



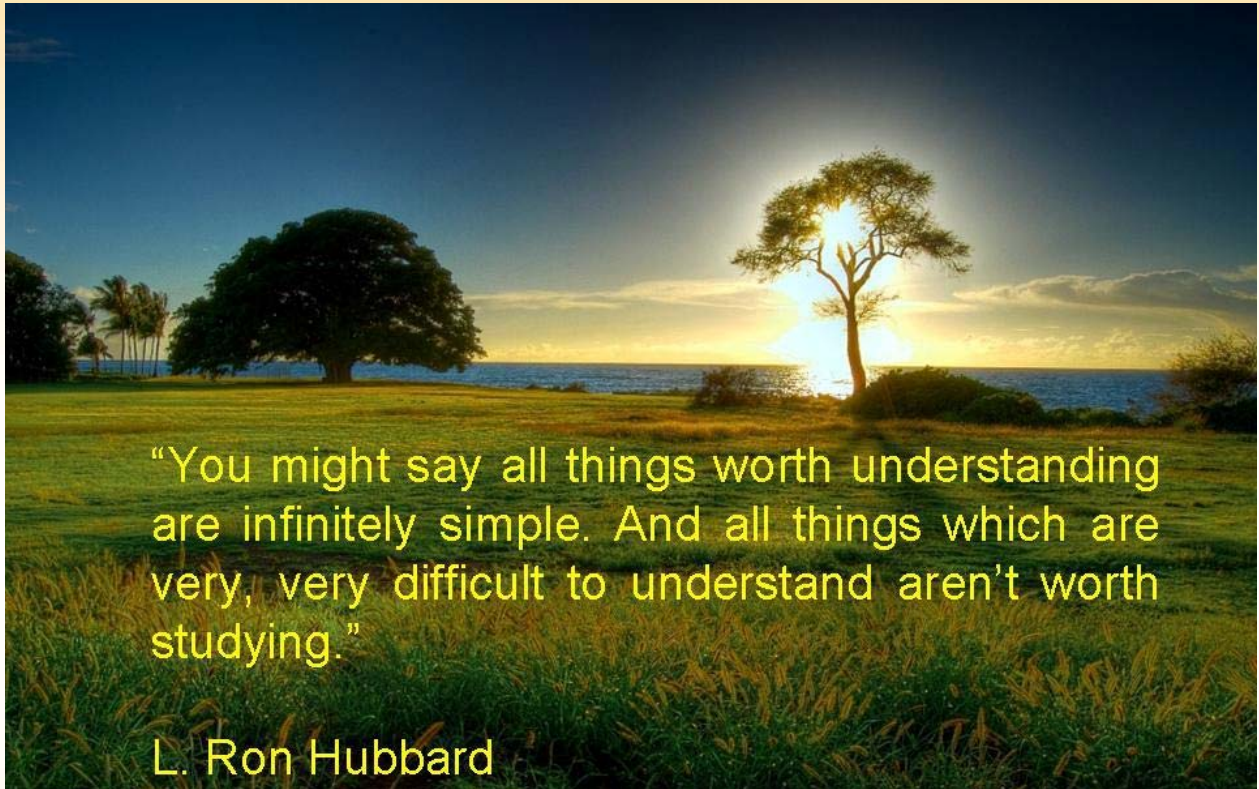
FREE THETAN

NEWSLETTER OF THE ASSOCIATION OF
PROFESSIONAL INDEPENDENT SCIENTOLOGISTS

Preserve, Protect & Promote

January 2014

Volume 5 Issue 1



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Volume 5 Issue 1 January 2014

Editor in Chief

Michael Moore

Contributors

L. Ron Hubbard

Michael Moore

Sebastian Tombs

Harry Seldon

And many others

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Postal address:

43926 33rd Street West

Lancaster, California, 95618.

USA

Website:

independent-scientologists-association.net

Email address:

support@internationalfreezezone.net

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Important Note

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 follow. If you find yourself experiencing this, return to the last portion you understood easily, locate the misunderstood word and get it defined correctly—and then go on.

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|  | <p>The Members Quarterly Journal of the</p> |  |
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| | | <p>reservo, servo, proveho</p> |

~ Editorial ~



reservo, servo, proveho

Dear Reader,

2014 marks the start of a new year and the eleventh for the Association.

With the continued demise of the church it is now up to us to carry the torch and spread the philosophy and technology of L. Ron Hubbard far and wide. It is a truism that there is no staying the same, either one and one's dynamics expand or contract.

In the interests of expansion and the continued survival of us as beings I encourage you to get as much of the technology under your belt as possible. Like exercise, one does not have to do it full time but a bit each day can work wonders. Just reading from a book, listening to as tape. Having a session a day contributes to ones enhancement and future expansion as a being.

“Man is caught in a huge and complex labyrinth. To get out of it requires that he follow the closely taped path of Scientology.

Scientology will take him out of the labyrinth. But only if he follows the exact markings in the tunnels.

...

Scientology is a workable system. It white tapes the road out of the labyrinth. If there were no white tapes marking the right tunnels, Man would just go on wandering around and around the way he has for eons, darting off on wrong roads, going in circles, ending up in the sticky dark, alone.

Scientology, exactly and correctly followed, takes the person up and out of the mess. “

Safeguarding Technology

Until next time.

Michael Moore
Editor
Free Thetan
The Newsletter of the Association of
Professional Independent Scientologists

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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 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.

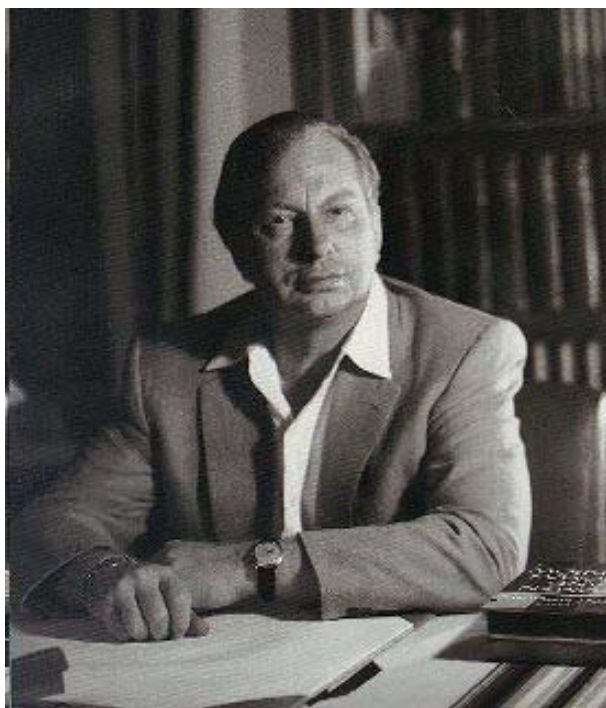
And we will succeed, and are succeeding at each new revolution of the Earth.

Your help is acceptable to us.

Our help is yours."

'The Aims of Scientology' -- Lafayette Ron Hubbard

~oo00oo~



FURTHER INTRODUCTION TO DIANETICS

A lecture given on
23 September 1950

Doing Something for the Normal Man

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

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

It doesn't seem to me that it required much more than the cultural question itself, which has

been with man now for perhaps fifty thousand years: "What makes man tick?" "Why does man act as he does?" These questions are found in the oldest literature we have.

One looks back into the days of, let us say, ancient Greece, and finds there the Aesculapian

school attempting to answer the problems of the mind. Man had already become very conversant with the problems of man by the time Greece was Greece. The Aesculapians, for instance, were trying to cure insanity with convulsive shock. They used a drug called hellebore, which produced much the same results as the electric shock used today. The various methods employed to cure insanity of course form only a small part of man's efforts. Man isn't wholly concentrated upon insanity, and in Dianetics we certainly aren't concentrated upon insanity or neurosis, or even psychosomatic illnesses. We are trying to do something about the activities of the normal man, and about conditions which in the world today are considered to be normal conditions.

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

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

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

Then, people are not as healthy as they might be. We have such things as the common cold; we have arthritis and bursitis; everywhere we look we see glasses on people's noses. The current level of health in the society is far from optimum, and it is at this stage of attack

against aberrations that we find our main objective to be mental and physical health, although that is not the end product of Dianetics.

Man has been thinking for a very long time about man. I was in the Orient when I was young. Of course, I was a harum-scarum kid; I wasn't thinking about deep philosophic problems; but I had a lot of friends. One such friend was Commander "Snake" Thompson. He was a very interesting man. He signed his name Thompson by drawing a snake over the top of the T. He was quite unique. He is still very well known by repute in the navy today, but he has been dead, I regret to say, these many years.

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

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

er or not I learned anything about what I wanted to know.

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

People were very impressed with atomic molecular phenomena, and I took the course because atomic and molecular phenomena might possibly give us some sort of a clue to life

force. After all, we were studying rock bottom energy: What was energy? What could it do? For instance, occasionally in class somebody might hazard the fact that somebody, someday, might split an atom. This was unheard of, and they called these people wild radicals.

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

The old man was very skeptical that a man studying atomic and molecular phenomena would ever come up with any sort of an answer about human memory storage, until I showed him one day that it was impossible for existing knowledge of structure to be accurate because the mind obviously could not

store memory. There was too much memory, it required too much storage space, and there were no known sizes of waves which could, in themselves, come into the brain and be stored in some fashion.

For instance, within the last year a navy scientist was trying to figure out this problem. He was building a big electronic brain for the navy which was to figure out strategy, and he had to do some figures on the human mind to find out how much memory it stored. He found out that even if it remembered only the most important things, it couldn't possibly store more memory than is contained in three months. In other words, every three months the whole standard bank would have to be dumped in order to make room for the new.

So, we know practically nothing about structure. In spite of the fact that in the beginning I started out trying to isolate life force, I still find myself balked. Perhaps we will be able to sense, measure or experience this thing called life force, to put it on a meter, or perhaps pump it into a corpse. Who knows? But it seems to me, the further I go into the problem however, that religion has a lot to say in its favor. I don't know where memory is stored in the mind, I don't know where the personality is stored, I don't know how these things come about; but I do know the various errors and their mechanics which cause the human mind to think incorrectly, aberratedly.

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

The whole problem of therapy down through the ages has been that it kept falling over the fact that the human mind could record when it was unconscious, yet that fact was not known. In fact that is the first thing which people seem to contest in Dianetics. I thought I was the first one that had discovered this, until

a very short time ago a psychiatrist from New York City was sitting in my office and he said, "You know, I've been searching the literature and I find out that a psychiatrist in 1914 did some experiments on an unconscious person and recovered the content of that period of unconsciousness through hypnosis."

So, here was a man who did an isolated piece of work 36 years ago, and it lay there forgotten. I am finding, as I go along in Dianetics, reaching here and there, that material which was predicted to exist has, in most instances, been discovered already and forgotten. For instance, I recently found out that tremendous amounts of work have been done in the field of morphogenesis. Hooker, who is well known in this field, has found out that a 5-week-old embryo, when touched on the back by a hair, will do a complete flexion straighten up, and then curl up in a ball again. In other words, there is nervous action. But that particular piece of work is, in itself, unknown except to a few biologists.

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

But out in advance of it is a tremendous field of philosophy, as yet utterly unexplored. Philosophy, one might say, is the great unknown of knowledge. Science, as Will Durant said, is the advancing front which is catching up with philosophy. Philosophy always seems to lose ground, science always seems to gain ground. Dianetics came straight out of the realm of philosophy, actually, since none of these facts could possibly have been



Freedom

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

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

—SCIENTOLOGY: A NEW SLANT ON LIFE

L. Ron Hubbard

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

SCIENTOLOGY 8 8008
Lafayette Ron Hubbard

integrated if we had not had a central pivot on which to hang them, and that central pivot was the word survive.

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

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

would be to be dead. It works out into a simplicity.

The basic mathematics of Dianetics are actually considerable and are causing headaches right now to a graduate mathematician from Columbia who is going over my notebooks trying to integrate it and has had to study topology in order to integrate it further because the work is done with symbolic logic, transfinite cardinals and topology. It leads an enormous distance, but actually, when you look at the whole problem, the distance is hardly any. We have advanced perhaps a few inches into the great unknown of philosophy. Out there, still waiting, is life force. What is it? In the problems of Dianetics, then, we now have to hand the captured territory. We know that a man (because this can be subjected to very definite laboratory proofs), when rendered unconscious by anesthetics, injury, illness or delirium, records everything which goes on around him.

He has an analytical mind. We can call this, as well, the conscious mind, although the only trouble with calling it the conscious mind is

that it is the only mind which is ever unconscious; so we had better call it the analytical mind. The analytical mind, then, shuts down and what we call the reactive mind begins recording. The reactive mind might as well

be called the unconscious mind, although, again, calling it the unconscious mind is bad since it is the only mind which is always conscious. It is comparable to what Freud and others were trying to get past the censors toward. We don't find any censor there; all we find are these recordings.

Once we know of the existence of this mind and know its *modus operandi*, we can do various things with the human mind. We can make it run more efficiently, and we can enhance and preserve the native personality of the individual. More importantly, the reactive mind content has a perceptic6 which the analytical mind doesn't have—the perceptic of pain. That is the essential difference between these two minds. They are separate minds. They react biochemically, independently of each other.

It is interesting how fast we go in Dianetics, and how far these things extend beyond where I chopped off Dianetics in order to write the Handbook. ' That book, for instance, is Dianetics as of January 1, 1950, and in these intervening months so many things have been discovered and integrated that although all the facts as represented in the Handbook are quite true and applicable and the therapy works, we have gone way beyond it.

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

chemical system, although they are both performing more or less the same function.

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

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

It takes the analytical mind to make these differentiations. Every animal has some tiny piece of an analytical mind. Man has a fairly big one. Next below him, the elephant has a fairly large one, and then they fall off rather rapidly and become less and less sentient.

The analytical mind is, in itself, a very highly complex organism. It is magnificent. If we tried to duplicate the analytical mind by building one out of electronic tubes and wires and dynamos, we would wind up with something which required as much power to run as the city of New York requires to be lighted. It would also require as much water to cool it as flows over Niagara Falls and, in addition to that, if it had a million dollars' worth of vacuum tubes, each tube costing one cent apiece, the total time it could run would be about

eighteen-twentieths of a second without a breakdown, simply to accomplish what you do every day: think, pose problems, resolve them, imagine, and solve the various problems related to your own life and survival. Every

day you are using a machine which, if built by electronics, would be that big and yet your machine is portable. So, we really can't call this thing a machine at all. It is something so vastly wonderful that when we try to reduce it to machine terms, it immediately goes astray. Many of my engineering friends are fond of saying, "Ah, yes, but the human mind makes lots of mistakes. "The analytical mind, itself, does not make any mistakes. It gets its solutions on the data it has—its solutions are no better than its data—but it makes a very good job out of that, and within that limitation makes no errors. We don't build any computing machines that good as far as accuracy is concerned.

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

restimulated and puts some of its erroneous 5s into the computation.

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

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

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

It should be apparent that the engram in Thomas Jones who is driving his car down the street can influence us, because he has an engram that says "Whenever I get drunk, I can't see." When he was unconscious at some time or other, somebody around him said that. Now when he takes liquor it restimulates that

engram, so when he drives down the street he can't see and he turns sideways straight into your car. Then there is the repair bill and maybe hospitalization.

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

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

But I wasn't going to buy birth off just one person. Maybe I was dealing with telepathy or something. So I ran five of them and got comparisons, one to the other, and then I said, "Well, this is very wonderful. Now we can have people who have no aberrations, because everyone has a birth. All we have to do, of course, is just find and erase everyone's birth." Then one day someone began running something down the tracks in his mother's womb, and it went on back earlier and earlier and earlier without reducing. I was working on a

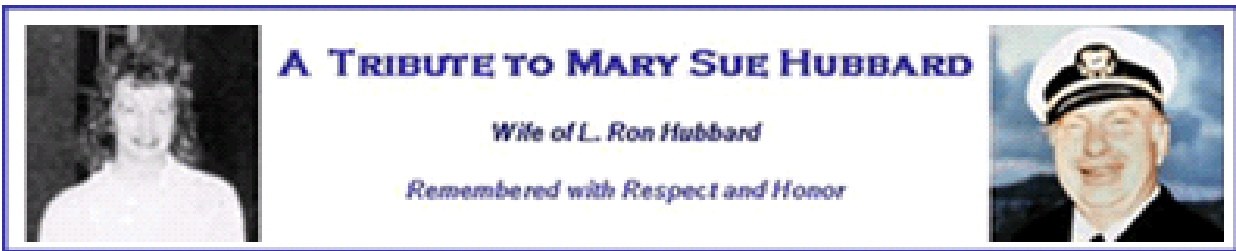
proposition that late engrams are the hardest to reduce and the earlier you find an engram, the easier it is to reduce, until you get down to conception where you find out they erase very easily. Once these are erased, the later engrams start to pick up.

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

All cats, for instance, get born able to wash their faces. Those cells are being asked to keep the pattern of washing faces and growing whiskers and so forth. That is hard enough, but add to that the burden of carrying forward remembered pain: When the cell is hurt, it evidently records, or something around it records, and then it does something remarkable. When a cell divides, it hands to its progeny all its own personal identity and memory, so that we have cell A dividing and becoming cell A'. Now, cell A' knows everything that cell A knew. Cell A' divides and we find out that cell A"—the third generation—has the personal identity of cell A and cell A'. It records everything.

This is fairly easy to prove. You can go into a biology laboratory, take cells and condition them (that is to say, you can give them engrams), and they will pass along the information.

The first recordings occur in the basic area. Here is also a person's genetic personality.



Here is the cat washing his face. Here is the fact that the son has the blond hair of the father or the grandfather. All these characteristics are carried along, and right along with these characteristics comes any moment of injury. So, as these cells keep dividing and filling out more and more to become a whole body, they have as their content everything which they need not only to build but to alert the body

in times of danger. They have certain signals. This is all right unless an analytical mind is going to be built there, too. As soon as the cells started to build an analytical mind they held

back some of the power so that when this organism started to go into danger the cells could clip in with pain and force the analytical mind to either run away, avoid the pain, become angry, attack, or do something like that.

The cell kept the whip hand. And if we are going to go into any newer, higher form of evolution, it will be with the cell dropping off its command power on the analytical mind. The analytical mind will become more and more in charge of the organism. Actually, in Dianetics, we have the artificial severance, an actual step of evolution.

Now, let's say a person gets operated on for tonsillitis. People stand around this young person and say, "Well, there he is, unconscious. He can't hear anything, he can't see anything. That's all right. "Don't worry," they say to his mother, "he's just writhing. They all have convulsions. Then they say, "Well now, wake up! wake up! We're all through. You're all through now," and they take him off, somebody feeds him some ice cream, and

they say, "Well, you poor boy, you're going to be okay now."

This whole incident is unremembered by the analytical mind, but it is very definitely part of the reactive mind. This should tell you some of the content of an engram. In this tonsillectomy example, the analytical mind starts out doing fine, and then thereb the pain. First we get a little unconsciousness from the ether. (Unconsciousness and pain come together at the same time, but this tonsillectomy is complicated by the addition of ether.) The person sinks down into deeper unconsciousness and then somebody cuts his throat up,

so here is pain coming into this. Buried underneath the unconsciousness, obscured by the pain itself, we get a full recording of everything that is in this engram.

Let's take an engram which has to do with a blow where a child falls down. A bell rings. Perhaps the child is told that he is very naughty to be running around and falling down.

Maybe he is still a little bit unconscious, and there is the touch of the rug under his hands and the smell of household dust. There is the temperature recording. There is the pain in it, the headache that he got when he hit his head—all recorded. It is like a movie and is about

as sentient. It doesn't think; it simply lies there hidden below the analytical mind, inactive.

Then one day perhaps he falls and hits his head again in the same place and maybe smells some of the dust. It doesn't hurt him much this time but it keys in the engram which now becomes alert.

When the headache starts in, these perceptions

are all bad. He is driven away from them. The cells are trying to tell the organism in a very crude, irrational way that the organism is in danger and should move out.

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

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

in the environment and catches something else back of the environment, and that is the way it functions.

The analytical mind sends orders down to the body. In the bottom strata of the analytical mind there is the somatic mind, which records training patterns and is what you use when you drive a car and are thinking about something else. You learn how to drive the car on an

analytical level, and finally you know how to do it so well that the analytical mind can just file this thing as a training pattern in the somatic mind and it will activate any time the analytical mind says, "Well, let's go drive." The analytical mind can change this. It knows it is there. It laid it down. It can shift a training pattern with great ease, and it can put in a new training pattern. It is no trick for a man to learn how to drive a Model T Ford and then shift over to a gearshift car and then go back and drive the pedal Model T Ford again, one to the other, and then, maybe, drive one of these old Buicks with a reverse shift. The

analytical mind can do all these things very easily because it can select the training pattern, activate it, and let it run.

But that is not what happens with engrams.

These came in when the analytical mind was not there. And if the words in the engram say "All cars are driven by pushing pedals," a person is going to have a very hard time learning how to drive.

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

If he thinks he can drive when the engram bank is saying "You can't drive." He will get a restimulation of the injuries he received in that automobile accident. Maybe it had to do with a crushed hip, which means that sooner or later he will start to pick up arthritis in the hip.

The blood flow is cut down and there is pain present in that hip. His analytical mind tells him to drive but the reactive mind says he can't drive, so he is going directly counter to a command in the reactive mind because of the pressure of circumstances. Finally the reactive mind says, "No, you can't," and exerts more pain. If he still drives, it puts on some more pain in its effort to throw him away from driving.

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

So the engram bank does have a large influ-

ence upon the body. In an optimum state, the analytical mind pretty well handles the body. It can even handle the endocrine system and heartbeat. If you don't believe this, you can look up records on some of these Hindu fakirs that so bemused the Mayo Clinic and Johns Hopkins a number of years ago, until the Mayo Clinic and Johns Hopkins found out that they could put a person into a light hypnotic state and do the same thing.

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

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

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

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

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

functions.

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

Here, also, we have the opossum, who has turned apathy into a survival mechanism. It merely says, "I'm dead. Go away." So these things have rational uses too.

Sanity persists in the tone 3 band and above, and when suppressed below those bands by engrams, the person is, on a tone scale, insane. A person has a very high tone when he is young, usually, and then he goes along into his teens and maybe his tone is still pretty high, and then perhaps he gets married and his tone drops. Marriage causes key-ins, by the way, because nearly everybody has a lot of engrams about being married. Papa and Mama have talked about being married and so forth, and if they have had a lot of trouble with their marriage, you can be absolutely sure that in the earliest part of this bank you are liable to find engrams about marriage being horrible. So the poor fellow goes along, completely unsuspecting, throughout his teens. He meets this girl who is absolutely gorgeous, his life is going to be a beautiful dream, and then he gets married. There is nothing wrong with the girl. There is nothing wrong with being married, but there is an enormous amount wrong with having an engram which says

"I hate marriage." All of a sudden this thing clicks in, and after that he can think about nothing but the divorce court.

The time track consists of continuing moments of "now," but if we were to put a theoretical magnifying glass on it, we would find perceptions in terms of seeing, feeling, hearing, and so on. "Now" is communicated to us and we

are communicating to “now” via these channels, and the time track is actually a bundle of perceptics from beginning to end. People get some of these things shut off by engram commands, such as sonic recall. They are put out of phase. So they might be able to see something but they wouldn't be able to hear it as they went back down the track. Sometimes there is such utter occlusions that the

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

~oo00oo~

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."

~oo00oo~

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 something continue. The ability to do away with something. Strength. Accomplishment. Power. Wit. Ability. These things are all wrapped up in the one common denominator of INTENTION.

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

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

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

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



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Wins & Gains in the Independent Zone

What I have learned is that cases do not progress beyond their Scientology education level. A case hangs right at the point to which it has been educated in Scientology. Processing gains are parallel to education gains and the two balance.

Rons Journal Dec AD 13

Grades Preclear continues to have wins I have been wanting to share some wins for a while but since I've been winning, I've been having fun so I never took the time to write them down for you. I am in a very good spot. Ethics conditions does wonders, and that along with a Grade 2 Ability gained - it's very powerful.

I have been in great comm with my brother. This was a terminal that used to give me grief. Now he calls me regularly, I call him - we in-flow and outflow as needed - there is no ridge there. Sometimes he will call angry and rant about something in his life or I will call a bit angry and we just two-way comm it and we just blow stuff. In the past month or two alone we have shared quite a few suppers together, surprise visits, he's come to my place, I go to his, he helps me out I help him out. It truly feels as if I have a brother again whereas before I sort of felt like he was a pest and in the way. He truly is an awesome guy, if very reac-

tive at times; I find that I walk in his space and I can destimulate the environment with my presence - he doesn't impinge in my universe anymore, he doesn't miss my withholds (don't really have any), and he is divulging little secrets to me - amusing - and sharing his wild 2D conquests from the past. It's a real brother-brother relationship which we honestly have not had in 25 years. I left with him keyed out, safely back home and with a quarter-pounder combo in his stomach. LOL. What else does a man need?

I have no real worries. I am pretty calm and I'm enjoying coming to work, enjoying going to concerts. I don't feel stressed or like someone is going to whack me over the head. My MEST is in good shape, physically I am doing well, no pain, no tiredness, no upset stomach - my eyes are fine. I am going out with people, enjoying my life - what a novel idea! Before Grade 2 it was not as fun and stress-free as it is

Sometimes I key in, I do have a reactive mind, but I am so resilient and I snap out of it so fast it's quite amazing and freeing actually. I'm not STUCK in the bank so to speak. It's kind of like if you get spooked by someone, you don't stay spooked for 4 hours, you jump up, get pissed, laugh it off and you continue your day - it's kind of how I feel with my days these days. Every day is pretty darn awesome and I make other people's lives awesome. To narrow it down: I am doing a lot of good on all dynamics, which translates into survival and happiness.

Basic Communications Course

I started the Communication Course to learn more about the Life Enhancement Center and Dianetics, and because I always like to learn. Learning about communication can only help in all areas of life. I wasn't sure what it was all about and there were some surprises and frustrations. But I did it! We did it! I have learned a lot, enjoyed interacting with some great people, and I've been able to communicate about the course process and I've been acknowledged. I'm looking forward to the Advanced Communication Course and beyond! Thank you!

Grade I, Problems Release

Although I feel "speechless", I will attempt to convey my perceptions upon completion of this grade. First I felt somewhat "stunned by an avalanche of theta" and the realization of new awareness.

Gone were the confusions in my immediate space. I have a sense of being more causative. I can handle those problems now, I have certainty of their composition!

Three days later a delayed reality and cognition came to me, accompanied by an exercise of my new native ability regained. An old familiar counter intention came zipping in one me very unannounced. I thought, "WOW! Look at that! And "It" and the source of it be-

gan to UNRAVEL and AS-IS!! Entheta really blew off! I was/am so pleased.

I have really fallen in love with my world all over again!!

I most certainly want others to have similar wins that I have had.

I was just on the phone with a Doctor at work and the hold music was Schindler's List music, though it is a great movie - let's face it, it's a movie about genocide and Jews being killed. My life does not feel like that, it's quite positive and I find happiness easily and quickly. The happiness truly is within me. I am extroverted, not introverted. People don't really introvert me, they don't have much time to do it really, because if I feel down I put on some music and dance. Or if I hate the weather outside, I will call my mom and talk about when we were kids and she will make me laugh. If there is a problem and difficulty it goes away just as fast as it arrives and communication and confront handles the issue. There was a funny story when I was helping Julie move her stuff over the past 2 weekends. I mean we are powerhouses: when this chick decides she will do something there is no obstacle, and same with me. We got so much crap handled over two weekends that we were laughing like how the hell did we do all this and we are fully moved in and sipping wine? I said well we used to be in relationships where our better halves were not particularly focused and hard working, not to put them down but they had CI or other intentionednesses so we could never quite accomplish things we wanted to accomplish. This made sense to her - anyways, the wine was awesome. ;)

In 2 weeks I will be the Master of Ceremony at my cousin's wedding. That's going to be awesome, and I get to be there for my birthday. I hope someone gets me a 7-11 slurpee or something to acknowledge the awesome person I am. I am learning to love who I am a lot these days, I'm really comfortable with who I

am and what I am. For some reason, I have this urge to create big effects and have the theta to do it. I really enjoy myself.

False Purpose Rundown

"As I progress through my sessions, I am shocked to realize more and more that I am basically a good person. All those lifetimes of doing destructive things, all the guilt I carry, it all started with an intention to do something good, materialized in the physical universe out of fun and a genuine wish to improve things through.

This means to me that when I start a game, stopped suspecting myself of being unethical, stopped worrying about what the people are thinking about me, stopped dreading that I will make a mistake that will "accidentally" (read hidden evil purpose that I may not be aware of) ruin the lives of those involved.

Instead, I know that my games are genuine, fun, and guaranteed to turn out well for everyone involved.

I can say that after I have finally found my innocence. It was always right here, buried under an old heap of rubble, that I have created out of the knowingness that my intentions are good

and I do want the best for the world.

I feel like I am a new person. People who haven't seen me in a year or two are amazed on how much weight I lost (I haven't lost any!) or about my very youthful new look (same look!), trying to find an explanation of why I am so different. The explanation is simple. The Bridge is a long process of change but for me, this win is the make-or-break line between being a victim trapped in a meat body, and a happy spiritual being on the road to freedom.

NOTs

"A week ago, I didn't think that I'd feel as refreshed and invigorated and on purpose to continue the Bridge as I do now. It was a great program that cleaned up past lower grade auditing, NOTs style...go figure!

I'm still amazed how other influences can affect my state and grateful for the reminder that there's more layers to peel until the real me!

Thanks to my auditor, C/S and of course, LRH!

~oo00oo~

Quote from L. Ron Hubbard

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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standardtechauditor@yahoo.ca

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South East

Karen de la Carriere. Class XII LRH Trained Class XII C/S

Delivers: L's, NOTs, and entire Bridge

Karendelac@gmail.com

Los Angeles, California

Trey Lotz Class VIII

Delivers: Standard LRH Bridge up to Clear, NOTs, Ls

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

Ian Waxler Class VIII C/S with Honors

Auditing and C/Sing all old LRH Bridge

info@adcian@yahoo.com

Ingrid Smith

From Life repair to OT4

ingridsmith123@yahoo.com

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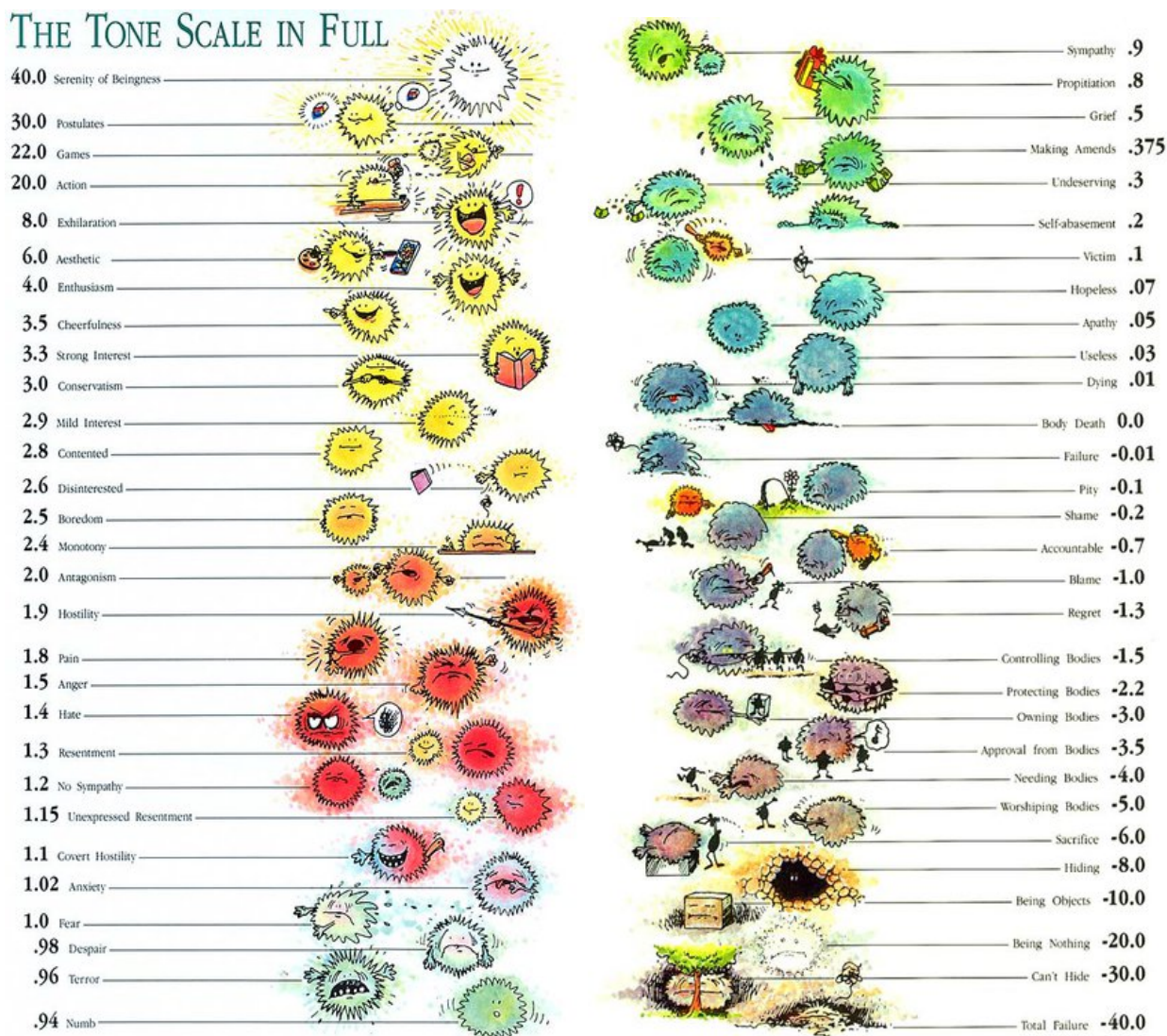
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~oo00oo~

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

**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~

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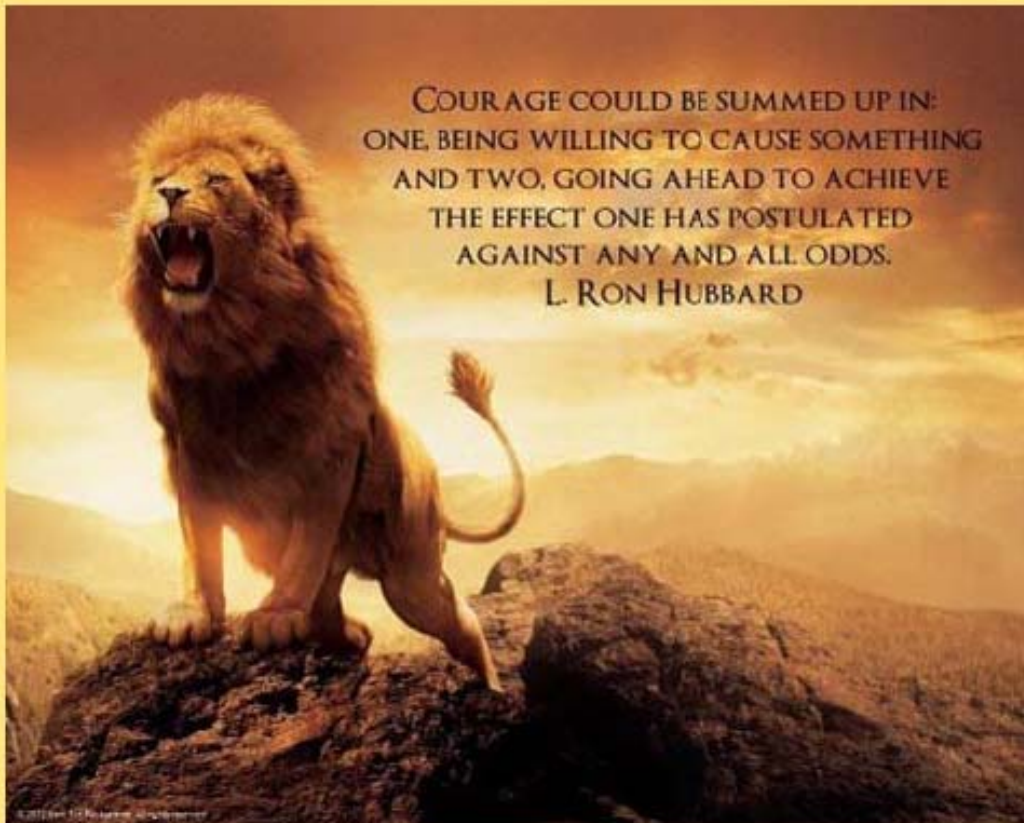
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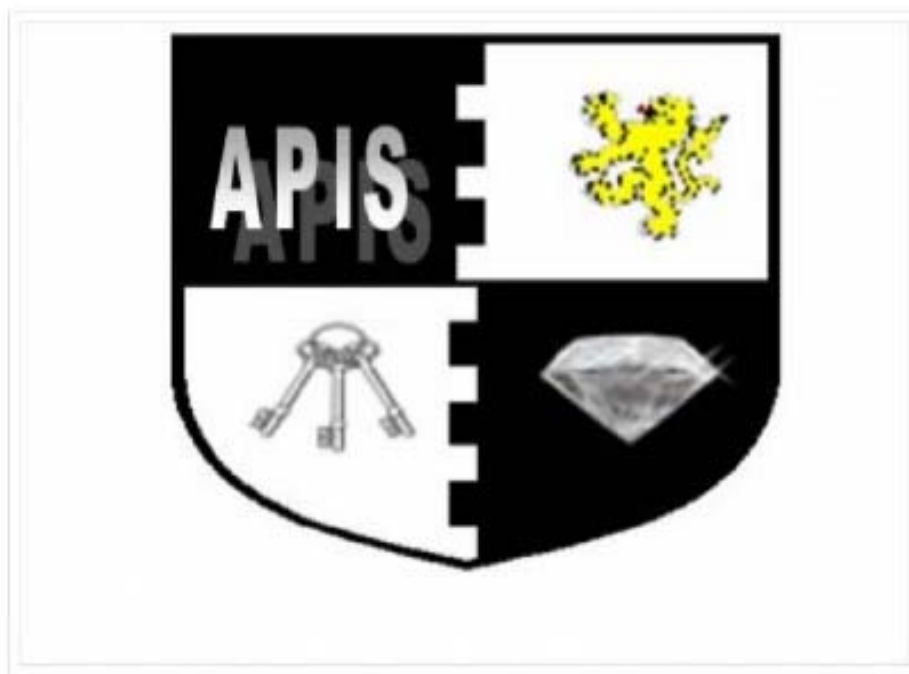
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Quote from L. Ron Hubbard

“No culture in the history of the world save the thoroughly depraved and expiring ones, have failed to affirm the existence of a Supreme Being.”

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