he actually has his ethics in and knows he came by these things honestly. These rich political and financial criminals are not happy, they may be envied by the common man for their wealth, but they are very unhappy people who more often than not come to grief eventually through drug or alcohol addiction, suicide or some other means of self destruction.

Let us look at the all too common current occurrence of out-ethics on the Second Dynamic. This is generally thought to be perfectly acceptable behavior.

It must be noted however, that promiscuity, perversion, sadism, free love, homosexuality and other Irregular practices fall far below an acceptable level of ethics. A society which falls into this category can be expected to abuse sex, be promiscuous, to misuse and maltreat children and to act, in short, much in the way current cultures are acting.

People who are at this level on the Second Dynamic are intensely dangerous in the society since aberration is contagious, A society which reaches this level is on its way out of history, as went the Greeks, as went the Romans, as goes modern European and American culture. Here is a flaming danger signal which must be heeded if a race is going to go forward.

Second Dynamic out-ethics hit at the very heart of our future survival. The whole future of the race depends on its attitude toward sex and children. When children become unimportant to a society, that society has forfeited its future.

At a high level of ethics one finds monogamy, constancy, a high enjoyment level and very moral reactions towards sex and children.

It is easy to see how Second Dynamic out-ethics affects the other dynamics.

Let us say we have a young woman who is somewhat happily married and decides to have an affair with her boss, who happens to be a good friend of her husband. This is quite obviously out-ethics, as well as against the law, although an amazing number of people would find this sort of behavior acceptable or mildly objectionable at most,

This is quite a destructive act however. She will suffer from guilt, she will feel deceitful and unhappy because she knows she has committed a bad act against her husband. Her relationship with him will certainly suffer and since her boss is experiencing much the same thing in his home, she and her boss will begin to feel bad towards each other, as they begin to target each other for their misfortune. Their dynamics end up quite messed up and out of comm. She will feel unhappy on her First Dynamic as she has abandoned her own moral code. Her Second Dynamic will be out of comm and she may even begin to find fault with and dislike her husband. The situation at work is strained as she is now out of comm with her boss and her fellow workers. Her boss has ruined his relationship and friendship with her husband. She is so embroiled in these three dynamics that they go totally out of communication with her Fourth, Fifth and Sixth Dynamics. This is all the result of ethics going out on a single dynamic.

The repercussions spread insidiously to all the dynamics.

Our survival is assured only by our knowledge and application of ethics to our dynamics in order to keep them in communication.

Through ethics we can achieve survival and happiness for ourselves and for planet Earth.

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 HCO BULLETIN OF 18 SEPTEMBER 1967
 Correcting HCOB 3. Feb 1967

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 Tech Personel
 Qual-Personel
 Students

Corrected 4 April 1974
 (Corrections in this type style)

SCALES

(HCOB 10 May 1960, "Scales" Revised)

Following is a list of some scales used in Scientology, including a table of reality-spotting by E-Meter.

EMOTIONAL TONE SCALE

THETAN PLUS BODY Social Training and education sole guarantee of sane conduct THETAN SCALE RANGE Well below body death at "0" down to complete unbeingness as a thetan		40,0	Serenety of Beingness	
		8,0	Exhilaration	
		4,0	Enthusiasm	
		3,0	Conservatism	
		2,5	Boredom	
		2,0	Antagonism	
		1,8	Pain	
		1,5	Anger	
		1,2	No Sympathy	
		1,1	Covert Hostility	
		1,0	Fear	
		0,9	Sympathy	
		0,8	Propitiation	
		0,5	Grief	
		0,375	Making Amends	
		0,05	Apathy	
		0,0	Being a Body (Death)	Failure
		-0,2	Being Other Bodies	Shame
		-1,0	Punishing Other Bodies	Blame
		-1,3	Resbonsibility as Blame	Regret
		-1,5	Controlling Bodies	
		-2,2	Protecting Bodies	
		-3,0	Owning Bodies	
		-3,5	Approval	From Bodies
		-4,0	Needing Bodies	
		-8,0	Hiding	

C-D-E-I-SCALE

Interest
Desire
Enforce
Inhibit
Unknown

C-D-E-I-SCALE EXPANDED

K Know
U Unknow
C Curious
D Desire
E Enforce
I Inhibit
0 Absence of (No __)
F Falsify

SCALE OF IDENTIFICATION

Differenciate
Associate
Identify
Disassociate

EFFECT SCALE

From: Can cause or receive any effect
To: Must cause total effect, can receive none
To: Is total effect, is hallucinatory cause

SCALE OF KNOWINGNESS

Know
Not-Know
Know About
Forget
Remember

Occlude

EXPANDED KNOW TO MYSTERY SCALE

Native State
Not Know
Know About
Look
Emotion
Effort
Think
Symbols
Eat
Sex
Mystery
Wait
Unconscious

HAVINESS SCALE

Create
Responsible for (willing to control)
Contribute to
Confront
Have
Waste
Substitute
Waste Substitute
Had
Must be Confronted
Must be contributed to
Created

REALITY SPOTTING BY E-METER

Needle characteristics plotted on scale with numerical tone scale values, "old" Reality Scale and "new" Reality Scale.

TONE	REALITY SCALE (OLD)	REALITY SCALE (NEW)	NEEDLE CHARACTERISTICS
40 to 20	Postulate	Pan-Determinend Creation	Produces meter phenomena at will.
20 to 4	Consideration	Self-Determined Creation	Free needle.
4.to 2	Agreements	Experience	Free needle, drop at will
1.5	Solid Terminals	Confront	Drop
1.1	Terminals too solid Lines solid	Elsewhereness	Theta Bop.
1 to 0.5	No terminal, Solid line	Invisibility	Stuck, sticky
0.5 to 0.1	No terminal Less solid Line	Blackness	
0.1	No real terminal	Dub-In (no confront, not-isnees)	Rising needle
0.0	No terminal no line	Unconsciousness Stuck.	Also stage four needle. (All machine – no pc.)

For complete description of human behaviour at the above tone levels, study SCIENCE OF SURVIVAL with the Chart of Human Evaluation by L. Ron Hubbard. Learn also the Hubbard Chart of Attitudes.

The above chart of correlations applies in two ways:

1. by the chronic standard reaction of the preclear
2. by type of material (facsimiles) contacted.

L. RON HUBBARD

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[The 18 September 1967 issue corrected HCO B 3 February 1967 by reversing the position of "K Know" and "U Unknow" in the C-D-E-I SCALE EXPANDED, which was the only change. The correction of 4 April 1974 was to exchange the positions of "Shame" and "Regret" in the EMOTIONAL TONE SCALE. The HCO B 10 May 1960 referred to was not written by LRH.]

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 6 FEBRUARY 1960

CenO

(Originally issued as Sec E.D. in Washington DC)

EFFECT SCALE

(for use in Academy instruction)

The way a preclear receives an effect (effect tolerable on self) and the way he acts toward others, including the auditor (effect believed necessary on others) can be observed by an auditor and used to spot the preclear's Tone level, either chronic or temporary, on any or all dynamics.

These are some examples of what might be observed at different Tone levels.

Enthusiasm

Effect Tolerable On Self: Can receive large effects on self (the man who loses his fortune and bounces back). He is willing to receive other people's opinions, can accept large changes, he knows he has had a case change and is willing to change. He can accept defeats and will persist. Does not compulsively prevent effect on self.

Effect Believed Necessary On Others: He has considerable ability to create effects on others but is not under compulsion to create effects, he is not compelled to affect other people's lives, he grants beingness, can tolerate differences in people.

Conservatism

Effect Tolerable On Self: Not very willing to receive effects that change the status quo. Not willing to be questioned on some subjects, not willing to have other people's attention directed to him such as being pointed out in a crowd, wearing outstanding clothes, etc.

Effect Believed Necessary On Others: Believes effects which preserve the status quo are necessary. Somewhat cautious about creating an effect, withholds those things he thinks might hurt your feelings, or that you might not approve of. Believes he should not create too much effect but should be "one of the crowd". Should respect the privacy of others.

Boredom

Effect Tolerable On Self: Will receive any effect which produces a pleasant randomness, wants to be entertained but otherwise doesn't like to be shifted. Can't be bothered with most ideas and puts off any action.

Effect Believed Necessary On Others: Doesn't need to do anything about anything, no compulsion to do or not to do (no action either).

Antagonism

Effect Tolerable On Self: Can tolerate effects on self up to a point. May be critical of changes, resent things happening to him. Doesn't want to be effect of certain things, others' opinions, actions, etc. and hurls back these effects from self by being critical.

Effect Believed Necessary On Others: Feels he must make others the recipient of their own effects, compulsively must threaten others to protect self.

Anger

Effect Tolerable On Self: Can't receive an effect on self and is fighting to ensure this. PC stuck in an anger incident may manifest this in his inability to receive changes, affinity, others' reality, communication, etc.

Effect Believed Necessary On Others: Must destroy anything that tries to create effect on him.

Covertiness

Effect Tolerable On Self: Cannot tolerate much effect on self. Tries to slip out of being an effect by covert means. Gives the impression of taking an order, etc., while holding a destructive intent, and no intention to actually do it.

Effect Believed Necessary On Others: Believes a large effect is necessary to handle others, is incapable of doing this in any other than a covert way. Must cause an effect but is unwilling to be known as the cause of bad effects. If accused of having created bad effects he will claim his intention was good. This PC will make excuses, will make all sorts of "conditions" in doing a process, will try to give an answer that will satisfy the auditor, without actually doing the command.

Fear

Effect Tolerable On Self: This person can take so little effect that he runs from the slightest thing, jumps at a door slam, etc. A PC in **fear** will manifest this by stiffness, leaning back in his chair, whistling during a session (whistling in the dark), he may turn pale, shake, cold sweat, avoid answering questions, squirm, laugh nervously, try to get out of session, etc.

Effect Believed Necessary On Others: Believes the effect he would have to create to overcome those things which overwhelm him is huge - so huge that he would rather go elsewhere than confront it. May make a lot of logical excuses to get out of being an effect (going upscale to covertness).

Propitiation

Effect Tolerable On Self: Very little, does "favors" to protect himself against bad effects. Will try to appease the auditor to avoid continuing the process.

Effect Believed Necessary On Others: Propitiative actions.

Grief

Effect Tolerable On Self: Tolerable effect would be the acquisition of tokens of a better time. PC with grief "just under the surface" may not be able to tolerate direct questioning on his problem without getting a lump in his throat or being brought to tears. Someone else's grief might be enough effect to cause him to cry. A rough word might not be tolerable.

Effect Believed Necessary On Others: Believes that a large effect would have to be created to overcome his overwhelming opposition, but the idea of creating an effect on others produces the idea of loss and though he must create vast effects, he is very close to the idea that he cannot create **any** effect, thus the only thing he can do about it is cry.

Apathy

Effect Tolerable On Self: Can accept even less effect here. This is the "no effect case". Believes that everything is useless anyway, therefore nothing could make any difference on him. He will tell you that nothing is workable (apathetically).

Effect Believed Necessary On Others: Believes that an infinite amount of effect must be created to get anything done. (That's why he is in apathy.)

This is the general outline of the Sub-Zero Scale:

Sub-Apathy: A state of disinterest, no affinity, no reality, no communication. There will be social machinery, valences, circuits, etc. but the pc himself will not be **there**.

As one proceeds down the Sub-Zero scale there is an increasing state of hallucinatory cause, wherein the thetan considers that he is actually being more cause. This is the exact reverse of the situation. He is becoming more and more effect. Thus the mystic who is "causing" things far away, etc.

In Sub-Apathy a person can tolerate considerable effects, **apparently**. This can fool you. The effects are not real and he does not experience them. While he believes all his effects must be created for him, he is unwilling to receive any.

As a person descends on the scale and becomes more and more in the state of Must-Create-Effects—Must-Receive-None, his ability to do either dwindles out.

Regret, on the Sub-Zero scale could be expressed as "trying to undo effects", thus being less effect.

Blame, "effects done are wrong".

Shame, "effects one creates are unworthy, shouldn't have done it".

Effect Tolerable On Self

40.0 Infinite, any effect tolerable on self.



0.0 None.

Effect Believed Necessary On Others (i.e. to have reality on having created an effect)

40.0 Non compulsive. Knows he can create effects.



0.0 Has to create total effect to have reality on creating any effect.

Sub-Zero:

Effect Tolerable On Self

0.0 No effect tolerable on self.



-8.0 No effect on self is real (i.e. perceived) but al causes *do* affect self. (Mockery of 40.0)

Effect Believed Necessary On Others

0.0 Must cause total effect (although *can* cause little or no effect).



-8.0 Can actually cause nothing but "cause everything" (unreality). E.g. "I caused the death of Pope Pius", when speaker was 1.000 miles away.

Peter Hemery
HCO Secretary WW
for L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 8 FEBRUARY 1960

MA
Sthil
Assn Secs
HCO Secs
Fran Holders

HONEST PEOPLE HAVE RIGHTS, TOO

After you have achieved a high level of ability you will be the first to insist upon your rights to live with honest people.

When you know the technology of the mind you know that it is a mistake to use "individual rights" and "freedom" as arguments to protect those who would only destroy.

Individual rights were not originated to protect criminals but to bring freedom to honest men. Into this area of protection then dived those who needed "freedom" and "individual liberty" to cover their own questionable activities.

Freedom is for honest people. No man who is not himself honest can be free – he is in his own trap. When his own deeds cannot be disclosed then he is a prisoner; he must withhold himself from his fellows and he is a slave to his own conscience. Freedom must be deserved before there is any freedom possible.

To protect dishonest people is to condemn them to their own hells. By making "individual rights" a synonym for "protect the criminal" one helps to bring about a slave state for all; for where "individual liberty" is abused, an impatience with it arises which at length sweeps us all away. The targets of all disciplinary laws are the few who err. Such laws unfortunately also injure and restrict those who do not err. If all were honest there would be no disciplinary threats.

There is only one way out for a dishonest person – facing up to his responsibilities in the society and putting himself back into communication with his fellow man, his family, the world at large. By seeking to invoke his "individual rights" to protect himself from an examination of his deeds, he reduces just that much the future of individual liberty, for he himself is not free. Yet he infects others who are honest by using *their* rights to freedom to protect himself.

Uneasy lies the head that wears a guilty conscience.

And it will lie no more easily by seeking to protect misdeeds by pleas of "freedom means that you must never look at me". The right of a person to survive is directly related to his honesty.

Freedom for man does not mean freedom to injure man. Freedom of speech does not mean freedom to harm by lies.

Man cannot be free while there are those amongst him who are slaves to their own terrors.

The mission of a techno-space society is to subordinate the individual and control him, by economic and political duress. The only casualty in a machine age is the individual and his freedom.

To preserve that freedom one must not permit men to hide their evil intentions under the protection of that freedom. To be free a man must be honest with himself and with his fellows.

If a man uses his own honesty to protect the unmasking of dishonesty, then that man is an enemy of his own freedom.

We can stand in the sun only so long as we don't let the deeds of others bring the darkness.

Freedom is for honest men. Individual liberty exists only for those who have the ability to be free.

Today in Scientology we know the gaoler – the person himself. And we can restore the right to stand in the sun by eradicating the evil men do to themselves.

So do not say that the investigation of a person or the past is a step forward to slavery. For in Scientology such a step is the first step toward freeing a man from the guilt of self.

Were it the intention of the Scientologist to punish the guilty, then and only then would a look into the past of another be wrong.

But we are not the police. Our look is the first step toward unlocking the doors – for they are all barred from *within*.

Who would punish when he could salvage?

Only a madman would break a wanted object he could repair – and we are not mad.

The individual must not die in this machine age – rights or no rights. The criminal and the madman must not triumph with their new-found tools of destruction.

The least free person is the person who cannot reveal his own acts and who protests the revelation of the improper acts of others. On such people will be built a future political slavery where we all have numbers – and our guilt – unless we act.

It is fascinating that blackmail and punishment are the keynotes of all dark operations. What would happen if these two commodities no longer existed? What would happen if all men were free enough to speak? Then and only then would you have freedom.

On the day when we can fully trust each other, there will be peace on Earth.

Don't stand in the road of that freedom. Be free, yourself.

L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 21 JANUARY AD10

Fran Hldrs
HCO Secs
Assn Secs
HCO and HASI Staffs

JUSTIFICATION

When a person has committed an overt act and then withholds it, he or she usually employs the social mechanism of justification.

We have all heard people attempt to justify their actions and all of us have known instinctively that justification was tantamount to a confession of guilt. But not until now have we understood the exact mechanism behind justification.

Short of Scientology Auditing there was no means by which a person could relieve himself of consciousness of having done an overt act except to try to *lessen the overt*.

Some churches used a mechanism of confession. This was a limited effort to relieve a person of the pressure of his overt acts. Later the mechanism of confession was employed as a kind of blackmail by which increased contribution could be obtained from the person confessing. Factually this is a limited mechanism to such an extent that it can be extremely dangerous. Religious confession does not carry with it any real stress of responsibility for the individual but on the contrary seeks to lay responsibility at the door of the Divinity – a sort of blasphemy in itself. I have no axe to grind here with religion. Religion as religion is fairly natural. But psychotherapy must be in itself a completed fact or, as we all know, it can become a dangerous fact. That's why we flatten engrams and processes. Confession to be non-dangerous and effective must be accompanied by a full acceptance of responsibility. All overt acts are the product of irresponsibility on one or more of the dynamics.

Withholds are a sort of overt act in themselves but have a different source. Oddly enough we have just proven conclusively that man is basically good – a fact which flies in the teeth of old religious beliefs that man is basically evil. Man is good to such an extent that when he realizes he is being very dangerous and in error he seeks to minimize his power and if that doesn't work and he still finds himself committing overt acts he then seeks to dispose of himself either by leaving or by getting caught and executed. Without this computation Police would be powerless to detect crime – the criminal always assists himself to be caught. Why Police punish the caught criminal is the mystery. The caught criminal wants to be rendered less harmful to the society and wants rehabilitation. Well, if this is true then why does he not unburden himself? The fact is this: unburdening is considered by him to be an overt act. People withhold overt acts because they conceive that telling them would be another overt act. It

is as though Thetans are trying to absorb and hold out of sight all the evil of the world. This is wrong-headed, by withholding overt acts these are kept afloat in the universe and are themselves as withholds entirely the cause of continued evil. Man is basically good but he could not attain expression of this until now. Nobody but the individual could die for his own sins – to arrange things otherwise was to keep man in chains.

In view of these mechanisms, when the burden became too great man was driven to another mechanism – the effort to lessen the size and pressure of the overt. He or she could only do this by attempting to reduce the size and repute of the terminal. Hence, not-issness. Hence when a man or a woman has done an overt act there usually follows an effort to reduce the goodness or importance of the target of the overt. Hence the husband who betrays his wife must then state that the wife was no good in some way. Thus the wife who betrayed her husband had to reduce the husband to reduce the overt. This works on all dynamics. In this light most criticism is justification of having done an overt.

This does not say that all things are right and that no criticism anywhere is ever merited. Man is not happy. He is faced with total destruction unless we toughen up our postulates. And the overt act mechanism is simply a sordid game condition man has slipped into without knowing where he was going. So there are rightnesses and wrongnesses in conduct and society and life at large, but random, carping criticism when not borne out in fact is only an effort to reduce the size of the target of the overt so that one can live (he hopes) with the overt. Of course to criticise unjustly and lower repute is itself an overt act and so this mechanism is not in fact workable.

Here we have the source of the dwindling spiral. One commits overt acts unwittingly. He seeks to justify them by finding fault or displacing blame. This leads him into further overts against the same terminals which leads to a degradation of himself and sometimes those terminals.

Scientologists have been completely right in objecting to the idea of punishment. Punishment is just another worsening of the overt sequence and degrades the punisher. But people who are guilty of overts demand punishment. They use it to help restrain themselves from (they hope) further violation of the dynamics. It is the victim who demands punishment and it is a wrong-headed society that awards it. People get right down and beg to be executed. And when you don't oblige, the woman scorned is sweet-tempered by comparison. I ought to know – I have more people try to elect me an executioner than you would care to imagine. And many a preclear who sits down in your pc chair for a session is there just to be executed and when you insist on making such a pc better, why you've had it, for they start on this desire for execution as a new overt chain and seek to justify it by telling people you're a bad auditor.

When you hear scathing and brutal criticism of someone which sounds just a bit strained, know that you have your eye on overts against that criticised person and next chance you get pull the overts and remove just that much evil from the world.

And remember, by and by, that if you make your pc write these overts and withholds down and sign them and send them off to me he'll be less reluctant to hold on to the shreds of

them – it makes for a further blow of overts and less blow of pc. And always run responsibility on a pc when he unloads a lot of overts or just one.

We have our hands here on the mechanism that makes this a crazy universe so let's go for broke on it and play it all the way out.

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 2 NOVEMBER 1970
Issue III

Remimeo

RESPONSIBILITY

Note: This policy is extracted verbatim from HCOB 4 Feb. 60, THEORY OF RESPONSIBILITY PROCESSING. Certain paragraphs have been omitted where they applied specifically to auditing.

In order to make up one's mind to be responsible for things it is necessary to get over the idea that one is being forced into responsibility.

The power of choice is still senior to responsibility. What one does against his will operates as an overt act against oneself. But where one's will to do has deteriorated to unwillingness to do anything, lack of will is itself an aberration.

There is nothing wrong, basically, with doingness. But where one is doing something he is unwilling to do, aberration results. One does, in such a case, while unwilling to do. The result is doingness without responsibility.

In the decline of any state into slavery as in Greece, or into economic strangulation of the individual as in our modern Western society, doingness is more and more enforced and willingness to do is less and less in evidence. At length people are doing without being responsible. From this results bad workmanship, crime, indigence and its necessities for welfare. At length there are so many people who are unwilling to do that the few left have to take the full burden of the society upon their backs. Where high unwillingness to do exists, democracy is then impossible, for it but votes for the biggest handout.

Where high unwillingness to do exists then we have a constant restimulation of all the things one is really unwilling to do such as overt acts. Forcing people who do not want to work to yet work restimulates the mechanism of overt acts with, thereby, higher and higher crime ratio, more and more strikes and less and less understanding of what it is all about.

The individual who has done something *bad* that he was not willing to do then identifies anything he does with any unwillingness to do – when of course he has done this many times. Therefore all doingness becomes bad. Dancing becomes bad. Playing games becomes bad. Even eating and procreation become bad. And all because unwillingness to do something bad has evolved and identified into unwillingness to do.

The person who has done something bad restrains himself by withholding doingness in that direction. When at length he conceives he has done many many bad things, he becomes a total withhold. As you process him you encounter the recurring phenomenon of his realization that he has not been as bad as he thought he was. And that's the wonderful part of

it. People are never as bad as they think they are – and certainly other people are never as bad as one thinks they have been.

The basic wonder is that people police themselves. Out of a concept of good they conceive themselves to be bad, and after that seek every way they can to protect others from self. A person does this by reducing his own ability. He does it by reducing his own activity. He does this by reducing his own knowingness. Where you see a thetan who sleeps too much and does too little, where you see a person who conceives bad doingness on every hand, you see a person who is safeguarding others from the badness of himself or herself.

Now there is another extreme. A person who must do because of economic or other whips, and yet because of his own concept of his own badness dares not do, is liable to become criminal. Such a person's only answer to doingness is to do without taking any responsibility and this, when you examine the dynamics, falls easily into a pattern of dramatized overt acts. Here you have a body that is not being controlled, where most knowledge is obscured and where responsibility for others or even self is lacking. It is an easy step from criminality to insanity, if indeed there is any step at all. Such people cannot be policed since being policed admits of some obedience. Lacking control there is no ability to obey, and so they wind up simply hating police and that is that.

Only when economic grips are so tight or political pressure is so great as it is in Russia do we get high criminality and neurotic or psychotic indexes. Whenever doing is accompanied by no will to do, irresponsibility for one's own acts can result.

Basically, then, when one is processing a pc, one is seeking to rehabilitate a willingness to do. In order to accomplish this one must rehabilitate the ability to withhold on the pc's own determinism (not by punishment) further bad actions.

Only then will the pc be willing to recover from anything wrong with the pc since anything wrong with the pc is self-imposed in order to prevent wrongdoing at some past time.

Responsibility *can* be rehabilitated on any case.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 5 OCTOBER 1961

Franchise

CLEAN HANDS MAKE A HAPPY LIFE

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

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

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

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

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

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

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

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

What has made all Man a pauper in his happiness?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 22 JULY 1963

MA
Franchise
BPI

YOU CAN BE RIGHT

Rightness and wrongness form a common source of argument and struggle.

The concept of rightness reaches very high and very low on the Tone Scale.

And the effort to be right is the last conscious striving of an individual on the way out. I-am-right-and-they-are-wrong is the lowest concept that can be formulated by an unaware case.

What *is* right and what *is* wrong are not necessarily definable for everyone. These vary according to existing moral codes and disciplines and, before Scientology, despite their use in law as a test of "sanity", had no basis in fact but only in opinion.

In Dianetics and Scientology a more precise definition arose. And the definition became as well the true definition of an overt act. An overt act is not just injuring someone or something: an overt act is an act of omission or commission which does the least good for the least number of dynamics or the most harm to the greatest number of dynamics. (See the Eight Dynamics.)

Thus a wrong action is wrong to the degree that it harms the greatest number of dynamics. And a right action is right to the degree that it benefits the greatest number of dynamics.

Many people think that an action is an overt simply because it is destructive. To them all destructive actions or omissions are overt acts. This is not true. For an act of commission or omission to be an overt act it must harm the greater number of dynamics. A failure to destroy can be, therefore, an overt act. Assistance to something that would harm a greater number of dynamics can also be an overt act.

An overt act is something that harms broadly. A beneficial act is something that helps broadly. It can be a beneficial act to harm something that would be harmful to the greater number of dynamics.

Harming everything and helping everything alike can be overt acts. Helping certain things and harming certain things alike can be beneficial acts.

The idea of not harming anything and helping everything are alike rather mad. It is doubtful if you would think helping enslavers was a beneficial action and equally doubtful if you would consider the destruction of a disease an overt act.

In the matter of being right or being wrong, a lot of muddy thinking can develop. There are no absolute rights or absolute wrongs. And being right does not consist of being unwilling to harm and being wrong does not consist only of not harming.

There is an irrationality about "being right" which not only throws out the validity of the legal test of sanity but also explains why some people do very wrong things and insist they are doing right.

The answer lies in an impulse, inborn in everyone, to *try to be right*. This is an insistence which rapidly becomes divorced from right action. And it is accompanied by an effort to make others wrong, as we see in hypercritical cases. A being who is apparently unconscious is *still* being right and making others wrong. It is the last criticism.

We have seen a "defensive person" explaining away the most flagrant wrongnesses. This is "justification" as well. Most explanations of conduct, no matter how far-fetched, seem perfectly right to the person making them since he or she is only asserting self-rightness and other-wrongness.

We have long said that that which is not admired tends to persist. If no one admires a person for being right, then that person's "brand of being right" will persist, no matter how mad it sounds. Scientists who are aberrated cannot seem to get many theories. They do not because they are more interested in insisting on their own odd rightnesses than they are in finding truth. Thus we get strange "scientific truths" from men who should know better, including the late Einstein. Truth is built by those who have the breadth and balance to see also where they're wrong.

You have heard some very absurd arguments out among the crowd. Realize that the speaker was more interested in *asserting* his or her own rightness than in *being right*.

A thetan *tries* to be right and *fights* being wrong. This is without regard to being right *about* something or to do actual right. It is an *insistence* which has no concern with a rightness of conduct.

One tries to be right *always*, right down to the last spark.

How then, is one ever wrong?

It is this way:

One does a wrong action, accidentally or through oversight. The wrongness of the action or inaction is then in conflict with one's necessity to be right. So one then may continue and repeat the wrong action to prove it is right.

This is a fundamental of aberration. All wrong actions are the result of an error followed by an insistence on having been right. Instead of righting the error (which would involve being wrong) one insists the error was a right action and so repeats it.

As a being goes down scale it is harder and harder to admit having been wrong. Nay, such an admission could well be disastrous to any remaining ability or sanity.

For rightness is the stuff of which survival is made. And as one approaches the last ebb of survival one can only insist on having been right, for to believe for a moment one has been wrong is to court oblivion.

The last defense of any being is "I was right". That applies to anyone. When that defense crumbles, the lights go out.

So we are faced with the unlovely picture of asserted rightness in the face of flagrant wrongness. And any success in making the being realize their wrongness results in an immediate degradation, unconsciousness, or at best a loss of personality. Pavlov, Freud, psychiatry alike never grasped the delicacy of these facts and so evaluated and punished the criminal and insane into further criminality and insanity.

All justice today contains in it this hidden error – that the last defense is a belief in personal rightness regardless of charges and evidence alike, and that the effort to make another wrong results only in degradation.

But all this would be a hopeless impasse leading to highly chaotic social conditions were it not for one saving fact:

All repeated and "incurable" wrongnesses stem from the exercise of a last defence: "trying to be right". Therefore the compulsive wrongness can be cured no matter how mad it may seem or how thoroughly its rightness is insisted upon.

Getting the offender to admit his or her wrongness is to court further degradation and even unconsciousness or the destruction of a being. Therefore the purpose of punishment is defeated and punishment has minimal workability.

But by getting the offender off the compulsive repetition of the wrongness, one then cures it.

But how?

By rehabilitating the ability to be right!

This has limitless application – in training, in social skills, in marriage, in law, in life.

Example: A wife is always burning dinner. Despite scolding, threats of divorce, anything, the compulsion continues. One can wipe this wrongness out by getting her to explain what is *right* about her cooking. This may well evoke a raging tirade in some extreme cases, but if one flattens the question, that all dies away and she happily ceases to burn dinners. Carried to classic proportions but not entirely necessary to end the compulsion, a moment in the past will be recovered when she accidentally burned a dinner and could not face up to having done a wrong action. To be right she thereafter had to burn dinners.

Go into a prison and find one sane prisoner who says he did wrong. You won't find one. Only the broken wrecks will say so out of terror of being hurt. But even they don't believe they did wrong.

A judge on a bench, sentencing criminals, would be given pause to realize that not one malefactor sentenced really thought he had done wrong and will never believe it in fact, though he may seek to avert wrath by saying so.

The do-gooder crashes into this continually and is given his loses by it.

But marriage, law and crime do not constitute all the spheres of living where this applies. These facts embrace all of life. The student who can't learn, the worker who can't work, the boss who can't boss are all caught on one side of the right-wrong question. They are being completely one-sided. They are being "last-ditch-right". And opposing them, those who would teach them are fixed on the other side "admit-you are-wrong". And out of this we get not only no-change but actual degradation where it "wins". But there are no wins in this imbalance, only loses for both.

Thetans on the way down don't believe they are wrong because they don't dare believe it. And so they do not change.

Many a preclear in processing is only trying to prove himself right and the auditor wrong, particularly the lower case levels, and so we sometimes get no-change sessions.

And those who won't be audited at all are totally fixed on *asserted rightness* and are so close to gone that any question of their past rightness would, they feel, destroy them.

I get my share of this when a being, close to extinction, and holding contrary views, grasps for a moment the rightness of Scientology and then in sudden defence asserts his own "rightnesses", sometimes close to terror.

It would be a grave error to go on letting an abuser of Scientology abuse. The route is to get him or her to explain how *right* he or she is without explaining how wrong Scientology is, for to do the last is to let them commit a serious overt. "What is right about your mind" would produce more case change and win more friends than any amount of evaluation or punishment to make them wrong.

You can be right. How? By getting another to explain how he or she is right – until he or she, being less defensive now, can take a less compulsive point of view. You don't have to agree with what they think. You only have to acknowledge what they say. And suddenly they *can* be right.

A lot of things can be done by understanding and using this mechanism. It will take, however, some study of this article before it can be gracefully applied – for all of us are reactive to some degree on this subject. And those who sought to enslave us did not neglect to install a right-wrong pair of items on the far back track. But these won't really get in your way.

As Scientologists, we are faced by a frightened society who think they would be wrong if we were found to be right. We need a weapon to correct this. We have one here.

And you can be right, you know. I was probably the first to believe you were, mechanism or no mechanism. The road to rightness is the road to survival. And every person is somewhere on that scale.

You can make yourself right, amongst other ways, by making others right enough to afford to change their minds. Then a lot more of us will arrive.

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Exec Secs Hat
HCO Area Sec Hat
Dir I & R Hat
All HCO Hats
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REWARDS AND PENALTIES
HOW TO HANDLE PERSONNEL AND
ETHICS MATTERS

The whole decay of Western government is explained in this seemingly obvious law:

When you reward down statistics and penalize up statistics you get down statistics.

If you reward non-production you get non-production.

When you penalize production you get non-production.

The Welfare State can be defined as that state which rewards non-production at the expense of production. Let us not then be surprised that we all turn up at last slaves in a starved society.

Russia cannot even feed herself but depends on conquest to eke out an existence – and don't think they don't strip the conquered! They have to.

Oddly enough one of the best ways to detect a Suppressive Person is that he or she stamps on up statistics and condones or rewards down statistics. It makes an SP very happy for everyone to starve to death, for the good worker to be shattered and the bad worker patted on the back.

Draw your own conclusions as to whether or not Western Governments (or Welfare States) became at last Suppressives. For they used the law used by suppressives: If you reward non-production you get non-production.

Although all this is very obvious to us, it seems to have been unknown, overlooked or ignored by 20th Century governments.

In the conduct of our own affairs in all matters of rewards and penalties we pay sharp heed to the basic laws as above and use this policy:

We award production and up statistics and penalize non-production and down statistics. Always.

Also we do it *all* by statistics – not rumour or personality or who knows who. And we make sure every one has a statistic of some sort. We promote by statistic only. We penalize down statistics only.

The whole of Government as government was only a small bit of a real organization – it was an Ethics function Plus a Tax function Plus a Disbursement function. This is about 3/100ths of an organization. A 20th Century government was just these 3 functions gone mad. Yet they made the whole population wear the hat of government.

We must learn and profit from what they did wrong. And what they mainly did wrong was reward the down statistic and penalize the up statistic.

The hardworker-earner was heavily taxed and the money was used to support the indigent. This was *not* humanitarian. It was only given "humanitarian" reasons.

The robbed person was investigated exclusively, rarely the robber.

The head of government who got into the most debt became a hero.

War rulers were deified and peacetime rulers forgotten no matter how many wars they prevented.

Thus went Ancient Greece, Rome, France, the British Empire and the US. *This* was the decline and fall of every great civilization on this planet: they eventually rewarded the down statistic and penalized the up statistic. That's *all* that caused their decline. They came at last into the hands of Suppressives and had *no* technology to detect them or escape their inevitable disasters.

Thus, when you think of "processing Joe to make a good D of P out of him and get him over his mistakes" forget it. That rewards a down statistic. Instead, find an auditor with an up statistic, reward it with processing and make *him* the D of P.

Never promote a down statistic or demote an up statistic.

Never even hold a hearing on someone with an up statistic. Never accept an Ethics chit on one – just stamp it "Sorry, Up Statistic" and send it back.

But someone with a steadily down statistic, investigate. Accept and convert any Ethics chit to a hearing. Look for an early replacement.

Gruesomely, in my experience I have only seldom raised a chronically down statistic with orders or persuasion or new plans. I have only raised them with changes of personnel.

So don't even consider someone with a steadily down statistic as part of the team. Investigate, yes. Try, yes. But if it stays down, don't fool about. The person is drawing pay and position and privilege for not doing his job and that's too much reward even there.

Don't get reasonable about down statistics. They are down because they are down. If someone was on the post they would be up. And act on that basis.

Any duress levelled by Ethics should be reserved for down statistics.

Even Section 5² investigates social areas of down statistic. Psychiatry's cures are zero. The negative statistic of more insane is all that is "up". So investigate and hang.

If we reverse the conduct of declining governments and businesses we will of course grow. And that makes for coffee and cakes, promotion, higher pay, better working quarters and tools for all those who earned them. And who else should have them?

If you do it any other way, everyone starves. We are peculiar in believing there is a virtue in prosperity.

You cannot give more to the indigent than the society produces. When the society, by penalizing production, at last produces very little and yet has to feed very many, revolutions, confusion, political unrest and Dark Ages ensue.

In a very prosperous society where production is amply rewarded, there is always more left over than is needed. I well recall in prosperous farm communities that charity was ample and people didn't die in the ditch. That only happens where production is already low and commodity or commerce already scarce (scarcity of *commercial* means of distribution is also a factor in depressions).

The cause of the great depression of the 1920s and 1930s in the US and England has never been pointed out by Welfare "statesmen". The cause was Income Tax and government interference with companies and, all during the 1800s, a gradual rise of nationalism and size of governments and their budgets, and no commercial development to distribute goods to the common people, catering to royal governments or only a leisure class still being the focus of production.

Income tax so penalized management, making it unrewarded, and company law so hampered financing that it ceased to be really worthwhile to run companies and management quit. In Russia management went into politics in desperation. Kings were always decreeing the commoner couldn't have this or that (it put the commoner's statistic up!) and not until 1930 did anyone really begin to sell to the people with heavy advertising. It was Madison Avenue, radio, TV and Bing Crosby not the Gre-e-eat Roosevelt who got the US out of the depression. England, not permitting wide radio coverage, never has come out of it and her empire is dust. England still too firmly held the "aristocratic" tradition that the commoner mustn't possess to truly use her population as a market.

But the *reason* they let it go this way and the *reason* the great depression occurred and the *reason* for the decline of the West is this one simple truth:

If you reward non-production you get it.

It is *not* humanitarian to let a *whole* population go to pieces just because a few refuse to work. And some people just won't. And when work no longer has reward none will.

It is far more humane to have enough so everyone can eat.

So specialize in production and everybody wins. Reward it.

² See "Section 5" in the Modern Management Technology Defined

There is nothing really wrong with socialism helping the needy. Sometimes it is vital. But the reasons for that are more or less over. It is a temporary solution, easily overdone and like Communism is simply old-fashioned today. If carried to extremes like drinking coffee or absinthe or even eating it becomes quite uncomfortable and oppressive. And today Socialism and Communism have been carried far too far and now only oppress up statistics and reward down ones.

By the way the natural law in this Pol Ltr is the reason Scientology goes poorly when credit is extended by orgs and when auditors won't charge properly. With credit and no charge we are rewarding down statistics with attention and betterment as much as we reward up statistics in the society. A preclear who can work and produces as a member of society deserves of course priority. He naturally is the one who can pay. When we give the one who can't pay just as much attention we are rewarding a down social statistic with Scientology and of course we don't expand because we don't expand the ability of the able. In proof, the most expensive thing you can do is process the insane and these have the lowest statistic in the society.

The more you help those in the society with low statistics the more tangled affairs will get. The orgs require fantastic attention to keep them there at all when we reward low society statistics with training and processing. The worker pays his way. He has a high statistic. So give him the best in training and processing – not competition with people who don't work and don't have any money.

Always give the best service to the person in society who does his job. By not extending credit you tend to guarantee the best service to those with the best statistics and so everyone wins again. None is *owed* processing or training. We are not an Earthwide amends project.

No good worker *owes* his work. That's slavery.

We don't *owe* because we do *better*. One would owe only if one did worse.

Not everyone realizes how Socialism penalizes an up statistic. Take health taxes. If an average man adds up what he pays the government he will find *his* visits to medicos are *very* expensive. The one who benefits is only the chronically ill, whose way is paid by the healthy. So the chronically ill (down statistic) are rewarded with care paid for by penalties on the healthy (up statistic).

In income tax, the more a worker makes the more hours of his work week are taxed away from him. Eventually he is no longer working for his reward. He is working for no pay. If he got up to £50 a week the proportion of his pay (penalty) might go as high as half. Therefore people tend to refuse higher pay (up statistics) as it has a penalty that is too great. On the other hand a totally indigent non-working person is paid well just to loaf. The up statistic person cannot hire any small services to help his own prosperity as he is already paying it *via* the government to somebody who doesn't work.

Socialisms pay people *not* to grow crops no matter how many are starving. Get it?

So the law holds.

Charity is charity. It benefits the donor, giving him a sense of superiority and status. It is a liability to the receiver but he accepts it as he must and vows (if he has any pride) to cease being poor and get to work.

Charity cannot be enforced by law and arrest for then it is extortion and not charity.

And get no idea that I beat any drum for capitalism. That too is old-old-*old* hat.

Capitalism is the economics of living by non-production. It by exact definition is the economics of living off interest from loans. Which is an extreme of rewarding non-production.

Imperialism and Colonialism are also bad as they exist by enslaving the population of less strong countries like Russia does, and that too is getting a reward for non-production like they did in Victorian England from all the colonies.

Parasitism is Parasitism. Whether high or low it is unlovely.

All these isms are almost equally nutty and their inheritors, if not their originators, were all of a stamp – suppressive.

All I beat the drum for is that the working worker deserves a break and the working manager deserves his pay and the successful company deserves the fruits of its success.

Only when success is bought by enslavement or rewards are given to bums or thieves will you find me objecting.

This is a new look. It is an honest look.

Reward the up statistic and damn the down and we'll all make out.

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HCO POLICY LETTER OF 3 DECEMBER 1971

Remimeo

Executive Series 4

EXCHANGE

So many tricks have been entered into economic systems, and so many political fixations exist that a manager is often very hard-pressed trying to bring about solvency for his activity.

Money can be manipulated in a thousand different ways.

There are "speculators" who seek to buy something (like land) cheaply and sell it dear. Or sell it dear, depress the market and buy it back cheaply. In either case they make a profit.

It is less well understood that "speculators" also operate on the subject of money itself. By manipulating the value of one currency against another they seek to obtain a profit. This is the "international banker" at his daily work. He buys a hundred billion French francs for X dollars. Then he causes a panic about dollars. The franc gets very valuable. He sells his hundred billion French francs for 2X dollars. Then he says dollars are great. He has "made" a huge new lot of dollars for himself.

Or he finds a crummy politician like Hitler, builds him a war machine, gets paid back out of the plunder of Europe before Hitler collapses.

The banker loans George Manager 100,000 to modernize his plant. George wanted 200,000. But he takes the 100,000. The banker holds the whole plant as security. George doesn't make it as it really took 200,000 to do it. He goes broke. The banker grabs the 5,000,000 plant. This includes the 100,000 now spent on new machines. The banker sells it to a pal for 2,500,000 and makes that sum on his "loan."

The shareholders of Bide-a-wee Biscuit are told Bide-a-wee is busted. The stock falls. A group buys the stock up for peanuts, emerges as the owners of Bide-a-wee which turns out not to be busted.

All these and a thousand thousand other systems for making money, indulged in too often, spoil **confidence** and destroy money.

Eventually a whole religion like communism will grow up dedicated only to the destruction of capitalism.

What has been dropped out is the idea of **exchange**.

Money has to *represent* something because it is not anything in itself but an idea backed by confidence.

It can represent gold or beans or hours of work or most anything as long as the thing it represents is real.

Whatever it represents, the item must be exchangeable.

If money represents gold, then gold must be exchangeable. To prove this, the moment gold couldn't be individually owned, the dollar, based on it, became much less valuable.

There has to be enough of the thing that money represents. By making the thing scarce, money can be manipulated and prices sent soaring.

Economics by reason of various manipulations can be made into the most effective trap of the modern slave master.

Periodically through history, not just in current times, monied classes or those believed to control money have been torn to bits, shot, stoned, burned and smashed. The ancient pharaohs of Egypt periodically lost their country through tax abuses.

Money, in short, is a passionate subject.

Modernly, the lid is coming off the economic pot which is at a high boil.

Too many speculators, too many dishonest men generating too much hate, too many tax abuses, too many propagandists shouting down money, too many fools, all add up to an explosive economic atmosphere.

A group has to be very clever to survive such a period. Their economic arrangements and policies must be fantastically wise, well established and followed.

As it exists at this writing, the only real crime in the West is for a group to be without money. That finishes it. But with enough money it can defend itself and expand.

Yet if you borrow money you become the property of bankers. If you make money you become the target of tax collectors.

But if you don't have it, the group dies under the hammer of bankruptcy and worse.

So we always make it the first condition of a group to make its own way and be prosperous on its own efforts.

The key to such prosperity is *exchange*.

One exchanges something valuable for something valuable.

Processing and training are valuable. Done well, they are priceless.

In many ways an exchange can occur. Currently it is done with money.

In our case processing and training are the substances we exchange for the materials of survival.

To exchange something, one must find or create a *demand*.

He must then supply the demand in **exchange** for the things the group needs.

If that is understood, then at once it is seen that (a) a group can't just process or train its own members; and (b) a group cannot give its services away for nothing; and (c) the ser-

vices must be valuable to those receiving them; (d) that the demand must be established by surveys and created on the basis of what is found; and (e) that continual public contact must be maintained.

Thus, by bringing the problems of viability down to the rock-bottom basics of *exchange*, one can cut through all the fog about economics and money and be practical and effective.

If one is living in a money economy, then bills are solved by having far more than "enough money" and not spending it foolishly. One gets far more than "enough money" by understanding the principles of **exchange** and applying them.

In another type of economy such as a socialist state, the principles still work.

The principles of exchange work continuously. It does not go high and collapse as in speculation or demanding money but failing to deliver. Or delivering and not demanding money.

We see around us examples that seem to violate these principles. But they are nervous and temporary.

What people or governments regard as a valuable service is sometimes incredible and what they will overlook as valuable is also incredible. This is why one has to use surveys to find out what people want that you can deliver. Unless this is established, then you find yourself in an exchange blockage. You can guess, but until you actually find out, you can do very little about it.

Once you discover what people want that you can deliver, you can go about increasing the demand or widening it or making it more valuable, using standard public relations, advertising and merchandizing techniques.

The fundamental is to realize that **exchange** is the basic problem.

Then and only then can one go about solving it.

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Remimeo

Establishment Officer Series 14

ETHICS

The normal level of an unhatted Dev-T non-producing org is out ethics.

The reason you see so many heavy ethics actions occurring – or situations where heavy ethics actions should occur if they aren't – in such an org is that it has its **Exchange** flows messed up.

It is important to know this fact as this factor alone can sometimes be employed to handle persons in the area whose ethics are out.

CRIMINALITY

Unless we want to go on living in a far nowhere some of the facts of scenes have to be confronted.

An inability to confront evil leads people into disregarding it or discounting it or not seeing it at all.

Reversely, there can be a type of person who, like an old-time preacher, sees nothing but evil in everything and, possibly looking into his own heart for a model, believes all men are evil.

Man, however (as you can read in HCO B 28 Nov 70, C/S Series 22, "Psychosis"), is basically good. When going upon some evil course he attempts to restrain himself and caves himself in.

The Chart of Human Evaluation in *Science of Survival* was right enough. And such people also can be found by the Oxford Capacity Analysis where the graph is low and well below a center line on the right.

This sort of thing can be handled of course by auditing but the Est O does not depend on that to handle his staff's problems.

Criminal actions proceed from such people *unless checked* by more duress from without not to do an evil act than they themselves have pressure from within to do it.

Criminality is in most instances restrained by just such an imbalance of pressures.

If you have no ethics presence in an org, then criminality shows its head.

Such people lie rather than be made to confront. They false report – they even use "PR" which means Public Relations to cover up – and in our slang talk "PR" means putting up a lot of false reports to serve as a smoke screen for idleness or bad actions.

Unless you get Ethics in, you will never get Tech in. If you can't get Tech in you won't get Admin in.

So the lack of Ethics permits the criminal impulse to go unchecked.

Yes, it could be handled with Tech. But to get money you have to have Admin in.

Unless there is Ethics and ways to get it in, no matter how distasteful it may seem, you will never get Tech and Admin in.

Of course there is always the element of possible injustice. But this is provided against. (See HCO PL 24 Feb 72, "Injustice".)

When Ethics is being applied by criminal hands (as happens in some governments) it can get pretty grim.

But even then Ethics serves as a restraint to just outright slaughter.

Omitting to handle criminality can make one as guilty of the resulting crimes as if one committed them! So criminality as a factor has to be handled.

It is standardly handled by the basic Ethics P/Ls and the Ethics Officer system.

EXCHANGE

The unhatted unproducing staff member, who is not really a criminal or psychotic, can be made to go criminal.

This joins him to the Criminal ranks.

The Ethics system also applies to him.

However there is something an Est O can do about it that is truly Est O tech.

This lies in the field of **Exchange**.

If you recall your Product Clearing, you will see that exchange is something for something.

Criminal exchange is nothing from the criminal for something from another.

Whether theft or threat or fraud is used, the criminal think is to get something without putting out anything. That is obvious.

A staff member can be coaxed into this kind of thinking by **permitting him to receive without his contributing**.

This unlocks, by the way, an age-old riddle of the philosophers as to "what is right or wrong".

Honesty is the road to **Sanity**. You can prove that and do prove it every time you make somebody well by "pulling his withholds". The insane are just one seething mass of overt acts and withholds. And they are very physically sick people.

When you let somebody be dishonest you are setting him up to become physically ill and unhappy.

Traditional Sea Org Ethics labeled Non-Compliance as Liability and a False Report as Doubt. And it's true enough.

When you let a person give nothing for something you are factually encouraging crime.

Don't be surprised that welfare districts are full of robbery and murder. People there give nothing for something.

When *exchange* is out the whole social balance goes out.

Every full scholarship ever given by an org wound up in a messy scene.

When you hire a professional pc who just sits around making do-less motions while people audit him and contribute to him **do not be surprised if he gets sicker and sicker**.

He is contributing nothing in return and winds up in overwhelm!

Similarly if you actively prevented someone from contributing in return you could also make him ARC Broken and sick.

It is **Exchange** which maintains the inflow and outflow that gives a person space around him and keeps the bank off of him.

There are numbers of ways these flows of Exchange can be unbalanced.

It does not go same out as comes in. Equal amounts are no factor. Who can measure good will or friendship? Who can actually calculate the value of saving a being from death in each lifetime? Who can measure the reward of pride in doing a job well or praise?

For all these things are of different values to different people.

In the material world the person whose Exchange Factor is out may think he "makes money". Only a government or a counterfeiter "makes money". One has to produce something to *Exchange* for money.

Right there the Exchange Factor is out.

If he gives nothing in return for what he gets the money does not belong to him.

In product clearing many people it was found that some considered their food, clothing, bed and allowance were not theirs because they produced. They were theirs "just by being there". This funny "logic" covered up the fact that these people produced little or nothing

on post. Yet they were the first to howl when not getting expensive (to the org) auditing or courses or tech!

Thus such a person, not hatted or made to produce, will get ill.

It is interesting that when a person becomes productive his morale improves.

Reversely it should be rather plain to you that a person who doesn't produce becomes mentally or physically ill. For his *exchange* factor is out.

So when you reward a downstat you not only deprive upstats, you also cave the downstat in!

I don't think Welfare States have anything else in mind!

The riots of the ancient city of Rome were caused by these factors. There they gave away corn and games to a populace that eventually became so savage it could only enjoy torture and gruesome death in the arena!

A lot of this exchange imbalance comes from child psychology where the child is not contributing anything and is not permitted to contribute.

It is this which first overwhelms him with feelings of obligation to his parents and then bursts out as total revolt in his teens.

Children who are permitted to contribute (not as a cute thing to do but actually) make non-contributing children of the same age look like raving maniacs! It is the cruel sadism of modern times to destroy the next generation this way. Don't think it isn't intended. I have examined the OCAs of parents who do it!

So if a person is brought up this life with the exchange all awry, the Est O has his hands full sometimes!

He is dealing with trained-in criminality!

WHAT HE CAN DO

The remedy is rather simple.

First one has to know all about **Exchange** as covered in the Product Clearing policy letters.

Then he has to specially clear this up with people who do not produce.

He should get them to work on it as it relates to **all their Dynamics in relationship to every other Dynamic.**

That means he has to clear up the definitions of dynamics with *care* and then have the person draw a big chart (of his own) and say what he gives the 1st Dynamic and what it gives him. Then what he gives the second dynamic and what it gives him. And so on up the dynamics.

Now, have him consider "his own second dynamic". What does his second dynamic give his first dynamic? What does his second dynamic give the second dynamic and what does it give him?

And so on until you have a network of these exchange arrows, each both ways.

Somewhere along the way, if your TRs are good and you have his attention and he is willing to talk to you he will have quite a cognition!

That, if it's a big one is the End Phenomena of it.

And don't be surprised if you see a person now and then change his physical face shape!

CONDITIONS BY DYNAMICS

An Ethics type "action" can be done by giving the person the conditions formulas (pages 189, 237, 245, 247, 249 of Vol 0, Basic Staff Hat. HCO PL 14 Mar 68 – page 247 – gives one the table.)

Method 4 the person on the Table of Conditions and pick up any other misunderstandings.

Have the person study the *formula* of each of these Conditions in the table so that he knows what they are and what the formulas are.

When he has all this now with no misunderstood words you must clear up the words related to his dynamics 1 to 8 and what they are.

Now you're ready for the billion dollar question.

Ask him what is his condition on the first dynamic. Have him study the formulas. Don't buy any glib PR.

Don't evaluate or invalidate. When he's completely sure of what his condition really is on the first dynamic he will cognite.

Now take up the second dynamic by its parts-sex, family, children. Get a Condition for each.

Similarly go on up each one of the dynamics until you have a condition for each one.

Now begin with the first dynamic again. Continue to work this way.

You will be amazed to find he will come out of false high down to low and back up again *on each dynamic*.

Somewhere along the line he will start to change markedly.

When you have a person in continual heavy ethics or who is out-ethics (Ethics bait, we say) and who is floundering around, you can do an S&D on him and quite often save his future for him.

When you have such a person you do this one first before you do the Exchange by Dynamics.

In other words, you use this on "Ethics bait" and then when he's come out of such, you do Exchange by Dynamics on him.

SUMMARY

When all looks black, and you are getting false reports, and the things said done were not done and what was really being done were overt products and despite all your work, the stats just *won't* go up, you still have three answers:

- 1. Get in Ethics on the org.**
- 2. Get Exchange done on individuals.**
- 3. Get in Conditions by Dynamics on the ethics bait.**

And after that keep a strong just Division 1 Dept 3.

You'll be amazed!

L. RON HUBBARD
Founder

LRH:sb.rd

Ability

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PERSONAL INTEGRITY

L. Ron Hubbard

WHAT IS TRUE FOR YOU is what
you have observed yourself

And when you lose that you have lost
everything.

What is personal integrity?

Personal integrity is knowing what you
know –

What you know is what you know –

And to have the courage to know and
say what you have observed.

And that is integrity

And there is no other integrity.

Of course we can talk about honor,
truth, all these things,

These esoteric terms.

But I think they'd all be covered very
well

If what we really observed was what we
observed,

That we took care to observe what we
were observing,

That we always observed to observe.

And not necessarily maintaining a skept-
ical attitude,

A critical attitude, or an open mind.

But certainly maintaining sufficient per-
sonal integrity

And sufficient personal belief and con-
fidence in self

And courage that we can observe what
we observe

And say what we have observed.

Nothing in Dianetics and Scientology is
true for you

Unless you have observed it

And it is true according to your obser-
vation.

That is all.

L. RON HUBBARD

The Road to Truth

A lecture given by L. Ron Hubbard

on the 1 November 1962

All right. Here we are, lecture two, Saint Hill Special Briefing Course, 1 Nov. AD 12.

I could give you a very masterly lecture now on the subject of truth. Truth. You see, I don't really feel up to it, but that's one of these histrionic-type activities – giving lectures on truth. I've stated it much better in other times and places; I didn't keep any notes on what I was saying. It's very difficult. Go around remembering everything, you know, you get stuck.

It's very applicable to talk about truth. If one knows anything about missed withholds or really got the idea of what missed withholds are, why, you have to get some grip on this thing called truth.

There was a fellow by the name of Pontius something-or-other; I think he went around washing his hands all the time. He had some kind of a fixation on it. Freudian complex. Before Dianetics. And he asked this "propoundous propunderance": "What is truth?" And it was a very good thing that he asked that at that particular time: solved everything.

But the point here is that truth is a very near ultimate. See, it's quite close to an absolute in its most severe interpretation. And if you were to say that something *is true* and not know at the same time the Axiom that absolutes are unobtainable, why, you would fall into the error of putting positives where there existed only maybes; and that is a very, very severe error.

Ah, there's been a lot of blokes on the track of one type or another, some of them wearing kimonos and some of them wearing togas and some of them wearing sandals and some of them wearing nothing at all, and these fellows were always going around telling people what truth is. Chaps like Plato and Socrates and fellows of various moment – philosophers, religionists, vast numbers of people – have been peddling a commodity called truth.

Well, truth is a relative commodity. And the best approach to truth is contained in a mathematics that you probably will have very little knowledge of and I have very little conversance with – it's almost pretentious of me to discuss this mathematics – but it happens to be the mathematics which is used to connect up your telephone switchboards in major cities. It's how they select out subscribers and so forth; they don't select them out with arithmetical truth.

Arithmetic is a theoretical truth but only so because there's no commodity or definiteness connected with it. It is a truth of symbols as long as the symbols remain symbols, and the

only errors turn up when people say the symbols mean something and then they get into a great deal of trouble.

They say, "Two minus two equals nothing." Now, that's a very true statement as long as it remains totally in the abstract and is not applied to reality. As soon as we say, "Two apples minus two apples equals no apples" – I don't know, I think this is a pretty good magician's trick. Let's look it over.

A "no apple" is a relative thing. What happened to this apple? Well, the chemicals which composed the apple are still intact. I don't care if it was eaten or boiled or baked or burned or buried, there is still something of an apple.

We say, "Well, there's two apples on the table, so we take two apples off the table and we have no apples on the table." Ah, well, that's true. That's true, there are no apples on the table – providing time is right. Providing we can accept time as a truth, which I consider rather adventurous, too. Because there *were* two apples on the table. So we have to say, "If there are two apples on the table and we took two apples off the table, there are now, at this moment of mention – which is coincident with the exact removal of and with no reference to the past or future, and with reference only to this table in this place at this time – no apples." Now we're getting much more positive about this, you see? And yet again, that passes as a truth. Well, it probably is, relatively speaking.

But the idea of saying, "Two apples minus two apples equals no apples" is very, very adventurous indeed, because nobody – no thetan since the beginning of the world – if an apple existed, ever totally as-ised an apple. It presupposes the total as-isness of something. See, it presupposes the perfect duplication of a somethingness. It presupposes all kinds of magic. And yet in the course of fact digestion, study, all that sort of thing, over the trillennia, we have become accustomed to accepting such things as true.

Now, the figure two minus the figure two equals the goose egg, nothing. Well, as long as that is an abstract "think," we can say it's true, but then it's only true because we have set it up to be true. And the second we write it on the blackboard, we have pieces of chalk now which are representing the symbols. We have the symbols represented by a symbol. There's a commodity has entered into it and a somethingness has entered into it and it doesn't go someplace. You ever erase a blackboard? You have to wash it pretty darn hard to get rid of the last problem in arithmetic that was written on it. See, you get all these relative facts, relative truths.

Now, the person who adventures out on the road to truth adventures with great desperation. And I wish to pull a long, gray beard at that particular statement because no statement about truth was ever relatively truer than that one. A person who would adventure on the road to truth is taking a terribly adventurous step, very adventurous. A philosopher who seeks to teach – discover and teach truth, is taking his life in his hands. And that wouldn't be very important, that he is taking *his* life in *his* hands. What is far, far, far more important than that is he is taking in his hands the lives of a great many other people. Therein lies his responsibility. I'm not speaking about me. I'm just speaking about philosophers.

Now, what do I mean by "It's a very adventurous thing"? What do I mean by that? It's because that is the only track you have to go the whole way on. There is no short stop on the

road to truth. That is the only track that you have to go all the way on. Once you have put your feet upon that road, you have to walk to its end. Otherwise, all manner of difficulties and upsets will beset you.

There is no such thing as a relative philosophical truth which is safe if it does not approach the actual composition of the subject matter it addresses.

Now, to be just a little less pedantic about it, you address the subject of this universe in the subject of the physical sciences – the sciences, and you're going to find that there are many weird things in your path if you are going to simply address it through the savants of the various (quote) sciences (unquote). Heh! The insouciance of these people, you see, to actually use the word "exact science." It's an incredible impudence.

You walk into the chemistry department, you find one construction of an atom. There it is; it'll be sitting up there someplace around the department or the laboratory, and it'll show you the exact relations of molecules, one to another, in any given element. And there it is; it's all in model form; it's put together with wires – and students can go and look at that, and they're all very fine. And that student will be perfectly all right unless he goes over to the physics department. Because in the physics department they have an entirely different model and that is the same molecule of exactly the same element.

This is marvelous to behold because these two departments are, each one, departments of "exact science." And yet they are very often across the hall from each other. The student gets very confused. He goes into the chemistry department and if he doesn't say, "The atoms are composed this way, that way and the other way," he's gonna flunk, man! And he goes across the hall and here's an entirely different model, has no relationship to the first model, and that is the atom of the same element that he's just been studying. And he's going to get flunked in physics if he doesn't say it's *that* way! I think that's very fascinating. These are exact sciences, are they?

In the *Encyclopaedia Britannica* at the turn of the century, there's an article there about time and space which is highly informative. A very wise man wrote that article. And he said he didn't think many people will ever find out very much about time and space until they studied in the field of the mind and got the conceptual basis which preceded time and space. Now, that's in the *Encyclopaedia Britannica* at the turn of the century.

With that much wisdom confronting them, you would have thought that the exact sciences then would have pursued some interest in where all this came from. But their mud theory got in their road; they got all stuck up with it, you know? And there was that mud theory. And, oddly enough, it isn't even a new theory. It is found – oh, I think, about three thousand years ago in India, is the origin of our modern, "exact science" mud theory. And I think it originally was described "and it was mud from there on down." They got tired of explaining all this.

Now, there are the boys with their exact sciences and their exact truths, and they're playing with fire. Actually, it may be called "exact science" to them, but when they start telling people that these are truths, that these are absolutes, and then make a model of the atom one way in the chemistry department, and make it the other way in the physics department, I think it's time for somebody to decide they didn't know what they were doing.

The world right now is in most of its trouble because of the (quote) advances (unquote) in the field of physics. In the field of physics they know how to blow something up but not how to keep it from blowing up or retard its blowing up at a distance. See, they have all the overt weapons but none of the preventions for those weapons. I consider this very fascinating because before you build an atom bomb, you should have built a sane man. A sane man precedes the structure.

Now, you have a subject known as workable truth. If you put glue on one piece of paper, you can make it stick to itself or another piece of paper; and that's a workable truth. You can use that. Post Office Department uses it to keep stamps on envelopes and – all kinds of uses for this, you see?

If you dig a hole through a mountain, you can pave the bottom of the hole and cars don't have to drive over the top of the mountain. Don't you see? And a whole series of workable truths go into the construction of this tunnel and this roadway.

Those are workable truths. And this gives the "exact sciences" (quote) (unquote) a very bloated notion of themselves, because they deal with workable truths.

Now, in the field of man, the first workable truth that anybody will try to give you is that "Nobody can do nothing about him nohow," see? "Nothing can be done about it." No truth exists in this field. "Man is an animal based on chemistry." Where the hell did that come from? It's an animism³ of some kind or another. It's some kind of an odd theory or philosophy that grew up in a revulsion against the control by religion of men's faith.

Psychology – psyche-ology – is a study which is peculiarly religious and is entirely and completely so up to 1879 when a fellow by the name of Wundt at Leipzig, Germany, concluded that men were animals and had no psyches. And he has taken off from the point of no psyche as a theory – but just mud – and has gone forward and you have your modern psychology. Don't let anybody tell you that modern psychology is a product of the physical sciences. Psychology, in general, is totally a product of man's religion of yesteryear; the only place it's been taught has been in seminaries. You get 1515, faculty psychology is taught in religious universities. You get Saint Thomas Aquinas, 1200 and something, writing textbooks on the subject and so forth. This was entirely a religious affair.

Well, nobody moved in on it sensibly; somebody moved in on it in a spirit of revolt, just like religion has been blown up here and there down the track, as the years have rolled on, by the advances of the exact sciences, so-called. There had been an awful war in these two things. So the exact sciences have now entrenched themselves in a total falsehood in the field of the mind, at the same time developing a totally unworkable psychology to back up the exact science of blowing up the planet. Isn't that an interesting area to dead-end?

Well, that gives you some of the liabilities of embarking on the track to truth and not going toward truth.

Now, Buddha – Gautama Siddhartha – nobody should say any hard words about this man, because he told everybody he was just a man, he was trying to set men free and he was

³ Editor's note: Maybe a pronunciation error and LRH wanted to say "animalism".

trying to help people out and so forth. And all that was perfectly true. And he discovered how to exteriorize without being able to stably exteriorize, without discovering any of the rules or laws of exteriorization, without making it possible for anybody else to exteriorize at will.

How many hundred million people, since twenty-five hundred years ago until now, did Gautama Siddhartha totally condemn to utter and complete slavery by not walking down that road all the way?

Because that – those half-truths have been used and used and misused and abused and booby-trapped and monkeyed up and so forth. That's merely because he didn't go all the way down the road, don't you see?

Now, knowing this sort of thing, it takes a rather brave man to walk in the direction of truth because he knows very definitely that he must go on down the road. If he knows anything at all, he realizes that the traps of existence and the upsets of existence are composed of half-truths, and that all work to amuse or enlighten or something is susceptible to being employed in the field of enslavement.

The slave makers always use it; it serves as the mechanism to trap by the two-way flow, don't you see? Somebody comes along and want to set everybody free and naturally the reverse flow on it is to trap everybody. One has to recognize this as an action.

Well, we take this fellow, Aesop. You've heard all about Aesop; you've read about the fox and the grapes, and you read about all kinds of Aesop's fables of one kind or another. Now, I'm sure that you are today a much more moral person, and much better for it.

The only trouble is that the original manuscripts of Aesop were recently located and there's not a moral in the lot. They are just amusing stories about animals. There is no final lesson in any one of the stories. Every one of those lessons has been added to Aesop's fables. And we today are accustomed to think of the moral as a sort of an Aesop's fable thing, you see: he tells a parable and that teaches us to be good. And that wasn't what Aesop's fables were; they were simply something to amuse people and lighten the tedious hour. I think it's quite wonderful. It even enters the field of fairy tales.

Now, all of this is extremely – not apparently very pertinent to what you are doing, but in actuality it is, because in the microcosm of a single human being, of the single person, you have the pattern of the macrocosm of the universe. And one could deduce that the universe exists from a series of basic postulates and proceeds on down the line in development from those postulates. You could even spot the goal of gold, the goal of lead. You could even spot the methods of livelihood of quartz, serpentine schist, hornblende, to name some combined elements – the rules of what they do. It's not that these things are alive at all; it's that they follow a certain dictated behavior pattern.

I was sitting looking at a fly this morning while I was eating breakfast. And he washed his face in exactly the way that all flies have washed their face for a long time. And he fixed up his wings in exactly the way flies fix up their wings. And I thought, "I wonder how many hundred trillion scrillion quadrillion flies have washed their face that way." And I thought to myself, "By golly, it's wonderful the way some postulates stick." [laughter]

You get dead matter, the world of insects, lichen, moss, man – it doesn't matter; you're actually looking at the same cumulative structure based on certain intentions and dedications. The whole world of chemistry could be reanalyzed on the subject of postulates and intentions. The world of physics could be similarly analyzed.

Instead of sitting there wondering how many "microjilts" are supposed to be imposed into the ohm, an electronics man would much better spend his time, if he really wanted to make some progress, in an effort to analyze the pattern of intention which goes up and constructs a certain power behavior. What is this? And if he could grasp that, then he would grasp electricity. But he shirks his duty by the simple reason that the first statement made to him, as he walks into his polytechnic school or as he joined his Boy Scout troop – doesn't matter where he connects with this stuff called electricity, he always connects with it – and his first postulate on it is "Nobody knows what electricity is."

And this is said to him as though it means something. I think that's wonderful. In fact, everybody knows this statement, but exactly what have they said? Analyze what they've said. They've made a remark. They haven't said anything. They've just remarked something. They haven't even given anybody any reason why nobody should; they haven't told you nobody could.

They just say nobody knows anything about it. Of course, everybody is willing to agree that everybody is stupid, so they let it ride.

That's the craziest thing I ever ran into: "Nobody knows what electricity is." I imagine that's taught that way in Japanese today; I imagine it's taught that way in Swedish, German, French, Italian, to say nothing of English. It'll be soon taught that way in Africanese, Ghanaese, or whatever they talk down there. I can hear it now: "Now, this stuff that goes snap, crackle and pop – you see it here, you know; goes snap, crackle and pop. Well, now, the first thing you should know about this" – they always say this, you see – "the first thing you should know about this, is that nobody knows what it is."

Well, that effectively keeps one from entering any road of truth; that just puts one in a bracket where he can be shocked, blown up, exploded, fried, where he can run out of batteries, where he can go out in the cold morning and start to start his car and not have one start. The direct and immediate results of this statement are everywhere around us today.

Well, that isn't a road that has not been walked down; that is a road that is effectively barred. Everybody said by inference that you can't walk down that road. That's the wildest thing I ever heard of! And yet people have been telling people they couldn't find out about truth for a long time.

And the only reason I really make fun of Immanuel Kant is the outrageousness of his premise. I've even used some section of it – to my shame, but I've really used it – but it's nice stuff to explain with. You say to somebody, "You don't have to know – to begin this subject and to look it over and get some result in it – you don't have to know the totality of everything before you can begin on it." You know, in other words, you don't have to have walked the whole path before you start to walk the whole path. Well, to that degree, "the unknowable" has some use.

But Immanuel Kant didn't use it that way; he used it entirely differently. He said there was the knowable and there was the unknowable; and he said the unknowable ain't never gonna be known by nobody. And what I want to know is how did he find out about it? [laughter]

And yet people at this minute are sitting in universities in the world listening with reverence and awe to those outrageous words: that there's an unknowable that nobody will ever know anything about. That's one to really tangle with, man. It's outrageous even by philosophic examination. If you can't ever sense it or experience it or be in time with it or have any clue of its existence, then how do you know it exists to not be known about?

Now, I think you will find that there is a considerable effort on the part of man, wittingly or unwittingly – aberratedly, certainly – to say that certain roads are closed and that those roads must never be opened. "It is very bad to know about the human mind." Well, let me tell you something: if you're alive, you know something about the human mind. And I'll tell you what's dangerous: is never to find out any more about it. That's *dangerous*!

And man today faces that danger. And in just the last few days – just the last few days – the cobalt 60 was very close to spreading its fallout far and near over the steppes of Russia, and "made in Moscow" (or its suburbs) was about to be scattered, trademarked on scrap iron, all over America.⁴ Because of what? Because it is so dangerous to begin to know anything about the human mind.

Now, people recognize that it is dangerous to some degree, but don't really realize what really is dangerous. Because they know of the existence of something, not to know all about that thing is *dangerous*. And they are conceiving that they don't know anything at all about it. And let me propose that to you as the most idiotic premise in the field of the human mind.

There's little Joe Blow down here. And you say, "Do you understand women?"

He says, "Hell, no. No man'd ever understand women." He says, "You can't figure them out. One day they're this way; one day they're that way."

You ask his wife, and you say, "You understand anything about men?"

She said, "Yes, they're a pipe. You know what they're doing. You know what it's all about. Except you never get your way."

What are they talking about? What are they talking about? They're talking about knowing something about somebody's mind, aren't they? Somebody's behavior pattern, aren't they? In other words, they're aware of the existence of think, figure, calculate, in *other beings*. Well, that has already started on the road to research and knowledge in the human mind; and it is very dangerous to go no further.

So where do we get this thing if you embark upon a line of truth as a special action only proposed or done by a few select individuals. No, it's the shopkeeper and the bus driver

⁴ Editor's note: This refers to the Cuba Crisis which reached its climax in the late October of 1962.

and everything else. They've all started to know something about it. But it would be very dangerous indeed. In fact, it will cause their deaths not to know any more about it than they do.

I mean, that's such an acceptable fact to you, it doesn't even seem to be a startling fact. Not knowing any more about the mind than they do will bring about their demise. They will die from this! Everybody says, "Yes, of course." You see how accepted it is? And yet it's quite a startling fact. They're going to get an ultimate extinction through starting upon this stupid line.

But let's take a specialized case where a group of individuals decide to go for broke on the subject of knowing about the human mind. They're going to make a clean break; they're going to go through this, and they're going to go down the line, and they're going to know all about this, and somebody amongst them is going to tear the answers up left and right, and dig them out from underneath this and that and the other thing, and they're really going to make some progress along that line. Listen, the more they know, the less dangerous it is.

The really dangerous entrance point is to suppose that people think, and know nothing more about it than that. That's dangerous! Not to walk off that point further in the direction of truth, is a dangerous action.

But any philosopher who singles himself out, or any engineer or any research person who singles himself out as the person who is going to be spotted as the person who is walking that track – now, that becomes very, very dangerous if this person doesn't walk the whole track. See, that's selectively dangerous. You share in some of that dangerousness.

It's been so booby-trapped that everything is very suspicious of anything being known, because people who have jumped up and said something is known, have very often lied. Now, if they have pretended to know more than other people on this subject, they have then committed overt. And if they have then turned up some little piece of bric-a-brac and have never gotten any further than that, but spread this bric-a-brac in all directions as "the true wisdom," they have committed the overt of committing perhaps millions or billions of human beings to slavery. And I think that's a considerable overt.

So there's no substitute for walking the track. You've got to go on down that road, particularly in a spot such as mine. You got to bring this off, man.

Now, there's never been any doubt in my mind about bringing off this particular study. This is not something I have engaged in any doubts about.

I've sometimes wondered whether or not the time factor wouldn't upset things, because we also have another time factor involved over here called a "world situation" and I've needed a few clear years, and that has sometimes worried me a little bit.

But the *fait accompli* was pretty easy to envision, because we'd already made the seven-league boot strides necessary to put us way on down the track toward the end of track anyway.

But now, if you have a reputation for knowing, you enter into a mechanism known as the missed withhold. And as you go down this track, separate from and distinct from your fellows, as being one specially gifted in the subject of knowing about the mind, you have en-

tered into, now, a peculiar liability that has nothing to do with the reaction or liability for simply treading the track of truth. That has nothing to do with that. This is a reputational action. People think that you know the truth and to them the only truth that exists is themselves. It's a first dynamic truth; their conception of truth is their own aberrations, misdeeds and ideas of right or wrong conduct.

Now, every philosopher has more or less been engaged upon a selection of ideas of rightness of conduct and wrongness of conduct. Particularly the Oriental philosopher has been engaged upon this point. It is totally missing and totally absent from the Western philosopher. He doesn't much talk about the rightness of conduct. He talks about behavior patterns and he talks about social sciences, and he talks about other things. He doesn't even talk about ethnology; this is an almost unknown commodity to him except as he applies this, maybe, to some savage race down on the banks of the Bongo-Bungo. He doesn't realize that ethnology is equally applicable to a savage race living on the banks of Forty-second Street. He actually doesn't approach this subject very closely. He talks about behaviors and he wants to get away from this.

Well, one of the reasons he wants to get away from this is he's totally blind to the possibility that there could be an exact right conduct. See, he speaks of a behavior pattern, not a rightness of conduct, whereas the Oriental philosopher, wishing to lead people in the direction of better ways and that sort of thing – Lao-tse, Confucius, particularly – these chaps are fixated on the idea of right conduct: the right conduct and the wrong conduct.

And it's to a point where, in Japan, if you drink out of the wrong side of the tea bowl, you know, you've practically had it; you're socially ostracized. There's another island country where if you don't cross your knife and fork in an exact way in the middle of your plate, nobody ever invites you to dinner again. These are rightness and wrongness of conduct, and it's adjudicated in those particular ways.

The crux of the situation is that all behavior is built – all considerations of behavior, all considerations of the O/W mechanism, are primarily based on ideas of right and wrong conduct. Back of the O/W mechanism is the idea that right conduct can exist. This is the only saving grace of the human race or of any race of beings. It's a rather touching thing if you get down and think about it: the idea that right conduct can exist. It's quite remarkable.

Of course, right conduct according to whom? It's the group mores, your survival factors are put together on this. Your Polynesian with his taboos was trying to maintain a very compact population in an area that raised very little food and therefore was incapable of supporting overpopulations and so forth, so he invented a taboo system, and he made a whole series of rightnesses of conduct. Actually, survival is your monitoring factor of rightness of conduct.

But it is not that an individual acts for his self-preservation and commits overt acts because of his self-preservation. That is too direct a look. He commits overt acts because of survival. It is his rightness of conduct, see? It's a slightly split-hair difference, if you follow the thing.

The behaviorist would try to tell you that it was – he is a – there is a school of activity known as behaviorism; I didn't refer to that. They try to say that it is totally and only and al-

ways a first dynamic existence, and therefore it isn't survival, it's self-preservation. And by this, they miss the whole boat. They don't even put their foot on the gangplank. They hardly even walk up to the right dock, you know, and they go right on off into the river. No boat there. Never intended to be one there, either. I mean, that's really missing the boat. Because right conduct is *always* a group activity and is *never* an individual activity.

No matter how much the individual speaks about integrity to himself, it breaks down eventually into a group activity because his ideas of his own rightness of conduct are based on the group to which he belongs.

So we get the third dynamic aberration of right conduct as underlying all O/W, underlying even missed withholds. The only thing senior to it is the pure, pure mechanics of existence: There is a thetan and a thetan does these things, you see? Your very early Axioms are quite unrelative as truths. They're just about as close to truths as anybody will ever be able to push it, see? They're right up there pushing the Axiom "absolutes are unobtainable" so close that there is hardly any distinguishing it at all.

But the aberrations which he then engages upon are his efforts to discover right conduct: What is right conduct in self? What is right conduct in others? What is wrong conduct in self? What is wrong conduct in others? And, of course, from lifetime to lifetime he lives in different groups and his sets of mores change and change and change and change.

So there is no road to truth on the subject of right conduct. You just study nothing but what is right conduct and then take what the group says is right conduct and you're not going to wind up with truth.

Now, if you realize that it's a *search* for right conduct and an effort to *adhere* to codes of right conduct and breaking of codes of right conduct, which then bring about the aberrated condition, then you are walking a road to truth.

Now, let's get this subtle difference; it's quite important to thee and me. Borrowing liberally from the *Book of the Winds* and *Book of Changes* and so forth: Confucius, he say, "Young man who support elderly parents, he good man," see? Well, that's perfectly all right, right up to the moment when somebody says, "This is truth," because this is not truth! This is only a species of right conduct; it's only a belief of right conduct. In other words, it's actually an entrance of arbitraries into conduct. And therefore, if the entrance of arbitraries can be considered truth, I think we've all had it.

That would make all the laws passed by the US government, the English government, the Chinese government, true.

Particularly today, the US government is always trying to legislate truth into existence. I think it's the most marvelous activity; highly complimentary. I mean, fellows trying to lift elephants with their little finger should always be patted on the back and so forth. But I think it should also be pointed out to them that those elephants are a little heavier than the stress-analysis structure of the small finger.

They're always trying to say their laws are true. They no longer consult the customs of the people in order to pass their cotton-picking laws. And man, how crazy can you get? Where are you going to go for law? Because any law professor I ever had that was worth his

salt and was a good Joe always made this practically his first point: Laws are evolved from customs of the people and are eventually solidified in the form of Legislation and become a law of the land. A law which does not so progress either operates as a total tyranny or is totally unenforceable.

You want to know what's a tyrannical law or a law you can't enforce? It's a law that doesn't evolve from the customs and mores of the people. That's unenforceable. Can give you numerous examples of this sort of thing. Prohibition: Somebody came along and said, "It's evil to drink." I don't know what the population of the United States was at that time; must have been upwards to a hundred million people. And there were only a few of them who agreed with that. They waited till some ten million men were in uniform, or something like that – or maybe it wasn't that many – and couldn't vote at that particular time, and then they passed this law into existence. And these fellows came home and found out that it was illegal to drink and they didn't agree with this.

So Prohibition was a mockery. I don't know how many lives it cost, how much revenue it cost, how much property it destroyed and so forth, and finally even the great and mighty government threw in its sponge – said, "Lap it up; we can't do a thing about it."

In other words, not the whole Army, Navy, Coast Guard and everything else – nobody could enforce this thing. Nobody. It wasn't borne out of the customs of the people. In other words, it went straight in the teeth of what people considered as right conduct. In those days, if a man was a man he held his liquor. What if there was no liquor to hold? He had no definition for a man. [laughter] In other words, you just pull the rug out, man. Pull the rug out.

Well, this concerns you very vitally. At a very – I very seldom talk to you at a high level of theory – but actually does concern you considerably. It does, because all around you, people are determining truth from what people say right conduct is. See, they say, "Well, you're supposed to do this and supposed to do that and supposed-to's, supposed-to's, supposed-to's, and these things are true."

I'll give you one of these data – one of these data that's very, very interesting – a datum concerning kleptomaniacs, developed in the field of psychoanalysis. "When a kleptomaniac can't steal anything, he always burns down the house." That's a scientific datum in psychoanalysis. You think I'm joking, you know. I never actually throw a total punch in this particular line till I can get these textbooks and open them up and start actually reading them at random.

You want to really have a ball sometime, get somebody like Karen Horney, textbook, and sit down with four or five – well, fairly sensible blokes of some kind or another, and just start reading them, with a straight face, from any point in the book forward. Anything I've ever said in the field just turns pale. You see, I'm a moderate in this line; I don't like to exaggerate. But they won't believe you. If you sit there with your face toward them, the back of the book toward them, and actually just read out of the textbook, they will not believe that you are reading the latest and best school of psychoanalysis. They'll think you're pulling jokes. They'll think it's just nothing but solid gag from one paragraph to the next.

I finally one day saw an engineer – to a group of engineers that were being treated in this fashion – actually, just in a rage, get up and go around back of the fellow who was read-

ing it aloud, and jerk the book out of his hands. And he didn't even want to read it! And that engineer that pulled the book out of his hands had to actually be forcefully held up against the wall and the book had to be shown to him, and that the person in that chair was actually reading exactly what was in that textbook on the subject of psychoanalysis. And when he did, at that moment the engineer, for the first time in his life, realized there wasn't a science of the human mind extant on the planet. Up to that time the reason he paid no attention to Dianetics and Scientology: he thought there *was* a science of the mind.

Now, that's one of the primary things that you run into. People have a whole bunch of data over here which are what they're supposed to do, and these are right conduct – and that to them is truth – and what you're not supposed to do.

For instance, the law defines sanity as the ability to tell right from wrong. I consider this marvelous. In what land? Well, don't ever try a Zulu in an English court. And don't ever try to try an Englishman in a Zulu court. Because there's going to be some things messed up, going to be some withholds missed.

Now, here's your peril (your period of peril is past, to be alliterative): It was over a period of time as to whether or not – taking you as a unit of truth – you, individually, could have your state of understanding of yourself and those around you materially improved by study and processing. Now, if anybody will sit still long enough and if the auditor will do the right things at the right time, why, this is going to happen today; this is going to happen.

You could also carry it out to very nearly an ultimate, very close to it. You can get the fellow back to a point of his total realization and recognition of exactly what he has done and where he has gone – in other words, clearing – and exactly how he's done it, and how it formed up, and so forth. And if you were to take raw meat and push them up to a three- or four-goal Clear, why, they might not tell you for other people, they might not be able to articulate it (which is the main trick, after all), but you hand them a book of Axioms and they say at that time, "Of course. What are you showing me these for?" Or "Oh, yes. Yes. Oh, yes, of course, of course. That. Oh, yes, yes. That, right. Of course, naturally. Yeah, that's right, that's right, that's right, that's – of course. Yeah, that's pretty good." And mostly what they're saying is "pretty good" is "That's fairly well stated. Yes, I'd say the same myself if I could." All they're doing really is expressing some kind of an agreement. You're not teaching them anything, because they now have a subjective reality on it.

We've got a reverse-end look on this thing and we're starting at the point which is hardest to start, as everybody is stupid as hell on the subject, see? And originally and basically that included me, see? So you see where we have went to.

Now, we are essentially in the business of individuals and you must never forget that. On the road to truth, you are in the business of individuals. I could give you a long and tiradious lecture on the subject of the third dynamic and how it gets loused up, but I don't think it'd serve anybody's purpose. Just let me say *en passant* that most organizations, as they exist on Earth today, exist, in their first instant of genus, on the fact that they could not handle an individual, one individual. The failure to handle that one individual then brought about, not their demise, but their construction.

All organizations on this planet today can be evolved from the first moment of failure to handle one individual. They couldn't handle him, they couldn't understand him, they couldn't reach him, they couldn't help him, they couldn't solve his problems, and so they set up an organization to do it. That organization directly and immediately evolves from the failure to handle that individual.

Now, this doesn't tell you that this is true of all third dynamic activities. This only says "Earth," and this only says "aberrated third dynamic activities." But it's an inversion. You're on the lower scale. You're way below the first dynamic. They couldn't handle the first dynamic, so they developed an organization not to do it.

Oh, I'll give you an idea. An organization tends to grow up even around me, to this degree. Yet we're the one organization or the one activity on this planet at this time that *doesn't* follow this. But it gets pulled in toward it every now and then, as you – every one of you – know, to your experience. At some time or another, an organization in Scientology has not given you an answer or sent you a book or done something or served your needs at that particular moment or purpose. See? Well, it's all based on this thing. It's just not enough MEST or time or space or speed or something of the sort, in order to have delivered that service. But we are the only group that would be capable of doing it and that do succeed in it. We are handling the individual.

And you will never, in your whole history, handle more than an individual. I don't care what you're trying to handle or if you've set up a government for the planet. You will only be handling one individual; not one individual multiplied many times. Russia shoots individual and loves the masses. I think that's quite marvelous. How did they get that way? Well, it's a total aberration on the subject. You follow what I'm saying now?

Now, you can do this if everything you do do, does serve the individual, individually and peculiarly tailored to his needs so that he is not overlooked in the process. But you set up an eddy and an upset every time you have *failed* to handle one individual. You handle one individual and everything is fine; and you handle – you fail to handle an individual and you will set up an organization to try to do it. You'll set up all kinds of things to try to do it! You'll set up all kinds of brutal laws and jurisprudence and everything else to try to do it! Where you have failed to handle an individual, you will set up all sorts of O/W.

In Scientology, we're probably the only organization that has any capability at all of going in the direction of a clear third dynamic, and we're going in that direction. We use O/W today to park somebody till we can handle him. We never forget we're handling an individual. And I never forget I'm handling an individual. I'm not handling "people," ever. I'm handling you and you and you and you. Because you are truth. I don't care what you look at as truth to begin with or what you will look at as truth at the end of the line; if there's any truth to be found, you're it. If there's any truth to be known, it'll be you who will know it. And beyond that and outside of it, there isn't any truth.

Now, you see what I'm talking about as the road to truth?

Audience: Mm-mm.

Now, don't you worry about missing withholds on Joe and Pete and Bill as they come into the PE class. Don't worry about that. You won't suffer from it. People won't do bad things to you because you don't know all about them instantly. As somebody just said to me, your confront is very high. A Scientologist's confront is way up and very often when you look at somebody you almost cave him in, because he says, "What-what-what does he know about me?"

Well, your only mistake at that point is not to reach him as truth. You are confronting, that moment, a road to truth and you've got to travel it because you've already started to! You have looked down it!

There is many a pc you'll start to process, or many a human being you will try to tell about Scientology, that you will say, "Why did I get up this morning! It must have been – I knew something was going to happen, because when I put on my left shoe I found it was designed for the right foot. And from that moment on, I could have taken warning and simply gone back to bed. And I didn't. And here I am arguing with this person in this PE Course. And he's saying, 'I understand Ron doesn't believe – doesn't believe in God.'" And you're trying to make some kind of heavy weather out of it or make conversation out of it or trying to fend off this accusation or trying to straighten it up or handle it – you're going to find yourself at that moment on the road to truth.

Well, I'll tell you the wrong thing to do, is unload – jump in the ditch. That's the wrong thing to do. Your success in the future totally depends upon your ability to walk that road and not to jump off of it because all of your disasters anyplace will stem from that exact instant when you failed to walk that road and turned around and did something else and set up an organization to handle this jerk. You see that?

Audience: Yes.

There's this guy. He's saying, "Well, Ron doesn't believe in God. And I understand this. I heard this every place. So how can – you can say he's a truthful man?" See, this guy knows what truth is. You have faith in the big thetan, see? It's kind of a 1984 in... with a cross above it, you know? And that's truth! He's been taught all his life you must have faith in this thing. He's been taught that as right conduct. He sees somebody isn't instantly following down this, and snapping and popping and making the sign of his particular cross. I know of several crosses and how to make several signs of the cross, but we're not making *his* sign of the cross. So therefore we are not truth.

See, he's got "right conduct" mixed up with "rightness of conduct is the source of aberration," and these are entirely different remarks. He doesn't realize he's nuts! That's one of the first things he has to find out. Well, you're going to find there are many ways to teach him this initial step, and you will fail and you will succeed and you will do this and you will do that. And listen, you will only be wrong – and I'm not now talking about right conduct of a Scientologist; I happen to be talking about survival in the early Axioms at that level – you will only fail if you don't try, if you don't make some stab at it. Because if you make some kind of a stab at it, you'll be surprised; he won't go away even though if you didn't handle him in that first fifteen seconds and you put him on the shelf to pick him up somewhere on the track.

You'll be surprised. This happens to me every once in a while. I processed somebody one day; he was lying in a sickbed. I thought he was going to die. I thought I flipped the whole thing; I thought it was gone, sunk, that was it. Never processed such a lousy session in my life. You know? I couldn't even get the pc practically to answer the auditing command. I got him to say it a few times, you know? And I finally patted him on the shoulder and said, "Well, I hope you'll be all right," and so forth. Tried to put in a little hope factor before I walked out of the room. The man was dying, see?

I actually felt bad about it for – you know – a little bit bad about it for several days. I couldn't get through to the guy. I couldn't do anything for him, you know, and so forth, and there it was, and his whole life all busted up, and that sort of thing. I almost fell off the top of the HASI steps at Notting Hill Gate – and that was a long flight of steps, if you remember. There was this guy, hale and hearty, just having finished another intensive. He'd been alive and well for two years, and he all dated it from that moment of being processed by me.

You'll many times think you fail when you haven't. The only mistake you can make is to try to go backwards on this road to truth. It's not possible without completely caving in. A very, very dangerous thing to do.

So this fellow stands up in the PE class, and he says, "How can you people know anything about truth? I understand Ron doesn't believe in God." What are you going to say? What are you going to say? What are you going to say at that moment? Took you by surprise. You didn't even think he was going to talk! Well, at least be inventive enough to say, "Well, you know, I think you ought to write him about that. Post box out there in the hall. Next question." [laughter]

Well, at least you've made a start. At least you've done something. The wrong thing to do is to back up and construct an organization which handles masses and never handles an individual. Because it is very certain that if you fail to handle this guy who stands up in the PE Course, if you fail to push home your confront on your friend who says he hates you because you might have missed a withhold on him, if you don't say to him, "Well now, just count off the number of times I've nearly found out something about you, Joe. Count them off" – you're not even asking him what you nearly found out, see? – and press it home. The guy finally says, "Well, *aziziz-da-da-da-umm*," you know? Shatters him! You say, "Well, I failed!" and you probably didn't. You only fail if you didn't try.

So don't worry about the fact that you know more about them than they know themselves. They only stand up to be handled. The only way you're going to build up some kind of a clumsy, stupid mess of a nonfunctional Scientology administrative system will be totally and completely based on the one guy you didn't handle; the one case you didn't solve. Your retreats are all based on that.

Now, I can only tell you from this point of view that every once in a while somebody kicks the bucket and goes totally beyond reach. That doesn't make me feel good but I know very well we'll pick him up later. That's all part of the road to truth.

Various things happen, various catastrophes occur, people get mad at ... You would be utterly amazed how many people write me today who were furious about me four years ago! Utterly incredible.

Now, there is no truth in the mass of things; there is no truth in moral codes. Truth isn't to be found there; only agreements. But in the final analysis, there is truth to be found and there is a road to truth. You have that within you and every time you look at a human being you see it in him. And as you know what it is about, the more you know about it, the more you understand it, the less these factors will trouble you.

But even the little fellow in the bakery shop who's doing nothing but wrap up bread has already started on the road to truth. And his only stupidity is he hasn't got enough sense to keep going.

So don't worry about you being on the road to truth and that it's a very adventurous line or me being on the road to truth; shucks, we're almost there.

Behind us lies the most thorny, messed-up track you ever saw in your life. Wouldn't navigate it again for a – for a box of biscuits. But the truth of the matter is, well, we're there; that road's behind us. Possibly take us quite a while to sit down and find out where we are, now that we're there. [laughter] But that's allowable, too.

But we'll only retreat from our position to the degree that we don't realize this fact: that you can't start a case, you can't embark upon clearing a planet or an individual diffidently without to some degree seeing it through to a final conclusion. And your only disasters will simply stem from your failure to follow that road all the way through.

Think them over and mark them up sometime along the line and you'll see how true those words are.

Thank you very much. Good night.

The Code of Honor

(From R&D)

A lecture given by L. Ron Hubbard
on the 18 February 1952

Integrity

What are morals and ethics?

Well, morals are a codification of things which man has discovered to be bad for himself and for others at some time in his history, and having discovered that these things were inhibitive to his own survival, he then made a law about them. It was an arbitrary law: He found out that every time somebody went and stood under a jub-jub tree they broke out all over with blisters. And he couldn't figure out what this had to do with jub-jub trees or why the fellow became blistered, and he had no explanation for it at all. But he had observed this several times, so he knew that standing under a jub-jub tree was inhibitive to survival, so therefore he made a law about it.

Now, when you lack a good and adequate police force; you can play upon a person's superstitions. And a witch doctor, actually, was the moralist, the code-maker, for man up to, well, the last hundred years or so. He dealt with spirits, he piloted you through to the other world, he tried to deal with your illnesses and so forth. He was really a jack-of-all-trades. Medicine got more efficient in killing people, by bleeding them and so forth, and so the witch doctor to some degree lost out.

By the way, the success of psychiatry is measured by the incidence of witch doctors. Do you know that there was an approximate ratio of one to fifty — one witch doctor for every fifty in the tribe? Approximate ratio through most primitive races runs about that. Lots of witch doctors — lots of them. And if you were to go into one of these tribes, you would find they ate well and their headdress and so forth wasn't very moldy — it was pretty brightly painted — and the place where they lived was well kept and there were probably lots of people that waited on them walking around there. In other words, it was a pretty nice position, witch doctor — good affluence. And there was about one to fifty. Now, there is about one psychiatrist for (I think) something like, oh, every five hundred thousand or every four hundred thousand people or something like that. So the profession has declined.

When you talk, then, about morals, you are actually talking about something which was bad for the race once upon a time and which was made into a law. Now, when it became a law and went onto the statute books and was made effective by force of billy clubs and judges, it was a law and sat on the statute books. But when it was enforced by superstition or just

belief that it ought to be or a person is good when he . . . or something like that, it was a moral.

Morals and ethics are entirely separate subjects. They are not even interrelated. Of course, in this decadent age you go to a dictionary, you open the dictionary and it says ethics. And in a big learned statement, terrifically learned dissertation — one word sitting there and it says morals. So you say, "Well, let's find out about this." So you go over it real fast, turn to m-o — morals. And then this terrifically learned dissertation there, it says ethics. If you want to play around with dictionaries, you will find that when two words are being defined one against the other and then back again and so on, you can pretty well conclude that nobody has ever figured them out. Well, it is that case with morals and ethics.

The moral is not based upon reason, honesty, codification, good behavior or anything else. It is based upon the fact that something some time or other in the history of a race has been inhibitive to survival, and the powers that be at that time and their successors adjudicated the fact that it ought to be impressed upon people that they shouldn't do this.

So they say, "If you do this, something bad will happen to you." And they don't even explain what is bad about it; they just say, "Don't do it. It's immoral!" And that ends the whole argument, because if you do something immoral, then the gods are going to get you or something is going to happen, bad.

The whole taboo system is simply that. If you want to go into any moral code, you can trace it down to its reason, its cause — the reason why this moral became a taboo, why it came into existence. You will find exactly how this action inhibited survival. There was more pain in it than there was pleasure, and therefore it is immoral — anything whereby this action may be apparently pleasurable but experience has taught that this apparently pleasurable action actually contains much more pain and destructiveness than it does pleasure. Therefore it is immoral. And you can trace down the track of any moral code and you will find that this reasoning was at its basis.

People once upon a time — unlike now — were ignorant. Well, that's true — I mean, that we live in an enlightened age: twentieth century. We cast out the demons and devils from this society; our government operates on a completely rational basis; the way we treat people in hospitals, insane asylums and so on is with the greatest efficiency imaginable; and every rule that we have in this society is actually based upon the most solid reason . . . !

Now, something which is ethical is a reasonable or a reasoning action or a reasoning behavior which promotes the maximum survival on all dynamics — that is to say, for everyone concerned in it. Ethics. Ethics are concerned intimately with survival. If this action means survival on, let's say, the first dynamic, the future, for the group, it is also ethical — unless, all of a sudden, it means the destruction of the rest of mankind, at which moment it becomes unethical, because, you see, that is more affected.

The Constitution has a statement to this effect; it is for the greater good of the greater number of people, something to that effect. That is ethics — has nothing to do with codes, it is what is reasonable, what reasonably means the major amount of survival for the maximum

number concerned in the problem. Now, something ethical might actually mean the destruction of one or two people, if it meant the survival of hundreds or thousands of people, you see?

Capital punishment is neither ethical nor unethical. It happens to be a law, a code. It has to do with a wild, unreasoning effort to protect society, and a great deal of experience has demonstrated that it does not protect society. And all of this evidence to the contrary demonstrates, then, that capital punishment is not the stuff. It doesn't work. So therefore it's unethical conduct, actually, but it is lawful conduct on the part of a state to administer capital punishment.

Robbing — thieving — is of course completely unethical as well as unlawful, as well as immoral, because stealing something very seldom enhances anybody's survival, even one's own. The funny part of it is, most of the things men steal they could go out and have if they asked for them. So it isn't acquisition of MEST; that isn't the reason men steal. It is purely aberration.

Now, if you separate, in other words, ethics, morals, you begin to see some reason.

Your poor, befuddled teenager grows up in the high schools of this country; nobody tells him anything about ethics; nobody tells him anything about his own survival or his responsibility to the race or himself or anything else.

Somebody comes along and tells him that something is "immoral," and he "mustn't do it because it's wicked!"

And he says, "Gee, I'll have to find out. Is it?"

They don't give him any reason. They say, "This is against the law," or they say, "This is immoral," and that is the end of it. So he flounders around through his teens. (Teenage produces the maximum number of crimes of America, and very close to the maximum number of automotive deaths. Insurance companies now — your insurance is not valid if a teenager is driving your car at the time it bends a fender or something.) As a result, he doesn't have any definition, so he can't think about this. Nobody is asking him to think about it: they are just telling him that "this is immoral and it's wicked and bad." And then they tell him something very strange that he probably can't believe. They probably say, "You'll go to hell if you do this."

And he says, "I wonder where hell is? How do you get there?" In other words, he is completely unimpressed. And by being enforced upon without reason, he becomes unreasonable himself. He is being restrained by something he cannot understand.

Fully 80 percent of existing moral codes today are defunct, and yet they are still in force. They have lost any reason for being, but they are still in force. And people recognize that these are no longer valid rules of conduct, and recognizing they are not valid rules of conduct, they say, "Why should we have anything to do with them?" But the second they say this, somebody has been along telling them that something awful will happen to them and that they are now immoral, that they are beyond the pale and that society will have nothing to do with them whatsoever because they have broken 80 percent of this moral code, or something of the sort. Nonsense! But it actually makes people bad. The end result of an arbitrary code is to make people bad, make them antisocial and put them beyond the pale.

I can give you some very interesting data, for instance, upon sexual morality. It might be a little strong for your tender ears, but sexual morality came about only secondarily to safeguard parentage or to keep inviolate the home, and other nonsense. It came about because one of the seven plagues of Egypt was venereal disease and a lot of people, when they got out of Egypt, were pretty bad off. And they didn't have anybody down the street with a penicillin gun to help them out. There was no cure, except abstinence.

So the fathers of the tribes said, "Sex is wicked. No more sex. Women have to be virgins at marriage." In other words, "How did you handle venereal disease?" didn't have a reasonable answer, so we will just give a lot of prohibition. And God help us, three thousand years later — with penicillin, Aureomycin, sulfanilamide and sulfathiozole and all the rest of it — we still have sexual morality.

Nobody is arguing in favor of sexual immorality or promiscuity, but to tell some young girl that she is forevermore lost to mankind because somebody seduced her is being just a little bit too nice. And you go into your high schools — the high schools of this great, thriving country of ours — you just start picking up the girls, one after the other, and questioning them on the subject of sex: You will find out that most of them consider themselves utterly lost, bad, with something horrible they have to hide for the rest of their lives — which puts them out of communication with the rest of the race

And all you have to do to make a bad human being is to convince them that they no longer have sufficient personal pride to be good, because they have to have personal pride to be good. And if you can convince them that they are bad, they lose their personal pride. And the only reason there is anybody up here in Lansing or Leavenworth is because they have lost their pride. You can trace any criminal that you pick up to a moment when he became convinced, of his own volition, that he was worthless and no good. He decided it himself.

One day he is running down the street and he suddenly sees somebody with a dime or something of the sort — and it is just one of those crazy kid incidents. So he knocks this little kid down in taking the dime. He is just going to play with him. Then the little kid antagonizes him in some way or another, and it all of a sudden comes over this guy, he must be pretty bad to be taking a dime away from some little kid — just like that. He may even give the dime back, but he will go on walking down the street.

What have you got? There is some kind of an old incident; there is some facsimile of great pain that has suddenly keyed in at that moment, actually — some facsimile which said he was no good. And he suddenly has apparently demonstrated it to himself that he is no good.

And is his course from there on never to take money away from small children? No, it is not. He is absolutely no good; he cannot trust himself anymore. He is worthless, and it is useless for this individual, now, to further be concerned about his own honesty. And when you get the individual in that position, he is thereafter criminal. Now, isn't that funny? All he loses is his pride. But that is all you have got to lose, is your pride and belief in your own being. When that is lost completely, an individual is done.

So, it so happens that the reverse effect of most of this cant about morality is to make criminals. If people would just lay off that just a little bit, you would probably have man settling back to battery and being in pretty good condition with regard to his fellow man.

It is just as though some of the moral codes which we have inherited today were tailor-made to damn individual men, just as viciously as though somebody had sat down and figured out how to PDH somebody.

By the way, this is no slam at religion, because religion doesn't happen to be much the source of it. It is the third dynamic that has created morality and immorality. It just happens that it is easily enforced on the religious line. But it was created in the MEST-universe line of the tribe, the group. Morality was an effort to first make the group survive and then later on became an effort to control the group, to inhibit them and to restrain them.

And the funny part of it is, the harder you restrain a man and the more you convince him he is no good, the more no-good he becomes. He does the dreadful thing of agreeing with you.

So, morality as a system to make men good has not kept man from making an atom bomb and indulging in war.

Ethics, on the other hand, can make man good, because it tells a man that he has a responsibility to himself and to others, and it is the responsibility of encouraging the survival of himself and others, and that ethical conduct is not simply that poor word, undefined word honest. That is another nook and cranny over here someplace. Ethical is reasonable. What is reasonable survival? And whatever is reasonable survival is ethical.

For instance, it is very non survival for bank tellers to stick bank notes in their pockets while they are at work. It is non survival: it is non survival for the bank and it is non survival for the teller. In the long run, he will lose more time than he is buying with the money he is stealing. I mean, it just works that way. It isn't that it is against the law, because you can go out there and write all the laws you want to in statute books and it doesn't make them laws. You can hire all the police you want to, and you cannot enforce an unjust or unreasonable law. Making a law has nothing whatsoever to do with ethics. It actually has very little to do with keeping a society in good order, in spite of the stress put on it.

Now, this leads up to an interesting therapy, and this is a therapy all by itself, this one. (There are lots of little package therapies that you could take all by themselves; and you could just work an individual on that one therapy and he would wind up at the other end feeling wonderful.) What is self determinism's actual intent — the actual unalloyed intent of an individual?

The basic intent of an individual is in the direction of a code. It is a code which really doesn't need to be written because it is inherent in the individual. The unaberrated individual follows this code instinctively. And the test of this code is that it is a therapy, because every time and every place it has been violated is a lock or an aberration on the individual.

You can take this code and use it for Straightwire. And you can just take clause one, clause two, clause three, clause four, and find out every time that this person broke this code.

And if you find every time he broke the code on each one of these points, he will come up at the other end very high in tone, because you will have knocked these things out. The more he breaks this code, the less self-determined he is. And the less self-determined he is, the more he will break the code, becoming even more unself-determined. And it is the dwindling spiral of dishonesty, but it is more than that: it is the dwindling spiral of aberration, it is the dwindling spiral of ill health.

The knights, when they were galloping around the countryside rescuing fair maidens and everyone was in flower (I often wondered how they did that? Did the sprouts come out of their head, or where?) — these individuals had codes by which they lived. They took vows to follow these codes. Well, that is certainly putting gilt paint on lilies, because the code is there natively.

Here is an individual who isn't living by this code — he is pretty badly aberrated — and all of a sudden you educate him to live by this code. Maybe you can raise his tone. But the trick is to unaberrate him so that he will follow this code automatically.

And as I say, this code is a therapy: You can take each point of it, one right after the other, and you will find that by Straightwire or Lock Scanning you can pick up all the times in an individual's life when he has violated this clause. And you will find each one of them is aberrative and that he has worried about it since and he has been upset about it since — not because somebody is going to punish him, but because it was untrue to his own selfdetermination.

I will read this relatively rapidly, but I think perhaps, maybe some of you can pick up points in this, just for subjective phenomena.

1)⁵ Never desert a comrade in need, in danger or in trouble.

Just never do that. It is not only non survival for comrades, it is very non survival for you in an unaberrated state.

2) Never withdraw allegiance once granted.

That comes under Postulate Processing. If you grant allegiance, you make a postulate that you are going to have allegiance to this group or this entity or this god. And immediately afterwards, perhaps, you say, "Well, I'm not going to." You see, it is ten times as bad to be a backslider as never to have been, because the person who never was and never did make the postulate, of course, isn't trying to overcome a postulate. But the person who says "I am now a true son of the church," who, a few years later all of a sudden discovers that he is not a true son of the church and he doesn't want to have anything to do with the church anymore, he really goes to the devil. The only thing that is making him go to the devil is that he postulated

⁵ NofT: The numbering of the individual points was inserted afterwards.

that he was. You see? So it is much worse to be a backslider than never to have been at all. That is good Catholic doctrine, by the way.

3) Never desert a group to which you owe your support.

To which you owe your support: a person sometimes has to differentiate what group he is supposed to support and how wide that support is and what these elements are. But a person who deserts a group will show up on a psychogalvanometer all the way down the line. You apply this testing to the psychogalvanometer and you find the most interesting reactions of the needle. You will find out that an individual who has deserted a group he was supposed to protect, for instance, will show up — even if it was a thousand years ago.

4) Never disparage yourself or minimize your strength or power.

Never disparage yourself or minimize your strength or power, no matter how much other people would like you to believe that this is the way to be polite, how to win friends and influence people. I can guarantee you that minimization of yourself, your strength, your power, is the fastest way in the world to make enemies and to be torn limb from limb, because it says "I'm weak; go ahead and attack me." It says, "I'm a 1.1. Come on, boys." It says "Go ahead, knock me flat; I'm nobody."

And you will find in the most decadent societies and the oldest and most tired societies that the minimization of one's strength and power is the order of the day. The Japanese says (inhaling sharply), "I withhold my foul breath from your face." And then he says, "This unworthy one would like to say to glorious you that in his humble and ignorant opinion . . ." This is the chatter. And where are those people on the tone scale? Boy, they are almost dead! When one race in particular, the German race, was really in its power — a long time ago, back before Christ — if you were to ask a German knight "Now, come on, admit it: you aren't the strongest knight in five tribes around; you know that," he would probably have taken his battle ax to you. You would have insulted him.

By the way, the tribes were almost unaberrated. They had terrific, high self-determinism — very powerful-minded people. And the Romans were strung along the Rhine and trying to hold them down and so on, and they would get into a battle with them and some German knight would ride back and forth and he would announce that he was the strongest and he was the most powerful and he was the best and he was worth any 180 Romans, and would they send out 180 Romans so he could eat them up. So they would send out 180 Romans and he would eat them up. Very discouraging.

Those tribes suffered when they suffered at all because of their tremendous individualism. They would not hang together as political entities to fight Rome. And Rome could be way down tone scale, but it still had its legions in good organized marching formation and, as a result, they could hit a solid blow into these thin, individualistic tribe coalitions. As a result, the German nation never did much fighting. I mean, it never came out beyond the Rhine — except, of course, to capture Rome, North Africa, to every couple of generations wreck all of

Europe for the last twenty-five hundred years. And it seems right now to be getting into a position where it is going to do it again.

You know, nobody is going to convince those people. But if you want to lick the German nation, the way to lick the German nation is to get in there and make it the vogue to negate self, to say that this is the polite way to live: "that this unworthy one . . ."; not to blow hard about what one can do, not to be egotistical and so on, that these are all bad; never to talk about what you can do, always listen to the other fellow say what he can do, and so on. Now, if you could do that, you would fix the German nation so we would never have any more trouble with them at any time ever.

Fortunately nobody is trying to teach America how to win friends and influence people, because that would put us so far down the tone scale we would probably lose. And I am glad to say that nobody does teach them anything about how to win friends and influence people, regardless of a book out on that subject.

By the way, an actual clinical check-back on the practices of how to win friends and influence people shows that this particular attitude toward life is the surest way to make an individual sick and hated. Low ARC. It says go into ARC with everybody you meet, regardless of where he is on the tone scale. That is a great trick. How sick do you want to be? And God, you might meet a Republican or something!

Now, this will be a tough part of this code. And I stress again that this code I'm talking to you about is actually a natural code. This is a natural purpose of self-determinism. This is native. This is basic.

5) Never need praise or approval.

Never need praise or approval; of course, never need sympathy, but never need praise or approval.

Gosh, people would have an awful hard time trying to figure that out, until all of a sudden they found out why they had to have praise and approval — because praise and approval are licenses to survive, and an individual would have to be down tone scale and non-selfdetermined indeed to have to go around and ask other individuals "Can I survive?"

6) Never compromise with your own reality.

If you think it is real, it is real. Don't ever compromise with it. Somebody else comes along and says, "Well, it's not real. Actually, it's on page sixty-four of Professor Wittebump's 'Cranium Depository System,' which came over from Germany — oh, pardon me, Bavaria or the Balkans at such and such a time, and it says on there that actually they are hallucinations and illusions which are on the left side of their right side but aren't under because they aren't up and submarines have fear."

And you say, "Anybody who could be that confused must be right." Well, that would be having your own reality compromised with.

Now, it is a mighty tough thing to tell somebody who would be very circuit-determined instead of self-determined that any time he considers something right, it is right for him, and he had better not change his mind about it — unless he picks up the postulate that made him think it was right, and then he can change his mind. Because accepting other realities than your own, against your own assessments, is a certain way to go down tone scale. You will get sick!

7) Never permit your affinity to be alloyed.

In other words, never permit a feeling of affection you have to be tampered with by somebody else. You can tamper with it if you want to, but don't let somebody else come along and tell you that the reason why you shouldn't like Jones is because . . . , and tell you a lot of things about Jones.

And don't let anybody come along and tell you you have to like Mrs. Smith, like they used to when you were a little kid, you know? You remember? "Yes, you have to like Aunt Bessie. Yes. You know, she has a lot of money." (They don't tell you that; they probably lease it to you.) "But you have to like her. Now, it makes her feel so bad when you don't run in the room and kiss her when she comes in. You must run in and say hello, you know, and say . . ." That is the way to handle Aunt Bessie. Yes, but that is the way to kill yourself.

If you don't like Aunt Bessie, you will get lots further with Aunt Bessie, by the way, by saying "I don't like you! " She will immediately get confused and say, "Why, dear?" This will worry her.

"Well, I don't like your nose. I don't like the way you're wearing glasses. And I don't like those clammy kisses you give me." Aunt Bessie would probably put on Act 624 for you and say, "(sniff, sniff) You are very cruel to me."

"Well, I don't mean to be cruel; I just want to tell you the truth."

The first thing you know, Aunt Bessie would only be interested in one person in that family. That is the boy who would say those things to her. Fascinating!

When I was very young and in my prime, I used to have a very nasty habit of handling people who criticized my stories or writings. They would criticize my stories or writings, and instead of saying "Well, your opinion is really greatly appreciated," just so they would shut up, or something like that, I used to say, "Who the hell are you?" I would say, "It isn't as if you can write! " In other words, I handled it delicately, with finesse! And there wasn't a writer in New York City who would dare go to an editor and say "Hubbard's stuff is off," or anything. "Oh, Hubbard's a great guy," they would all say.

After the war, I was limping around and I had gotten into ARC by associating with doctors or something, and I was being polite to people. And I swear, these guys started to tear me limb from limb, going around telling the editors this and that and so forth.

So I got up tone scale again, and one day there was a whole flock of them sitting around picking apart one of my stories. So I picked apart all of their stories, only I did it at 2.2

and they were doing theirs at 1.1, and I won, and after that I didn't have any trouble with them again. So I taught myself that lesson.

The very terrible trouble that all this can get you into when you avoid it — I mean, it is just *ad infinitum*.

Rapidly, the rest of these are:

- 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 tomorrow is made for you.**
- 12) **Never fear to hurt another in a just cause.**

If you want to have a fellow managing who is going to do a terrible job of it, get somebody who is afraid to hurt people, and you will have a lousy operation. You want somebody that can tear people to pieces any time that it is indicated, and you will have a good, smooth-running organization — not because it is force that is required, but honesty. Because the individual who is afraid to hurt people is going to be dishonest to those people. He is afraid to hurt them, you see, so he will wind up by hurting them a hundred times worse.

And, again, a repeat on an early one, particularly in management.

- 13) **Don't desire to be liked or admired.**

Don't give a damn. Because if you start giving a damn, you won't be liked or admired. The only way to really be liked and admired is not to care whether you are liked or admired and to act most any way you please. And you will be surprised how many people will like and admire you, but that isn't why you act the way you please. You act the way you please and as you should because it is honest to. See, it is kind of a lie to be one thing and act like another just because it is polite.

- 14) **Be your own advisor, keep your own counsel and select your own decisions.**

And that is a heck of a thing, isn't it? You are educated from childhood to listen to the opinions of others. To you they are worth nothing, because only you have data enough to eva-

luate you and your actions. Only you have data enough. You can sit down and communicate for days, weeks, months, to a person and not even then give him all the data you have about you. So go around and get advice if you want to. It is not going to be good advice because it is not based on all the facts. Only you have those facts about you. So you only get along well if you are your own advisor. If you take counsel with yourself about what is right and what is wrong, you can take counsel with others in order to find out if your data agrees with theirs, or what between you can you pool as data which makes a new conclusion.

15) Be true to your own goals.

To cause things, one must be cause. And the primary requisite of cause is a statement of intention and goal.

The primary requisite to be cause is a clear statement of what you are trying to do. Only when you clearly state it can you avoid being yourself an eventual effect.

What am I trying to do? If you can't answer that you will foul up!

So even though it is a poor goal, it is better than none. You can put that down as a beautiful maxim. It sounds like one of those horrible truisms, but boy, it will fish you out of more holes than you can possibly imagine you can get yourself into. A poor goal is better than none.

You will find yourself, very often, spinning around. You don't know which way you are going or which way is up, because you decided all the goals you could put your eyes on were too vague or too poor or too unwanted to try to attain. And that itself is a bad aberration and shows a misdirection on your part and a misestimation on your own part and a lack of understanding on your own part of what you are doing.

There is no goal vast enough to absorb your total capabilities, because your total capabilities are so vast that they make goals. You are yourself cause. So how on earth can you set it up so cause can be anything else but cause? Unless you come down scale a little. But a goal, any kind of goal, is better than none.

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WHAT IS GREATNESS?

L. Ron Hubbard

The hardest task one can have is to continue to love one's fellows despite all reasons he should not.

And the true sign of sanity and greatness is to so continue.

For the one who can achieve this, there is abundant hope. For those who cannot, there is only sorrow, hatred and despair, and these are not the things of which greatness or sanity or happiness are made.

A primary trap is to succumb to invitations to hate. There are those who appoint one their executioners. Sometimes for the sake of the safety of others, it is necessary to act, but it is not necessary also to hate them.

To do one's task without becoming furious at others who seek to prevent one is a mark of greatness – and sanity. And only then can one be happy.

Seeking to achieve any single desirable quality in life is a noble thing. The one most difficult and most necessary to achieve is to love one's fellows despite all invitations to do otherwise.

If there is any saintly quality, it is not to forgive. "Forgiveness" is a much lower level action and is rather censorious.

True greatness merely refuses to change in the face of bad actions against one – and a truly great person loves his fellows because he understands them.

After all, they are all in the same trap. Some are oblivious of it, some have gone mad because of it, some act like those who betrayed them. But all, all are in the same trap – the generals, the street sweepers, the presidents, the insane. They act the way they do because they are all subject to the same cruel pressures of this universe.

Some of us are subject to those pressures and still go on doing our jobs. Others have long since succumbed and rave and torture and strut like the demented souls they are.

To re-save some of them is a dangerous undertaking. Were you to approach many ruling heads in the world and offer to set them free (as only a Scientologist can) they would go berserk, cry up their private police and generally cause unpleasantness. Indeed, one did – he was later assassinated by no desire of ours but because of the incompetence of his own fellows about him. He could have used Scientology. Instead, he promptly tried to shoot it down by ordering raids and various berserk actions on Scientology organizations. That he was then shot had nothing to do with us, but only demonstrated how incompetent and how mortal he really was.

As we become stronger, we can be completely openhanded with our help. Until we do, we can at least understand the one fact that greatness does not stem from savage wars or being known. It stems from being true to one's own decency, from going on helping others whatever they do or think or say and despite all savage acts against one; to persevere without changing one's basic attitude toward Man.

A fully trained Scientologist is in a far better position to understand than a partly trained one. For the Scientologist who really knows is able not only to retain confidence in himself and what he can do, but also can understand why others do what they do and so knowing, does not become baffled or dismayed by small defeats. To that degree, true greatness depends on total wisdom. They act as they do because they are what they are – trapped beings, crushed beneath an intolerable burden. And if they have gone mad for it and command the devastation of whole nations in errors of explanation, still one can understand why and can understand as well the extent of their madness. Why should one change and begin to hate just because others have lost themselves and their own destinies are too cruel for them to face.

Justice, mercy, forgiveness, all are unimportant beside the ability not to change because of provocation or demands to do so.

One must act, one must preserve order and decency, but one need not hate or seek vengeance.

It is true that beings are frail and commit wrongs. Man is basically good but can act badly.

He only acts badly when his acts done for order and the safety of others are done with hatred. Or when his disciplines are founded only upon safety for himself regardless of all others; or worse, when he acts only out of a taste for cruelty.

To preserve no order at all is an insane act. One need only look at the possessions and environment of the insane to realize this. The able keep good order.

When cruelty in the name of discipline dominates a race, that race has been taught to hate. And that race is doomed.

The real lesson is to learn to love.

He who would walk scatheless through his day must learn this.

Never use what is done to one as a basis for hatred. Never desire revenge.

It requires real strength to love Man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not.

Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the secret of greatness. And may very well be the greatest secret in this universe. ◇

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
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Issue I

Fran Hldrs
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THEORY OF RESPONSIBILITY PROCESSING

In order to make up one's mind to be responsible for things it is necessary to get over the idea that one is being forced into responsibility.

The power of choice is still senior to responsibility. What one does against his will operates as an overt act against oneself. But where one's will to do has deteriorated to unwillingness to do anything, lack of will is itself an aberration.

Variations in the reactions of pcs to responsibility processes stem from the pc's belief that his power of choice is being or has been overthrown. Where an auditor has a pc balking against a responsibility process, the pc has conceived that the auditor is forcing responsibility on the pc and very little good comes of the session.

There is nothing wrong, basically, with doingness. But where one is doing something he is unwilling to do, aberration results. One does, in such a case, while unwilling to do. The result is doingness without responsibility.

In the decline of any state into slavery as in Greece, or into economic strangulation of the individual as in our modern western society, doingness is more and more enforced and willingness to do is less and less in evidence. At length people are doing without being responsible. From this results bad workmanship, crime, indigence and its necessities for welfarism. At length there are so many people who are unwilling to do that the few left have to take full burden of the society upon their backs. Where high unwillingness to do exists, democracy is then impossible, for it but votes for the biggest handout.

Where high unwillingness to do exists then we have a constant restimulation of all the things one is really unwilling to do such as overt acts. Forcing people who do not want to work to yet work restimulates the mechanism of overt acts with, thereby, higher and higher crime ratio, more and more strikes and less and less understanding of what it is all about.

The individual who has done something *bad* that he was not willing to do then identifies anything he does with any unwillingness to do – when of course he has done this many times. Therefore all doingness becomes bad. Dancing becomes bad. Playing games becomes bad. Even eating and procreation become bad. And all because unwillingness to do something bad has evolved and identified into unwillingness to do.

The person who has done something bad restrains himself by withholding doingness in that direction. When at length he conceives he has done many many bad things, he becomes a total withhold. As you process him you encounter the recurring phenomenon of his realization that he has not been as bad as he thought he was. And that's the wonderful part of it. People are never as bad as they think they are – and certainly other people are never as bad as one thinks they have been.

The basic wonder is that people police themselves. Out of a concept of good they conceive themselves to be bad, and after that seek every way they can to protect others from self. A person does this by reducing his own ability. He does it by reducing his own activity. He does this by reducing his own knowingness.

Where you see a thetan who sleeps too much and does too little, where you see a person who conceives bad doingness on every hand, you see a person who is safeguarding others from the badness of himself or herself.

Now there is another extreme. A person who must do because of economic or other whips, and yet because of his own concept of his own badness dares not do, is liable to become criminal. Such a person's only answer to doingness is to do without

taking any responsibility and this, when you examine the dynamics, falls easily into a pattern of dramatized overt acts. Here you have a body that is not being controlled, where most knowledge is obscured and where responsibility for others or even self is lacking. It is an easy step from criminality to insanity, if indeed there is any step at all. Such people cannot be policed since being policed admits of some obedience. Lacking control there is no ability to obey, and so they wind up simply hating police and that is that.

Only when economic grips are so tight or political pressure is so great as it is in Russia do we get high criminality and neurotic or psychotic indexes. Whenever doing is accompanied by no will to do, irresponsibility for one's own acts can result.

Basically, then, when one is processing a pc, one is seeking to rehabilitate a willingness to do. In order to accomplish this one must rehabilitate the ability to withhold on the pc's own determinism (not by punishment) further bad actions. Only then will the pc be willing to recover from anything wrong with the pc – since anything wrong with the pc is self-imposed in order to prevent wrongdoing at some past time.

All types of responsibility processes have this as their goal: to rehabilitate the willingness to do and the ability to withhold on one's own determinism.

Restraint in doing something one knows he should do is a secondary deterrent but comes with other offshoots of responsibility into the cognition area.

Thus we have a formula of attack on any given area where the pc cannot do, is having trouble or cannot take responsibility: (a) Locate the area. (b) Find a terminal to represent it. (c) Find what the pc has done to that terminal that he thinks he should have withheld. (d) Reduce all such incidents.

In short all we have to do to rehabilitate any case is find an area where the terminal is still real to the preclear and then get rid of what he has done and withheld, and we come up with an improved responsibility.

Of all the responsibility processes, the oldest one I developed is still the best one by test and that is:

"What have you done to a (terminal)?"

"What have you withheld from a (terminal)?"

The processing results depend in large part on the accuracy of assessment, on the willingness of the auditor to process the pc and upon running the process as flat as it will go before finding another terminal.

Assessment accuracy depends upon skilled use of the E-Meter. Dynamic Straight Wire is best, and a weather eye upon the tone arm to see what terminal varies it, once one has the dynamic and from that has selected a terminal.

The willingness of the auditor to process the pc depends upon the confidence of the auditor to obtain results – and this is established by deletion of things the auditor has done to pcs and withheld from pcs in general and this pc in particular. Thus co-audit teams would be right always if they took each other as the terminals to be run first, get these pretty flat (and keep them flat during processing with "What have you done to me?" "What have you withheld from me?"), then as the next thing to do run the sex of the auditor off the pc, then clean up Dianetics or Scientology (or use this as step two). And only then go into "case". That would be a pretty fine co-audit team after they have survived the first explosions and gotten them gone.

Then in searching out areas to run as a case, care should be taken not to over-run a terminal or under-run one. A pc running out of answers can get very restless.

Responsibility *can* be rehabilitated on any case and when it has been you have a clear and that's all there is to it.

L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 31 DECEMBER AD 9

Fran Hldrs
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Dept Heads

BLOW-OFFS

Scientology Technology recently has been extended to include the factual explanation of departures, sudden and relatively unexplained, from sessions, posts, jobs, locations and areas.

This is one of the things man thought he knew all about and therefore never bothered to investigate, yet, this amongst all other things gave him the most trouble. Man had it all explained to his own satisfaction and yet his explanation did not cut down the amount of trouble which came from the feeling of "having to leave".

For instance man has been frantic about the high divorce rate, about the high job turnover in plants, about labour unrest and many other items all stemming from the same source – sudden departures or gradual departures.

We have the view of a person who has a good job, who probably won't get a better one, suddenly deciding to leave and going. We have the view of a wife with a perfectly good husband and family up and leaving it all. We see a husband with a pretty and attractive wife breaking up the affinity and departing.

In Scientology we have the phenomenon of preclears in session or students on courses deciding to leave and never coming back. And that gives us more trouble than most other things all combined.

Man explained this to himself by saying that things were done to him which he would not tolerate and therefore he had to leave. But if this were the explanation all man would have to do would be to make working conditions, marital relationships, jobs, courses and sessions all very excellent and the problem would be solved. But on the contrary, a close examination of working conditions and marital relationships demonstrates that improvement of conditions often worsens the amount of blow-off, as one could call this phenomenon. Probably the finest working conditions in the world were achieved by Mr. Hershey of Chocolate Bar fame for his plant workers. Yet they revolted and even shot at him. This in its turn led to an industrial philosophy that the worse workers were treated the more willing they were to stay which in itself is as untrue as the better they are treated the faster they blow off.

One can treat people so well that they grow ashamed of themselves, knowing they don't deserve it, that a blow-off is precipitated, and certainly one can treat people so badly that they have no choice but to leave, but these are extreme conditions and in between these we have the majority of departures: the auditor is doing his best for the preclear and yet the preclear gets meaner and meaner and blows the session. The wife is doing her best to make a marriage and the husband wanders off on the trail of a tart. The manager is trying to keep things going and the worker leaves. These, the unexplained, disrupt organizations and lives and it's time we understood them.

People leave because of their own overts and withholds. That is the factual fact and the hardbound rule. A man with a clean heart can't be hurt. The man or woman who must must become a victim and depart is departing because of his or her own overts and withholds. It doesn't matter whether the person is departing from a town or a job or a session. The cause is the same.

Almost anyone, no matter his position, can remedy a situation no matter what's wrong if he or she really wants to. When the person no longer wants to remedy it his own overt acts and withholds against the others involved in the situation have lowered his own ability to be responsible for it. Therefore he or she does not remedy the situation. Departure is the only answer. To justify the departure the person blowing off dreams up things done to him, in an effort to minimize the overt by degrading those it was done to. The mechanics involved are quite simple.

It is amazing what trivial overts will cause a person to blow. I caught a staff member one time just before he blew and traced down the original overt act against the Organization to his failure to defend the Organization when a criminal was speaking viciously about it. This failure to defend accumulated to itself more and more overts and withholds such as failing to relay messages, failure to complete an assignment, until it finally utterly degraded the person into stealing something of no value. This theft caused the person to believe he had better leave.

It is a rather noble commentary on man that *when a person finds himself*, as he believes, *incapable of restraining himself from injuring a benefactor he will defend the benefactor by leaving.* This is the real source of the blow-off. If we were to better a person's working conditions in this light we would see that we have simply magnified his overt acts and made it a certain fact that he would leave. If we punish we can bring the value of the benefactor down a bit and thus lessen the value of the overt. But improvement and punishment are neither one answers. The answer lies in Scientology and processing the person up to a high enough responsibility to take a job or a position and carry it out without all this weird hocus-pocus of "I've got to say you are doing things to me so I can leave and protect you from all the bad things I am doing to you." That's the way it is and it doesn't make sense not to do something about it now that we know.

A recent Secretarial Executive Director to all Central Organizations states that before a person may draw his last pay cheque from an Organization he is leaving of his own volition he must write down all his overts and withholds against the Organization and its related personnel and have these checked out by the HCO Secretary on an E-Meter.

To do less than this is cruelty itself. The person is blowing himself off with his own overts and withholds. If these are not removed then anything the Organization or its people does to him goes in like a javelin and leaves him with a dark area in his life and a rotten taste in his mouth. Further he goes around spouting lies about the Organization and its related personnel and every lie he utters makes him just that much sicker. By permitting a blow-off without clearing it we are degrading people, for I assure you, and with some sorrow, people have not often recovered from overts against Scientology, its Organizations and related persons. They don't recover because they know in their hearts even while they lie that they are wronging people who have done and are doing enormous amounts of good in the world and who definitely do not deserve libel and slander. Literally, it kills them and if you don't believe it I can show you the long death list.

The only evil thing we are doing is to be good, if that makes sense to you. For by being good, things done to us out of carelessness or viciousness are all out of proportion to the evil done to others. This often applies to people who are not Scientologists. Just this year I had an electrician who robbed HCO of money with false bills and bad workmanship. One day he woke up to the fact that the Organization he was robbing was helping people everywhere far beyond his ability to ever help anyone. Within a few weeks he contracted TB and is now dying in a London hospital. Nobody took off the overts and withholds when he left. And it's actually killing him – a fact which is no fancy on my part. There is something a little terrifying in this sometimes. I once told a bill collector what and who we were and that he had wronged a good person and a half hour later he threw a hundred grains of Veronal down his throat and was lugged off to hospital, a suicide.

This campaign is aimed straightly at cases and getting people cleared. It is aimed at preserving staffs and the lives of persons who believe they have failed us.

Uneasy lies the head that has a bad conscience. Clean it up and run responsibility on it and you have another better person, and if anybody feels like leaving just examine the record and sit down and list everything done to and withheld from me; and the Organization and send it along. We'll save a lot of people that way.

And on our parts we'll go along being as good a manager, as good an Organization and as good a field as we can be and we'll get rid of all our overts and withholds too.

Think it will make an interesting new view?

Well, Scientology specializes in those.

L. RON HUBBARD

LRH:js.cden

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 8 SEPTEMBER 1964

Remimeo
Franchise
Sthil Students

Levels II to IV

OVERTS, WHAT LIES BEHIND THEM?

I recently made a very basic discovery on the subject of overts and would like to rapidly make a note of it for the record.

You can call this the "Cycle of an Overt".

4. A being appears to have a motivator.
3. This is because of an overt the being has done.
2. The being committed an overt because he didn't understand something.
1. The being didn't understand something because a word or symbol was not understood.

Thus all caved-in conditions, illness, etc, can be traced back to a misunderstood symbol, strange as that may seem.

It goes like this:

1. A being doesn't get the meaning of a word or symbol.
2. This causes the being to misunderstand the area of the symbol or word (who used it whatever it applied to);
3. This causes the being to feel different from or antagonize toward the user or whatever of the symbol and so makes it all right to commit an overt;
4. Having committed the overt, the being now feels he has to have a motivator and so feels caved in.

This is the stuff of which Hades is made. This is the trap. This is why people get sick. This is stupidity and lack of ability.

This is why Clay Table Auditing works.

Clearing a pc then consists only of locating the area of the motivator, finding what was misunderstood and getting the word made into clay and explained. The overts blow. Pure magic.

The trick is locating the area where the pc has one of these.

This is discussed further in Saint Hill lecture of 3 Sept 1964, but is too important a discovery to leave only in tape form.

The cycle is Misunderstood word or symbol – separation from ARC with the things associated with the word or symbol – overt committed – motivator felt necessary to justify the overt – decline of freedom, activeness, intelligence, well being and health.

Knowing this and the technology of auditing one can then handle and clear these symbols and words and produce the gains we have described as being clear, for the things causing the decline are cleared out of the being.

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Issue II

Remimeo
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BPI

All Levels

THE CONTINUING OVERT ACT

Pity the poor fellow who commits daily harmful acts.

He'll never make it.

A criminal pilfering the cash box once a week has himself stopped cold as far as case gains are concerned.

In 1954 I counted some noses. I checked up on 21 cases who had never had any gains since 1950. 17 turned out to be criminals! The other 4 were beyond the reach of investigation.

That gave me my first clue.

For some years then, I watched for no-gain cases and carefully followed up those that I could. They had major or minor criminal backgrounds.

This gave the 1959 breakthrough on the meter checks (Sec Checking).

Following it further since 1959 I have finally amassed enough histories to state:

The person who is not getting case gains is committing continuing overts.

While this sounds like a very good "out" for us, we assume that the auditor at least tried *something* sensible.

Today – the running of a pc by grades is a saving grace for merely "tough cases". Directors of Processing are doing well with the modern graded process approach, level by level, and the DofP Washington has just told me they were cracking cases with the lowest grade processes DC had never been able to handle well before.

So, given processing by Grades (the best case approach we've ever had), we crack the rough ones.

But will that be *all* cases?

There's still one. The case who continually commits overts before, during and after processing.

He won't make it.

One thing helps this, however.

You have seen the Ethics Codes appear.

By putting a bit of control in the Scientology environment we have enough threat to restrain dramatization.

The phenomena is this: The reactive bank can exert stress on the pc if it is not obeyed. Discipline must exert just a shade more stress *against* dramatization than the bank does. This checks the performance of the continual overt long enough to let processing bite.

Not everyone is a continuous overt committer by a thousand to one. But this phenomenon is not confined to the no-gain case.

The *slow* gain case is also committing overt the auditor doesn't see.

Therefore a little discipline in the environment speeds the *slow* gain case, the one we're more interested in.

The no-gain case, frankly, is one I am not panting to solve. If a fellow wants to sell his next hundred trillion for the sake of the broken toy he stole, I'm afraid I can't be bothered. I have no contract with any Big Thetan to save the world complete.

It is enough for me to know:

1. Where bottom is, and
2. How to help speed slow gain cases.

Bottom is the chap who eats your lunch apple and says the children did it. Bottom is the fellow who sows the environment with secret suppressive acts and vicious generalities.

The slow gain case responds to a bit of "keep your nose clean, please, while I apply the thetan-booster."

The fast gain case does his job and doesn't give a hoot about threatened discipline if it's fair. And the fast gain case helps out and the fast gain case can be helped by a more orderly environment. The good worker works more happily when bad workers see the pitfalls and desist from distracting him.

So we all win.

The no-gain case? Well, he sure doesn't deserve any gain. One pc in a thousand. And he yaps and groans and says "Prove it works" and blames us and raises hell. He makes us think we fail.

Look down in our Sthil files. There are actually thousands upon thousands of Scientologists there who each one comment on how wonderful it is and how good they feel. There are a few dozen or so who howl they haven't been helped! What a ratio! Yet I believe some on staff think we have a *lot* of dissatisfied people. These no-gain characters strew so much en-theta around that we think we fail. Look in the Saint Hill files sometime! Those many thousands of reports continue to pour in from around the world with hurrah! Only the few dozen groan.

But long ago I closed my book on the no-gain case. Each of those few dozen no-gains tell frightening lies to little children, pour ink on shoes, say how abused they are while tearing the guts out of those unlucky enough to be around them. They are suppressive persons, every one. I know. I've seen them all the way down to the little clinker they call their soul. And I don't like what I saw.

The people who come to you with wild discreditable rumours, who seek to tear people's attention off Scientology, who chew up orgs, are suppressive persons.

Well, give them a good rock and let them suppress it!

I can't end this HCO B without a confession. I know how to cure them rather easily.

Maybe I'll never let it be done.

For had they had their way we would have lost our chance. It's too near to think about.

After all, we have to earn our freedom. I don't care much for those who didn't help.

The rest of us had to sweat a lot harder than was necessary to make it come true.

L. RON HUBBARD

LRH:ml.rd

Overt Act-Motivator Sequence

A lecture given by L. Ron Hubbard

on the 4 January 1959

Thank you.

Now, I personally don't think you will be quite so happy at the end of this lecture, because this is about overt acts and motivator sequences. But I'm glad to see you very cheerful at the beginning of the lecture – very glad to see you happy, comfortable.

Now that I've gotten all of your engrams out of restimulation, I don't see any particular reason – I don't see any particular reason why you should have any further engrams. Probably a lot of you went Clear just in the last lecture.

But you know, that funny little feeling you got there just toward the end of the lecture that there might be something there which you didn't want to confront? Well, I want to give you some advice – don't confront it until after the congress.

Now, if you – if you are actually eager to find out what your bank is all about... You know, that's quite an idea. I'll bet there's somebody here that doesn't know what his bank is all about.

I'll bet you there are people present who don't know what happened to them in the sixteenth century. It's a new thought. I'll bet – worse than that, I'll bet you there are people here, I'll bet you, who are not at all sure there was a sixteenth century. And I'll bet you there's somebody here who, if they did run into it, it would seem awfully unreal.

Now, the overt act-motivator sequence, subject of this lecture, and it's not aimed or leveled at engrams. So come up to present time.

Engrams are all very well. An engram is simply a moment of pain, unconsciousness and exteriorization, in Scientology. Very simple, mental image picture in constant play. Nothing much to it – hardly anything to know about that.

But why is it that some people have a feeling like there is pressure on them? Have you ever had that feeling? You ever wondered why there was pressure on you?

Audience: Yes. Absolutely.

Have you ever felt driven? Not like this, but like this. You ever felt driven? Hm?

Did you ever feel that there was some corner of the perimeter around you into which you didn't quite dare look? You ever had that feeling? Did you ever feel that life was dogging you?

Now, this is a more outrageous question: have you ever felt that you were victimized?

Now, the mechanism of how not to feel victimized is what we're going to take up right now.

Motivator, definition of – that which has happened to the person.

Overt act, definition of – that which a person has done to somebody else.

Overt act – out there.

Motivator – glmph.

Now, the reason we call it a motivator-overt act sequence is because normally individuals feel that something happened to them and then they had to do something to somebody else because of it. And they express this in, "I know I was awfully cruel, but I was totally justified."

"I know I had to shoot him, fire him, arrest him, scold him, bawl him out. But then, he merited it."

"I know I didn't like chloroforming him. He'd been a good dog, but after he'd chewed up the rug..."

Get the idea?

Well, the "chew up the rug" is the justification of having chloroformed the dog. You get the idea? The overt act is chloroforming the dog, and the dog chewing up your rug is the motivator.

Now, there's another two sides to this situation. What about the situation where you did something to somebody without a motivator? We call this – this is all in the History of Man, by the way – we call this a DED-DEDEX situation.

Now, what happens in that particular case is the individual does something and then he has to explain it. He goes out here and he shoots somebody or poisons somebody or divorces somebody, something like this, and then he has to explain it.

Well, I don't suppose anybody here has ever done anything like that. But "What have you done?" is much harder to answer than "What has been done to you?" Always! "What have you done?" is much harder to answer than "What has been done to you?"

Why is that? The individual explains to himself so hard why he has done everything that he eventually puts pressure on himself, you might say. He gets all sorts of odd mental reactions.

He says consistently and continually, "I have done this. I have done that because – because all of this was done to me." And so he goes around wearing a lopsided head or a twisted ear or a bloody nose or something of the sort saying, "This is why I did it." And people are usually walking explanations of why they did it. And that is a service facsimile, new definition of.

The service facsimile explains why you did it. People who have chronic somatics – psychosomatic illnesses, the nineteenth-century medical profession called them way back

when they had medicos. And these people – these people were totally convinced that there was such a thing as mental duress which resulted in a physical illness. And how they knew this I haven't got a clue because they have no slightest proof of it. We're the only ones that have any proof of it. Now, this was just a wild, lucky guess. And everybody kind of felt it was so, so they left it that way. They really had no proof of it at all.

Now, individuals who are ill would be the last people to admit that they were explaining something. A psychosomatic illness is simply an explanation. That's all it is. If it's a DEDEX, it's more severe than if it's an overt act. Of course, the individual had to explain it after he'd done it. If he had the explanation ahead of it, it was all right, but if he had the explanation after it...

In other words – in other words, he goes out and shoots a horse. You know, he just gets up one morning, he eats breakfast and he doesn't feel good and the breakfast wasn't bad, not – no reason. He just gets up, he can't find any reason for this and he suddenly picks up a shotgun, sees the horse outside and shoots the horse. He's liable to tell you afterwards that he had to shoot the horse because the corpse – the carcass of the horse got so smelling so bad. Doesn't make sense, does it? So, he twists the carcass of the horse smelling so bad around sequitur in time and tries to get an explanation for his having shot the horse! Tries to get the motivator ahead of the overt act. See? And that's a grouper. That's all a grouper is.

A grouper is a jammed track. It is something that jams a track. Well, the basic grouper is really not a mechanical thing. It's the overt act-motivator sequence in reverse. The individual did something and then explained it and then tried to get the explanation ahead of it to be a motivator. Get the idea?

And after an individual has gone out and killed ten million peasants in the name of Russia, boy, I'll bet you he has to dream up about the fanciest mess you ever heard of to explain for each death what the individual did to him when the individual had done nothing to him!

I'll bet there is somebody over in China or Russia or someplace over there right now who's got a young child, just a few years old, that's having the roughest time – psychosomatic illnesses and all, coughing and sneezing and wheezing and just having a dreadful time – and the little baby's real name is Stalin. He's trying to – he's trying to get it justified, you see. And he can't dream up that many – that many motivators. An individual becomes then motivator hungry and very often goes around saying, "Execute me."

You'll be amazed in trying to run an organization how many men walk up to you and say, "Execute me."

So you say, "What's the matter? What's the matter? What have you done? You haven't done anything. Go on about your work," you know. "Lots of things to do."

A few days later you hear a dull crash outside the front door. And you look and you see one of the urns that carry the potted plants broken all over the place. And you say, "What's the matter with you?" You notice it's the same guy, you know. "What's the matter? What did you drop that for? What's the idea?"

He'll say, "Execute me."

So you get him to sweep the thing up, see, you get him to sweep it all up and square it up. A few days go by and there's a resounding crash down on the corner, and you look out and find the organization's station wagon lying all over the street. And this guy is the driver of it. Don't bother to ask why he did it. He wants to be executed.

Well, when you understand this, you actually can go on executing people.

Now, wherever we look in life, we find this "execute me" or the overt act-motivator sequence or psychosomatic illness and so forth and all of it comes out as an imbalance between what has been done to the person and what the person has done to others.

An optimum solution is the greatest good for the greatest number of dynamics. Very few people operate on an optimum solution. You'll find that in Book One. Very few people operate on an optimum solution.

The state of a case can be told just like that by getting the individual to make an instantaneous computation on a fictitious situation.

You say, "All right, fictitious situation: a driver came along, knocked down a young girl. What's the solution?"

"Well, people shouldn't be permitted to drive."

See, that's an inverted solution. See, it's a negative dynamic.

Another person says, "Little children should be kept out of the street." Second dynamic is as high as that one goes. Probably an inverted second, because it's restrained communication, see.

Somebody comes along and says, "The government should take responsibility for these accidents and should execute every driver." Inverted third.

None of those are optimum solutions.

"The government and public should take responsibility for vehicles and children and should permit people to familiarize themselves sufficiently with driving and with streets and permit children to sufficiently familiarize themselves with streets and traffic and so forth so that they wouldn't come into collision." That's something in the order of an optimum solution.

Now, the state of case at just the snap answer of "What is the optimum solution?" – how many dynamics does it include?

Well, every time an individual has short-solutioned it, cut down the number of dynamics that were bettered by his solution, he has more and more approached something like an absolute overt act.

Now, an absolute overt act can be defined. It would be "something destructive on all eight dynamics" – Internal Revenue.

Now, here we have – here we have this picture of a total overt act.

Now let's narrow it down and say, "Well, a mother kills a baby." Well, that would be a pretty bad crime, maybe, but it actually is an overt act really only on the first and second and

slightly on the third dynamic. See, it only covers three. So there could be worse things than that.

See, it injures the group by depriving it of another person – although if it happened in India, this would be questionable. The second dynamic – it definitely defies the second dynamic, and certainly it definitely defies her first dynamic. So it's bad on three dynamics.

Now, an individual takes to drink and drinks himself senseless every day. That's an overt act but it's an overt act on the first dynamic. Society rather looks tolerantly at this one. And you'll find societies at large rather trail along with this optimum solution.

You can more or less figure out what a society considers bad by how many dynamics does it offend against.

Now, if we look at motivators we'll find that we seldom get a balance. The individual has to drive himself into being numerous dynamics in order to get a balance of overt act versus motivator.

He destroys a group utterly. How's he going to get a motivator? He's a first and seventh dynamic. That's the most this person is. See, he's himself as a man and he's himself as a spirit, seventh dynamic. First dynamic, seventh dynamic.

All right. Now how's he going to get a motivator big enough to justify having destroyed this group? Well, he's going to have to be a group, isn't he? You'll find people going around being groups. It's quite fabulous. They have to be a group in order to get a motivator, something to happen to them to justify their having slain a group. You get the idea?

If they get a balance up – going of this character, they really go around the bend, because an individual is never a group.

That is why war brings about such esprit. Because you have individuals committing an overt act against a larger group called a nation so that the individual has no choice but to become, himself, kind of his own nation. Got the idea? Do you see this clearly?

An individual then gets shifted around in various dynamics in order to answer up to his overt acts against the various dynamics. The overt act against self; against the family, children, sex; against the group; against mankind; fifth dynamic, against animal kingdom; sixth dynamic, against the physical universe; seventh dynamic, against the spirit; eighth dynamic, infinity.

Now what – what kind of a mess do you get on some individual who has been, perhaps, the chief executioner of a nation? Where are you going to find this boy on the track? What state are you going to find him in?

In the first place he has done a horrible thing. He has said, "The acts I am engaged on are official acts and are the overt acts of the nation I work for." Makes him totally irresponsible for his own acts, doesn't it?

Now look, I'm not going as far as to say that the reason we have insane governments is because no public official is personally responsible for his acts. But the definition of an insane man is one who is not personally responsible for his own acts. Do you agree with that?

No, I won't go so far as to say that. This does not automatically make all public officials insane, but they'll get there!

Now, the individual was almost wiped out the day that somebody invented a thing called an "official act." Now, it was an official act that was an invention – that was the invented thing. Nobody invented a "personal act." But somebody invented this thing called an official act. That says, "An act I am doing for another dynamic for which I have no responsibility of any kind." If the guy piles up enough of those, he's had it because he doesn't take any responsibility for the things.

Now, he has to get irresponsible motivators to balance it up. And that's pretty hard to do. He has to get hit by hit-and-run drivers that were drunk and he has to always have something happening to him that he didn't have anything to do with. You see how this would work?

This is quite interesting – the whole subject of overt acts and motivators, because it's what balls up a time track. It's the basic grouper. It's basically occlusion – that's occlusion. The final philosophy of occlusion is all contained in this thing. It's the idea of being trapped.

It's interesting how a thetan gets trapped. He gets totally convinced that theta traps are trapping thetans, so then he goes around committing overt acts against theta traps. And after that he can get trapped – only after that can he get trapped.

A theta trap just doesn't trap somebody. In other words, you can't be trapped without having had an overt act against that which traps you. You can't have an unfortunate marriage without having just blown a marriage sky-wide and handsome. Got the idea?

Now, because you don't know about it, doesn't interfere with your case at all. You can say, "I don't know anything about this. It was lives ago and things were tough in those days and, you know, it – isn't anything I could do about it. Well, I guess I can forget all that."

And all of a sudden you get married and you feel trapped. You say, "Wow, what's this? Well, it must be that I'm a victim. I am now a victim. That's the best answer for it."

But listen, having committed an overt act against the institution of marriage and woman, this man thereafter consistently and continually will dramatize his overt acts. He'll just commit more and more and more overt acts. But the funny part of it is, the more overt acts he commits, the more motivators he's got to have! Thus he makes himself ill. Thus he drives himself around the bend.

This girl – this girl was known as "Arsenic Mary" in the newspapers of Elizabethan days. Arsenic had just been invented as a poison – rather effective method of divorce. She got the happy idea she wanted money. She'd been poor for a very long time – girlfriend of Nell Gwyn's or something like that.

And she said, "Well, I don't know. The best thing to do is marry this guy and I inherit all of his loot. Simple."

So she bumped off a half a dozen husbands, inherited all their fortunes, was very rich and lived to a ripe old age, totally undetected – adviser to the queen and all that sort of thing, you know. Terrific, you know, great life, big success!

And in 1959 she says to her husband unexpectedly one day, "You're trying to poison me." Psychiatry would have said she's insane. She's not insane. She's trying to accumulate a motivator that she's needed for a long time! And she doesn't even know that she needs it. She's not even being delusory.

There is nothing more horribly sensible than a reactive mind. The most sensible mechanism you ever heard of. Wonderful mechanism – totally accurate!

She knows that in order to get over the sick feeling in the pit of her stomach she'll have to be poisoned a few times, so she goes to her local medico. He starts feeding her concoctions.

"Well here," he says, "is some very mysterious remedy that – antibiotic it is, and many people have worked on this and it's very expensive and Parke-Libbey only get about a ten-dollar profit every time I sell one of these things, but it just tastes horrible!"

Says, "Boy, that's the stuff for me." Bottle after bottle of this stuff, see. "Whhhh, boy, wonderful."

Probably every drunkard has made people into slaves by pushing alcohol down their throats. It's wonderfully literal, this whole thing. Awfully condemnatory too. But if you want to solve human ills, you'd better understand this, because man condemns himself more than any judge or jury will ever do. He has an instinct for what is right. He has an instinct for what is wrong. And it's based on the eight dynamics. The eight dynamics, morals, ethics – these things all go hand in hand.

He knows when he is doing right. But after he has committed too many overt acts and when he cannot get enough motivators, then he says to himself, "There's nothing I can do about paying my debt to society, so it doesn't matter what I do." And you get a criminal.

He's already had to decide that. He couldn't make it come out even. He couldn't suffer as much as he'd made people suffer. And so he had to just say, "Well, it doesn't matter what I do now." Now he really goes in for overt acts, only on a total irresponsibility.

I had a criminal one time I was processing – judges sometimes turn criminals over to me. And one poor fellow had to walk about a thousand miles, or more than that. The judge told him, "Well, if you go down there and see Hubbard, why, I'll let you off if you promise to go."

And the guy promised to go. He didn't have a dime and he hitchhiked his way all the way down to where I was. When he arrives, what am I supposed to do with him, you know? Society doesn't make any allowances for anybody trying to help anybody, they just appropriate to the imported German scientists.

The – this criminal – not this particular one, but another criminal I picked up one day, had a paralyzed right arm. Overt act-motivator sequence – darnedest thing you ever saw.

The individual would say, "Well, how did he make his living?"

Well, he gets ahold of a guy and he takes him down an alley and he hits him with his fist – left fist by now – hits him with his fist and takes his money away from him and goes off, and that is the way he makes a living.

He's already got one arm paralyzed and the other arm is getting paralyzed, but the guy never adds it up. Every time he hits a man, his paralysis gets just a little bit worse. Get the idea?

No matter what his reaction to his own overt acts are, they continue. And the reaction continues to multiply. It's very, very interesting.

This particular fellow, I got the key-in in this life. He had been awakened suddenly by his mother and he'd hauled off to hit her and realized it was his mother and he held his fist back. That was an overt act he couldn't commit. I also found the one he was dramatizing. Every time he'd sell newspapers, as a little boy, he'd finish selling the newspapers and the tough neighborhood bully would come around, probably in front of the local gendarmerie, the cops, and beat him up and take his money away from him. And he'd just been dramatizing this ever since. But of course it went back so long and he'd been doing this for so many lives that just to run those engrams didn't solve the case at all.

I gave him a little more flexibility in the arm and then I said, "Well why, this guy has got himself partially checked already. If I don't want to go ahead and solve the whole case, why, leave him that way." He's got it partially solved, which is paralysis. All he had to do was paralyze his arm and maybe he wouldn't do it someday.

At the same time he's saying, "Well, it doesn't matter what I do." He goes ahead, "Nothing I can do about it, so it doesn't matter what I do."

This is very interesting, isn't it, this overt act-motivator sequence? We've known about it for years and years, but we didn't know totally what it amounted to. Well, it amounts to many things – the grouper, the occluded case, that sort of thing.

Well, how do you handle one of these things? Pretty easy to do. There's an auditing command that goes along with it.

It's "What have you done to somebody?" or "Recall something you have done to somebody."

Just keep asking somebody that. If you go more mildly than that even, you say just, "What have you done?" Recall after recall after recall run as any other Straightwire Process – get him to locate when it was, nail it down on the track with an E-Meter if you want to. You see?

Just "What have you done? What have you done? What have you done? What have you done? What have you done? What have you done? What have you done?" Individual will feel better and better and the bank will get looser and looser and the pressure will decrease more and more.

But the fellow who is really under duress, being crushed, being extremely kind to everybody too, very often – only that isn't necessarily part of it at all because that's a rather natural state, to be kind to people.

I love the psychologist. I hope nothing serious ever happens to him in your hands. The worst that could happen to him – I don't think he deserves good auditing, I think he only ought to be audited by first-week students. He'd make it someday even in spite of this, but he

shouldn't have any easy course of it because he won't take an easy course of it. His motivators are – are not sufficient. But he tells us that man is a ravening beast; he's an animal!

Freud, in a Victorian age, conceived man to have this horrible monster parked someplace down, I think it was just under the left ear. And this horrible monster was all the time plotting, plotting, plotting, plotting, plotting. I don't know what kind of a circuit Freud had but it certainly plotted. And he had a censor that restrained this fellow. It was probably Freud's father, you know? Boy, he had the most populated head of any man I ever heard of. Circuits and valences, circuits and valences just by the ton.

But the truth of the matter was – is that man is not a ravening beast, man is not evil. But doing to others what others then consider evil – that's the exact course of it – the individual conceives of himself as having done evil. And if he weren't good and if he weren't basically something that was kind and decent, he would never protest against an evil or wrong act, would he? Would he make himself sick just because he'd done something evil if he weren't basically good?

And this is one of the greatest proofs there is for the basic nature of man.

Now, you start cleaning this case up. This case is all scrunched up in a ball, you know.

And you say, "What have you done?"

And the fellow says, "What have I done? What have I done? What have I done? What have I done? Nothing. Nothing. Nothing. I haven't done anything. Here I sit just poor little old victim! What they've done to me is terrible, but what I've done – nothing."

And you say, "There, there. Thank you. Thank you. I'll repeat the auditing question. What have you done?"

"I'll repeat the auditing question. What have you done?"

It's not unusual to get an answer like this as your first answer: "I think I murdered my father." And he thinks for a while. "No, I couldn't have done that, he's still alive! Let's see, what have I done? I don't know, I don't ever recall having done anything!" Sometimes half an hour, forty-five minute, hour comm lag and he finally says, "Well, as a little boy, I hit another little boy with a switch."

Next answer may be fifteen, twenty minutes later. "I said some naughty words to my sister."

Next answer, four or five minutes later. "I – I stole some money once – five cents from my mother's dresser."

Next answer about one minute later. "Well, I don't think I ought to tell you this."

"What?"

"Well, I don't think I ought to tell you this."

"All right. You can go ahead and tell me." (Auditor's Code and all that, you know.)

"It's the reason I haven't had a successful marriage – I've never thought about it before, but the reason I haven't had a successful marriage is because I beat my wife every night." All

of a sudden he says, "Whew, man!" He says, "Feel like something has lifted right off my chest!"

You said it, something was lifted off of his chest! You lifted a whole bunch of motivators right off of his chest. And he had to have these pulled in to justify what he was doing, but he was doing what he couldn't account for and he didn't even remember doing it when you first asked him. It wasn't that he didn't want to admit to it, he just didn't remember that he did it!

You say, but the guy – the guy every night beats his wife, and he doesn't remember it the next day? That's true though. And this guy isn't insane.

We're not talking about the abnormal personality, we'll leave that to the psychiatrist. This guy isn't around the bend or up the spout. He's not insane. He's holding down a job and probably doing well in life.

This isn't necessarily true that every occluded case beats his wife every night. That's too big a generality. Maybe every other night. And maybe it isn't his wife that he beats but his dog. But he's doing something rather obsessively to somebody somewhere, and it sometimes takes an auditor a long time to dig it up.

When you say, "Recall an ARC break" – this one – you generally pick up the motivator and the overt act at the same time. Who is it an ARC break with? And he'll very often say himself. And that's really what an overt act is, always. It's an ARC break with self. It's a first dynamic ARC break.

You ask anybody who is doing something bad. He says, "I know how I ought to act, but I can't seem to act that way." When he's really around the bend he does not know how he should act, he does not know he is acting and he doesn't even know if he's there! But he's going the same distance.

It doesn't mean that a person by stacking up overt acts endlessly will eventually go insane. He can probably hold out for generations and generations and generations and then all of a sudden something happens – he gets blown up or something.

He figures, "Boy," he says, "that's enough motivator. That's enough motivator." He just skips the whole thing and until an auditor goes back into it again, he'll have laid it aside, but it is imposing between him and getting Clear. He'll hit it sooner or later, even though he's laid it aside.

This fellow who blew up a galaxy in his early youth – how about that guy? You'll find him usually being suns and moons and stars when you start to audit him. He's having to be a galaxy so that he can have a motivator on galaxies. Get the idea?

An individual, to get paid back, has to be the victim. He shoots a fellow, then in order to get paid back for having shot a fellow – which is an overt act – then he himself has to get shot. And it's the most amazing thing if you read men's histories.

You read biographies and the biography doesn't connect it up for you at all. It says – it says Mr. Snodgrass – this biography of a famous man, you know – Mr. Snodgrass fought a duel with Jacob Snort, his partner, and drilled him through the chest and killed him dead. And

you read on to the end of the book, you know, you read this in the book, and then you read on to the end of the book, and Mr. Snodgrass died of consumption at the age of forty-two.

Well, this isn't apparent because they're only dealing with one life, and you have – oh, no – you don't have the data, you see. But what's consumption? It's undoubtedly a hole in his chest. He's picked up an engram on the track where he got shot and matched it up with shooting his partner and paid himself back. That's – it's weird. It's weird. In other words, he figured it all out.

Now, once in a while you will see this one. The guy goes out and shoots somebody and then a few days later you'll find this individual walking in with an unloaded gun or something of the sort and getting shot! And nobody can figure out why his gun isn't loaded. He couldn't figure it out either if he was still alive to talk. See? He just accidentally doesn't load his gun, you know, and he puts the gun in the holster and goes out and gets shot.

I'm sure there were some US – early US gunmen of one kind or another who did just these things, you see.

Now, once in a while it takes an unusual circumstance. It has to be called to a fellow's attention after many lives that he is now still engaged in doing overt acts.

Wild Bill Hickok is such an interesting example. He shoots how many men, seventy-five men, something on this order. And then one day he hears a fight in the barroom down the street. He's got a young deputy that he likes very well. He tells the deputy to stay in the office, he'll go take care of the fight in the barroom. So, he races down the street, goes into the barroom and starts to get the quarrel all patted into condition. And his young deputy, thinking something is wrong – I think a shot gets fired in the barroom – the young deputy comes tearing in, enters by a side door and Wild Bill Hickok without thinking or anything kills the young deputy. He never killed another man. That was his seventy-sixth man, I think. He never killed another man.

Well now, we can understand that. That's totally understandable, but it means that after that he felt bad about killing a man so thereafter he restrained himself. No sir, killing that young deputy keyed him in. He'd felt bad about killing a lot of people, and the funny part of it is, right down below every one of the seventy-five men he killed, he felt bad about it! Got it? Except he was now so much obsessively dramatizing overt acts that he couldn't stop or even examine it or even be aware of it. And before that man's memory could be recovered, before that man could be straightened out, before that man, Wild Bill Hickok, could have been cleared, you'd have had to pull the whole track apart on the subject of overt acts and motivators. And when you got it straightened out, you would have had it made.

This is one of the reasons Help works so effectively on cases. It sort of handles these things in a high generality.

But the truth of the matter is that too many men have profited by this mechanism for it to be used again in Scientology as a way to make you good. Funny part of it is, is once you understand it, you don't have to be good! But once you understand it completely and get it run, you are good and there's nothing you can do about it. You have no wish or desire to be evil. So it's a self-protecting mechanism.

You shouldn't go around saying, "I mustn't step on a cockroach because I'll then have to become a cockroach so I can get stepped on." I wouldn't say that that is going on on earth today. Why do you suppose they talk in India about reincarnation into cockroaches? They themselves are terrified of stepping on cockroaches. How many cockroaches do you suppose the average Indian in the last forty or fifty generations has killed? Here's a country that's crawling with them. You can't eat your dinner without a liberal sprinkling of cockroaches. I hate to mention it. But their overt acts against insects gets so high that they thereafter consider all insects untouchable. You know, they must safeguard all insects. They mustn't kill anything.

They eat beef to such a degree that they must kill no cows. Get the idea? And then maybe you'll find them being around being a sacred cow in a... one lifetime to see if they can't get it paid off. But they can't get it paid off because nobody will touch a sacred cow!

Boy, you'd be a popular man in India if you'd go around and say one of the darnedest things – nobody could figure out why you were so popular either. Nobody could figure out why you were so popular. You'd say, "We ought to kill all the sacred cows in India." Now right away you'd look for everybody to attack you. You'd get even more popular if you said, "We not only should kill them all, we should torture them before we kill them." And there you get cruel leadership and why it triumphs quite often in a society. This explains the mechanism of – of very savage, brutal leadership that sometimes man adopts or elects. They're electing something that will give them enough motivators!

Anyone in a position of leadership in any society is sooner or later going to be elected an executioner. The hardest thing in the world is to keep from being an executioner! My Lord, the candidates! They drag in their own headsman's blocks and axes. They coil the hemp up on your desk in front of you.

Every once in a while when you shoot somebody just out of hand, apparently – this guy just asked to be executed and asked to be executed and you couldn't get any work done, so you executed him, you know. Boy, after that you're apt to be more popular than you were before and this is pretty hard to understand, but in an aberrated society men are motivator hungry. And where a society has a great deal of peace, where everything is all being very smooth, people get unhappy and start to key themselves in, because the only thing they have for motivators in that society are their engrams. You see that?

So again we have another mechanism explained – why a society which is calm and peaceful goes psychotic. Simple. Man was made to be – have his life threatened three times a day. If nothing will threaten it three times a day, then he will.

Well, as we – as we examine the overt act-motivator sequence we see many cases opening up that wouldn't have opened before. Let's just find out what these fellows have done and what's been done to them.

Now, it's necessary to find out what's been done to them in order to keep the balance going. It isn't possible, I do not believe, to run one side of the overt act-motivator sequence only. The other side will inevitably come up. Hence ARC Break Straightwire – understood by a Scientologist to be the overt act or the motivator, either way, actually runs further but isn't

quite the same as "What have you done?" and "What's been done to you?" They're a little bit different, don't you see? Neither one totally embraces the other. They both get there however.

Now, if you were running somebody that didn't know anything about Scientologese, couldn't talk it, and it was ARC break – he didn't know what an ARC break is. Funny, but most people seem to know very quickly. You would certainly have to run "What have you done?" or "Recall something you have done to somebody." And you'd have to intersperse this occasionally with "What has been done to you?" But not as many as the other, because the motivators are more precious. The overt acts he will surrender better.

Now, here is an interesting mechanism with regard to overt acts and motivators – just completely aside but just as a footnote to this lecture. Do you know that an individual can get an ARC break with you without you ever doing anything to him? Do you know that? You know how this happens?

You look like somebody or something that he knew once in the tenth century or something like that, or inadvertently he does something to you – inadvertently he does something to you. This gives him an ARC break with you. You don't even know about it. Got that?

All right, and a very short time afterwards the individual, now having one overt act against you, will do another one. But now he gets even madder at you. You haven't done anything to him yet. So, he goes along the line a little bit further and he does something else to you. Now he's good and mad at you. Boy, is he provoked! You haven't even found out about it. And all of a sudden you're faced with this raging tiger! Boy, is he sore at you! Man, are you a villain! You haven't done a thing.

Now, this guy has got to dream up all sorts of corny reasons why he's this way to you. He'll say it's your shoelaces or he does not like you, Dr. Fell. The psychologist's top explanation of this was "I do not like you, Dr. Fell. Exactly why I cannot tell. But I do not like you, Dr. Fell, Dr. Fell." And on that they fell down. This – this was their highest tide of reason in the nineteenth century.

Now, it's very – it's very explainable. The guy commits an overt act against you and then decides he doesn't like you. And then he commits another overt act against you and he decides there's something awfully wrong with you. And then he commits another overt act against you and begins to lie to you – about you to everybody. Isn't this fascinating? In other words, who's the *dramatis personae* of this particular drama? Just him! There's no – no interchange going on here at all.

Here you are, you come to work and here's a stenographer. The stenographer is sitting at the desk and working for you and you notice day by day that she is a little more snippy to you. She's probably stealing the rubber bands.

See, what happened was, is she stole a rubber band and she didn't realize that she had stolen the rubber band until she got away from the office. Then she realized she had done an overt act against you by stealing one of your rubber bands. You got the idea? But this was reason enough to steal another rubber band, and every rubber band that she steals against you, the more she hates you. Isn't that fascinating?

If you're smart, you never let yourself get put in a position where people are doing overt acts against you without you acting. The least you do is give them a motivator.

I've looked – I don't use this sort of thing against people. But just as a little gag I've looked at somebody very fixedly and said, "I know why you don't like me!"

This person says, "Huh?"

"Yes, don't you remember years ago when I refused to give you that loan you asked for?" There's no such incident, see.

And they go, "Slrrp!"

They've done overt acts against me, you see, and I give them a motivator ahead of the fact – totally false motivator. And they go around being sorrowful about the loan for days. This is very remarkable!

Well anyway, overt act-motivator sequence explains a great deal about marriage. Husband does something to the wife she doesn't even know about. The next thing you know he's mad at the wife. But he's the one that did something to the wife!

Now, the days go on and he does more and more to the wife and he gets madder and madder at the wife. And the months and years go on and he gets more and more and more and more impatient and upset with the wife. She doesn't even know what's going on. Pretty wild, huh?

Similarly – similarly why, she's out at a party – she's out at a party and she goes out in the garden and there's a young man out in the garden and she – he gives her a quick kiss, you see. This is something she can't tell her husband. And he gives her a quick kiss and she says, "Zzzuuh." You know? And then she's done an overt act against her husband, see.

Well, a few more parties and a few more kisses and what happens, happens. And the next thing you know she's just furious with this guy! She could just kill him! Why? He doesn't give her any motivators – one of the best explanations – but the fact of the matter is he – she just simply gets in a tearing fury against him.

You'll find almost any marriage would clean up totally and completely, utterly – you'd find almost any marriage would clean up if you just cleaned up the motivators and overt acts. And you'll think, well, the marital partner couldn't take it. The funny part of it is the marital partner probably knows all about it or something about it already.

Now, where an individual is faced with a disintegrating personal relationship, it is true that he may not have the answer to it. It may lie totally with the other side. You get the idea? He may have no data on it at all! The relationship is disintegrating. If the – relationship is disintegrating and he honestly knows that he hasn't done anything to disintegrate it, then he must know one thing: that somebody is pulling an overt act against him consistently and continually that deteriorates the relationship.

If he wants to repair the relationship, all he's got to do is get an E-Meter and get the person to tell him what they can't tell him, confess a few of the overt acts, clean them up. Or if he himself finds his relationship is disintegrating, actually all he has to do anywhere along the line is simply clean up the comm lines. Tell the person why he's so mad at the person. And

you say that would blow it all up. And the very funny thing, to my knowledge, it certainly never has. Do you get this?

Audience: Yes.

Now, with this understanding becomes the whole of – well, the whole science of keeping marriages together, keeping families together.

Why do kids get so mad at their parents in the teens? They pull enough overt acts against them by the time they get into their teens they're furious with them. Parents haven't done anything much to them. Get the idea?

Any time you permit this situation to become overbalanced in either direction – overt act-motivator sequence on either party – once you break the comm lines of any social relationship between these two, you then have a deteriorated personal relationship. And this is the only reason you have a deteriorated personal relationship with anyone anywhere. Either you are pulling overt acts against them they don't know about, or they're pulling them against you that you don't know about.

All you have to do – straighten it up, clean it up, you've got it made. It's a wonderful feeling to be right with the world.

Thank you.

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(Only change is in this type style)

OVERT-MOTIVATOR SEQUENCE

Dianetics Courses – Level Two

Solo Audit – OT Sections

There was an important discovery made in 1952 on the subject of engrams which did not get included in "Book One", *Dianetics: The Modern Science of Mental Health*.

This was the "Overt-Motivator sequence of **Engrams**".

An **Overt**, in Dianetics and Scientology, is an aggressive or destructive **act** by the individual against one or another of the 8 dynamics (self, family, group, Mankind, animals or plants, MEST, Life or the Infinite).

A **Motivator** is an aggressive or destructive act received by the person or one of the dynamics.

The viewpoint from which the act is viewed resolves whether the act is an overt or a motivator.

The reason it is called a "Motivator" is because it tends to prompt that one pays it back – it "motivates" a new overt.

When one has done something bad to someone or something one tends to believe it must have been "motivated".

When one has received something bad, he also may tend to feel *he* must have done something to deserve it.

The above points are true. The actions and reactions of people on the subject are often very falsified.

People go about believing they were in an auto accident when in actual fact they caused one.

Also people may believe they caused an accident when they were only *in* one.

Some people, on hearing of a death, at once believe they must have killed the person even though they were far away.

Police in large cities have people turn up and confess to almost every murder as a routine.

One doesn't have to be crazy to be subject to the Overt-Motivator sequence. It is not only used on him continually by others, it also is a basic part of his own "case".

There are two extreme stages of Overt-Motivator phenomena. One is a person who gives up only motivators (always done to him) and the other is the person who "has done only overts" (done to others).

In running engrams you will find

1. All overt engrams that hang up (won't audit easily) have *also* a motivator engram as the same or different incident.
2. All motivator engrams that hang up have an overt engram in the same or different incident.

The two *types* of engrams then are **Overt** Engrams and **Motivator** Engrams.

Example of Overt Engram – **shooting a dog**.

Example of Motivator Engram – **being bitten by a dog**.

The rule is that the **subject matter must be similar**.

They can be in different points in time.

When you can't run out (erase) a dog bite engram, why then you find the "shoot dog" engram.

Psychosomatic ills or aberrations that do not resolve by running one side, usually resolve by finding and running the other.

When you can't erase an engram about shooting a dog, why then there's a bitten by dog.

It's all very simple really. There are always two sides to the coin. If one won't run, you try the other.

BASICS

Finding the basic engram on a chain also applies to finding the basic overt or basic motivator engram.

Engrams then hang up (won't run out) when

- (a) The other type needs to be run and
- (b) The one found has earlier engrams on it.

NONEXTANT ENGRAMS

An "engram" sometimes didn't exist. A pc can be trying to run being run over by a car when he never was. What needs to be done, when the incident won't run, is get the pc's incident of running over somebody. It also works in reverse. A pc can be trying to run an engram

of running over somebody when he was in fact only run over himself and never did run over anyone.

So **both** engrams can exist and be run or only one side exists and can be run or with a heavy foul-up on overts and motivators, one side can be non-factual and won't run because only the *other* side exists.

It is easy to visualize this as a matter of flows. An overt of course is an Outflow and a motivator is an Inflow.

SECONDARIES

It may never have been said that secondaries always sit squarely on incidents of actual pain and unconsciousness.

Also secondaries can exist on the overt-motivator sequence pattern just as in engrams.

This is the cause of frozen emotions or "unemotional" people. Also some people complain they can't feel anymore.

This works out by overt-motivator sequence. A person in grief over loss (grief is always loss) who then can't run it has *caused* grief and that overt-secondary can be run.

Also a person misemotional over causing grief has been caused grief. It works both ways with **all points on the tone scale**.

The last is a newer discovery and wasn't known to early Dianeticists.

The Overt-Motivator Engram phenomena did not receive adequate dissemination. The principle applied to secondaries has not before been released. It is basically Dianetic Engram running that resolves all cases in the end so one had better be pretty good at auditing Engrams and Secondaries, Motivator and Overt both.

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HCO BULLETIN OF 15 DECEMBER 1973

Remimeo
All Levels
Add Level II Checksheet
Ethics Officers
Masters at Arms
C/Ses

**THE CONTINUOUS MISSED W/H
AND CONTINUOUS OVERT
WITH DATA ON DEGRADED BEINGS
AND FALSE PTS CONDITIONS**

Reference: (1) Tape List and HCOB List of Level II,
Page 4 HCO PL 26.1.72, Issue VI, concerning Withholds and Overts.
(2) "Admin Know-How – Alter-Is and Degraded Beings", HCO B 22 Mar 67.

There are two *special* cases of withholds and overts. They do not occur in all cases by a long ways. But they do occur on a few cases. These are **Continuous Missed Withholds and Continuous Overts**.

This is not quite the same as "The Continuing Overt Act" HCO B 29 September 65. In that type the person is repeating overt acts against something usually named.

THE CONTINUOUS MISSED W/H

A Continuous Missed Withhold occurs when a person feels some way and anyone who sees him misses it.

Example: A doctor feels very unconfident of his skill. Every patient who sees him misses the fact that he is not confident. This reacts as a missed withhold.

It is of course based upon some bad incident that destroyed his confidence (usually of an engramic intensity).

But as the person actively withholds this, then those seeing him miss the withhold.

This could work in thousands of variations. A woman feels continuous disdain for her child but withholds it. The child therefore continuously misses a withhold. All the phenomena of the missed w/h would continuously react against the child.

Probably all dishonest social conduct brings about a Continuous Missed Withhold. The politician who hates people, the minister who no longer believes in God, the mechanic who privately believes he is a jinx on machinery, these all then set up the phenomena of missed withholds on themselves and can dramatize it in their conduct.

THE CONTINUOUS OVERT

A person who believes he is harmful to others may also believe that many of his common ordinary actions are harmful.

He may feel he is committing a Continuous Overt on others.

Example: A clothing model believes she is committing a fraud on older women by displaying clothing to them in which they will look poorly. In her estimation this is a Continuous Overt Act. Of course all older women miss it on her.

Appearance, just being alive, can be considered by some as an overt.

Missed withhold phenomena will result.

DEGRADED BEINGS

The Continuous Withhold and Continuous Overt are probably a basis of feeling degraded.

Degraded Beings, as described in "Admin Know-How – Alter-Is and Degraded Beings", HCO B 22 Mar 67, are that way at least in part because they have some Continuous Missed Withhold or a fancied Continuous Overt Act.

This makes them feel degraded and act that way.

HANDLING

One can add to any program a check for a Continuous Missed Withhold or Continuous Overt as an additional version of rudiments.

A master question, which could be broken down into three lists which would have to be done by the laws of L&N, would be, "When anyone looks at you what feeling (action, attitude) of yours do they miss?" Then, "When was it missed?" "Who missed it?" and "What did he do that made you believe it had been missed?"

Another approach, less dangerous in that lists aren't made, would be:

For Continuous Missed Withhold the question could be, "Is there some way you feel that others don't realize?" And with 2WC uncover it. Then ask, "Who misses this?" with answer, followed by, "When has someone missed it?" with E/S to an earlier time. Followed by,

"What did he (or she) do that made you think he (or she) knew?" This will key it out and can change behavior.

For Continuous Overt Act it would be, "Is there something you do that others do not know about?" With 2WC to cover it and get what it is. Then ask, "Who has not found out about it?" with an answer. And then, "When did someone almost find out?" "What did he (or she) do that made you think he (or she) knew?"

Each of the above questions should be F/Ned.

MOTION

People who have Continuous Withholds or Overts tend to be very slow, flubby and impositive. They have to be very careful. And they make mistakes. Slowness or robotness are keys to the presence of Continuous Missed Withholds or Overts.

PTS

Quite often a case is **falsely labeled PTS** when in fact it is really a matter of Continuous Missed Withholds and Continuous Overts.

When a "PTS" person does not respond to PTS handling easily then you know you are dealing with Continuous Missed Withholds and/or Continuous Overts.

SUMMARY

These conditions are not present in all cases. When they are you have a Degraded Being. When a "PTS" person does not respond to PTS handling, try Continuous Missed Withholds and Continuous Overts. You can prevent blows, handle much HE and R and change character in this way.

LRH:nt.rd

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TWO RULES FOR HAPPY LIVING

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

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

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

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

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

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

How to be happy in this universe is a problem few prophets or sages have dared contemplate directly. We find them "handling" the problem of happiness by assuring us that man is doomed to suffering. They seek not to tell us how to be happy but how to endure being unhappy. Such casual assumption of the impossibility of happiness has led us to ignore any real examination of ways to be happy. Thus we have floundered forward toward a negative goal – get rid of all the unhappiness on Earth and one would have a liveable Earth. If one seeks to get rid of something continually, one admits continually he cannot confront it – and thus everyone went down hill. Life became a dwindling spiral of *more* things we could not confront. And thus we went towards blindness and unhappiness.

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

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

Hence (1) Be able to experience anything.

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

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

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

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

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

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

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

On this definition let us review our own "bad acts" (or overts). Which ones *were* bad. Only those that could not be easily experienced by another were bad. Thus *which* of society's favorite bad acts are bad? Acts of real violence resulting in pain, unconsciousness, insanity and heavy loss could at this time be considered bad. Well what other acts of yours do you consider "bad"? The things which you have done which you could not easily yourself experience were bad. But the things which you have done which you yourself could have experienced had they been done to you were *not* bad. That certainly changes one's view of things!

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

But all processes from the beginning of Dianetics and Scientology until now which improved the ability to confront (or experience) were gaining toward the goal. All processes that eradicated experience only were poor processes. The early drop in gains in processing (1950) came about because people dramatized an eradication of all badness. The auditors

were unwilling to let the pcs experience anything, the pcs sought to get rid of things without experiencing things.

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

Thus today we have two golden rules for happiness:

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

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

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

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

L. RON HUBBARD

LRH:-.rd

The Five Conditions

A lecture by L. Ron Hubbard

given on 25 May 1965

Thank you.

What's the date?

Audience: twenty-five.

Twenty-five May AD 15, Saint Hill Special Briefing Course. A meter with a gray face. Isn't that interesting looking meter.

All right, I have a little bulletin – bulletin to give you, a couple of bulletins. And one of those bulletins is that Mary Sue is late today. [laughter]

Now, there's a rumor going about that if you're being processed in the HGC as a student, you can't come to lectures or something like that. That's false.

Let me give you a clue – this is the little bulletin you have. I'll give you a clue on the way we have to operate in Scientology: If it isn't written, it isn't true. And you just put that down and you'll get along fine in organizations and everywhere else. If it isn't written, it isn't true.

Somebody says this, that and the other thing; you say, "Well, have you got it in writing?"

And they say, "Well, no, as a matter of fact, (something)." Well, then it isn't true and that's that.

This, by the way, had to come into being. The first place I know of it was when we were down at 2600 Hoover in Los Angeles in 1950, and people used to walk in off the street and say, "Ron said to give me fifty hours of processing," or something like that, and by George, they would. [laughter]

There's very often some misunderstood statement or a rumor line or something like this is passed on verbally. And frankly it – even if it was uttered verbally it should have been in writing. So once more, if it isn't written, it isn't true.

You find out that when things are moving very fast, a whole bunch of verbal orders will get mixed up in the thing that other people aren't aware of and suddenly, why, nobody in the organization can agree with anybody else because the verbal orders are standing in the road of everything, and it just all breaks down. So you have to have that rule, and you have to make it stick.

Now, the other one is that Saint Hill had to be declared in a condition. Now, a declaration of a condition is something new, and you will soon find it applying to the course. And the bulletins are all practically written – the policy letters are all practically written on this, but I haven't had a chance to finish them up or sign them or something of the sort. But we've been using this, nevertheless, for some little time and that is, strictly, a condition is an operating state. Organizationally, it's an operating state.

And oddly enough in the MEST universe there are several formulas connected with these operating states. And if for instance, England, the British government, knew these or the United States government knew these, they wouldn't get into very much trouble. But as it is, they don't know them and they get into a great deal of trouble.

There are apparently certain formulas which have to be followed in this universe or you go appetite over tin cup.

I'll give you an idea of the Emergency Formula – the Emergency Formula... Of course, we're more accustomed to being in a state of Emergency on this planet than we are in any other state. And nevertheless, there is a certain way that you handle an emergency. And an Emergency status is declared simply and only by a down statistic; that is to say, the statistics went down. And it doesn't matter what statistics; if they were supposed to go up and they went down, why, that's an Emergency.

Now, the reverse can take place. The reverse can take place. Let's take the number of students in a unit. Let's say it keeps going up and it kept going up and it doesn't go down. Do you see? Then, obviously, the students aren't being graduated from the unit at the same rate they're being put into the unit, so there must be a slowdown in that unit of some kind or another. So that will create a State of Emergency, too.

So it's the desirable statistic has not been attained. And the statistic which should go down goes up or the statistic which should goes up goes down.

Now, let's take the gross income of an organization at large. That has to do with a, let us say, a drop. And it's a consistent drop: One week, we don't pay any attention to it; two weeks, we start paying an attention to; three weeks, why, and then we jolly well pay an attention to it. Don't you see? And if it consistently does this in an organization and shows down, down, down for four consecutive weeks we declare them in a State of Emergency.

Now, the declaration is issued by Secretarial Executive Director, which is a positive order. In other words, it's a written, posted order; people are not left in the dark concerning this State of Emergency. You just had a unit on this course go into a State of Emergency. Now, there are several policy letters connected with this which I won't particularly bother to delineate. But there are certain actions which one has to undertake when a State of Emergency is declared.

The first of these actions is, well, you can say promote – that applies to an organization. To an individual you'd better be – say produce. That's the first action. Regardless of any other action, regardless of anything else, why, that is the first thing they have to put their attention on.

Very often you will find out that the moment that the emergency was noticed... Well, let's take you: You find your money is going downhill at a great rate, and you're not getting as much money in as you should have been getting in and there's less and less money and so forth. Well, you actually are in a State of Emergency.

Now, the proper thing to do, according to Mr. Wilson, a thetan that wandered in from someplace... Well, he did. He had an ambition to end Britain. And that's libel and slander so we'll have to cut it off the tape. But anyway, he really made this statement: He says England should be a fourth-class power. And he's making his postulate. You didn't know that he said that? Oh yes, man. That's a matter of publicized public statement, made right after leaving the United States before he was elected.

Anyhow, he's making it. But now, you see, he finds the organization called the government in a poor state economically, so he economizes.

The United States government does this all the time. As soon as they find out that their treasury balance doesn't equal their *squidawoof* and the ideas of the secretary of the treasury that he just got from the first cell of the Communist Party or wherever it is – or wherever they get their ideas.

The United States government, you know, runs its economics today straight off Karl Marx' *Das Kapital*. If you don't believe it, read *Das Kapital*, if you can. Now, that sounds awfully rabble-rouse and very extreme, but it happens to be a very banal statement. It's even been noticed by the *Wall Street Journal*. The formula of economics in *Das Kapital* is "From each according to his ability to pay and to each according to his need." Socialism. That's the formula of taxation contained in Karl Marx's *Das Kapital*, written about 1879, something like that. See? And the governments of the world are following this today. And these capitalistic governments are having a ball with this.

Well now, supposing when they find that they're going broke they economize. Supposing they take that as their first step. *Ahhhhh*. Every time they recover from an emergency they will be smaller and less able. If that's all they do. Do you follow? They have violated this actual formula of Emergency. There *is* an actual formula of Emergency. It *does* exist in this universe. It's in the woof and warp of the universe itself. And its first line is – its first line is – the first broad, big action which you take is *promote*.

You better jolly well promote. And that carries with it on the part of an individual or factory the idea that he better make his intentions known, and so on.

Now, after you have promoted and after you've got that well in hand, you economize. But you have to do that first. Don't bother about economy; bother about promoting.

Exactly what is promotion? Well, look it up in the dictionary. It's making things known; it's getting things out; it's getting oneself known, getting one's products out or something like this.

In the form of an artist, the idea – he finds he's – his statistics are shot. He suddenly looks up one day and the bank balance is down to nothing and that sort of thing and the landlord is camping on the first landing and so forth. Well, he's – he must first and foremost promote.

He better take those three academy paintings that he was busy dabbling with, and he better sit up all night long and finish those things real fast. He better wrap all those other paintings that he'd already finished; he better get them off to a gallery awful quick. And he better call up a press boy of some kind or another and say, "I am having an exhibition." See, and it didn't matter how many pounds, shillings or pence he had to borrow to make the phone calls or put the ad in the paper or get a – some literature printed that he was having an exhibit. You see, that didn't matter. *Promote*, man. Let's get it up there; let's get it out there; let's get the lines straightened up, see? *Huuh!*

Now economize. You follow?

And then – I'm giving you the very rough formula. And then he's got to prepare to deliver. Now, he actually during his promotion could have sold a half a dozen paintings. Well, then he economizes, and then he paints them and delivers. Got the idea?

So it's in that action. And when you find your statistic is down you first have to promote, and when you got your promotion well in hand then you better economize, and then you jolly well better prepare to deliver.

And that's the one-two-three. If you do it backwards, you've had it.

Now, there's another condition known as Affluence. And this is one of the most dangerous conditions there is and nobody recognizes it as such. Let's take – let's take some fellow on the south side of the northeast side of lower Chicago. And he's always been going along with twenty-five cents in his pocket. That was about the most money he ever had in his pocket. And all of a sudden, he gets in a crap game and he wins ten thousand dollars. Well, what's his normal operation? *Whoa! Huh!*

I remember a famous movie Victor McLaglen paid – played in, that showed a beautiful rendition of this. It was *The Informer*. And he's paid a huge sum of money for turning in one of his fellow Irish Republican Army soldiers. And he just blows this, don't you see? It's a marvelous example. The first impulse somebody gets when they get that much is to – is to get very rich indeed.

So what's this fellow on the lower east side of south Chicago's lower north side – what's this fellow do? Oh, well, he buys himself a house, the future payments of which are going to be \$175 a month. He buys himself a car, the future payments of which are going to be... He's got all the down payments for these things, you see? He buys himself a watch. He lays out a bunch of clothes that he doesn't need. And he neglects to pay off anybody that he owes. And his ten thousand dollars is gone. He now owes another twenty thousand and he hasn't got a prayer of paying that off. He's violated the condition of Affluence. And the state of Affluence Formula has been definitely, wildly violated.

Now, the first thing you must do in Affluence is economize – just right now: You got ten thousand bucks. You didn't expect it from anyplace. You didn't know it was going to be there, and so forth. Just quickly cover it up with your hat and economize. Say, "Where are we wasting money?" [laughter] Bang! You must, just at once.

And then make very, very, very sure that you don't buy anything that has any future commitment to it. Don't buy anything with any future commitments, don't hire anybody with any future commitments, nothing. See, that's all part of that economy. Clamp it down.

Get every bill that you can possibly scrape up from anyplace, every penny you owe anywhere under the sun, moon and stars, and pay them. Pay every bill is your next big broad step. Pull everything down in all directions until you've got it down to as close to zero as you can get or zero.

Now, invest the remainder in service facilities; make it more possible to deliver. See, service facilities.

And part of the formula is to discover what caused the condition of Affluence and strengthen it. You see? Move your operation or what your life or you're doing, and so forth, slightly over, so that it admits this zone and area of affluence.

Now, if you do those things and so forth, why, life will look like a dream. But you notice that the condition of Emergency, if handled at the beginning with economy, would inhibit getting out anything in order to produce enough money to raise the statistic. So if you went into a condition of Emergency and economized instantly, you either might always remain in this condition of Emergency or if you recovered from it you would find your organization was smaller or you were smaller or you had less scope, because you have applied the state of Affluence formula to the condition of Emergency.

And all you've got to do is misapply one of these formulas – be in condition B and say you're in condition A, or continuing condition A when you have moved into condition B; in other words, be operating on the wrong formula – and you'll wrap the organization up. You'll wrap it up.

And part of the Emergency Formula, since... These things will be published in great detail. Actually, there's about thirteen steps to one of these formulas. There are certain major points. These are the ones I'm taking up.

If for instance, you didn't – you went into a condition of Emergency and then you didn't change – after you'd promoted, you didn't make any changes in your operation – well, you just head for another condition of Emergency, see? So that has to be part of it. You better change your operating basis. You better do something to change the operating basis, because that operating basis led you into an Emergency, so you sure better change it.

But Affluence – Affluence: You must have been doing something awful right to get in that much money. Well, you jolly well better discover what it is! That's the search that you go into. At its proper numbered slot, you go into a search and overhaul anything and review it all. After you've provided some service facilities and you're straightened up, and that's the end of all of that big kettle of money that came in, then you had just better look-look-look-look-look-look. What the devil did cause this? Because you may have the wrong idea of what caused it. It might have been a complete fluke, or it might have been this or that.

But you better – better hunt and research and look at it and watch it very carefully and say, "Aaah, yes, yes! That's because I st..." Well, in the case of a painter, you see: "That's because I started being nice to editors' and painters' and art gallery people's wives. That was that

program I went out on last month of 'Be nice to the hostess.' *Hm*. So after this I'm always going to be nice to the hostess." Don't you see? Oh, it works like a bomb, see? Gorgeous. After that, nice to the hostess, conditions of Affluence happen every now and then. You follow? It'll be some screwball thing of this particular character.

You might have thought that it was because the world was suddenly more conscious of art. That had nothing to do with it, see? Until somebody can define what art is, the world is not likely to become more conscious of it. [laughter]

So here is a – here is a case where you could go into a – an operating condition unknowingly, pay no attention to it, keep running as though you were in another operating condition, and all of a sudden just go appetite over tin cup; the whole thing just crashes and you don't quite know what happened to you. It's all a big mystery. But if you know these operating formulas (of which, by the way, there are five), why, you're jolly well – well-off.

The lowest, most basic of them and the most snarly one is the condition of Emergency. When you're in a State of Emergency, boy, that's snap and pop.

Well now, part of a condition of Emergency contains this little line of "you've got to stiffen discipline" or "you've got to stiffen ethics." To an individual this would simply mean, well, not go down to the pub every Friday night, you know? Let's stiffen up the discipline; let's stay home and grind the midnight oil away, you see? Let's stay home and do one's homework or something. You get the idea? Discipline stiffened up. Be a little more regular on the job. Work a little harder. Something of this sort, see? Don't goof quite so much. Don't make so many mistakes. This would be part of that operating action.

And, as a net result, organizationally, when a state of Emergency is assigned, supposing the activity doesn't come out of that emergency. Regardless of what caused the emergency, supposing the activity just doesn't come out of the emergency, in spite of the fact that they have been labeled state of Emergency, they have been directed to follow the formula, they have been told to snap and pop and get that thing straightened out, and they're still found to be goofing; the statistic is going down and continues to go down and so forth. What do you do? There's only one thing left to do and that's discipline, because life itself is going to discipline the individual. Life itself is going to discipline the individual very cruelly and savagely.

Living in another age, in a less socialistic period, why, the net product of it was starving to death. In a business, why, it'd be going into bankruptcy, see? It's a crash situation.

And it usually winds up in an ethical situation. Fellow who's starving to death will quite normally steal. Bankruptcies wind up in bankruptcy courts. It becomes an ethical situation whether one likes it or not. You've got justice staring you in the teeth.

So, the rule of the game is that if a state of Emergency is ignored and the steps are not taken successfully (do you understand "not taken successfully" is different than "not taken"?), why – and the condition is continued, then you get an announcement after a while that the condition has been continued. And if the condition is continued beyond a specified period of time, why, that's it. It has to walk forward into an ethics matter. Because how else could you straighten out that activity? There must be somebody goofing like crazy, sitting on most of the comm lines, do you see? There – you've got some ethical problem involved with it.

There's somebody who won't function. Do you see? There's somebody who's got the brakes on so that you can hear – smell them smoke. And so you walk forward into an ethical situation.

Now, the state of Normal Operation is the second condition and that is supposed to be just normal operation. It means not "stability." You could call it a condition of stability and it probably should be called a condition of stability except for this one little factor: This universe does not admit of a static state – not using our definition of the word static – but it won't admit a no-increase, no in... no-decrease. You cannot have a condition in this universe where there is no increase and no decrease. That's a totally stable condition; there is no such thing in this universe from one end of it to the other. It's – there isn't anything that always remains the same.

You take some of the hardest substances there are, which oddly enough are plutonium and some other such elements; those things diminish, you see, or explode. You take lead. You say, "Well, lead will stay there a long time." Well, I invite you to look at the lead on some churches, and so forth, and you'll find out that it's diminishing. As hardy as the element is supposed to be it's still diminishing.

And you take a tree or a body after it attains its supposed size and so forth, why, it actually doesn't have a long period of an absolute plane. You see, it's either increasing, increasing, increasing and when it goes into that plane, and so forth, you'll find out that it's really decreasing. So that very old people have actually shrunk in size.

You understand, I'm not talking about this from the viewpoint of "it is right." I'm just saying this is the way the universe is rigged. I'm giving you some laws that I managed to strip out of this universe. And where the agreement of beings and their interlockings of organizations and materiel and that sort of thing – where these things function, well, you'll find out they're governed by these universal laws.

These are quite interesting because they over – they completely knock out economics as we have known it. And they supplant a different operating basis for economics. We don't expect to be teaching anybody these things, particularly, but we certainly are interested in using them ourselves. They're very valuable data.

The condition of Normal Operation, then, is not one of stability. And therefore, I'm not going to call it "stability," – although it's probably supposed to be called "stability" – because it can't be. Normal Operation must be a reg... routine or gradual increase. And there must be a regular, routine, gradual increase. And if there is no gradual increase there will not be a condition of stability. You cannot have a total, even state of existence which does not eventually fall on its head. The second you get this even state in this universe, it starts to deteriorate. So a state of stability would eventually deteriorate.

Well, to prevent a deterioration you must have an increase. That increase doesn't have to be spectacular but it has to be something. There has to be a bit of an increase there.

Well, the way you maintain an increase is when you're in a state of Normal Operation you don't change anything – you don't change a blessed thing. You just let it go and you're very benign about the whole thing. Ethics are very mild. The justice factor is quite mild and

quite reasonable, don't you see? And there's nothing very desperate going on, you see? There's no savage actions taken particularly. People come to – sitting around in an old shirt or something like that. Well, let them sit around in an old shirt. Maybe that has part of the increased statistic. You're not sure, see? But don't go plowing around.

Now, what you do do is you very carefully examine every slightest rise in a statistic. Every time a statistic betters – let me put it more accurately – every time the statistic betters then look it over carefully and find out what bettered it, and then do that. That's the only changes you make. And every time a statistic worsens slightly, quickly find out why and remedy it. And you just jockey those two factors: the statistic bettering, the statistic worsening. Repair the statistic worsening and you'll find out inevitably some change has been made in that area where a statistic worsens. Some change has been made. You better get that change off the lines in a hurry. And what – when you find that a statistic is bettering, something like that, you better find out *how* it is bettering.

You very often find out it may depend on an individual. You maybe got a new – a new person on some post, or something like that, and they're doing extremely well, you see? Well, one of the ways to better it is pat them on the back and hold them up as an example, don't you see? Give them a little bump in pay, something of this sort, don't you see? But increase that statistic.

We've sent out a mailing or we've done something or we've approached somebody or we've talked to a different type of person recently, and suddenly our statistic is a little bit better. Well, we'd better add it up very carefully that we talked to this type of person, and without abandoning what we were doing before, also do this other one. Do you see?

And therefore, you will find that your statistic is just – keeps bettering and the worsening statistics tend to fall away. And you just keep riding this horse on that sort of a jockey basis. It's just a very nice – it isn't a – it isn't a lazy operation; it's a very alert one. You watch your – you watch your statistics.

Now, let me give you an example of how I speak of this organizationally. Of course, we have OIC boards and that sort of thing to watch statistics by and everything has to be staticizable. That is to say, you've got to be able to get a statistic on anything, anywhere in an operation. If you can't, why it's all on rumor and God knows what all, and you very soon will be in trouble. Maybe your own life is only in trouble because you don't staticize it.

Very seldom does a clerk, for instance, ever look at his pay as a statistic. If some fellow, for instance, has been getting nothing but that same paycheck now for the past two or three years, that's a State of Emergency. Do you follow? Although the statistic hasn't dwindled, that's the other way you can get into a State of Emergency because sooner or later that's going to dwindle; that's going to crash.

You never saw anything quite so silly. We've got a couple of organizations which never rise and never fall. And sure enough, after about two or three years of never rising and never falling, one of them had a hysterical cable in here the other day that it couldn't pay its rent. See?

Oh, well. Without anything dramatic occurring it had gotten itself into an emergency, see? The statistic hadn't even visibly declined. It was just the fact that here was this line – level – level – level – level – level, no increase over these years. *Poof*. All of a sudden, *bang*. It's into some kind of a State of Emergency that has sneaked up on it, you see?

The State of Emergency that would sneak up on it, to somebody that had a gross income across here, happens to be in the woof and warp of the universe itself. You have things like inflation; things become less valuable. So if you had the same income, it won't buy as much. And actually that was a declining statistic. Do you follow? I mean, although it looked level, it was really declining. The civilization around it was growing so it didn't have the relative importance to the civilization around it that it should have had. See? So it wasn't really level at all. And all of a sudden there it is in an emergency – can't pay it's rent.

So the individual clerk who has been dragging down X number of dollars per week over the past three years and has had no rise of any kind whatsoever – no rise, no prospects of a rise or anything like that – does not realize that he is looking at catastrophe. He thinks he's looking at security, the idiot. But for sure, if he has had no change of any kind in pay status for that period of time, he's looking at a personal emergency, if only because inflation itself will catch up with him. His twenty-five cent pieces now don't buy as many cigarettes as they used to, so it's actually a declining statistic. In the expansion of the world around him and the crowd that he is moving with, and so forth, their statistics are changing and his isn't. There's more recreation available to be purchased by his fellow man, but he isn't now getting more money with which to purchase the recreation. See, these little tiny factors will enter in to his life and although he hasn't watched it at all, he sees this level statistic and doesn't realize he's in a state of Emergency.

Well, how does he get out of a state of Emergency? Obviously, ask Mr. Wilson – economize. Oh, you treat it as a state of Affluence, huh? Well, look, whether he knows it or not, he is acting as though he's in a state of Affluence. And if he tries to follow the thing by first economizing without promoting, he's going to then get all of the consequences of Emergency. If you start applying one of these condition formulas to the wrong condition, you will get into operation the consequences of the one you *are* applying, you see – the one you are in. It's being neglected. So that if you want to *really* go into an Emergency, be in an emergency and apply an Affluence Formula. In Emergency apply Affluence Formula – boy, you're in Emergency! It'll crash you. Do you follow that? And all of that is hidden and out of view.

We're not talking now about something that's just dreamed up or that's a good idea. This was what lay in back of the operation of the machine called the physical universe. If these things didn't occur – whether amongst living forms or organizations or chemicals or rocks or something like this – if these – these actions didn't occur, one kind or another... How – it is very hard to see. Yet they are there. Matter follows these formulas. Other things follow these formulas, you see?

Now of course, they become a little more flexible when you apply them to life, and there's a little more life can do about it. Just to have – doesn't lie there like a – like a rock and simply erode, see? Life has more volition and so can apply the condition very definitely.

So here – here let us take a condition of Normal Operation – individual is in Normal Operation, apparently, and then the curve no longer goes up and it lies there level; everybody feels secure; they all feel it's all going all right. Twitterwit and Featherbrain & Company Solicitors – they've *always* been there, see, so they will *always be there*, of course. And much to their astonishment they wind up in a bankruptcy court. And how the devil did they get there, because their income had never changed? They say, "How'd – how'd it happen?" you know? "*Hu-uh!*"

So life is very fateful and life is very fantastic and life is very incomprehensible. Well, they didn't know the laws, and that was the real law they should have been following. Twitwit and Featherbrain & Company, and so forth, had no business having a totally even income since 1832. [laughter] They didn't do anything to improve it, it was in a – in – going into an Emergency. And it will eventually react as though it's in an Emergency. And because they're ignoring handling an Emergency, of course, it becomes a *real* emergency. And the next thing you know, why, there's...

They don't ever know how this happens to them, by the way. There's one of the most famous boot makers in the ent... in the – in England – Peel – went by the boards the other day. So help me Pete, they have made boots for royalty since time immemorial. Probably Henry VIII had his boots made at Peel & Company, see? Fantastic. They did this fabulous job of boot making. They're no longer amongst us. And they blamed it on all kinds of things. They blamed it in all different directions. The funny part of it is that they were so apathetic about the whole thing, they didn't even bother to sell the name of the company. Any fool could have bought the name of the company and turned a line of Boston-made – Lynn, Massachusetts-made shoes and stamped them "Peel." And – that's what they did to Stetsons. You can no longer really get a Stetson that's a Stetson. Dobbs, or somebody, bought up Stetson, and they just stamp "Stetson" on the hats.

Well, they were so apathetic about this whole thing and it was so incomprehensible to them, they just suddenly went out of business, you know? They did. Well, along about – along about 1835 at the very latest they should have started advertising. [laughs] It didn't matter how many – how many royal feet were covered by Peel boots, see? That – royalty and so forth. They probably never even thought of giving somebody five thousand pounds or something like that to wear the name of the company on his boots in white letters or something, you know? I mean, they – however crude it was they thought of nothing. Do you see?

And that's how civilizations go to pieces. Civilizations generally don't know these formulas and they go *bzzzt!* "Well, there's always been a Roman Empire. There will always be a Roman Empire." Actually the Roman Empire went into Affluence, tried to treat it as Normal Operation and disappeared from the ken of man. The Affluence they went into was brought about by Julius Caesar. He expanded the empire's borders fantastically, suddenly and immediately. He also violated the normal operating procedure of the Roman Empire which was Pax Romana: build the roads, keep them open and keep peace everywhere and trade with everybody and rule nobody – to hell with them. And that was the way the Roman Empire was doing, and it was doing all right. They'd been going like that for, oh, a long time.

All of a sudden this bird comes along, and he gets the idea of conquest. He was doing a rehearsal for Hitler or somebody. And he gets this idea that the thing to do is expand the borders and get rich and make everybody rich and make everybody rich *suddenly*, without any basic structure or anything. So oh my God, he was taking in this area, that area and the other area – this very area right here was tremendously affected by this nut.

It was typical, by the way, as I was telling you the other day about how they follow people who haven't got good sense. There was an epileptic homosexual. God almighty. Marvelous. How in the hell anybody would listen to him I wouldn't know. But you're probably not aware of the fact that the main battles fought for the possession of the British Isles were fought just a few miles from Saint Hill here, over in the Ashdown Forest. They were just over the hill over here.

Well, this nut did such things as take the British Isles, which for years and years – decades – had been getting Roman pottery and Roman cloth and Roman coins; and the old Phoenician tin ship line, and so forth, was coming into the south here. They were in trade, don't you see? And this channel over here, you could jump across it if you felt not too heavy one day. And the stuff had been coming over from Europe. And the British Isles here were in very close communication with the (quote) Roman Empire (unquote). They were – the civilization was very nice and they were very enamored with this new civilization. (It looked new to them.)

And they, for instance, had an older civilization that they were going on which you found remnants of in Ireland. Well, it was over here fairly strong and it had wicker chariots and things like this. And this new civilization looked good to them. That pottery looked good, and those togas, they looked real good and so forth. And they actually would have lined up on the shore the way people do occasionally with Scientologists in a group, you know? They want to know all about it, you know? What is all this? You know? And so on. And if you haven't got a suppressive present, why, they get you talking for hours.

The British would have lined up on the beach down here if they'd heard the Romans were coming over to show them how to fix up a few things, you know? They would have said, "Hurrah," you know? "Hello, how are you?" you know. "Gosh," you know, "been waiting for you for a long time. Me, I know some Latin. Listen," you know? "*Pax vobiscum*," you know?

No, this nut Caesar, he gets – he gets some little baskets or something they call ships and sails across this. And he lands on the beach in a hostile battle array and has got to find somebody to fight. And he finds some people to fight. And of course they fought him because it looked sure like an invasion. He had himself a ball, and then for some hundreds of years, why, you had this country stumbling along and trying to intervene in the politics of the Roman Empire, and outside the Roman Empire but inside the Roman Empire, and occasionally running the Roman Empire. Oh, wild.

Affluence. He all of a sudden got this tremendous quantity of territory, tremendous quantities of peoples. Did it all wrong way to. Didn't deliver really. He gave them slavery, not Roman civilization. They didn't treat it by the formula of Affluence. They just squandered the

wealth of the empire on this so-called conquest of new wealth and that was the end of the Roman Empire. And it after that...

Certain other political factors existed in the world. The Chinese, by the way, about the year one, licked the Russians. That's not well known but – the Russians haven't publicized it. They've said more about inventing TV than they have about that particular thing. But the Chinese licked them, and it fought them down to a nub. And they retreated – the Russians did – and they actually vacated and evacuated all of Siberia. And the Chinese drove them straight down into what is now the Urals and so forth. Boy, they were running and they were running hard, you know? They were scared. And they were sufficiently powerful even so... China was at the height of her civilized might, you see? About the – that was the *real* thing that occurred in the year zero. It wasn't Christ, it was this cataclysm.

And in went the Chinese and out went the Russian people, and they hit over into this area of Poland. And they kept hitting against that area. And they took all the peoples that were in the area of Poland and central Europe, and so on, and that actually had been on this side of the Urals, and so on, and those people were just forced out of their homeland by these new people that had been chased down, defeated by the Chinese.

And those people then migrated south, and they kept migrating in waves and fighting, and so forth. And they were actually streams of refugees, and they kept crossing the Danube, and so forth. And the Roman, he didn't know what this was all about. If he'd been smart he would have treated this as a new affluence of some kind or another, he wouldn't have fought these people. They frankly were not in a warlike state of mind. They were defeated – they had been defeated by the peoples the Chinese had defeated, you see?

Oh, they were without household goods or bread or any other doggone thing, and they were coming down in streams. And then they'd get organized somewhere up around the German forests or somewhere down into France somewhere, and they would form into an area that was trying to find some way out. And the Roman Empire barred their retreat from these Russians that had been chasing them out. And that actually is, apparently, the real basis of the – oh, things like the Vandals and other erasures of Roman history. These birds were just driven down on the empire. And they had all sorts of wild adventures, and so forth. But it wiped it out.

But the Roman, by that time – he couldn't stand up to anything. He probably could have handled these people politically if he'd still been operating on his old basis of *Pax Romana*. He'd still have been trying to keep the peace and keep the roads open. He would have said, "Yeah, well, there's a lot of country over there that doesn't have anybody in it. Why don't you people go over there," you know? Something like that. Instead of that he had to hold down this phony empire that Julius Caesar had put together that gave him boundaries. Up to that time he'd owned the whole world without putting any signposts on it, don't you see?

Julius Caesar went out and gave them affluence by putting up some signposts saying "This is Roman territory." So they couldn't handle these barbarian invasions and they're no longer with us. I don't know if you haven't noticed recently, but I noticed in the last war that nobody was ever very worried about being faced by Italian troops. Broke their backs.

Now, these various conditions... And there, there historically, was a huge condition of Affluence which was begun and which wound up appetite over tin cup.

Now, furthermore, the Russians didn't do all right on their defeat because they went into an emergency but didn't promote. See? They didn't – they didn't follow any kind of a formula. Well, you have to dream up what they'd have to do, you see? They would have had to have promoted something:

"We are useful to you Chinese," don't you see? Or "People of the Balkans, we come in peace," you know or something. They – all they did was just walk out there defeated and everybody they ran into, cut his head off you know? *Uh-uhh*. They didn't know much about formulas.

But you can get yourself in one of the most remarkable appetite-over-tincup states that you ever cared to be in, in your life: just apply the wrong formula to your own personal existence. This doesn't just apply to big organizations, big civilizations – applies to the individual. You go into one of these conditions, you're in it without knowing. You've got to be in one or another of these conditions, you see? There isn't any other con – there isn't this thing of no-condition. And you're in one or another of them.

And the funny part of it is, a state of Emergency – you know, a state of Emergency continued is still a state of Emergency, only it's worse. And that state of Emergency not recovered from with no Emergency Formula ended is *worse*. And then – that condition is continued and so forth; it's worse! There is no condition of "emergency over, because everything is dead." That's one of the horrible things to look at in this universe: nothing ends.

You could probably take any pc and get the – get the tail end of some duel he had at some unimaginable point of the past and you find out to some degree the duel is still going on. It's quite interesting. He never really gave up, you see? He was killed in the duel but he never – never really gave up. You see? The total persistence of the universe is one of the most amazing features of it. It *will* persist. Survival of anything and everything is the God and watchword by which it functions.

So what about this guy? He's in a condition of Emergency – and he becomes – he used to be a bank president and becomes a clerk. All right, he's still in a condition of Emergency, and he doesn't repair that as a clerk so he becomes a skid row bum. Well, he's still in a condition of Emergency, and he doesn't repair that so he becomes negative skid row bum. And then he goes down to a point where he still can't – he can't even pick up a body or function in any way whatsoever, so he's *still* in a condition of Emergency. At no time along the line does he pull out of this condition of Emergency. He's still trying to handle it as the wrong condition or something like that.

You want to know what the dwindling spiral is: It's really just applying the wrong formula to an existing situation. And that'll give you a dwindling spiral every time. And the handiest one to go into, of course, is Emergency because when the others aren't repaired or handled properly, why, Emergency then occurs. That's why we know far more about Emergency than the other states.

Now, there's a condition of Power Change...

I might as well tell you the other two conditions. There's – the first one is the state of Emergency. The next one is the state of Normal Operation, parenthesis (stability) – but don't be fooled by the word, thinking it's level. The next one is a state of Affluence. And the next one is a state of Power Change.

And the state of Power Change is the – where you have a company running all right, let us say, but the general manager has been hired by some other company because he has such a successful record. Now, this is one of the most mishandled states anybody ever heard of. You know, you get that cliché. "The new broom sweeps clean"? Well, it doesn't only sleep queen [sweep clean], man, it just sweeps everything out.

You're always getting a condition whereby Mr. Sykes has taken over now in the main central bank, and he has left the branch bank where he has been so successful. And his job is taken over by Bill Smithers. And Bill Smithers moves into this little local branch position, and the new broom sweeps clean. He violates the formula almost always. It just seems to be sewn into his makeup to knock it off. And it's just ignorance, you see? Well, he makes changes.

Now look, the little bank must have been doing all right if its boss was able to take off to become a manager of a bigger bank. Must have been doing okay, huh? Well, if that little bank was doing all right and if it was in a state of Normal Operation – which it normally would have been in for anybody to have been promoted out of it – this new bird coming in: Actually, life is a beautiful song if he follows the condition formula, and there – that's perfectly easy. You just *don't change anything*. Power change: don't change anything. Just because power has changed, don't change anything.

Now look, it applies to the individual on the basis that the new manager of this little district bank – the *new* manager of the little district bank – has been, previous to that, the chief cashier. Well, he's had a power change, see? He's from chief cashier to manager of the little local bank. Well, what do they normally do? What does a wog normally do when he runs into this situation? Well, you know very well, the wife has to have a bigger house and they have to have a better car, don't they? That's obvious. He's got to be the part, hasn't he? He's got to have more – better clothes to live up to this. It's obvious.

He's got to have – he's got to have a better front, you know? And they have to have more social affairs and make more social contacts, don't they, which makes it less possible for anybody to get his job done, don't you see? Also runs up a nice bill of expenses on entertainment and all this sort of thing. But if it were only that, it would simply be the individual violating it. He goes ahead and violates the formula for the local bank.

Well, it's always irritated him, the fact that he has had to say "Good morning, governor," or something, when the manager came in, you see? This has always irritated him and he hasn't got any better sense than to alter the operating procedure. So when he comes in he doesn't let his new chief cashier say "Good morning, governor," don't you see? He decides that this had better be that he is met in the office with most of the papers of the day. So the chief cashier is supposed to be in the office with most of the papers of the day. Well, he never gets a chance, then, even to hang up his hat. He's hit with all the papers, don't you see? And he gets all the chitchat of the bank before he can even breathe.

So this makes him a little bit sore, so he gets mean to people in his immediate vicinity and spoils the morale, see? So people make a few more mistakes than they ordinarily would have made in adding up the figures. And then there's this new rule about the tea break. He has decided that he had better put the tea break from *lufluf* to *blu-luf* see, and this is a big change. And then there's another change and there's another change and there's another change and there's another change. The new broom is busy sweeping a bank clean of being any bank. And the next thing you know there's no bank. See, its statistic goes *psheew!*

So you want to ask, why is it when they have moved off Bill Smithers to become the head of the whole chain, do they have such a hell of a time replacing him in the local – local area? Well, it isn't that the guys that replace him are stupid or incapable of doing the job or something. It's just they don't know this formula.

What a song it is to inherit a pair of successful boots. That is really a song. There's nothing to it. Just step in the boots and don't bother to walk. [laughter] And this is somehow or another considered by people reprehensible, you see? You're supposed to strike out on your own. You're supposed to put your own personality on the... Bull! Put on the boots, but don't walk, man.

You just sit around for a while. Just sit around. And people want things signed – you know, immediately, that you're going to get – all of the pressure points in the organization are going to come to you at once, and – the fellow who had it before you had all these pressure points. But he must have resisted them successfully because they're – still exist. See there? See? So anybody wants anything signed that your predecessor didn't sign, don't sign it. That's an easy rule to follow, isn't it? This absolutely is the laziest position that anybody could ever occupy. And that's the only way it can be occupied – with total laziness. *Don't do anything!*

Keep your eyes open, learn the ropes and, depending on how big the organization is, after a certain time, why, see how it's running and run it as normal operating condition. If it's not in anything but a normal operating condition just apply the normal operating condition to it. Go around and – besides the little routine that's done, why, go around and snoop around and find out what made it a little bit better that week, you know, and reinforce that. And what worsened a little bit and take that out that made it worse, you see, and just sniff around. By that time you're so – you're so well acquainted with the operation, you know everybody by his first and last names, and you know this, that and the other thing, and you know where all the papers are, and you know the favorite dodges, and you've seen all these things happen, don't you see? And frankly, the operation will just keep on moving on up. It would move ahead very successfully.

Because quite normally there are only two kinds of replacements, only two circumstances – not conditions – but there are only two circumstances which require replacement: the very successful one or the very unsuccessful one. So the place was probably not in a condition of Affluence. It was probably in a condition of very steady Normal Operation for a long time which eventually came to the fifth – the fifth one which is Power. And the fifth condition, unless there is some other condition I've overlooked in it, is Power – the condition of Power.

Now, this fellow, in operating this bank, had operated under normal operating conditions, coped with all of its emergencies, didn't go blooey in all the affluences, and so forth. And he finally got into a position where he himself had assumed a position of power in the eyes of his own superiors.

See? He must be quite a bloke. He must be extending the activities of his organization all around. And he is operating at a position of where, for instance, power – well, somebody asks him for his position or opinion on something or other, and he says so-and-so and so-and-so. Well, his position of power is simply that they say, "Oh, yes, well, that's the way it is?" Even his superiors, you see?

In other words, the operation was running so well, and so forth, he eventually found himself in a position of power. And so the reason he gets promoted is, of course, he's outgrown the zone that that power matches, so they move him up to a higher power position. Quite elementary in its actual look. It – he'd inevitably move up to a higher power position anyway.

And when he does so he would leave, of course, an operation which was – which was in a position of Power. That would be its actual condition quite normally. When the fellow was promoted creditably, then the organization he leaves behind must be in a condition of Power.

If the organization is in a condition of Emergency, well, then God knows what you do. Now, the fellow who walks into the boots of somebody who has left it in disgrace... Very often there are two or three replacements before they finally set it down and stabilize it. Because every once – one of these guys will – well, they try to act – maybe their – maybe in the last job they had they inherited a condition, you see, of normal operating condition, see? And they found out they didn't have to do anything and it all came off all right. So the next one they inherit – they inherit, it's in a condition of Emergency. Its statistics have gone to hell, causing the boss to be fired. So they decide not to do anything, you see? Ooh. No, no, no, no, no. All he's got to do when he inherits one in Emergency is nothing extraordinary – it's just apply the state of Emergency Formula to it, which is *immediately promote!*

"Oh, statistics down? Oh well, let's see, what do we normally produce around here? We produce eggs. All right. Eggs. Good. Who do we use for our advertising? We've got an advertising manager or an accountant anyplace? Or we – any firm that advertises for us?"

They say, "Well, Smythe & Company has been our advertising firm for the last hundred years."

"Oh, wait a minute. This organization is in Emergency in spite of them. Well, we're going to get a new one. But meanwhile, Smythe & Company can turn out this campaign, and I'll also get somebody else to turn out a campaign, too."

"Smythe & Company, get out the standard campaign. That – the one that last produced a lot of egg selling. Now, repeat that whole campaign."

But the fellow says, "Oh, you mean, you wanted the girls with the bows on their..."

"I won't – I don't care whether they had bows on their hair or not. Just repeat the campaign! That was the last point of success. So get that one out quick. Can you – can you get that out? Any time – where the – in the next... Well, I'll give you lots of time; you've got until yesterday."

"Oh," the fellow says, "but you haven't paid your last account," and so forth.

"Well, we – I – that's – that's something else. I haven't got anything to do with that and neither do you. The only chance you ever got to get your account paid, son, is just to get out that advertising campaign *flash* and so forth. And if you don't get out the advertising campaign *flash*, why, you lose our account, and you're also going to lose your bill. So take your choice."

They say, "He speaks sooth."

So they get a promote out, don't you see? And he meanwhile – meanwhile gets ahold of another firm that's going to replace this other firm, and he says, "Get out an egg campaign. Right away. Sell lots of eggs."

And the fellow says, "We've always had an idea about selling egg campaign. We have a radio ad, and this rooster comes in and winks, you see?"

And you say, "How's he going to wink on the radio?"

"Well," they say, "well, we had it worked..."

"Well, good. Put on the whole program. That's right. That's it. Fine. Fine."

And the board of directors, a bunch of old fuddy-duddies or something, are sitting around saying, "But how are you going to pay for all this?"

"Pay for it?"

See, they're trying to put the Emergency formula into the Affluence formula, and so forth.

"Well, fine. We'll – I'll give you a complete memorandum on that. I'll give you a memorandum on that by next Monday. Yes, sir! Yeah, we'll give you a complete memorandum on the whole thing." ("Grace, copy something out of an economics textbook or something, would you?") [laughter] "All right, very good. Now..." See, he also handles that by promote. He's going to give them something, don't you see?

And then after he's got this firm over here putting on the last successful campaign, he's got a new firm that is going to take their position if the new firm succeeds – when he's got all that promotion out, then he sits down to his desk and works all night long, every night and gets out *the* promotion that's going to save the bacon. Got the idea? On *all* lines and regardless of *any* expense. And then he makes *sure* that it happens. And then the next thing you know that organization's curve starts going up.

Elementary. Sometimes it takes longer. Sometimes it's sooner. Sometimes you hold your breath for a long time: Your promotional period is just week after week after week. "Oh my God, that last promotion didn't bite. Let's get something new here. Let's get something

going." You know? Keep it up until you all of a sudden see the statistic start to recover, and then economize.

And then just say, "All right, no purchase orders. Nothing. Nobody can have anything. No, I don't – can't pay any bills. I'm awfully sorry. Nobody can pay any bills. I mean – no, we can't buy anything. You say they're going to cut off the water tomorrow; well, I don't know how we'll bathe." [laughs] Just shut it off right there.

And then say, "How the – where the hell..." We haven't even thought of this up to this point: "Now, where are we going to get some eggs?" Horribly enough that's the only *possible* way it can be done. If you work it in reverse and worry about getting the eggs before you sell any eggs, you're going to go crash in this universe before you have an opportunity, don't you see? So now you've got a new fantastic and frantic condition which you are now going to have to enter in on.

"Where are we going to get the eggs?"

"Why, I thought you knew, Joe."

"No, I didn't know." [laughter]

Big conference with juniors, "Are there any eggs?"

Somebody says, "Well, there are Irish eggs. Nobody has ever sold those over here before."

"Oh yeah? Irish eggs. *Hmm!* I thought we had lots of eggs."

"Oh, no, no, no, no. You – you forgot, the thing that caused the emergency, and that sort of thing, was because hen-bite got loose amongst the hens and they all died."

"Oh, is that so?"

But you see, now, it requires real frantic, fast operating skill with which to get a supply. And if you're very, very clever, why, the first order that comes in from the big wholesaler for eggs you immediately fill it. How that happened is a concatenation of miracles, don't you see? But you fill it. You make good there because you – your next thought is to prepare to deliver and in the lag – when your promotion was going out and everything else – in that lag you are actually able, then, to prepare to deliver. See? So you conference with your juniors and so forth.

"They got lots of eggs in Ireland. They haven't been able to sell any eggs in Ireland for some time. You know there used to be a tariff and it more or less got uncusomary to import eggs from Ireland, and so forth. They're – and they don't use them anymore."

"Why?"

"Well, because they're brown eggs."

"Oh, yeah? Well, I thought... They're brown eggs. Well – how white – white eggs. Let's see, white – eggs are white and brown. All right. Very good. And do housewives have anything against white eggs?"

"Well, no. As a matter of fact, they used to have a superstition that brown eggs were healthier and made better cakes, or something. They – in old cookbooks you used to see occasionally 'Brown egg...' You know? 'You use six brown eggs for this particular type of cake.'"

"No kidding? And they have brown eggs in Ireland. All right. Good. We've got all of that propaganda going. We've got all that campaign going, and so forth. We will release another propaganda campaign now that brown eggs... And we'll quote old Betty Kettlebottom's recipe for brown eggs. [laughter] Yeah, yeah. We'll fix that up, and here we go, and here's – and we'll get in the Irish eggs."

And the wholesaler calls up and he says, "Say, those eggs you just shipped us, they're brown eggs."

And you say, "There's no additional charge." [laughter] "They're not dyed; they're natural."

And he'll go, "Are they?" and accepts the brown eggs.

That's how the universe goes together, and that's what fast management of an existing area is. And anybody by knowing these formulas, actually, could apply them to his personal life in a very wonderful fashion.

I'll repeat them again for you: There's the condition of Emergency – the state of Emergency, same thing; the Normal Operation; of Affluence – state of Affluence (sudden peaks of income); and Power Change, where the guy comes off; and the last one is Power – and the condition of Power. And a condition of Power Change merely means the old boss and the new boss. That can play hob.

Very often we have gotten into this in Scientology. Because I've left an operating area and it's been taken over by somebody else, we've gotten into a condition of Power Change. And instead of sitting back quietly, why, whoever inherited the boots changed some of the things that I had going, don't you see? They didn't reinforce them, and the area would go *bzzt!* And they couldn't quite tell why it had gone down so fast, and it – attributed it to my magic personality. Well, there might have been something to that, I will have to admit. But actually, it wasn't actually attributable to that at all.

It was that during the time I was there I had certain operating lines moving, and nobody kept those same lines moving exactly the way I kept them moving. And of course, Power Change – somebody else took over the control of that immediate area, why, they'd move those lines, they'd make changes, they wouldn't keep those lines flowing. If the guy had been very clever, he would have gone through the exact same routine of every day that I went through. He would have signed nothing that I wouldn't sign. He wouldn't have changed a single order. He would look through the papers that had been issued at that period of time – these are the orders that are extant – and he would have just gotten busy as the devil just enforcing those orders. And his operation would have increased and increased and increased and increased.

Now, when an operation, then, after I leave it does collapse – you know, it goes downhill (it doesn't ever totally collapse, but it goes downhill) – then you know very well what happened after I left. Somebody changed all the orders. See, it wasn't that the public

responded badly or something like that. It's just that somebody must have shifted all of the orders. That's all. Very elementary. You can trace it very easily, you see?

But the condition of Power is quite interesting. And that, of all of them, is the most fascinating – not because one is particularly power-happy but because it is peculiar. It's peculiar in that it apparently belies what you would normally think and expect to do as a Operating Thetan, because that is a condition of Power. And moving up into that condition of Power you have to follow its formulas.

Now, I've written its formulas down. I'm not going to try to quote those formulas to you at the present moment – I don't have the full list and I might tell you a little bit wrong. But I will tell you this about it: is what you mustn't do is disconnect. Isn't that peculiar? That's the first law of a condition of Power is *don't disconnect*. That will bring about catastrophe for both you and anybody else.

Now, look at what might happen. Here we have an operating Scientology organization – we can see it organizationally very easily – and it's operating pocketa-pocketa-pocketa-pocketa-pocketa-pocketa. And after a while, some of the boys get the idea "Why are we demanding any money from preclears? After all, we've been operating in this area for some time; only our currency is used in this area. Why charge anything? Furthermore, we can mock up and put in place and haul in from the granite quarries outside the town all the building material we want. Why are we buying anything?" See?

And a bunch of these birds get pretty eager beaver and they start to do it themselves. And then they say, "Well, we really don't have to have any students or preclears." And it's the violation of that formula alone which brought about implanting, trapping and an antagonism toward thetans – the violation of the state of Power. And the first thing it is, is don't disconnect.

You'll find out that people whine and complain about this. How about the big boy who becomes the big boy, and he's been a local boy in some town, and all of a sudden he becomes a big boy. And he's highly powerful on Wall Street. And he never again speaks to any of his friends in the old home town. Jesus, those people resent that. That is so much the matter of the thing that I can tell you personally that it's almost impossible to speak to them. That is to say, if you've been in an area where you've been very well known and you suddenly become, oh, you might say, become a celebrity or something like that – these people won't believe that you want to talk to them, you see? They're so used to having the formula violated. You get the idea?

You'll find that you've been to Saint Hill, and you've – you're in the org, and you go back. And you've always had a good time talking to Josie Ann, and so – the receptionist and so forth. And you'll find out that, although she'll chatter with you and that sort of thing, she has a feeling like you're quite superior now. It's going to be you who has to break down the communication barrier that's erected. You'll find out that very often these people have drifted off from you.

And you wait until you've gone through VII, and you've gotten yourself well up the line on Clear, and you can handle Power Processes, which gives you total dominion over any type of case there is. Now, we haven't talked about your state of case; we've just talked about

what you can do and the reputation of what you've got or what you are – just that, you see? We're not talking about you being able to do anything beyond your business, see? Wow! One of your hardest jobs will be not disconnecting. You'll find out there are certain people around who are now absolutely sure that you don't any – want to – any longer want to talk to them. And you start communicating with these people, and they will give you some of the weirdest reactions: Some of them flash back at you. Some of them are too respectful of you. Some are very propitiative of you. Your conversation quite commonly starts out with "Oh, I thought you would have forgotten all about me." This is quite weird, you see?

In other words, beings in the universe fully expect that you're going to violate the first position of the Power condition, which is disconnect. They think you're going to disconnect.

Well, let's supposing this organization got itself so that it was totally self-sufficient: it didn't have to train anybody; it didn't have to process anybody; it didn't have to do a thing. Next thing you know, this community, anywhere around it, is going to think of nothing but implantation, stakes, violating any freedom that a thetan might have. They're going to become *very* suppressive. They're being denied service for one thing. No bridge was put in.

One of the most *dangerous* things we could do – if we just wanted to blow up everybody in this room, there's one terribly dangerous thing that we could do: We could just not make what we know available. For instance, to have the Power Processes being performed at Saint Hill, and let's limit them totally to staff at Saint Hill. Huh! Somebody is going to get upset. Well, they get upset enough when you don't let everybody do them. You're not willing to sit still, you see, and watch somebody out in Keokuk process somebody into the ground because nobody star-rated him on the bulletin, don't you see? Because we have no way of star-rating somebody in Keokuk on these bulletins.

So we keep it corralled just to that degree and you'll see a little bit of natter. But actually the public at large, and so forth, in responding to me on this sort of thing, quite well accepts the idea that certain of these materials, the better – the stronger, tougher of these materials should be in trained hands. They think that's a good idea. And that's as far as we go. Yes, we say they should be in very trained hands and that we should have an ethics of their proper application. That's about the only thing that worries people. They're still available, don't you see? People can still get these things, and so forth. We haven't disconnected.

Supposing I announced, "Well, I walked across the bridge now, and I've given you some materials and so forth, and I'm leaving. I've got an appointment at the Central Galaxy, and so forth. It's about time I reported back anyway – I've got to collect my back pay." You'd see some wild things occurring. You'd be just a little bit amazed at how wild they would be. You say, "Well, it doesn't make much difference because after all he's given us all the materials, and he's done all this and he's all done that, and so forth," and so on. I say, "Well, I'm Clear now, and I'm moving on up to OT, and so forth. And hope – wish you people some luck. Bye."

Back in the old days, when I'd get dis... I would never get discouraged particularly but I'd just get to thinking about my own concerns and that sort of thing, and I told some people, "I'm not going to be around forever," and so forth. And I've had several people immediately

break down and cry and get upset and a couple of others get angry, and so forth – a very misemotional mess. Do you see?

No! Power! Position of power! Don't disconnect. Even though you're promoted to general from colonel of a regiment, don't be such a fool as to think that you can totally disconnect from that regiment. Because the only way you can't disconnect from the regiment is to disconnect from it. You can't just deny your connections. What you've got to do is take ownership and responsibility for your connections.

Now, the condition of Power is the guy going into a condition of Power or the organization going into a condition of Power. And the condition of Power Change – that state – is actually a fellow assuming a condition which has been held from Power. You get the difference? You're replacing Bill, who was in a condition of Power. He was actually in the condition of Power. Now, when he moves off, disconnects – when he's gone – then the Power Change is who took over. Do you see? That applies to taking over a post, do you see? Or the upgrade of the power of an organization also is covered under that same formula, weirdly enough.

And then this post up here of the assumption of this state of Power, and so forth, is governed by its own formula. And the first thing it's got to do is make a record of all of its lines. And that's the only way it will ever be able to disconnect.

Now, for instance, if you were a very, very succ... I'll give – show you this applies big and small, see? Supposing you were a very, very successful – you were a very, very successful Receptionist in an organization, and you were so successful that you were made the Registrar or something, see? Supposing something like this went on.

Well actually, that is an upgrade of power, isn't it? Now, you don't permit the person who takes over the post to operate in a condition of Power Change unless you make a total record of your post. So on a condition of Power, the first thing you have to do is write up your whole post. And you'll find out if you don't write up your whole post, you're going to be stuck with a piece of that post since time immemorial. And a year or so later somebody will *still* be coming to you asking you about that post which you occupied, because you didn't write up your post. Do you see? So you made it possible for the next bloke in – whether he does or not, that's beside the point; but you've made it possible for the next fellow in to assume that state of Power Change, of changing nothing, because you've shown what was there, so he knows now what not to change. You got it?

But if you didn't write it up, then he could change it, and you're being pulled back to that post continuously. And that's the surest way in the world to be snapped in against some old post that you have held, and that's how never to get away from a post. It's just, don't write up the post of Reception, and go ahead and take the post of Registrar. And don't be very surprised, however, if you spend 50 percent of your time answering the telephone while being a Registrar.

And you say, "What wonderful mechanics are involved here. This – these new – these new people that take over these Reception posts, they're just girls and they're no good and they don't care..." Now, let's make sure before we start being too critical: Did we ever write up this post, Registrar? Did we ever really leave the post? Did we leave it in a condition that it

could be left? And then, did we just negate the whole post after we left it, or occasionally did we walk by and say, "How's the post coming?" See?

It's no sudden disconnection, man. That's what it really amounts to. Don't go disconnecting. This is one of the most foul tricks that this universe plays at this particular time, is permit death. They have a thing called the last will and testament, and that's a bequeathment. Who the hell cares about the bequeathment; how about the bird's lines? See?

This guy is the school janitor, and he says, "Well, the world can get along without the school janitor," and so forth. "And it's not important," and you know? And he kicks the bucket. And "I leave my – I leave my Sunday suit to the garbage man," you know? And he thinks he's done his job, see? How's he get a time track. *Hmph-hmph-hmph-hmph-hmph!* He just never wrote up the hat of janitor so it could be occupied. In other words, he didn't take responsibility for his former situation; not having taken responsibility for it, he's stuck with it. It was his former position, and he didn't take responsibility for it so, of course, he's stuck with it. Naturally.

He should have written up, instead of the last will and testament... He says, "Oh, oh, I've got TB now and I'm kicking the bucket. And the doctors have promised me that they're going to kill me in a few days." [laughter] "What should I do?" You know? What should he do? There's only one answer, man. There's only one answer. He'd better write up his post. It isn't whether or not he's in a condition of Power Change or not; he's in a condition of Power with relationship to the janitor. See?

He may be doing poorly personally and may be in another personal condition. He may be personally in a condition of Emergency, but as far as his post is concerned, he's in a position of Power. He is *the* janitor. And he just ought to get that old stub of a pencil and that old account book and sit down – and lie down and somehow or other get himself comfortable enough to say, "Ya empties the ashes every Tuesday. And you'll find the fuse on switch box number 17 is always blowing..."

And he – responsibility is, write the thing up and get it into the hands of the guy that's going to take care of it. *Now* if the other guy doesn't take care of it, that's *his* track, brother, that's not yours. Do all you can to make the post occupiable. Sooner or later somebody is going to come along and occupy the post properly.

Condition of Power Change: that might go appetite over tin cup two or three times until somebody sees this old account book. "What's this?" "Well, that's old Sammy's write-up of his job." "Oh, 'Switch box number 17 – 16 goes out – .' Well, I'll be a son of a gun, it does, too. Hey, where's this? 'Every Tuesday, that's the best time.' Oh good. Of course, this stuff about the hot water doesn't apply. We've had a new boiler since." Well, they had to have a new boiler because they didn't apply the old hat. You get the idea?

So one, in his own personal life and in operation of a post, a state of an organization, a state of a family, state of a civilization or the state of a planet or a sector, well of course, all comes under the heading of the states of condition. And if they're in one state of condition, operate into another, they for sure will fail.

These will be issued in the not-too-distant future in the form of a very exact bulletin giving you a number of exact steps for every one of them. There are quite a few steps, one right after the other. And they can be applied by cross-relating them to an individual; they'll be written up mainly for an organization, of course. But they can be applied crossways to that.

And one of these days, students – in the not-too-different future, I think probably by Tuesday of next week – students will be declared in a condition of Emergency if their statistic goes down. That's the statistic of the number of passes. So you're going less examination and more statistic, you see?

Your statistic goes down and that's what determines whether or not you go to Review. state of Emergency, don't you see? What do you have to do in a state of Emergency? Well, it's covered exactly in the state of Emergency. And you find out if you follow the state of Emergency, why, you come out at the other end smiling and smelling like a rose. [laughter]

The – it is a wonderful fact that those things did exist and that they do regulate existence, regulate life, and that life can therefore be followed. But I invite you to do one thing after these are issued and you get an opportunity to study them. I invite you to do one thing, and that is take some existing civilization aspect, take the course of existence of some government and estimate that government's state, see? Find out what state that government really is in, and then watch the newspapers for the measures which that government is taking. You'll go into stitches.

Contained in these is why the British Empire has become smaller. Every time they went into a State of Emergency or a state of Affluence, then they would assume the wrong formula. And the second that they assumed the wrong formula, of course, they'd emerge at the other end of the situation smaller. That's always the case: You want to become smaller – just always apply the wrong condition. Apply the wrong formula and you'll get it every time.

Now, the United States has got a bunch of formulas going right now. I don't know what they're operating on at the present time. But it's quite interesting – it's quite interesting. It would be, rather, a quite interesting mental exercise just to estimate what condition are they in, see? What should be the assigned condition? Now, that's the assigned condition; what's the formula? All right, the formula is so-and-so. Well, what are they doing? And you'll generally find out they're in some other wild condition that had nothing whatsoever to do with the condition that they are in. And then you wonder why statesmen fail and wars happen and things get worse and civilizations go by the boards, and why the Dominican Republic flag will be flying over the White House any day now.

Anyway, I think you can have some fun with this. But much more important than this, you could probably set yourself up as a business advisory bureau that would actually bring out of the woods any failing business in the world. You could set yourself up as an adviser – just using these states, see, and doing nothing but urge that they be taken, don't you see? Boy, they'd think, how wise, how wise you are, don't you see? And, "How does he know those things?" And once – if we did this, then we would supplant... I'm not advising anybody to do this. It's just a gag. We use it operationally ourselves. But a fellow by the name of Keynes, Lord Keynes, is the top dog in today's economics. And he only has one law and that's *increase want*. That's his law: *increase want*. And I've worked that out economically. If you increased

want – if you wanted really to increase want, you'd just have to starve everybody to death, and you would have reached and attained the end product of Lord Keynes' central law.

And as far as I can see, that's about as far as anybody has gotten on states of condition in modern civilization. And I hope we can do a bit better.

Thank you very much.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 23 SEPTEMBER 1967

Remimeo
Page 1 of every Hat

**NEW POST FORMULA -
THE CONDITIONS FORMULAS**

Every new appointee to a post begins in non-existence. Whether obtained by new appointment, promotion or demotion.

He is normally under the delusion that now he is "*The*" (new title). He tries to start off in power condition as he is usually very aware of his new status or even a former status. But in actual fact *he* is the only one aware of it. All others except perhaps the personnel officer are utterly unaware of him as having his new status.

Therefore he begins in a state of non-existence. And if he does not begin with the non-existence formula as his guide he will be using the wrong condition and will have all kinds of trouble.

The Non-Existence Formula is

1. Find a comm line
2. Make yourself known
3. Discover what is needed or wanted
4. Do, produce and/or present it.

A new appointee taking over a going concern often thinks he had better make himself known by changing everything whereas he (a) is not well enough known to do so and (b) has-n't any idea of what is needed or wanted yet. And so he makes havoc.

Sometimes he assumes he knows what is needed or wanted when it is only a fixed idea with him and is only his idea and not true at all and so he fails at his job.

Sometimes he doesn't bother to find out what is really needed or wanted and simply assumes it or thinks he knows when he doesn't. He soon becomes "unsuccessful".

Now and then a new appointee is so "status happy" or so insecure or so shy that even when his boss or his staff comes to him and tells him what is needed or wanted he can't or doesn't even acknowledge and really does go into non-existence for keeps.

Sometimes he finds that what he is *told* is needed or wanted needs reappraisal or further investigation. So it is always safest for him to make his own survey of it and operate on it when he gets his own firm reality on what is needed or wanted.

If the formula is applied intelligently the person can expect to get into a zone of by-pass where people are still doing his job to fill the hole his predecessor may have left. This is a Danger Condition – but it is the next one higher than non-existence on the scale. If he defends his job and does his job and applies the Danger Formula he will come through it.

He can then expect to find himself in Emergency Condition. In this he must follow the Emergency Formula with his post and he will come through *it*.

He can now expect to be in Normal Operation and if he follows the formula of that, he will come to Affluence. And if he follows *that* formula he will arrive at Power. And if he applies the Power Formula he will stay there.

So it is a long way from Power that one starts his new appointment and if he doesn't go UP the scale from where he really is at the start, he will of course fail.

This applies to groups, to organizations, to countries as well as individuals.

It also applies when a person fails at his job. He has to start again at non-existence and he will build up the same way condition by condition.

Most failures on post are occasioned by failures to follow the Conditions and recognize them and apply the formula of the condition one is in when one is in it and cease to apply it when one is out of it and in another.

This is the secret of holding a post and being successful on a job or in life.

Here are the formulas of conditions given in order of advance upward:

NON-EXISTENCE

1. Find a comm line
2. Make yourself known
3. Discover what is needed or wanted
4. Do, produce and/or present it.

DANGER

1. By-pass (ignore the junior normally in charge of the activity, handle it personally).
2. Handle the situation and any danger in it.
3. Assign the area where it had to be handled a Danger Condition.
4. Handle the personnel by Ethics Investigation and Comm Ev.

5. Reorganize the activity so that the situation does not repeat.
6. Recommend any firm policy that will hereafter detect and/or prevent the condition from recurring.

The senior executive present acts and acts according to the formula above.

EMERGENCY

1. Promote, that applies to an organization. To an individual you had better say produce. That's the first action regardless of any other action, regardless of anything else, why that is the first thing you have to put their attention on. The first broad big action which you take is promote. Exactly what is promotion? Well, look it up in the dictionary. It is making things known; it is getting things out; it is getting one's self known, getting one's products out.
2. Change your operating basis. If for instance you went into a condition of emergency and then you didn't change after you had promoted, you didn't make any changes in your operation, well you just head for another condition of emergency.

So that has to be part of it, you had better change your operating basis, you had better do something to change the operating basis, because that operating basis lead you into an emergency so you sure better change it.

3. Economize.
4. Then prepare to deliver.
5. Part of the Condition of Emergency contains this little line – you have got to stiffen discipline or you have got to stiffen Ethics. Organizationally when a state of emergency is assigned supposing the activity doesn't come out of that emergency, regardless of what caused the emergency, supposing the activity just doesn't come out of the emergency, in spite of the fact they have been labelled a state of emergency, they have been directed to follow the formula, they have been told to snap and pop and get that thing straightened out, and they are still found to be goofing, the statistic is going down and continues to go down, what do you do? There is only one thing left to do and that is discipline because life itself is going to discipline the individual.

So the rule of the game is that if a state of emergency is ignored and the steps are not taken successfully then you get an announcement after a while that the condition has been continued and if the condition is continued beyond a specified time, why that's it, it has to walk forward into an Ethics matter.

NORMAL OPERATION

1. The way you maintain an increase is when you are in a state of Normal Operation you don't change anything.

2. Ethics are very mild, the justice factor is quite mild, there are no savage actions taken particularly.
3. A statistic betters then look it over carefully and find out what bettered it and then do that without abandoning what you were doing before.
4. Every time a statistic worsens slightly, quickly find out why and remedy it.

And you just jockey those two factors, the statistic bettering, the statistic worsening, repair the statistic worsening, and you will find out inevitably some change has been made in that area where a statistic worsens. Some change has been made, you had better get that change off the lines in a hurry.

AFFLUENCE

1. Economize. Now the first thing you must do in Affluence is economize and then make very very sure that you don't buy anything that has any future commitment to it, don't buy anything with any future commitments, don't hire anybody with any future commitments – nothing. That is all part of that economy, clamp it down.
2. Pay every bill. Get every bill that you can possibly scrape up from any place, every penny you owe anywhere under the sun, moon and stars and pay them.
3. Invest the remainder in service facilities, make it more possible to deliver.
4. Discover what caused the Condition of Affluence and strengthen it.

POWER

1. The first law of a Condition of Power is don't disconnect. You can't just deny your connections, what you have got to do is take ownership and responsibility for your connections.
2. The first thing you have got to do is make a record of all of its lines. And that is the only way you will ever be able to disconnect. So on a Condition of Power the first thing you have to do is write up your whole post. You have made it possible for the next fellow in to assume the state of Power Change.

If you don't write up your whole post you are going to be stuck with a piece of that post since time immemorial and a year or so later somebody will still be coming to you asking you about that post which you occupied.
3. The responsibility is write the thing up and get it into the hands of the guy who is going to take care of it.
4. Do all you can to make the post occupiable.

POWER CHANGE

There are only two circumstances which require replacement, the very successful one or the very unsuccessful one.

What a song it is to inherit a successful pair of boots, there is nothing to it, just step in the boots and don't bother to walk. If it was in a normal state of operation, which it normally would have been in for anybody to have been promoted out of it, you just don't change anything.

So anybody wants anything signed that your predecessor didn't sign, don't sign it. Keep your eyes open, learn the ropes and, depending on how big the organization is, after a certain time, why see how it is running and run it as normal operating condition if it's not in anything but a normal operating condition.

Go through the exact same routine of every day that your predecessor went through, sign nothing that he wouldn't sign, don't change a single order, look through the papers that had been issued at that period of time – these are the orders that are extant and get as busy as the devil just enforcing those orders and your operation will increase and increase.

Now the fellow who walks into the boots of somebody who has left in disgrace had better apply the state of emergency formula to it, which is immediately promote.

Wishing you success.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 8 NOVEMBER 1975

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NON-EXISTENCE FORMULA EXPANDED

REF: HCO PL 23 SEPT. 67 NEW POST FORMULA, THE CONDITIONS FORMULAS

Many staff misapply the new post Non-Existence Formula or the Non-Existence Formula by stats and then wonder why they seem to continue in trouble.

Executives sometimes wonder why certain staff personnel never seem to be able to do anything right and out of exasperation go into a **Phase I** and wind up handling the whole area themselves.

The answer is a misapplication of and not really doing the Non-Existence Formula on post.

Recent experience has shown that even experienced executives and staff members have not in fact ever come out of Non-Existence. And where the org runs at all, it is carried on the back of one or two key seniors.

The phrase "find a communication line" is shortened down by too many to locating somebody's in-basket and dropping a "needed and wanted" request in it. This is not really finding a communication line.

To handle **any** post you have to have **information** and furnish **information**. Where this is not done, the person finds himself doing projects that get rejected, projects that have to be redone, restraints put on his actions and finds himself sinking down the conditions. He gets in bad with his seniors **because he doesn't acquire and doesn't furnish** the vital information of **what is going on**.

It is the duty of any staff member, new on post or not, to round up the communication lines that relate to his post, find out who needs vital information from him and get those lines in in in as a continuing action.

When a person fails to do just that, he never comes out of Non-Existence. He isn't even up to Danger because nobody knows they are even bypassing him. In other words, when a staff member does not do that, in the eyes of the organization, he is simply a **zero**.

Orders being issued by him usually wind up **cancelled** when discovered by some senior because they are not real. Joe was already handling it. Bill's schedule was thrown out by it. Treasury yells, "How come this expensive dev-t!"

Pretty soon, when staff hears it's so-and-so's order they just ignore it.

The bright hopes of such a staff member usually wind up as hopes he will be able to get transferred, the sooner the better. Everybody is against him.

But what really happened?

He never applied the Non-Existence Formula for real and so he stayed in Non-Existence. His actions do not coordinate because he does **not have the lines to give or receive information**.

It is really and factually not up to anyone else to round up his lines for him any more than it is up to others to do his breathing for him. The inhale and exhale of an organization is the take and give of **vital information and particles**.

Any staff member who finds himself in apparent Non-Existence, Liability or worse should rush around and find the comm lines that apply to his activity and post and insist that he be put on those lines.

Sometimes he is balked by security measures. Messages going out and coming in in code are not likely to be pried out of communicators or External Comm with ease. Well, there's a thing called a security pledge. One signs it and if the information is not safeguarded by the person, he's for it. The bulk of such information does not relate to his post anyway. But some of it may.

Such a staff member or executive has to write down what information he has to have to handle his post and what information others have to have from him to do their jobs.

And then arrange comm lines so that he is an info addressee from communicators on those lines.

Senior executives such as div heads or heads of an org do have a responsibility for briefing staff. But they are usually also faced with security problems as well as a wish to look good. And their data is general for the whole division or org. It does include specifics like "Mrs. Zikes is arriving at 1400 hours" or "the telephone company rep says the bill must be paid by 1200 hours today or we got no phones" or "FSMs are sending their students to missions because the org abolished the Comm Course."

Havoc and Phase I occur where the bulk of the staff has omitted to get themselves on important comm lines and keep those lines flowing. Do not send to find why the stats are down if 90 percent of your staff is in Non-Existence or worse! Simply because they never really found any comm lines.

Therefore the **Expanded Non-Existence Formula** is:

1. **Find and get yourself on every comm line you will need in order to give and obtain information relating to your duties and materiel.**
2. **Make yourself known, along with your post title and duties, to every terminal you will need for the obtaining of information and the giving of data.**
3. **Discover from your seniors and fellow staff members and any public your duties may require you to contact, what is needed and wanted from each.**

4. **Do, produce and present what each needs and wants that is in conformation with policy.**
5. **Maintain your comm lines that you have and expand them to obtain other information you now find you need on a routine basis.**
6. **Maintain your origination lines to inform others what you are doing exactly, but only those who actually need the information.**
7. **Streamline what you are doing, producing and presenting so that it is more closely what is really needed and wanted.**
8. **With full information being given and received concerning your products, do, produce and present a greatly improved product routinely on your post.**

I can guarantee that if you do this – and write your info concisely so it is quick to grasp and get your data in a form that doesn't jam your own lines – you will start on up the conditions for actual and in due course arrive in Power.

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 16 JANUARY 1966

Remimeo
Executive Hats

DANGER CONDITION

The Conditions of Operation are (6) Power, (5) Power Change, (4) Affluence, (3) Normal, (2) Emergency, (1) Danger and (0) Non Existence.

The formula of a Danger Condition is:

1. By-pass (ignore the junior or juniors normally in charge of the activity and handle it personally).
2. Handle the situation and any danger in it.
3. Assign the area where it had to be handled a Danger Condition.
4. Handle the personnel by Ethics Investigation and Comm Ev.
5. Reorganize the activity so that the situation does not repeat.
6. Recommend any firm policy that will hereafter detect and/or prevent the condition from recurring.

The senior executive present acts and acts according to the formula above.

A Danger Condition is normally assigned when:

1. An emergency condition has continued too long.
2. A statistic plunges downward very steeply.
3. A senior executive suddenly finds himself or herself wearing the hat of the activity because it is in trouble.

PERSONNEL

In Step 4 of the Danger Formula one has to call in Ethics to investigate and must order a hearing and also a Comm Ev as indicated on any person or persons whose negligence or non-compliance brought the situation about.

EXAMPLES

Example 1

The AdComm of the Distribution Division never orders or takes effective action to remedy the gross divisional statistic which has been at continuing emergency level for some time.

The Org Exec Sec is being pulled in to handle the situation as the statistic's continuous low will swamp the org eventually and no reasonable advices from the Org Exec Sec have been accepted or used despite the continuing danger to the org from that Division.

The Org Exec Sec therefore acts personally with personal work and (1) By-passes the Secretary, (2) Gets the FSM programme going and ads placed and a Congress scheduled and advertised all on an urgent basis, all on a by-pass of existing channels, (3) Has the Division assigned a Danger Condition, (4) Orders an Ethics investigation of all personnel in the Division and brings any persons whose non-compliances or crimes were responsible before a Committee of Evidence including the Secretary, (5) Appoints personnel and reorganizes the Distribution Division, (6) From the Ethics Investigation and Comm Ev, sifts out any needful policy or change and forwards it to the Office of LRH for consideration for issue.

Example 2

The Letters in – Letters out statistic takes a very steep dive (perhaps only $\frac{1}{8}$ th the former number). The HCO Area Sec instantly acts to (1) By-pass all lines, (2) Get mailings out urgently, put expeditors on writing letters, get a magazine in the mails, all off her own bat, using anyone to hand, (3) Demand the Dissem and Dist Divs be put in Danger Condition and if refused cables LRH, (4) Order an Executive Ethics investigation of all areas of outflow that would be responsible for org outflow and demands of the HCO Exec Sec a Comm Ev on any personnel found by investigation to have been negligent or non-compliant with policy concerning letters and any kind of mailing out, and failing to get such assignment cables LRH, (5) Demand new personnel on key outflow posts, (6) Recommend any firm policy outgrowing from the investigation and Comm Ev to the Office of LRH.

Example 3

The Tech Sec suddenly discovers he or she is totally wearing the D of T hat and statistics are falling in that Dept although there is a D of T. The Tech Sec has already attempted to get the D of T's hat on many times. The Tech Sec then: (1) By-passes the D of T, (2) Immediately handles the Academy on a personal full time basis to sort out the students, establish precise schedules, get in proper check sheets and routes slow students to Cramming and nattery ones to Ethics and gets completions going, (3) Gets the Department assigned a Danger Condition, (4) Demands an Ethics investigation and a Comm Ev on personnel on whom non-compliance or crimes are discovered, (5) Gets a new D of T and/or Supervisors, (6) Recommends any firm policy found required in the Ethics Investigation or Comm Ev.

EXECUTIVE DIRECTOR

When I find a hat forced upon me despite all efforts of mine to handle it previously and which I have then to handle, I follow the Emergency formula.

When an org is in general danger or a dangerous situation has arisen, I follow the Danger Condition Formula.

By the time anything gets to a point where I have to wear the hat, statistics on it must have been bad for some time and I find by experience that non-compliance will be discovered inevitably, which is why the situation rolled all the way up the lines to me.

As Danger Condition is handled by a by-pass of those who were supposed to handle it, then I also by-pass in assigning a Danger Condition, which is to say, the Condition is assigned not by chain of command but by direct Sec Ed.

SUMMARY

Emergencies when they continue are usually caused by crimes or negligence and are always accompanied by non-compliance.

A continued emergency inevitably results in real catastrophe for higher executives. It causes them heavy overwork at the very least. Sometimes a danger condition threatens finally the whole org unless handled.

In the current society the manager or executive has no recourse to law or the culture. Errors can be made or omissions can occur unknown to him, which actually can threaten not only his job but his person.

The usual action in our organizations is to let things run as long as they run well. When they begin to show poorer statistics an Emergency Condition is assigned and we usually talk it over with the person who is head of that activity, and try to help. If the condition continues we warn. And if the statistics still go down, we usually transfer and find somebody else. At the point where a senior executive finds he is being made to look bad by continued emergency on a lower echelon, he has no choice but to assign a Danger Condition. The head of the activity is not always removed but certainly must be investigated. If permanent, it takes a Comm Ev to remove or transfer.

It will always be found that non-compliance with policy and orders has for some time existed. It will sometimes be found that lies and false reports also existed. And one always finds negligence and idleness and inattention where statistics continue to go down.

It is *very* bad to assign a Danger Condition or to By-Pass *unless* the statistics are continuing to go down or have continued at a dangerous level for some time without real improvement.

A senior executive is soft in the head if he thinks statistics just *stay* down. They are *always held* down hard. Emergencies don't just happen because someone is idle. Emergencies are made actively. It takes a lot of counter-effort to jam an org's flows – if you don't believe it then measure it by the effort *you* exert trying to get things going. What's pushing back so

hard? Emergencies are *made*. They don't just happen. And any hearing in an area where statistics just won't come up will reveal not mere negligence but actual crimes as well.

The senior executive's only protection is to handle the bad situation and follow the Danger Condition formula.

If that seems ruthless, it still is necessary if one is to be at all successful.

ASSIGNMENT

Only the Adcouncil, an Executive Secretary or Secretary may assign a Danger Condition. A Director or Officer may request one on their sections or personnel.

If one was incorrectly assigned and statistics were in fact up it will of course come out in the hearing.

L. RON HUBBARD

LRH:ml.rd

[*Note:* The original mimeo issue of this Policy Letter omitted *Emergency* from the Conditions of Operation in the first paragraph. *Emergency* has been included here per amending HCO P/L 8 February 1966, Issue III.]

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 9 APRIL 1972R

Revised 1 December 1979

(Cancels HCO PL of 7 Feb. 70,
DANGER CONDITION—2ND FORMULA)

Remimeo

Ethics

CORRECT DANGER CONDITION HANDLING

REFS:

HCO PL 16 JAN. 66R REV. 29.11.79 DANGER CONDITION

HCO PL 19 JAN. 66 III

DANGER CONDITION RESPONSIBILITIES OF DECLARING

When the correct formula for handling a Danger condition is not done, an org or activity or person cannot easily get above that condition thereafter.

When we had the 2nd Danger Formula, apparently it was applied but the real Danger Formula wasn't. This made some orgs and people remain in or below Danger and made it very hard for them to get above that state.

A prolonged state of Emergency or threats to viability or survival or a prolonged single-handing will not improve unless the actual Danger Formula is applied.

DANGER FORMULA

The original formula follows:

1. Bypass (ignore the junior or juniors normally in charge of the activity and handle it personally).
2. Handle the situation and any danger in it.
3. Assign the area where it had to be handled a Danger condition.
- 4R. Assign each individual connected with the Danger condition a First Dynamic Danger condition and enforce and ensure that they follow the formula completely, and if they do not do so, do a full Ethics investigation and take all actions indicated.
5. Reorganize the activity so that the situation does not repeat.
6. Recommend any firm policy that will hereafter detect and/or prevent the condition from recurring.

The senior executive present acts and acts according to the formula above.

A Danger condition is normally assigned when:

1. An Emergency condition has continued too long.

2. A statistic plunges downward very steeply.
3. A senior executive suddenly finds himself or herself wearing the hat of head of the activity because it is in trouble.

FIRST DYNAMIC FORMULA

The formula is converted for the first dynamic to

- 1st 1. Bypass habits or normal routines.
- 1st 2. Handle the situation and any danger in it.
- 1st 3. Assign self a Danger condition.
- 1st 4. Get in your own *personal ethics* by finding what you are doing that is out-ethics and use self-discipline to correct it and get honest and straight.
- 1st 5. Reorganize your life so that the dangerous situation is not continually happening to you.
- 1st 6. Formulate and adopt firm policy that will hereafter detect and prevent the same situation from continuing to occur.

JUNIOR DANGER FORMULA

Where a Danger condition is assigned to a junior, request that he or she or the entire activity write up his or her overts and withholds and any known out-ethics situation and turn them in at a certain stated time on a basis that the penalty for them will be lessened but if discovered later after the deadline it will be doubled.

This done, require that the junior and the staff that had to be bypassed and whose work had to be done for them or continually corrected, each one write up and fully execute the **First Dynamic Danger Formula** for himself personally and turn it in.

ASSESSMENT

If the necessity to bypass continues or if an area or person did not comply, use a meter and assess or get assessed the following questionnaire.

THE TROUBLE AREA QUESTIONNAIRE

Person's Name:

Post:

Date:

To be done on the person by one who can correctly operate a meter.

The list is done by telling the person you are about to ask him some questions on a meter, and then just assess this list for reads.

Mark each read properly.

- a. Are you doing anything dishonest? _____
- b. Are you more interested in something else than your job? _____
- c. Are you falsely reporting about anything? _____
- d. Are you doing something harmful? _____
- e. Are you doing little or nothing of value? _____
- f. Are you pretending? _____
- g. Are you in disagreement with something? _____
- h. Do you have overts? _____
- i. Are you withholding something? _____
- j. Do you know of some out-ethics around you? _____
- k. Don't you know what your post product is? _____
- l. Are the products of others around you unknown to you? _____
- m. Do you have things about your post you don't understand? _____
- n. Do you have words on your post you don't understand? _____
- o. Don't you know grammar? _____
- p. Is there some reason you are not quite on post? _____
- q. Is someone giving you orders you don't understand? _____

- r. Are you getting orders from too many places? _____
- s. Don't you have a post? _____
- t. Don't you know what your post is? _____
- u. Have you really not read your hat? _____
- v. Are you here for some other reason than you say? _____
- w. Were you planning to leave? _____
- x. Is your post temporary? _____
- y. What about your post purpose? _____
- z. Are you in any way misemotional or upset about your post? _____
- aa. Are you actually doing fine? _____

When this has been assessed on a meter, one then takes the largest read or TA blow-down and handles it.

This is done by writing the question letter and the person's answers.

Each question that read is given two-way communication until each question that read has attained a floating needle.

The form used and the worksheets are placed in the person's folder so that other handling can be programed and done as needed.

Operator's Name:

Probable WHY:

WHY

The above questionnaire can also be used to *help* find a **why** (it will not directly find one as the Why has to be rephrased for each individual).

A **why** should always be found for individuals in a Danger condition.

TROUBLE AREA SHORT FORM

Person's Name:

Post:

Date:

A short form can be done on someone who is an "old hand" and knows the tune.

- | | |
|-----------------------------------|-------|
| SF 1. Out-ethics? | _____ |
| SF 2. Overts? | _____ |
| SF 3. Withholds? | _____ |
| SF 4. Disagreements? | _____ |
| SF 5. False reports? | _____ |
| SF 6. Product unknown? | _____ |
| SF 7. Products of others unknown? | _____ |
| SF 8. Post purpose? | _____ |
| SF 9. Situations not understood? | _____ |
| SF10. Misunderstood words? | _____ |
| SF11. Misunderstood grammar? | _____ |
| SF12. Wrong Why? | _____ |
| SF13. Omitted materials? | _____ |
| SF14. Misemotional? | _____ |
| SF15. False passes? | _____ |

SF16. Invalidation?

SF17. Wrong orders?

SF18. Not understood?

SF19. No situation?

SF20. Doing fine really?

(Handling is the same as in the long form.)

Operator's Name:

Probable WHY:

ENDING A DANGER CONDITION

When production has again increased, the Danger condition should be formally ended and an Emergency condition assigned and its formula should be followed.

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 23 SEPTEMBER 1967

Remimeo
Page 1 of every Hat

NEW POST FORMULA - THE CONDITIONS FORMULAS

Every new appointee to a post begins in non-existence. Whether obtained by new appointment, promotion or demotion.

He is normally under the delusion that now he is "*The*" (new title). He tries to start off in power condition as he is usually very aware of his new status or even a former status. But in actual fact *he* is the only one aware of it. All others except perhaps the personnel officer are utterly unaware of him as having his new status.

Therefore he begins in a state of non-existence. And if he does not begin with the non-existence formula as his guide he will be using the wrong condition and will have all kinds of trouble.

The Non-Existence Formula is

1. Find a comm line
2. Make yourself known
3. Discover what is needed or wanted
4. Do, produce and/or present it.

A new appointee taking over a going concern often thinks he had better make himself known by changing everything whereas he (a) is not well enough known to do so and (b) has-n't any idea of what is needed or wanted yet. And so he makes havoc.

Sometimes he assumes he knows what is needed or wanted when it is only a fixed idea with him and is only his idea and not true at all and so he fails at his job.

Sometimes he doesn't bother to find out what is really needed or wanted and simply assumes it or thinks he knows when he doesn't. He soon becomes "unsuccessful".

Now and then a new appointee is so "status happy" or so insecure or so shy that even when his boss or his staff comes to him and tells him what is needed or wanted he can't or doesn't even acknowledge and really does go into non-existence for keeps.

Sometimes he finds that what he is *told* is needed or wanted needs reappraisal or further investigation. So it is always safest for him to make his own survey of it and operate on it when he gets his own firm reality on what is needed or wanted.

If the formula is applied intelligently the person can expect to get into a zone of by-pass where people are still doing his job to fill the hole his predecessor may have left. This is a Danger Condition – but it is the next one higher than non-existence on the scale. If he defends his job and does his job and applies the Danger Formula he will come through it.

He can then expect to find himself in Emergency Condition. In this he must follow the Emergency Formula with his post and he will come through *it*.

He can now expect to be in Normal Operation and if he follows the formula of that, he will come to Affluence. And if he follows *that* formula he will arrive at Power. And if he applies the Power Formula he will stay there.

So it is a long way from Power that one starts his new appointment and if he doesn't go UP the scale from where he really is at the start, he will of course fail.

This applies to groups, to organizations, to countries as well as individuals.

It also applies when a person fails at his job. He has to start again at non-existence and he will build up the same way condition by condition.

Most failures on post are occasioned by failures to follow the Conditions and recognize them and apply the formula of the condition one is in when one is in it and cease to apply it when one is out of it and in another.

This is the secret of holding a post and being successful on a job or in life.

Here are the formulas of conditions given in order of advance upward:

NON-EXISTENCE

5. Find a comm line
6. Make yourself known
7. Discover what is needed or wanted
8. Do, produce and/or present it.

DANGER

1. By-pass (ignore the junior normally in charge of the activity, handle it personally).
2. Handle the situation and any danger in it.
3. Assign the area where it had to be handled a Danger Condition.
4. Handle the personnel by Ethics Investigation and Comm Ev.

5. Reorganize the activity so that the situation does not repeat.
6. Recommend any firm policy that will hereafter detect and/or prevent the condition from recurring.

The senior executive present acts and acts according to the formula above.

EMERGENCY

1. Promote, that applies to an organization. To an individual you had better say produce. That's the first action regardless of any other action, regardless of anything else, why that is the first thing you have to put their attention on. The first broad big action which you take is promote. Exactly what is promotion? Well, look it up in the dictionary. It is making things known; it is getting things out; it is getting one's self known, getting one's products out.
2. Change your operating basis. If for instance you went into a condition of emergency and then you didn't change after you had promoted, you didn't make any changes in your operation, well you just head for another condition of emergency.

So that has to be part of it, you had better change your operating basis, you had better do something to change the operating basis, because that operating basis lead you into an emergency so you sure better change it.

3. Economize.
4. Then prepare to deliver.
5. Part of the Condition of Emergency contains this little line – you have got to stiffen discipline or you have got to stiffen Ethics. Organizationally when a state of emergency is assigned supposing the activity doesn't come out of that emergency, regardless of what caused the emergency, supposing the activity just doesn't come out of the emergency, in spite of the fact they have been labelled a state of emergency, they have been directed to follow the formula, they have been told to snap and pop and get that thing straightened out, and they are still found to be goofing, the statistic is going down and continues to go down, what do you do? There is only one thing left to do and that is discipline because life itself is going to discipline the individual.

So the rule of the game is that if a state of emergency is ignored and the steps are not taken successfully then you get an announcement after a while that the condition has been continued and if the condition is continued beyond a specified time, why that's it, it has to walk forward into an Ethics matter.

NORMAL OPERATION

1. The way you maintain an increase is when you are in a state of Normal Operation you don't change anything.

2. Ethics are very mild, the justice factor is quite mild, there are no savage actions taken particularly.
3. A statistic betters then look it over carefully and find out what bettered it and then do that without abandoning what you were doing before.
4. Every time a statistic worsens slightly, quickly find out why and remedy it.

And you just jockey those two factors, the statistic bettering, the statistic worsening, repair the statistic worsening, and you will find out inevitably some change has been made in that area where a statistic worsens. Some change has been made, you had better get that change off the lines in a hurry.

AFFLUENCE

1. Economize. Now the first thing you must do in Affluence is economize and then make very very sure that you don't buy anything that has any future commitment to it, don't buy anything with any future commitments, don't hire anybody with any future commitments – nothing. That is all part of that economy, clamp it down.
2. Pay every bill. Get every bill that you can possibly scrape up from any place, every penny you owe anywhere under the sun, moon and stars and pay them.
3. Invest the remainder in service facilities, make it more possible to deliver.
4. Discover what caused the Condition of Affluence and strengthen it.

POWER

1. The first law of a Condition of Power is don't disconnect. You can't just deny your connections, what you have got to do is take ownership and responsibility for your connections.
2. The first thing you have got to do is make a record of all of its lines. And that is the only way you will ever be able to disconnect. So on a Condition of Power the first thing you have to do is write up your whole post. You have made it possible for the next fellow in to assume the state of Power Change.

If you don't write up your whole post you are going to be stuck with a piece of that post since time immemorial and a year or so later somebody will still be coming to you asking you about that post which you occupied.
3. The responsibility is write the thing up and get it into the hands of the guy who is going to take care of it.
4. Do all you can to make the post occupiable.

POWER CHANGE

There are only two circumstances which require replacement, the very successful one or the very unsuccessful one.

What a song it is to inherit a successful pair of boots, there is nothing to it, just step in the boots and don't bother to walk. If it was in a normal state of operation, which it normally would have been in for anybody to have been promoted out of it, you just don't change anything.

So anybody wants anything signed that your predecessor didn't sign, don't sign it. Keep your eyes open, learn the ropes and, depending on how big the organization is, after a certain time, why see how it is running and run it as normal operating condition if it's not in anything but a normal operating condition.

Go through the exact same routine of every day that your predecessor went through, sign nothing that he wouldn't sign, don't change a single order, look through the papers that had been issued at that period of time – these are the orders that are extant and get as busy as the devil just enforcing those orders and your operation will increase and increase.

Now the fellow who walks into the boots of somebody who has left in disgrace had better apply the state of emergency formula to it, which is immediately promote.

Wishing you success.

L. RON HUBBARD
Founder

LRH:jp.rd

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 27 AUGUST 1982

Corrected and reissued 28 September 1982

Remimeo
All Orgs & Missions
All Staff

(Corrected to delete an error in transcription that resulted in the insertion of a paragraph which did not apply to this Policy Letter.)

(Ellipsis Indicates Deletion)

(Confusions on the subject of Power and Affluence conditions resulted in a misinterpretation and faulty issue of LRH Policy Letters which just recently were caught and corrected by L. Ron Hubbard, resulting in the issue of this PL which corrects them, and the revision of those listed below which were part of the misinterpretation.

The Board of Directors
of the
CHURCH OF SCIEN-
TOLOGY
INTERNATIONAL.)

Important

VITAL DATA:

POWER AND AFFLUENCE CONDITIONS

NOTE: This issue *cancels*, specifically, the following:

HCO PL 5 May 71 II	READING STATISTICS
HCO PL 5 May 71R II	READING STATISTICS as revised 9 Nov 79
HCO PL 3 Oct 70R	STAT INTERPRETATION as revised 9 Nov 79,
and	
HCO PL 9 Nov 79	HOW TO CORRECTLY DETERMINE A STAT TREND,

as these issues contained erroneous and misleading data and/or graphs regarding the conditions of Power and Affluence. The *only* valid versions of these three Policy Letters are the corrected versions of these PLs as revised 27 August 1982, and listed below.

HCO PL 5 MAI 71RA II	READING STATISTICS, RE-REV 27 AUG 82
HCO PL 3 OCT 70RA	STAT INTERPRETATION, RE-REV 27, AUG 82
HCO PL 9 NOV 79R	HOW TO CORRECTLY DETERMINE A STAT TREND, REV. 27 AUG 82
HCO PL 6 NOV 66R I	ADMIN-KNOW-HOW, STATISTIC INTERPRETATIVE, STATISTIC ANALYSIS

REV. 27 AUG 82

HCO PL 23 SEP 67

HCO PL 14 MAR 68

TAPE NR. 6505C25

HCO PL 6 MAR 66 II

HCO PL 9 FEB 70

HCOB/PL 12 FEB 67

HCO PL 27 OCT 80

HCO PL 13 NOV 72

NEW POST FORMULA, THE CONDITIONS FORMULAS

CORRECTED TABLE OF CONDITIONS

THE FIVE CONDITIONS

STATISTIC GRAPHS, HOW TO FIGURE THE SCALE

STATISTICAL JUDGMENT

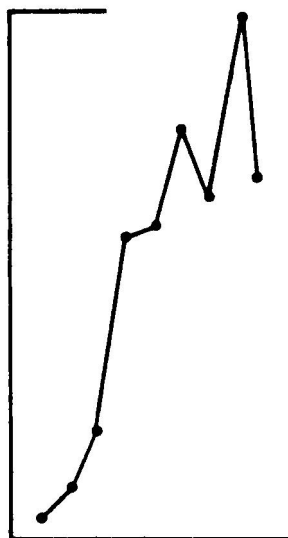
ADMIN-KNOW-HOW, THE RESPONSIBILITY OF LEADERS

POWER CHANGE VIOLATION FORMULA

AFFLUENCE ATTAINMENT

I have just uncovered what is probably a widespread misunderstanding of the difference between the condition of **Affluence** and the condition of **Power**.

Looking at the following graph:



which had been **mis-classified** as Power, revealed to me that Power was not understood. The graph shown above is in screaming Affluence. It is not Power since it is not maintained.

Power is not a high Affluence, as a good many people seem to think.

On spotting this misconception, I called for all of the references on Power and Affluence so these could be carefully reviewed and clarified or corrected if needed to ensure that Power is not susceptible to misinterpretation. A description of the slant of a Power line as "near vertical up" (HCO PL 5 MAY 71R, READING STATISTICS) is erroneous as it gives the idea that Power could be judged from one line on the graph, and this has now been corrected. While that statement might describe the ascent of a stat up to a range where it can now *move into* Power (as Power would be high at the top of the graph), it does not accurately describe Power itself, as Power is a trend. Therefore, HCO PL 5 May 71R has been revised to clarify this and any extant sample graphs or issues put out by others which would forward the wrong concept of Power have been revised accordingly.

We need to get the facts regarding this condition very straight and clearly understood.

So now let us look at a very concise definition of Power, along with some further data on the subject.

CONDITION OF POWER

A Power stat is a stat in a very high range; it is a brand new range in a Normal trend.

A Power stat is not just a stat that keeps going steeply up for a long time. Nor is it simply a very high stat on a one - time basis. Power is not a one - week thing. It is a *trend*.

Definition: Power is a normal in a stellar range so high that it is total abundance, no doubt about it.

It is a stat that has gone up into a whole new steeply high range and maintained that range and now, in that new high range is on a normal trend.

Operating in this new range you may get a slight dip in that stat now and then. But it is still Power.

There is another datum that is of importance if one is to correctly recognize and understand this condition:

Why do we call it Power?

Because there is such an abundance of production there that momentary halts or dips can't pull it down or imperil its survival.

And that is Power.

POWER CONDITION FOR INDIVIDUALS AND ORGS

If those who didn't understand the Power stat had asked one more question, they would have gotten a clarification.

The question would be: "How much work can one guy do?" Or: "How many bricks can a guy lay in a day?"

Of course, a person can only work so many hours in a day. He can only get so much individual production in a day. But he can get enough production in a day to support himself. He can get his production up into such abundance that he can take some time off. That depends on his efficiency and brightness.

At a certain peak of Affluence he will hit how many bricks he can lay. By increasing practice and efficiency he can keep that level of production going in a Normal.

If he's laying so many bricks that nobody is ever going to think of firing him, why, he's in Power. That's a Power condition for an individual.

That isn't true of an organization. An organization expands. It's got to expand if it is to stay alive at all] and it's got to expand if it is to get into Power and maintain it.

Let us say an org or a portion of an org gets its production going into a series of increasing Affluences. Eventually it reaches a peak as to what it can honestly and actually produce with its current facilities (personnel, equipment, etc.). Now it is managing to maintain its new high range in a Normal trend. There is a good healthy abundance of production going on. That's excellent; the org has made it into Power and the Power formula applies.

But for an organization, which can expand, there are new, higher ranges which can now be reached.

In the Simon Bolivar PL (HCO PL 12 Feb 67, THE RESPONSIBILITIES OF LEADERS) I've given you a datum which is pertinent here: "When the game or the show is over, there must be a new game or a new show. And if there isn't somebody else is jolly well going to start one and if you won't let *anyone* do it the game will become 'getting you'."

So for an org there is a new level of Power now to be attained. It's done by applying the formulas exactly. And in the course of things that includes bettering the quality and quantity of one's service, adding personnel and hatting, training, apprenticing them up to competence, improving facilities. Expanding.

I got Saint Hill into Power in the sixties and the FSO was in true Power in Daytona. But that's about it.

There are higher potential ranges, always, that any org can reach. But it isn't a hit-or-miss thing; it's correct application of the correctly assigned conditions formulas. Prediction, planning and adhering to the principles for sound expansion enter into it.

POWER FORMULA

The Power formula given in HCO PL 23 SEP 67, NEW POST FORMULA, THE CONDITIONS FORMULAS, is the formula for the condition of Power on the *First* Dynamic.

That is true for an organization or for an individual, for any unit or government or civilization. To maintain a Power condition you would apply the steps of that formula scrupulously.

Additionally, there is a formula for the condition of Power on the *Third* Dynamic, and that is found in the seven points regarding Power laid out in HCO PL 12 FEB 67, THE RESPONSIBILITIES OF LEADERS. (Page 225 of OEC Volume 0.)

If an org or an individual doesn't also get those seven points applied it can be predicted with accuracy that they won't be in Power for long. That is a fact. Power carries with it those exigencies.

When these points *are* applied you get an expansion of the Power factor and if you continue to operate on these points that Power factor will expand and expand again until there is a much, much larger sphere of Power realized than was originally achieved.

This is the forward look for the executives and staff of an org to take.

But you don't hit Power overnight. On the way up there will be some Affluences to handle.

CONDITION OF AFFLUENCE

When you have a line going steeply up on a graph, that's **Affluence**. Whether it's up steeply for one week or up steeply from its last point week after week after week, it's **Affluence**.

When you've got an Affluence, regardless of how you did it, the Affluence formula applies.

You **must** apply the Affluence formula or you will be in trouble. Anyone dealing with Affluence should be aware of the following peculiarities about it.

Affluence is the most touchy condition there is. Misname it or handle it off formula and it can kill you. You go plummeting down fast. It is, strangely enough, the most dangerous of all conditions in that if you don't spot it and apply the formula you spatter all over the street! Spot and handle it right and it's a rocket ride.

HANDLING AFFLUENCE

Let us say the key stat of the org, operationally, is in Affluence so the condition of the org, as an org, is Affluence.

You had better do a stat analysis. You will need to review all of the CDS (Gross Divisional Statistic) graphs and do a comparison of each set of stats in the same or related activity. This includes doing an internal GDS analysis (analyzing the stats within a Division) as there will be vital points there to be covered. GDS analyses are just that. In order to understand what has put a GDS up or down you have to look at the minor stats and the associated stats.

A stat analysis is not done just to see which stats are going up or down and handling these with conditions. A statistic analysis is done to determine which stat or stats, if handled forcefully and at once, will change the overall situation. In the case of Affluence it is done to determine which stats need to be handled in order to maintain and strengthen the Affluence.

(As an aside, the term "stat analysis" applies to anything, anywhere. You can do a stat analysis on any activity, whether or not it has GDSes per se, and still come up with a why for that activity.)

All right, so you have a genuine Affluence. The Affluence Formula, per HCO PL 23 Sep 67, NEW POST FORMULA, THE CONDITIONS FORMULAS, is:

1. Economize. Now the first thing you must do in Affluence is economize and then make very, very sure that you don't buy anything that has any future commitment to it, don't

buy with any future commitments - nothing. That is all part of that economy, clamp it down.

2. Pay every bill. Get every bill that you can possibly scrape up from any place, every penny you owe anywhere under the sun, moon and stars and pay them.
3. Invest the remainder in service facilities, make it more possible to deliver.
4. Discover what caused the Condition of Affluence and strengthen it.

Your battle plan, then, must include the first three targets of the formula. It goes without saying that these should be the first targets on any battle plan where Affluence is going to be handled.

Now let's look at #4 of the Affluence Formula.

Let's look now at trends. What started this Affluence? When did this steep rise begin? And what were the on - going actions at that time or just prior to it?

We find the date coincidence of the Affluence was the implementation of a specific eval. Or, let us say, a specific org program, based on sound and current strategic planning.

Good. Per #4 of the formula we must strengthen this!

All right, how? By looking over the rest of the stats and finding which are **not** in **Affluence**, of course.

List out the various stats and their conditions – the non-Affluence, the Normal, the Emergency, the crashed stats.

Where did the Affluence come from? It's Division X. Look over those stats. Some are, some aren't in Affluence.

Now take a look at the Program that started the Affluence.

Go over the targets on the Program thoroughly. Ensure the reports on the completed targets are correct. You want to be sure that what was said was done *was* done. False reports and half-dones can cause attention to drift off those targets as they're then *assumed* to be in when they're not.

Isolate the Program actions, the targets done that caused or contributed to the Affluence, as you're going to strengthen them.

You might find that some of the monitoring reasons for the start of the Affluence are not yet even fully complete or, even if fully done, not marked to be maintained. That fact itself signals some of the actions to be taken to strengthen the Affluence.

Targets fully and honestly done once may have now dropped out and the successful actions are not being continued. You can be sure that if all of these points aren't carried through you'll lose your Affluence.

Review the downstat areas. Find out what they were or weren't doing and what they *should* have been doing that would have contributed to the Affluence.

Here is Target "E" ---- not done at all by Department Y which was doing something else all week and wound up with a crashed stat. Aha! A departure from the Program caused disaster!

And somebody else went off the strategy and current planning against which the whole Program is written. That's a pull in the opposite direction.

So will failure to follow and reinforce this Program break your Affluence? You said it!!!!!!

Your stat analysis, then, would conclude with:

1. To come off the cause of the Affluence will bring utter chaos and disaster.
2. The cause of the Affluence was Program X.
3. The whole handling of Program X must be reinforced. That gives you your battle plan!

So you go over the Program, target by target. Exhume every project written for those targets. Program out which actions need to be repeated, taken to full-dones, maintained, whatever is called for. *Reinforce* them. Program out the production actions to be taken (in addition to correct condition assignments) in the downstat areas.

All of this makes up your battle plan. Now you go hell-bent-for-leather and get that BP done!

And note: if the following week a new stat analysis is done, you don't then cancel everything, change course and go careening off on a tangent in another direction on some new program. That violates management by trend and results in incomplete programs. Whatever else needs doing, you'd better also re - log any undone BP targets. And stay on the proven, successful "Program X" until it is complete and being maintained.

An org or a unit or an individual can make the mistake of thinking it has exhausted its immediate resources for creating another Affluence. But with this kind of scrutiny and analysis of the scene you'll find you do have the means to do it. True, it may take some beef - up or re - org in certain areas, but it doesn't require going into a total organize. Any re - organization done would be done to strengthen the targets or actions which brought about the Affluence.

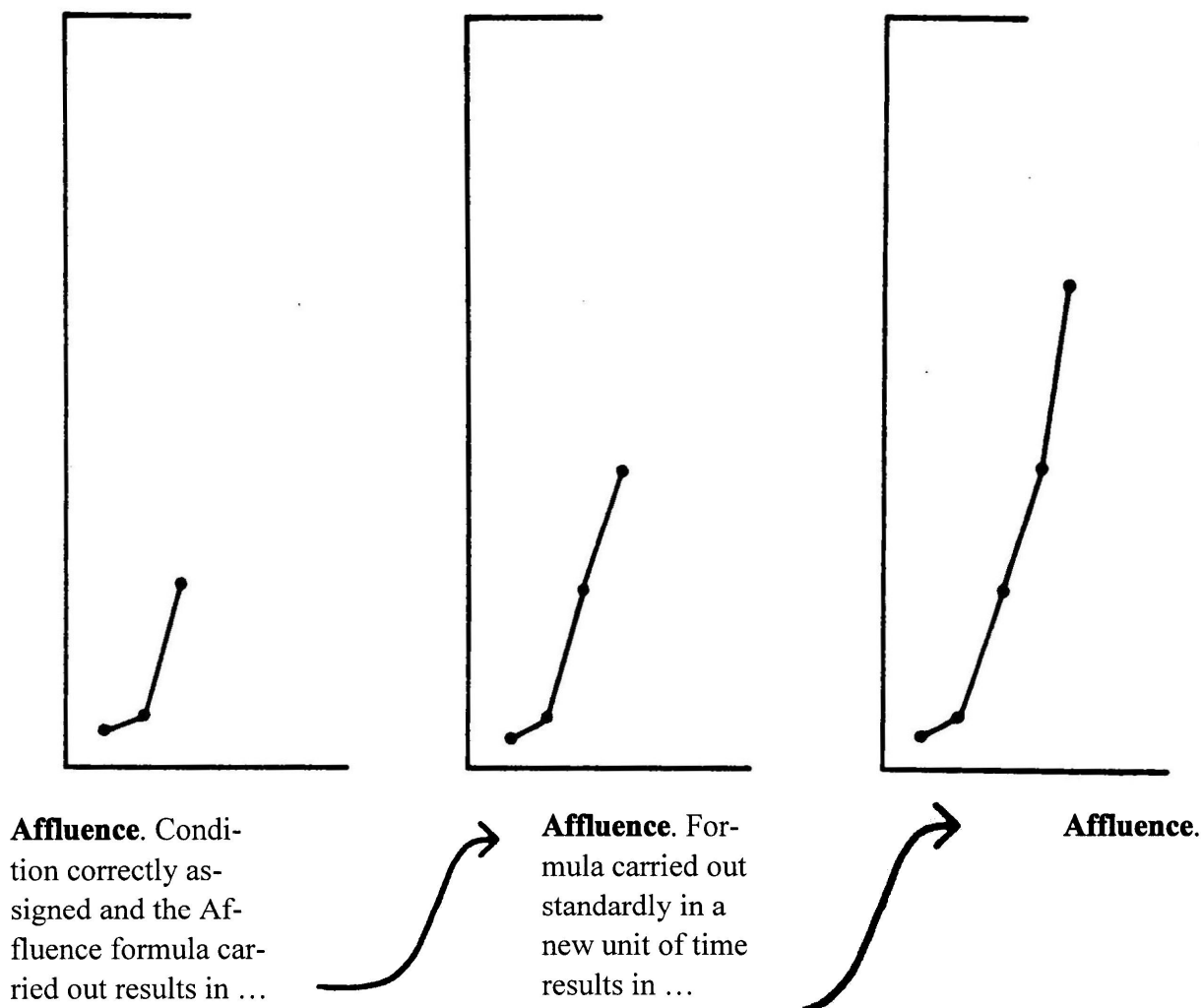
The cause of the affluence is still capable of causing it!

These are the key tools of management: GDS analysis and conditions, strategy, programs and targets.

For a smaller unit or section of an org or an individual, you just transpose the handling given here over to the activity of that unit, section or individual and get it applied there. That you're now going to do it on a smaller scale doesn't change or negate any of the steps of the Affluence formula.

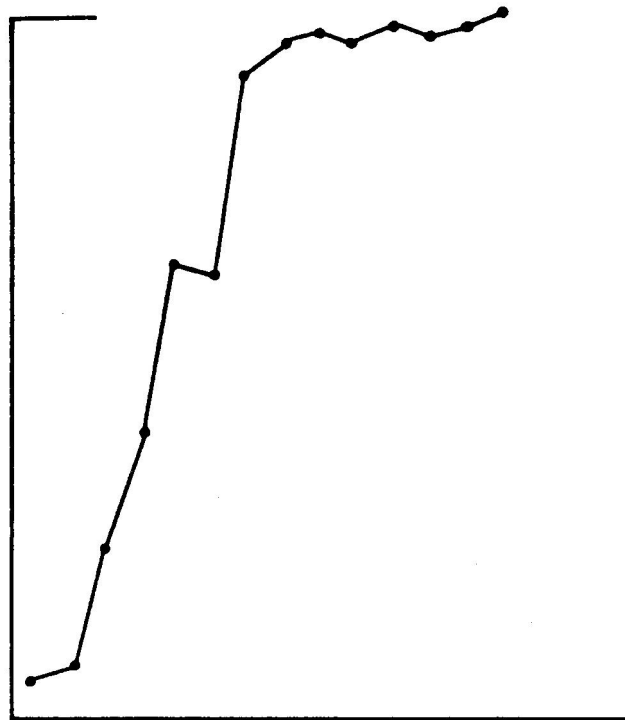
Where it can go off the rails most easily is mistaking an Affluence condition for Power and thus applying the wrong formula, failing to find the true cause of the Affluence, assuming there's nothing more that can be done in the sector that caused the Affluence in the first place, or sloppy, inexact, incomplete application of any part of the formula.

When Affluence *is* handled with the correct condition assigned, an accurate stat analysis and an industrious application of the formula based on the true cause of the Affluence, you'll get something like this:



By reinforcing what caused the Affluence each time you keep boosting it up to a new higher point until eventually it peaks at what is truly a stellar range. Now you have a new scene.

...



AFFLUENCE GOING INTO POWER

When you're maintaining that new range and you've got it stabilized and going in a Normal trend, you had better get the Power formula carried out and all the points of Power Change as they apply.

You're operating now in a new range. You continue to build it from there. At some point it may take off into another Affluence. But in any case, if you keep it all going standardly and keep getting the correct conditions applied eventually you'll work it up to a new and even wider sphere of Power.

If any of this was misunderstood in the past it is possible that some Affluences were broken because of the confusion between the two conditions. An org was in Affluence, a real Affluence, thought it was Power and applied the wrong condition. So the Affluence wasn't maintained and the org never really got into Power.

But a far, far more common occurrence would be that an Affluence trend was broken by orders into the org by persons who didn't take the Affluence into account and didn't know or didn't bother to find out *why* the Affluence had occurred. And so, naturally, it crashed.

History is strewn with examples of individuals, states, nations and whole civilizations violating these two conditions and their formulas.

We have a different route to travel. With the tools we have we are capable of making a different kind of history and *are* making it right now.

You have a well-defined picture of Affluence and its handling, You now have a clear-cut definition of Power. And the twain *do* meet - - - I've just shown you how.

Study it well, get it all straight and *applied* and you'll reach a point where you're operating with such an abundance of production that momentary halts or dips can't pull it down or imperil its survival!

And that will be Power!

L. RON HUBBARD

Founder

Adopted as

Official Church Policy

by the

CHURCH OF SCIENTOLOGY
INTERNATIONAL

CSI:LRH:dr

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 13 NOVEMBER 1972

Remimeo

(Reissue of ED 789 Int, 5 January 1968
and ED 1381 SH, 22 December 1967

AFFLUENCE ATTAINMENT

Affluence Attainment, consists of:

1. Hard work.
2. In ethics.
3. Standard tech.
4. Doing the things that won, not new things untried as yet.
5. Applying the formula of the condition one is in.

L. RON HUBBARD
Founder

Adopted as official
Church policy by
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HCO POLICY LETTER OF 17 NOVEMBER 1968
Issued 24 October 1996

Remimeo

THE ACTION AFFLUENCE FORMULA

Ref: HCO PL 23 Sept. 67 New Post Formula The Conditions Formulas

(In November 1968, the Flagship Apollo went into a strong Affluence condition caused by many contributing actions. LRH said in the OODs of 17 Nov. 68, "**We must continue to push existing actions and generate new ones of the same type internally and externally.**" And "**This high velocity must be maintained to maintain the Affluence.**" LRH then went on to say, "As this Affluence is based on forward action not finance, it alters the formula of HCO PL 23 Sept. 67 ..." What followed were the steps of the Action Affluence Formula as given verbatim below.)

ACTION AFFLUENCE

1. Economize on needless or dispersed actions that did not contribute to the present condition. Economize financially by knocking off all waste.
2. Make every action count and don't engage in any useless actions. Every new action to contribute and be of the same kind as did contribute.
3. Consolidate all gains. Any place we have gotten a gain, we keep it. Don't let things relax or go downhill or roller-coaster. Any advantage or gain we have, keep it, maintain it.
4. Discover for yourself what caused the condition of Affluence in your immediate area and strengthen it.

The Affluence Formula for finance is:

1. Economize.
2. Pay every bill.
3. Invest remainder in service facilities.
4. Discover what caused the Affluence and strengthen it.

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 12 FEBRUARY 1967

Reissued 22 July 1979

Corrected & reissued 4 September 1979

Course Org Exec

(HCO PL 12 FEB 67 ADMIN KNOW-HOW THE RESPONSIBILITIES OF
LEADERS reissued as an HCOB; as well as existing in HCO PL form.)

Admin Know-How

THE RESPONSIBILITIES OF LEADERS

A few comments on **Power**, being or working close to or under a power, which is to say a leader or one who exerts wide primary influence on the affairs of men.

I have written it this way, using two actual people to give an example of magnitude enough to interest and to furnish some pleasant reading. And I used a military sphere so it could be seen clearly without restimulation of admin problems.

The book referenced is a fantastically able book by the way.

THE MISTAKES OF SIMON BOLIVAR AND MANUELA SAENZ

Reference: The book entitled:

The Four Seasons of Manuela by Victor W. von Hagen, a biography.

A Mayflower Dell Paperback. Oct 1966. 6/-

Simon Bolivar was the liberator of South America from the yoke of Spain.

Manuela Saenz was the liberatress and consort.

Their acts and fates are well recorded in this moving biography.

But aside from any purely dramatic value the book lays bare and motivates various actions of great interest to those who lead, who support or are near leaders.

Simon Bolivar was a very strong character. He was one of the richest men in South America. He had real personal ability given to only a handful on the planet. He was a military commander without peer in history. Why he would fail and die an exile to be later deified is thus of great interest. What mistakes did he make?

Manuela Saenz was a brilliant, beautiful and able woman. She was loyal, devoted, quite comparable to Bolivar, far above the cut of average humanoids. Why then did she live a vilified outcast, receive such violent social rejection and die of poverty and remain unknown to history? What mistakes did she make?

BOLIVAR'S ERRORS

The freeing of things is the reverse unstated dramatization (the opposite side of the coin) to the slavery enjoined by the mechanisms of the mind.

Unless there is something to free men into, the act of freeing is simply a protest of slavery. And as no humanoid is free while aberrated in the body cycle, it is of course a gesture to free him politically as it frees him only into the anarchy of dramatizing his aberrations with NO control whatever and without something to fight exterior and with no exteriorization of his interest he simply goes mad noisily or quietly.

Once as great a wrong as depraving beings has been done there is of course no freedom short of freeing one from the depravity itself or at least from its most obvious influences in the society. In short one would have to de-aberrate a man before his whole social structure could be de-aberrated.

If one lacked the whole ability to free man wholly from his reactive patterns, then one could free man from their restimulators in the society at least. If one had the whole of the data (but lacked the Scientology tech), one would simply use reactive patterns to blow the old society apart and then pick up the pieces neatly in a new pattern. If one had no inkling of how reactive one can get (and Bolivar of course had no knowledge whatever in that field), there yet remained a workable formula used "instinctively" by most successful practical political leaders.

If you free a society from those things you see wrong with it and use force to demand it do what is right, and if you carry forward with decision and thoroughness, and without continual temporizing you can, in the applications of your charm and gifts, bring about a great political reform or improve a failing country.

So Bolivar's first error, most consistent it was, too, was contained in the vital words "you see" in the above paragraph. He didn't look and he didn't even listen to sound intelligence reports. He was so sure he could glow things right or fight things right or charm things right that he never looked for anything wrong to correct until it was too late. This is the ne-plus-ultra of personal confidence, amounting to supreme vanity. "When he appeared it would all come right" was not only his belief but his basic philosophy. So the first time it didn't work, he collapsed. All his skills and charm were channeled into this one test. Only that could he observe.

Not to compare with Bolivar but to show my understanding of this:

I once had a similar one. "I would keep going as long as I could and when I was stopped I would then die." This was a solution mild enough to state and really hard to understand until you had an inkling of what I meant by keeping going. Meteors keep going – very, very fast. And so did I. Then one day ages back I finally was stopped after countless little stoppings by social contacts and family to prepare me culminating in a navy more devoted to braid than dead enemies and literally I quit. For a while I couldn't get a clue of what was wrong with me. Life went completely unlivable until I found a new solution. So I know the frailty of these single solutions. Not to compare myself but just to show it happens to us all, not just Bolivars.

Bolivar had no personal insight at all. He could only "outsight" and even then he did not look or listen. He glowed things right. Pitifully it was his undoing that he could. Until he no longer could. When he couldn't glow he roared and when he couldn't roar he fought a battle. Then civic enemies were not military enemies so he had no solution left at all.

It never occurred to him to do more than personally magnetize things into being right and victorious.

His downfall was that he made far too heavy use of a skill simply because it was easy. He was too good at this one thing. So he never looked to any other skill and he never even dreamed there was any other way.

He had no view of any situation and no idea of the organizational or preparatory steps necessary to political and personal victory. He only knew military organization which is where his organizational insight ceased.

He was taught on the high wine of French revolt, notorious in its organizational inability to form cultures, and that fatally by a childhood teacher who was intensely impractical in his own private life (Simon Rodriguez, an unfrocked priest turned tutor).

Bolivar had no personal financial skill. He started wealthy and wound up a pauper, a statistic descending from one of the, if not the, richest man in South America down to a borrowed nightshirt to be buried in as an exile. And this while the property of Royalists was wide open, the greatest land and mine valuables of South America wide open to his hand and that's not believable! But true. He never collected his own debt of loans to governments even when the head of those governments.

So it is no wonder we find two more very real errors leading to his downfall. He did not get his troops or officers rewarded and he did not aim for any solvency of the states he controlled. It was all right if there were long years of battle ahead for them to be unpaid as no real riches were yet won, but not to reward them when the whole place was at his disposal! Well!

The limit of his ability consisted of demanding a bit of cash for current pay from churches – which were not actively against him at first but which annoyed them no end – and a few household expenses.

He could have (and should have) set aside all Royalist property and estates for division amongst all officers, their men and his supporters. It had no owners now. And this failure cost the economy of the country the tax loss of all those productive estates (the whole wealth of the land). So it is no wonder his government, its taxable estates now inoperative or at best lorded by a profiteer or looted by Indians, was insolvent. Also, by failing to do such an obvious act he delivered property into the hands of more provident enemies and left his officers and men penniless to finance any support for their own stability in the new society and so for his own.

As for state finance the great mines of South America, suddenly ownerless, were overlooked and were then grabbed and worked by foreign adventurers who simply came in and took them without payment.

Spain had run the country on the finance of mine tithes and general taxes. Bolivar not only didn't collect the tithes, he let the land become so worthless as to be untaxable. He should have gotten the estates going by any shifts and should have state operated all Royalist mines once he had them. To not do these things was complete, but typically humanoid, folly.

In doing this property division he should have left it all up to officers' committees operating as courts of claim without staining his own hands in the natural corruption. He was left doubly open as he not only did not attend to it, he also got the name of corruption when anybody did grab something.

He failed as well to recognize the distant widespread nature of his countries despite all his riding and fighting over them and so sought tightly centralized government, not only centralizing states but also centralizing the various nations into a federal state. And this over a huge land mass full of insurmountable ranges, impassable jungles and deserts and without mail, telegraph, relay stages, roads, railroads, river vessels or even foot bridges repaired after a war of attrition.

A step echelon from a pueblo (village) to a state, from a state to a country and a country to a federal state was only possible in such huge spaces of country where candidates could never be known personally over any wide area and whose opinions could not even be circulated more than a few miles of burro trail, where only the pueblo was democratic and the rest all appointive from pueblo on up, himself the ratifier of titles if he even needed that. With his own officers and armies controlling the land as owners of all wrested from Royalists and the crown of Spain, he would have had no revolts. There would have been little civil wars of course but a court to settle their final claims could have existed at federal level and kept them traveling so much over those vast distances it would have crippled their enthusiasm for litigation on the one hand and on the other, by dog eat dog settlements, would have given him the strongest rulers – if he took neither side.

He did not step out and abdicate a dictatorial position. He mistook military acclaim and ability for the tool of peace. War only brings anarchy, so he had anarchy. Peace is more than a "command for unity", his favorite phrase. A productive peace is getting men busy and giving them something to make something of that they want to make something of and telling them to get on with it.

He never began to recognize a suppressive and never considered anyone needed killing except on a battlefield. There it was glorious. But somebody destroying his very name and soul, and the security of every supporter and friend, the SP Santander, his vice-president, who could have been arrested and executed by a corporal's guard on one one-hundredth of available evidence, could suborn the whole treasury and population against him, without Bolivar, continually warned, loaded with evidence, ever even reprimanding him. And this brought about his loss of popularity and his eventual exile.

He also failed in the same way to protect his military family or Manuela Saenz from other enemies. So he weakened his friends and ignored his enemies just by oversight.

His greatest error lay in that while dismissing Spain he did not dismiss that nation's most powerful minion, the Church, and did not even localize it or reward a South American separate branch to loyalty or do anything at all (except extort money from it) to an organiza-

tion which continually worked for Spain as only it could work – on every person in the land in a direct anti-Bolivar reign of terror behind the scenes. You either suborn such a group or you take them out when they cease to be universal and become or are an enemy's partner.

As the Church held huge properties and as Bolivar's troops and supporters went unpaid even of the penny soldiers' pay, if one was going to overlook the Royalist estates, one could at least have seized the Church property and given it to the soldiers. General Vallejo did this in 1835 in California, a nearly contemporary act, with no catastrophe from Rome. Or the penniless countries could have taken them over. You don't leave an enemy financed and solvent while you let your friends starve in a game like South American politics. Oh no.

He wasted his enemies. He exported the "godos" or defeated Royalist soldiers. They mostly had no homes but South America. He issued no amnesties they could count on. They were shipped off or left to die in the "ditch" – the best artisan in the country among them.

When one (General Rodil) would not surrender Calloa fortress after Peru was won, Bolivar after great gestures of amnesty failed to obtain surrender and then fought the fort. Four thousand political refugees and four thousand Royalist troops died over many months in full sight of Lima, fought heavily by Bolivar only because the fort was fighting. But Bolivar had to straighten up Peru urgently not fight a defeated enemy. The right answer to such a foolish commander as Rodil as Bolivar did have the troops to do it, was to cover the roads with cannon enfilade potential to discourage any sortie from the fort, put a large number of his own troops in a distant position of offense but ease and comfort and say, "We're not going to fight. The war's over, silly man. Look at the silly fellows in there, living on rats when they can just walk out and sleep home nights or go to Spain or enlist with me or just go camping", and let anybody walk in and out who pleased, making the fort Commander (Rodil) the prey of every pleading wife and mother without and would-be deserter or mutineer within until he did indeed sheepishly give up the pretense – a man cannot fight alone. But battle was glory to Bolivar. And he became intensely disliked because the incessant cannonade which got nowhere was annoying.

Honors meant a great deal to Bolivar. To be liked was his life. And it probably meant more to him than to see things really right. He never compromised his principles but he lived on admiration, a rather sickening diet since it demands in turn continuous "theatre". One is what one is, not what one is admired or hated for. To judge oneself by one's successes is simply to observe that one's postulates worked and breeds confidence in one's ability. To have to be told it worked only criticizes one's own eyesight and hands a spear to the enemy to make his wound of vanity at his will. Applause is nice. It's great to be thanked and admired. But to work only for that? And his craving for that, his addiction to the most unstable drug in history – fame – killed Bolivar. That self offered spear. He told the world continually how to kill him – reduce its esteem. So as money and land can buy any quantity of cabals, he could be killed by curdling the esteem, the easiest thing you can get a mob to do.

He had all the power. He did not use it for good or evil. One cannot hold power and not use it. It violates the power formula. For it then prevents others from doing things if they had some of the power so they then see as their only solution the destruction of the holder of the power as he, not using power or delegating it, is the unwitting block to all their plans. So

even many of his friends and armies finally agreed he had to go. They were not able men. They were in a mess. But bad or good they had to do something. Things were desperate, broken down and starving after 14 years of civil war. Therefore they either had to have some of that absolute power or else nothing could be done at all. They were not great minds. He did not need any "great minds", he thought, even though he invited them verbally. He saw their petty, often murderous solutions and he rebuked them. And so held the power and didn't use it.

He could not stand another personality threat.

The trouble in Peru came when he bested its real conqueror (from the Argentine), La Mar, in a petty triumph over adding Guayaquil to Columbia. Bolivar wished to look triumphant again and didn't notice it really cost him the support and Peru the support of La Mar – who understandably resigned and went home, leaving Bolivar Peru to conquer. Unfortunately, it had already been in his hands. La Mar needed some troops to clean up a small Royalist army that was all. La Mar didn't need Peru's loss of Guayaquil – which never did anybody any real good anyway!

Bolivar would become inactive when faced with two areas' worth of problems – he did not know which way to go. So he did nothing.

Brave beyond any general in history on the battlefield, the Andes or in torrential rivers, he did not really have the bravery needed to trust inferior minds and stand by their often shocking blunders. He feared their blunders. So he did not dare unleash his many willing hounds.

He could lead men, make men feel wonderful, make men fight and lay down their lives after hardships no army elsewhere in the world has ever faced before or since. But he could not use men even when they were begging to be used.

It is a frightening level of bravery to use men you know can be cruel, vicious, and incompetent. He had no fear of their turning on him ever. When they finally did only then he was shocked. But he protected "the people" from authority given to questionably competent men. So he really never used but three or four generals of mild disposition and enormously outstanding ability. And to the rest he denied power. Very thoughtful of the nebulous "people" but very bad indeed for the general good. And it really caused his death.

No. Bolivar was theatre. It was all theatre. One cannot make such errors and still pretend that one thinks of life as life, red-blooded and factual. Real men and real life are full of dangerous, violent, live situations and wounds hurt and starvation is desperation itself especially when you see it in one you love.

This mighty actor, backed up with fantastic personal potential, made the mistake of thinking the theme of liberty and his own great role upon the stage was enough to interest all the working, suffering hours of men, buy their bread, pay their whores, shoot their wives' lovers and bind their wounds or even put enough drama into very hard pressed lives to make them want to live it.

No, Bolivar was unfortunately the only actor on the stage and no other man in the world was real to him.

And so he died. They loved him. But they were also on the stage too, where they were dying in his script or Rousseau's script for liberty but no script for living their very real lives.

He was the greatest military general in any history measured against his obstacles, the people and the land across which he fought.

And he was a complete failure to himself and his friends.

While being one of the greatest men alive at that. So we see how truly shabby others in leaders' boots amongst men must be.

MANUELA SAENZ

The tragedy of Manuela Saenz as Bolivar's mistress was that she was never used, never really had a share and was neither protected nor honored by Bolivar.

Here was a clever, spectacular woman of fantastic fidelity and skill, with an enormous "flaire", capable of giving great satisfaction and service. And only her satisfaction ability was taken and that not consistently nor even honestly.

In the first place, Bolivar never married her. He never married anybody. This opened up a fantastic breach in any defense she could ever make against her or his enemies who were legion. So her first mistake was in not in some way contriving a marriage.

That she had an estranged husband she had been more or less sold to was permitted by her to wreck her life obliquely.

She was too selfless to be real in all her very able plotting.

For this marriage problem she could have engineered any number of actions.

She had the solid friendship of all his trusted advisers, even his old tutor. Yet she arranged nothing for herself.

She was utterly devoted, completely brilliant and utterly incapable of really bringing off an action of any final kind.

She violated the power formula in not realizing that she had power.

Manuela was up against a hard man to handle. But she did not know enough to make her own court effective. She organized one. She did not know what to do with it.

Her most fatal mistake was in not bringing down Santander, Bolivar's chief enemy. That cost her everything she had before the end and after Bolivar died. She knew for years Santander had to be killed. She said it or wrote it every few days. Yet never did she promise some young officer a nice night or a handful of gold to do it in a day when dueling was in fashion. It's like standing around discussing how the plainly visible wolf in the garden that's eating the chickens must be shot, even holding a gun, and never even lifting it while all one's chickens vanish for years.

In a land overridden with priests she never got herself a tame priest to bring about her ends.

She was a fantastic intelligence officer. But she fed her data to a man who could not act to protect himself or friends, who could only fight armies dramatically.

She did not see this and also quietly take on the portfolio of secret police chief. Her mistake was waiting to be asked – to be asked to come to him, to act. She voluntarily was his best political intelligence agent. Therefore she should have also assumed further roles.

She guarded his correspondence, was intimate with his secretaries. And yet she never collected or forged or stole any document to bring down enemies either through representations to Bolivar or a court circle of her own. And in an area with that low an ethic, that's fatal.

She openly pamphleteered and fought violently as in a battle against her rabble.

She had a great deal of money at her disposal. In a land of for-sale Indians she never used a penny to buy a quick knife or even a solid piece of evidence.

When merely opening her lips she could have had any sequestered Royalist estate she went to litigation for a legitimate legacy never won and another won but never paid.

They lived on the edge of quicksand. She never bought a plank or a rope.

Carried away by the glory of it all, devoted completely, potentially able and a formidable enemy, she did not act.

She waited to be told to come to him even when he lay dying and exiled.

His command over her who never obeyed any other was too absolute for his own or her survival.

Her assigned mistakes (pointed out at the time as her caprice and play acting) were not her errors. They only made her interesting. They were far from fatal.

She was not ruthless enough to make up for his lack of ruthlessness and not provident enough to make up for his lack of providence.

The ways open to her for finance, for action, were completely doorless. The avenue stretched out to the horizon.

She fought bravely but she just didn't take action.

She was an actress for the theatre alone.

And she died of it. And she let Bolivar die because of it.

Never once did Manuela look about and say, "See here, things mustn't go this wrong. My lover holds half a continent and even I hold the loyalty of battalions. Yet that woman threw a fish!"

Never did Manuela tell Bolivar's doctor, a rumoured lover, "Tell that man he will not live without my becoming a constant part of his entourage, and tell him until he believes it or we'll have a new physician around here."

The world was open. Where Theodosius, the wife of Emperor Justinian II of Constantinople, a mere circus girl and a whore, ruled harder than her husband but for her husband behind his back – and made him marry her as well, Manuela never had any bushel basket of

gold brought in to give Bolivar for his unpaid troops with a "Just found it, dear" to his "Where on Earth . . . ?" after the Royalist captives had been carefully ransomed for jail escapes by her enterprising own entourage and officer friends. She never handed over any daughter of a family clamoring against her to Negro troops and then said, "Which over-verbal family is next?"

She even held a colonel's rank but only used it because she wore man's clothing afternoons. It was a brutal, violent, ruthless land, not a game of musical chairs.

And so Manuela, penniless, improvident, died badly and in poverty, exiled by enemies and deserted by her friends.

But why not deserted by her friends? They had all been poverty-stricken to a point quite incapable of helping her even though they wanted to – for she once had the power to make them solvent. And didn't use it. They were in poverty before they won but they did eventually control the land. After that why make it a bad habit?

And so we see two pathetic, truly dear, but tinsel figures, both on a stage, both far removed from the reality of it all.

And one can say, "But if they had not been such idealists they never would have fought so hard and freed half a continent", or "If she had stooped to such intrigue or he had been known for violent political actions they would never have had the strength and never would have been loved."

All very idealistic itself. They died "in the ditch" unloved, hated and despised, two decent brave people, almost too good for this world.

A true hero, a true heroine. But on a stage and not in life. Impractical and improvident and with no faintest gift either one to use the power they could assemble.

This story of Bolivar and Manuela is a tragedy of the most piteous kind.

They fought a hidden enemy, the Church; they were killed by their friends.

But don't overlook how impractical it is not to give your friends power enough when you have it to give. You can always give some of it to another if the first one collapses through inability. And one can always be brought down like a hare at a hunt who seeks to use the delegated power to kill you – if you have the other friends.

Life is not a stage for posturing and "Look at me!" "Look at me." "Look at me." If one is to lead a life of command or a life near to command one must handle it as life. Life bleeds. It suffers. It hungers. And it has to have the right to shoot its enemies until such time as comes a golden age.

Aberrated man is not capable of supporting in his present state, a golden declared age for three minutes, given all the tools and wealth of the world.

If one would live a life of command or one near to a command, one must then accumulate power as fast as possible and delegate it as quickly as feasible and use every humanoid in long reach to the best and beyond his talents if one is to live at all.

If one does not choose to live such a life then go on the stage and be a real actor. Don't kill men while pretending it isn't real. Or one can become a recluse or a student or a clerk. Or study butterflies or take up tennis.

For one is committed to certain irrevocable natural laws the moment one starts out upon a conquest, either as the man in charge or a person near to him or on his staff or in his army. And the foremost law, if one's ambition is to win, is of course to win.

But also to keep on providing things to win and enemies to conquer.

Bolivar let his cycle run to "freedom" and end there. He never had another plan beyond that point. He ran out of territory to free. Then he didn't know what to do with it and didn't know enough, either, to find somewhere else to free. But of course all limited games come to end. And when they do their players fall over on the field and become rag dolls unless somebody at least tells them the game has ended and they have no more game nor any dressing room or houses but just that field.

And they lie upon the field, not noticing there can be no more game since the other team has fled and after a bit they have to do something and if the leader and his consort are sitting over on the grass being rag dolls too, of course there isn't any game. And so the players start fighting amongst themselves just to have a game And if the leader then says, "No, no" and his consort doesn't say, "Honey, you better phone the Baltimore Orioles for Saturday", then of course the poor players, bored stiff, say, "He's out." "She's out." "Now we're going to split the team in half and have a game."

And that's what happened to Bolivar and Manuela. They had to be gotten rid of for there was no game and they didn't develop one to play while forbidding the only available game – minor civil wars.

A whole continent containing the then major mines of the world, whole populations were left sitting there, "freed." But none owned any of it though the former owners had left. They weren't given it. Nor were they made to manage it. No game.

And if Bolivar had not been smart enough for that he could at least have said, "Well! You monkeys are going to have quite a time getting the wheels going but that's not my job. You decide on your type of government and what it's to be. Soldiers are my line. Now I'm taking over those old estates of mine and the Royalist ones near by and the emerald mines just as souvenirs and me and Manuela we're going home." And he should have said that 5 minutes after the last Royalist army was defeated in Peru.

And his official family with him, and a thousand troops to which he was giving land would have moved right off smartly with him. And the people after a few screams of horror at being deserted would have fallen on each other, sabered a state together here and a town there and gotten busy out of sheer self protection in a vital new game, "Who's going to be Bolivar now?"

Then when home he should have said, "Say those nice woods look awfully Royalist to me, and also those 1,000,000 hectares of grazing land, Manuela. Its owner once threw a Royalist fish, remember? So that's yours."

And the rest of the country would have done the same and gotten on with the new game of "You was a Royalist."

And Bolivar and Manuela would have had statues built to them by the **ton** at once as soon as agents could get to Paris with orders from an adoring populace.

"Bolivar, come rule us!" should have gotten an "I don't see any unfree South America. When you see a French or Spanish army coming, come back and tell me."

That would have worked. And this poor couple would have died suitably adored in the sanctity of glory and (perhaps more importantly) in their own beds, not "in a ditch".

And if they had had to go on ruling they could have declared a new game of "Pay the soldiers and officers with Royalist land." And when that was a gone game, "Oust the Church and give its land to the poor friendly Indians."

You can't stand bowing back of the footlights forever with no show even if you are quite an actor. Somebody else can make better use of any stage than even the handsomest actor who will not use it.

Man is too aberrated to understand at least 7 things about power:

1. Life is lived by lots of people. And if you lead you must either let them get on with it or lead them on with it actively.
2. When the game or the show is over, there must be a new game or a new show. And if there isn't somebody else is jolly well going to start one and if you won't let anyone do it the game will become "getting you."
3. If you have power use it or delegate it or you sure won't have it long.
4. When you have people use them or they will soon become most unhappy and you won't have them any more.
5. When you move off a point of power, pay all your obligations on the nail, empower all your friends completely and move off with your pockets full of artillery, potential blackmail on every erstwhile rival, unlimited funds in your private account and the addresses of experienced assassins and go live in Bulgravia and bribe the police. And even then you may not live long if you have retained one scrap of domination in any camp you do not now control or if you even say, "I favour Politician Jiggs." Abandoning power utterly is dangerous indeed.

But we can't all be leaders or figures strutting in the limelight and so there's more to know about this:

6. When you're close to power get some delegated to you, enough to do your job and protect yourself and your interests, for you can be shot, fellow, shot, as the position near power is delicious but dangerous, dangerous always, open to the taunts of any enemy of the power who dare not really boot the power but can boot you. So to live at all in the shadow or employ of a power you must yourself gather and USE enough power to hold your own – without just nattering to the power to "kill Pete", in straightforward or more suppressive veiled ways to him as these wreck the power that supports yours.

He doesn't have to know all the bad news and if he's a power really he won't ask all the time, "What are all those dead bodies doing at the door?" And if you are clever, you never let it be thought **he** killed them – that weakens you and also hurts the power source. "Well, boss, about all those dead bodies, nobody at all will suppose you did it. She over there, those pink legs sticking out, didn't like me." "Well," he'll say if he really is a power, "why are you bothering me with it if it's done and you did it. Where's my blue ink?" Or "Skipper, three shore patrolmen will be along soon with your cook, Dober, and they'll want to tell you he beat up Simson." "Who's Simson?" "He's a clerk in the enemy office downtown." "Good, when they've done it, take Dober down to the dispensary for any treatment he needs. Oh yes. Raise his pay." Or "Sir, could I have the power to sign divisional orders?" "Sure."

7. And lastly and most important, for we all aren't on the stage with our names in lights, always push power in the direction of anyone on whose power you depend. It may be more money for the power, or more ease, or a snarling defense of the power to a critic, or even the dull thud of one of his enemies in the dark, or the glorious blaze of the whole enemy camp as a birthday surprise.

If you work like that and the power you are near or depend upon is a power that has at least some inkling about how to be one, and if you make others work like that, then the power-factor expands and expands and expands and you too acquire a sphere of power bigger than you would have if you worked alone. Real powers are developed by tight conspiracies of this kind pushing someone up in whose leadership they have faith. And if they are right and also manage their man and keep him from collapsing through overwork, bad temper or bad data, a kind of juggernaut builds up. Don't ever feel weaker because you work for somebody stronger. The only failure lies in taxing or pulling down the strength on which you depend. All failures to remain a power's power are failures to contribute to the strength and longevity of the work, health and power of that power. Devotion requires active contribution outwards from the power as well as in.

If Bolivar and Manuela had known these things they would have lived an epic, not a tragedy. They would not have "died in the ditch", he bereft of really earned praise for his real accomplishments even to this day. And Manuela would not be unknown even in the archives of her country as the heroine she was.

Brave, brave figures. But if this can happen to such stellar personalities gifted with ability tenfold over the greatest of other mortals, to people who could take a rabble in a vast impossible land and defeat one of Earth's then foremost powers, with no money or arms, on personality alone, what then must be the ignorance and confusion of human leaders in general, much less little men stumbling through their lives of boredom and suffering?

Let us wise them up, huh? You can't live in a world where even the great leaders can't lead.

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HCO POLICY LETTER OF 14 MARCH 1968

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CONDITIONS

The following is the corrected table of Conditions:

Power

Power Change

Affluence

Normal Operation

Emergency

Danger

Non-Existence

Liability

Doubt

Enemy

Treason (below Enemy) is defined as Betrayal after trust. Formerly was differently placed and defined as accepting money.

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HCO POLICY LETTER OF 6 OCTOBER 1967R
Revised & reissued 25 September 1977

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(Revised to delete the Enemy and Treason Formula which were revised in later HCO PLs, and reissued as being the original source material on these formulas. Ellipses indicates deletions.)

CONDITION OF LIABILITY

Below Non-Existence there is the Condition of Liability. The being has ceased to be simply non-existent as a team member and has taken on the colour of an enemy.

It is assigned where careless or malicious and knowing damage is caused to projects, orgs or activities. It is adjudicated that it is malicious and knowing because orders have been published against it or because it is contrary to the intentions and actions of the remainder of the team or the purpose of the project or org.

It is a *liability* to have such a person unwatched as the person may do or continue to do things to stop or impede the forward progress of the project or org and such a person cannot be trusted. No discipline or the assignment of conditions above it has been of any avail. The person has just kept on messing it up.

The condition is usually assigned when several dangers and non-existences have been assigned or when a long unchanged pattern of conduct has been detected.

When all others are looking for the reason mail is getting lost, such a being would keep on losing the mail covertly.

The condition is assigned for the benefit of others so they won't get tripped up trusting the person in any way.

...

The formula of liability is:

1. Decide who are one's friends.
2. Deliver an effective blow to the enemies of the group one has been pretending to be part of despite personal danger.
3. Make up the damage one has done by personal contribution far beyond the ordinary demands of a group member.

4. Apply for re-entry to the group by asking the permission of each member of it to re-join and rejoining only by majority permission, and if refused, repeating 2 and 3 and 4 until one is allowed to be a group member again.

...

CONDITION OF DOUBT

When one cannot make up one's mind as to an individual, a group, org or project a Condition of Doubt exists.

The formula is:

1. Inform oneself honestly of the actual intentions and activities of that group, project or org brushing aside all bias and rumour.
2. Examine the statistics of the individual, group, project or org.
3. Decide on the basis of "the greatest good for the greatest number of dynamics" whether or not it should be attacked, harmed or suppressed or helped.
4. Evaluate oneself or one's own group, project or org as to intentions and objectives.
5. Evaluate one's own or one's group, project or org's statistics.
6. Join or remain in or befriend the one which progresses toward the greatest good for the greatest number of dynamics and announce the fact publicly to both sides.
7. Do everything possible to improve the actions and statistics of the person, group, project or org one has remained in or joined.
8. Suffer on up through the conditions in the new group if one has changed sides, or the conditions of the group one has remained in if wavering from it has lowered one's status.

...

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Revision assisted by S. Hubbard

AVU Verif

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HCO POLICY LETTER OF 23 OCTOBER 1967

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ENEMY FORMULA

(Modifies HCO Pol Ltr of 6 Oct 1967
on Lower Conditions Formulas)

The formula for the Condition of Enemy is just one step:

Find out who you really are.

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HCO POLICY LETTER OF 16 OCTOBER 1968

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(Reissued from Flag Order 1474
of the same date)

TREASON

The formula for the condition of Treason is

Find out that you are.

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HCO POLICY LETTER OF 20 APRIL 1969
Issue II

Remimeo

HATS, NOT WEARING

The formula for Treason is very correctly and factually, "Know **that** you are".

It will be found, gruesomely enough, that a person who accepts a post or position and then doesn't function as it will inevitably upset or destroy some portion of an org.

By not knowing that he is the _____ (post name) he is committing treason in fact.

The results of this can be found in history. A failure to be what one has the post or position name of will result in a betrayal of the functions and purposes of a group.

Almost all organizational upsets stem from this one fact:

A person in a group who, having accepted a post, does not know **that** he is a certain assigned or designated beingness is in **Treason** against the group.

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HCO POLICY LETTER OF 9 FEBRUARY 1974R
Revised 17 February 1980

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Ethics

**CONDITION BELOW TREASON
CONFUSION FORMULA AND
EXPANDED CONFUSION FORMULA**

Ref: HCO PL 14 FEB. 80 ORDER VERSUS DISORDER

(This HCO PL has been revised due to the discovery that the condition of Confusion can be far more extensive than was previously envisaged and may require additional steps to get out of it. The original formula is not cancelled as it has proven very successful but there are some additional steps that may be needed to get the person or area fully out of the condition.)

CONFUSION FORMULA

There is a condition below Treason.

It is a condition of **Confusion**.

In a condition of Confusion the being or area will be in a state of random motion. There will be no real production, only disorder or confusion.

In order to get out of Confusion one has to find out where he is.

It will be seen that the progress upward would be in Confusion, find out where you are; in Treason, find out that you are; and for Enemy, find out who you are.

The formula for Confusion is:

Find out where *you* are.

(*Note:* It is important that the person who is in Confusion be cleared up on the definition of Confusion as contained in *Modern Management Technology Defined*. This is done before the formula itself is started.)

The additional formula for the condition of Confusion is:

1. Locational on the area in which one is.

2. Comparing where one is to other areas where one was.
3. Repeat step 1.

EXPANDED CONFUSION FORMULA

Where a person is in Confusion and his own MEST or the MEST of his post is messed up or in a state of disorder, then the Expanded Confusion Formula is done.

The Expanded Confusion Formula consists of all the steps given above for the Confusion Formula with the following additions:

4. The checklist given in HCO PL 14 FEB. 80, ORDER VERSUS DISORDER, lists all the points that need to be checked for and handled in order to get the basics of organization in on an individual or area, and all these points are checked for and handled as part of the Expanded Confusion Formula. Each point is checked and any handling needed for that point is done right away before continuing with the checklist.
5. Repeat step 1 (Locational).

Where a condition of Confusion exists, all these steps can be done to handle the condition. On the other hand, if someone has a huge win on the first steps and comes out of Confusion, one would not force him to do all the other steps and keep him in the condition when he has actually come out of it. He would still handle the points on HCO PL 14 FEB. 80, ORDER VERSUS DISORDER, but this must *not* be used to keep someone in a condition of Confusion and refuse to upgrade him when he has come out of the condition.

The purpose of the formula is to get someone located in his present time environment, knowing where he is and where the various things he needs to operate with are, so that he is no longer in a condition of Confusion.

For someone who is actually in a condition of Confusion this can be a huge win and it will start him on the road to Power. It can be a turning point in his life.

The formula is complete when the person has made it out of Confusion, knows where he is, has established order in his area and knows the basics of how to operate out of that area.

When this end result has been achieved, the person will be ready to be upgraded and move on up through the other conditions. The fact that he has not completed all steps of the formula must not be used as a reason to keep someone in Confusion when he has honestly made it out of that condition.

Lack of this condition sometimes brings about an assignment of Treason in which the person cannot actually find out that he is and so occasionally does not make it on up the conditions.

Many more persons are in this condition than is generally realized.

Now, with the expansion of the formula, anybody who is in this condition can really make it out of Confusion and on up through the other conditions.

Doing Confusion fully and properly gives one a very firm footing so that he can make it up the conditions and be truly successful in his area.

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HCO POLICY LETTER OF 3 OCTOBER 1970

Remimeo

STAT INTERPRETATION

The interpretation of statistics includes trend.

Trend means the tendency of statistics to average out up, level or down over several weeks or even months as long as the situation remains.

The closer one is to the scene of the stat, the more rapidly it can be adjusted and the smaller the amount of time per stat needed to interpret it.

One can interpret one's own personal statistic hour to hour.

A division head can interpret on a basis of day to day.

An Executive Secretary needs a few days' worth of stat.

An Executive Director would use a week's worth of stat.

A more remote governing body would use a **Trend** (which would be several weeks) of divisional stats to interpret.

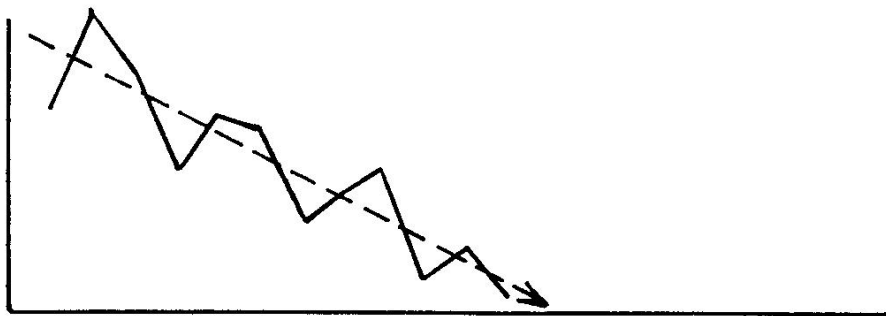
In short the closer one is to a statistic the easier it is to interpret it and the easier it is to change it.

One knows he had no stat on Monday – he didn't come to work. So Tuesday he tries to make up for it.

At the other end of the scale, a Continental Executive Council would have to use a trend of weeks to see what was going on.

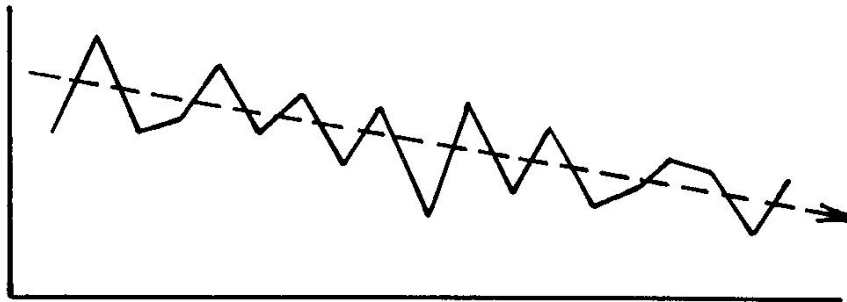
Trends can be anything from Danger to Power, depending on the slant and its steepness.

This would be a Danger **Trend**: (plotted by weeks)



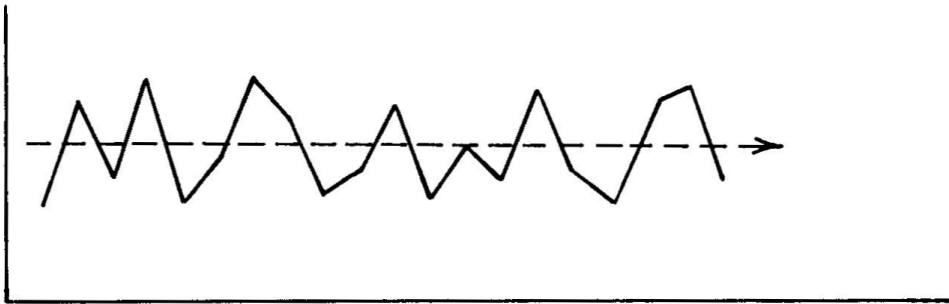
The dotted line is drawn roughly through an average in all **Trend** cases.

This would be an Emergency **Trend**:



As you can see, it is not so steep.

This would also be an Emergency **Trend** as it will collapse-nothing stays level long.

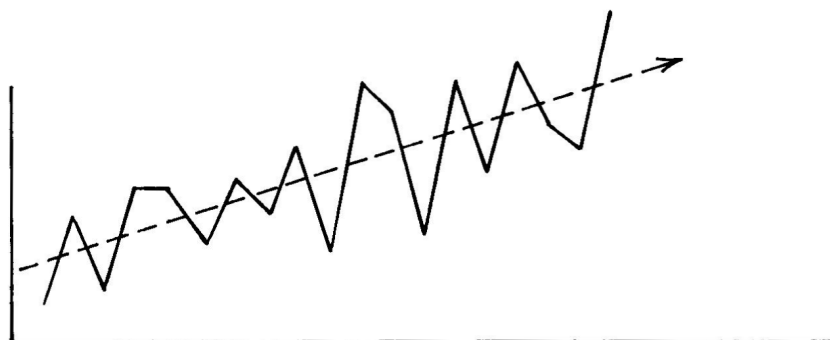


This would be a normal **Trend**:



Any slight rise above level.

This would be an Affluence **Trend**:

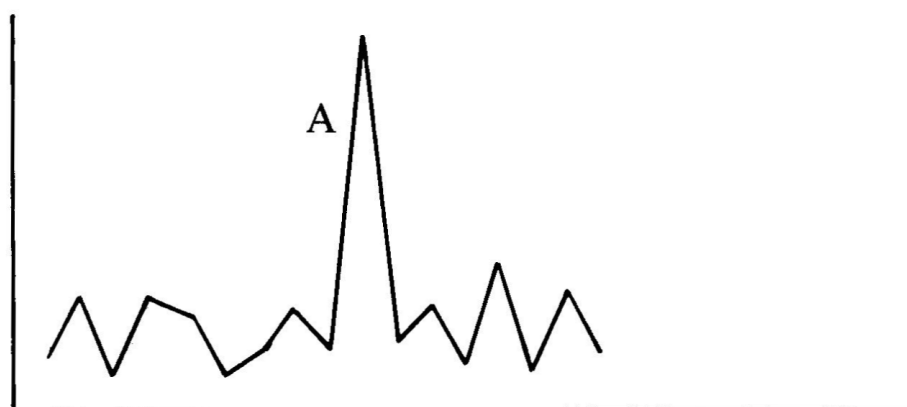


This would be a Power **Trend**:



No different level pitch than Affluence but way high on the graph.

A single day or week's graph goes into Affluence differently:



Point A is the single Affluence. The **Trend** however is barely normal as the single surge did not maintain itself.

REMOTE MANAGEMENT

Not knowing **Trends**, remote management can err. An Org or Division may be in an Affluence Trend and because the last week's stat was a bit down, actions can be (and have been in the past) taken against the org or one of its divisions and broke the winning streak.

The reason for this Policy Letter is several cases of remote management failures to use trends to estimate the state of an org by its stats.

A remark "All GDSes were down" could be at first glance factual until it was seen that all GDSes were in Affluence Trend.

REASON

The reason for this is found in the Data Series Policy Letters.

A valid statistic is the best indicator of the Ideal Scene.

When an Org or Division has departed from its Ideal Scene, it cannot be made to recover in an instant.

The re-approach to the Ideal Scene for a group is by a gradient approach because so much has to be done.

One can't ordinarily jump from making 2 cars a week for months to 2,000 cars a week in one week. Workers, tools, materials, machinery out of use all have to be moved back into line. It may go to 15 cars, then 120 cars then 200 cars then 750 cars then 800 cars then 20 cars then 1,000 cars then 1,500 cars then 1,800 then 2,000.

It is so easy for a thetan to postulate a fact and so arduous to move it into Mest Universe existence that management tends to be impatient.

"Get CF Straight" takes 1½ seconds to say but may take 6 weeks of time for a manned up specially appointed crew to accomplish.

"Get CF Straight" is easily said to an existing undermanned staff. They do but "Letters Out" falls to 10 from 1,200.

It is so easy to think it. But thinking it isn't doing it.

The right way is to program it. "Recruit 2 new staff members. Hat and train on CF. Get CF straight" is the right statement.

Why stats go up and down traces to backlogs being caught up, to new projects given overloaded staffs, to unreal planning, to Finance squabbles and failures to hire, hat, train and program.

So wildly varying stats in an org's divisions almost always mean Finance poorly handled, hiring, hatting, training is poor. Utilization of staff is not good.

But by **Trend** it shows the overall tendency to approach or depart from the Ideal Scene.

When you are close up you can do something about it and when you are far away the day's or the week's stat has already changed before any order could ever arrive.

In remote management, not managing by **Trend** is a serious fault as one's orders are always rather unreal.

An upward **Trend** even if only slightly upward shows people are trying and level or downward shows it is in trouble.

Trend is the overall measure of expansion or contraction and is the most valuable of stat messages.

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HUBBARD COMMUNICATIONS OFFICE
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HCO POLICY LETTER OF 20 OCTOBER 1967
Issue I

Remimeo

Admin Know-How

CONDITIONS, HOW TO ASSIGN

Every post and part of an org must have a statistic which measures the volume of product of that post. The head of a part has the statistic of that post.

Every post or part of an org has a product. If it has no product it is useless and super-numerary.

An Exec Sec has the products of his or her portion of the org. The first product of an Exec Sec is of course his or her portion of the org's divisions. If the portion itself does not exist then of course the Exec Sec has no stat at all as an Exec Sec even if very busy – so he or she is not an Exec Sec despite the title. This is true of a department head, a section head and a unit head. One can't really be the one in charge if the thing one is in charge of doesn't exist. Also things that don't exist themselves can have no product.

The whole rationale (basic idea) of the pattern of an org is a unit of 3. These are

Thetan



Mind → Body → Product

In Division One the HCO Sec is the thetan, Department One the **Mind**, Department Two the **Body** and Department Three the **Product**. The same pattern holds for every division.

It also should hold for every department and lower section and unit.

And above these it holds for a portion of an org.

In the HCO portion of the org we have the HCO Exec Sec as the thetan, the Exec Div (7) as the **Mind**, Division One as the **Body** and Division Two as the **Product**. And so with other parts of an org. They always go

Thetan



Mind → Body → Product

Now if you know and understand and can apply this you can not only plan or correct an org or one of its parts, you can also assign Conditions correctly. You need data gained from inventories or counts of items or the statistic assigned and drawn.

It is *not* enough to only follow graphs. That is a lazy lazy lazy no confront method when used alone. Graphs can be falsified, can be too fixed on one thing and can ignore others unless you read all the graphs of the part you are interested in.

Graphs are a *good indicator* and should be used wherever possible. **But** you must also keep in mind that it requires **all** the graphs to be wholly accurate in a Conditions assignment and the most accurate Conditions assignment possible and that the graphs must be based on **actual** figures.

So, to begin, you look at the graphs. You look for recent ups and downs. Then you look for trends (long range drifts up or down). Then you look for discrepancies.

Like high enrollment-low income, high letters out, low enrollment weeks later.

It is safe enough *at first* to simply assign moderate conditions (Emergency, Normal, Affluence) by the current ups and downs of the graphs. This should result in *expansion*.

Expansion (product increase) is **the whole reason** you are assigning conditions in the first place, so you expect reasonably that if you assign conditions by graph you will get *expansion*.

Now, after a while (weeks or months) you see you *are* getting expansion so you go on assigning conditions by graph. An Exec Sec would also inspect the physical areas of Dangers and Affluences as a matter of course.

But let us take the reverse case. You assign conditions by graph (and inspections of Danger and Affluence) and what you are assigning conditions to **doesn't** expand!

Well, now we get to work. There is something wrong.

The first thing that can be wrong is that what you are assigning conditions to really doesn't exist. The Director of Comm does not have a Department of Comm. He has only a messenger-telex operator, no way to handle his other departmental functions and answers the phone himself.

So, finding no Department **regardless of other reasons** ("can't get staff" "income too low" "no quarters") you bang him with a Condition of Non-Existence. Because he obviously doesn't exist as a Dir Comm, having no Comm Dept. (Non-Existence is also assigned for **no use** and **no function**.)

Now, if this assignment to the Dir Comm of Non-Existence – with no further help from you, mind – does not result in a Comm Dept in a reasonable time you assume he doesn't want one to be there and you assign a Condition of Liability.

You don't *explain* it all away. That's what *he's* doing so why imitate him?

You don't say, "He's just overwhelmed – new – needs a review – natter natter figure-figure." You simply **assign**!

He **still** doesn't get a Comm Dept there.

You inspect. You find the Ethics Officer isn't enforcing the Liability penalty ("Pete is my pal and I..."). So you assign the Ethics Officer a Condition of Liability as he gets, naturally, what he failed to enforce.

Now they mutiny and you assign a Condition of Treason, shoot both of them from guns and fill the posts.

The new incumbents you tell, "The boys before you aren't here now and aren't likely to be trained or processed until we get around to the last dregs so we hope you do better. You begin in Non-Existence. I trust you will work your way out of it at least into Danger before the week is out. As you are just on post, the penalties do not apply for Non-Existence. But they will after 30 days. So let's get a Dept of Comm and an Ethics Section."

Now of course, if the E/O had to be shot from guns, Dir I & R is at once assigned a **Danger Condition** complete with penalties as that section was in his/her Dept.

If there's no HCO (Div 7, 1, 2) part of the Org the LRH Comm of that org yells for the next senior org to act. And if there's no LRH Comm the next senior org should see that it's gone by lack of stats or reports or expansion and act anyway.

Now you say, "But that's ruthless! No staff would ...

Well, such a statement reasoning is contrary to the facts.

The only time (by actual experience and data) you lose staff and have an unstaffed org is when you let low stat people in. Low stat personnel *gets rid of* good staff members. An org that can't be staffed has an SP in it!

Orgs where Ethics is tight and savage grow in numbers!

Man thrives oddly enough only in the presence of a challenging environment. That isn't my theory. That's fact.

If the org environment is not challenging there will be no org.

We help beyond any help ever available anywhere. We are a near ultimate in helping. At once this loads us up with SPs who would commit suicide to prevent anyone from being helped and it lays us wide open as "softees" to any degraded being that comes along. They are *sure* we won't bite so they do anything they please. Conditions correctly assigned alone can detect and eject SPs and DBs.

So if we help so greatly we must also in the same proportion be able to discipline. Near ultimate help can only be given with near ultimate discipline.

Tech can only stay itself where Ethics is correctly and ruthlessly administered. Admin like ours has to be high because our orgs handle the highest commodity – life itself.

So our admin only works where tech is **in**. And our tech works only where Ethics is in.

Our target is not a few psychiatric patients but a cleared universe. So what does **that** take?

The lowest confront there is is the Confront of Evil. When a living being is out of his own valence and in the valence of a thoroughly bad even if imaginary image you get an SP. An SP is a no-confront case because, not being in his own valence, he has no viewpoint from which to erase anything. That is all an SP is.

But the amount of knowing havoc an SP can cause is seen easily if only in this planet's savage cruel wars.

An executive who cannot confront evil is already en route to becoming suppressive.

Next door to the "theetie-weetie" case is the totally overwhelmed condition we call SP (suppressive person).

It is so *easy* to live in a fairyland where nothing evil is ever done. One gets the image of a sweet old lady standing in the middle of a gangster battle with bodies and blood spattering the walls saying, "It's so nice it's only a boy's game with toy guns."

The low statistic staff member who never gets his stats up *is making* low stats. He isn't idle. It's a goody-goody attitude to say, "He just isn't working hard." The chronic low stat person is working **very hard** to keep the stat **down**. When you learn that you can assign conditions and make an org expand.

When stats **won't** come up, you drop the Condition down. Sooner or later you will hit the **real** condition that applies.

Conversely as you upgrade conditions you will also reach the condition that applies. Some staff members are in chronic *power*. Who ever assigns it? They take over a post – its stats soar. Well, to measure just stats of the post taken over as his condition is false since his personal condition is and has been *power*. And if it is power, then that personal condition should be assigned.

That is very easy to see.

But what if you have a personnel who whenever he or she takes over a post the stat collapses!

Well you better assign that one too. For just as the one in Power *works* to maintain up stats, the one in the lower condition, whether one cares to confront it or not, works too and is just as industriously collapsing not only his own post stats but also the stats of posts adjacent to his! So he is at least a Condition of Liability as the post if vacant would only be in Non-Existence! And as somebody next to it might do a little bit for it, it might even get up to Danger Condition, completely unmanned!

DISCREPANCIES

When there are discrepancies amongst statistic graphs **some** graph is false.

When you find a false graph you assign anyone **who** falsified it intentionally and knowingly a Condition of Liability for that action is far worse than a non-compliance.

And you had better be alert to the actual area where the false graph originated as it has a tiger in it. Only physical inspection of a most searching kind (or a board if it is distant) will reveal the **other** crimes going on there. There are always *other* crimes when you get a false report. Experience will teach one that if he really looks.

RECIPROCITY

It is more than policy that one gets the condition he fails to correctly and promptly assign *and* enforce.

It's a sort of natural law. If you let your executives goof off and stay in, let us say, a Danger Condition yet you don't assign and enforce one, they will surely put **you** in a Danger Condition whether it gets assigned or not.

Remember *that* when your finger falters "on the trigger".

That natural law stems from this appalling fact.

We didn't, a long long time ago, get in Ethics. We goofed. And the whole race went into the soup where it remains to this day.

And if we are to live in this universe at all, at all, we are going to have to get in Ethics and clean it up.

Whether that's easy to confront or not is beside the point. The horrid truth is that our fate is **far** more unfrontable!

Now we have to have highly skilled Tech to bail us out. And I assure you that tech will never get *in* or be used beneficially at all unless

1. We get Ethics in, and
2. Unless Scientology orgs expand at a regular rate.

Only then can we be free.

So that's how and **why** you assign and enforce conditions. It's the only way everyone finally will win.

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Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO POLICY LETTER OF 3 MAY 1972R
Revised 18 December 1977

Remimeo
Executive Hats

(Revision in this type style)

Important

Executive Series 12

ETHICS AND EXECUTIVES

Any person holding an executive post (head of department or above) is deemed an **Executive**.

Evaluation has revealed that the breakdown in many orgs is a failure on the part of executives to wear their ethics and justice hats.

It has been found that below administrative Whys there is usually an ethics situation as well, which, unhandled, causes the administrative Why not to function or raise stats.

In an area which is downstat, it is the duty of an executive to investigate and find any out-ethics situation and get it corrected.

Ethics is a personal thing in relation to a group. Unethical people are those who do not have ethics in on themselves personally.

It is the responsibility of the executive to see to it that persons under his control and in his area *get their personal ethics in and keep them in*.

Dishonesty, false reports, an out-ethics personal life, should be looked for and, by persuasion, should be corrected.

When an executive sees such things, he or she must do all he can to get the person to get his own ethics in.

When an area is downstat, the executive must at once suspect an out-ethics scene with one or more of the personnel, and must investigate and persuade the person to be more honest and ethical and correct the out-ethics condition found.

If this does not correct, and if the person or area remains downstat, the executive must declare the person or area in Danger and apply HCO PL 9 APR. 72, "CORRECT DANGER CONDITION HANDLING."

The situation, if it does not correct, thereafter becomes a matter of full group justice with Courts and Comm Evs. Persons whose ethics have remained out must be replaced.

The seniors of an executive are bound to enforce this policy and to use it on any executives whose personal ethics are out and who fail to apply it. It will be found that those who do not apply this policy letter have themselves certain dishonesties or out-ethics situations.

It is vital to any organization, to be strong and effective, to be ethical.

The most important zone of ethical conduct in an organization is at or near the top.

Ethical failure, at the top or just below it, can destroy an organization and make it downstat.

Historical examples are many.

Therefore, it is policy that an executive must keep ethics in on himself and those below him, or be disciplined or commoved and removed from any post of authority, and someone found who is himself ethical and keep ethics in on those under his authority.

The charge in any such case for a staff member or executive is **failure to uphold or set an example of high ethical standards.**

Such offenses are composed of

1. **Dishonesty.**
2. Use of false statements to cover up a situation.
3. Representing a scene to be different than it actually is to cover up crimes and escape discipline.
4. Irregular 2D connections and practices.
5. Drug or alcoholic addiction.
6. Encouraging out-ethics.
7. Condoning or failing to effectively handle an out-ethics situation in self or others as an in-charge, officer or executive.

TECHNICAL

People with out-ethics withholds cannot see. This is proven by the brilliant return of perception of the environment in people audited effectively and at length on such processes.

Such people also seek to place a false environment there and actually see a false environment.

People whose ethics are low will enturbulate and upset a group as they are seeking to justify their harmful acts against the group. And this leads to more harmful acts.

Out-ethics people go rapidly into Treason against the group.

A person whose ethics have been out over a long period goes "out of valence." They are "not themselves."

Happiness is only attained by those who are **honest** with themselves and others.

A group prospers only when each member in it has his own personal ethics in.

Even in a PTS (potential trouble source) person, there must have been out-ethics conduct toward the suppressive personality he or she is connected with for the person to have become PTS in the first place.

People who are physically ill are PTS *and are out-ethics* toward the person or thing they are PTS to!

Thus a group to be happy and well, and for the group to prosper and endure, its individual members must have their own ethics in.

It is up to the executive or officer to see that this is the case and to **do** the actions necessary to make it come about, and the group an ethical group.

EXEC OR OFFICER'S STEPS FOR GETTING IN ETHICS ON A STAFF MEMBER

STEP I

Inform the person personally he is in Danger condition by reason of acts or omissions, down stats, false reports or absence or 2D or whatever the circumstances are.

He is in fact **in** Danger because somebody is going to act sooner or later to hit him.

He may be involved already in some other assignment of condition.

But this is between you and him.

He is in danger because you are having to bypass him to get his ethics in, a thing he should do himself.

If he cooperates and completes this rundown and it comes out all right, you will help him.

If he doesn't cooperate, you will have to use group justice procedures.

This is his chance to get ethics in on himself with your help before he really crashes.

When he accepts this fact, Step I is done. Go to Step 2.

STEP 2

Ethics is gotten in by definition on the person.

Get the definitions fully understood.

The following words must be Method 4 word cleared on all the words and the words in their definitions on the person being handled.

"Ethics: The study of the general nature of morals (morals [plural] [noun]: *The principles of right and wrong conduct*) and of the specific moral choices to be made by the individual in his relationship with others."

"The rules or standards governing the conduct of the members of a profession."

"Justice: 1. Moral rightness; equity. 2. Honor, fairness. 3. Good reason. 4. Fair handling: due reward or treatment. 5. *The administration and procedure of the law.*"

"False: Contrary to fact or truth; without grounds; incorrect. Without meaning or sincerity; deceiving. Not keeping faith. Treacherous. Resembling and being identified as a similar or related entity."

"Dishonest: Disposed to lie, cheat, defraud or deceive."

"Pretense: A false reason or excuse. A mere show without reality."

"Betray: To be disloyal or faithless to."

"Out-Ethics: An action or situation in which an individual is involved contrary to the ideals and best interests of his group. An act or situation or relationship contrary to the ethics standards, codes, or ideals of the group or other members of the group. An act of omission or commission by an individual that could or has reduced the general effectiveness of a group or its other members. An individual act of omission or commission which impedes the general well-being of a group or impedes it in achieving its goals."

Do not go to Step 3 of this until all the above words are cleared by Method 4 Word Clearing.

STEP 3

Ask the person what out-ethics situation he or she is involved in.

It may take the person some time to think of it, or he may suppress it and be afraid to say it for fear of consequences. Reassure him that you are only trying to help him.

He may have brought it up in a session but did not apply it as out-ethics. Coax him through this.

If his conduct and actions are poor or downstat, he for sure will be able to come up with an out-ethics personal scene.

Sometimes the person is secretly PTS and is connected to a suppressive or antagonistic person or group or thing. In such an instance he will roller-coaster as a case or on post or have accidents or be ill frequently. (See PTS tech for material on this and for future handling. Checksheet BPL 31 May 1971RG, Issue IV, "PTS and SP detection, Routing and handling checksheet", but go on handling with these steps.)

Sometimes the person just uses PR (brags it up and won't come clean). In this case, an auditing session is required.

If the person gets involved in self-listing, get him audited on HCOB 20 Apr. 72, C/S Series 78, which gives the auditing session procedure. A person can become very upset over a wrong item. It is easily repaired, but it *must* be repaired if this happens.

By your own 2WC or whatever means or repair get this Step 3 to a clear-cut out-ethics situation, clearly stated. Do not forget to go on with this eventually if there is a delay in completing it. GIs will be in if correct.

STEP 4

Have the person work out how the out-ethics situation in which he or she is involved would be a betrayal of the group or make them false to the group or its ideals.

Do not make the person guilty. Just get them to see it themselves.

When they have seen this clearly and have cognited on it completely, go to next step.

STEP 5

The person is now ready to apply the **first dynamic danger formula** to himself.

Give him this formula and explain it to him.

First dynamic formula

The formula is converted for the 1st dynamic to

- 1st 1. Bypass habits or normal routines.
- 1st 2. Handle the situation and any danger in it.
- 1st 3. Assign self a Danger condition.
- 1st 4. Get in your own *personal ethics* by finding what you are doing that is out-ethics and use self-discipline to correct it and get honest and straight.
- 1st 5. Reorganize your life so that the dangerous situation is not continually happening to you.
- 1st 6. Formulate and adopt firm policy that will hereafter detect and prevent the same situation from continuing to occur.

Now usually the person is already involved in another *group* situation of down stats or overt products or bad appearance or low conditions, Courts, Comm Evs, for something.

It does not matter what other condition he was in. From you he is in *Danger*.

So 1st 1. and 1st 2. above apply to the *group* situation he finds himself in.

He has to assign *himself* a Danger condition as he recognizes now he has been in danger from himself.

1st 4. has been begun by this rundown.

It is up to him or her to finish off 1st 4. by applying the material in Steps 2 and 3. He or she has to use self-discipline to correct his own out-ethics scene and get it honest and straight, with himself and the group.

1st 5. is obvious. If he doesn't, he will just crash again.

1st 6. In formulating and adopting firm policy, he must be sure it aligns with the group endeavor.

When he has worked all this out **and demonstrated it in life**, he has completed the personal Danger Rundown.

He can then assign himself Emergency and follow the Emergency Formula (HCO PL 23 September 67, pg. 189-190, Vol 0 OEC, "Emergency").

STEP 6

Review the person and his stats and appearance and personal life.

Satisfy yourself that the steps above and the out-ethics found were all of it. That no wrong item has been found. That the person is not PTS.

Handle what you find. But if you find that the person did not improve and gave it all a brush-off, you must now take the group's point of view and administer group justice.

Your protection of the person is at end because he had his chance and is apparently one of those people who depend on others to keep his ethics in for him and can't keep them in himself. So use group justice procedures thereafter.

If the person made it and didn't fall on his head and is moving on up now **as shown by honest stats and condition of his post**, you have had a nice win and things will go much better.

And that's a win for everybody.

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Founder

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HCO POLICY LETTER OF 19 DECEMBER 1982
Issue II

Remimeo
Ethics Officers
MAAs
HCOs
EXECs

REPAIRING PAST ETHICS CONDITIONS

(REFERENCE:

HCO PL 12 JUL 80R	THE BASICS OF ETHICS
HCO PL 9 JUL 80	ETHICS, JUSTICE AND THE DYNAMICS
HCO B 10 JUN 72 I	BYPASSED CHARGE
BOOK:	INTRODUCTION TO SCIENTOLOGY ETHICS
BOOK:	THE FUNDAMENTALS OF THOUGHT
HCO B 11 NOV 73	PRECLEAR DECLARE? PROCEDURE
HCO B 21 AUG 79	TWINNING
HCO B 31 AUG 71R	CONFUSED IDEAS
HCO B 4 SEP 71 II	ALTERATIONS
HCO PL 18 DEC 82	ETHICS CONDITIONS: HANG-UP AT DOUBT)

The miraculous wins available from correct application of the ethics conditions formulas are well known, and the use of this technology is widespread. This Policy Letter presents some further tech on the subject of the conditions and their formulas that has proven remarkably workable in pilots done.

Failures to apply conditions fully, the assignment of wrong conditions, misunderstands and other errors in the application of conditions formulas can hang the person up in past Ethics actions and prevent him from getting the results from later Ethics actions. He can continue to have trouble in the area or on the dynamic on which the previously messed up or incomplete handling was done.

THEORY

If one has had a few wrong conditions or failures to apply correct conditions, he can become upset or disillusioned with the subject of Ethics and the conditions.

It must be understood that this does not only apply to past conditions assigned (or misassigned, as the case may be) by a Scientology Ethics Officer or by one's senior. This doesn't just apply to Scientology. There are also conditions that occur in life or that are assigned by self or other dynamics.

An example is somebody who had decided to commit suicide at some point in his life. He was either at Enemy or Treason at the time and it needs to be sorted out and he needs to be gotten through that condition for that period of time, and this applies to every other condition.

A person jailed has been assigned a condition of Liability, and this condition would have to be applied if the person is to operate in the society in any higher condition.

The handling for the above is simply to handle in present time the correct condition for that situation or time period. This will clear up the area and the subject and the person will be able to apply conditions in present time without being hung up in these past failures and will not be denied the miraculous wins available from this tech.

It is done before the person starts to handle his present conditions so that these can be done without any attention on previous failures to apply conditions or false condition assignments.

PROCEDURE

1. The first step is to ensure that the person being handled fully understands what an ethics condition is, as well as each of the conditions and their corresponding formulas. He is not very likely to succeed in handling conditions if he does not have a good grasp of them.

Only a person who has had little or no contact with the subject, you would first have him study over materials on the Dynamics as covered in the book *FUNDAMENTALS OF THOUGHT*, and the data on the conditions found in the book *INTRODUCTION TO SCIEN-TOLOGY ETHICS*. When he has studied these, go over the data with him and consult his understanding. Have him explain what a dynamic is, and give examples of each of the dynamics. Have him explain what a condition is, give examples of times he has observed people in each condition, and demonstrate each of the conditions formulas.

Handle any confusion or question by referring to the materials, and finding and clearing up his misunderstood words.

With a person who is experienced with the ethics conditions, it would still be wise to briefly go through this same step. Have him review the materials, give demos and examples, etc. Spot and handle any confusions or questions he may have. It cannot necessarily be assumed that because a person has "been around a long time" or "has a lot of experience with the conditions" that he fully understands them. Particularly if he has been sent to you or pulled in by you to handle conditions! Don't get into evaluation or invalidation with this step - simply consult the person's understanding.

2. Ask the person: "Have you ever been assigned a condition or assigned yourself a condition that you didn't fully reach the EP on or get the expected results from?" If the answer is "No", and the person is happy about it, the rest of the rundown is not done as it would be unnecessary. But make sure that it is understood that this question is not limited or restricted to only those conditions assigned by EOs or executives.

3. If the answer to the above is "Yes", then the EO asks: "What was the lowest condition ever assigned that you didn't feel you reached the full EP on or didn't get the expected results from?"

Make sure you get the earliest time this situation occurred.

For example, he may have been in Treason and not EP'd or not gotten the expected results a number of times - get the earliest time this occurred.

4. When this question has been answered, ask him if it was a correct condition.
5. If it was a correct condition, the person must now complete that incomplete formula. He is applying the formula to ... unhandled condition, not a present time situation or anything else. He is completing an old incomplete formula. Have the person do each step of the formula.
6. If it was not a correct condition he was assigned at the time, the correct condition is established (one can have the person refer to the conditions and their formulas to help him decide what the condition should have been), and have him apply that formula.
7. When the person has completed the formula fully he writes it up, showing what he did on each step and takes it to the EO or person doing the handling. The EO verifies that it is complete and if so sends him to the Pc Examiner. The Examiner puts the person on the meter and asks: "Do you have any doubts or reservations concerning attesting to the condition being complete?" If the person is F/Ning on the question, the Examiner indicates the F/N and asks him if he wishes to write a success story. The wins on these formulas are very often quite incredible and so the person should be given a chance to write a success story.
8. If the person is not F/Ning, the EO must take him back in and find out what is wrong and handle. You may find he was applying an incorrect condition, has misunderstands on the condition or formula being applied, or simply didn't complete the condition fully. The handling is simply to ensure that any MUs are cleaned up, the correct condition established and done fully in all of its steps. If the situation won't resolve, the EO writes up the full data, places it along with all worksheets, exams, etc., in the person's pc folder and sends it to the C/S.
9. If the EO or person handling is not satisfied that the formula is complete when the person turns it in (#7 above), he returns it to the person and points out what is incomplete about it with reference to the relevant materials. He then has the person complete the formula as in steps 5 and 7.
10. The handling of the originally misdono or wrongly assigned condition is complete when the person is up through Emergency and into Normal Operation on it. All worksheets, exams, etc., are then filed in the person's pc folder.

Following this procedure will normally be all that is necessary to put the person in shape to smoothly handle his present condition. This follows the basic auditing principle that handling earlier charge blows later charge.

11. Now get him to apply the current ethics condition.

(Note: It may be discovered later, while doing the present time conditions, that the person has other previously mishandled conditions. These are then simply handled with the Past Conditions handling covered in this issue.)

EP

The result of this rundown is that the person will have cleaned up his previous failures with the conditions and will be able to look at his current conditions without any influence from previous mishandlings. His ability to apply the Ethics conditions to himself to a result will have been restored.

TIPS AND CAUTIONS

A. Roteness

Roteness gets heavily in the way of administering Ethics conditions. Life is full of complexities. We in Scientology are fortunate in that we have Tech to handle all these complexities and make them simple. There are a lot of tools available and they are there to be used: Word Clearing, Product Clearing, False Data Stripping, metered interviews, and so forth are all used as needed to get the product.

The idea is to get the person to apply the conditions to his life so as to get his ethics in on his own determinism without duress or invalidation and you use whatever Tech is necessary to do this.

B. Completing the formulas

Sometimes the formulas require that the person go away and do something to handle the condition. On a public person it may be necessary for him to go to his office or go home in order to complete a formula. Well, you let him go right ahead after you establish that that is what is needed and that he knows what he is going to do. He may want to do amends or get in comm with someone or straighten something out. Obviously he must do the necessary steps to get through the condition.

C. Twins

When you are administering this action on a number of people who are twinned up and working to get each other through, you always work in the direction of having the twin handle the person he is working with and you wouldn't step in and handle until it was obvious that

they really needed help. Encourage them to become skilled at handling one another's Ethics as well as their own. HCO B 21 August '79 TWINNING applies in full.

D. Overrun

It is possible to overrun this action. One person, for example, had a major win while handling a past Doubt on the third dynamic. He actually felt he had regained an ability to be at cause over his third dynamic. When he tried to go on with the next condition he bogged and the win had to be rehabbed by an auditor. He had actually fully handled the third dynamic and moved up the conditions too fast to even get them written down. The person may realize that he had actually handled the condition at some point in the past, and his stuck attention on the past condition was the result of invalidation or protest. Just remember your product and don't undershoot or overshoot and you will find situations like these are easy to resolve.

E. Misunderstood

Misunderstoods will be the major stumbling block in this action (if indeed there are any stumbling blocks). You have an individual who wants to be ethical; you have the Tech that will enable him to achieve it, so the only barrier would be his lack of understanding. So use Word Clearing Tech liberally on any stops or slows.

F. Doubt hang-up

If the person hangs up at Doubt, apply HCO PL 18 Dec 82 ETHICS CONDITIONS: HANG-UP AT DOUBT to resolve it and get him through the condition.

SUMMARY

It can be a tremendous relief to a person to handle some long unhandled situation that had stuck him at that point in time and made it impossible to handle present time conditions. Whole areas of previous disaster can be totally straightened out simply by finishing up the incomplete conditions.

Get this tech into vigorous use and reap the rewards to be had from fully and smoothly applied ethics conditions formulas – rewards that extend straight across all the dynamics.

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Founder

Adopted as official Church policy by
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CAUSE AND EFFECT

From a Lecture by

L. Ron Hubbard

Each individual is representative of *cause* on all eight dynamics. Whether there is a common source of all life, with man a mere representative of that common cause, with all its characteristics, or whether an individual appears from an independent source is beside the point. Each individual is the potential of causation in any field of action anywhere – self, children, groups, mankind, the physical universe, all life and even the static *self*. Man *is cause*. When he is unable to be *cause* on any dynamic, he has failed.

Cause and effect necessarily inter-operate as a person experiences life. In order to live a man must have motion; hence he is forced to be *effect* at times as well as *cause*. For a certain length of time he can be *cause* only, without action, but cause without action is above 20.0 on the tone scale and is potential cause. A man can potentially pick up an ash tray. He postulated, "At this moment I am the cause of movement of this ash tray." Then he moves it; but he had to come down the tone scale into an optimum range of being in order to move the object.

When one decides to eat one becomes *cause*; the moment one eats he then becomes *effect*. A person *is cause*, then, before he becomes *effect*; becoming *effect*, it is not difficult to continue so until he becomes *cause* again. A young man may suddenly decide that he is tired of his daily routine, quit his job, buy a motorcycle and ride to Puget Sound. He became *cause* again, for a while perhaps, by deserting everything which was making him an *effect*. But to a large degree he deserted himself on the First Dynamic by so doing, almost as if he were dead. He began a new existence, and a new self. In such a manner does an individual become a chain of *effects*. When he achieves the utmost in effect, the individual is dead. Full effect is MEST – a dead body. Life, then, is an interplay of cause and effect.

Cause always precedes effect. The Prime Cause or thought of each individual was "To be," the decision to move from a state of not-beingness to a state of beingness; it was moving from Faith, the potentially causative life static, into active existence. Once undertaken, the decision "To be" enters into the sphere of motion or activity in life and continues thereon with

consistency. The only thing that can happen after "To be" is modification. Upon the first decision, "I am now going to be," an individual starts handling motion; and as long as he handles motion, he *is*. And even when motion is handling him, he still is!

Each human being began with the Prime Postulate "To be" as he emerged from *cause* into the state of being. All decisions thereafter are but modifications of "To be" or "Not to be." As long as an individual answers positively, as long as he makes clean-cut decisions "To be" or clean-cut decisions "Not to be" on any subject, he remains sane regardless of external threats. But between the two confusion results. "No" is a state of not-beingness; "Yes" a state of beingness. The in-between state is "Maybe" and leads to insanity.

Adults usually force children into "Maybe" roles sooner or later. Innately, a child "knows" his prime postulate "To be" or "To cause." Meeting force and opposition, he enters a 'Maybe' existence, no longer quite the self-determined individual he started out to be.

ELECTIVE RANDOMITY

Oddly enough, at the time the individual made the original decision "To be," he was in a state of "Knowing." He knew everything there was to know. He knew, yet pretended he did not know, since that is the way to achieve action and progress. Such pretense provides the individual with counter-effort to overcome. Simply postulating that there is something outside himself which he does not control, of which he is not *cause*, produces motion. Thus, man, to experience, chooses randomness.

Man creates artificial mechanisms for developing such randomness. Government is divided into two opposed groups, the Democrats and the Republicans, for such a useful pretense. A university sets the "pinks" against the "yellows" so the school can fight itself and get action.

Knowledge is as a circle: At one point everything is known; at an adjacent point nothing is known. Illustrating this somewhat, the Egyptians had a meaningful character that is still carried forward on tarot cards. This person is pictured as proceeding down a road, blindfolded, with an alligator snapping at his heels. He knows everything, but uses none of his knowledge. There is a difference in having Faith and applying Faith, in having Knowledge and using Knowledge. With *knowing* there is potential action; hence people scatter throughout the world, learning, pretending all manner of things in a battle for existence.

Man is innately trying to maintain himself as *cause* on eight dynamics and trying not to be *effect* on any, because the state of not-beingness is the state of being affected by an exterior cause, and the state of beingness is the state of *cause*. Even at 1.1 an individual is still *cause*; he is less cause than he is effect but he is still trying. At 1.5 an individual is more overtly *cause*, demonstrating by destruction – it is easy to "cause" destruction but it takes great skill to construct. The highest point of the one scale is "I am-I know." The lowest point is "I am not – I do not know." As an individual descends the tone scale he does not cease to be *cause* until he is dead; then, evidently, he becomes the *cause* of a new self.

DESIRE FOR EFFECT

A person must want to be aberrated before he becomes aberrated. One has to have the desire to be *effect* in the areas where he is aberrated or on the subject of his aberration before he can suffer entheia to enter on that channel.

Freud was nearly right in his libido theory. An individual usually wants to be the most *effect* along the Second Dynamic. Along the Second Dynamic it is often the case that an individual does not desire to be *cause* – children are troublesome to raise, difficult to bear, and are usually frowned upon by society if born out of wedlock. On the subject of love people usually want to be *effect*; failing in this they easily accept negative effects.

Similarly, one may choose to sit in a theater and be affected, or desire to experience through art and music. When one fails in some way or other in experiencing the wanted effect, he becomes the effect of effect, rather than the cause of effect. He desires to receive sensations from life and fails to bring his desire into fruition.

INTERACTION OF MIND AND BODY

There is an interplay on the cause and effect level between the human mind and the human body. The human mind is *cause* and the human body *is effect*, especially noticeable with mystics who make the body an effect through negation. Bodily activity is associated with ability to be *cause*. During the bombing of London there were few, if any, individuals who went psychotic. The body during times of stress such as the bombing of London is so busy *affecting*, being cause of rescue and reconstruction, so busy keeping the body alive, that the mind stays sane. Action, in other words, is causative.

GROUP RELATIONSHIPS

In the fields of theta and MEST there are certain causes which are looked upon as natural laws or parts of a system. Operating within a group consistently following within these laws, the individual survives well; but trying to operate within a group which is unobservant of these laws, the individual is made an *effect*.

During the war, one man-of-war was used as a laboratory for learning how groups of men operate under stress, and whether the old naval code of the flog and brig are necessary for handling men. When one hundred and ten men were challenged with the idea that they could survive the war if each and every one of them took full responsibility for the ship, one hundred ten men arose to the challenge. Order came upon the ship. Seamen Second Class whipped their deck into perfect cleanliness to enable them to point out grease spots in the engine room. A court of justice was organized on the men's own volition, and no further justice was needed from the captain. They invented and imposed regulations resulting in satisfactory discipline. Basic to such unqualified success was the theory that every individual is *cause* on all dynamics, and when he is no longer able to be cause, he fails. Individuals work better together when each one knows he is *cause* and is permitted to operate as such. They

cease bickering and work out a smooth operation when each functions as "I am. " They forget the interplay of wishing onto one another the less tasteful tasks which are necessary in any well-running organization.

Through the pattern of social training human beings have been taught that in order to get compliance and cooperation from another individual that individual must be threatened with starvation, loss of security, cuts in pay and other scarcities. But individuation gives power. When one is worrying about his own power, he is a sick man. When he tries to rule for the sake of ruling, he is afraid to be *cause*. He so distrusts others around him that he cannot feel safe unless he has complete control over them. Exemplary of these were Hitler, Napoleon and Alexander the Great.

These points are all very pertinent to dianetic processing.

Those undergoing processing have been raised in an atmosphere dominated by one individual around whom others were an *effect*. The auditor must discover whether his preclear is still trying to be *cause*, or if he has resigned himself to being *effect*.

RESPONSIBILITY FOR ONE'S MEMORIES

A chief impediment against progress stems from a refusal by an individual to take full responsibility for his theta facsimiles. He tries to think away an unpleasant memory, blames it, plays volley ball with it, so to speak. For every ache and pain there is a memory for which a person will not take responsibility. Electing something outside his sphere of control as *cause* for that memory, he loses its control. Thousands of persons wear glasses because of a theta facsimile for which they refuse to take responsibility; other thousands suffer daily with headaches. And each facsimile becomes more painful or more troublesome as long as the individual allows it to control.

When one individual assigns *cause* to another entity, he delivers power to that entity. This assignment may be called blame, the arbitrary election of *cause*. Blaming something else makes that something else *cause*; and as that cause takes on power, the individual in the same act loses control and becomes *effect*. Assigning an enemy as *cause*, then, is a most efficacious method of making him powerful and self weak. When one ceases to handle a theta facsimile, it begins to handle him. When one settles down to using one's own memory and assuming responsibility for it, its ability to harm disappears. Processing is slanted toward reconditioning the ability of the individual himself to handle his own memory package.

Perhaps the most obvious symptom of the preclear who is low on the tone scale is failure to take responsibility. Not only is he anxious to avoid responsibility, but he assigns cause to various things by blaming others as well as his environment. Efforts towards social approval may lead him to place blame for his failings on others. Bill Jones desires to be "in the groove," in complete ARC with everybody and everything

in his environment. Everyone approves of Bill, but even so, he develops psychosomatic illnesses. He is trying so desperately to be approved by everyone that there is really no

Bill left. He resigns all his independence and in short, himself. Life is restored for Bill by giving him back responsibility for his memories.

A person who constantly reiterates, "It's my fault; I am to blame," is sidestepping cause as much as is the individual who places blame on other sources. His pattern of thinking moves similar to this: "I'm sorry that I caused it; I'm sorry that I am *cause*; I'm sorry I'm alive; I regret being an active causative force." When he regrets being *cause*, he is making a declaration that he is not *cause*. Postulating that he is not *cause*, he must then find something to blame. This is the mechanism of rationalization. Any and all rationalization becomes assignment of cause.

A man is late for work: Full of regret, he walks into the office, blaming others – "The car broke down. The motor wouldn't start. My wife didn't get me up in time, anyway." Or he may blame self: "It's all my fault. I never get around in time for anything. I can't seem to do anything right." Either way, he is failing to be *cause*. Contrast the difference in the person willing to accept full responsibility for his tardiness. Entering the office buoyantly and seeing questioning eyes, some such comment as "Well, I'm late" suffices; and he plunges into work without negating to the bottom of the tone scale. This man controls environment and his own theta facsimiles.

PROCESSING CAUSE AND EFFECT

Just as a preclear must be processed up to self-determinism, so must he be processed into full responsibility for everything that goes on in the universe. Somewhere en route he may be expected to come into a static state on a high level where he elects to be *cause* of everything. From there he comes down into action. A little journey up through static and down again, and the individual will go out and elect randomness in order to stay in motion.

The auditor should try to rehabilitate an individual to be *cause* on all dynamics. One approach is to scan the times he was willing or unwilling to be *cause*: What has the preclear been willing to cause? Did he carry it out? Who or what made him fail? When did he want to be cause and become effect? What in his past did he cause that he did not desire to cause? Scan this willingness and unwillingness to be cause on all the dynamics. Make a list of all the things he ever desired to be but which somebody else postulated he could not be. Guilt, grief and sympathy will appear.

Then scan willing and unwilling with effect: When was the person willing to be effect? Just before the point at which an individual was willing to be effect, there is usually a failure on the part of that person. Question the preclear: "Of what are you unwilling to be the effect? What kind of effect are you unwilling to be? What kind of effect are you willing to be?"

Postulates lie at the root of *cause* and *effect*. Of primary importance is the individual's desire to be affected by life. At some time he decided to be affected by his environment since he was not getting fun out of being *cause*. He wanted life to push him around awhile. He got his wish; life affected him. Those postulates should be found.

There were times, too, when each individual knew full well that he was posing pretenses in order to achieve action. Pick up these postulates while processing and the preclear rises in tone. Especially pick up the moment when he no longer considered them to be pretenses. At that point life became serious.

SERIOUSNESS

Nearly everyone has had to convince somebody that they were valuable to the group.

Many individuals who were having fun in their activities have had to convince somebody else that they were valuable to the group. The group has long felt that people making a contribution should be solemn-faced, arduous and hard-working.

When someone accuses, "That isn't really serious business. You should buckle down to your schoolbooks," a child has to invent excuses as, "Oh, I am doing this to learn all about machinery," even though he may only have been taking to pieces an old alarm clock. There is an occasional husband who is forced to convince his wife each evening that he put in a slavish day at work, when actually he enjoys the stories, the jokes on the foreman and the daily routine. Later he wonders why the work becomes so serious and such a drudgery. When one pretends about this business of living, he has to match up to his pretense.

When life becomes serious, a man becomes less *cause* and greater *effect*. If life gets really serious, his value drops to practically zero. Driving a car can become such serious business that one can wreck the car. Running a business can become so serious as to make it fail. There is a direct connection between insanity and seriousness:

Right	Wrong
Cause	Effect
Not Serious	Serious

What is the emotion of thinking something is serious? Scan it. Scan all the seriousness off the case. It is only when an individual progresses in life to a point where much seriousness is attached to things that he begins to have a hard time. The ancient Italian really knew what he was about when he considered that the only psychotherapy was laughter.

WHAT IS HIDDEN?

What is the preclear trying to hide from others? Hiding things makes for occlusion, often to the extent that the preclear hides them from himself. Occasionally the auditor will find the preclear who has developed an unenviable talent for remembering things that are not so, and has no talent at all for remembering things that are fact. If one starts lying about something it is necessary to keep those lies in mind. It's death to forget what was told as a lie. One must concentrate so hard on what needs remembering that he often forgets the truth; this

makes the wide-open case. Hiding can easily reach the point of substitution. It can grow to the place that the individual will not permit himself to have the right facsimile, but gets one either similar or one opposite to that one which should be in evidence. He desires pleasure, he gets pain. He wants laughter, he finds tears. Discover what the preclear is trying to hide from others and his decisions to hide it. What did he unwillingly cause that he is trying to hide?

Hiding a thing produces power. Because a thing is hidden and cannot be faced, it looks dangerous. Anything in a society that is surrounded by taboos, that is forbidden, will become aberrated in that society. It is thus possible to develop an entire therapy by addressing only one-half of the Second Dynamic.

CONSISTENT ACTION

Times of consistent and inconsistent action need review. When were the times when of the preclear's own free will he decided an action and was forced to carry it out? Every time he changed his mind but was held to his original intent nevertheless, he became less able to handle his own postulates. When were the times when he was forced to become a person of his word?

A boy says, upon being presented with a new bicycle, that he will put it away every night. It's a happy idea, all his own, to keep the bicycle from getting rusty. By the second week and a few mud puddles later he forgets all about the happy idea. Papa reminds him: "But you said.... You want to keep your word, don't you? You want to grow up to be a good business man...." The scene ends with a sound spanking and the boy putting away his bicycle every night because he said he would. Agreement with environment forces consistency.

SYMPATHY

Sympathy on a case can bog it down considerably. Times when one gave or received sympathy need to be run until the preclear arrives at a point where he regains a power of choice in giving sympathy. Running out sympathy, the preclear can arrive at a point where the human race cannot affect him strongly, or where he can choose the effect.

Sympathy is responsible for many "epidemics." Josie has a cold. "Poor Josie. She feels so bad." The sympathizer's throat begins to hurt, too. "Oh, dear! I'm coming down with it too." He looked at Josie, sympathized with her, and elected to blame what she was blaming; then became effect of that same cause. Reading the newspapers, one says to himself, "Isn't it terrible, how terrible it all is," assigning cause here and there; and after finally discarding the paper feels terrible too.

TRUST – DISTRUST

A person with little recall may be having difficulty with the trust – distrust "button." He is not trusting himself. He began life trusting people; then the teacher plays a "harmless"

trick, or his parents didn't come through with their bargain to supply him with a Hopalong Cassidy gun belt. He began to distrust along Dynamic Four. Mistrusting along one dynamic, he tends to become suspicious of all others. Processing should include much time spent scanning the trust – distrust chain.

BLAME AND REGRET

On a broad scale, go over all the dynamics with the preclear for blame and regret. What are the times he accepted blame or blamed others? What does he blame? Who does he blame? Scan regret throughout the entire life-span of the individual. These two buttons are of extreme importance and should be given optimum time and attention.

FULL RESPONSIBILITY

It is evident that the goal of full responsibility is not attained by simply making new postulates. It is attained by discovering and reducing the preclear's assignments of cause, by acceptance of his own facsimiles and finding when he pulled them into use, by scanning mis-emotion as regret, blame, and sympathy.

Does the preclear now accept the responsibility for having been *cause* along each part of every dynamic? He may recognize that he has never been *cause* of a group, but always an effect. He might realize that he had never begun a conversation, suggested a game or served as chairman. One very common computation here is, "Oh, I couldn't do that! I'd be blamed for anything that went wrong." Anything for which the individual feels any mis-emotion – antagonism, anger, fear, grief, apathy – is something for which he has not accepted responsibility; and there is mis-emotion only when an individual refuses to accept responsibility in that sphere of action. He can control anything for which he has accepted the full responsibility. He is unable to control that for which he has not accepted responsibility.

To be *cause* takes courage. A man has to be able to take all the consequences up to death. To be willing to be the cause means to be willing to be fully responsible for what people say. Is the preclear willing to be fully responsible for what people say of him or to him? Is he willing to take responsibility for war between the United States and a foreign power?

Understanding the laws of cause and effect gives an auditor a much broader perspective over the field of auditing. There is a point between *cause* and *effect* where one can produce maximum action; one can go far up the tone scale and come down again to motion. It's fun as long as one remembers that it is pretense in order to get action. Only when one has an optimum consideration of *cause and effect* can one enter into the pretense called the business of living and experience it joyfully.

