



# FREE THETAN

Newsletter of the association of  
professional independent scientologists

*Preserve, Protect & Promote*

October 2017

Volume 8 Issue 10



**“The thetan loves a problem, and  
that is the basic of problems.”  
-THE PHOENIX LECTURES**

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*Preserve, Protect & Promote*

**FREE THETAN**  
**Volume 8 Issue 10 October 2017**

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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.**

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

## ~ Editorial ~



reservo, servo, proveho

### Dear Reader,

Man does love a game. When one looks out on to this planet and see the veritable multitude of games being played across the dynamics and tone levels one can easily see the plethora of games being played. Then one can realise that this is the same on all planets in this and the millions of other solar systems, galaxies and likely universes. In short, there are no shortage of games to play.

The question then becomes which games are better than others? Although this is, of course subjective, one can aspire to playing the best and most high toned game around. On this planet that would be Scientology. Not the Church version of Scientology where the actual philosophy and practical application has been lost and replaced with something else. But the original version as developed by L. Ron Hubbard. That is a game where everybody wins and no one loses.

A game worthy to be played for sure.

Until next time.

Much arc,

Michael Moore  
Editor

~oo00oo~

*Front page quote from HCO PL 'Handling the Public Individual'*

## *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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~oo00oo~



## THE REASON WHY

An extract from the book 'Fundamentals of Thought' by L. Ron Hubbard

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 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 into total freedom he is purposeless and miserable.

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.

An examination of the dynamics above will

demonstrate the possibility of a combination of teams. Two group dynamics can engage one another as teams. The self dynamic can ally itself with the animal dynamic against, let us say, the universe dynamic and so have a game.

In other words, the dynamics are an outline of possible teams and interplays. As everyone is engaged in several games, an examination of the dynamics will plot and clarify for him the various teams he is playing on and those he is playing against. If an individual can discover that he is only playing on the self dynamic and that he belongs to no other team it is certain that this individual will lose, for he has before him seven remaining dynamics. And the self dynamic is seldom capable of besting by itself all the remaining dynamics. In Scientology we call this condition the “only one”. Here is selfish determinism in the guise of self-determinism and here is an individual who will most certainly be overwhelmed. To enjoy life one must be willing to be some part of life.

There is the principle in Scientology called pan-determinism. This could be loosely defined as determining the activities of two or more sides in a game simultaneously. For instance, a person playing chess is being self-determined and is playing chess against an opponent. A person who is pan-determined on the subject of chess could play both sides of the board.

A being is pan-determined about any game to which he is senior. He is self-determined only in a game to which he is junior. For instance, a general of an army is pan-determined concerning an argument between two privates or even two companies of his command. He is pan-determined in this case; but when he confronts another army, led by another general, he becomes self-determined. The game in this wise could be said to be larger than himself. The game becomes even larger than this when the general seeks to play the parts of all the political heads which should be above him. This is the main reason why dictatorship doesn’t work. It is all but impossible for one man to be pan-determined about the entire system of

games which comprise a nation. He starts taking sides and then to that degree becomes much less than the government which he is seeking to run.

It has been stylish in past ages to insist upon only freedom. The French Revolution furnishes an excellent example for this. In the late part of the 18th century, the nobles of France became so self-determined against the remainder of the country and were so incapable of taking the parts of the populace that the nobles were destroyed. Immediately the populace itself sought to take over the government, and, being trained and being intensely antipathetic to any and all restraints, their war cry became "Freedom". They had no further restrictions of barriers. The rules of government were thrown aside. Theft and brigandage took the place of economics. The populace, therefore, found itself in a deeper trap and discovered itself to be involved with a dictatorship which was far more restrictive than anything it had experienced before the Revolution.

Although man continually uses "Freedom" for his war cry he only succeeds in establishing further entrapment for himself. The reason for this is a very simple one. A game consists of freedom *and* barriers *and* purposes. When man drops the idea of restrictions or barriers he loses at once control over barriers. He becomes self-determined about barriers and not pan-determined, thus he cannot control the barriers. The barriers left uncontrolled trap him then and there.

The dwindling spiral of the apperency Create-Survive-Destroy comes about directly when man shuns barriers. If he considers all re-

strictions and barriers his enemies, he is of course refusing to control them in any way and thus he starts his own dwindling spiral. A race which is educated to think in terms of freedom only is very easily entrapped. No one in the nation will take responsibility for restrictions, therefore restrictions apparently become less and less. Actually they become more and more. As these restrictions lessen, so lessens the freedom of the individual. One cannot be free from a wall unless there is a wall. Lacking any restrictions life becomes purposeless, random, chaotic.

A good manager must be capable of taking responsibility for restrictions in that freedom, to exist, must have barriers. A failure to take initiative on the subject of restrictions or barriers causes them to arise all by themselves and exist without consent or direction.

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. The way to have endless war is "abandon" all war.

As it can be seen in any game, purposes become counter-posed. There is a matter of purpose-counterpurpose 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.

From this we get 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, that these people would be happy. However, they are not happy. What brings about their unhappiness? It is the lack of problems.

SELF-DETERMINISM is a condition of determining the actions of self. It is a First (Self) Dynamic action and leaves the remaining seven undetermined or, in actuality, in opposition to the self. Thus if one wants to take on the rest of life in a free-for-all fight, one could be entirely insistent upon total self-determinism. As the remainder of the dynamics must have a say in one's self to function, they fight at once any attempt at total self-determinism.

PAN-DETERMINISM means determining the action of self and others. It means wider determinism than self. In an aberrated fashion we see this in an effort to control all others to aggrandize (make important) self. Pan-determinism is *across* determinism or determinism of two sides. If one controls (monitors)

both sides of a chess game one is "above" the game.

One is self-determined, then, in any situation in which he is fighting. He is pan-determined in any situation which he is controlling.

To become pan-determined rather than only self-determined, it is necessary to view both sides.

A problem is an intention-counter-intention. It is then something that has two opposing sides. By creating problems one tends to view both sides in opposition and so becomes pan-determined.

Thus a problem only *appears* to be necessary to man. The problem is the closest reality man has to pan-determinism. In processing, the invention of problems then shows a wider view and so exteriorizes one from difficulty. Although successful processing in Scientology would depend upon taking all three elements of games into consideration—and indeed that is the secret of bettering people: taking freedom, barriers and purposes into consideration and balancing them—it is true that you could make a man well simply by sitting down with him and asking him to invent problems one after the other. The invention of synthetic problems would be found to free his mind and make him more able. Of course, there is another factor involved in this in that it is he who is inventing the problems and therefore he is becoming pan-determined about problems rather than being in one place with all problems opposed to him.

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~



*Freedom*

Fixed 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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## Problems and Consequences

Extract from a lecture by L. Ron Hubbard

Now, problems and consequences are run at Level Two with the understanding-with the understanding that the preclear has already been brought well under control, and there are many other little processes under Level One than simply SCS. SCS has some accompanying processes because it has to be an extroversion matched with an introversion, you see, and SCS is introvertive so therefore we have to have some extrovertive processes, and we have those at that level.

But now, at Level Two we are handling-we are

handling games really in the rough, in the raw, and we're handling problems and penalties.

Now, penalties, of course, are part and parcel of any game. Some chap tats over the border or something of that sort, why, he's fined six stitches. I mean, it doesn't matter what part of games or what game we enter, we will find some penalties mixed up in it one way or the other and we call those, however, in processing consequences - consequences of. And over here under problems we of course have intention-counter-intention.

Now, the basic definition of a problem is postulate-counter-postulate. That is a problem.

You say, "I am."

And the other-he says, "You're not." And you've got a problem. He says, "Dog."

You say, "Fish." And you have a problem, don't you see?

The machine apparently wants to go up when it must go down and of course you have a problem-postulate-counter-postulate.

Now, we go a little bit further than that and we get intention-counterintention. There we've gotten action into it, we've gotten some MEST into it. The doingness angle has entered the thing when we say intention versus intention. "They're going to go thataway and we're going to go thisaway and splash." You see? Two intentions got in the road. A freight train is going south, a passenger train is going north on the same track, they have two different intentions and they pick the bits off the track. You see how this is?

An immovable object meets an unimpressible mass and we of course get a win, you see, but an immovable object meeting an unimpressible mass would be a nice long continuing game. That is the ideal problem because it has continuance and the idea of continuance is woven all the way through problems.

There is very much I could tell you, by the way, about problems but in essence no matter how worried he is or no matter how many elements seem to be contained in the problem is one or more postulates opposed. And to put it into me-

chanics, a problem is one or more intentions opposed and you get a problem. And when you get enough intentions opposed you get a confusion. And you get the biggest problem of all, which is a confusion.

All right, so we have this thing of intention-counter-intention actually being the background of team versus team, don't we? Player versus player. One player versus fifty players. Fifty players versus one player-police style.

We have then these various matchups and mismatches, you see, of thrust versus thrust or thrusts versus thrust or thrust versus thrusts and we have the various conflicts which make life interesting.

Well, now, if we have two intentions present, of course, we have two elements of counter-purpose of one kind or another. So purposes run on a case tend to solve problems in the case, right?

If we run purposes directly, we'll run out one or more of these intentions and, therefore, he will get one less problem. This is liable to make him very unhappy, because he knows he must have a game. This is all he knows, which tells him he must have problems. And if he solves anything there must be a consequence. If he runs any no-game condition, he will tell you, too long-he will invent or tell you a consequence.

You see, if he runs into a no-game condition there must be consequences. That continues the game. And that's the basic method of continuing a game is having consequences and penalties. You play football on Sunday, why, you sit in the village stocks on Monday.

Now, where we have-where we have a case, we have what is obviously a problem. This man is fighting himself to some degree. The bank is fighting the body, the thetan is fighting the bank and the body, and he sits down there quietly and we start to audit him and we say, "Now, I'm going to solve all of your problems for you."

Oh no, you're not! If you told him this and told him you were going to solve all of your [his]

problems, he would probably take wings and fly away in a hurry if he actually understood what you meant, because you are saying in essence, "I am going to take this man's games away from him. And then he's not going to have a game and there will be no purposes and nothing for him to do," and so forth.

He would rather be in this silly condition that he's in than to be actually in a game. Now, he's in the sorriest shadow of a game you ever heard of. But a person will only rise to games on which they have some reality. In other words, they won't play a game unless they're sure that it's real, you see, and it's a game and it exists.

So we take somebody who is gimping along and he's playing the game of invalid, one way or the other, and he's playing this and we come along and we're going to say, "We'll solve this leg for you. We're going to solve this glandular trouble. We're going to do this and that." No, no. No, you're not. Because no other game may be real to him at this time than just that. Furthermore, he may have mocked up an individuality that he considers quite adequate to meet the world with. Who ever heard of anybody kicking an invalid?

Many a person has come into my office on crutches looking the sorriest thing you ever saw and found himself without a game. I don't take the crutches away from them, ease them into the chair with little clucks of sympathy, you know. I say, "Well, sit down. Let's get to work."

And they clatter in the chair, crutches fall down and they stumble over the chair and so forth.

"Come on. Sit up straighter than that. Now, let's see-now, let's see. Oh, what's your trouble?"

I dare say that this rather interestingly, you might even say coldblooded, attitude-I know that if I validate their condition, you see, they'll keep it, so they can-I can keep on admiring it. Then I'd be stuck with having to admire it out of existence.

Now, this person then is basically a set of problems, right? Hm? So, well, let's go at it- you could say, 'Well, give me a problem of comparable magnitude to your case.' This would shift his attention off of his case onto a problem of comparable magnitude, wouldn't it? And you'd think that would be a runnable process - "A problem of comparable magnitude to your case," something like that.

Funny part of it is it works every now and then but it's just a little steep, you know? You're saying in essence, "Now, give me 76 trillion years of difficulties problem of comparable magnitude." There isn't a detectable or an easily detectable gradient on the process.

So instead of that we ask him what he's worrying about and he tells us, and so we ask him for a problem of comparable magnitude to it. In other words, the first problem that we handle on the case really is -and this, by the way, would not be handled at SCS, but you might go from Level One to Level Two and back to Level One again if he had a present time problem, you see. You wouldn't audit him very much without putting him under control, you see? In fact, you wouldn't audit him at all without giving him some Start, Change and Stop. No matter how much he seemed to be worried, you'd kind of try to get it under control a little bit.

Now, of course, you can walk up at a coffee shop to somebody that's worrying, and over the clatter of cups, and just about the time somebody is going to back into his chair and a few other things, you can ask him for a problem of comparable magnitude, probably get him over it. But the point is that he gets over problems by inventing problems. Get that very clearly.

He gives up games by inventing games. But in view of the fact that he cannot envision a game at first hand as being anything equivalent to the horrible condition he's in- you see, he does not see it as a game, he actually has transposed the word problem and the word game. The individual who comes up to you and says, "Life is a problem" is simply saying to you, "Life is

a game" on a lower harmonic. Do you see? That's what he's doing.

So, that we can do a great deal with the techniques surrounding problems. This is why problems work. Problems, you know, we've known about problems for years but- we've known about problems of comparable magnitude for years, but I didn't know where it sat with regard to other things and had to get it oriented.

You know there's one- a drop of water could be a very important thing, but the most important drop of water in the world would be just another drop of water dropped in the ocean, wouldn't it? It's true of data. I had some instinct to believe that problems were important on cases but there was no way to evaluate the relative importance of problems.

So, you will hear some old-time auditor tell you, "Oh, well, years ago we used to audit that." No, he didn't. No, he didn't. He used to audit "Invent a problem," and ask what a problem that could be to you and so forth, but he wasn't running it as a part of games. He wouldn't know quite what he was doing, you see? And as such, the process would not have a total workability.

Now, he would have to bring a person, with Problems of Comparable Magnitude, to the problem a person has- from a real problem the person conceives to have- up to an ability to have other problems. You see this?

In other words, you go from a certainty that "I have a problem" to a certainty that "I could have a similar problem" and that's when you end that process on any given sector. You don't just deintensify the problem he has. Don't you see? Because there again, if you stopped at the midway point you would have taken a game away from him. And he'll be unhappy and he'll go out of there and somehow or another he'll stick his head underneath a car tracks or he'll burn his finger or he'll do something in order to get another problem of comparable magnitude, see.

In other words, what you haven't cared for is

the urge toward having a problem in that particular category. And when that urge is dead, the thetan is dead. All he has to understand is that he can have bigger games and better games than this.

Now, you always audit a games condition- don't audit no-games condition unless with consequences. You audit toward a games condition. And what is a games condition? You could call it a compulsive games condition or an unknowing games condition and I've been calling it a UGC in shorthand. And this person, a UGC-in other words, he was in an unknowing games condition-individual is trying to sit still and all the time going shiver, shiver, shiver, see? Yeah. What's this shiver, shiver, shiver? Well, basically you could say it's lack of havingness, but that's too low a look. It's too low a look because it'll repair and straighten out on Havingness. Actually the Havingness simply gets him over to a quiet point on the track. This shiver, shiver, shiver and jitter, jitter, jitter, jitter and "Dd-daa-I'm-uh-well, how-how-I think I-what was I talking-uh-you know, ha."

All of this kind of nonconsecutive interrupted agitation, and so on is just a dramatization of having been in a game that was awfully, drivingly swift and hard, which he can no longer tolerate. So the motion of the game becomes the master of the preclear. And when that occurs you have an unknowing games condition. He doesn't even know he's ever been in such a game, and there he sits jitter, jitter, jitter, jitter, jitter.

Now, you actually can run out a little havingness, you can move him a little bit on the track and he'll go into this agitated state. Now, if we

were to say to him at this time, "Fight the wall- put up a mock-up up there and have it fight the wall," something like that. Another process, a terrifically effective process: "Put up a mock-up out there in front of you and have it flip-flop." And the fellow does. He puts a mock-up out there and the mock-up flip-flops. You say, "Oh, have it bang against the ceiling and the walls and the floor and just flop all over the place."

He does, all of a sudden he calms down. Why? You've taken the compulsive motion out of the middle of some old game. You don't care what game it was. The motion was aberrative, the stillness wasn't.

Now, when an individual is lying awfully quiet in a bed, he is a motion sandwich-he's the meat in a motion sandwich. There's an awful lot of motion over here and there's an awful lot of motion over here, and if he lies quiet enough, he can be still. Hence, we get our coffin case. We ramp in on this case and we say, "Oh well. Oh, obviously he's in a past death, let's run out a past death." Oh, ah-ah-ah-ah-ah-ah-ah. Now, just like problems, you see, this individual has found a null place.

When a person comes to you with a problem, he's found what he considers to be a tolerable problem. When he's stuck on the track, he's found a place he considers comfortable, and we can see that he's just lying there between motions.

Now, if you were to ask him, "Turn on an insane motion over on the right of you. Turn on an insane motion over on the left of you. Turn one down here on the feet"-you know, just something going in an insane motion. The individual will feel like he himself is going in-

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sane. See, that's what we mean by a compulsive sanity.

All of these "very dignified" cases that are being so quiet and careful, particularly with their somatics, heh, if they moved a quarter of an inch on the time track would go instantly screaming mad, you see. That's the way they feel.

So therefore they see a child jump over here and they say, "Oh no, no, no, no! No. No. Ha-ha, ha-ha, ha. Be quiet." Ha-ha, ha-ha. They see a car come galloping down the street weaving just a little bit or something like that, they "Huuuhhhhhh!"

What's happening? In other words they're threatened with a displacement on the track out of one of these quiet spots into an old game, the motion of which is now considered to be only considered to be, all things are basically a consideration-only considered to be too much for them.

You can even ask preclears what games are too much for them and receive some sort of relief on the case. "Ohhhh, what games are too much for me. I tell you, I just can't stand the idea of ..." It's really quite wonderful. I mean, they-the fact of the agitation.

So both the still spot-you see, the person being very still and the person being in a very obsessed motion are alike games conditions. When he's in no motion at all, apparently he is simply hiding from some motion that was a games condition.

Now, there's two inversions occur. They go from a games condition knowing, you see, to a games condition unknowing you know, they get so they get playing the game automatically. And then they go over into a no-game condition to get away from the motion of the game condition, you see. And then they stick somewhere on the time track. Whenever you find anybody stuck on the time track, he's on a rest point from motion that he doesn't like. "Too much motion"-that's his motto.

Now, he goes from there into the unhappy condition of not even being able to find a rest

point, and that is an unknowing games condition compulsive-very obsessed. The game-he can't even tell you what game, he can't even tell you where, why, when, what, nothing about it at all, and yet there he's jittering. Now, do you see those three conditions, hm? All right.

We'll move through these things when we run problems and you can see him move from them, one to another. We're trying to make him reach out and realize that he can tolerate a problem. So we have to make sure at all times that the individual is lying about or inventing problems. And we have to make very, very sure that as he lies about and invents these problems, he actually conceives them to be problems and not deadlocks, otherwise we'll never really change his condition at all.

Now, I'll give you this very rapidly. There are three things here that are concerned: circumstances, finalities and problems. And the auditor who can't distinguish one of these from another had better get the process run on himself. All right. We say, "Give me a problem"-you can run valences this way-you can say, "Give me a problem of comparable magnitude to your mother."

And he says, "A bonfire."

And you say, "That's fine. Now give me a problem of comparable magnitude ..." Oh, shoot the auditor, see? He missed! Why? The preclear gave him a circumstance, gave him a single-terminal circumstance and we want this preclear to move from self-determinism to pan-determinism. Now, we're trying to move from these games conditions over to a no-games condition which yet possesses the potentiality of having and enjoying a game-that's our goal, you see.

So when we say to him, "Give me a problem of comparable magnitude to your mother" don't let him get away by giving a circumstance. So you say, "Well, that's fine, a problem of comparable magnitude to your mother."

"Bonfire."

The proper way to audit it: You'd say,



"Bonfire. All right, that's good. Now, how could that be a problem to you?"

And he'd say, "Well, it just-it just would go on burning."

Now, that's a finality. That's already in apathy, you see. First he gave you a circumstance, and then he gave you something that was a finality and now the next thing that he's going to give you, we hope, is a problem; but he may give you several more finalities before he catches on to this. And he finally gives you a problem of comparable magnitude.

"Well, how to put it out without any water."

You see? So he would move from "A bonfire" to "It would just keep on burning" to "Well, how would you put it out without any water?" That is a problem.

Now, you could even ask him at that point and coach him along a little bit, you'd say, "Well, can you just see how-can you feel how that would be a problem?" And some of the mystery goes by the boards in his case. He starts to as-is the hang-ups and the mystery. Stupidity is actually sitting in the middle of a problem, that's all stupidity is. It's an extreme obsessed not-know.

So we ask this individual for a problem of comparable magnitude, "Can you give me a problem of comparable magnitude to " (we don't care what it is) "to the row you had with your wife this morning?" to this, to that, to anything, even to your case, which is kind of wild.

And we give him-this is a question-and then we sort him out, he will give us a comparable circumstance. We don't want it. We say, "Fine, that's fine, that's fine. Now, how could that be a problem to you?"

And he probably gives us a finality and we throw that one away and we say, "Well, how could that be a problem to you?"

And he finally does give us the problem of comparable magnitude to whatever it was we're addressing. And he says, "Well, I-how to get away from her without leaving the house. That would be a problem."

And you say, "That's good. Good. Nothing wrong with that."

Now we get another problem of comparable magnitude and yet another one and yet another one and another and another and another until finally we not only have nulled the current circumstance of the individual on that one subject but-you see, we'd only be halfway through if we did that. Actually, in auditing time we'd be nine-tenths of the way through. But we have to ask him for some more until he's - comes up Tone Scale on it. And you'll see him come right up Tone Scale.

He runs from apathy to grief to fear to anger to boredom and then to enthusiasm. You go and leave in-processes in a state of boredom, you just

haven't flattened them. Enthusiasm-conservatism and enthusiasm are just above boredom. It's just a point on the Tone Scale that a person goes up, that's all. And so you would run Problems of Comparable Magnitude to it until he came all the way uptone on the subject of.

Now, there may be other elements and he may be far too serious to get much of a line charge out of, early in the case, but after a while you should be able to run him up into practically a line charge on the fact that he considered it a problem. He will only, though, conceive it to be funny and discardable if he feels he could have another problem of one kind or another.

Now, consequences run very simply. It's very easy to run a consequence but you have to remember that the preclear may strip his bank of old penalties, and that's very bad. All processes are additive to the bank, not subtractive from, don't you see.

What we're working on is tolerance and change of mind. We're not working on draining buckets. You see that? A lot of auditors get the idea that auditing is something that just makes nothing out of everything everywhere, and that's just a compulsive make nothing out of. That's a very hard thing to come up against.

You're not draining a case, you're not doing

something of the sort, you're simply getting the case to tolerate this sort of thing and to change his mind. So when you run consequences, why, you could make fairly sure that he's giving you things that he dreamed up. So he could lie about consequences or you could have him make-invent consequences.

To what? Anything on the no-games list. But I give you a little caution about running consequences prematurely when a case still has awful problems and that sort of thing. The consequences of knowing, the consequences of unconsciousness-these are tough processes, see, they are mad processes. So pick out something light. Pick out something light on the list, more or less something that the preclear is sort of fixed on, has been talking about and you've gotten tired looking at it, so decide that you'll get the penalties on that particular subject.

Consequences continues the game, and it gets continuance there. Because a consequence is a penalty because of. See, consequence means-

so it means the game will go on. Very simple; it simply says the game will continue.

What are the consequences of a solution? Well, that sort of promises the fellow that he solves something, he'll still have a game, you see.

Its workability is not as broad as we'd like to have it and it is not an end-all process, but it certainly belongs there and it certainly should be part of an auditor's repertoire because it's very valuable. Problems are far more valuable than consequences, but remember to get him actually to invent the problem.

Now, problems and consequences and the various things that go along with that are the second level of SLP 8.

~oo00oo~



"The amount of public demand for service and your future income are both largely dependent upon GOODWILL.

"Goodwill is the reputation an organization has with its publics for integrity, good service, prompt bills paying, high quality delivery, friendliness, etc.

"Excellent technical delivery is what generates a blaze of goodwill and PR that spreads by word of mouth like wildfire."

—L. Ron Hubbard

Article of 7 April 1983, GOODWILL



## Wins and Successes in the Scientology Independent Field

### Method One Word Clearing

I'm still having cogs from last night session. This morning while waking up I put together last night's cog of compulsively taking on responsibility to a point of overwhelm or MU with my previous cognition of protesting not being acknowledged, and the fact that I do exist, and will continue to exist, whether I'm acknowledged or treated like I don't exist (ARC Broken). Compulsively on responsibility was a way to show "how good I am" and how much I'm needed, but now I see it for what it was and I will now take on, or not take on, responsibility at my choice having the benefit of the bright light of truth. Thanks so much for being there and letting me get through the cog without interruption

### Grade II

I feel that with the help of this processing, I have smoothed out a lot of the rough edges of living. Gone is a lot of the protest, suffering and hostility I had carried around for so long. Confession is indeed, good for the soul.

Since doing this counseling, it has been easier for me to maintain high ethical standards and to be fully honest with myself and others. I have more room to be wrong about things and let the other person be right and have their viewpoint, even if it does not agree with mine. My purposes in life are more responsibility-oriented and this does not feel forced on me, but easy to bear. My willingness to take responsibility is much higher than it has been in a long time.

Thanks, Loren for getting me through it. This is a very worthwhile action to have done. We did a very thorough job in the area and I now feel the freedom to pursue greater benefit for others I care about, as well as my own purposes and goals, without the feelings of guilt that were holding me back and making me feel indecisive.

### FPRD

Wow! I'm half way through the basic auditing list on the FPRD, and this already is the coolest auditing I've ever had.

I've gained priceless insight into my life. With the help of my auditor, I was able to confront my whole track. On many occasions we went early... early down the track, right to the beginning!

I've seen who I am in my native state... why I've often behaved the way I have... and why I made the decisions which have been affecting me adversely ever since. On one occasion when I reached the bottom of the chain and blew the charge, a huge peaceful feeling enveloped me and the space around me. At the time, we had the window in the auditing room open for fresh air. And up to then, we heard the ever-present neighbourhood 'white noise' coming in... the sounds of traffic... the rustling of the leaves in the breeze... the occasional dog... construction in the far off distance... But when I blew the charge, it ALL suddenly stopped. Everything. Not a

sound. Nothing moved. There was just my auditor and me in the midst of a very real, palpable sea of tranquillity. The calmness was so pronounced that my auditor and I just looked at each

other, each of us being fully aware of it. All we could do was laugh and laugh! I was so blown out, we couldn't go back in session for some time. It was the first time I've ever had an auditor tell me, "Thank you. Your TA is floating." Now it's been a week since that session, and I still feel a sense of peace that I haven't felt in eons. It's my new state, and I love it! I also feel like I have unlocked the key to all the goals which I've been trying to reach since I was a child. The key is simple, as truths are. It's 'action.'

In the past, I often put things off... dream about them... thought about them... made lists... or-

ganized... put aside... planned to do them... all resulting in not getting them done. But now for the first time, I have a renewed urge to just roll up my sleeves and "DO." I've gotten more done in one day than I have before in weeks. It's as if I'm at the tone level of 'Action.' I feel released as a being, ready to take on anything I put my mind to.

### **SOLO II:**

"Okay – now onto my next adventure.

"So much has been gained on this trip to Tom and Linda's – a rehab of my desire to use Scientology on self and others and my skill developed to audit myself. "Can hardly wait!

"Thanks so much for rehabbing my respect for LRH! "PS – thanks to (my husband) for giving me the freedom to just come & do this w/out pressure)"

### **OT I Completion**

"Wow! Thought this was impossible. Thought I couldn't do it... however, I guess I really didn't think that 'cause here I am. These steps from LRH, seemingly innocuous directions, had a zing to them!

"At times my space was as big as the store (Cosco) & when my viewpoint shifted about people & the physical universe & I went outside, I was so big I could barely control my body, and my car seemed so tiny!

"But when I looked at the Grade chart & saw I had the EP (without knowing ahead of time what it was) – I knew unshakeably that I did it! Thanks to LRH, Tom Linda and the people of Earth!

~oo00oo~





## Operating Thetan

What is an OT (Operating Thetan)? I recall when I was at the lower end of the chart. I had many hidden standards about what an OT was. It was something of a mystery and I believed that OTs could do all sorts of mysterious things like levitate or read minds and other fascinating activities. I soaked up all the OT success stories in the Advance Magazines in those days and believed an OT was some sort of God developed from a human being.

Of course in a way I was right but now, having completed many OT levels, I have a much deeper understanding of what OT really is.

*"Your potentialities are a great deal better than anyone ever permitted you to believe."*

*Self-Analysis*

A famous sculpture when asked how he created such master pieces stated that when he gets a block of stone or marble he cuts away what he does not want and leaves what he does want.

In fact we are ALL OTs. Every being or thetan is an OT to some degree. It is a matter not of being OT but the degree to which we are OT. A person who has not attained OT on the grade chart is like a person under water wearing several overcoats and with a concrete block tied securely to their feet. It is stuffy, heavy and almost impossible to move around.

As a person moves up the grade chart they gradually remove the hindrances they have been carrying around. The heavy overcoats one by one are removed helping one to become freer. One then chips away at the concrete block so it gets smaller and smaller.

Eventually it is small enough to be easily removed and then at CLEAR the concrete block holding one down is finally gone. One can move around now but one is still deep under water and moving around is sluggish and hard to do. Doing OT III one finally moves out of the water into the fresh air. One feels free, more able to move around and the sluggishness is gone.

*"It is impossible to reduce an ability. About the only things you can do is reduce its exercise or the willing-*

*ness to exercise it."*

*Control and the Mechanics of S.C.S*

One can then start to exercise ones 'thetanish' muscles operate as a being without the encumbrances one has had for so long. But it takes exercise. If you sit still for hours on end and then move there is a certain stiffness and inertia to overcome. A thetan who has been cramped for over a millennia needs to exercise and practice. And the more one practices the more one becomes 'OT'.

*"There could be three things wrong with any person and these would be the inability to start, the inability to change, the inability to stop."*

*The Fundamentals of Thought*

So everyone you meet or see is basically an OT. The question is, to what degree are they OT? And how much are they seeped in ignorance of their true state resulting in not 'being' OT?

So how do you become an OT?

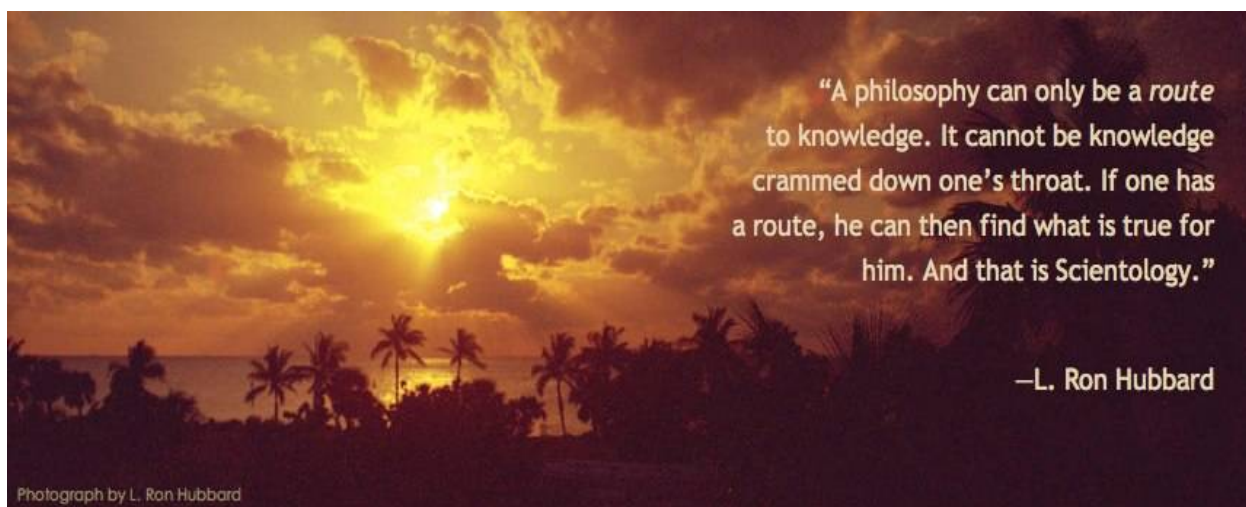
How do you increase your awareness and space around you and your understanding of yourself and the universe around you? You read some books to start with. Books such as:

The Fundamentals of Thought  
Dianetics: The Modern Science of Mental Health

New Slant on Life

These are three good books to start with. You can then seek out an auditor and start your adventure up the bridge to full OT. If you are in a remote area with no auditors available you can start using the two books Self-Analysis, and Handbook for Preclears in that order. That will start you on the road to CLEAR and OT. OT is not that far away. An OT can be seen in the nearest mirror

~oo00oo~



*"A philosophy can only be a route to knowledge. It cannot be knowledge crammed down one's throat. If one has a route, he can then find what is true for him. And that is Scientology."*

*—L. Ron Hubbard*

Photograph by L. Ron Hubbard



*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.

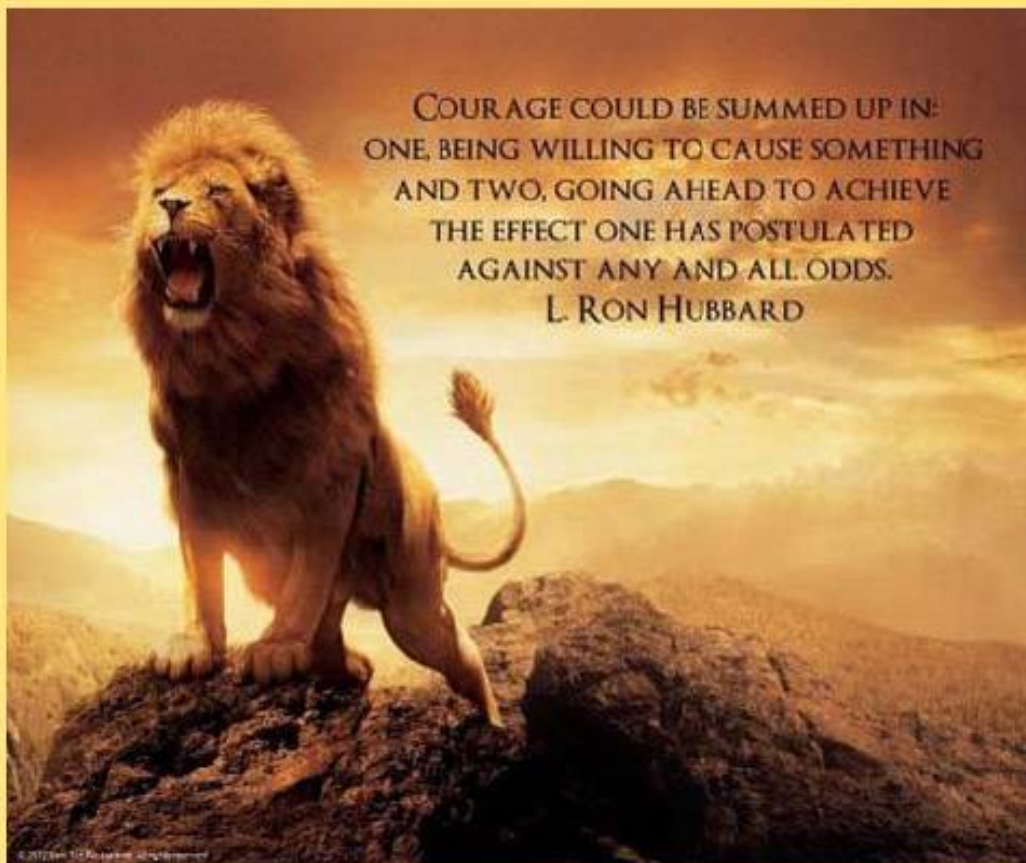
Of course we can talk about honor, truth, all these things,  
The esoteric terms.  
But I think they'd all be covered very well  
If what we really observed was what we observed,  
That we took care to observe what we were observing,  
That we always observed to observe.

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

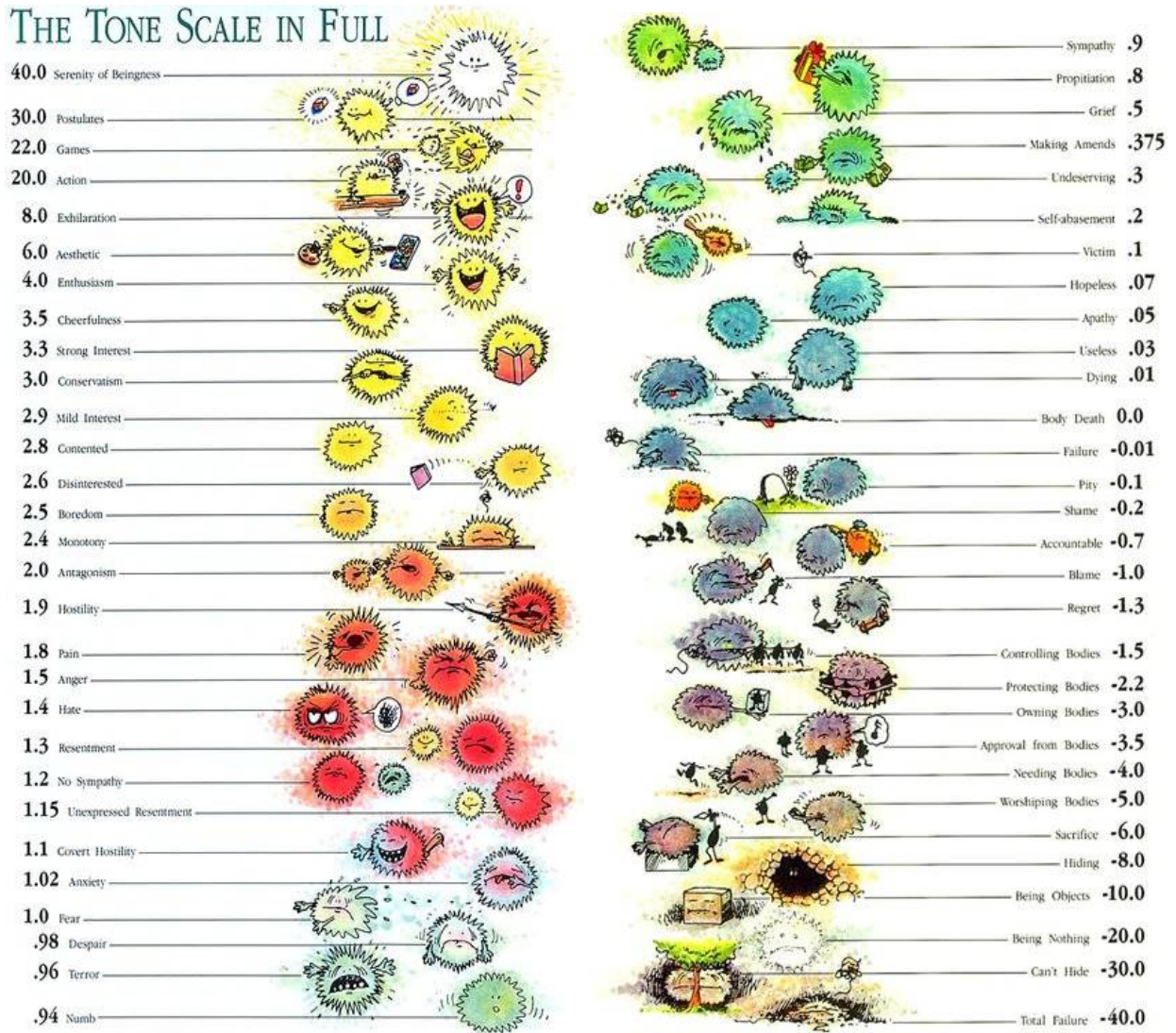
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# The Tone Scale in Full



## 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."



***Join The Association  
of Professional Independent  
Scientologists today and  
make a difference to your life!***

**[http://independent-scientologists-  
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.

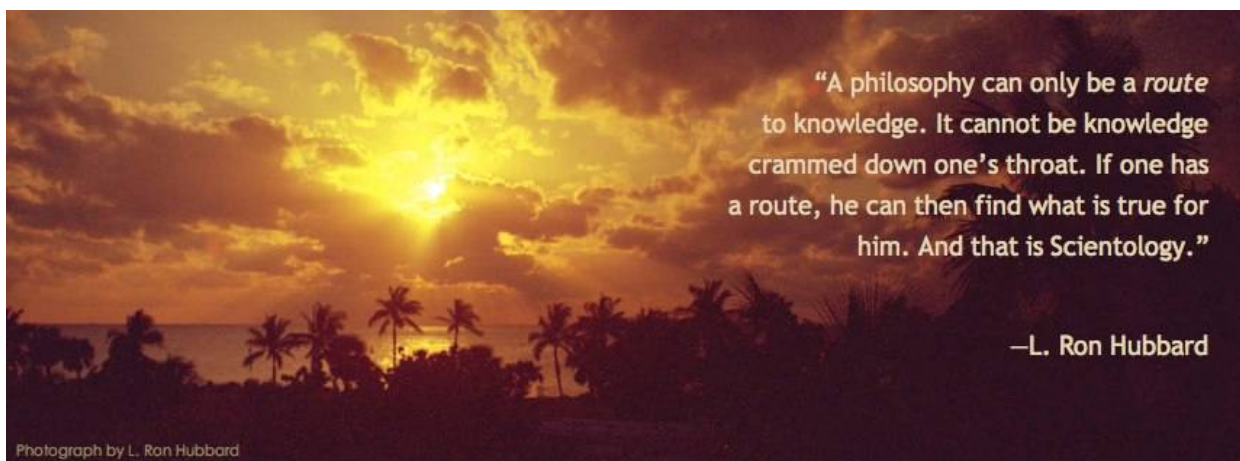
You've been able to do this in recent times. It baffles you sometimes when a piece of MEST does not instantly and immediately obey, but it's simply a matter of intention.

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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