



# FREE THETAN

NEWSLETTER OF THE ASSOCIATION OF  
PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

*Preserve, Protect & Promote*

January 2021

Volume 13 Issue 1



**No man is happy without a goal, and no man can be happy without faith in his own ability to reach that goal.**

**—SCIENCE OF SURVIVAL**

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## NEWSLETTER OF THE ASSOCIATION OF PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

*Preserve, Protect & Promote*

**FREE THETAN**  
**Volume 13 Issue 1 January 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.**

~oOo~

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

*~ Editorial ~*



reservo, servo, proveho

**Dear Reader,**

It is 2021 and we start a new year and a new adventure. The past is relegated to the auditing room and the present is about what our goals and purposes are for the future.

The future is what we mock up and put there. If you want success and to flourish and prosper and move up the grade chart, then put that there in the future.

LRH said;

... all the happiness you ever find lies in you.

-SCIENTOLOGY: A NEW SLANT ON LIFE

And remember, life is in you today and you make your own tomorrow.

Well, let's make some tomorrow!

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](mailto: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](mailto: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](mailto:info@adcian@yahoo.com)

Ingrid Smith

From Life repair to OT4

[ingridsmith123@yahoo.com](mailto:ingridsmith123@yahoo.com)

### Scotland

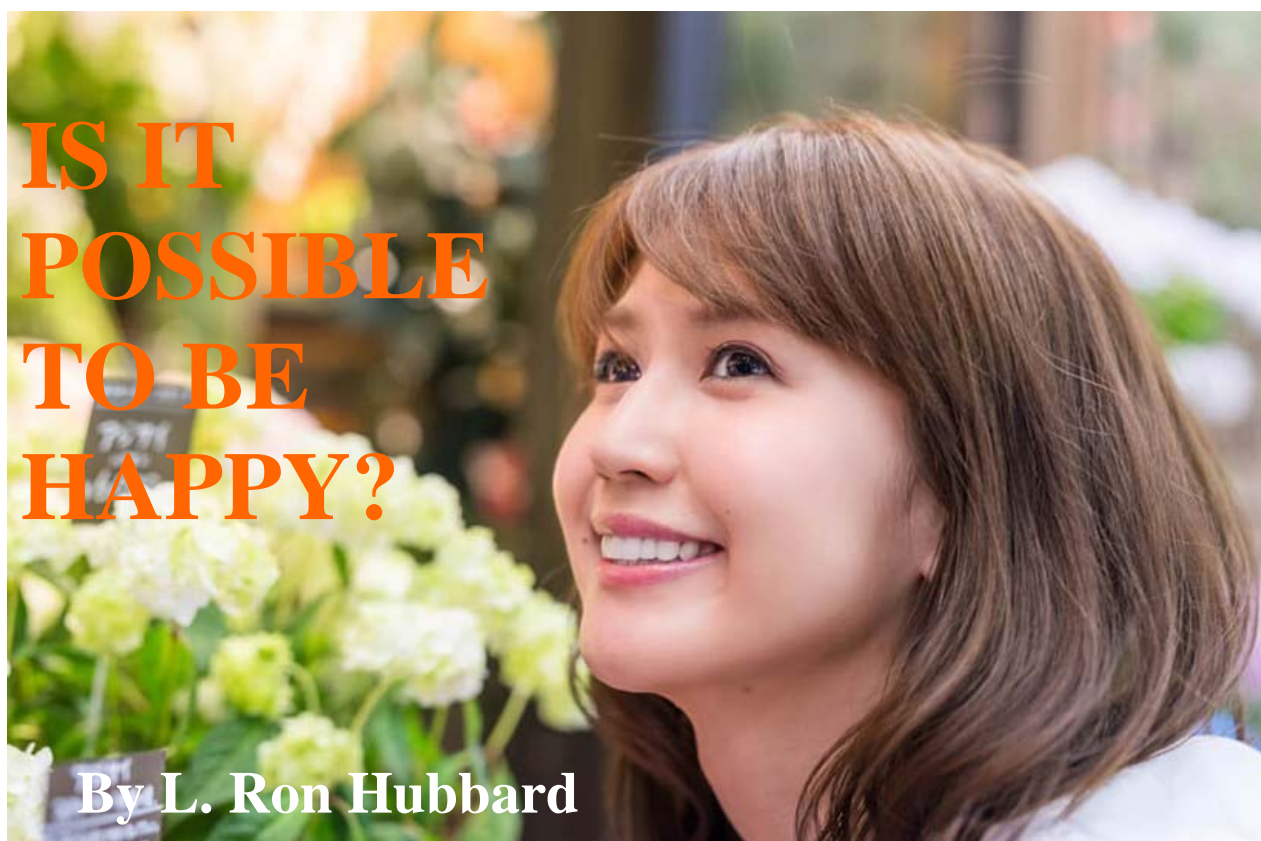
Ken Urquhart. Class IV Advance Courses Specialist. Class IX

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~



# IS IT POSSIBLE TO BE HAPPY?

By L. Ron Hubbard

A great many people wonder whether half of us even *exist* in this modern, rushing world. Very often an individual can have a million dollars, he can have everything his heart apparently desires, and is still unhappy. We take the case of somebody who has worked all his life; he has worked hard and he has raised a big family. He has looked forward to that time in his life when he, at last, can retire and be happy and be cheerful, and have lots of time to do all the things he has wanted to do; and then we see him after he has retired—and is he happy? No.

He's sitting there thinking about the good old days when he was working hard.

Our main problem in life is happiness, but I'll tell you more in a moment. The world may or may not be designed to be a happy one. It may not be possible for you to be happy in this world, and yet nearly all of us have a goal to be happy and cheerful about existence.

You know, very often we look at the world around us and say that nobody could be happy in this place. We look at the dirty dishes in the sink, and the car needing a coat of paint, and at the fact that we need a new gas heater, we need a new coat, we need new shoes or we would just like to have better shoes; and so, how could anyone possibly be happy when actually he can't have everything he wants. He is unable to do all the things he'd like to do, and therefore, this environment doesn't permit a person to be as happy as he could be. Well, I'll tell you a funny thing—a lot of philosophers have said this many, many times—but the truth of the matter is that all the happiness you ever find lies in you.

You remember when you were maybe five years old, and you went out in the morning and you looked at the day, and it was a very, very beautiful day, and you looked at the flowers, and they were *very* beautiful flowers; twenty-five years later you get up in the morning, you take a look at the flowers—they are wilted. The day isn't a happy day. Well, what has changed? You know they are the same flowers, it's the same world, something must have changed. Probably it was you.

Actually a little child derives all of his “how” of life from the grace he puts upon life. He waves a magic hand and brings all manner of interesting things into being out in the society. Here is this big, strong brute of a man riding his iron steed, up and down, and boy, he'd like to be a cop. Yes sir! He would sure like to be a cop; and twenty-five years later he looks at that cop riding up and down and checks his speedometer and says, “Doggone these cops! “

Well, what is changed here? Has the cop changed? No. Just the attitude *toward* him. One's attitude toward life makes every possible difference in one's living. You know you don't have to study a thousand ancient books to discover that fact. But sometimes it needs to be pointed out again that *fife* doesn't change so much as you.

Once upon a time, perhaps, you were thinking of being married and having a nice home, and having a nice family; everything would be just fine. The husband would come home and you would put the dinner on the table and everybody would be happy about the whole thing; and then you got married and maybe it didn't quite work out. Somehow or other, he comes home late and he has had an argument with the boss, and he doesn't feel well. He doesn't want to go to the movies, and he doesn't see how you have any work to do anyhow—after all, you sit home all day and do nothing—and you know he doesn't do any work either.

He disappears out of the house.

He's gone. Then he comes back later in the evening, and quite an argument could ensue over this. Actually, both of you work quite hard. Well, what do we do with a condition like this? Do we just break up the marriage? Or touch a match to the whole house? Or throw the kids in the garbage can? Or go home to mother? Or what do we do?

Well, there are many, many things we could do, and the least of them is to take a look at the environment. You know, just look around and say, “Where am I? What am I doing here?” And then, once you have found out where you are, why, try to find out how you can make that a little more habitable. The day when you stop building your own environment, when you stop building your own surroundings, when you stop waving a magic hand and gracing everything around you with magic and beauty, things cease to be magical, things cease to be beautiful.

Other people seek happiness in various ways. They seek it hectically, as though it's some sort of mechanism that exists—maybe it's a little machine, maybe it's parked in the cupboard, maybe happiness is down at the next corner, or maybe it's someplace else. They're looking for something, but the odd part of it is, the only time they ever find something is when they put it there first. Now, this doesn't sound very plausible, but it's quite true. Those people who have become unhappy about life *are* unhappy about life solely and completely because life has

ceased to be made by them. Here we have the single difference in a human being. We have here a human being who is unhappy, miserable, and isn't getting along in life, who is sick, who doesn't see brightness. Life is handling, running, changing, making him.

And here you have somebody who is happy, who is cheerful, who is strong, who finds that most things are pleasurable; and what do we discover in this person? We find out that he is making life, and there is actually a single difference: are you making life or is life making you ?

Carefully go into this, and you will find out that a person has stopped making life because he himself has decided that life cannot be made. Some failure, some small failure, maybe not graduating with the same class, or maybe that failure that had to do with not marrying quite the first man or woman that came along who seemed desirable, or maybe the failure of having lost a car, or just some minor thing in life started this attitude. A person looked around one day and said, "Well, I've lost," and after that, life makes him; he doesn't make life any more.

Now this would be a very critical situation if nothing could be done about it, but the fact of the matter is that it is the easiest problem of all the problems man faces—changing himself and changing the attitudes of those around him. It is very, very easy to change somebody else's attitude. Yet you are totally dependent upon other people's attitudes—somebody's attitude toward you may make or break your life. Did it ever occur to you that your home holds together because of the attitude the other person has toward you? So there are really two problems here—you would have to change two attitudes. One: your attitude toward somebody else, and two: their attitude toward you. Well, are there ways to do this? Yes, fortunately, there are.

For many, many centuries, Man has desired to know how to change the mind and condition of himself and his fellows. Actually, Man had a cumulative inclination to do this up to relatively few years ago. But, we are making it a very fast paced world; we are making it a world where magic is liable to occur at any time, and has.

Man now understands a great many things about the universe he lives in, which he never understood before. Amongst the things he now understands is the human mind. The human mind is not an unsolved problem. Nineteenth century psychology didn't solve the problem, but that doesn't mean it has not been solved.

In modern times the most interesting miracles are taking place all across this country and across other continents of earth. What do these miracles consist of? They consist of people becoming well when they were ill, incurably ill. They consist of people who were unhappy becoming happy once more. They consist of abolishing the danger inherent in many of the illnesses and many of the conditions of Man. Yet the answer has been with Man all the time; Man has been able to reach out and find this answer, so perhaps Man himself had to change. perhaps he had to come up to modern times to find out that the physical universe was not composed of demons and ghosts. To outlive his superstitions, to outlive the ignorance of his forbears. Perhaps he had to do everything, including inventing the atom bomb, before he could finally find himself.





***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.



## TWO RULES FOR HAPPY LIVING

1. *Be able to experience anything.*
2. *Cause only those things which others can experience easily.*

Man has had many golden rules. The Buddhist rule of “Do unto others as you would have these others do unto you” has been repeated often in other religions. But such golden rules, while they served to advance man above the animal, resulted in no sure sanity, success, or happiness. Such a golden rule gives only the cause point or at best, the reflexive effect point. This is a self-done-to-self thing, and tends to put all on obsessive cause. It gives no thought to what one does about the things done to one by others not so indoctrinated.

How does one handle the evil things done to him?

It is not told in the Buddhist rule. Many random answers resulted. Amongst them are the answers of Christian Science (effects on self don’t exist), the answers of early Christians (become a martyr), the answers of Christian ministers (condemn all sin). Such answers to effects created on one bring about a somewhat less than sane state of mind—to say nothing of unhappiness.

After one’s house has burned down and the family cremated, it is no great consolation to (1) pretend it didn’t happen, (2) liken oneself to Job, or (3) condemn all arsonists. So long as one fears or suffers from the effect of violence, one will have violence against him. When one *can* experience exactly what is being done to one, ah, magic—it does not happen!

How to be happy in this universe is a problem few prophets or sages have dared to contemplate directly. We find them “handling” the problem of happiness by assuring us that man is doomed to suffering. They seek not to tell us how to be happy, but how to endure being unhappy. Such

casual assumption of the impossibility of happiness has led us to ignore any real examination of ways to be happy. Thus, we have floundered forward toward a negative goal—get rid of all the unhappiness on Earth and one would have a livable Earth. If one seeks to get rid of something continually, one admits continually that he cannot confront it—and thus everyone went down hill. Life became a dwindling spiral of *more* things we could not confront. And thus, we went toward blindness and unhappiness.

To be happy, one must be *able* to confront, which is to say, experience, those things that are. Unhappiness is only this: the inability to confront that which is. Hence, ( 1 ) *Be able to experience anything.*

The effect side of life deserves great consideration. The self-caused side also deserves examination.

To create only those effects which others could easily experience gives us a clean new rule of living. For, if one does this, then what might he do that he must withhold from others? There is no reason to withhold his own actions or regret them (same thing), if one's own actions are easily experienced by others. This is a sweeping test (and definition) of good conduct—to do only those things which others can experience.

If you examine your life, you will find you are bothered only by those actions a person did which others were not able to receive. Hence, a person's life can become a hodge-podge of violence withheld, which pulls in, then, the violence others caused.

The more actions a person emanated which could not be experienced by others, the worse a person's life became. Recognizing that he was bad cause or that there were too many bad causes already, a person ceased causing things—an unhappy state of being. Pain, misemotion, unconsciousness, insanity, all result from causing things others could not experience easily. The reach-withhold phenomenon is the basis of all these things. When one sought to reach in such a way as to make it impossible for another to experience, one did not reach, then, did he? To “reach” with a gun against a person who is unwilling to be shot is not to reach the person, but a protest. All *bad* reaches never reached. So there was no communication, and the end result was a withhold by the person reaching. This reach-withhold became at last an inability to reach—therefore, low communication, low reality, lover affinity. Communication is time environment or situation. One means of reaching others. So, if one is unable to reach, one's ability to communicate will be low; and one's reality will be low, because if one is unable to communicate, he won't really get to know about others; and with knowing little or nothing about others, one doesn't have any feeling about them either, thus one's affinity will be low.

Affinity, reality and communication work together; and if one of these three is high, the other two will be also; but if one is low, so will the others be low.

All bad acts, then, are those acts which cannot be easily experienced at the target end. On this definition, let us review our own “bad acts”. Which ones were bad? Only those that could not be easily experienced by another were bad. Thus, which of society's favorite bad acts are bad?

Acts of real violence resulting in pain, unconsciousness, insanity and heavy loss could, at this time, be considered bad. Well, what other acts of yours do you consider “bad”?

The things which you have done which you could not easily, yourself, experience, were bad. But the things which you have done which you, yourself, could have experienced, had they been done to you, were *not* bad. That certainly changes one’s view of things! There is no need to lead a violent life just to prove one can experience. The idea is not *to prove* one can experience, but to regain the *ability* to experience.

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

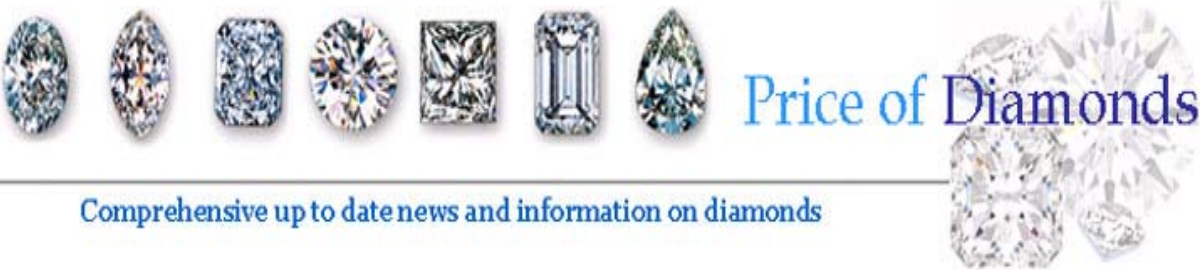
1. Be able to experience anything;
  - 2.
- And

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

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

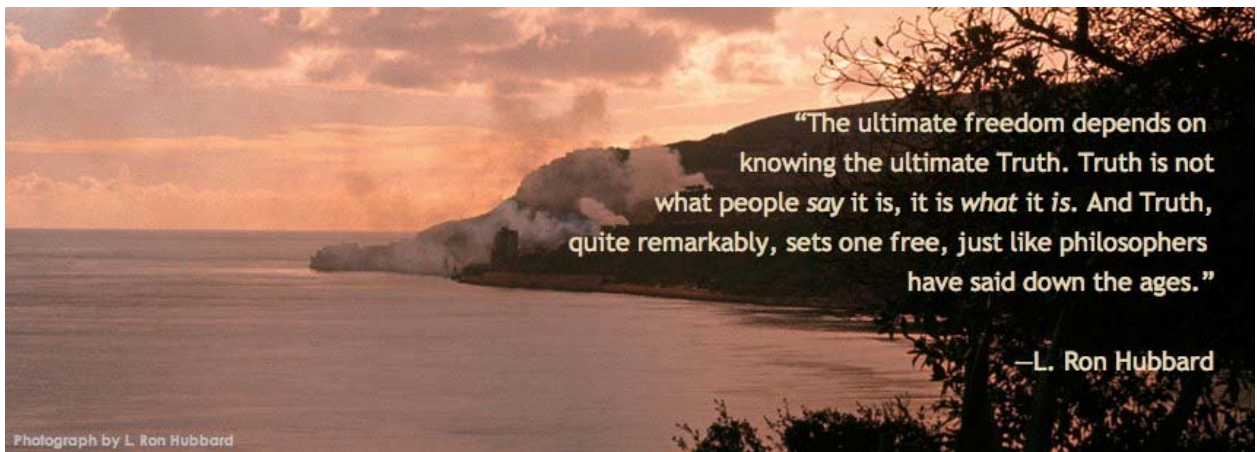
And if you achieve these two golden rules, you would be one of the happiest and most successful people in this universe, for who could rule you with evil?

~oo0oo~



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## Wins and Successes in the Scientology Independent Field

### L 11

I am very happy to have gotten through that PTS condition which has had my direct attention or my peripheral attention for such a long long time. I feel no surprise that this condition avoided being confronted until now. Pernicious and harrowing, are the adjective which come to mind to describe it. Interesting that it took so many wins and floating TA's to lead up to giving me the courage to confront and blow that condition. I love when you use 2WC as a tool to handle certain things which come up in sessions from time to time.

Thank you once again for all the help so far and specifically for the help in this last period. I have so much respect for your confront and enjoy the safety you provide me in session so that I can put my attention on what you direct my attention to.

Great that I have ended cycle on yet another non-optimum condition. This one may even be my biggest win in Scientology up to this time.

One additional point: I feel that with what I confronted yesterday I can now fully end cycle on L11. I can state emphatically: "I have a New Life."

### **Auditing**

For the first time in many years I received auditing.

It was a little odd, to be sitting in the chair, across from someone's telling me "this is the session" Honestly, I

thought I would never hear those words again!

My auditor was fantastic, had great ARC, duplication and granting of beingness. Items were taken up, masses and the source of charge spotted and blown, lots of smiles, laughs and more than a few tears of joy were a part of every session. The result is knowing myself better, being more “me” and less others, feeling bigger, stronger, more certain and having more hope for a better future.

—

Receiving standard auditing under a well trained C/S is such a joy. To feel truly duplicated, with no worries about being judged or anxiety about communicating exactly what I really feel is priceless.

I was more than a little tentative at first but as the auditing progressed I regained confidence in the process itself and things went faster, it became easier to look and find what I was looking for, I became more certain and the masses blew off at a wonderful rate!

It was clear that the auditing was done for me. Just me. To help me become a free being. It wasn't done to correct me, to get me to be “good” or compliant, The auditing and c/sing were simply done with my best interests, as a spiritual being, in mind.

Of course it must be very clear by now that the auditing I recently received was not through the Official Church of Scientology, but out in the Independent field.

One of the items taken up was the question: “were you audited while under stress?” or some variant of this.

It took me a while to as-is the myriad of masses I had stuck to that!!!

Pretty much all of the auditing I had received for the last 21 years I was “in the church” had been while I was under stress!

The “stress” I was under was a palpable mass hanging over me. A hunted feeling. Worried. I felt myself in the emotional tone of propitiation many times, either in the sessions them selves, or when I was visiting with the Ethics officer afterward.

Financial stress: how will I pay this money back?

Time stress: I need to get back on post!

Fear of getting into trouble stress: What will happen to me when they hear this!

I even had the stress of: Will they let me continue to work and help people after hearing what I did?

And the “crimes” I did have to confess were all stupid. The “moral code” that I was being judged by was itself insane.

Part of the stress was a result of the fact that I couldn't SAY what I really thought. Any thoughts I had did not follow the “company line” needed to be censored. Things that I could directly see that were wrong could not be discussed. Insanities and stupidities about management, the lack of expansion, the complete lack of any effective dissemination program, the total shit PR of the church, these were things I had seen and experienced over and over. But I dared not communicate them!

Instead I “understood” that these observations were somehow a reflection of my own ineptitude’s. The more I thought there was something wrong, the more clear it became that I must be really a bad person.

When you cant communicate and you feel you cant leave yet at the same time want to help, you’re trapped, suppressed. Was I “audited while under stress?” HA!

Was there a time when I wasn’t???

Well, now things are different.

It took me a while, but I’m waking up slow!

~oo00oo~

**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

## FREE THETA

**The voice of independent Scientologists with Exciting articles by source and well known and well respected individuals. Regular favourite features. Available to APIS Members only. Join APIS Today!**

**"REALITY IS THE AGREED UPON APPEARANCE OF EXISTENCE"**

SCIENTOLOGY 8-8008  
Lafayette Ron Hubbard



# TOWARD A SANER WORLD

Extract from the book, *Child Dianetics*  
by L. Ron Hubbard

Contagion of aberration has progressed along the second dynamic to a remarkable degree in our present society. Our first settlers brought the seed of future aberration.

As there were certain diseases for which there was no cure, a moral restraint was substituted for this lack.

Such taboos are based upon the premise that something society has done in the past was more painful than beneficial. Prejudice then carries the taboos forward long beyond their time.

Once created, taboos must be enforced. Force is applied against reason. What is aberration but force being applied against reason?

Aberration seems to multiply by geometric progression. It is a spreading, broadening thing rather than a narrow line. Mother's aberrations appear in two of her children, and four of her grandchildren. Father's "idiosyncrasies" follow the same pattern. Within a few generations an entire society is affected.

Only the colonizing of new lands has interrupted this contagion. When a race is facing a new continent and conquering the old inhabitants, it has to raise its necessity level to a very high plateau. It is a tremendous goal to wrest the land from those who already own it, and so long as the impetus carries forth the race is successful, and the contagion within it is cut down considerably.

After a while the goal is accomplished and nearly everything is nicely smoothed out for those who follow. The means of transport and food are available with minimum effort. The government is settled into a rut and suddenly there is a "civilized" nation with no higher goal. At this moment begins the dwindling spiral. Even though the Golden Age may come for the race at that period, the dwindling spiral of aberration, already begun, goes down and down. The individual's necessity level becomes low and aberrations begin to manifest themselves. The process of contagion sets in.



The customs of society today make it quite fashionable for individuals to have a blocked second dynamic. When an investigator of the stature of Freud studies a social order and decides that just one thing is wrong, it is at least indicative that there is a lot wrong with just that one thing. He was forced to the conclusion that sex is primarily responsible for aberration, and upon examination it is evident that for the past two centuries sex to a greater and greater extent has become taboo.

Few, until Dianetics, had actually looked bluntly as they should at this problem and recognized to what extent the child is the product of sex. The fact that there is a definite correlation between children and sex may appear to be a super-obvious statement. But how many people think babies are just too, too beautiful who, at the same time, feel that sex is just too, too nasty? The second dynamic must include not only sex and the sex act, but also children.

Perhaps the trend is to block the second dynamic so thoroughly that future generations will become completely insane. If this dwindling spiral of sexual aberration is not interrupted, there will be in the year 2000 or 2050, not 1,900,000 inmates in sanitariums and institutions, but a few sane people running for their lives from a country which is almost 100% insane.

A blocked second dynamic is accompanied by dislike of children, abuse of them, and general impatience with them. It doesn't necessarily follow, however, that a blocked second dynamic is blocked both as to sex and children. It might be selectively blocked: open on sex and very thoroughly blocked on children, or wide open on children and thoroughly blocked on sex. When the latter condition is in evidence, the children resulting from such a union are very neurotic.

It is evident, then, that the dwindling spiral winds up in the laps of the little kids. Children must bear the brunt of the results brought about by taboos which are the mores of society. In order to halt this spiral the most effective attack is the use of Preventive Dianetics, as it applies to children and family life.

If a child can be prevented from acquiring engrams in the first place, the dwindling spiral is suddenly interrupted; and if those engrams latent in the reactive banks of children already born are prevented from keying-in, a seven-league step is taken towards halting society's aberrational contagion.

To accomplish the first, society must shoulder some of the responsibility of taking adequate care of the mother. This is meant Dianetically rather than economically. Everyone must learn to say nothing within the expectant mother's hearing while she is hurt or ill, or during labor and delivery. Particularly during birth must absolute silence be maintained, and the more gentle the delivery, the better.

The finest birth, at first thought, would seem to be a Caesarean section, since the child is believed to undergo none of the rigors of a normal birth. However, this is not the case. Caesarean births are harder on the child than ordinary birth because the obstetrician usually waits until the child is very firmly wedged and indicates that it is not going to be born normally. The child is then left that way for about twelve or fourteen hours with his skull caved in.

In one x-ray of a birth process the foetus' frontal bones were overlapped, the skull

folded completely over on itself, because the mother's pelvic region was too small. The child remained in this position for fourteen hours while people stood around having long conversations. The difference between the I.Q. of this boy and his brother, only a year older, is enormous. The younger child is slow and clumsy, while his brother is sharp and alert. The older child was prematurely born and had a painless birth, so unexpected that the doctor didn't arrive in time. These children have almost identical prenatal engram banks. The big difference is birth.

Another case in point was a little girl who seemed to be only half awake when she was brought in for processing. She was very fat, and her normal physical development was badly retarded. Upon being asked what sort of delivery she had had, the mother said she guessed it was all right because she couldn't remember a thing about it. She had been unconscious for about twelve hours with chloroform. Of course the child was anesthetized, too, through the umbilical cord. Doctors and nurses worked around the unconscious mother, talking, joking and laughing, charging both the mother's and the child's engram banks. Then the child was born. As far as the reactive mind time track is concerned, she remains right there at birth, sound asleep, in a continual dope-off. Ordinarily a child's engrams do not start to key in until considerable time has elapsed. The necessity level is high, and he is in good shape generally. He could have a very heavily loaded engram bank, but it would take an extraordinary threat in environment to key in this material.

It is relatively difficult to tire children. They may appear to be tired but their level of "I'll quit and go to sleep" comes much later than in an adult. Only when a child is really pushed along and very badly tired out by some extraordinary circumstance does he reach a point where engramic material will key in.

It will be the first key-in that brings on the first sickness of the child. Although he is quite resilient and not easily injured, a hard bump which annoys him more than it pains him could cause a key-in for a few seconds afterwards. People normally take precautions to prevent accidents and anaten (a degree of attenuation of the analytical faculties) to children, so this does not have to be stressed. What does have to be stressed is the possibility of key-in at such times. There are engrams down in the bank which are matched in voice tone to the parents which can be all too easily keyed in. Hence absolutely nothing should be said around the child right after injury of any kind. No matter how great the temptation to say, "Oh! You poor, dear little baby," let the kid howl. It is far better and safer to let minutes and minutes go by after an injury of any kind before you talk to the injured child, rather than risk key-in and restimulation.

Quarrels around a sleeping child are highly restimulative. The child is tired, goes to bed...and immediately the parents start quarreling. One case of stuttering originated in this manner. The child had been playing hours beyond his bedtime, having been out to an amusement park where the rides were so fascinating and everything so wonderful that he was too excited to sleep. He was even too tired to eat supper. He had been asleep only a half hour when his father came home intoxicated and a quarrel ensued. Some of the words used were, "You can't talk to me like that!" and "Who do you think

you're talking to?" The next morning when the child awakened he talked with a stutter - and he stuttered for the next twenty-two years.

Don't talk around a sick child. If the doctor decides to hold a long drawn-out conversation around the sick-bed, your natural feeling of courtesy or awe might restrain you from doing something about it. But your natural feeling of courtesy or awe may help severely aberrate the child for the rest of his life. A good swift kick in the shin of anybody talking around a sick child, or almost any physical violence would be justifiable under the circumstances. It sounds very strong, we know, but you can't help feeling punitive when you've been an auditor long enough to find all the aberrative talking that goes on around children. Even persons with the best of intentions can thoroughly ruin a child's life that way.

If punishment of a child becomes necessary, don't nag and hit the child and then nag some more. Tell the child the reason for the punishment in simple, direct language, and then apply the punishment in absolute silence. The punishment causes anaten; if talking goes on during and afterwards, the content of the lecture is grasped only on a reactive basis and becomes unavailable to the analytical mind. The child therefore cannot rationalize himself into good behavior. He analyzes only the fact that these people are horribly mean to him.

A child must always "honor his father and mother" - that's all there is to that! But nobody ever bothered to tell the child what parents have to do to be honored.

If a child is having a run of "accidentally" breaking things, interspersed with odds and ends of disobedience, it is almost a certainty that the child is being badly badgered from some quarter or other. The processing is not needed so much by the child as by the family, even though a family that has a very bad boy or a very sick boy or girl may esteem and comport themselves as veritable saints of loving and understand they may never quarrel in the presence of the child. They may never unduly punish the child. The child may always have had the best of food and the best of care. But search the late life bank of this child and see how many of these so-called "usual" childhood illnesses have been preceded by a very high emotional upset in the vicinity of that child!

In one family which was almost a model of propriety, the little child had been very ill from a combination of chicken pox and pneumonia. A heavy quarrel had obviously taken place where the child slept, because the steel legs of the crib were bent from the weight of adult bodies falling against it. The beaverboard wall was dented in the outline of adult knuckles or objects hurled in fury - yet this family supposedly lived a model life - they never quarreled around their child!

A four-year-old "bad" boy was taken to an auditor. According to the parents, if he had been six feet tall he would have given Genghis Khan a good run for his money. He would go upstairs and pull mama's clothes off the hangers and practice mutilation on them with scissors. He would go into another room, preferably one which was very neat and tidy, and slash the wallpaper with a knife. Someone in the family about to eat breakfast would find his cereal liberally sprinkled with shredded cigarettes. He was artfully clumsy; he seemed able to break selectively every valuable piece of bric-abrac

in the house.

What he obviously needed, they said, was more discipline. Inquiry into how much discipline he had experienced brought out chastisement averaging four spankings and a clout on the head a day. The only thing that could be said for the punishment was that it was consistent: no matter what happened, he was punished. Furthermore, there was unanimity in the family. Father agreed and punished him. Mother agreed and punished him. And the one grandparent who was always around also agreed and punished him. Here was a red-hot rebel, a veritable insurgent in the community, leading a successful revolt.

The matter was solved very simply. The auditor, taking note of the fact that the adults who brought the boy were not very tall, made the announcement that the next person who laid a hand on the child would be personally accountable to him. They agreed that this was a new reality, and within twenty-four hours there was a change in the young preclear. He picked up his own clothes. He began to do the dishes! Suddenly he was no longer a hellion.

It is absolutely wonderful to watch children who have not been "disciplined." They are not any the worse for it. If you want to see a really, thoroughly wicked kid, find one that's had a big dose of discipline. He knows exactly what he's supposed to do, and so long as he's got breath in his body he's doggoned if he'll do it! He is confronted by a society that is shot through with a blocked second dynamic as a fashionable thing. He is confronted with people who don't like children and who apply to him all manner of barbarism on the excuse that this promotes loyalty and discipline.

There are two particularly insidious lines in society with regard to children. One is the belief that parenthood is a biological fact but that the child has no natural affection for the parents and could be raised just as well by anybody else. The other is one which teaches the child not to grow up because (1) it pays a high bonus to be a child, and (2) grownups don't have any fun, so why be a grownup?

There is an obvious natural affection of the child for his own particular parents and despite theories to the contrary, a child gets along much better with his own parents. Actually the parents' voices are frequently restimulative, making all manner of things wrong with the relationship on a reactive level, but the child usually has enough affinity and affection for his own parents to overcome the bulk of this.

An auditor received a phone call one day from a gentleman who said. "I don't know what could possibly be wrong with my daughter. She has run away from home three times." Questioning revealed that he had always been very careful never to demonstrate any affection for her, for fear of setting up some complex or other, he said, and that she had often complained of having "no family life worth sticking around for." This man had been careful all his life not to be affectionate; he thought children could be spoiled by loving them. The way to spoil children is by not loving them.

No child was ever spoiled by affection, by sympathy, by kindness, by understanding, or even by indulgence. The old superstition that love and affection so thoroughly upset a child that they drive him crazy is incredible. A child can have better toys than

anybody on the block and it won't make a snob out of him. If he is permitted to grow in the society of children, he will make an adequate analysis concerning his possessions, and instinctively share them. He will find out for himself how to make the best out of life.

Even while the manuscript was being prepared for publication, there appeared, as though by providential design, a rash of newspaper accounts to bear out this thesis on the extremes to which unloved children will resort in order to rebel against their unhappy environments. In Oakland, California, for instance, a twelve-year-old lad, for no reason "apparent to the authorities," shot his parents with a rifle as they sat watching a television program. In Palm Beach, Florida, a teenager confessed shooting his father, grandmother and a policeman because "they were trying to disinherit me of \$600,000." Compounding this tragedy is the fact that the youth had been given a "psychiatric examination" just three days before the incident and had been declared just a "mild mental case." In the middle west a teenage girl set fire to a number of homes in revenge for "people making fun of my red hair." In New York gangs of children rioted and committed serious acts of vandalism in protest against arbitrary decisions on the part of the authorities of a juvenile play center. Finally, there was the telling headline, "Nobody Loved Ugly Duckling; So Boy Killed 3 Like a Robot." The story was permeated with such phrases as, "Killed without hate, but from lack of affection. ...Authorities are convinced that young \_\_\_\_\_ didn't murder with his heart. His heart was empty...." One official put it this way: "The kid was hungry for affection. If he had got it, everything might have been different." The Police Chief, who had shown fatherly kindness toward the boy, observed, "I'm no psychiatrist, but I know kids. The boy was a black sheep. He needed someone to pat him on the back and call him Son. He needed guidance and love."

The reverse of this is that most of the children in our society today are denied any responsibility or position of any kind. From his first breath the child begins to be denied the independence which every organism seeks. He is fitted into a sort of mold which is supposedly desirable or "best for him," cutting off his freedom of action and expression in all directions. Fortunately for him, he has at least one goal - to grow up. He might have other necessary goals, but they are minor compared to this one saving grace; he can salvage himself on that alone - that is, unless he is carefully taught not to grow up.

If he decides that growing up is something that will result in a bad state of affairs for him, that the desirable thing is to remain a child, he has been robbed of the one goal which, despite antagonistic influences, would carry him forward. Children who have received too large a bonus for being children are those who progress the least satisfactorily.

A modern school of thought, one of the very many, gives to children a position in the home which far exceeds their actual state. The youngster is assigned an importance of being a child that is vastly out of proportion to the importance of being an adult. If little Willie suddenly runs into a room, knocks over the lamp and spills some sticky pineapple juice on a guest's suit, that's all right. Pat little Willie on the head and give

him some more pineapple juice. Tell the guest that "He's only a little child and doesn't know any better." This kind of training for children places a very high priority on remaining a child. Actually, who would want to be an adult in such a family?

How does the child determine whether growing-up is desirable? He has enormous energy and good repair and healing qualities. He is naturally very energetic and active. He has, as a general rule, a pretty good mind, so he looks around one day and says to himself, "Now let's see. I'm growing up. What will I be when I grow up? I will be an adult, of course." Then he begins to observe very closely the adults in his immediate neighborhood, beginning with the family.

Here's mama, whose full concentration is on being a waiting maid to children. He doesn't want to be mama - she doesn't have any fun. There's papa. He drags home from work, manages a smile, and maybe gets a chance to look at the paper before he tiredly eats dinner and goes to bed. And then he complains about the kids making too much noise. The child perforce concludes, "He isn't very elegant, either," After a brief scan of the lesser relatives, he begins to scratch his head and wonders "What the heck is this grownup business? I want to stay a kid, 'cause look - we get waited on, get food, clothing, 'n everything."

If you can detach yourself from your present attitude on "reality" and take a truly objective look at it, you will see it from a viewpoint very much like that of a child. The child knows that he likes to run and play, and has an idea that other people ought to like to run and play, too. A large section of adult society believes that running and playing is very wicked indeed. It's just not done. At least, most grownups don't do it. They never have much fun.

The child, fortunately, has a very high sense of reality, but has been completely surrounded by adult delusions. He isn't running on the kind of reality on which everyone is agreed, but the one which he sees and interprets according to his data. It is no delusion to him.

He agrees perfectly that he is Hopalong Cassidy between the hours of four to six, and that somebody else is Little Beaver during the same hours. There is no lack of agreement and no lack of reality; his is the greater reality simply because he can face it on the whole periphery as well as narrow it down to selective reality. The mechanism in him which sets up his sense of reality is far more vivid and unrestricted than that of an adult, who after all must submit to the kind of reality which clamps him to a desk or workbench.

Work, economic servitude, whether he likes it or not, is the adult's reality - but what a poor substitute! It is the super-artificiality on which he has to agree figuratively at the point of a gun. Society has said, "If you don't consider your job the greatest reality in your life, the only one, we're going to starve you, Bud." So he grudgingly agrees.

Reality? No! It's an agreed-upon stratum of society, an agreed-upon code of action. The child is also very sensitive to unreality. If someone, talking from the point of view of his own narrow sense of reality, tries to tell him the reason why such and such takes place, the child is likely to stare rather blankly, unable to figure it all out. He will have to be told many times over. He has to be told in grade school, high school, college,

and then when he gets married and is told by the boss, he finally gets the idea. Suddenly he agrees that the thing he's been told all his life is indeed a reality. At that moment he begins to fold up.

One of the best ways to put children on a happy road is by offering them a little education. Interest them in the real world, and try to interest them in a hobby in which they can learn to use their bodies. Let them choose the hobby, and let them show how proficient they can become. Teach them walking tight ropes, or how to fry eggs. The world isn't a bunch of selected subjects that somebody writes down in a book. This is the business of living, and if something is especially interesting to the child, that's the thing to teach. If a precision control of the child's body can be built up it will aid his sanity, raise his tone, and make processing easier.

Just plain learning a skill isn't good enough, because the farther that skill departs from practical application in the future, the less efficacy it will have in straightening out his mental and physical health. The child must see that what he is learning leads toward an actual need in his life. Give the child a feeling of pride in himself, and a feeling of independence about some certain thing. It is absolutely necessary that Johnny have reserved to him alone at least one sphere of action in which he is completely independent.

A little boy walking downtown with his parents saw an accordion in a window and suddenly decided that he wanted to learn to play the accordion. After a session of whining and screaming he acquired a small accordion and, despite the cartoons, finally learned to play something. "I always thought it was a good idea to start him on the accordion," they gloated, one after the other. They fought among themselves for the distinction of being the first to recognize genius. Then they lowered the boom. "You must practice an hour and seventeen minutes every day, like it says in the book. You're not going to go out and play with that gang of rowdies." It was no longer the child's accordion and no longer his music. One day the accordion just "happened" to get smashed. The parents made their excuses - "You know how children are, they're flighty and changeable. They don't know what they want next."

The child had selected something he wanted to do. When he found it was not an independent sphere of action, he abandoned it.

A child can be robbed of independence of action in numerous ways. Preventing him from making his own decisions by inflicting punishment upon him when his own decisions head him into trouble is one way. Another is to try continually to impress him with how nice everybody is to him, and how the world is all run for him, and how ungrateful he is. Another way, a particularly despicable and demoralizing way, is to work on his sympathy by getting sick, or tired, or discouraged when he does anything wrong.

Have you ever seen a mother who handled a child with a tyranny presumably subtler but actually far more destructive than that of a Roman emperor, simply by bringing home to the child that all of poor "mama's" travail and all of "mama's" sickness and weariness is because "mama" gives her all for the child? It is too, too patent that the child is expected to do a little something in return; at least, if the "child" is a grownup

girl, to be a little bit obedient and - not marry John. The pitiful aspect of the situation is that if the young girl does cut loose from her moorings and marries John, something usually does happen to "mama," who goes ahead and finishes the dramatization. The child who is chronically afraid is usually in a widely scattered state of mind. His standard banks do not have enough data to permit him to select what is wrong and identify it. It is a wide, unknown world to him because parts and portions of it are not identified; hence the extreme terror. The world of the child is one of giants and dragons, not because all childhood is delusion, but simply because children do not have enough data.

One particular poem is responsible for more upsets in children than any other piece of work. Something to the effect that "Daddy heard him holler and mama heard him shout, but when they went upstairs there was nothing left but a pile of clothes. The goblins had gotten him! "What's a goblin, mama?" "That's someone that eats little children." Childhood delusion? Grownup delusion is more to the point!

It is absolutely unnecessary to communicate with a child on this level. A child is perfectly logical. There is no sense in telling him that goblins exist and that there is a place called hell where he will burn forever, and that the soul inside him is going to be taken by the Lord, who doesn't exist as far as his own data and reality are concerned. Sir James Jeans and many others have been trying for a long time to identify just what the soul is and have not succeeded even to their own satisfaction; and yet this little child, two or three or four years old, is expected to say devoutly, "The Lord...going to come when I'm asleep..." He will parrot it, yes, but it will threaten and frighten him more than it will be logical to him.

Perhaps the most insidious thing that can happen to the child is the exterior ally. Until you have processed a number of people you may not realize how deadly is the ally in  
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the sympathy engram. Grandparents should not be permitted into the home of their grandchildren until they have learned to behave themselves Dianetically. One can have all the mawkish sentimentality in the world and think, "My dear, dear grandparents" - but wait until you get back there in the reactive bank and find out what they did. They were very nice, true, but all too often they bought the child off and broke the affinity line between the parents and the child.

A grandmother stepping in and undermining the situation until she is receiving the affection from the child which belongs to the parents, has actually had to do just that. She demonstrates to the child that the parents are cruel, by reviling mama each time mama corrects the child, thus setting herself up during moments of pain and anguish as an ally. Any family that permits to exist within it people who split up this natural affinity between children and parents is asking for future trouble with the child's mental condition.

An ally blurting out to a feverish child, "My dear, I'm going to stay here until you are well," becomes a leech upon that child's mind. Consider what happens when a child gets very ill and grandma rants, "Do you think he will die? Oh, my dear, darling little baby, you are going to die. I know you are going to die. Please don't leave me!"



# THE BRIDGE TO TOTAL FREEDOM

## SCIENTOLOGY CLASSIFICATION GRADATION AND AWARENESS CHART OF LEVELS AND CERTIFICATES

TRAINING						PROCESSING					
<b>Class XII Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT XV</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class XI Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT XIV</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class X Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT XIII</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class IX Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT XII</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class VIII Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT XI</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class VII Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT X</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class VI Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT IX</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class V Graduate Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT VIII</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class IV Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT VII</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class III Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT VI</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class II Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT V</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class I Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT IV</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Class 0 Auditor</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT III</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT II</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT I</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT Eligibility</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Solo Course</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>OT Preparations</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Solo Course</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Sunshine Rounddown</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>CLEAR</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Expanded Dianetics</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>New Era Dianetics (NEOT)</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Grade IV</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Grade III</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Grade II</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Grade I</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Grade 0</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>ARC Straightline*</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Happiness Rounddown</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					
<b>Not Classed</b> Auditor's Class Certificate Course Prerequisites Topics When End Result						<b>Purification Rounddown</b> PC Code Name of State Subject Prerequisites Class of Auditor When Activity					

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

Third and Fourth Dynamic Training Courses

OT\* Hearing Courses

OT Debag Service

Technical Specialist Courses

Case Supervisor Training

Other Technical Courses

Scientology Minister Course

Primary Rounddown

Habard Life Orientation Course

Habard Key to Life Course

Assessment Characteristics

Total Freedom

Power and Self-Dynamics

21 Source

28 Existence

19 Conditions

18 Reiteration

17 Clearing

14 Purposes

14 Ability

14 Careerism

13 Result

12 Protection

11 Activity

10 Precision

9 Adjustment

8 Understanding

7 Organization

4 Organization

3 Communication

2 Recognition

1 Help

2 Hope

3 Demand for Improvement

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

L12\* Flag Of Executive Rounddown\*

L11\* New Life Rounddown\*

L10\* Rounddown

Super Power\*

Case Reassurance Rounddown

Flag\* Only Rounddown

Special Rounddowns and Actions

False Purpose Rounddown\*

Confessionals

Happiness Rounddown\*

PTS Rounddown

Method One\* Word Clearing

Therapeutic TR Course

Co-audit Courses

Dianetics (Book One)\* Route

Anatomy of the Human Mind Route

Purification Route

The Way to Happiness Route

Habard Key to Life Course

### DIANETICS AND SCIENTOLOGY INTRODUCTORY SERVICES

Success Through Communication Route	Life Improvement Course Route	Personal Efficiency Route	Scientology Introductory Auditing Route	Dianetics (Book One)* Route	Anatomy of the Human Mind Route	Purification Route	The Way to Happiness Route	Habard Key to Life Course
Success Through Communication Course	Life Improvement Course	Personal Efficiency Course	Scientology Introductory Auditing Course	Dianetics (Book One)* Course	Anatomy of the Human Mind Course	Purification Course	The Way to Happiness Course	Habard Key to Life Course

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

### How to Use This Chart

The chart is an aid to help you to see the relationship between the various levels and certificates of the Scientology classification system. It is not a rigid, unchangeable structure. It is a flexible, dynamic system that can be adapted to the needs of the individual. The chart is divided into two main sections: TRAINING and PROCESSING. The TRAINING section shows the progression from Class XII Auditor to Class 0 Auditor, with various certificates and courses. The PROCESSING section shows the progression from OT I to OT XV, with various subjects and activities. The chart also includes a section for Dianetics and Scientology Introductory Services, which are the beginning of the Scientology journey. The chart is a guide, not a rule. It is meant to help you understand the system and to help you to reach the highest level of freedom and awareness.

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

### **Exercises One, Two and Three**

#### **Exercise One**

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

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

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

#### **Exercise Two**

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

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

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

#### **Exercise Three**

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

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

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

"Recall a time when you agreed to something."

"Recall a time when somebody disagreed with you."

"Recall a time when you liked somebody."

"Recall a time when someone agreed with you."

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

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

This exercises can be done for hours.

~oo0oo~

## Expanded Know to Mystery Scale

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

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

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

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

## PERSONAL INTEGRITY

WHAT IS TRUE FOR YOU is what you have observed yourself  
And when you lose that you have lost everything.

What is personal integrity?  
Personal integrity is knowing what you know-  
What you know is what you know-  
And to have the courage to know and say what you have observed.  
And that is integrity  
And there is no other integrity.

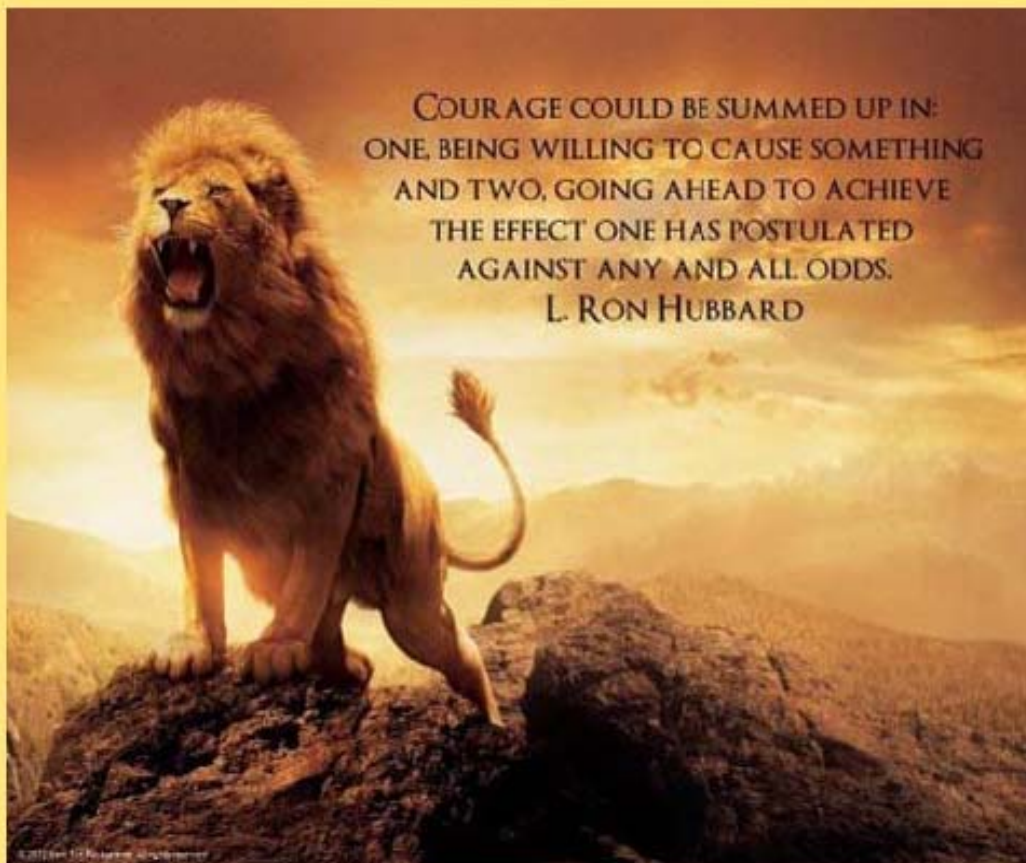
Of course we can talk about honor, truth, all these things,  
The esoteric terms.  
But I think they'd all be covered very well  
If what we really observed was what we observed,  
That we took care to observe what we were observing,  
That we always observed to observe.

And not necessarily maintaining a sceptical attitude,  
A critical attitude or an open mind.  
But certainly maintaining sufficient personal integrity  
And sufficient personal belief and confidence in self  
And courage that we can observe what we observe  
And say what we have observed.

Nothing in Dianetics and Scientology is true for you  
Unless you have observed it  
And it is true according to your observation.  
That is all.

L. Ron Hubbard

# Group Starter Kit for Scientologists



## A Handbook for Field Scientologists Starting up a Group

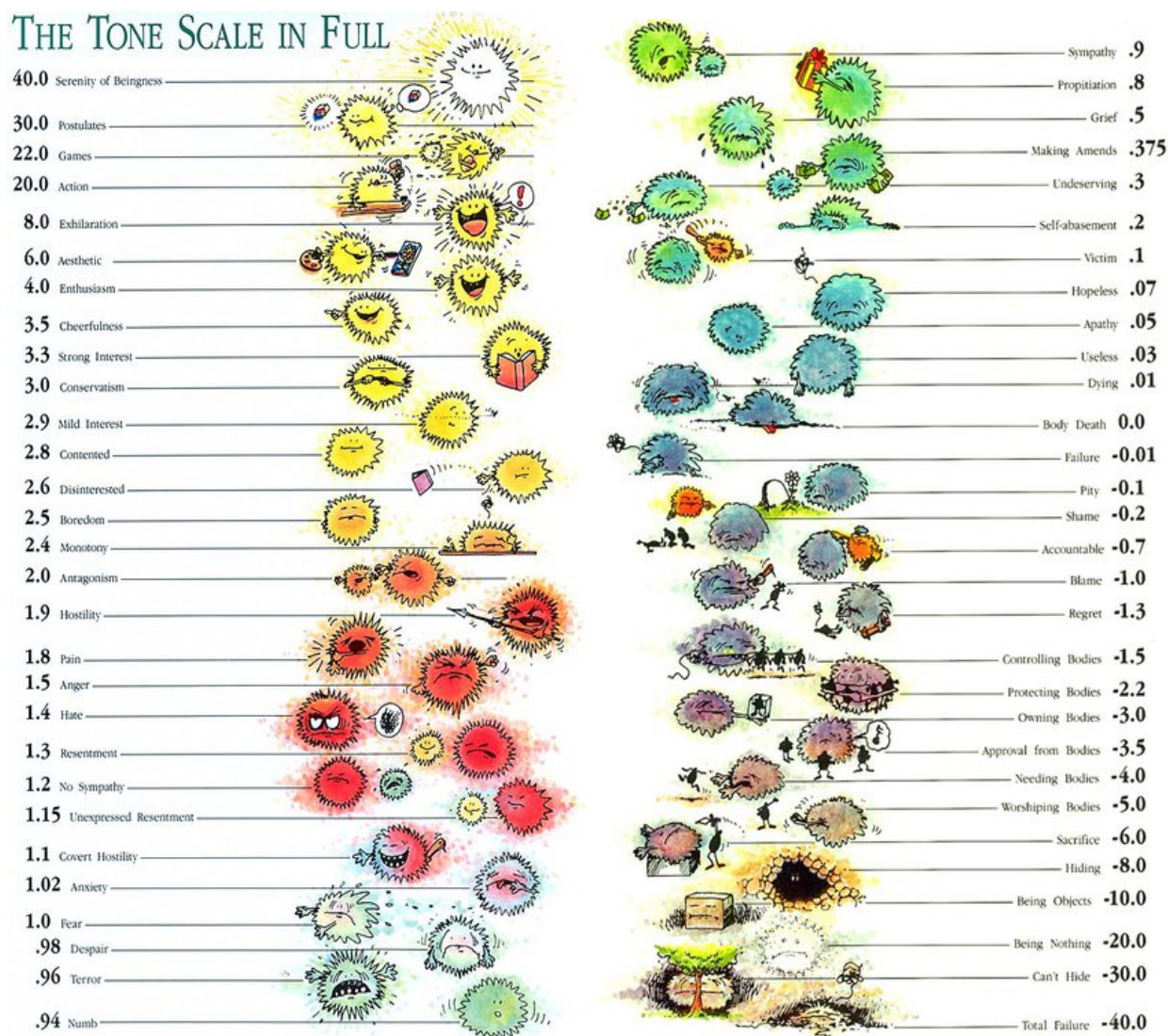
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**Get your Free Group Starter Kit today!**

<http://independent-scientologists-association.net/start-a-group.shtml>

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# The Tone Scale in Full



## The Tone Scale

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

Scientology 0-8. The Book of Basics

## Daily do list from Ron

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

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

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

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



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of Professional Independent  
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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.

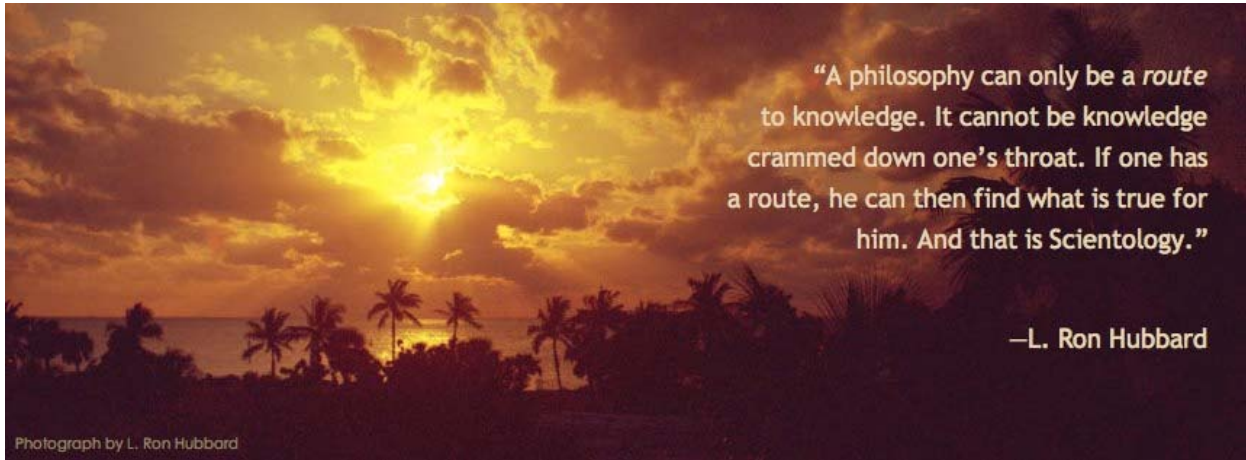
Intention is everything in case recovery. A person is as weak as his intentions are blunted. He will become as strong as his intentions are free. The greatest holder-backer of intention is the person himself. If he is regaining his power or ability or something like that, he's merely moving out of his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