



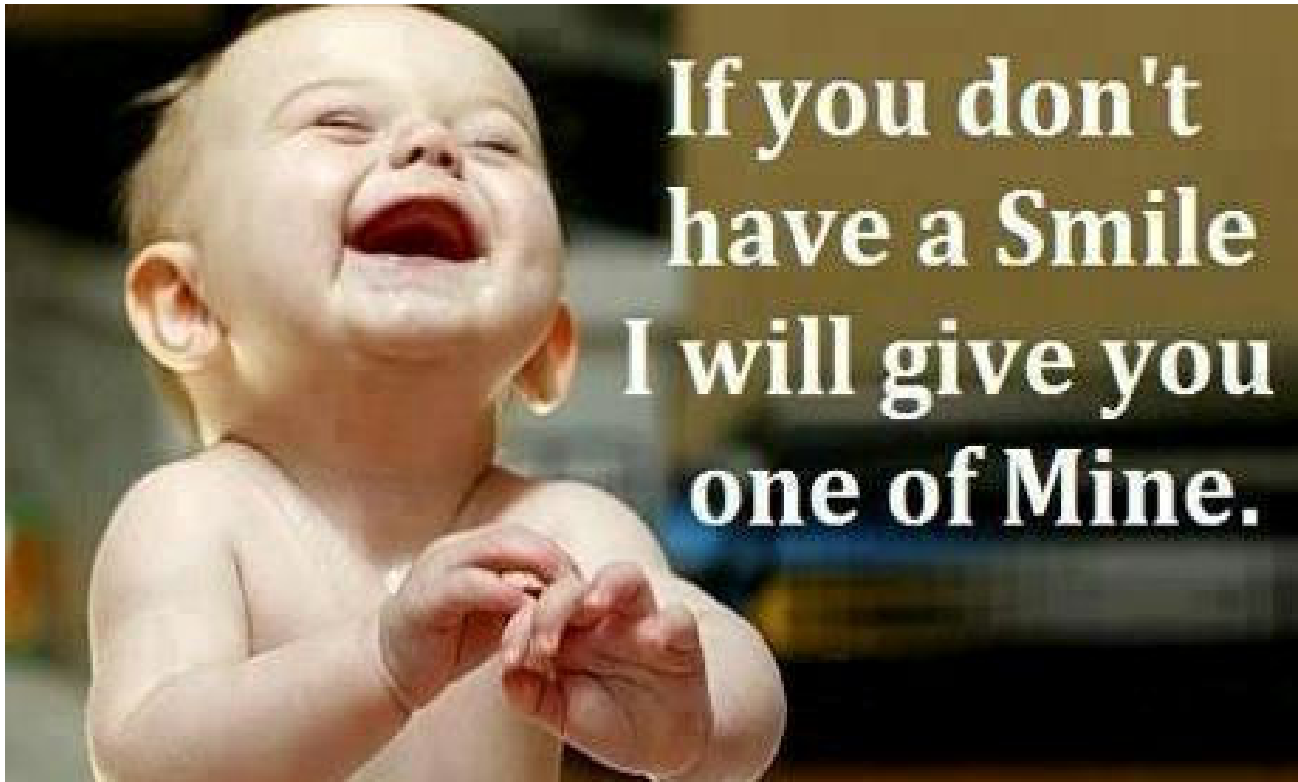
FREE THETAN

NEWSLETTER OF THE ASSOCIATION OF
PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote

May 2021

V olume 13 Issue 5



There could be no purpose worth contemplating which does not include happiness and experience. When a man is no longer able to envision happiness as a part of his future, that man is dead.

—DIANETICS '55

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NEWSLETTER OF THE ASSOCIATION OF PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote

FREE THETAN
Volume 13 Issue May 2021

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



reservo, servo, proveho

Dear Reader,

Goals are very important. Without goals there is no purpose, and the highest purpose in this universe is the creation of effect. However the quality of effect is important. One can create a bad effect or a good effect on the eight dynamics.

How much of a good effect could one create? One could always improve one's ability to understand the nature of the universe and of man. That would have a good effect not only on oneself but perhaps others as a result of the change in attitude and actions of oneself.

One could improve ones ability to audit for example. That would improve others if not oneself. Many auditors write about how they make gains from auditing others ass well as the wins of others obtained in auditing.

One could work in social area to improve ones environment. Even apply ethics gradients where applicable to others.

There are a lot of areas where one can have an effect and the effects you have may not always be noticeable to you but they do exist. Never forget,

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

L. Ron Hubbard articles are from the book, 'Scientology: A New Slant on Life.'

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~

CERTIFIED AUDITORS & GROUPS

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

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

Canada

Toronto

Chris Black. Class VIII C/S, KOT,

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

USA

South East

Southern Cal tech Team

Standard LRH Bridge

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

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

From Life repair to OT4

ingridsmith123@yahoo.com

Scotland

Ken Urquhart. Class IV Advance Courses Specialist. Class IX

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

[Ken Urquharturq@verizon.net](mailto:KenUrquharturq@verizon.net)

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

~oo00oo~



Wins and Successes in the Scientology Independent Field

Wins and Successes in Auditing and Training

I feel great! My universe is clear and clean. I am able to go in and out of my body freely. I've been existing more serenely and my goals are real. Anon

I'm excited to continue expanding. That's probably been my greatest win: I'm expanding and I know I have friends in the world; some that I've not seen for lifetimes, but you're there just the same and we're united by and in a grand purpose: Getting up the bridge and helping others up the bridge. Anon

Student Hat Success

What can I say about the Student Hat? This was a fantastic little course. I wish I had done it when I was a teenager and still in school, as it would have really helped me understand what I was up against regarding "schooling" and "education". Of course I had been frustrated about the way I was taught, and now I understand what the real barriers to study are and how to overcome them and how I need to have a purpose determined by myself to learn and apply things in life. Andrew

Dianetics

The biggest insight for me on the week's Dianetic auditing that we did is the amount of stuff that happened to me in the first ten years of this lifetime and that it had such impact on life as an adult. I have made decisions in this lifetime that have messed me up across the course of many years and up until now. The confronting made the cognitions hard to get to, but the rewards have been well worth it.

The erasing of aches and pains was confronting and difficult with great cognition into past life stuff. I truly believe we knocked these over thoroughly, as I was very much hoping we would once we started on Dianetics.

I am very much back in present time and feel interested in life again. I'll be back for more auditing real soon. Di-anne

I have spent many hours being audited on the processes of New Era Dianetics. I have had many wins and Cognitions. The Processes are very powerful and productive. Randy delivered the commands and I've had many realizations on this level. Thanks to the staff at Davis and to Ron T. Alvarado

NED Provisional Auditor Completion

I have now gained the ability to properly audit NED. this is the first step in gaining the ability to clear someone. The course was great, the drills were great, the auditing was excellent, and my coaches were great. The Supervisor was great too!

The feeling is almost indescribable. Being able to run chains and remove charge and be able to create a well and happy human being. Thanks Everyone, and especially Thank you Ron.
Randy Patterson

Self Analysis Lists

Working through the self analysis lists has been wonderfully therapeutic, My intelligence has improved, response times are faster, personal certainty has come way up. The excellent communication and auditors acknowledgements have been exemplary. The chapters and the areas covered have illustrated the principles so well. I've had many cognitions. I feel released, lighter and that my ability has taken a quantum leap forward. The ability to be in present time with an open mind and a high level of awareness is just one of the benefits of doing the this processing. Really, it is something that everyone should experience, and certainly it is something which I would wish for everyone to have. Thank you Seb, keep up the good work!

TS

Level 1 Theory

I didn't think that I really got the big deal about this level until about a week before I completed the materials, when it all started to come together and make sense to me.

I now have a much broader understanding and appreciation for the objectives and what they can (and should) accomplish, and how this level handles the problems that stick someone on the track.

As with Level 0, I also have a much better grasp now of how the lower grades were developed and why they're given in the sequence that they are. It makes perfect sense - you've got to get someone able to communicate first, and then make sure they're really in PT, able to be cause and effect of communication and control so that they can start to peel off the layers of case, the confusions and problems and what they did... all the stuff that's keeping you from being able to really handle and confront the bank to go Clear.

I've had some nice cognitions, too, just from studying about such things as the subject of help, and realized that it's possible to help and be helped in many ways, some very subtle and easily taken for granted, such as through friendship. Also, that Scientology, standardly and honestly applied is really the biggest and most lasting, (and real and sanest) help activity in existence right now. Sure, you could give someone a fish and feed them for a day. But now you can give someone back their sanity and ability and freedom for eternity. Not only by handling a case, but also with the knowledge and skills and understanding of life that comes through training so that you don't wind up going right back to the bottom. I don't think it gets much better than that.

I'm really interested in both delivering and receiving this level, as well as seeing what's next on the Bridge. Much thanks to LRH for putting this all together so brilliantly and to LR for supervising. Andrew

~oo00oo~

Mission Statement

The Association of Professional Independent Scientologists (APIS) have as their goals.

**The preservation and protection
of the original applied philosophy of Scientology
and Dianetics as issued by L. Ron Hubbard s
o it is always available worldwide**

**The applied philosophy of L. Ron Hubbard exported
to the world and being applied standardly and
without alteration, dilution or changed in anyway
but exactly as Lafayette Ron Hubbard issued it**

Our Future

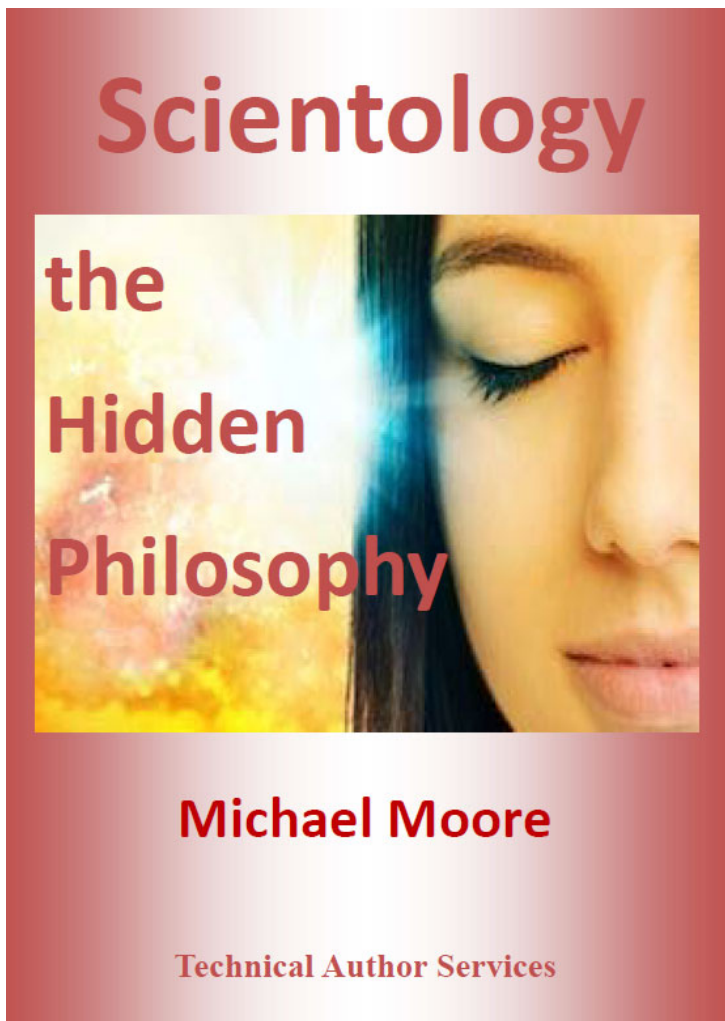
We have a bright future in front of us. The past is dead, suitable for inspection in session only. The future is the future. It is the beginning of Scientology for us all and, as Ron said, the sun never sets on Scientology regardless of where it happens to be.

We can start afresh. We can roll up our sleeves and say, "let's get to it." Let's get the philosophy and the basic principles we know out into the world and shared with others. Remember, we are immortal beings. We are also powerful beings. Every individual on this planet including you is an immortal and powerful being and can be re-educated into that understanding. Every individual on this planet can regain their former glory and understanding. It is possible. For some, it might be distant, but remember, they are immortal too. What sort of future do you want? What future would you like to create?

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

Remember, you CAN do it!

~000000~



The Hidden Philosophy

Everything you always wanted to know about Scientology.

Free to Scientologists!

Many people have misconceptions about Scientology, what it is and does.

It does not make a person good or bad or crazy or powerful. Morally superior or inferior. It simply opens up the ability to be oneself.

As Ron Hubbard has said himself,

“Your potentialities are a great deal better than anyone ever permitted you to believe.”

—SELF ANALYSIS

Just a few of the subjects covered include:

What is Scientology ?

Lafayette Ron Hubbard
The Philosophy of Dianetics and Scientology
Scientology
Basic Principles of Scientology
Dynamics
Tone Scale
Awareness Levels

Mary Sue Hubbard
Dianetics
Scientology: the Hidden Philosophy
Using the Basics
ARC Triangle
Know to Mystery Scale
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FURTHER INTRODUCTION TO DIANETICS

A lecture given on 23 September 1950 by L. Ron Hubbard

Doing Something for the Normal Man

I have a few things to tell you about Dianetics. It takes quite a while to tell everything there is to tell about it. After all, it was 15 years in development.

I had better start by telling you how it came about that it was developed. People ask me this question. "How did you ever think of Dianetics?"

It doesn't seem to me that it required much more than the cultural question itself, which has been with man now for perhaps fifty thousand years: "What makes man tick?" "Why does man act as he does?" These questions are found in the oldest literature we have.

One looks back into the days of, let us say, ancient Greece, and finds there the Aesculapian school attempting to answer the problems of the mind. Man had already become very conversant with the problems of man by the time Greece was Greece. The Aesculapians, for instance, were trying to cure insanity with convulsive shock. They used a drug called hellebore, which produced much the same results as the electric shock used today.

The various methods employed to cure insanity of course form only a small part of man's efforts. Man isn't wholly concentrated upon insanity, and in Dianetics we certainly aren't concentrated upon insanity or neurosis, or even psychosomatic illnesses. We are trying to do something about the activities of the normal man, and about conditions which in the world today are considered to be normal conditions.

For instance, it is quite a normal thought that the Russian people have a perfect right to atom-bomb the United States. And it doesn't give people in the United States any great shock to think of killing off a few million Russians with atom bombs. What is conceived to be the normal course of affairs is very far from optimum.

Dianetics is mainly leveled at the solution of the problems of man's activities, not just at the problems of his psychotic and psychosomatically ill brethren.

However, we have to start somewhere, and it is a very important thing that in the United States alone, according to the figures issued by President Truman, there are very close to two million human beings in institutions. There is another half a million human beings in criminal institutions. These people are held out from society because they might damage it.

And so we have to start along this lowest echelon.

Then, people are not as healthy as they might be. We have such things as the common cold; we have arthritis and bursitis; everywhere we look we see glasses on people's noses. The current level of health in the society is far from optimum, and it is at this stage of attack against aberrations that we find our main objective to be mental and physical health, although that is not the end product of Dianetics.

Man has been thinking for a very long time about man. I was in the Orient when I was young. Of course, I was a harum-scarum kid; I wasn't thinking about deep philosophic problems; but I had a lot of friends. One such friend was Commander "Snake" Thompson.

He was a very interesting man. He signed his name Thompson by drawing a snake over the top of the T. He was quite unique. He is still very well known by repute in the navy today, but he has been dead, I regret to say, these many years.

He had studied under Sigmund Freud, and he found me a very wideeyed and wide-eared boy. He had just come from Vienna, and his mouth and mind were full of associative words, libido theories, conversion, and all the rest of it. He had been out into the Polynesian group, and had dug up ancient skeletons of a race nobody had ever suspected existed before. He had served as an intelligence officer in Japan during the First World War. This man had a tremendous influence upon me.

I was brought back by my father very summarily from my wanderings; I had neglected to go to high school. The last formal school I had attended was Grant School in Oakland and my father said I had to go to university, so he sent me to a prep school in Virginia where I studied for about four months and took the New York Board of Regents and got into George Washington University. They regretted it from there on because I never seemed to stay with the curriculum. At last they said, "Well, after all, you're not going to practice engineering. We might as well pass you in a few of these courses." This was a great relief to me, since my father was bound and determined that the only measure of excellence was A. My only measure of excellence was whether or not I learned anything about what I wanted to know.

Fired initially by Commander Thompson, I took up a search for life force. This is a rather strange and esoteric thing for a young man to take up, but we had to hand Professor Brown, an excellent man. His pupil, Gomez, the man who later catalyzed the entire atom bomb project, was there too. Professor Brown was teaching, for the first time in the United States, atomic and molecular phenomena. That may sound very much of an ear-cracking subject, but we didn't even have a textbook. We had nothing but the old rules that Halley had laid down.

People were very impressed with atomic molecular phenomena, and I took the course because atomic and molecular phenomena might possibly give us some sort of a clue to life force. After all, we were studying rock bottom energy: What was energy? What could it do?

For instance, occasionally in class somebody might hazard the fact that somebody, someday, might split an atom. This was unheard of, and they called these people wild radicals.

In just such a radical way I was trying to find out, what is the fluid flow along the nerve channels? What is the memory storage device of human cells or of any cells? Can they remember? Obviously they must, but how? I used an old Koenig photometers with a gas flame. Today they have oscilloscopes to do this work. Professor Brown thought I was utterly mad puttering around there, but another man didn't, and that was Dr. William Alanson White.

The old man was very skeptical that a man studying atomic and molecular phenomena would ever come up with any sort of an answer about human memory storage, until I showed him one day that it was impossible for existing knowledge of structure to be accurate because the mind obviously could not store memory. There was too much memory, it required too much storage space, and there were no known sizes of waves which could, in themselves, come into the brain and be stored in some fashion.

For instance, within the last year a navy scientist was trying to figure out this problem. He was building a big electronic brain for the navy which was to figure out strategy, and he had to do some figures on the human mind to find out how much memory it stored. He found out that

even if it remembered only the most important things, it couldn't possibly store more memory than is contained in three months. In other words, every three months the whole standard bank would have to be dumped in order to make room for the new. So, we know practically nothing about structure.

In spite of the fact that in the beginning I started out trying to isolate life force, I still find myself balked. Perhaps we will be able to sense, measure or experience this thing called life force, to put it on a meter, or perhaps pump it into a corpse. Who knows? But it seems to me, the further I go into the problem however, that religion has a lot to say in its favor. I don't know where memory is stored in the mind, I don't know where the personality is stored, I don't know how these things come about; but I do know the various errors and their mechanics which cause the human mind to think incorrectly, aberratedly.

In Dianetics we know, in short, the bug that gets into the machine. We can trouble-shoot the machine. The state of Dianetics at the present time falls far short of knowing all there is to know about man, but it is far in advance of what we knew before.

The whole problem of therapy down through the ages has been that it kept falling over the fact that the human mind could record when it was unconscious, yet that fact was not known. In fact that is the first thing which people seem to contest in Dianetics. I thought I was the first one that had discovered this, until a very short time ago a psychiatrist from New York City was sitting in my office and he said, "You know, I've been searching the literature and I find out that a psychiatrist in 1914 did some experiments on an unconscious person and recovered the content of that period of unconsciousness through hypnosis."

So, here was a man who did an isolated piece of work 36 years ago, and it lay there forgotten. I am finding, as I go along in Dianetics, reaching here and there, that material which was predicted to exist has, in most instances, been discovered already and forgotten.

For instance, I recently found out that tremendous amounts of work have been done in the field of morphogenesis.' Hooker, who is well known in this field, has found out that a 5- week-old embryo, when touched on the back by a hair, will do a complete flexion straighten up, and then curl up in a ball again. In other words, there is nervous action. But that particular piece of work is, in itself, unknown except to a few biologists.

Now, Dianetics is an organized body of knowledge. According to scientific definition, a science is an organized body of knowledge which, proceeding from certain definite axioms, is able to predict knowledge, where, when you look, knowledge will be found. That is a science, an organized body of knowledge. It doesn't have variables in it. In Dianetics, what we know doesn't have variables, therefore we can call it quite legitimately a science.

But out in advance of it is a tremendous field of philosophy, as yet utterly unexplored.

Philosophy, one might say, is the great unknown of knowledge. Science, as Will Durant said, is the advancing front which is catching up with philosophy. Philosophy always seems to lose ground, science always seems to gain ground. Dianetics came straight out of the realm of philosophy, actually, since none of these facts could possibly have been integrated if we had not had a central pivot on which to hang them, and that central pivot was the word survive.

It seems incredible to people that man could only be surviving, until one begins to realize the utter abundance necessary for survival. It isn't enough to raise one bushel of wheat per month if one is only going to consume one bushel of wheat. One has to raise enough bushels of wheat to take care of all emergencies. And if he raises enough, then he survives. But raising enough wheat and having a great enough abundance would in itself be a pleasure. We find out that survival, then, proceeds into pleasure. Infinite survival as an organism, a personality, a spirit,

through his children—however it is that he survives—is a pleasure; and the act of trying to attain or the attaining of that goal is a pleasure.

On the other side, non-survival, we have pain. Pain is the warning light that says “Don’t go in this direction any further because there lies death.” In other words, the rightest one could be would be to have infinite survival for himself, for his children, for his group and for all mankind, and the wrongest one could be would be to be dead. It works out into a simplicity.

The basic mathematics of Dianetics are actually considerable and are causing headaches right now to a graduate mathematician from Columbia who is going over my notebooks trying to integrate it and has had to study topology in order to integrate it further because the work is done with symbolic logic, transfinite cardinals and topology. It leads an enormous distance, but actually, when you look at the whole problem, the distance is hardly any. We have advanced perhaps a few inches into the great unknown of philosophy. Out there, still waiting, is life force. What is it?

In the problems of Dianetics, then, we now have to hand the captured territory. We know that a man (because this can be subjected to very definite laboratory proofs), when rendered unconscious by anesthetics, injury, illness or delirium, records everything which goes on around him. He has an analytical mind. We can call this, as well, the conscious mind, although the only trouble with calling it the conscious mind is that it is the only mind which is ever unconscious; so we had better call it the analytical mind. The analytical mind, then, shuts down and what we call the reactive mind begins recording. The reactive mind might as well be called the unconscious mind, although, again, calling it the unconscious mind is bad since it is the only mind which is always conscious. It is comparable to what Freud and others were trying to get past the censors toward. We don’t find any censor there; all we find are these recordings.

Once we know of the existence of this mind and know its modus operandi, we can do various things with the human mind. We can make it run more efficiently, and we can enhance and preserve the native personality of the individual. More importantly, the reactive mind content has a perceptic⁶ which the analytical mind doesn’t have—the perceptic of pain. That is the essential difference between these two minds. They are separate minds. They react biochemically, independently of each other. It is interesting how fast we go in Dianetics, and how far these things extend beyond where I chopped off Dianetics in order to write the Handbook. ‘ That book, for instance, is Dianetics as of January 1, 1950, and in these intervening months so many things have been discovered and integrated that although all the facts as represented in the Handbook are quite true and applicable and the therapy works, we have gone way beyond it.

For instance, it was not known at the time the Handbook was written that biochemically one mind reacts entirely differently from the other. We can affect the analytical mind with chemicals which leave the reactive mind in full power and working order, and we can affect the reactive mind independently of the analytical mind so that it leaves the analytical mind in full power and working order. They are two different minds working on a different bioelectrical-chemical system, although they are both performing more or less the same function.

Apparently man, as he came up the evolutionary scale, once depended exclusively upon this reactive mind. But the more sentient and rational he became, the more he had to have a mind which would differentiate. The reactive mind does not differentiate; it has an unconscious reaction. It says everything is equal to everything else. It sees no essential difference between the sentence “He rode a horse” and “He rowed a horse.” It is perfectly willing to conceive any identity. Its thought processes can be written with the equation $A=A=A=A$, and of course that is insanity.

In the same engram we could have a skyscraper and an ice cream cone, and it would be nothing to the reactive mind—this moronic survival from somewhere in the deep, dark past—to say that the skyscraper is the same as the ice cream cone.

It takes the analytical mind to make these differentiations. Every animal has some tiny piece of an analytical mind. Man has a fairly big one. Next below him, the elephant has a fairly large one, and then they fall off rather rapidly and become less and less sentient. The analytical mind is, in itself, a very highly complex organism. It is magnificent. If we tried to duplicate the analytical mind by building one out of electronic tubes and wires and dynamos, we would wind up with something which required as much power to run as the city of New York requires to be lighted. It would also require as much water to cool it as flows over Niagara Falls and, in addition to that, if it had a million dollars' worth of vacuum tubes, each tube costing one cent apiece, the total time it could run would be about eighteen-twentieths of a second without a breakdown, simply to accomplish what you do every day: think, pose problems, resolve them, imagine, and solve the various problems related to your own life and survival. Every day you are using a machine which, if built by electronics, would be that big and yet your machine is portable. So, we really can't call this thing a machine at all. It is something so vastly wonderful that when we try to reduce it to machine terms, it immediately goes astray.

Many of my engineering friends are fond of saying, "Ah, yes, but the human mind makes lots of mistakes." The analytical mind, itself, does not make any mistakes. It gets its solutions on the data it has—its solutions are no better than its data—but it makes a very good job out of that, and within that limitation makes no errors. We don't build any computing machines that good as far as accuracy is concerned.

But the reactive mind, unable to think, lying on a substrata of this, can act against the analytical mind like an adding machine would act if you always held down a 5. Let's take a computing calculator and put on it 1 times 5. The proper answer is 5. But supposing we had an electronic short in it and it always multiplied the answer by 5. So, 1 times 5 equals 25, 1 times 10 equals 50, 1 times 2 equals 10. That would occur if you had a held-down 5. Incidentally, don't think this can't happen with these electronic computers. A friend of mine at Harvard was tremendously intrigued with my first use of this held-down 5 as an example because he had had a held-down 5 at Harvard, and it had taken them about four days to tear this machine to pieces, trying to find out what was wrong with it. It was giving wrong answers. Of course, it was giving answers in terms of high mathematical values; it was doing fantastically complex problems like figuring out the position of the moon in 1958, and it suddenly started to give wrong answers. They finally found out that a small drop of solder had fallen across the leads, and 5 was being multiplied into every answer! The machine, of course, to all intents and purposes, was psychotic because it didn't give correct answers. The same thing happens in the human mind when the reactive mind is restimulated and puts some of its erroneous 5s into the computation.

For instance, take the question of black cats. Somebody is superstitious. He has an engram that says black cats are unlucky, and to him black cats are unlucky. His wife buys a cat-hair coat and he gets allergies. That is insanity. It has nothing to do with black cats being unlucky, if there is such a thing, but that mind now has the held-down 5 of "black cats are unlucky."

In such a way the engram bank can move in on this beautiful calculator, the analytical mind, and can thoroughly ruin it as far as its computations are concerned. But the analytical mind is so good that although enormous numbers of people have enormous numbers of engrams, it can still turn out solutions and this world somehow goes on, even though every once in a while somebody comes up with some gruesome solution such as "the thing to do about the political

and ideological situation of the world, of course, is to wipe out everyone in Russia.”

We are victimized in this society by many of these engrams. There are certain standard ones that run through the society. People confuse these things with morals. Morals are something else. There is no place in the world where something which is moral is not immoral somewhere else. Yet there is a high code of morality possible and many people try to adhere to it. They know what is best. The optimum solution would give maximal survival and minimal pain, not just for number one, but for posterity, for the group and for mankind. When we talk about war, we are immediately knocking out the fourth dynamic’—mankind.

It should be apparent that the engram in Thomas Jones who is driving his car down the street can influence us, because he has an engram that says “Whenever I get drunk, I can’t see.” When he was unconscious at some time or other, somebody around him said that. Now when he takes liquor it restimulates that engram, so when he drives down the street he can’t see and he turns sideways straight into your car. Then there is the repair bill and maybe hospitalization.

We are living in a very close-knit society, and the aberrations of one very strongly affect the aberrations of another. In fact, all of any one society can be considered an organism which can be said to have its own engrams. The Republicans say that the Democrats are an engram in the society, and the Democrats say the Republicans are. It is a matter of viewpoint.

That should give you a cursory glance at the background of Dianetics. In researching Dianetics, we have been harnessed with very many incredible things. When I first discovered engrams, I thought the first one would appear maybe at 2 years of age. Then I found somebody who had a real, valid engram at about 6 months of age, and this harassed me. Then I found a fellow running birth and I said, “This is incredible! This can’t happen to me. Nobody can do this to me.” I went out and found his mother and put her delivery of the child on a tape, and then I had recordings of the two of them side by side, word for word, instrument click for instrument click all the way down the line, and the story which she had told him about his birth was a complete lie. He thought that he had been born at home. He was not, he was born in a hospital. Father recalled this—”Yes, he was born in a hospital.”

But I wasn’t going to buy birth off just one person. Maybe I was dealing with telepathy or something. So I ran five of them and got comparisons, one to the other, and then I said, “Well, this is very wonderful. Now we can have people who have no aberrations, because everyone has a birth. All we have to do, of course, is just find and erase everyone’s birth.”

Then one day someone began running something down the tracks in his mother’s womb, and it went on back earlier and earlier and earlier without reducing. I was working on a proposition that late engrams are the hardest to reduce and the earlier you find an engram, the easier it is to reduce, until you get down to conception where you find out they erase very easily. Once these are erased, the later engrams start to pick up.

It challenged my imagination as much as it does yours. If it hadn’t been for the work of Hooker and several other biologists, together with some of those people quoted by Count Korzybski, I would not have been able to credit the sentience of a single cell. Evidently a cell is sentient to some degree; it has some method of recording. Or, if we want to become mystical (and I don’t know any reason why we shouldn’t become mystical—all other answers fail), maybe the cell has around it some sort of an electrical field. Somebody in Harvard, not too long ago, was measuring an electrical field at some distance around a cell. I don’t know what he was measuring, but I would say that if he was measuring anything it must have been the human soul.

All cats, for instance, get born able to wash their faces. Those cells are being asked to keep the pattern of washing faces and growing whiskers and so forth. That is hard enough, but add to

that the burden of carrying forward remembered pain: When the cell is hurt, it evidently records, or something around it records, and then it does something remarkable. When a cell divides, it hands to its progeny all its own personal identity and memory, so that we have cell A dividing and becoming cell A'. Now, cell A' knows everything that cell A knew. Cell A' divides and we find out that cell A"—the third generation—has the personal identity of cell A and cell A'. It records everything.

This is fairly easy to prove. You can go into a biology laboratory, take cells and condition them (that is to say, you can give them engrams), and they will pass along the information. The first recordings occur in the basic area. Here is also a person's genetic personality. Here is the cat washing his face. Here is the fact that the son has the blond hair of the father or the grandfather. All these characteristics are carried along, and right along with these characteristics comes any moment of injury.

So, as these cells keep dividing and filling out more and more to become a whole body, they have as their content everything which they need not only to build but to alert the body in times of danger. They have certain signals. This is all right unless an analytical mind is going to be built there, too. As soon as the cells started to build an analytical mind they held back some of the power so that when this organism started to go into danger the cells could clip in with pain and force the analytical mind to either run away, avoid the pain, become angry, attack, or do something like that.

The cell kept the whip hand. And if we are going to go into any newer, higher form of evolution, it will be with the cell dropping off its command power on the analytical mind. The analytical mind will become more and more in charge of the organism. Actually, in Dianetics, we have the artificial severance, an actual step of evolution. Now, let's say a person gets operated on for tonsillitis. People stand around this young person and say, "Well, there he is, unconscious. He can't hear anything, he can't see anything. That's all right." "Don't worry," they say to his mother, "he's just writhing. They all have convulsions." Then they say, "Well now, wake up! wake up! We're all through. You're all through now," and they take him off, somebody feeds him some ice cream, and they say, "Well, you poor boy, you're going to be okay now." This whole incident is unremembered by the analytical mind, but it is very definitely part of the reactive mind. This should tell you some of the content of an engram. In this tonsillectomy example, the analytical mind starts out doing fine, and then there's the pain.

First we get a little unconsciousness from the ether. (Unconsciousness and pain come together at the same time, but this tonsillectomy is complicated by the addition of ether.) The person sinks down into deeper unconsciousness and then somebody cuts his throat up, so here is pain coming into this. Buried underneath the unconsciousness, obscured by the pain itself, we get a full recording of everything that is in this engram.

Let's take an engram which has to do with a blow where a child falls down. A bell rings. Perhaps the child is told that he is very naughty to be running around and falling down. Maybe he is still a little bit unconscious, and there is the touch of the rug under his hands and the smell of household dust. There is the temperature recording. There is the pain in it, the headache that he got when he hit his head—all recorded. It is like a movie and is about as sentient. It doesn't think; it simply lies there hidden below the analytical mind, inactive. Then one day perhaps he falls and hits his head again in the same place and maybe smells some of the dust. It doesn't hurt him much this time but it keys in the engram which now becomes alert.

When the headache starts in, these perceptions are all bad. He is driven away from them. The cells are trying to tell the organism in a very crude, irrational way that the organism is in danger

and should move out.

So, here is this engram. It can be restimulated by the environment, time after time after time. This mechanism accounts for hives, headaches, and even the common cold (which usually comes from birth).

Suppose this engram contains the words "I can't think, I'm stupid." If the person then hits his head again, these words will reactivate as part of the engram and run through his head, because they are now inside him. There is now an interior world of these things and an exterior world which he confronts, but the analytical mind doesn't know the interior world is there. It wasn't there to edit this when it went in and file it properly. So, it sees one thing in the environment and catches something else back of the environment, and that is the way it functions.

The analytical mind sends orders down to the body. In the bottom strata of the analytical mind there is the somatic mind, which records training patterns and is what you use when you drive a car and are thinking about something else. You learn how to drive the car on an analytical level, and finally you know how to do it so well that the analytical mind can just file this thing as a training pattern in the somatic mind and it will activate any time the analytical mind says, "Well, let's go drive."

The analytical mind can change this. It knows it is there. It laid it down. It can shift a training pattern with great ease, and it can put in a new training pattern. It is no trick for a man to learn how to drive a Model T Ford and then shift over to a gearshift car and then go back and drive the pedal Model T Ford again, one to the other, and then, maybe, drive one of these old Buicks with a reverse shift. The analytical mind can do all these things very easily because it can select the training pattern, activate it, and let it run. But that is not what happens with engrams. These came in when the analytical mind was not there. And if the words in the engram say "All cars are driven by pushing pedals," a person is going to have a very hard time learning how to drive.

Supposing someone is knocked out in an automobile accident, and the policeman on the scene says to the other driver, "You blunderer! What do you mean, causing all this trouble? You can't drive. You've never learned how to drive." Here is this innocent bystander lying unconscious with these words going into the engram bank. Maybe a year or so later he gets a key-in, and the next thing we know, he is having a very hard time driving. The reactive mind is pretty stupid. It didn't know who the original words were addressed to, and it didn't even know where the commands were coming from. With Dianetic processing we can pick those up, but that is how it operates.

If he thinks he can drive when the engram bank is saying "You can't drive," he will get a res-timulation of the injuries he received in that automobile accident. Maybe it had to do with a crushed hip, which means that sooner or later he will start to pick up arthritis in the hip. The blood flow is cut down and there is pain present in that hip. His analytical mind tells him to drive but the reactive mind says he can't drive, so he is going directly counter to a command in the reactive mind because of the pressure of circumstances. Finally the reactive mind says, "No, you can't," and exerts more pain. If he still drives, it puts on some more pain in its effort to throw him away from driving.

Animals, perhaps, operate fairly well this way but man doesn't. The cells built the analytical mind too well.

So the engram bank does have a large influence upon the body. In an optimum state, the analytical mind pretty well handles the body. It can even handle the endocrine system and heartbeat. If you don't believe this, you can look up records on some of these Hindu fakirs that so bemused the Mayo Clinic and Johns Hopkins a number of years ago, until the Mayo Clinic and

Johns Hopkins found out that they could put a person into a light hypnotic state and do the same thing.

However, the engram bank handles the endocrine system and the fluid flows of the body on a bypass circuit and can cause psychosomatic illnesses, suspension of flow, overgrowth, undergrowth and so on.

It is an odd thing how stupid this mind is. One recent case had very bad circulation in his legs, and it was found that his mother continually said, "I can't stand it." Of course, Mother meant that she was unable to bear it, but to the engram bank "I can't stand it" meant to shut down circulation in the legs. The proof of this pudding, of course, is in the processing, you pick up one of these incidents and suddenly the fellow can stand it. This isn't postulated philosophy; this is thoroughly testable.

This life regulator function handles the endocrine system, heartbeat, respiration and so forth in conjunction with the somatic mind, but the engram bank can really influence this and cause disruption of optimum function in the body. These points are quite demonstrable.

The more engrams a person gets, the less able he is to combat life and survive.

The person goes out and gets a job. There are certain things in life, like the weight of concrete, that make it hard for him to perform the job, if he is in the business of pushing around concrete. Concrete, to that effect, is a suppressor. And then there is the irascible temper of the boss. That is a sort of suppressor to his doing his job. Then there is the hot day and other things that make it difficult to do a job, and these all make up the suppressor functions.

The engram bank lets these suppressor functions get inside, so the engrams are acting as suppressors to the survival of the individual. The thrust of the individual is upward. At the bottom would be death and at the top would be infinite survival. Normal would be in the tone 3 band, with savage anger and rage below it, dropping down to the catatonic schiz state of complete apathy.

Here, also, we have the opossum, who has turned apathy into a survival mechanism. It merely says, "I'm dead. Go away." So these things have rational uses too. Sanity persists in the tone 3 band and above, and when suppressed below those bands by engrams, the person is, on a tone scale, insane.

A person has a very high tone when he is young, usually, and then he goes along into his teens and maybe his tone is still pretty high, and then perhaps he gets married and his tone drops. Marriage causes key-ins, by the way, because nearly everybody has a lot of engrams about being married. Papa and Mama have talked about being married and so forth, and if they have had a lot of trouble with their marriage, you can be absolutely sure that in the earliest part of this bank you are liable to find engrams about marriage being horrible. So the poor fellow goes along, completely unsuspecting, throughout his teens. He meets this girl who is absolutely gorgeous, his life is going to be a beautiful dream, and then he gets married. There is nothing wrong with the girl. There is nothing wrong with being married, but there is an enormous amount wrong with having an engram which says "I hate marriage." All of a sudden this thing clicks in, and after that he can think about nothing but the divorce court.

The time track consists of continuing moments of "now," but if we were to put a theoretical magnifying glass on it, we would find perceptics in terms of seeing, feeling, hearing, and so on. "Now" is communicated to us and we are communicating to "now" via these channels, and the time track is actually a bundle of perceptics from beginning to end. People get some of these things shut off by engram commands, such as sonic recall. They are put out of phase. So they might be able to see something but they wouldn't be able to hear it as they went back

down the track. Sometimes there is such utter occlusions that the person doesn't even know where he was the day before yesterday. You will find such people in the insane asylum. I have given you some idea of what Dianetics is, and the direction in which it is going. In the next lecture I am going to tell you what Dianetics can't do and what it can do.

~oo00oo~



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Awareness Scale and becoming Clear Know That You Don't Know

(Excerpt from the Lecture 27 April 1965,
The Awareness Levels)

The remedy for a pc or a situation is, "What about him or the situation don't I know?"

When you see a situation or a conduct that is not understood by you, don't give it a label! Know that you don't know. And learn to be humble enough to admit when you don't know something. Otherwise you'll just go on being authoritative and pomposity will rampant itself all over the place.

If every time you saw some situation that you didn't understand – because you had to maintain your dignity or your classification or something – you promptly said, "Ah, that is 'gumbo pot-to gymnastico,' ye-e-s, hmmm," you're being a fool, because the situation isn't going to resolve. Because the only thing that keeps the situation from resolving is the unknowness or unawareness.

So if the scale of sanity, of course, is awareness all the way up, then the scale of aberration as you go down is degree of increasing *unawareness*. So the nuttier they are, the more unaware both *that person* and *yourself* would be regarding what's going on! And the more unaware they get, why, the harder they are to handle because it is hard to get their attention long enough to find out what you don't know [him]! Not to find out *something* to know, but to find out what you *don't know*. You understand?

When you got a person that is way down at the other end of this Scale of Awareness, why, the degree of unawareness, you see is fabulous! You're just trying to push at the person enough so that he will become aware enough so that you can find out enough to find out what you don't know about the person, that would be the entrance point.

Now, the gain would be, is "What can I now find out about this person, and what can this person find out about himself?" And by increasing *that* awareness scale as you come up the line of course the individual will get saner and saner and brighter and brighter and come back to battery and become more aware, be himself, and his old abilities will come back. He all of a sudden will be himself.

But as, of course, he comes up the scale and becomes aware of something, he'll hit various dynamic situations that he becomes aware of, see? And sometimes these are a little bit hard to take.

So this study of awareness of what can somebody be aware of is quite a subject.

You have to know that there is something in the universe you don't know, and *that*, for a person who is way downscale, is the most dangerous utterance that he could possibly make, because he's already totally sealed off from everything, and if everyone realized how blind he was and so forth, of course, they'd just eat him up!



So he compensates for his unawareness by automatic mechanisms of pretense. And you'll find some bird that's way downscale like that and, my God, the things he knows that he doesn't know are fabulous. And the last thing in the world – he wouldn't have courage enough to say, "Well, I don't know anything about that." And yet he can't resolve any situation until he says, "Well, what do you know! I've got an area where I don't know!" See, at that moment he can make a tremendous amount of progress because then he can start pulling on that area and taking a look at it, you see, and he'll all of a sudden find something in that area that'd be quite surprising and quite interesting and quite necessary for him to locate.

So, when you see somebody behaving oddly, why, the first thing and really the only thing you know is that there's something there you don't know. There's something you're certainly unaware of and there is something where he is probably unaware that he is unaware of it. Now, he'll cover that up with a pretended awareness which doesn't exist and you get these various delusive things.

This becomes a very fascinating study, and you have to keep yourself very steady on this and you have to look over a situation. It looks like one of Yellowstone Park's geysers about to explode. It's going to explode. You don't know. You don't know what's going on. But there is a way to know something about it. And this is quite a trick. After you've gone through the valley of despond and despair you can come up on the other side and here's a new trick. There *is* something you can know about it. About anything that you confront, there is something you can know! There is something you can know about that thing! You can know that you don't know, and that is the first thing you should know about it.

So you know now there's something about the situation that you don't know. So, now you will take the action to find out and just in the process of finding out, the whole thing will clarify. It's the most magical thing you ever observed in your life.

So there is something you can know about anything. There is something you can know about the internal government of Russia. You can know that you don't know what it is.

But here's the amazing thing about aberration and here's where you come in and this is very, very valuable: If you did find out, the internal government of Russia would either go Clear or collapse. That sounds utterly impossible, but happens to be true.

So running an engram out of organizations, running an engram out of the individual, running somebody Clear, and so forth, would be to simply continue to pull into view something he didn't know about. And the only way you could fail to pull something into view would be consistently to suppose that you knew all there was to know about it and there wasn't anything else for you to learn at all about this.

Becoming Clear, you might say, is a process of becoming more and more aware, and you become up to a point of where you also become aware of where you are unaware, and you see that rather quickly. If it's some area where you should find out, you can pull on it very quickly, and magically will appear into view the doggonedest situation that you never suspected before and when you pull that situation into view it quite normally collapses all by itself.

A great deal of revelation does occur. It's not always palatable; not always nice to find out these things – but the clearer you get, why, the shorter time you find it distasteful and the more familiar you can be with it.

~oo00oo~



***Quote from
L. Ron Hubbard***

THE CODE OF HONOUR

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

Daily do list from Ron

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

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

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

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



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July 2006 Volume 2 Issue 1

Freedom

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"REALITY IS THE AGREED UPON
APPEARANCE OF EXISTENCE"

SCIENTOLOGY 8-8008
Lafayette Ron Hubbard



CLASSIFICATION, GRADATION AND AWARENESS CHART

TRAINING

ANALYSIS
CHARACTERISTICS

PROCESSING

AUDITORY CLASS	COURSES	PREREQUISITES	END RESULT
Class XII Case Supervisor	Class XII C/S Course	Class XII Internship	Standard case supervision of L11 and L12
Permanent Class XII Auditor	Class XII Internship	Class XII Auditor	Fluently Class XII Auditor
Class XII Auditor	L12 Course	Class XI Auditor	Ability to write L12
Permanent Class XI Auditor	Class XI Internship	Class XI Auditor	Fluently Class XI Auditor
Class XI Auditor	L11 Course	Class X Auditor	Ability to write L11
Class X Case Supervisor	Class X C/S Course	Class X Internship	Standard case supervision of L10
Permanent Class X Auditor	Class X Internship	Class X Auditor	Fluently Class X Auditor
Class X Auditor	L10 Course	Class IX Auditor	Ability to write L10
Class IX Case Supervisor	Class IX C/S Course	Class IX Internship	Case Supervision of NOTs Cases
Permanent Class IX Auditor	Class IX Internship	Class IX Auditor	Fluently Class IX Auditor
Class IX Auditor	NED for OTs	Class VIII Auditor	Ability to write NOTs
Class VIII Case Supervisor	Class VIII C/S Course	Class VIII Internship	Fluently Case Supervision of all cases
Permanent Class VIII Auditor	Class VIII Internship	Class VIII Auditor	Fluently Class VIII Auditor
Class VIII Auditor	Class VIII Course	Class VII Auditor	Ability to write all cases to 100% result
Class VII Case Supervisor	Class VII C/S Course	Class VII Internship	Case Supervision of Power Processing
Class VII Auditor	Power Processing	Class VI Auditor	Ability to write Grade V and VA Power Release
Class VI Case Supervisor	Class VI C/S Course	Class VI Internship	Standard case supervision of all actions up to Class VI
Permanent Class VI Auditor	Class VI Internship	Class VI Auditor	Fluently Class VI Auditor
Class VI Auditor	Saint Hill Special Briefing Course	Class V Auditor	Superb auditor with full philosophical and technical command of materials to Class VI
Class V Graduate Case Supervisor	Class V Graduate C/S Course	Class V Graduate Internship	Standard Class 0-V case supervision
Permanent Class V Graduate Auditor	Class V Graduate Internship	Class V Graduate Auditor	Fluently Class V Graduate Auditor
Class V Graduate Auditor	Class V Graduate Course	Class V Auditor	Ability to write Special Releases and Case Releases
Permanent Class V Auditor	Class V Internship	Class V Auditor	Fluently Class V Auditor
Class V Auditor	New Era Dianetics	Class IV Auditor	Ability to write NED and all lower Grade Releases
Permanent Class IV Auditor	Class IV Internship	Class IV Auditor	Fluently Class IV Auditor
Class IV Auditor	Academy Level IV	Class III Auditor	Ability to write Grade IV Ability Release
Class III Auditor	Academy Level III	Class II Auditor	Ability to write Grade III Freedom Release
Class II Auditor	Academy Level II	Class I Auditor	Ability to write Grade II Relief Release
Class I Auditor	Academy Level I	Class 0 Auditor	Ability to write Grade I Problem Release
Class 0 Auditor	Academy Level 0	Student Hat, Communication Course	Ability to write Grade 0 Communication Release
Prerequisites to Training			
Not Graded	Student Hat	NONE	A student who understands and applies fully the task of study
Not Graded	Communication Course	NONE	Ability to confront in session and life and to control communication

This chart is based on LRH 301 Int, 17 December 1978, and the 1974, 1978, and 1983 Grade Charts. There are many analyses and tools used by the C/S in the course of auditing to ensure all PCs achieve the full benefits and abilities of Scientology, however these actions are at the discretion of the C/S and may even be required by the PC/En OT as he/she moves along the chart.

PC GRADE	NAME OF STATE	CLASS OF AUDITOR REQUIRED	ABILITY GAINED
OT VII and Above	As Issued	As Issued	As Issued
OT VII	Section VII OT	Solo Auditor (Class V recommended)	Rehabilitation of intention; ability to project intention
OT VI	Section VI OT	Solo Auditor (Class V recommended)	Ability to operate freely as a thetan exterior and to act pay-determinedly; control the influence of the thetan to the awareness of others
OT V	Section V OT	Solo Auditor (Class V recommended)	Reformation a thetan exterior with the physical universe; freedom from fixed instrumentation into MEST
OT IV	Section IV OT	Solo Auditor (Class V recommended)	Certainty of self as a being
NOTs/Solo NOTs	New Era Dianetics® for OTs	Class IX/Solo Auditor (Class V recommended)	Case over life
OT III	Section III OT	Solo Auditor (Class V recommended)	Return of full self-determination; freedom from overvalues
OT II	Section II OT	Solo Auditor (Class V recommended)	Ability to confront the whole track
OT I	Section I OT	Solo Auditor (Class V recommended)	Exonerates a being and brings about an awareness of himself as a thetan in relation to others and the physical universe
Sunshine Rundown	Sunshine Rundown	Solo Auditor (Class V recommended)	Per Sunshine Rundown materials
Clearing Course*	Clear	Solo Auditor (Class V recommended)	A being who no longer has his own reactive mind
Grade VI*	Whole Track Release	Solo Auditor (Class V recommended)	Return of powers to act on own determinants; freedom from dramatization
Solo Course	Solo Auditor	NONE	Ability to audit solo
Grade VA*	Power Plus	Class VII	Seibless ability to handle power
Grade V*	Power Release	Class VII	Ability to handle power
New Era Dianetics	NED® Completion	Class V or above	Clear or a well and happy human being
Expanded Grade IV	Ability Release	Class IV or above	Moving out of fixed conditions and gaining the ability to do new things
Expanded Grade III	Freedom Release	Class III or above	Freedom from the aspects of the past and ability to face the future
Expanded Grade II	Relief Release	Class II or above	Relief from the harshness and sufferings of life
Expanded Grade I	Problem Release	Class I or above	Ability to recognize the source of problems and make them vanish
Expanded Grade 0	Communication Release	Class 0 or above	Ability to communicate freely with anyone on any subject
ARC (Sneighowire)	Recall Release	Class 0 or above	Knows he/she won't get any worse
Objectives	Objectives Completion	Class I or above	In present time and able to control and put order into the environment
Purification Rundown	Purification Rundown Completion	NONE	Freedom from reformation of drug residuals and other toxins
Life Repair	Life Repair Completion	Class 0 or above	Awareness of truth and the way to personal freedom

* Route taken if the score of Clear is not achieved on NED

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.

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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.

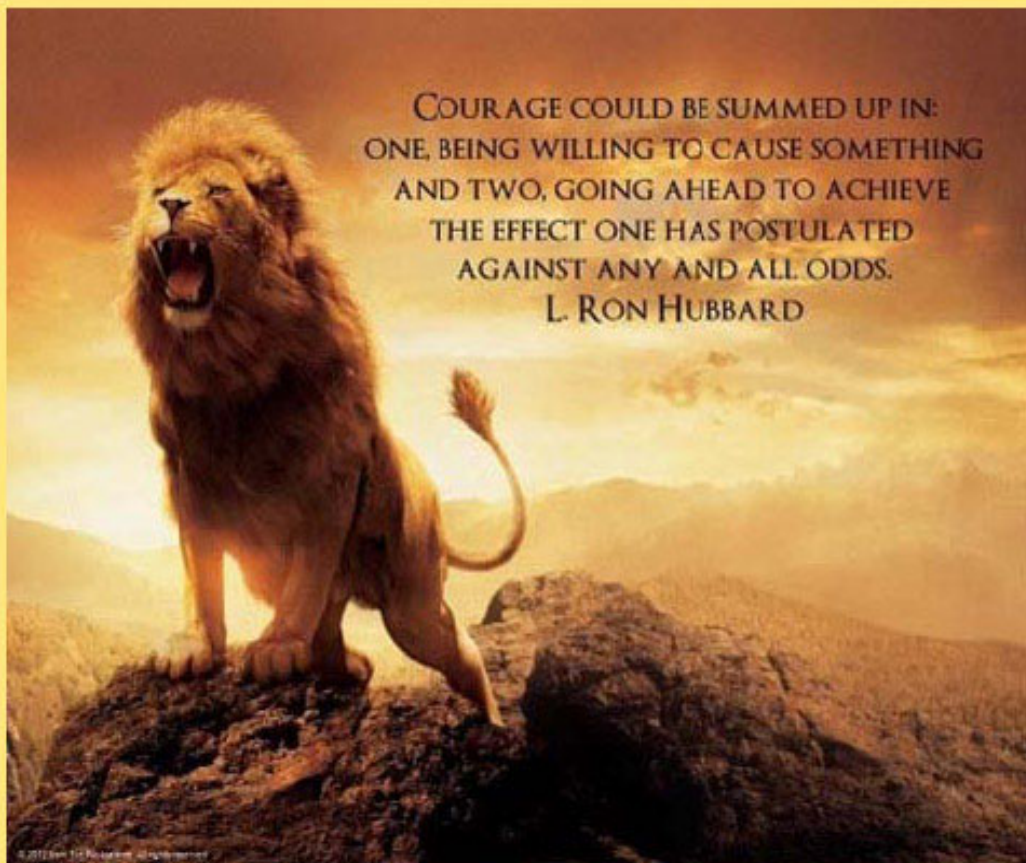
Of course we can talk about honor, truth, all these things,
The esoteric terms.
But I think they'd all be covered very well
If what we really observed was what we observed,
That we took care to observe what we were observing,
That we always observed to observe.

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



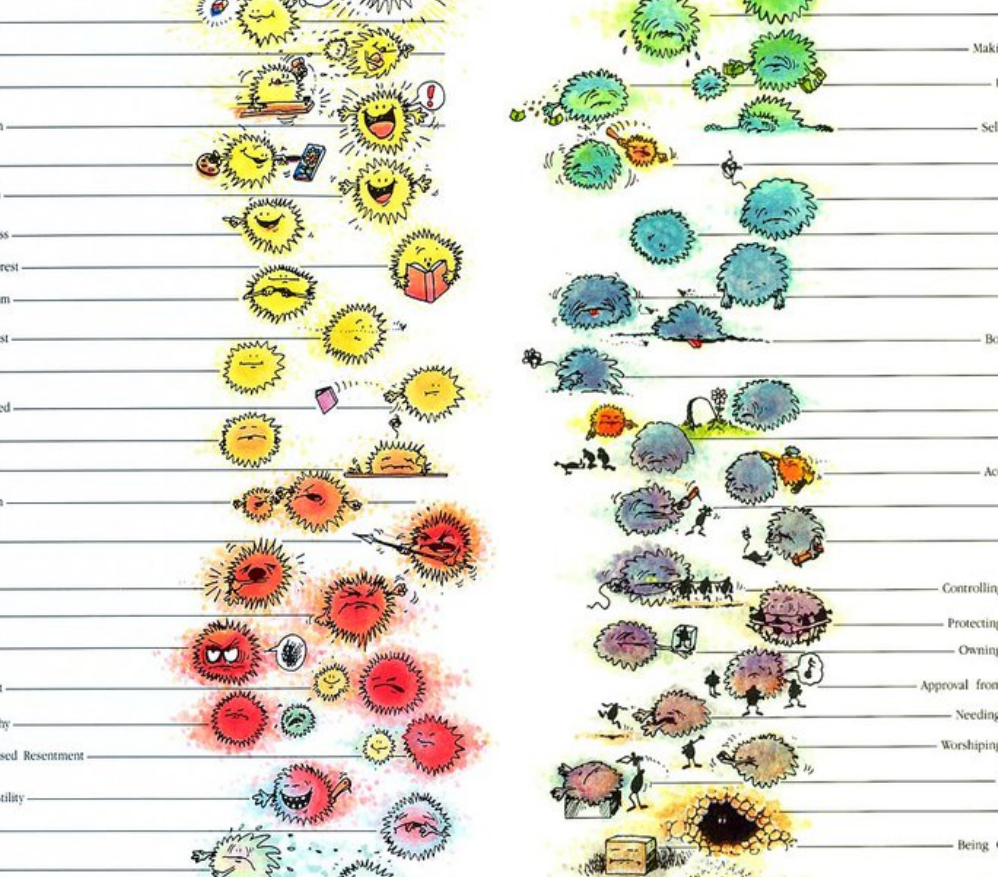
A Handbook for Field Scientologists Starting up a Group

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THE TONE SCALE IN FULL



40.0 Serenity of Beingness	Sympathy .9
30.0 Postulates	Propitiation .8
22.0 Games	Grief .5
20.0 Action	Making Amends .375
8.0 Exhilaration	Undeserving .3
6.0 Aesthetic	Self-abasement .2
4.0 Enthusiasm	Victim .1
3.5 Cheerfulness	Hopeless .07
3.3 Strong Interest	Apathy .05
3.0 Conservatism	Useless .03
2.9 Mild Interest	Dying .01
2.8 Contented	Body Death 0.0
2.6 Disinterested	Failure -0.01
2.5 Boredom	Pity -0.1
2.4 Monotony	Shame -0.2
2.0 Antagonism	Accountable -0.7
1.9 Hostility	Blame -1.0
1.8 Pain	Regret -1.3
1.5 Anger	Controlling Bodies -1.5
1.4 Hate	Protecting Bodies -2.2
1.3 Resentment	Owning Bodies -3.0
1.2 No Sympathy	Approval from Bodies -3.5
1.15 Unexpressed Resentment	Needing Bodies -4.0
1.1 Covert Hostility	Worshipping Bodies -5.0
1.02 Anxiety	Sacrifice -6.0
1.0 Fear	Hiding -8.0
.98 Despair	Being Objects -10.0
.96 Terror	Being Nothing -20.0
.94 Numb	Can't Hide -30.0
	Total Failure -40.0

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.

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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 lightening bolt. The ability to hold something in position. The ability to make something 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.

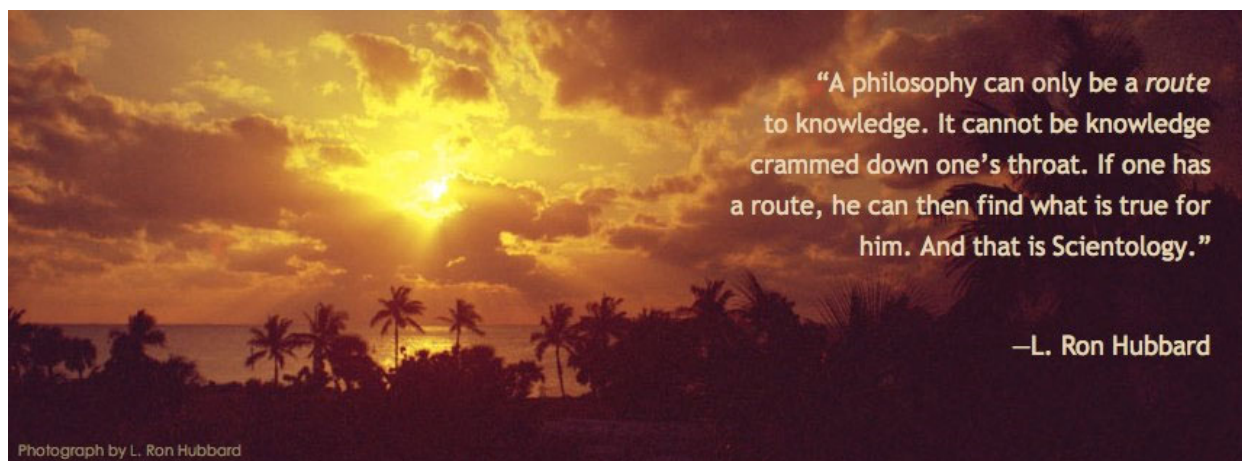
You intend something to happen and it happens. This is the ability to intend. And that is all there is to a thetan's power - there is no more to his power than that.

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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