

FREE THETAN

NEWSLETTER OF THE ASSOCIATION OF
PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote



March 2020

Volume 11 Issue 3



A thing to be "good" would depend on the viewpoint of the observer, and the same condition would exist for "bad."

-SCIENTOLOGY 8-8008

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Preserve, Protect & Promote

FREE THETAN
Volume 11 Issue 3 March 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.

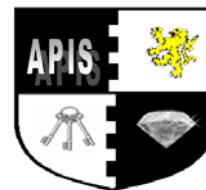
The only reason a person gives up a study or becomes confused or unable to learn is that he or she has gone past a word or phrase that was not understood.

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,

It has been said, quite validly, that no man is an island. Ron also pointed this out at the end of a policy letter as I recall. No man can go off and reject life as he will deteriorate since he essentially has no game in that situation.

Life is a game. A game consists of freedom, barriers and purposes.

—SCIENTOLOGY: A NEW SLANT ON LIFE

And

...the reason for existence is the same reason as one has to play a game—interest, contest, activity and possession.

—THE FUNDAMENTALS OF THOUGHT

So being truly alone means no game as there is no contest, no barriers and no purposes.

If a person finds themselves being alone one should seek out others, then, and build some relationships in order to have a game. And if one has difficulty doing that, well there is auditing in scientology that can help there.

Until next time

Much 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~

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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](#).

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standardtechauditor@yahoo.ca

USA

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Standard LRH Bridge

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Los Angeles, California

Trey Lotz Class VIII

Delivers: Standard LRH Bridge up to Clear, OT

[Trey Lotztrey@relaypoint.net](mailto:TreyLotztrey@relaypoint.net)

Ian Waxler Class VIII C/S with Honors

Auditing and C/Sing all old LRH Bridge

info@adcian@yahoo.com

Ingrid Smith

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~oo00oo~



SELF-DETERMINISM ON THE DYNAMICS

**A lecture given on
23 October 1951**

Looking Beyond the First Dynamic

I have given you a very brief resume of what an auditor ought to be able to do. In view of the fact that we have a relatively new target, I think I had better now devote some time to the outlining of that target.

Self-determinism is the phrase we are using. There should be a better phrase for it. It ought to be a phrase which says “self-determinism on all dynamics,” which would be, really, pan-seterminism or something of the sort, because when a fellow says self-determinism, he is to the greatest degree trying to think of himself. Therefore he is doing self-determinism on the first dynamic.

First things come first, and the first dynamic comes first. But at the same time, there are dynamics two, three, four, five, six, seven and infinity on top of that. Therefore, when we say self-determinism, we should understand exactly what we mean by self-determinism— exactly what we mean by it. It is the person’s own command or control on each one of the dynamics.

One of the early axioms says that the mission of theta is the conquest of MEST; that is a very

valid axiom, you will find. That embraces self-determinism as far as the goal of self-determinism is concerned.

Self-determinism says, “It is I who . . .” and then there is what. What is the person going to do? What is his goal? His goal is the conquest of MEST, oddly enough, along each dynamic.

You will find that individuals have to cooperate on the third dynamic so that the group, the third dynamic, can engage in a conquest of MEST. But you will find that an individual is only really well off when he feels that he himself would be able to command a group in the direction of a conquest of MEST. If he feels that he would be able to do this, you will find, oddly enough, that he is also able to cooperate. But he cannot cooperate wholly unless he himself could control.

Now, that isn't a paradox, as it might appear, because when an individual is on an enforced-cooperation basis, what has been injured—what has been forced or warped on the third dynamic—is his ability to control a group engaged in a conquest of MEST. When that gets warped enough the individual will go into apathy on the third dynamic.

People then say, “Well, he is now a part of a group which is engaged in a conquest of MEST.” This fellow is not. Just look at your tone scale. This fellow is not a good unit of a group. When his self-determinism on the third dynamic is high enough so that he actually has a belief, self-confidence, with regard to the third dynamic and his ability to handle people in the direction of a conquest of MEST, you have an individual who isn't aberrated on the subject. He can be rational, and cooperation is only possible in the line-up of rationality.

So, what you shudder away from is the person who is doing a manic control— “I've got to control this.” This fellow is so inhibited in his self-determinism on the third dynamic that it is pitiful. The fact that he has got to control demonstrates that he has a fear that he won't be able to.

Have you ever had somebody stand around you when you were busy fixing a flashlight or something and you couldn't quite get it together, and they wanted to take it away and do it? There is an anxiety on their part about fixing a flashlight. If this person were in good shape on the third dynamic, he would be able to have enough confidence in himself to have confidence in you to fix the flashlight. Because when you aberrate the third dynamic, what gets aberrated is a person's confidence in others. Having no confidence in others, the individual starts to take weird shortcuts— completely irrational shortcuts—and he will wind up with a screaming necessity to control other people.

Now, an individual who is very relaxed on the subject can walk in on a third dynamic, find out that this group is engaged in a certain angle of the conquest of MEST, look over what their problem is and decide that either he can help them or he can't. If he decides he can help them he wants to know who is doing the best job there, who is in control of it, who knows the most about the subject. He is perfectly willing to drive the tractor, if the tractor has got to be driven and if that is what he can do in that group.

But an individual who has to control that group will walk in and although his only skill is driv-

ing a tractor, the second that you put him to driving the tractor he starts backfiring into the control of the group by introducing entheta, cutting off the communication lines and doing all sorts of weird things. He goes around and says, “Well, the boss doesn’t really know what he’s talking about; I mean, it’s an awful mess and so forth. And this project isn’t being done right. If I were doing it . . . And your job there, it’s too bad that you’re doing that sort of work...” This is murder. Yet this manifestation passes itself off for self-determinism on the third dynamic, and it is not. It is domination because of aberration on the third dynamic.

Here is a postulated experiment: If you took a number of individuals and got them together and there was a certain job they could agree upon— they agreed on the fact that this job ought to be done—you would find them pretty well falling into line on who got orders from whom. The most relaxed sort of an atmosphere would prevail.

I remember an engine room where we had two or three men successively in command, one right after the other. These men just had to control that group; they had the rating to control it and they had the knowledge, obviously, to control it, but those engines just kept breaking down, breaking down, breaking down. So one day I said, “Whose advice do the firemen and the boys down there take? Who do they ask for advice down there?” As it happened there was a little motor machinist second class who had run a diesel-repair shop outside of Chicago. He knew very little about the navy and so on, but this was the man everybody went to. So I called up the personnel officer, had three chief petty officers removed, bumped this man’s rating up to motor machinist first class and gave him the engine room. I took the officer out of the engine room and gave this man the engine room. This felt all right. The engines never again broke down—never again. Everybody in the engine room was happy.

There were no orders issued down there. It was remarkable! The boys had it figured out about what they were supposed to do and what they weren’t supposed to do, and they would get into a powwow and talk with the new chief about it and decide who had the watch and who didn’t have the watch. They suddenly decided that the Old Man had the Watch Quarter and Station Bill all fouled up as far as they were concerned, so they made up their own Watch Quarter and Station Bill. After that, when you sounded general quarters you were liable to find engineers almost anyplace. You would have certain engineers assigned to a gun crew and they wouldn’t be on that gun crew. You would say,

“Well, where is Jones?”

“Well, Jones is he isn’t here.”

“Where is he?”

“Well, he’s down in the engine room.”

“Why?”

“Well, he’s the only man down there that can run the emergency oil pump. He knows that. That’s where he belongs.”

“Oh, all right. Well, why are you here?”

“Well, I guess they figured I’d be better off on deck”—and he would be perfectly happy about manning the guns.

There was peace, peace and quiet.

This machinist was very high on the third dynamic. He never had the slightest doubt in his mind that he could take these engineers—some of whom were some of the toughest articles you ever looked at—and talk them into doing almost anything. He never had any doubt about this. He never came up and told you so and he never told them so; he just did it. He had complete self-confidence with regard to himself. And yet he had worked in perfect calm as a motor machinist second class in that same engine room without making any fuss, without any enturbulence-or anything. But the moment the job had to be done and I looked around to see who was doing the job, he got the job. Why? Because he knew more about engines than anybody else and because he could handle the men. That was self-determinism on the third dynamic.

Self-determinism on the fourth dynamic follows right straight on through. You find somebody who has an overweening desire to change this whole human race and you have found somebody who is basically scared of it. That is perfectly true.

I have knocked around the world to an enormous extent, and I have gotten my head beat in a lot of times. Things didn’t run right. But it wasn’t until I got involved in a war that I decided once and for all that man just didn’t know what he was doing. Having decided that one afternoon, sitting at a typewriter, I made a big conclusion: “People get the government they deserve.” I said, “Well, boy, they sure don’t deserve much, then, do they?” I thought something ought to be done about it.

In 1936 I was writing articles on “the United States is going to go to war with Japan.” In 1941 I found myself involved in fighting this same war which had been predicted. I had said, “The United States has either got to go along with the Japanese imperial policy of the conquest of Asia and assist that policy and pat Japan on the back and so wind up with an orderly Asia, or she has got to say no right now to Japan—tell Japan to cut its army to pieces, cut its navy to pieces and stop right there”—because Japan would have come up to a basis where she would have made a formidable enemy.

I wrote all this down, it appeared in a magazine and so forth, and then all of a sudden I got involved in a shooting war. They are very nasty things to get involved with. So I felt a terrific outrage. The fourth dynamic had put upon me more than I had intended to be put upon ever again in my life.

The very funny part of it is that a lot of this feeling sort of went by the boards in getting processed. And we are not moving as rapidly right now on the fourth dynamic because I had

stopped feeling that we were this badly put upon, until, not very long ago, President Truman issued a statement that said, “Well, we now have weapons which can wipe out all of civilization.” That was also a statement that we could use them too. So right away we had a lot of people getting awfully interested in the fourth dynamic.

Now, the wrong way to get interested in the fourth dynamic would be to set up a revolution and so on. That would be all wrong.

But our necks are in it right now along with everybody else’s, so if there is any possible alignment that can be put into the problem at this time, all of a sudden we have a responsibility to put it in—not to destroy or knock apart governments, not to get class conscious about certain segments of man or anything of the sort, but certainly to make information available to man so that he doesn’t drop those bombs.

Maybe a little aberration, a little mania, would help us out. “A government gets the people it deserves and people get the government they deserve” that conclusion could have been left in place.

The point is that there is an apathy strata whereby a person says, “Well, I’m not much of anybody and my vote wouldn’t change anything. Why vote?” “Well, men will get along by themselves,” and so on.

There was a fellow by the name of Hitler who really had aberrations on the fourth dynamic. He had been a corporal and he had been pushed around by Junker officers, which aberration eventually licked him; he would not take the orders of the general staff. He wanted to give them orders, but they knew best—he didn’t. So we got a man who said he was all out on the fourth dynamic, and there are thirty million human beings dead. He did a little bit “better” than Napoleon. That is not a fourth-dynamic self-determinism.

Right now, as a result of processing, for instance, I feel and people here in the Foundation feel perfectly competent to do something. But what do you do? You offer information and you make it possible for organizations to pick up and use this information by restoring self-determinism wherever possible on the fourth dynamic. That is a good solution.

The wrong solution is to get a terrific anxiety on the subject and then go around shooting certain strata of the populace in order to “help” the populace. That is aberrated. So there are optimum solutions on each one of these.

Now let’s take the fifth dynamic, life—self-determinism on the subject of life. I don’t know

anything that helps a man in this category like a belief in his control of animals. You take somebody who is frightened of dogs, for instance, and you are going to find him badly off on the fifth dynamic. Being that badly off on the fifth, it will go just straight across the line. A man must have a belief in the fact that he is a very superior quantity on the subject of the fifth dynamic. He is top dog.

He has a perfect right to kill game. You get these people who are afraid to kill for food, who think of “dear, poor little Bambi,” or “We’re all out for Pekingese dogs because men are no good.” Bambi is cute, but deer are good eating. It is very, very nonsurvival not to feel, as a human being at the top end of life, that one has the right to control and command life organisms. One should have that feeling. You will find that the lack of this feeling is not a mild aberration. You will find that most of your Preclears that walk in are loused up on the fifth dynamic, and it takes some unlousing.

I remember getting my fifth dynamic unloused very dramatically. Because of the deaths of dogs and things like that, I was kind of run down on the subject of life.

My mother went out to buy my little boy a dog. They went over to the pound and found this beautiful white dog, and they said, “Oh, fine” and bought this dog.

The dog was half spitz and half malamute—a sled dog. There is only one thing that a sled dog knows: pull! It is bred in the bones. You take hold of a leash on a sled dog and he takes off! And if you happen to be luckless enough to be of my mother’s weight, you go.

He was too much dog that was all. He was a powerhouse. My mother would take a stick and try to beat him to make him stop, and he would look around—”Oh, somebody’s playing!” You could hit this dog with all your might and he would think you were playing!

They called him Al. She taught him to bark at calves that wandered in from strange pastures onto the ranch, and promptly, of course, he couldn’t be broken of barking at calves—this was fun. So he could then pull and bark at calves; this was two tricks he had now. The next thing that happened was that every dog who even showed up way over on the horizon someplace promptly got his neck broken, because that is something else that a malamute can do. Their natural element is “Kill or be killed at forty degrees below zero”! One of those dogs has been known to move a one-ton sled— break it out and walk with it. That should give you some kind of an idea of this powerhouse.

I was feeling kind of down on the fifth dynamic and so forth, until I ran into this dog. I wrestled around with that dog for about three weeks. He was saying, “I’m boss, you’re not,” and I was saying, “Look, I’m boss.” We had it out. When I would try to make this dog heel—I was just teaching him standard routine training, and I would try to make him heel or do something like that—he would bite me. He had nice, long, sharp teeth. So I cured him of biting me.

It was actually the physical handling of this animal that picked me way up. I could feel my tone

go up on it. Looking back on it now, I didn't realize what was happening at the time, but I finally got this dog buffaloes. Every time he would flash at me I would get a hold of his jowl and flip him, and it discouraged him. Finally, it got to where he would see me and he would take a running rush at me, and I would catch him by both jowls—as his cavernous red mouth opened up—and use his own impetus to throw him. He would land—crunch!—and the ground would shake. He would get up and you could just see him thinking, “Something has happened.”

Day after day of this kind of athletics was very rehabilitative. All of a sudden one day the dog took a look at me and said, “Gee, he's a pretty tough guy. I guess I'd better join up.” After that I would tell the dog “Heel” and he would, and he would be very happy about it. I would say, “Stop,” “Come,” “Go,” and he would do it just fine. So I said, “Gee, ain't I something?”

My self-confidence on the subject of dogs went way up, which was enough force—and you will see this happen in people's lives—to spring back and knock out any earlier conclusions on the subject. Here you have a big enough static so it actually masks the earlier statics.

So, there is the fifth dynamic. And this is something for an auditor to remember: With each one of these you can start shooting on a preclear, and you will find all sorts of data if you remember that it is self-determinism on each one, that it is the self-confidence of an individual in handling things on each dynamic—to handle himself, children, future, sex, group, man, life.

So now we get to number six, and that is a very interesting one dynamic six. Self-Analysis is devoted wholly in its impact to the sixth dynamic—an attempt to rehabilitate on the sixth dynamic. The sixth dynamic is a very, very important one.

You will find out that people who have kleptomania (as most children have) get it simply because somebody upset their self-confidence about their ability to control, or to be part of a group to control, MEST. They haven't any confidence in it. They don't want to own things.

Beware of an individual who doesn't want things, because that person is bad off. Greed definitely has its part—not greed of other human beings, however, but greed for MEST. A person who likes the idea of getting a hold of a nice, big chunk of MEST—he likes this, it is satisfying to him and so on—is in a good frame of mind. He is pretty well off.

But it goes over on to an aberrated basis of where a person has just got to have it but as soon as he gets it, it will fall apart and he isn't sure that he wants it; a person will start negating against things that he has. Look at how somebody treats his own possessions and you will find immediately about where he sits on the sixth dynamic. It is a very, very important dynamic.

Now, as far as dynamic seven is concerned, you can draw yourself a great, big question mark as to just what. But you will find that the seventh is aberrated, badly. As an auditor you should know this, very definitely—how badly the seventh dynamic can be aberrated. Every few Pre-clears, you are going to get hold of one who has monkeyed around with spiritualism, mysti-

cism, yoga, Hinduism and all the rest of it, right down the line. And self-confidence in handling the seventh dynamic depends on not having tampered with it. That is a fact.

Look at the gorgeous louse-up that this dynamic can occasion. Let us take an individual who takes up Rosicrucianism when he is fifteen years of age. He is sent a little folder and it tells him that he should sit in a dark closet, gazing at a lighted candle for fifteen minutes every day, until he finally sees something. And believe me, he will eventually see something. If he can just get relaxed enough, one of these counter-efforts will hit him— bong! Now is he convinced! Of course, it was probably Mama's broom handle or something of the sort, but it is much easier to assign this to a spirit world, and he says, "Gee, there's something here—maybe." And there is where the seventh dynamic starts falling to pieces: on that confounded maybe.

Now, let's look at this. This boy is saying, "Do I have any affinity with something that has gone beyond, or with spiritual guidance? Do I? Well, do they have any for me? Well, I can't nail that down, but I have a feeling like there's something there. Do I agree with anything that this spiritual guidance is trying to do or not? Or is it there to agree with? Does it exist? Is there any reality to it? Well, I don't know. Now, can I talk to spirits or can't I? And if I talk to them, do they listen?" A R C question mark, question mark, question mark. Is there any A, is there any R. is there any C on it?

And that is how a fellow gets himself into a beautiful state on the seventh dynamic. He just gets himself completely loused up if he keeps this up.

I speak with a great deal of experience. I know lots of people in various parts of the world, men who are very holy who demonstrate it and there is no accounting for the things that these individuals can do. I have seen the poltergeist phenomena. Very interesting matter moves without being touched. Fascinating. I know people that started in telling fortunes and were excellent at it, just expert, and in about a year or so they were all off the groove on the subject of telling fortunes. I know people that have followed and studied magic, mysticism and so on as philosophies, and I know that every single one of them started out in pretty good shape and wound up in horrible shape.

I studied this off and on, I guess, for about five years in my life, because it is the most beautiful field in which to find phenomena. And can you find some choice and lovely phenomena! But if you can't get the phenomena and bring it back to MEST and pin it down in its association with MEST, it is just a blur and you get worse and worse and worse on it.

I am telling you all this, not autobiographically, but so you can appreciate some of these people when you run into them.

Let's take the fellow who practices yoga: He sits down and contemplates his navel and he has various positions and so on. This is a fascinating field. But every time he sits still and trains himself to sit still, he is also training himself to receive a lot of counter-efforts. In fact, a person can sit still enough so that the counter-efforts-really start knocking him to pieces. He can feel them.

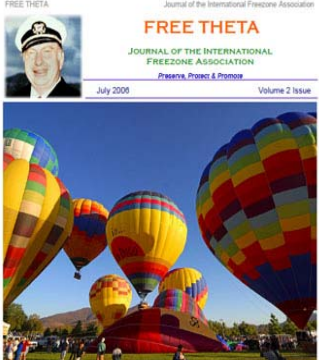
People practicing yoga don't realize that they are always hanging, without quite nerve enough—because they don't realize why they haven't quite got the nerve—just on the edge of letting themselves into an utter relaxation. They hold themselves above that.

In other words, they are out of valence. They don't actually relax as themselves. If they went into a state of unbeingness, really into it, in valence, they would really get those counter-efforts—bang! I can show you how to do it any time you want.

They also get cold. They are receding toward the static, and a person who starts to recede toward the static naturally gets ESP. Why not? He is backing up into the body of static where it exists. We know that theta doesn't have any wavelength or distance or anything of the sort, so naturally if one gets in toward a source of theta, he starts picking up ESP and the rest of this stuff. There is no monkey business about ESP; it exists. But the state an individual has to be in with regard to MEST and motion in order to pick up ESP is horrible.

How one attains that balance is a study for somebody else. There are at least a couple of good signposts which haven't been there in the past. So if anybody wants to play with this, that is up to him; that is his self-determinism. But let him be warned that his self-determinism can be very easily upset for the good reason that there is no positive ARC available on the seventh dynamic. He will get into bad shape.

Now, you may notice that psychotics will come in to you talking about ESP; this is inevitable. A person doesn't have to be psychotic to talk about ESP, but being psychotic sure helps. What have they done? They have gone skidding down or up the tone scale toward a point which is a static, and they haven't got enough motion. Life has arrested motion—or they have arrested it in themselves—to a point where they are approaching a static, and they act very loopy.



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Freedom

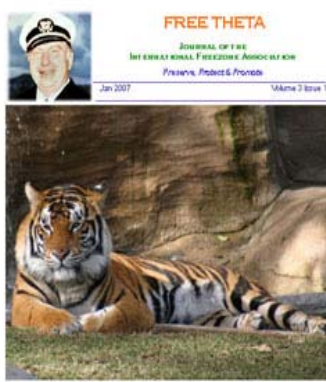
Fired on too many barriers, man yearns to be free. But launched into total freedom he is purposeless and miserable.

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

—SCIENTOLOGY: A NEW SLANT ON LIFE
L. Ron Hubbard

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Jan 2007 Volume 3 Issue 1

"REALITY IS THE AGREED UPON
APPEARANCE OF EXISTENCE"

SCIENTOLOGY 88008
Lafayette Ron Hubbard

What do you do as an auditor? Look for an engram about ESP? Encourage them to go on practicing so that they closer and closer approach that static? If you wanted to really start encouraging them to do so, you might just as well take a gun to them and do it quickly, because you can drive them all the way off with this on the seventh dynamic. The thing for you to do is to try to speed the fellow up, because you have to speed him up to get him into an optimum range on the tone scale so that he can function.

This fellow obviously started playing around with theta though he had insufficient stability. I don't think anybody has really got enough stability to start sliding into these statics very solidly without getting pretty flimsy in the upper story. It can be a nerve-shaking proposition to play around with the seventh dynamic.

So what do you do when you encounter somebody like this? Do you sit down and discuss with him, endlessly, his opinions on the subject of mysticism, ESP, and all the rest of it? No. Don't validate it, because the person is running too slow to be here amongst human beings.

It isn't whether he is holy or bad or good or anything else—that has nothing to do with it. It is just that you as an auditor want to see him function as a human being.

Now, he is really there because he wants to function as a human being again. But the closer he gets to the static, the colder he is going to get. That static is minus 270 degrees centigrade; that is its temperature. It has no wavelength, there is no mass, there is no space, there is no current, there is no motion, there is nothing. So he is backing toward a point of unbeingness. At this moment, I know of no way to back into the point of unbeingness in a body which requires 98.6 degrees Fahrenheit, a beating heart, a flowing bloodstream, air in the lungs and a certain amount of cellular growth.

It may be possible for an individual to detach his own theta as theta and sort of suspend animation in himself, and somehow or other back into the static. There may be some way he can back into the static as a detached being. But if he is going to study in this field, he had better not try to take the body along with him; it is uncomfortable.

If you don't believe this, any time you want to try it out, just try to assume a state of unbeingness. Slow all of your processes down; concentrate on being nothing, completely. If you can really let go you will slide into valence and you will start to get counter-efforts. If you can just let yourself take those counter-efforts and still stay in that state of unbeingness, if you can just get yourself to that point, a lot of somatics will exhaust. This is true, but you won't be running very fast. You will get cold—you start down toward minus 270 degrees centigrade.

You can play around with this and see how loopy you are after about two weeks; you will get pretty loopy. That is essentially the experiment which they are trying to get people to make in yoga, only this is its anatomy.

I am telling you about this because you have to know it; too many people who come to you will be suffering from this malady of running too slow. They have skidded back toward static.

What is a person doing when he is going down the tone scale? He is sliding toward the static of death. What is he doing when he goes way up the tone scale—too high up the tone scale—way out of sight? He is also going to that same zero. This is a circular tone scale—it starts and ends at the same zero. So a person can stop by going up too high or he can stop by going down too low. There is a tolerance band of life, and if you want this preclear to start functioning, thinking, being and so forth as he should, put him in motion.

You don't put him in motion by heavy processing because this slows him down more. What you do is start picking up, with Validation MEST Processing, his disassociation with the sixth dynamic. You rehabilitate him on the sixth dynamic in every way you possibly can, with conclusions about the sixth dynamic and everything else. You get this fellow back in contact with MEST and he will speed up. He will go to a better position on the tone scale and he will be healthier and less wild-eyed. I assure you this is what will take place; I have had quite a bit of experience with it.

You should be getting in some experience, because you have, in your midst, people who are going to read those axioms and climb a pole. It is quite a desperate undertaking, by the way. The fellow all of a sudden starts to say to himself, "Let's see, now, agreement... agreement is really complete obedience or something. There really isn't any ARC. The worst way in the world that you could possibly fix up people on the tone scale would be to show them some sympathy, or to give them any ARC. So therefore ARC doesn't exist. So therefore one shouldn't love his fellow man. I wonder what theta really is? Let's see . . . You know, I've got this idea—it just came to me in a flash that at night when I lie down, if I lie very motionless, I can pass into a sort of a coma state...."

This is a weird business. You are going to get people doing this. Somebody is going to read those axioms and start out like a shot gun. You don't let them go on spinning. What you do is speed them up by the simple expedient of rehabilitating them on the sixth dynamic and taking their point of concentration off the seventh, and not by arguing with them on the subject of it. Just get them down off the pole by pointing out to them that a physical universe exists, and do it very adroitly. Don't just bluntly say "You're wrong," because what do they do then? They flop over and unspin at such a rate that they go completely to the opposite end of the tone scale with no pause in the middle. The fellow has been invalidated and he will fold up on you. So you just rehabilitate his MEST—sixth dynamic.

As far as the eighth dynamic is concerned, you will find that your Preclears have an enormous number of aberrations on the eighth dynamic. In various parts of the world you will find that almost any manifestation of the deity has been brought forward as the manifestation. There are terrific arguments amongst cults. Does God exist or doesn't he exist? And the ARC situation obtains there.

A little child gets into this kind of a state, and almost any child in this society has gotten into

this kind of a state: “Does God love me? Do I love God? Is he there? Does he listen to my prayers? Do I receive any messages from him? Where is he? He’s everywhere. Well, that’s not possible—but he is.”

This, fed to a little child, is ARC across the field. A little child has stability enough to stand up to the conclusions he makes. But let him get beaten around by life, and sitting back there are these conclusions, just ready to fix him some day.

This has nothing to do with religion. It has to do with a society which is on a very low band of the tone scale. It is just the fact that a society, when it tries to teach, enforces or inhibits. It doesn’t try to give anybody data and let him make up his own mind; it does it on the basis of “you’ve got to!”

This applies on the third dynamic and the second dynamic and the first dynamic, as well as the eighth, so it isn’t anything peculiar to religion. It is just the fact that this fellow has been given an enforced setup on something which is relatively indefinite, because the eighth dynamic is faith. It is not even knowledge, and it is certainly not ARC or understanding. It is faith; it is a static, and in a complete static there is no understanding. The individual is taught “You have to understand things in life,” so he goes ahead and tries to understand the eighth dynamic. But you can’t understand the eighth— that is faith! You accept it. You don’t try to wonder about it.

You will find some peasant over in the middle of France who is probably very, very happy about God, who has never thought for a moment “Is he there or isn’t he there?” or anything. He is very happy; he has faith on the subject. And you will find some learned scholar, grinding away at his books—like Spinoza: study, study, suppose, postulate, think, think, think, think; spin, spin, spin, spin; think, spin, spin. No faith!

Faith, however, is an automatic proposition, and the reason a person tries to think on the subject is that people try to use it as a control mechanism. And what this individual is trying to do is understand what is trying to control him in his own race—and he blames it on God. People are trying to control his actions and cut down his self-determinism by using the threat and potential of God. He gets upset on this subject so he bypasses trying to understand, because he didn’t understand what people were trying to do to him. He turns around and starts “understanding” on the subject of a Supreme Being—but he can’t do it! and the second he does, he will spin.

The way you undo it is find out who was trying to control him with the eighth dynamic. What human being was trying to control him with the eighth dynamic? What human beings were associated with him on the subject of the eighth dynamic? Unburden his contest and conclusions with regard to these human beings and all of a sudden the eighth dynamic will go right on up and be in beautiful shape.

There was a very interesting officer who sailed with Columbus. He was a dashing fellow; he

did very dangerous things continually. One time Queen Isabella was sitting on the top of a turret and she was bored, so this fellow said, “Oh, you’re bored, Your Highness?” And he stepped over the edge of the parapet onto a beam about six inches wide and about three hundred feet above the ground, that was sticking out about twelve feet. He just walked it, turned around in a circle on the end of it—he was not any kind of a ballet dancer or anything—and walked back. Queen Isabella had fainted!

Anyhow, this officer had a little picture of the Virgin Mary, and he always carried this picture of the Virgin Mary.

One of the caciques in Haiti was raising a lot of hubbub up in the hills and a big revolution was going to take place and so on. The officer heard that this cacique was making trouble and that the people in the garrison were worried about it, so he went up into the hills all by himself one night and walked into the camp of about four thousand natives. He tapped this cacique on the shoulder and said, “You come with me.” “Oh, no. No, no.”

“Well, you’re just going to have to.” So the officer picked him up and carried him out of the camp and took him back down to the stockade! Nobody even shot at him.

Two or three years later we find this officer conducting an expedition on his own. He sailed the Atlantic. Knowing nothing about seamanship or anything else, he sailed the Atlantic and explored the coast of Cuba and there he set up a colony. We don’t hear of these wildcat adventures that went on during Columbus’s expedition because he squashed them.

If you had asked this fellow how he stood on the subject of the eighth dynamic—the Supreme Being—he would have looked at you very blankly. He would have said, “Why, the Virgin Mary takes care of me; I get along all right. I don’t have to be afraid of anything. I don’t know what you’re talking about, because nothing can happen to me—nothing!” And he acted that way. And to the end of this man’s career, nothing ever disturbed this. He did the most fantastic things imaginable.

This fellow was running on pure faith. It certainly wasn’t a manic because this man’s accomplishments were very rational.

But there is faith as it can be used. The reason why it keeps coming downhill (this is very simple) is that people try to control others with it.

This is awfully important, because a large percentage of the individuals who are neurotic or insane are neurotic or insane because of this eighth dynamic louse-up. So you can put that down as important.

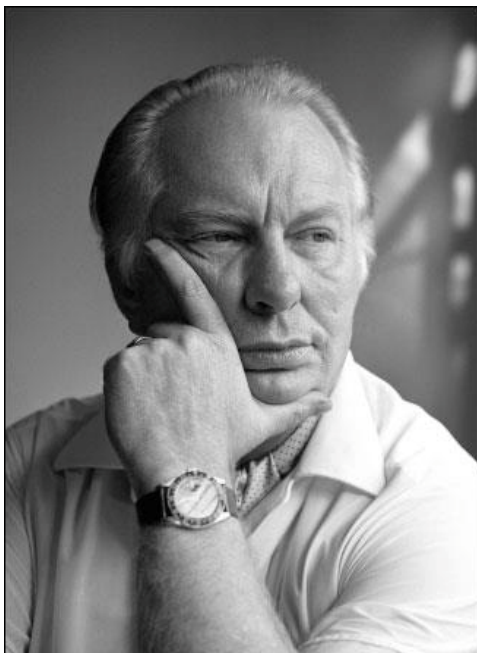
If you take a look at the Minnesota Multiphasic as an intelligence test, you will find that an enormous number of its questions apply to religious aberration. And you will find out that the people who got that together took it empirically from insane asylums. This was not somebody’s

figure-out; this was all the kinds of questions that they assembled and found as the most common points of trouble. You will find that maybe 30, 40 or 50 percent of the insane are insane mainly because of the eighth dynamic. They have been controlled on the subject of the eighth dynamic till you find them in continual attitudes of prayer and so on.

How do you rehabilitate this? First, you probably have to reorient an individual with regard to other people—just anybody. Get him in contact with other people, and then finally carve it down to a point where you undo the efforts of other people to control him through a warping of the eighth dynamic.

So you are not throwing the eighth dynamic in question. You are not paying any attention to the eighth dynamic, actually, to do this; you are just picking up the aberration. You don't try to convince a person about the eighth dynamic any more than on the third dynamic you would sit and convince the fellow that he had to be friendly with groups. You give no sales argument. What you are doing is trying to pick up the control factors: When have groups controlled him? When has he concluded he had to be controlled by groups? And that resolves the eighth dynamic for him.

~oo00oo~



"I have lived no cloistered life and hold in contempt the wise man who has not **lived** and the scholar who will not share.

"There have been many wiser men than I, but few have traveled as much road.

"I have seen life from the top down and the bottom up. I know how it looks both ways. And I know there **is** wisdom and there is hope."

- L. Ron Hubbard



Price of Diamonds

Comprehensive up to date news and information on diamonds



THE BRIDGE TO TOTAL FREEDOM

SCIENTOLOGY CLASSIFICATION GRADATION AND AWARENESS CHART OF LEVELS AND CERTIFICATES

TRAINING						PROCESSING					
Class	Certificate	Course	Prerequisites	Notes	Next Step	Class	Certificate	Course	Prerequisites	Notes	Next Step
Class XII Auditor	Class XII Certificate	Class XII Course	None	First step	Class XI	OT XV	OT XV Certificate	OT XV Course	OT XV Prerequisites	None	OT XIV
Class XI Auditor	Class XI Certificate	Class XI Course	Class XII Certificate	Second step	Class X	OT XIV	OT XIV Certificate	OT XIV Course	OT XIV Prerequisites	None	OT XIII
Class X Auditor	Class X Certificate	Class X Course	Class XI Certificate	Third step	Class IX	OT XIII	OT XIII Certificate	OT XIII Course	OT XIII Prerequisites	None	OT XII
Class IX Auditor	Class IX Certificate	Class IX Course	Class X Certificate	Fourth step	Class VIII	OT XII	OT XII Certificate	OT XII Course	OT XII Prerequisites	None	OT XI
Class VIII Auditor	Class VIII Certificate	Class VIII Course	Class IX Certificate	Fifth step	Class VII	OT XI	OT XI Certificate	OT XI Course	OT XI Prerequisites	None	OT X
Class VII Auditor	Class VII Certificate	Class VII Course	Class VIII Certificate	Sixth step	Class VI	OT X	OT X Certificate	OT X Course	OT X Prerequisites	None	OT IX
Class VI Auditor	Class VI Certificate	Class VI Course	Class VII Certificate	Seventh step	Class V	OT IX	OT IX Certificate	OT IX Course	OT IX Prerequisites	None	OT VIII
Class V Graduate Auditor	Class V Certificate	Class V Course	Class VI Certificate	Eighth step	Class IV	OT VIII	OT VIII Certificate	OT VIII Course	OT VIII Prerequisites	None	OT VII
Class IV Graduate Auditor	Class IV Certificate	Class IV Course	Class V Certificate	Ninth step	Class III	OT VII	OT VII Certificate	OT VII Course	OT VII Prerequisites	None	OT VI
Class III Auditor	Class III Certificate	Class III Course	Class IV Certificate	Tenth step	Class II	OT VI	OT VI Certificate	OT VI Course	OT VI Prerequisites	None	OT V
Class II Auditor	Class II Certificate	Class II Course	Class III Certificate	Eleventh step	Class I	OT V	OT V Certificate	OT V Course	OT V Prerequisites	None	OT IV
Class I Auditor	Class I Certificate	Class I Course	Class II Certificate	Twelfth step	Class 0	OT IV	OT IV Certificate	OT IV Course	OT IV Prerequisites	None	OT III
Class 0 Auditor	Class 0 Certificate	Class 0 Course	Class I Certificate	Thirteenth step	Not Classed	OT III	OT III Certificate	OT III Course	OT III Prerequisites	None	OT II
Class -1 Not Classed	Not Classed	Not Classed	Class 0 Certificate	Fourteenth step	OT II	OT II Certificate	OT II Course	OT II Prerequisites	None	OT I	
Class -2 Not Classed	Not Classed	Not Classed	Class -1 Certificate	Fifteenth step	OT I	OT I Certificate	OT I Course	OT I Prerequisites	None	None	

Additional processing services that may be done at various points on The Bridge

L12*, Flag OT Executive Rounddown*

L11*, New Life Roundown*

L10* Roundown

Super Power*

Cause Reurgence Roundown

Flag* Only Roundowns

Special Roundowns and Actions

False Purpose Roundown*

Confessionals

Happiness Roundown*

FTS Roundown

Method One* Word Clearing

Therapeutic TR Course

Co-aidit Courses

Additional training services that may be done at various points on The Bridge*

DIANETICS AND SCIENTOLOGY BEGINNING BOOKS AND EXTENSION COURSES, LECTURES AND PUBLIC FILMS

Success Through Communication Life Improvement Course Personal Efficiency Course Scientology Introductory Auditing Course	Dianetics (Book One)* Auditing of the Human Mind Purification Course The Way to Happiness Hubbard Key to Life Course
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Levels below "Base of Change"
Point Below "Base of Change"

How to Use This Chart

The chart shows the path to the top of the chart. It is divided into three main sections: Training, Processing, and Services. Training includes classes from Class XII down to Class 0. Processing includes OT levels from OT XV down to OT I. Services include Dianetics, Dianetics (Book One), Auditing of the Human Mind, Purification Course, The Way to Happiness, and Hubbard Key to Life Course.

Definitions

AGOR: A person trained and qualified in carrying Dianetics and/or Scientological operations and procedures for themselves or others.

AGOR: A person who has achieved this rank. It is a 100% rank. It is higher than the rank of a graduate auditor and is a rank of a person who is trained and qualified to carry out the highest and most complex auditing and processing operations.

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Wins and Successes in the Scientology Independent Field

TRAINING

Communications Course

GOAL ACHIEVED

A few days ago, we finished the Comm Course. For 3 intensive days, we confronted the barriers to communication. The green participants found out that those are mostly internal barriers: lack of confronting, limiting beliefs, and negative experiences in life that in the end affect our ability to communicate with others. Each one of the participants had to confront their demons and ended realizing that the difficulties in communication don't depend on others as much; they might boycott or discourage us or stop us from talking –here are the brothers, parents, couples, bosses, and children- but it is oneself and our ability to confront the adversity what makes the difference. The course was vibrant and difficult...and the participants emerged victoriously. In the end, they chose 2 or 3 tools to take with them that will be used in situations where before they had to keep quiet or feel frustrated.

NED Auditor Course

I have been on the NED auditor course for some time. I started with the Pro TRs course which set me up well for the NED course. It is not an easy course and I have been up and down the tone scale quite a bit all through the course. Now I am on the student auditing portion of the checksheet where I am auditing public people. I have made some errors and have been corrected quite a lot. No problem, I am getting through it. As a result of all this I have been going through some fear, trepidation and doubt as to whether I will make it as a student auditor.

Then yesterday I took my PC into session and we had a great session. He was F/Ning and having cogs and all of a sudden I felt like I had just passed through a wall of some sort and I suddenly had the cognition that, YES, I can do this!! All at once I realized that what I had heard auditors say about the auditor winning when the PC wins were all true. I was completely blown out!! So much so that when I went to my Method One session this morning, we had to end the session before it started!!

I can definitely say that I want anyone who has a glimmer of hope or thought that you have ever desired to be an auditor, just get your ass into this course room and do it.

Bill Poore, proud to be a NED auditor

Win on Coaching

I recently moved to LA to continue auditor training and move up the OT levels with Life Training Center.

I got the opportunity to coach a NED course student on his Upper Indoc TRs.

I love training, and coaching TRs is one of my favorite activities (along with coaching metering drills).

In my observation, effectively coached TRs is one of the biggest "bang-for-the-buck" activities in Scn. I've seen people's lives changed with 3 hrs of TRs.

So I jumped at the chance. We got started this past Friday afternoon.

I stressed to the student that TRs are a spiritual activity. He as a being is communicating with and controlling another being, and so disregarding the reactions and case of the PC, as well as his own body's reactions and case.

("It's 9 pm at night... The PC is going 'yap, yap, yap' dramatizing... The session is running late. But he knows that continuing the process by maintaining excellent communication and control will get the PC through and winning. So no matter how tired and complaining his own body may be, his presence and intention are senior and in charge.")

So, particularly on TR-9 - Tone 40 on a Person, I stressed OT-TR-0, TR-0 and intention: Creating and owning the space, being very comfortably there, and having complete certainty his commands would be followed.

My postulate and intention as the coach were that he show up and maintain his presence as the immensely powerful being he is.

Over the course of TRs 6 through 9 I worked to find his buttons, and using a smooth gradient, I put him through the ringer on some pretty harrowing experiences in his life.

Things that were completely overwhelming to him on Friday (I cut back the gradient), by Monday afternoon didn't faze him at all. And in fact he originated the drill was easier with the heavy bull baiting.

By the end of the afternoon on Mon his presence and control were excellent, so I really took the bull bait up a notch on a particular person who'd given him a lot of trouble...

All of a sudden something massive blew in his universe and it took his memory of the commands along with it. We had to review the commands for him to continue.

However in continuing, the commands now came across as utterly his own, and he was completely in PT. It was impressive to see.

I gave him a pass on the Upper Indocs with flying colors.

We both worked our tails off over the past 4 days, and I had huge wins as well. The Tech is amazing. I massively appreciate everyone at the Life Training Center for being here. And my deep thanks to Ron for giving me and everyone else the effective path out as a spiritual being.

Mike W

Here is a success from a Life Training Center student

I was near the tail end of TR9-Tone 40 on a person. My coach (Mike) was bullbaiting me on a person from my life I had some difficulty with. I cracked up and he flunked me. Suddenly I forgot the commands. We looked them up and we started up again. Suddenly something changed completely in my world. My intention was much better, my commands were clean and crisp and in another 5 minutes I passed the drill. It felt extremely good! Thank you Mike, Carolyn, and Thank-you LRH.

Bill Poore

AUDITING

Achieving OT 7

Getting to this level has been a goal of mine for a very long time. An individual does not make it to this grade without a great deal of help.

My C/S Jacques and my auditor and head trainer Chris Black provided the leg ups I needed to get here – thank you both very much.

I have a lot of work ahead of me – this is a big level. Outside there is snow on the ground and the temperatures are below freezing. Looks like a good day for a session.

Gil Mullen

Audited NOTS

When you read the NOTS series, you will ask yourself, “how on earth did anyone ever figure a way out of this maze?”. Yet LRH did it.

I am still amazed that someone even saw the situation in the first place.

This grade is a little like The Magical Mystery Tour - you'll never guess what's around the corner - but a “Splendid time is guaranteed for all” (if you do it standardly).

My personal space has gotten much bigger and my ARC for people, plants and animals has hit an all time high.

I truly do wish that others could have the gains I now have.

I'd like to thank Trey Lotz who started me on this level and Chris Black and C/S Jacques who guided me to the finish line.

The future is looking pretty good!

Gil Mullen

~oo00oo~

TWO RULES FOR HAPPY LIVING

Be able to experience anything.

Cause only those things which others can 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!

How to be happy in this universe is a problem few prophets or sages have dared to 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 livable Earth. If one seeks to get rid of something continually, one admits continually that 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 toward blindness and unhappiness.

To be happy, one 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 this, 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 life, you will find you are bothered only by those actions a person did which others were not able to receive. Hence, a person's life 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 life 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 phenomenon 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, lower affinity.

Communication is time environment or situation.

One means of reaching others. So, if one is unable to reach, one’s ability to communicate will be low; and one’s reality will be low, because if one is unable to communicate, he won’t really get to know about others; and with knowing little or nothing about others, one doesn’t have any feeling about them either, thus one’s affinity will be low. Affinity, reality and communication work together; and if one of these three is high, the other two will be also; but if one is low, so will the others be low.

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”. 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!

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.

Thus, today, we have two golden rules for happiness:

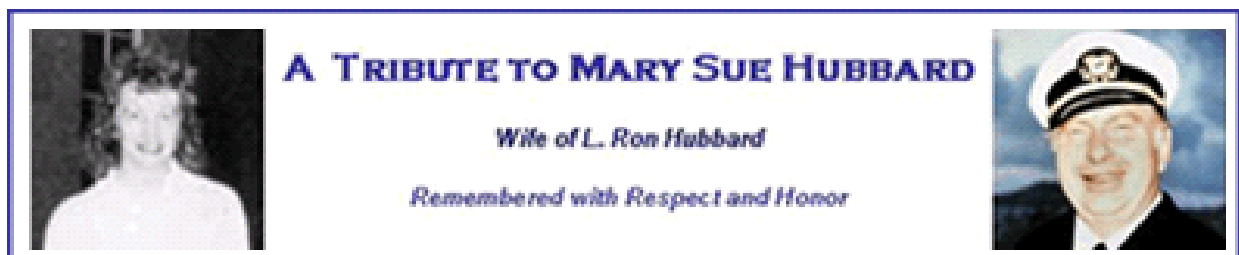
Be able to experience anything, and

Cause only those things which others are able to experience easily.

Your reaction to these tells you how far you have yet to go.

And if you achieve these two golden rules, you would be one of the happiest and most successful people in this universe, for who could rule you with evil?

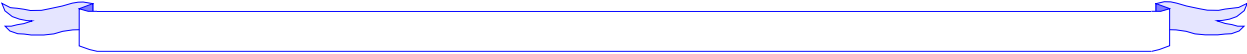
~oo0oo~





***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.
- 

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.

~oo0oo~

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.

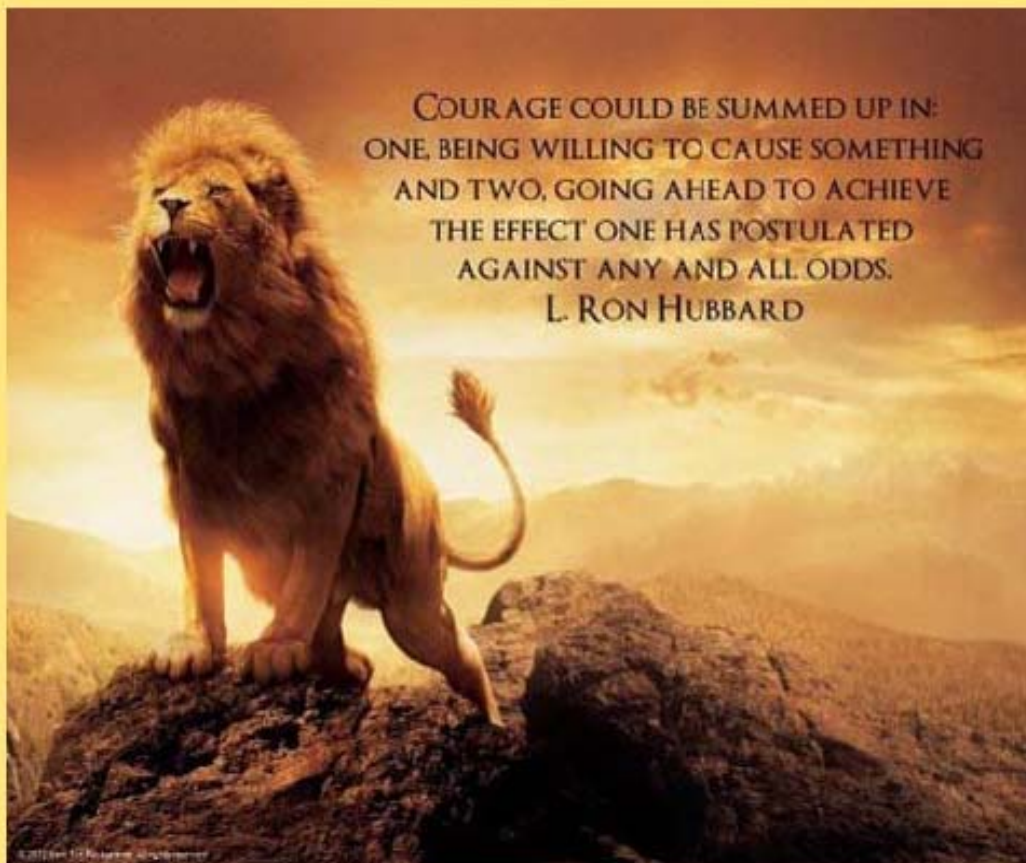
Of course we can talk about honor, truth, all these things,
The esoteric terms.
But I think they'd all be covered very well
If what we really observed was what we observed,
That we took care to observe what we were observing,
That we always observed to observe.

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

Group Starter Kit for Scientologists



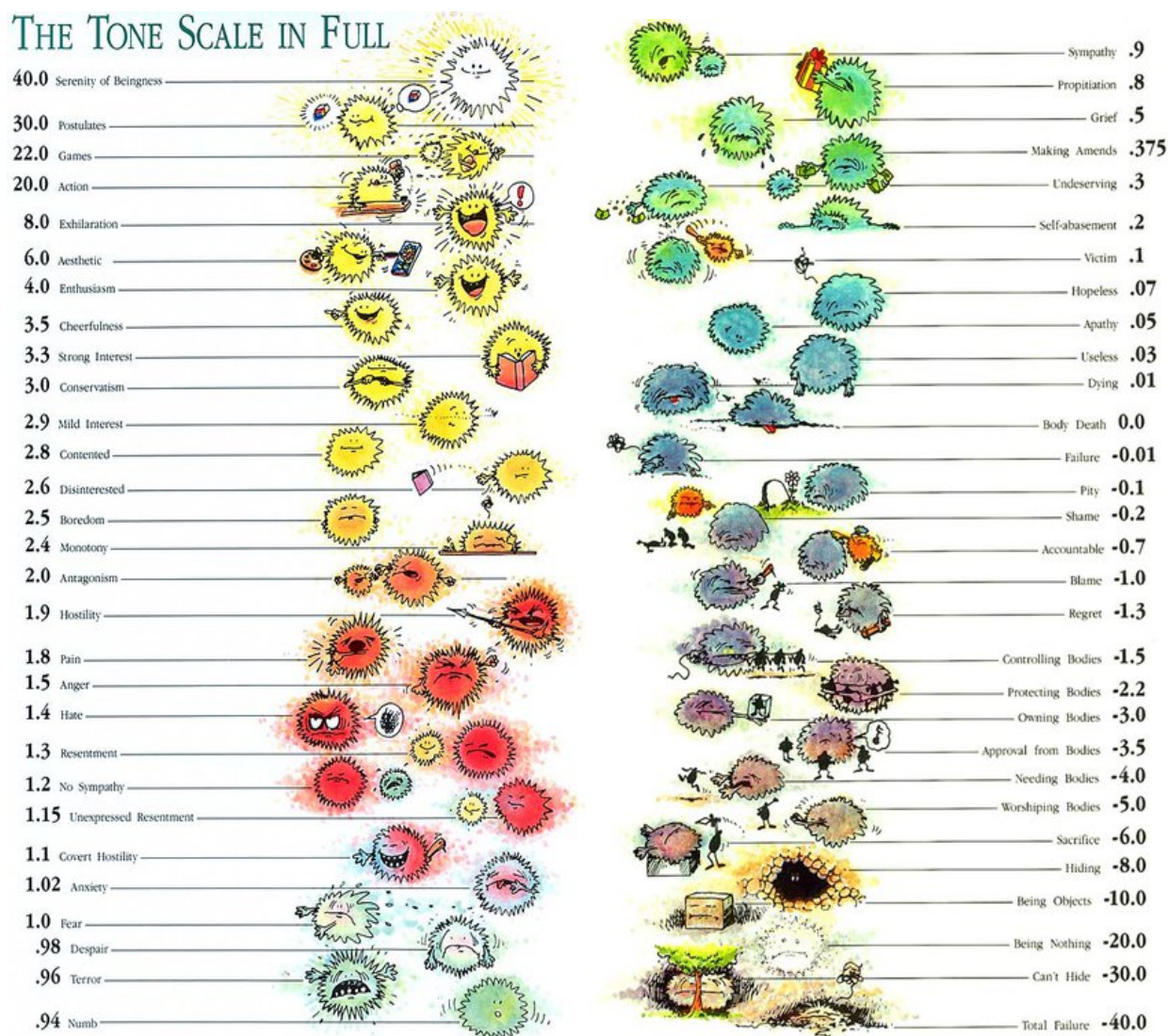
A Handbook for Field Scientologists Starting up a Group

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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

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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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.

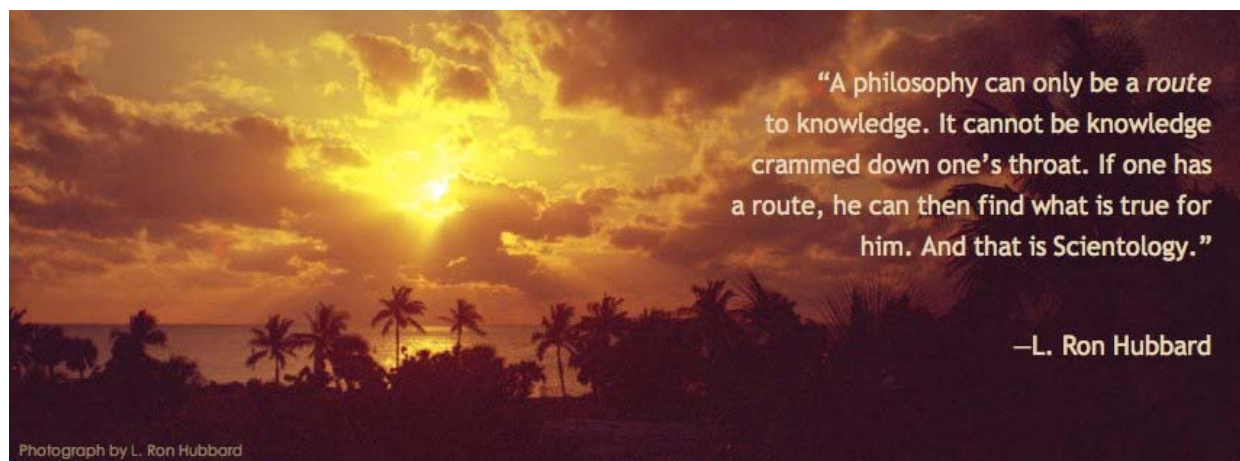
You've been able to do this in recent times. It baffles you sometimes when a piece of MEST does not instantly and immediately obey, but it's simply a matter of intention.

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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