

FREE THETAN

NEWSLETTER OF THE ASSOCIATION OF
PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote

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There is something else about Freedom which is intensely interesting, it cannot be erased. You may be able to concentrate somebody's attention on something that is not free and thus bring him into a state of belief that Freedom does not exist, but this does not mean that you have erased the individual's freedom. You have not. All the freedom he ever had is still there.

-SCIENTOLOGY: A NEW SLANT ON LIFE

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Volume 11 Issue 5 May 2020

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Important

In studying Dianetics and Scientology be very, very certain you never go past a word you do not fully understand.

The only reason a person gives up a study or becomes confused or unable to learn is that he or she has gone past a word or phrase that was not understood.

Trying to read past a misunderstood word results in mental “fogginess” and difficulty in comprehending the passages which follows. If you find yourself experiencing this, return to the last portion you understood easily, locate the misunderstood word and get it defined correctly—and then go on.

~o0o~

<p>The FREE THETA</p>	<p>The Members Quarterly Journal of the Association of professional Independent Scientist <i>Preserve, Protect & Promote</i> http://independent-scientologists-association.net</p>	
		<p>reservo, servo, proveho</p>

~ *Editorial* ~



reservo, servo, proveho

Dear Reader,

During this time it is well to keep in mind that one is STILL cause over oneself and one's life.

Physical restrictions are not spiritual restrictions. One is still a free being.

The number one trick of control used in this universe on a thetan is to make the thetan postulate that he himself can be damaged.*

—CONTROL AND THE MECHANICS OF S.C.S.

In fact one cannot, except by agreement. Despite any additions, changes, considerations, One is STILL a free spiritual being, called a Thetan.

Never forget that.

Until next time.

ARC

Michael Moore
Editor

~oo00oo~

The Aims of Scientology and APIS

Lafayette Ron Hubbard first issued the 'Aims of Scientology' which of course still stands. Yet, despite holding a copyright on these aims the Church of Scientology, RTC and the CST do not appear to be following these aims fully. Therefore it behooves us to take some responsibility and set out our aims, based upon the aims that Ron first envisaged as something which we can honestly strive to attain.

We therefore stated below:

The Aims of APIS

To contribute towards having a sane society by the promotion, expansion and application of the technology to the point where people can live their lives in peace and security and without war or insanity and where they can honestly flourish and prosper and attain higher levels of spiritual being.

APIS is non political in nature and welcomes any individual of any creed, race or nation.

APIS does not seek revolution. APIS seeks only to assist in paving the way for evolution to higher states of being for the individual and for society. After endless millennia of ignorance about himself, his mind and the universe, a breakthrough has been made for man by Lafayette Ron Hubbard with the philosophy and the technology he developed to free man from the shackles of his mind.

According to Lafayette Ron Hubbard, "The combined truths of fifty thousand years of thinking men, distilled and amplified by new discoveries about man, have made for this success."

We welcome you to APIS. We would like your help in achieving our aims and helping others and we hope to be able to help you in return.

The original working technology of Lafayette Ron Hubbard is the most vital movement on Earth today. In a troubled world, the job of promoting and applying this technology is not easy. But then, if it were, we wouldn't have to be doing it.

APIS does not owe its help not having done anything to caused it to propitiate. We are here because we want to be here and we want to assist Ron in his aims.

As Ron says:

"Man suspects all offers of help. He has often been betrayed, his confidence shattered. Too frequently he has given his trust and been betrayed. We may err, for we build a world with broken straws. But we will never betray your faith in us so long as you are one of us.

The sun never sets on Scientology.

And may a new day dawn for you, for those you love and for man.

Our aims are simple, if great.

And we will succeed, and are succeeding at each new revolution of the Earth.

Your help is acceptable to us.

Our help is yours."

'The Aims of Scientology' -- Lafayette Ron Hubbard

~oo00oo~

CERTIFIED AUDITORS & GROUPS

This list of auditors and groups here have been ratified and certified as delivering On Source Standard Technology.

These Auditors and groups have requested and gone through an exacting certification process that validates their abilities and expertise. See [Certification](#) for further details. They have passed stringent testing by senior technically qualified people as per the [certification process](#).

Canada

Toronto

Chris Black. Class VIII C/S, KOT,

Delivers: Purif C/S; Life Repair To Clear Auditing & C/Sing OT reviews & C/Sing; FPRD; Debugs & more.
standardtechauditor@yahoo.ca

USA

Southern Cal tech Team

Standard LRH Bridge

Training, Auditing & C/Sing Specializing in OT and NOTs levels
scttservices@gmail.com

Ian Waxler Class VIII C/S with Honors

Auditing and C/Sing all old LRH Bridge

info@adcian@yahoo.com

Ingrid Smith

From Life repair to OT4

ingridsmith123@yahoo.com

Scotland

Ken Urquhart. Class IV Advance Courses Specialist. Class IX

Delivers: Internships, apprenticeships and Okay-to-Audits Class V

Ken_Urquharturq@verizon.net

Non certified and pending auditors, groups and organizations can be found on the [auditors page](#). APIS offers no guarantee as to the quality of delivery of services with uncertified auditors. They are alphabetically categorized by country and region for your convenience.

~oo00oo~



Wins and Successes in the Scientology Independent Field

Method One Word Clearing

"After doing this rundown, I have realized that I can be an expert subject matter in any subject I choose; it is all about what I am willing to know and what not. I am cause over my own knowingness. My space has increased considerably; I feel I am physically close to people, and that I share their reality. One problem bugging me was that in crowds I usually walk faster than the average person, and when trying to pass a person, most often they would unconsciously try to stop me, block my path. When I try to pass by their right side, they would feel an urge to step to the right; when I try to pass by their left side, they would feel an urge to step to the left. One day, after getting out of the subway and going through a narrow hallway to a food court, I had this frail looking old lady in front of me, moving slowly, looking ill and in pain. When I would try to pass her, she would get a spring in her step and briskly move sideways the same direction that I did. She did that for about five or six times, so I stopped and I looked at her, and then she looked like she remembered what she is supposed to be like, and she put back on the coat of being a frail, pained and slow old lady lol. My daughter is 20, her world revolves around friends and school -- she made a point of coming to me to tell me that she feels I am wise, and that I have been acting kind of cool lately. There are many little changes; it would take hours to write them all. It seems that I keep a bright space around, and people in general want to somehow send me a nod of approval. This may be the funniest win ever - there is nothing serious about it!

False Purpose Rundown

"My FPRD is completed. My first major gain is stability and complete change due to the disappearance of my entheta creating circuits and of my impulsions of creating overts and motivators. A great deal of overt-motivator chains have vanished forever, complete as-issness on many dynamics, including 7th and 8th. Everything is lighter and calmer; I'm more serene, high tone and my perceptions seem infinite. The change is so major that it is hard to explain, also because it is very simple: I am myself, CAUSE; the personality I want to be without all those major ab-

errations (me + zero evil intentions). My viewpoint is more regularly an OT viewpoint, one that is larger than my body and the dynamics, one of an OT civilisation, one exterior to this planet and others. My perceptions are so better that I almost no longer look through my body's eyes!!! I see the cases of others, their beingness, their intentions, without having to put my attention on them. I simply perceive facts.

My ARC has greatly grown on all dynamics and my ethics. People in my space talk and act as they are; they cannot lie or they flee, my presence is at a high level. I'm completely detached of everything; I can put my attention on MY goals and attain my objectives; the rest doesn't exist in my own universe. I have simply no consideration on exteriorisation now; I'm here and I simply confront without effort. I stopped invalidating myself and the state that I'm really in PT.

I'm in optimal control of my attention. My attention is completely different, it is no longer at all on the past or on restimulations. I put my attention on the things I want, my goals; intention slides in and my mock-ups become is-ness in all 3 universes. I have no more attention on my aberrations or what's left of them...LOL.

My drive of producing VFP's is greatly amplified.

Thanks to Ron and Chris.

L11

L-11 held many wonderful openings for me. One of the main things I gained is that the energy between myself and others now flows more freely, with less impediment, and that higher calibre people have begun showing up.

For days after the sessions, the outflows of energy and openings would continue. The reorganizations after the session would last for hours, sometimes days.

Two major breakthroughs happened:

First was a huge spiritual breakthrough: I saw that everything everyone is doing is out of love for each other, every effort, every Facebook post, every item created, it's all out of such enormous love and care and caring and trying to lift us all up.

I had never seen the enormity of this love; I'd been seeing it wrong all my life. Because of this I had been misinterpreting everything, everything everyone says, their motives, their attitudes.

We all care so deeply; I saw the DEPTH of it: This deep abiding love we all have for each other. WE ALL SO DEEPLY LOVE EACH OTHER

The other huge breakthrough was when I saw that the many overts perpetrated against me in the hospital system and elsewhere: OTHERS COULD CONTINUE TO BE SO DEEPLY UNEVOLVED and that it was never as I saw it – I saw that all these overts and people and things that seem so vile and cruel are really unevolved rather than the way I saw them. All the overts committed against me in this life have been by people who are not at the level of taking full responsibility

The biggest win from L-11 is that I feel/am in a greater sense of full responsibility for my life. Thank you for this gift.

~oo00oo~



FREEDOM

A lecture by L. Ron Hubbard given on 18 February 1952

Definitions of Terms

Tonight I have something possibly a little less fascinating for the first part of our talk, and a little bit more about why in the second part of the talk.

The first thing I'd like to get off my mind are some definitions, here, that I'd just like to be on a piece of tape.

You know, pieces of paper kick around: You wake up in the middle of the night and you say, "Well, that's it"; you sit down and you write it down, and backs of old envelopes and that sort of thing accumulate. Then one day you say to yourself, "I wonder what the definition of that is?" and you say, "Well, it's on an old envelope somewhere."

Definition of invalidation: Invalidation is the inhibition of an individual's use of force, emotion or thought, or the deprivation of his ability to use these by enforcing his use, by inhibiting his use of them. In other words, enforcement or inhibiting of a person's force, emotion or thought adds up to invalidation of the person. That is a workable definition of

invalidation.

In other words, some fellow is going to haul off and hit a taxi driver and you catch his arm and don't let him hit the taxi driver: That actually operates on him as an invalidation, because it interrupts his rightness. Now, he has made a decision and he starts to put a force into action, and then something interrupts that force. This tells him he is wrong, so it throws him down tone scale.

Here is somebody who is going to get angry, and he starts to get angry and somebody checks him from getting angry. Well, the moment he is checked from getting angry, this is like telling him he is wrong. He has made a decision to be angry, he is angry and then somebody does not permit him to be angry. He has a thought: he says that the Republicans are doing just right by electing some stupid general for president. And he has this thought, and somebody comes along and points out to him that every time you have a general in the White House you have graft and fraud such as Truman never dreamed of. At least, that has been the record based on a series of one. Well, that is good psychiatric research — a series of one. The whole prefrontal lobotomy is based upon a series of one. Do you know that?

That is very amusing, by the way, just as an anecdote on the side. We ought to know about that. This is something that all psychiatrists have to know, so we should know. The way they got into doing prefrontal lobotomies on people — in other words, cutting out their brains to make them more tractable (they never say more sane; they know better) — was that there was a fellow out in Bavaria.

By the way, you know in the American Weekly they are always telling you about these bats and werewolves and some girl has awakened from the dead after twelve years in a graveyard or something. And the American Weekly — the Hearst special — you find these always happened in the Balkans. These always happened in Romania or some other place that nobody could ever get to by dogsled, helicopter or anything to check them.

Well, that is the way psychiatry handles its case histories. They always put these things in Bavaria or Lower Slobovia.

Anyway, this fellow was a blacksmith's helper, according to the case history (and I am doing almost a direct quote, now, from psychiatric text). This fellow was a blacksmith's helper and he worked in a blacksmith shop, as most blacksmith helpers do. One day he was standing near a forge and by some accident or other some coal exploded in the forge with considerable force. And there was a crowbar lying across the forge, and the coal blew the crowbar into the air like a javelin, and it sent it in one side of this fellow's head and came out the other side. And he lived.

Well now, the psychiatric text tells you that before this happened, the individual stammered badly and was an idiot. And then they say the crowbar was blown through his head: he lived. And I see you are all hanging on the end of this story, but you see, that is where they end it. It doesn't say he was saner or greener or less a Bavarian or that it cured his stuttering or anything; it just ends right there. So that is why everyone does prefrontal lobotomies.

You think I'm joking, but the odd part of it is that if you ask for why they do prefrontal lobotomies, they will probably tell you this story. And they will end it right where I ended it. And you say, "Yes, yes, but he became strong, he became powerful, he stopped stammering, he became more intelligent?"

"Oh, no. No, he lived."

So you see, it is "perfectly all right," then, to cut out all the prefrontal lobes. It is very non sequitur. But don't ask for reason in that field; it is not the field of reason. Now, to get on with

invalidation: An individual, then, can be inhibited from thinking something, from having an emotion or from exerting a force or effort. If he is inhibited from using this force, emotion or thought, he can be said to be invalidated; that is, he is not valid — his computation wasn't valid. This is what the society around him is telling him.

On the other hand, supposing he is a nice, mild, peace-loving fellow that never wants any trouble and so on, and wants to get on with everybody and is very mild (like me!) and supposing everyone is coming up to him all the time and telling him he has to be angry with somebody. Well, eventually he sort of surrenders and gets angry with somebody, but that is beside the point. The fact that people want him to act differently than his self-determinism tells him to act is invalidating him by enforcement.

Somebody comes up to an individual and he says, "Now, your car is double-parked outside and you've got to move it." "You've got to exert force," in other words. "You were wrong for parking your car out in front," it is saying at the same time. A cop comes in and says that. The individual gets sort of crushed; he goes out and exerts force to start the car and move it. That is enforcement invalidation.

Supposing an individual is happy. Supposing he comes into a house and he is very happy and very cheerful, but Mama has that day received a letter from Aunt Agnes and it says that it is snowing in Michigan or something. Somebody says to this person as they come in the house, very happy and cheerful, "What's the idea? You can go around singing like a lark, and do you know that all the larks are dead in Michigan?" or something, you know? It is wrong to do this. They are doing, then, two things at once: shutting off one emotion and enforcing another emotion. "You can't be happy around the house." You get the same thing: "You can't sing around the house" — people who tell you you can't sing and so on.

People who force you to think something besides what you want to think are doing, again, an enforcement invalidation. And people who agree with you are probably trying to trick you into being sympathetic for them or something. So there is no course left open to anybody except being fully self-determined. And when you start to sock the taxi driver and somebody halts your arm, you are just dissuaded long enough to kick them in the shins and go on and sock the taxi driver! That is how you never get invalidated.

Now, here is identification definition: Identification is the self-determined action of trying to make the motivator personnel the same as the overt personnel. Why, that is very learned, isn't it? In other words, an individual self-determines the fact that he is going to identify one person with another.

This fellow is going along through life and an auditor gets hold of him. This fellow before this thought he was sane, and this auditor gets ahold of him and he is quickly disabused of that and he finds out that he is merely "normal." All right. Every time he gets around his wife he gets a twitch or something, you know? And this auditor traces it down to his wife.

"Well now, did you know anybody your wife reminds you of?" Now, the point is that this individual, theoretically, hates somebody somewhere in his past, and his wife reminds him of that person he hates. His wife isn't that person. His wife has some physical characteristic — her eyes, her voice tones or something are similar to a person this individual hates because this person has done something to the individual. You see? So it looks like a mechanical proposition: An individual identifies his wife with somebody else in his past and therefore doesn't get along with his wife — very simple sort of a calculation. And we look it over and we find out it is done on purpose.

Why? Well, he actually is blaming his wife for something, but he has done something overt to

his wife. And the way he explains it (and this is the suborder computation) is by telling himself that his wife is the same as this other person and therefore he is justified in sitting on his wife's head, you see, because his wife is actually Aunt Agnes who used to spank him. The thinking, if you want to call it thinking, is then in reverse to what we supposed it was. We supposed it was that quite by accident his wife restimulated Aunt Agnes, as a mechanical proposition — that there was no self- determinism in it, the environment was just playing a dirty trick on this individual. That is not true. What happens is that he is trying to find some reason to be mean to his wife and he finds Aunt Agnes. And he hooks it up by saying “Let's see, Aunt Agnes is the likely candidate because my wife's eyes are similar to Aunt Agnes's eyes. Aunt Agnes used to beat me, so therefore I have a perfect right to beat my wife.” Simple!

So, that is what identification is: it is a self- determined action done to justify the individual's overt actions.

Now, some individual becomes very mean to a society, a whole society — let's say a whole nation. Let's take Hitler. Now, he will find some reason; it will show up as an identification; A therapist going into his case would have found out that he had the German people confused with his family or something of the sort. No, the way he was justifying being mean and administering punishment to the German people was because his family had treated him wrong, and he had said, “This group and that group are the same. Therefore I am justified in doing so.” He knows darn well they are not the same, just as everyone who is doing this identification knows very well they are not the same. Rather a hideous state of affairs, isn't it?

It is a self- determined action. The individual chooses to be confused; he chooses to get two things into confusion, one with the other. And what you have got to find is the time he chose to do so. And when you find the moment he chose to do so, the identification springs apart. If you find just the similarity, in most cases you are not going to resolve it — if you find just the similarity. You find that his wife and Aunt Agnes are similar. Once in a blue moon you point out this similarity to him, he sees it and immediately he likes his wife afterwards. Well, that is because you got the rest of it too, by accident. But what you want to look for when you are straightwiring somebody is the reason why these people have to be similar, and it has to do with overt acts.

When you get a person identifying something in his environment, some person in his environment with somebody who has been mean to him or something that has hurt him in the past, you look for why. But you look particularly for his overt act in his environment against that person or thing that he is trying to identify with something in the past. And that is the way the two fall apart. Now, that is of interest to auditors primarily.

I wanted to get that on record. Another little item here, written with the midnight oil, that I would like to get on record.

You know, there is a thirteenth button on the Chart of Attitudes. It is the “freedom” button. There are all these buttons: “I am,” “cause,” and so forth, that you process out of individuals. Well, you will find out there is a thirteenth one, and that is “freedom.” At the top of the scale, with the individual in excellent condition, he is completely free and he has the feeling of complete freedom. As he goes down the scale his freedom is less and less and less until he gets to death — and how free is a dead man? Well, he is not free in time and space at all because he can't move. Death has wrapped its clammy arms about him and has immobilized him, so he is wrong.

Now, you find out that “right” is at the top of that scale, and as “right” descends, you get to the bottom and you get “wrong” — very wrong. You have got a scale here and it starts out “right”

and it goes down to the bottom, “wrong.” Right alongside of this is “free” and “completely imprisoned” — not free at all.

We look at these two together: How wrong can you get? Dead! That is how wrong you can get. In other words, a person considers himself less and less right the less free he is. He considers himself more and more right the freer he is. And that is why individuals strain toward democracy or higher levels of freedom. That is why a little child will not remain still on your lap if you try to restrain him.

You want to conduct this experiment: Put a little kid on your lap and don't touch him; let him sit there and chatter at you all he wants to and he will sit there. And then you put your arms around him. Don't touch him; just lock your arms around in front of him, quietly talking to him cheerily. He is going to leave you because you have restricted his freedom. Restricting a person's freedom is the same as making him wrong, is the same as cutting down his survival, because you are cutting down his motion, or his potential motion, in time and space. And the harder you try to hold that little kid, the more he will try to get away from you, up to a point where he goes into apathy. But a kid will go into a screaming fit if you hold him tightly. There is no reason why he has to leave you; it has nothing to do with reason. You have merely restricted his freedom and you have made him wrong. And if you can make him wrong enough, he knows that the end of that track is death.

If you take all the freedom away from a people: death. You take a nation like Russia right now, with freedom very restricted within its borders, according to the best accepted newspaper stories. (And newspapers, of course, never lie, never have, print nothing but the truth!) Now, you take Russia and look at her on the freedom scale. And we find out that she is probably restricted to a level of about 1.0, because the Russian government rules its people to a large degree by fear. We look at the tone scale — the chart — and we find the potentialities for progress, construction, constructiveness, advancement, for being of actual worth to the world of men; and 1.0 across the boards is pretty bad. It is the ratio of freedom, you see?

In America, here, we have had a fairly high ratio of freedom for a long time; therefore, the country has stayed in pretty good condition. It is in pretty good condition right now, actually. This stuff about economics. Any couple of good economists with a few sleight-of-hand tricks could straighten out the economies of this country, if it got bad enough that somebody would let them. But the economics of this country are still in such good condition that you can do all sorts of weird things with them, such as pass government regulations concerning them and so forth. I mean, you can do almost anything to them and they still stay fairly sound and solid. This is in direct proportion to the amount of freedom this people have.

You notice that when a nation starts going down the tone scale, it more closely approaches a police state, finally passes into a police state and is finally owned, controlled and so forth. You get a one-man strong-arm rule and it will go out the bottom. Its next step down from that is a messianic society; that is, a society which is held together by the apathy of “Let's all die, and the only leader we want is somebody who can tell us the fastest, quickest way to kick the bucket.” That is a messianic society. Man has been going on this rollercoaster for a long time. So your freedom button becomes very important in the estimation of politics. It also becomes important in the estimation of a business organization: How free are the employees in this business organization? Because the business organization will be at the point on the tone scale of that freedom column, and if that is too low, your business is going to be very ineffective and very inefficient.. This has to do with freedom.

And so out of this we get a therapy. There is a complete therapy contained in this: it is restraint

on all dynamics. You just start running a person on restraint in all dynamics. Restraint: “When have you restrained yourself?” “Sex?” on the second dynamic. “When have you restrained other people — a group?” “When have you felt like restraining man?” “. . . life forms?” “. . . restraining the physical universe?” and “. . . restraining the seventh dynamic, theta?” or even “. . . higher religious spheres?”

“When have you felt like restraining these activities?” “When have you tried to restrain them?” And “When have they tried to restrain you?” And if you just start matching that and just start straightwiring on this basis — “Have you ever tried to restrain anything?” — the person will say, “Oh, no. I wouldn’t think of doing that.”

“How about a dog?”

“Oh, well, a dog. Yes, I’ve restrained a dog. Yeah, I used to put this dog up on the table and he’d have to stand there. (sniff)” Person feels kind of bad about it.

Because the horrible part of it is, what you do to another dynamic, you are going to get too. That is not so good.

And we’re sneaking up on something that is very important to an auditor, when you get a super-control case. What is a control case? It is a person who is restraining himself terribly. He is restraining his emotions; he is restraining his effort; he is restraining his thoughts; he is restraining his whereabouts.

And this person who has terrific restraint — and by the way, this is the ideal of the British Empire. As a person is entirely and completely restrained, why, he is a “good fellow,” you know, providing he doesn’t show any emotion or quiver.

There is restraint. Who restrains who in England to make this an ideal? That is an interesting one, because it is very apparent, in the English upper class particularly.

Here is a level of restraint, then, whereby the individual is restraining, restraining, restraining, restraining — he is restraining himself, because it will come back to him; or if he is restraining himself, he will try to restrain everything else around him. The inhibition of motion, of people moving and so forth, is actually restraint.

So you take this restraint button, as a button, and you start into its anatomy, and you will find out that you can free up a preclear and you can knock out a control circuit. And you can shut a control case completely down to the bottom, if you want to, by just making him restrain himself from dramatization and so forth. Or you can free a control case by picking up all the times he has tried to restrain others and other things. And there is your circuit. It is just this mechanical thing. So you get your people around who won’t emote, who won’t cry, who won’t do this and so forth: start working the restraint button, you get some very interesting material.

Now, restraint, then, is quite important. But freedom is much more important. How does an individual win his way up toward the freedom of being able to use his own thoughts, of being able to do his job in the world, being able to be effective, being healthy and so forth? What are you trying to do? In some fashion or other, you are trying to free this individual. And, of course, the restraint button is the most obvious button to work on. So there is a button. It is awfully close to center — very close to center.

~oo0oo~

A Special Quote from the Volunteer Ministers Handbook by L. Ron Hubbard

Exercises One, Two and Three

Exercise One

Look and Act Younger: Sitting somewhere near the center of a room, close your eyes and "contact" the two upper corners of the room behind you. Then, holding those corners, sit still and don't think. Remain interested only in those two corners.

You can do this for two minutes (minimum) or two hours, always with benefit. No matter what happens, simply hold the corners and don't think.

You can do this daily. It will make you look and act younger.

Exercise Two

Feel Freer: Pick out two similar objects. Then find as many differences between them as possible.

Now pick out two objects and see where they are in relation to each other and your body.

Use these two steps over and over. You will feel freer and see better.

Exercise Three

Better your memory: Go over this list many times, each time answering its questions.

"Recall a time which really seems real to you."

"Recall a time when you were in good communication with someone."

"Recall a time when you agreed to something."

"Recall a time when somebody disagreed with you."

"Recall a time when you liked somebody."

"Recall a time when someone agreed with you."

"Recall a time when someone was communicating easily to you." "Recall a time when somebody liked you."

Use this list many times. If "holding corners" (Exercise One) disturbed you, use this list. If you are tired or confused, use it.

This exercises can be done for hours.

(If you are undergoing any major auditing action check with your auditor or C/S before doing these drills)

~oo00oo~



THE REASON WHY

Life can best be understood by likening it to a game. Since we are exterior to a great number of games, we can regard them with a detached eye. If we were exterior to Life instead of being involved and immersed in the living of it, it would look to us much like games look to us from our present vantage point.

Despite the amount of suffering, pain, misery, sorrow and travail which can exist in life, the reason for existence is the same reason as one has to play a game—interest, contest, activity and possession. The truth of this assertion is established by an observation of the elements of games and then applying these elements to life itself. When we do this we find nothing left wanting in the panorama of life.

By game we mean a contest of person against person or team against team. When we say games we mean such games as baseball, polo, chess or any other such pastime. It may at one time have struck you as peculiar that men would risk bodily injury in the field of play just for the sake of “amusement”. So it might strike you as peculiar that people would go on living or would enter into the “game of life” at the risk of all the sorrow, travail and pain just to have something to do. Evidently there is no greater curse than total idleness. Of course there is that condition where a person continues to play a game in which he is no longer interested.

If you will but look about the room and check off items in which you are not interested, you will discover something remarkable. In a short time you will find that there is nothing in the room in which you are not interested. You are interested in everything. However, disinterest itself is one of the mechanisms of play. In order to hide something it is only necessary to make everyone disinterested in the place where the item is hidden. Disinterest is not an immediate result of interest which has worn out. Disinterest is a commodity in itself. It is

palpable, it exists.

By studying the elements (factors) of games (contests) we find ourselves in possession of the elements of life.

Life is a game. A game consists of *freedom, barriers* and *purposes*. This is a scientific fact, not merely an observation.

Freedom exists amongst barriers. A totality of barriers and a totality of freedom alike are no-game conditions. Each is similarly cruel. Each is similarly purposeless.

Great revolutionary movements fail. They promise unlimited freedom. That is the road to failure. Only stupid visionaries chant of endless freedom. Only the afraid and the ignorant speak of and insist upon unlimited barriers.

When the relation between freedom and barriers becomes too unbalanced, an unhappiness results.

“Freedom from” is all right only so long as there is a place to be free *to*. An endless desire *for freedom from* is a perfect trap, a fear of all things.

Barriers are composed of inhibiting (limiting) ideas, space, energy, masses and time. Freedom in its entirety would be a total absence of these things—but it would also be a freedom without thought or action, an unhappy condition of total nothingness.

Fixed on too many barriers, man yearns to be free. But launched suddenly into total freedom he is purposeless and miserable. He needs a gradient.

There is *freedom amongst* barriers. If the barriers are known and the freedoms are known there can be life, living, happiness a game.

The restrictions of a government, or a job, give an employee his freedom. Without known restrictions, an employee is a slave, doomed to the fears of uncertainty in all his actions.

Executives in business and government can fail in three ways and, thus, bring about a chaos in their department. They can:

1. seem to give endless freedom;
2. seem to give endless barriers;
3. make neither freedom nor barriers certain.

Executive competence, therefore, consists of imposing and enforcing an adequate balance between their people’s freedom and the unit’s barriers and in being precise and consistent about those freedoms and barriers. Such an executive, adding only in himself initiative and purpose, can have a department with initiative and purpose.

An employee, buying and/or insisting upon freedom only, will become a slave. Knowing the above facts, he must insist upon a workable balance between freedom and barriers.

There are various states of mind which bring about happiness. That state of mind which insists only upon freedom can bring about nothing but unhappiness. It would be better to develop a thought pattern which looked for new ways to be entrapped and things to be trapped in, than to suffer the eventual total entrapment of dwelling upon freedom only. A man who is willing to accept restrictions and barriers and is not afraid of them is free. A man who does nothing but fight restrictions and barriers will usually be trapped.

As it can be seen in any game, purposes become counterpoised. There is a matter of purpose-counter purpose in almost any game played in a field with two teams. One team has the idea of reaching the goal of the other, and the other has the idea of reaching the goal of the first. Their purposes are at war, and this warring of purposes makes a game.

The war of purposes gives us what we call problems. A problem consists of two or more purposes opposed. It does not matter what problem you face or have faced, the basic anatomy of that problem is purpose-counter-purpose.

In actual testing in Scientology, it has been discovered that a person begins to suffer from problems when he does not have enough of them. There is the old saw (maxim) that, if you want a thing done, give it to a busy man to do. Similarly, if you want a happy associate, make sure that he is a man who can have lots of problems.

We have the oddity of a high incidence of neurosis in the families of the rich. These people have very little to do and have very few problems. The basic problems of food, clothing and shelter are already solved for them. We would suppose then, if it were true that an individual's happiness depended only upon his freedom, these people would be happy. However, they are not happy. What brings about their unhappiness? It is the lack of problems.

An unhappy man is one who is considering continually how to become free. One sees this in the clerk who is continually trying to avoid work. Although he has a great deal of leisure time, he is not enjoying any part of it. He is trying to avoid contact with people, objects, energies and spaces. He eventually becomes trapped in a sort of lethargy. If this man could merely change his mind and start "worrying" about how he could get more work to do, his happiness level would increase markedly. One who is plotting continually how to get out of things will be miserable. One who is plotting how to get into things has a much better chance of becoming happy.

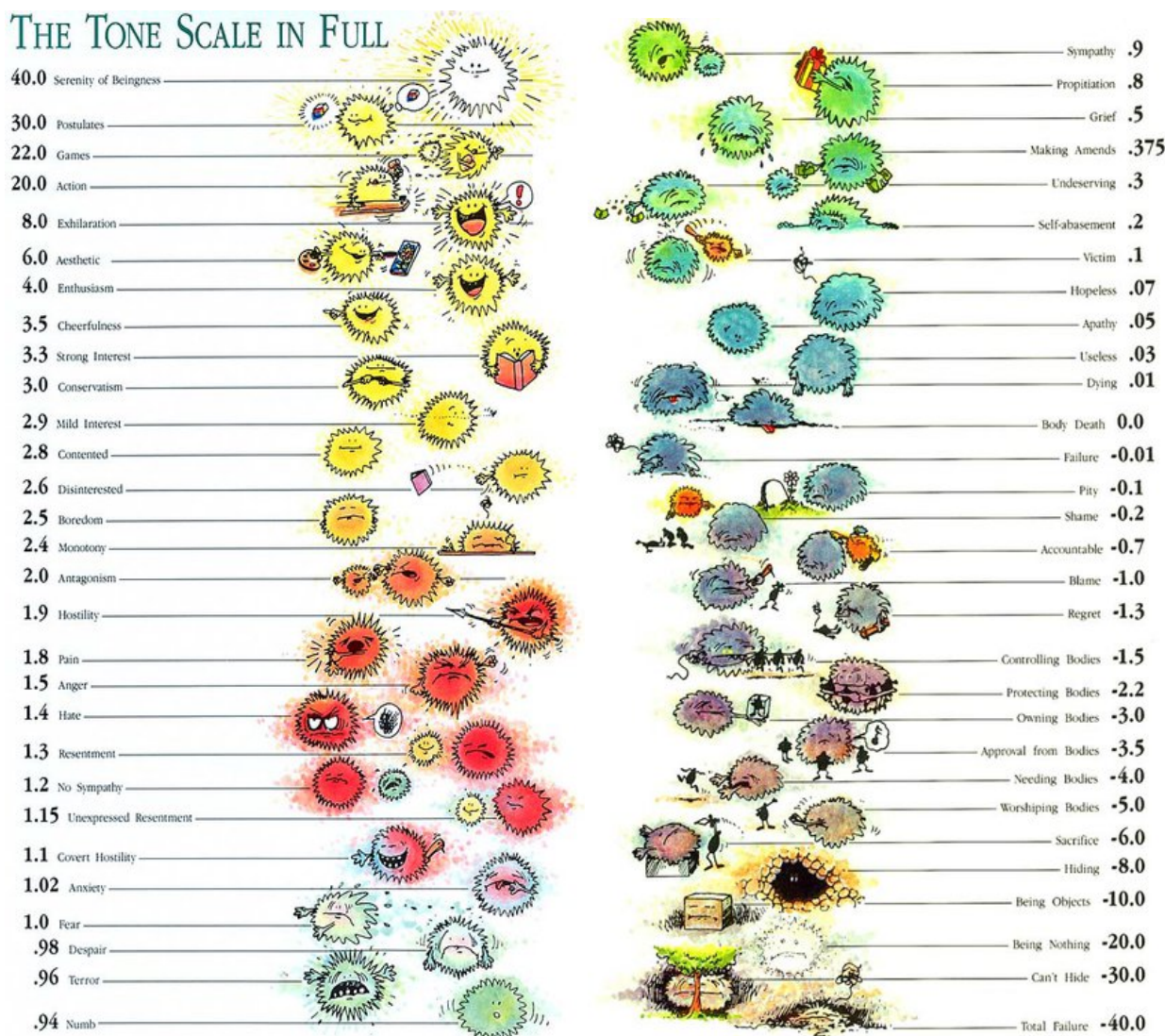
There is, of course, the matter of being forced to play games in which one has no interest—a war into which one is drafted is an excellent example of this. One is not interested in the purposes of the war and yet one finds himself fighting it. Thus there must be an additional element and this element is "the power of choice".

One could say then that life is a game and that the ability to play a game consists of tolerance for freedom and barriers and an insight into purposes with the power of choice over participation.

These four elements, freedom, barriers, purposes and power of choice, are the guiding elements of life. There are only two factors above these and both of them are related to these. The first is the ability to create, with of course its negative, the ability to uncreate, and the second is the ability to make a postulate (to consider, to say a thing and have it be true). This, then, is the broad picture of life, and these elements are used in its understanding, in bringing life into focus and in making it less confusing.

~oo00oo~

The Tone Scale in Full



The Tone Scale

Understanding is composed of Affinity, Reality and Communication. This triangle tells us that the co-existent relationship between affinity, reality and communication is such that none can be increased without a resulting increase in the other two and none can be decreased without decreasing the other two. Of the three, communication is by far the most important. Affinity and reality exist to further communication. Under the heading of affinity we have, for instance, all the varied emotions which go from apathy at 0.1 through grief, fear, anger, antagonism, boredom, enthusiasm, exhilaration and serenity in that order. It is affinity and this rising scale of the characteristics of emotion which give us the Tone Scale.

Scientology 0-8. The Book of Basics

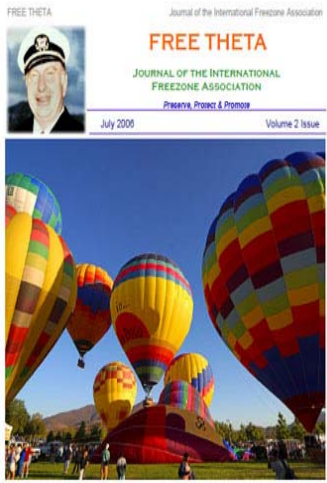
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reservo, servo, proveho



Freedom

Freed on too many barriers, man yearns to be free. But launched into total freedom he is purposeless and miserable.

There is freedom amongst the barriers. If the barriers are known and the freedoms are known, there can be life, living, happiness, a game.

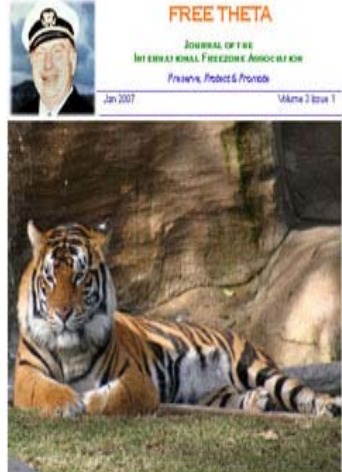
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SCIENTOLOGY 8.8008
Lafayette Ron Hubbard



A TRIBUTE TO MARY SUE HUBBARD

Wife of L. Ron Hubbard

Remembered with Respect and Honor



Expanded Know to Mystery Scale

But you get a condensation of knowingness. A condensation of knowingness occurs down to lookingness. One has something to look at. And then this condenses and we get emotion. And this condenses and we get effort. And this condenses and we get thinkingness -you know, figure-figure. And this condenses and we get symbols. And the symbols condense and we get eating and the eating condenses and we get sex and the sex condenses and we get mystery.

Now, we could go on down south again and say, below mystery we get peering. And below peering, why, we would of course get misemotion. And below misemotion we would get horror of effort. And below horror of effort, why, we would get something on the order of a circuit instead of thinkingness, you see.

And below this circuit, why, we would get incomprehensible symbols and sciences like psychology. And below, and below this circuitry we would get indigestion. And below indigestion we'd get sterility and impotence. And below this, why, we would get unconsciousness.

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

PERSONAL INTEGRITY

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.

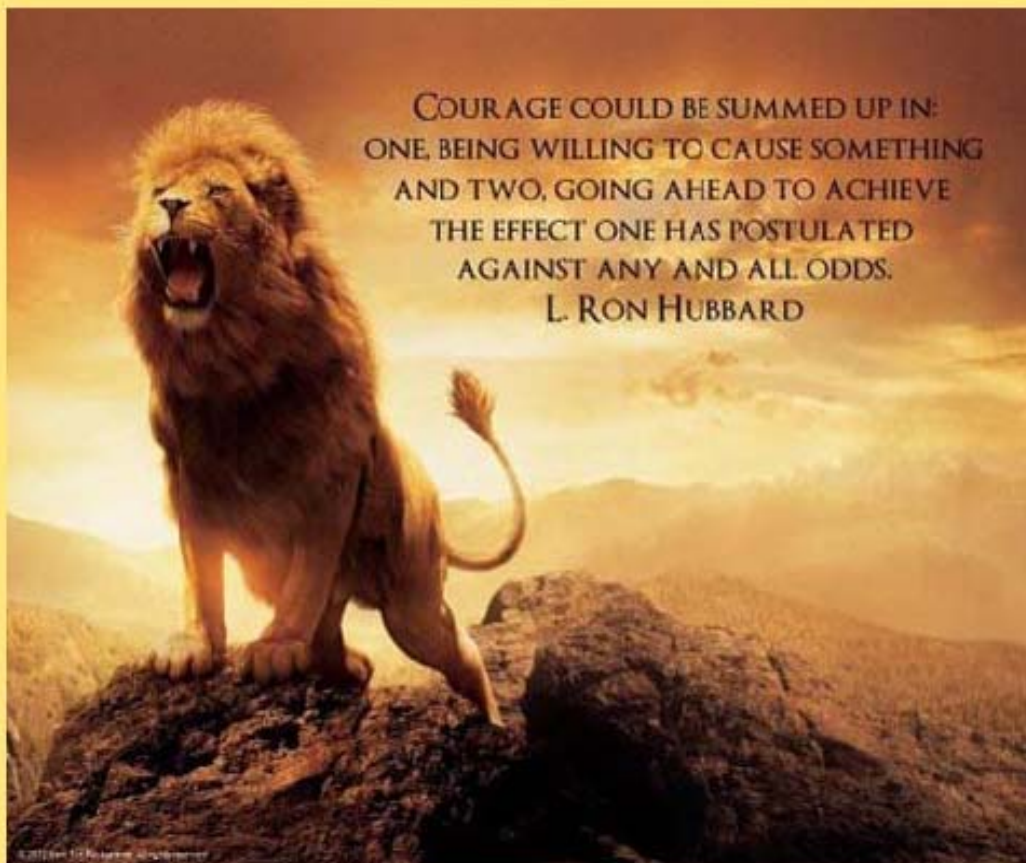
Of course we can talk about honor, truth, all these things,
The esoteric terms.
But I think they'd all be covered very well
If what we really observed was what we observed,
That we took care to observe what we were observing,
That we always observed to observe.

And not necessarily maintaining a sceptical attitude,
A critical attitude or an open mind.
But certainly maintaining sufficient personal integrity
And sufficient personal belief and confidence 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 observation.
That is all.

L. Ron Hubbard

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**Quote from
L. Ron Hubbard**

THE CODE OF HONOUR

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

Daily do list from Ron

Here's a brief quote from Professional Auditor's Bulletin (PAB) No. 6, which I offer as a fair use quote for educational purposes:

"Now you happen to be using a body. Before we worry about your mind let's clean up the primary communication relay point, the body. And for two weeks, let's do these things:

1. Clean up your MEST, get done the various odd jobs you've "been meaning to do."
2. Bring yourself up to date socially and give a letter or a ring or a personal call on people you've neglected.
3. Take a one-hour walk every day, simply starting away from home very early (dawn is best) for half an hour and then walk back, a different direction every day. (If you can't walk, get out in the yard and throw things for half an hour. If you can't throw, spit at something for half an hour -- and I mean throw and spit literally.)
4. Get a physical examination and if anything is chronic get it cured.
5. Take twice a day 100 mg. of B1 (200 mg. total) and supplement it with 250 mg. of vitamin C.

If you will do these things, you will be ready in a couple of weeks for some auditing. And if you feel you're in such top condition you need no auditing, I dare you to do the above and feel the change."



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association.net](http://independent-scientologists-association.net)**

Regain your **ABILITY and POWER** as a Thetan

by L. Ron Hubbard

INTENTION. The ability to intend. And intention contains in it every power the Thetan has. The ability to throw a lightning bolt. The ability to hold something in position. The ability to make some thing continue. The ability to do away with something. Strength. Accomplishment. Power. Wit. Ability. These things are all wrapped up in the one common denominator of INTENTION.

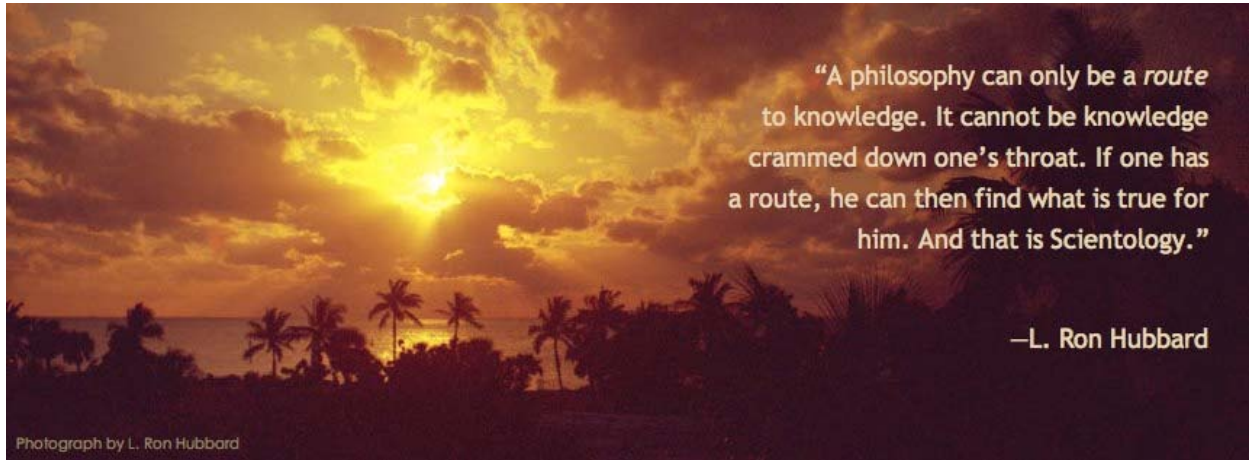
You've been able to do this in recent times. It baffles you sometimes when a piece of MEST does not instantly and immediately obey, but it's simply a matter of intention.

You intend something to happen and it happens. This is the ability to intend. And that is all there is to a thetan's power - there is no more to his power than that.

Intention is everything in case recovery. A person is as weak as his intentions are blunted. He will become as strong as his intentions are free. The greatest holder-backer of intention is the person himself. If he is regaining his power or ability or something like that, he's merely moving out of his road what blunts his intention and what has blunted his intentions, and that's all he is really doing.

Well, now he can go all the way, that is well within his grasp, and if he walks along a certain path and doesn't keep jumping off the cliff and so forth, why he will arrive.

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