



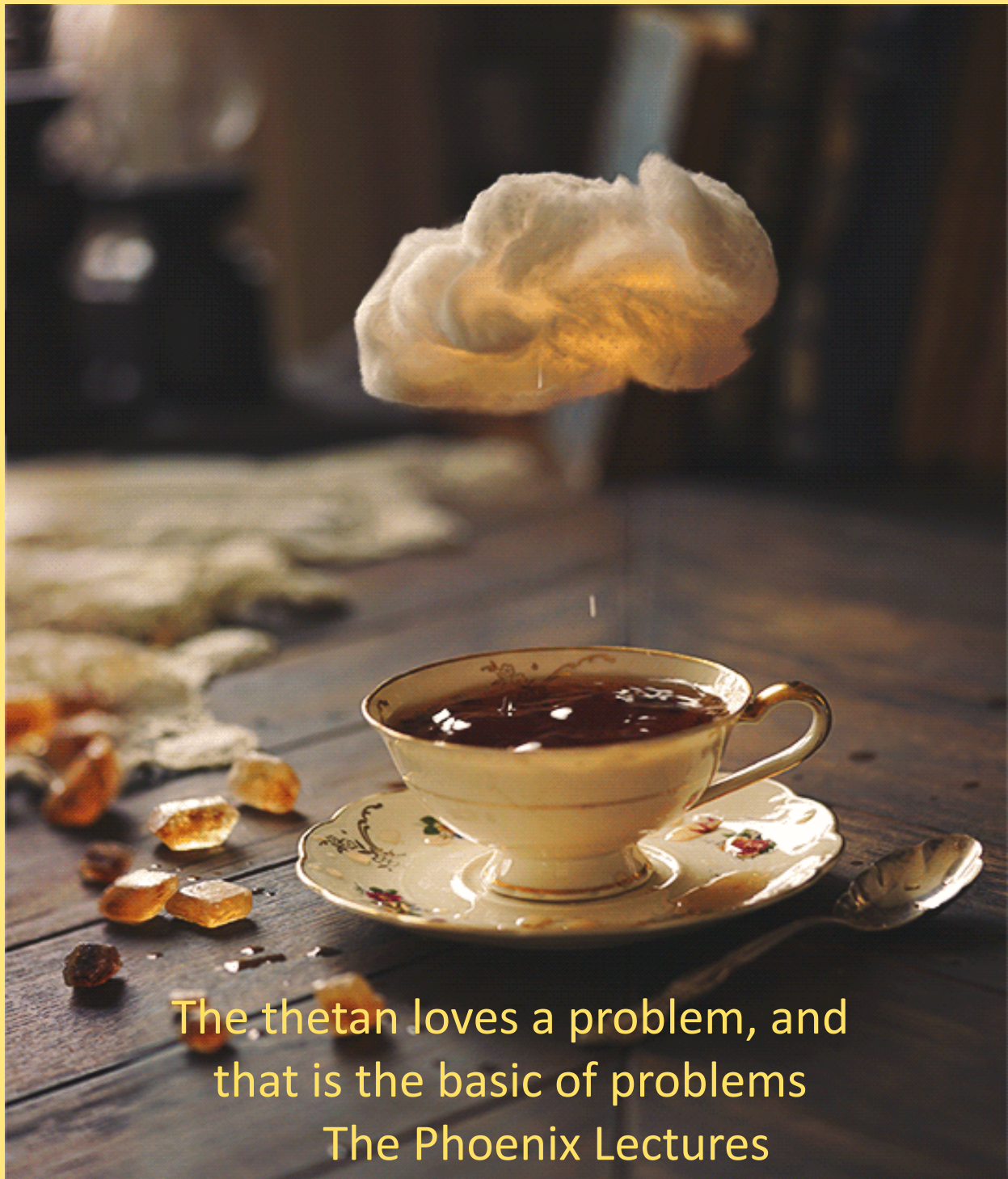
FREE THETAN

NEWSLETTER OF THE ASSOCIATION OF
PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote

July 2020

Volume 11 Issue 7



The thetan loves a problem, and
that is the basic of problems
The Phoenix Lectures

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NEWSLETTER OF THE ASSOCIATION OF PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote

FREE THETAN
Volume 11 Issue 7 July 2020

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Important

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

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

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

~oOo~

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

~ Editorial ~



reservo, servo, proveho

Dear Reader,

Underlying all of Scientology is the discovery by L. Ron Hubbard that:

**THE DYNAMIC PRINCIPLE OF EXISTENCE IS: SURVIVE!
-DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH**

Whatever else man and all life was doing, it was working to survive. Fortunately man, being an immortal being, cannot do anything else than survive. Whatever happens to man or to us as individuals, we will, as the song says, survive!

Come rain or shine, war or peace, restrictions or freedoms, sadness or happiness, physical life or death, we continue to survive.

Now isn't that a happy thought?

Until next time.

Michael Moore
Editor

~oo00oo~

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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 help-

ing others and we hope to be able to help you in return.

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

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

As Ron says:

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

The sun never sets on Scientology.

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

Our aims are simple, if great.

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

Your help is acceptable to us.

Our help is yours."

'The Aims of Scientology' -- Lafayette Ron Hubbard

~oo00oo~

CERTIFIED AUDITORS & GROUPS

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

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

CANADA

Toronto

Chris Black. Class VIII C/S, KOT,

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

standardtechauditor@yahoo.ca

USA

Southern Cal Tech Team

Standard LRH Bridge

Training, Auditing & C/Sing Specializing in OT and NOTs levels

scttservices@gmail.com

Los Angeles, California

Ian Waxler Class VIII C/S with Honors

Auditing and C/Sing all old LRH Bridge

info@adcian@yahoo.com

Ingrid Smith

From Life repair to OT4

ingridsmith123@yahoo.com

SCOTLAND

Ken Urquhart. Class IV Advance Courses Specialist. Class IX

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

Ken_Urquharturq@verizon.net

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

~oo00oo~



THEORY OF RESPONSIBILITY PROCESSING

HCOB 4th Feb 1960 by L. Ron Hubbard

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

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

Variations in the reactions of pcs to responsibility processes stem from the pc's belief that his power of choice is being or has been overthrown. Where an auditor has a pc balking against a responsibility process, the pc has conceived that the auditor is forcing responsibility on the pc and very little good comes of the session.

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

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

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

The individual who has done something *bad* that he was not willing to do then identifies anything he does with any unwillingness to do—when of course he has done this many times. Therefore all doingness becomes bad. Dancing becomes bad. Playing games becomes bad. Even eating and procreation become bad. And all because unwillingness to do something bad has evolved and identified into unwillingness to do. The person who has done something bad restrains himself by withholding doingness in that direction. When at length he conceives he has done many many bad things, he becomes a total withhold. As you process him you encounter the recurring phenomenon of his realization that he has not been as bad as he thought he was. And that's the wonderful part of it. People are never as bad as they think they are—and certainly other people are never as bad as one thinks they have been.

The basic wonder is that people police themselves. Out of a concept of good they conceive themselves to be bad, and after that seek every way they can to protect others from self. A person does this by re-

ducing his own ability. He does it by reducing his own activity. He does this by reducing his own knowingness.

Where you see a thetan who sleeps too much and does too little, where you see a person who conceives bad doingness on every hand, you see a person who is safeguarding others from the badness of himself or herself.

Now there is another extreme. A person who must do because of economic or other whips, and yet because of his own concept of his own badness dares not do, is liable to become criminal. Such a person's only answer to doingness is to do without taking any responsibility and this, when you examine the dynamics, falls easily into a pattern of dramatized overt acts. Here you have a body that is not being controlled, where most knowledge is obscured and where responsibility for others or even self is lacking. It is an easy step from criminality to insanity, if indeed there is any step at all. Such people cannot be policed since being policed admits of some obedience. Lacking control there is no ability to obey, and so they wind up simply hating police and that is that. Only when economic grips are so tight or political pressure is so great as it is in Russia do we get high criminality and neurotic or psychotic indexes. Whenever doing is accompanied by no will to do, irresponsibility for one's own acts can result.

Basically, then, when one is processing a pc, one is seeking to rehabilitate a willingness to do. In order to accomplish this one must rehabilitate the ability to withhold on the pc's own determinism (not by punishment) further bad actions. Only then will the pc be willing to recover from anything wrong with the pc—since anything wrong with the pc is self-imposed in order to prevent wrongdoing at some past time.

All types of responsibility processes have this as their goal: to rehabilitate the willingness to do and the ability to withhold on one's own determinism. Restraint in doing something one knows he should do is a secondary deterrent but comes with other offshoots of responsibility into the cognition area.

Thus we have a formula of attack on any given area where the pc cannot do, is having trouble or cannot take responsibility: (a) Locate the area. (b) Find a terminal to represent it. (c) Find what the pc has done to that terminal that he thinks he should have withheld. (d) Reduce all such incidents.

In short all we have to do to rehabilitate any case is find an area where the terminal is still real to the preclear and then get rid of what he has done and withheld, and we come up with an improved responsibility.

Of all the responsibility processes, the oldest one I developed is still the best one by test and that is:

“What have you done to a (terminal)?”

“What have you withheld from a (terminal)?”

The processing results depend in large part on the accuracy of assessment, on the willingness of the auditor to process the pc and upon running the process as flat as it will go before finding another terminal.

Assessment accuracy depends upon skilled use of the E-Meter. Dynamic Straight Wire is best, and a weather eye upon the tone arm to see what terminal varies it, once one has the dynamic and from that has selected a terminal.

The willingness of the auditor to process the pc depends upon the confidence of the auditor to obtain results—and this is established by deletion of things the auditor has done to pcs and withheld from pcs in general and this pc in particular. Thus co-audit teams would be right always if they took each other as the terminals to be run first, get these pretty flat (and keep them flat during processing with “What have you done to me?” “What have you withheld from me?”), then as the next thing to do run the sex

of the auditor off the pc, then clean up Dianetics or Scientology (or use this as step two). And only then go into “case”. That would be a pretty fine co-audit team after they have survived the first explosions and gotten them gone.

Then in searching out areas to run as a case, care should be taken not to over-run a terminal or under-run one. A pc running out of answers can get very restless. Responsibility *can* be rehabilitated on any case and when it has been you have a clear and that’s all there is to it.

L. RON HUBBARD

~oo0oo~





THE FOUR CONDITIONS OF EXISTENCE; (Part 1)

Extract from the Phoenix Lectures by L. Ron Hubbard

All we need to know about existence is that it is. Whatever complexity it has, it still is. It isn't ever was, which is a most interesting thing about this particular nomenclature. There isn't any will-be-ness and there is no was-ness. There is simply Is-ness. Speak about existence, and people spontaneously add to it will-be-ness and was-ness. So existence is not the word we want. We want the word Is-ness. We want just the word we're using. We want that which is.

The Dhyana makes the error of "beginningless and endless time" but that's not really an error. Probably it is an error as far as the translation of the symbols is concerned. We don't know that the symbols that were used by Gautama to describe this manifestation add up into English as beginningless and endless time. We've already crossed one language jump and so we know that much less of what he was actually saying. But it was an interesting thing that you could represent this by a continuous line which joined itself. Any kind of a complexity of circle, in other words, would represent the fact that we had a beginningless and endless somethingness.

Now, that is too complicated an explanation. In view of the fact that time depends upon a postulate you could say, yes it is beginningless and endless. You could say as well that it is linear. You could say, as well, that it is continuous. You could say as well that it is Eastern Standard, or Sidereal -- it doesn't matter now how you qualify it, having once made the postulate, you can then go on making further postulates. Nobody is going to limit anybody in making postulates.

But there happens to be, strangely enough, a true flying back of time. Time is a postulate. It doesn't even have to be agreed on. You could have a time span all by yourself. You could shut your eyes and say, "and now I've sat here for a million years". "In the next two seconds", you could say, "I'm going to sit here for a million years".

There's nothing unheard of about this -- that's real time. Don't be too baffled if you dream for five seconds about a five hour time span. You've just repostulated some time, that's all.

Unless you continue to postulate time, you haven't got any. And that's the first and foremost thing you can know about time. That fellow who depends on a clock up there to move time for him, is going to get in trouble sooner or later. He's going to get, "stuck on the track", and "out of pace with his fellow man", because he's depending upon their agreement on time to give him time. The only way he can have time is to continue to postulate time.

One of the roughest things that you will discover with anybody who is having trouble with his case is to have him put something on the future time track. He'll look at that and say, "OH

NO!" You say to someone, "Let's make an appointment. Let's make it at 2.05 this afternoon".

Oh no. That's upsetting. That's why when you talk to somebody on the street, you don't tell him to come around to "see you later at your office". You've undoubtedly picked up somebody who has attention on the subject of postulating time. The thing for you to do is take him right over to your office right now, if you possibly can. Don't put something on the future time track for him any more than you can help, because the person here who is really in difficulty, who has all the usual human difficulties, psychosomatic ills and so forth, has stopped postulating time. And the moment he stops postulating time, he doesn't have any.

Now, how much time has the fellow got and how much time is he rushing and how much time is he sitting still with -- all these questions are very interesting except that it all depends on just this one fact: your individual is or is not postulating time for himself.

Looking over a very busy career I can see definitely the speed factor of composition as derived from strictly one postulate. I used to write about 100,000 words a month by writing three hours a day three days a week. Now, that's a lot of words, but it never occurred to me that it was a lot of words. If you simply postulate that there's that much action and it can fit into that much time, you have postulated the time. There's nobody sitting there agreeing with you or disagreeing with you. Actually, you're just walking free. Well, one might as well postulate eight million words in one hour per month. This was just saying how much physical universe time could be allocated to the time span which I was using in which to compose. You get that as a difference. Let's take somebody doing a job of work -- you will find something very, very peculiar. You find somebody who is working like mad, he's just working, working, working, he's just got to get it all done got to get it all done -- and the end of the day comes and he's got nothing done. It's all in a confusion. He was awfully busy all day but nothing happened.

And the next day he goes out and he's so busy, he's just got to do this and he's got to do that, and eventually you find him just sitting still, presenting a very funny and silly picture. He's sitting still, not even moving, not even talking, not even writing, accomplishing absolutely nothing, and now he is telling you how awfully busy he is and how he hasn't got any time and he'll eventually collapse down to the point where he has no time of any kind whatsoever to employ on anything, and that's why he's sitting there. But that is perfectly reasonable to him. That's perfectly reasonable.

He'll get so that he can't start anything. He has no time in which to start it, much less to finish it. So he starts in originally by saying, Well, I haven't got time to finish it, then, I haven't got time to do it well, then, I haven't got time to do it, then, I haven't even got time to start it. Then finally, I can't think about doing it.

And that's what happens to a person's doingness. It's his ability to postulate the amount of time, and the only confusion that you get into about this is the fact that we have an agreed upon time span.

But you might recognize that the time for an entire nation and an entire earth could thereby go awry.

How much can you do in an hour? What's an hour? An hour is the length of time it takes for the sun to move fifteen degrees in the sky. Now the sun isn't doing anything. What's this coordination?

When a country can still postulate time or a world can still postulate time, then an hour would be a tremendous amount of doingness. They would have a festival at sunrise and a couple of games, and then along about noon, why, have a feast, and that leaves them all afternoon, that leaves them all afternoon completely empty and that would be a good time to go boating, and then they would have time to practice up for the dance they were giving that night. And then they would finish up about midnight and say, my, what an idle day! This is the amount of time they could postulate in terms of doingness.

Do we have time to do it, or don't we? That is the question. Now in view of the fact that time itself is merely a postulate this is very simple to understand. If it's a postulate -- does it have an anatomy as such? Well, yes -- it's a complexity of postulates, the way you look at it in this particular universe at this time, but not really very complex. Time depends on change. In order to have time, you have to alter things, because Is-ness has a condition following it called Alter-is-ness -- which has to take place for something to persist. This is the way the postulates have gone together which make up this universe -- not the theoretical way in which they could go together to make up a universe. Get these as different things. You could go about this just all out in an entirely different fashion and postulate time and still have time, but it would not necessarily be the postulates which were made, and are made, and are in this universe right here and now. It wouldn't necessarily be the same set of postulates, if we suddenly just dreamed it up.

So we have to subject the postulates of time to a little subjective proof, and get ourselves a test on it. And we find that we can make things persist by changing them. If we keep on changing something and change it and change it and change it and change it we're getting persistence. But actually, what we're doing is postulating the time for it to persist in. And when an individual has stopped postulating time he has stopped perceiving.

Perception and the postulate of time are identical phenomena. Perception and postulation are the same thing here.

You should recognize, in auditing, very clearly, that time is a postulate. When you are working with a preclear who is having difficulty perceiving, you know that there is something wrong with the time postulate. Therefore there is something wrong with change. Alter-is-ness is that part of the time postulate which we can most evenly and closely observe. And we find that changing things brings time into being. It causes a persistence and the mechanism of Alter-is-ness gives us a perception of time. We find that somebody who is in a state where he believes he is about to perish will then try to change everything in his vicinity, right up to the point where he knows certainly that he is perishing, at which moment he will simply succumb, bang, and he will cease to exist or persist as that particular individuality and he as himself without that individuality will proceed on and pick up another body.

We get the tremendous amount of change or accomplishment which has to take place immediately before death. Here we have people all around the place who aren't doing anything. Their affairs are in horrible condition.

If we were to carry a little black bag and a stethoscope (that's the Badge of Office -- a little black bag and a stethoscope. One doesn't quite know what they do with the stethoscope but it's interesting. It won't detect even whether a person is dead or not. A stethoscope is actually a re-active dramatization of the Serpent of Caduceus) and we walk up to somebody and say, "My

dear fellow I must inform you,” having tapped the stethoscope against his chest so he knows he’s being hit by a snake, “I must inform you that we have just learned through this diagnosis that you only have three months to live.” The odd thing about this is that you would see a busy man promptly. He’ll really get busy. He’ll sit down in a slump for a moment or two. That’s just the impact. And then he’ll say, Let’s see. Time. Time. Oh. Alter-is-ness, Alter-is-ness, Alter-is-ness, Alter-is-ness, Alter-is-ness, change, change, got to get my will straight, got to get this straight, got to get that straight, got to get Mary moved out of that house into the other house I’m having built. Gotta have this and that, and the months go by and the years go by and he’s still alive.

Well, he’d say the doctor was wrong. No, the doctor wasn’t wrong, as of the conditions of that moment, the experience of the doctor demonstrated to him that people who had this illness (who had not been told that they had only three months to live) died in three months. What he’s left out of it is the factor on people who have been told they only have three months to live. You tell somebody that he has only three months to live and he will throw into gear the only mechanism available to him to cause persistence in this universe. And that is Alter-is-ness. And he would change, change, change. He right away has to change his condition. That is the first thing he thinks of. One might think that it is just natural that he would do that. No. We’re talking on a higher echelon of philosophy. You tell him he’s only got three months to live, this is an unacceptable fact to him you say, therefore he’s got to change his condition. No -- worse than that. Worse than that. If he has no time persistence he has to change his condition. The one thing he can do from which he can gain persistence is Alter-is-ness. If he would simply change the furniture around in his office because he can do that successfully, he’d live a little longer. It’s unsuccessful changes which fixate a person and cause a Not-is-ness to occur.

Now unsuccessful and successful are themselves postulates. “I am this individual and this individual is supposed to persist” versus “I am this individual and this individual’s not supposed to persist”. You could make up your postulate that way just as well as the other way.

But the accepted chain of considerations which go to make up, for example, art criticism, appreciation, win-lose and so on -- we just have a set of considerations. These changes are successful as long as the individual is doing it, and the changes are unsuccessful as long as somebody or something else is doing it. And that’s very much part of the win-lose factor and also of the time factor. That’s self-determinism. One merely has made the postulate that as long as one does it one is successful. As long as one is able to accomplish the postulate this makes up wins. I am now going to pick up my right finger. I pick up my right finger. I won. That is, I made the postulate good.

What has happened to the preclear is that he has made the postulate and then something has contraried the postulate to such a degree that he is fixed. He is fixed and cannot change. It just works out that way in this universe -- not necessarily the most optimum set-up that could be made. When you made a postulate and then didn’t accomplish the goal postulated in that postulate (remember you were postulating time to postulate a goal) when you were unable to reach that particular attainment, then, of course, you hadn’t changed anything. Time is made by changing the position of something in space and so we get all of the neutrons and the morons vibrating at a vast rate of speed, but a uniform rate of speed, changing their positions in space. Well then we can look around at several of these particles such as the sun, earth and other things, see that they’re changing their relationships to each other in space at a uniform rate, and having perceived this, why then of course, we are looking at a change in time.

There is no such commodity as time, it isn't anything that could be poured from one bucket to the other but then this does not take place until a postulate is made concerning it. And in this universe the postulate had to do with change of location in space. And when it occurred, then time occurred.

You could change -- the location of something in space simply by lying about it. And you'd get a persistence. You'd come off of the As-is-ness. The moment you change something's location in space you come away from As-is-ness and it doesn't unmock and so you get persistence.

Now an individual is as well off as he can change things in location in space. Looking at the Pre-Logics, which precede the Logics and Axioms of Dianetics, we find that they have to do with an energy, and they tell you that a thetan is an energy-space production unit, that a thetan can change objects in location in space, and right next to that we have the fact that a thetan can create objects to change in space of his own creation. In other words, he can do all of these things and we get, in this universe (and this is pretty common in universes) those postulates as the conditional postulates upon the universe. Then one makes another postulate, that something can persist, and this postulate is represented as time, so when we locate something in space we are actually working with the time postulate. Persistence.

If you observe that somebody has failed often, then what do you mean by failed? He has decided to move something in space and then hasn't. In this universe, that's the total anatomy of failure.

Of course, he could simply postulate that he'd fail and that's another anatomy of failure. He's always free to do that. You can yourself do that. Not to remedy anything as an auditing procedure or anything of the sort -- just simply say to yourself that you failed, for any cause, reason or anything else, just, "I failed and therefore I have to feel a certain way" and then feel that way.

You could do that, or you could simply postulate, I've won, I've not won something, just postulate that you've won, and the conditions of winning are feeling good, which is part of the woof and warp of postulates, "And therefore I feel good" -- giving you a reason to feel good.

Why don't you just postulate that you feel good?

It doesn't matter whether you are a winner, doing this. There is no sensible concatenation here, we are only talking about an agreed upon concatenation. This universe, and the postulates which formed it, is not necessarily the best universe that could be made. It just happens to be the universe we're sitting in and it happens to be the universe in which our postulates are being made and unmade and it just happens that it went together on these four conditions of As-is-ness, Alter-is-ness, Is-ness and Not-is-ness, and these four conditions woven together make this universe act as it does and behave as it does and give you ideas of what a win is and what a lose is and it's all on a postulate basis.

But the most curious manifestation in all of this is the manifestation of time, and we have this matter of time occupying a considerable part of the field of aberration. And that is because time is the one postulate when an individual begins to depend on other-determinisms more than any other.

We see the sun moving and we take our cue from the sun as to how much time we have. We see

clocks moving and we take our cue from them as to how much time we have. And that tells us how much persistence we have. So we're being told by these objects whether we can live or not. And that's just the most curious of things in this universe, that one would take his cue as to whether or not he was going to persist, from whether or not the sun moved a certain direction and distance. It's idiotic. So the sun did a figure eight. If I'm not dependent upon sunlight I am certainly not going to cease to live just because of the sun. And a thetan is not dependent upon sunlight. Quite the contrary, a thetan is dependent for his well-being on manufacturing his own jolly old energy. He's not dependent on the sun manufacturing his energy for him. That's just an intricate hook-together. And that again depends on postulates. The postulate of time could be simply cleanly made, in some universe, saying "Well, there will now be a continuance for one and all", and that would be that. But that wasn't the way it was made in this universe. It was made on the basis that when As-is-ness is postulated, in order to get a persistence, we have to practice Alter-is-ness. We have to change the location of something to get a persistence.

People get inverted on this in this universe, so that they take an Is-ness and they change it in location and it starts disappearing. Suppose you have a person move a postulate around with a mass of energy. He starts moving it around -- and the energy mass starts disappearing. But what started disappearing was the energy mass, wasn't it? It was not the postulate, particularly. He just got used to that postulate and he finally took it over as his own postulate. And a person could finally say, well if I move something around, it will disappear. He has made a counter-postulate.

He is perfectly at liberty to make a counter postulate, but this is not the postulate on which this universe is made. This universe is rigged so that that postulate will avail not, to an individual. That's part of the considerations that make it up. If you've got something and then you say it doesn't exist -- you're stuck with it.

That's this universe.

Alter-is-ness produces a persistence, but then we get two types of persistence. We get persistence as Is-ness and we get a persistence as Not-is-ness. The fellow is persisting but he doesn't want to be there. Well, he's persisting because he doesn't want to be there. This, too, is a change, although he's fixed in a locale. And secondly there is the fellow who is persisting because he wants to be there and he's persisting because of change. They're both Alter-is-nesses.

An individual's desire to change continues his persistence in the spot he's in, if he cannot move. But he had to postulate that he couldn't move before this could happen. And so we get the dwindling spiral of the MEST universe.

We sometimes see the manifestation of accumulating energy on a preclear. Every time a pre-clear has said, Now I am going to move, and hasn't moved, or has said, Now I am moving and I am going to continue moving, and he is stopped (walking down the street, walks into a lamp post) -- any time this has occurred, he has lost, which is to say, he has got a counter-postulate. So he adds up loss as stationary.

This universe, you see, brands everything which isn't moving as innocent. And things that are moving are guilty, always. So he's lost. Well how do you lose, then? By getting fixed in a location. That's how you lose. An individual who is unable to move objects out of a certain location eventually gets to a position where, when he is trying to move these objects out of this location, he recognizes a failure and so he goes into apathy. He says, "I don't have enough energy to do

this”.

What nonsense! If he doesn't have energy enough to move energy, why doesn't he just postulate it some place else? But that's another thing. He could say it is as it is and it would disappear and then he could postulate its existence somewhere else, and then change that around so it couldn't be disappeared again and he'd be all set. What's he doing picking things up?

A drill -- simply in moving things and putting them back in the same place again -- will resolve this consistent continuous failure and so you get a process such as Opening Procedure by Duplication and its tremendous effectiveness. If it is done with a little bit heavier objects than is ordinary then an individual recognizes very thoroughly that he can pick up and put back into place the same object and win, not fail. You've changed the basic postulate by which he is working in this universe, which is saying that if he can't move, and that he has failed.

However that may be we have these various conditions and the immediate point here is that time depends, in this universe, on Alter-is-ness. At least the desire to change. Anybody who is desiring to change is persisting in time, and people who do not want to change do not persist in time.

The whole universe is rigged around these postulates.

~oo00oo~

THE BRIDGE TO TOTAL FREEDOM

SCIENTOLOGY CLASSIFICATION GRADATION AND AWARENESS CHART OF LEVELS AND CERTIFICATES

TRAINING					Awareness Characteristics	PROCESSING																	
Author's Class	Certificate	Course	Prerequisites	Teacher	Where Taken	End Result	FC Code	Name of State	Subject	Prerequisites	Class of Author	Where Completed	Ability										
Class XII Auditor	Class XII Auditor Certificate	Class XII Auditor Course	Class XII Auditor Prerequisites	Public Class XII Auditor	Flag IV	Ability to audit Class XII Auditor	OT XV	New Nation 10	OT XV	Class XII Auditor	Public Class XII Auditor	Class XII Auditor	Conditional with release										

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

Third and Fourth Dynamic Training Courses

OT Hatting Courses

OT Debug Service

Technical Specialist Courses

Case Supervisor Training

Other Technical Courses

Scientology Minister Course

Primary Roundup

Hubbard Life Orientation® Courses

Hubbard Key to Life® Courses

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

L12®, Flag OT Executive Roundup®

L11®, New Life Roundup®

L10® Roundup

Super Power®

Cause Resurgence Roundup

Flag® Only Roundups

Special Roundups and Actions

False Purpose Roundup®

Confessionals

Happiness Roundup®

FITS Roundup

Method One® Ward Clearing

Therapeutic TR Course

Co-audit Courses

DIANETICS AND SCIENTOLOGY INTRODUCTORY SERVICES			
Success Through Communication Route	Life Improvement Course Route	Personal Efficiency Route	Scientology Introductory Auditing Route
Hubbard Auditor Development Course	Hubbard Auditor Development Course	Hubbard Auditor Development Course	Scientology Introductory Auditing Course
Hubbard Auditor Development Course	Hubbard Auditor Development Course	Hubbard Auditor Development Course	Scientology Introductory Auditing Course

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

How to Use This Chart

1. This chart is designed to help you understand the requirements for each level of training and processing. It is a guide to help you plan your path through the Bridge to Total Freedom.

1 - Recognition

2 - Preparation

3 - Demand for Improvement

4 - Distraction

5 - Understandings

6 - Entitlement

7 - Clearing

8 - Adjustment

9 - Ability

10 - Precision

11 - Activity

12 - Production

13 - Result

14 - Correction

15 - Ability

16 - Realization

17 - Clarity

18 - Purpose

19 - Existence

20 - Source

21 - Freedom

1 - Help

-2 - Hope

Definitions

Hubbard Key to Life Course

ARC Straightaway®

Happiness Roundup

Purification Roundup

Hubbard Key to Life Course

ARC Straightaway®

Happiness Roundup

Purification Roundup

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."

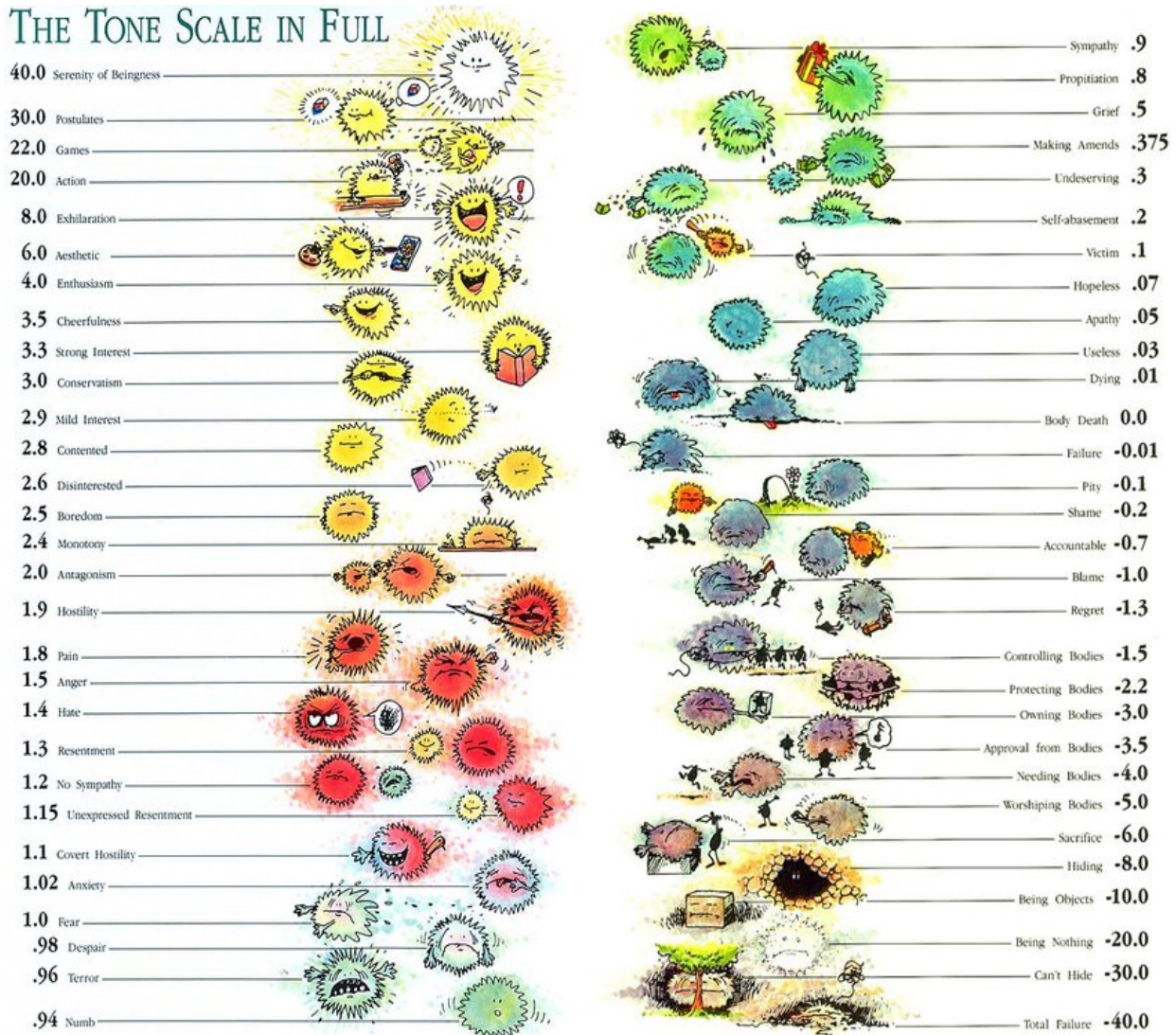
"Recall a time when someone was communicating easily to you." "Recall a time when somebody liked you."

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.

~oo00oo~

The Tone Scale in Full



The Tone Scale

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

Scientology 0-8. The Book of Basics



Wins and Successes in the Scientology Independent Field

Repair Success Story

I have been seeing Ingrid Smith for the past few months. I felt very ready to start handling some things and I was (am) excited to learn more about how to live a happier more fulfilling life.

Last week, I "as-ised" something wrong. Ingrid had me come in right away and we "as-ised" it right! I felt free and had tears of joy. I am so thankful to have Ingrid to guide me in such a safe and loving and wise way. I am very happy and thankful and excited to keep learning!!
P.S.

Student success:

I was drilling Upper Indoc TR's (TR 8) today with my coach, Mike. While doing Tone 40 on an ashtray I started having lots of cognitions. I am a student auditor and doing OK, but maybe not as great as I would like. Suddenly, while doing the drill I started to realize how tone level, controlling the session, controlling the PC, were all related to this drill. Then I realized this drill is extremely important and extremely valuable. W.O.W!!!! Sometimes the number of times through a drill does make a difference. I am looking at being a student auditor a lot differently now. Thank-you Mike, Carolyn, and Ingrid and of course LRH for putting it all there. Here is a win from a PC receiving student auditing on the NED Course:

Wow! What a realization I had in session. Here I am looking for someone who I can rely on, a good friend who is there for me in good times or bad times, my confidante and mentor. Both of the people that I relied on and trusted were both gone (passed away) and I asked myself

who can I now rely on. I came to realize that I have to rely on myself-be a good friend, confidante and be trusted. Now, that's a big responsibility-that means I am responsible for my survival as well. Nobody will but ME. I thought I would have this type of realization in the OT Levels, but I guess it could happen in the lower spectrum of the OT Levels as well. Thank-you to my auditor and LRH! SF

Grade I Completion

It feels good to complete the Grade. Never thought I would look at that stuff in the past, but I did and now it has gone. I feel better and better every day, it is easier to live with myself, suddenly I like myself more. Life is good.

Yeah and I don't have any obsessions to offer help to others anymore.

Thanks!

~oo00oo~

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Freedom

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

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

- SCIENTOLOGY: A NEW SLANT ON LIFE

L. Ron Hubbard

"REALITY IS THE AGREED UPON APPEARANCE OF EXISTENCE"

SCIENTOLOGY 8-808
Lafayette Ron Hubbard

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.

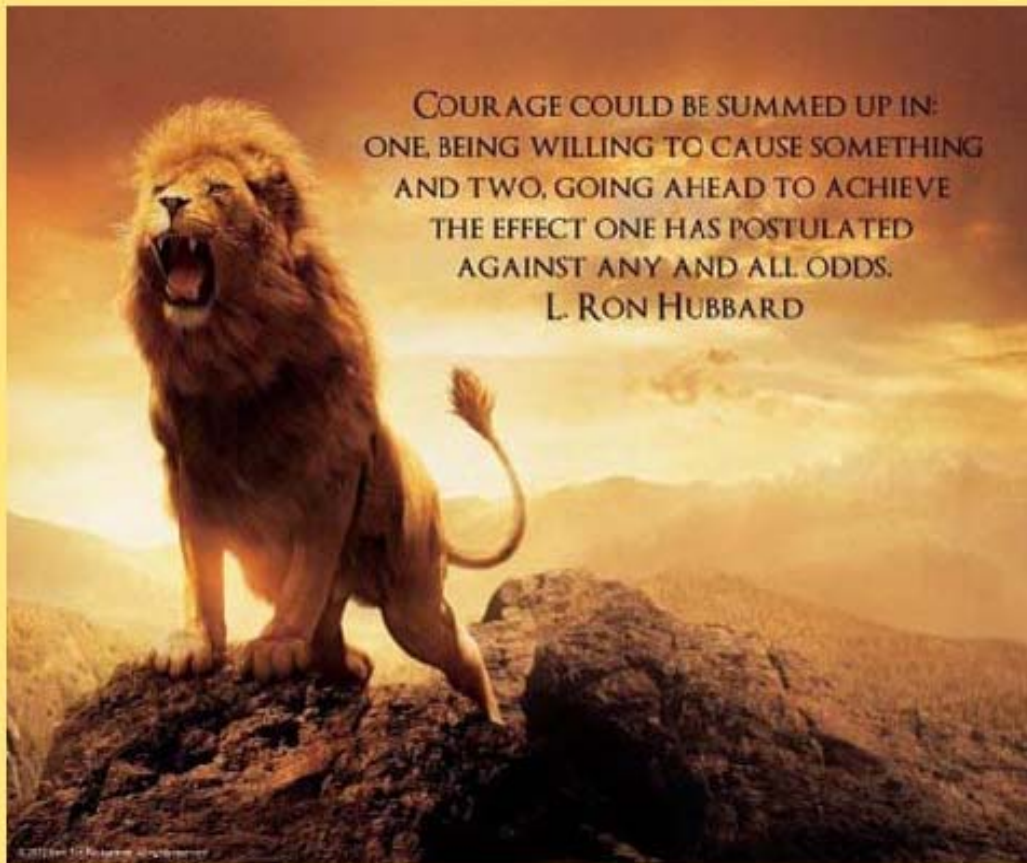
Of course we can talk about honor, truth, all these things,
The esoteric terms.
But I think they'd all be covered very well
If what we really observed was what we observed,
That we took care to observe what we were observing,
That we always observed to observe.

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
Founder

Group Starter Kit for Scientologists



A Handbook for Field Scientologists Starting up a Group

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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**



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

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

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

by L. Ron Hubbard

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

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

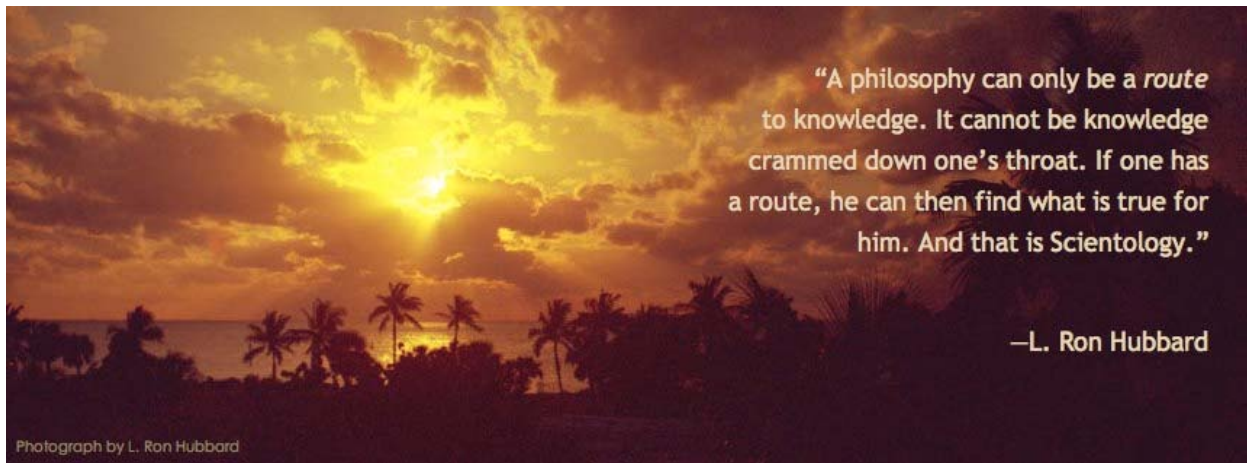
You intend something to happen and it happens. This is the ability to intend. And that is all there is to a thetan's power - there is no more to his power than that.

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

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



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“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

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