



FREE THETAN

NEWSLETTER OF THE INTERNATIONAL
FREEZONE ASSOCIATION

Preserve, Protect & Promote

September 2010

Volume 1 Issue 9



**“Life is a game. A game consists of
*freedom, barriers and purposes.***

**This is a scientific fact,
not merely an observation.”**

L. Ron Hubbard

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NEWSLETTER OF THE INTERNATIONAL FREEZONE ASSOCIATION INC.

FREE THETAN
Volume 1 Issue 9 September 2010

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The International Freezone Association
The New Renaissance of Beingness
Preserve, Protect & Promote!

**Quote from
L. Ron Hubbard**

*The game of life
demands that one
assume a beingness
in order to accomplish
a doingness in the
direction of
havingness.*

Scientology: A New Slant on Life





~~ Editorial ~~

reservo , servo , proveho

Dear Reader,

Ron Hubbard had a very definite opinion of auditors.

"My opinion of auditors in general is fairly well known to several people.

"I think of an Auditor as a person with enough guts to DO SOMETHING ABOUT IT. This quality is rare and this quality is courageous in the extreme.

"It is my opinion and knowledge that auditors are amongst the upper tenth of the upper twentieth of intelligent human beings. Their will to do, their motives, their ability to grasp and to use are superior to that of any other profession. I think of an auditor as having INITIATIVE. He is able to grasp or make a mockup and put it into action.

"Auditors survive better than other people.

"If this world has any faintest chance of surviving it will be not because I write, but because auditors can and will think and do."

Man needs help. And it is auditing and auditors that can supply it.

Michael Moore
President
International Freezone Association Inc.,

The Purposes of the International Freezone Association

Preserve the exact technology and original workable philosophy of Lafayette Ron Hubbard for future use so it is available for all mankind.

Protect the exact technology and original workable philosophy of Lafayette Ron Hubbard so it is not altered, diluted or changed in anyway but remains exactly as Lafayette Ron Hubbard issued it.

Promote the exact technology and original workable philosophy of Lafayette Ron Hubbard so it may be known by all mankind

<http://internationalfreezone.net>

The Aims of Scientology and the IFA

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 the IFA

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.

The IFA is non political in nature and welcomes any individual of any creed, race or nation.

The IFA does not seek revolution. The IFA 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 the IFA 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.

The IFA 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

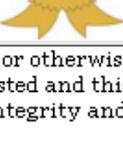
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USA	North West	Anita & Les Warren	www.lifeimp.com	Classed Auditors	To Be Advised	All up to Class IV, NED, Solo Purif, PRD, Basic Courses	
USA	South East USA	Mark List	beachniks@yahoo.com	Class VIII	OEC, DSEC	SPECIAL ZONE PLAN Consultant helping you apply Scientology in your life.	
USA	Los Angeles USA	Trey Lotz	trey@relaypoint.net	Class VIII	To Be Advised	Standard LRH Bridge up to Clear, NOTs, Ls	
USA	West	Roy Selby NorthWest Field Auditor	roy_slby@yahoo.com	Grad V certified	OEC, FEBC	Auditing to Class IV, Counselling to OT III	
USA	North East. Will travel	Ken Urquhart	urq@verizon.net	Class IV Advance Courses Specialist. Class IX	To Be Advised	Internships, apprenticeships and Okay-to-Audits Class V	

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LIFE AS A GAME

Quote from the book, Problems of Work by L. Ron Hubbard

It is quite obvious that if anyone controlled everything he would have no game. There would be no unpredictable factors, no surprises in life. This might be said to be a Hell of considerable magnitude.

If one could control everything absolutely he would of course be able to predict everything absolutely. If he could predict the course and action of every motion in the entirety of existence he would of course have no real interest in it.

We have already looked at the necessity of controlling the immediate objects of work, but remember it is necessary, if one controls these immediate objects, to have other objects or environments which one does not absolutely control. Why is this?

It is because life is a game.

The word "game" is used here advisedly. When one is mired down in the sometimes titanic struggle of existence he is apt to discount the fact that there is joy in living. He is apt to disbelieve that such a thing as fun can exist. Indeed people, when they reach into their thirties, begin to wonder what happened to their childhood when they actually could enjoy things. One begins to wonder if pleasure of living isn't itself some sort of trap, and one begins to believe that it is not a good thing to become too interested in new people and new things, since these will only lead to heartbreak. There are men who have decided that in view of the fact that loss brings so much pain, they had better not acquire at all. It is far superior according to these to live a life of only medium privation than to live a life of considerable luxury, since then if they lost what they had the pain would be much less.

Life, however, is a game. It is very easy

to see a game in terms of cricket or football. It is not so easy to see life as a game when one is forced to rise before the sun and reach his home only after it sets, after a day of arduous and relatively unthanked toil. One is likely to dispute that such an activity could be a game at all. Nevertheless it is obvious in various experiments which have been made in Scientology that life, no matter what its emotional tone or lack of it, is in essence a game and that the elements of life itself are the elements of games.

Any job is a game.

A game consists of freedoms, barriers and purposes. There are many more complicated factors involved in games, but these are all listed in Scientology.

Primary amongst these is the necessity in a game to have an opponent or an enemy.

Also a necessity is to have problems. Another necessity is to have sufficient individuality to cope with a situation. To live life fully, then, one must have, in addition to "something to do", a higher purpose, and this purpose, to be a purpose at all, must have counter-purposes or purposes which prevent it from occurring. One must have individualities which oppose the purpose or activities of one, and if one lacks these things it is certain that he will invent them.

This last is very important. If a person lacks problems, opponents and counter purposes to his own, he will invent them. Here we have in essence the totality of aberration. But more intimately to our purposes we have the difficulties which arise from work. If we had a foreman who capably controlled everything in his area and did nothing else, and if that foreman were not entirely mentally balanced in all ways (which is to say if he were human), we would find that foreman inventing personalities for the workers under him and reasons why they were opposing him and actual oppositions. We would find him selecting out one or more of his workmen to chastise, with, according to the foreman, very good rea-

son, but in actuality without any further reason than that the foreman obsessively needed opponents.

Now very many involved classifications can be read into this by ancient mental analyses but none of these need to be examined. The truth of the matter is that a man must have a game and if he does not have one he will make one. If that man is aberrated and not entirely competent he will make an intensely aberrated game.

Where an executive finds all running far too smoothly in his immediate vicinity he is likely to cause some trouble just to have something to do -unless that executive is in very good mental condition indeed. Thus we have

management pretending, often without any actual basis in fact, that labor is against it. Similarly, we occasionally have labor certain that management, which is in fact quite competent, is against labor. Here we have in-



vented a game where no game can actually exist. When men become very shortsighted they cannot look actually beyond their own environment. There is in any office, plant, or activity the game of the office, plant or activity itself versus its competitors and versus its outer environment. If that office, plant or activity and all the personnel within it are conducting themselves on a wholly rational and effective basis they choose the outside world and other rival concerns for their game. If they are not up to par and are incapable of seeing the real game they will make up a game and the game will begin to be played inside the office and inside the plant.

In playing games one has individuals and

teams. Teams play against teams; individuals play against individuals. When an individual is not permitted to be fully a part of the team he is apt to choose other members of the team as his opponents for, remember, man must have a game.

Out of all these complexities come the various complexities of work and the problems of production and communication.

If everybody in a plant were able to control his own sphere of interest in that plant and if everybody in the plant were doing his own job, there would actually be no lack of game, for there are other plants, other activities in the outside world and these always furnish game enough for any rational organization. But sup-

posing the people in an organization cannot control their own sphere, cannot control their own activities, and are obsessively attempting to create aberrated games all about them. Then we would have a

condition whereby the plant, office or concern would not be able to effectively fight its environment and would produce poorly, if not collapse.

Aberrated or not aberrated, competent or not competent, remember, life is a game and the motto of any individual or team alive is, "There must be a game." If individuals are in good mental and physical condition they actually play the game which is obvious and in plain sight. If they are not in good condition and if they are themselves incapable of controlling their own immediate environment, they will begin to play games with their tools. Here the machinist will find his machine suddenly incapable of producing. One would not

go so far as to say that he will actually break the machine so that he can have a game with it, but he will be in a mild state of fury regarding that machinery continually. The bookkeeper, unable to control his immediate tools of trade and not well-fitted into his concern, will begin to play a game with his own figures and will fail to get balances. His adding machine will break down, his papers will get lost and other things will occur under his immediate nose which never should happen, and if he were in good shape and could play the actual game of keeping other people in the plant straight so far as their accounts and figures are concerned, he would be efficient.

Efficiency, then, could be defined as the ability to play the game to hand. Inefficiency could be defined as an inability to play the game to hand, with a necessity to invent games with things which one should actually be able to control with ease.

This sounds almost too simple, but unfortunately for the professors that try to make things complicated, it is just that simple. Of course there are a number of ways men can become too aberrated. That is not the subject of this book. The subject of this book is work. Now realizing that life must be a game, one should realize that there is a limit to the area one would control and still retain an interest in life. Interest is mainly kindled by the unpredictable. Control is important. Uncontrol is, if anything, even more important. To actually handle a machine perfectly one must be willing to control it or not to control it. When control itself becomes obsessive we begin to find things wrong with it. The individual who absolutely has to control everything in sight is upsetting to all of us and this individual is why we have begun to find things wrong with control. It sounds very strange to say that uncontrol must also be under control, but this is, in essence, true. One must be willing to leave certain parts of the world uncontrolled. If he cannot, he rapidly drops downscale and gets into a situation where he is obsessively attempting to

control things which he never will be able to control and thus renders himself unhappy, begins to doubt his ability to control those things which he actually should be able to control and so at length loses his ability to control anything.

And this, in essence, is what in Scientology we call the dwindling spiral of control.

There are mental factors which we will not discuss here, which tend to accumulate the failure to control to a point where one is no longer confident of his ability to control.

The truth of the matter is an individual actually desires to have some part of life uncontrolled. When this part of life hurts him sufficiently he then resigns himself to the necessity of controlling it and so makes himself relatively unhappy if he never will be able to do so. A game consists of freedom, barriers and purposes. It also consists of control and uncontrol.

An opponent in a game must be an uncontrolled factor. Otherwise one would know exactly where the game was going and how it would end and it would not be a game at all. Where one football team would be totally capable of controlling the other football team, we have no football game. This is a matter of no contest. There would be no joy or sport in playing that game of football. Now if a football player has been seriously injured playing football, a new unknowing factor enters into football for him. This injury lodges in what we call the "reactive mind". It is a mind which is unseen and which works all the time. One normally works on what we call the "analytical mind" and this we know all about. Anything that we have forgotten or moments of unconsciousness and pain become locked away in the reactive mind and are then capable of reacting upon the individual in such a way as to make him refrain from doing something which was once dangerous. While this is a rather technical subject it is nevertheless necessary to understand that one's past has a tendency to accumulate and victimize one in the future.

Thus, in the case of the football player, while he plays football he is apt to be restimulated or react from the old injury received in football and so feels less than a spirit of fun while playing football. He becomes anxious. He becomes very grim on the subject of football and this is expressed by an effort to actively control the players on another team so that they will not injure him again.

In a motorcycle race a famous motorcycle rider was injured. Two weeks later in another race we find this motorcycle rider falling out on the fifth lap without injury or incident but simply pulling over into the pits. He did this immediately after a motorcycle swerved close to him. He recognized at once that he was unable to control that motorcycle. He felt then incapable of controlling his own motorcycle and so knew one thing -- he had to get out of that race. And just as this motorcycle rider abandoned that race, so all of us at one time or another have abandoned sections of life.

Now, up to the time he had that accident the motorcycle rider was perfectly willing to not control any other motorcycle on the track save his own. He did not worry about these other motorcycles since they had never injured him and the motorcycle racing game was still a game to him. However, during the accident there was a moment when he sought to control another motorcycle than his own and another rider. He failed in that effort. Thus in his "reactive mind" there is an actual mental image picture of his failing to control a motorcycle. Thus in future racing he is less competent. He is afraid of his own machine. He has identified his own machine with somebody else's

machine. This is a failure of control.

Now, in order to become a good motorcycle racer again this man would have to resume his attitude of carelessness regarding the control of the other machines and riders on the track and reassume his own ability to control his own machine. If he were able to do this he would become once more a daring, efficient and winning motorcycle rider demonstrating great competence. Only a Scientology practitioner could put him back into this condition -- and a

Scientology practitioner would be able to do this probably in a very few hours. This, however, is not a textbook on how to eradicate former ills, but an explanation of why men become incompetent in the handling of their immediate tools of trade. These men have attempted to leave uncontrolled all the world around them up to the moment when the world around them hurt them. They then conceived the idea that they should control more than their own jobs. They failed to control more than their own jobs and were instantly convinced that they were incapable of controlling something. This is quite different than leaving things uncontrolled. To be capable of controlling things and to be capable of leaving things uncontrolled are both necessary to a good life and doing a good job. To become convinced that one cannot control something is an entirely different thing.

The whole feeling of self-confidence and competence actually derives from one's ability to control or leave uncontrolled the various items and people in his surroundings. When he becomes obsessed with a necessity to control

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something rather beyond his sphere of control, he is disabused of his ability to control those things close to him. A person eventually gets into a state of mind where he cannot pay any attention at all to his own job but can only reach out into the outer environment and seek, effectively or otherwise, to stop, start or change things which have in reality very little to do with his own job. Here we have the agitator, the inefficient worker, the individual who is going to fail. He is going to fail because he has failed at some time in the past.

This is not quite as hopeless as it looks because it takes actual physical injury and very heavy duress to make an individual feel that he is incapable of controlling things. The day-to-day handling of machinery is not what deteriorates one's ability to work or handle life. It is not true that one gets old and tired and his ability to do things wears out. It is true that one becomes injured in sudden, short moments and thereafter carries that injury into his future work and the injury is what causes him to deteriorate. The eradication of the injury brings him back to an ability to control his own environment.

The entire subject of work, then, brings us to the value of uncontrol. A machinist doing a good job should be able to relax as far as his machine is concerned. He should be able to let it run or not let it run, to start it or not to start it, to stop it or not to stop it. If he can do these things, all with confidence and a calm state of mind, he can then handle that machine and it will be discovered that the machine will run well for him.

Now let us say the machine bites him, he hurts his hand in it, some other worker jostles against him at the wrong moment, some tool given to him is defective and shatters. An actual physical pain enters into the situation. He tends to fall away from the machine. He tends then to concentrate much more heavily on the machine than he should. He is no longer willing to leave it uncontrolled. When he is working with that machine he must control it. Now

as he has entered duress into this situation and as he is already anxious about it, it is fairly certain that the machine will hurt him again. This gives him a second injury and with this injury he feels an even stronger urge to control the machine. You see, during the moments of injury the machine was out of control. Now while out-of-control is a game condition, it is not desired or welcome to this particular machinist. Eventually, it is certain he will look upon this machine as some sort of a demon. He will, you might say, run the machine all day and at night while asleep run it too. He will spend his week-ends and his holidays still running that machine. Eventually he will not be able to stand the sight of that machine and will flinch at the idea of working it a moment longer.

This picture becomes slightly complicated by the fact that it is not always the injury delivered to him by his own particular machine which causes him to feel anxious about machinery. A man who has been in an automobile accident may return to the working of a machine with considerable qualms about machines in general. He begins to identify his own machine with other machines and all machines become the same machine and that is the machine that hurt him. There are other conditions which enter into lighter phases of work. In the matter of a clerk we may have a circumstance where he is ill from some other area than his area of work and yet, because he has little time off, is forced to work, sick or not.

The tools of his own work, his filing cabinets or his pens or his books or the very room, become identified with his feeling of sickness and he feels that these, too, have bitten him. Thus he becomes obsessed in his control of them and actually degenerates in his ability to control them just as the machinist does. Even though these tools have not actually injured him he associates them with being injured. In other words, he identifies his own sickness with the work he is doing. Thus even a clerk whose tools of trade are not particularly

dangerous can become upset about his tools of trade and can first exert enormous control over them on an obsessed basis and at length abandon any control of them and feel he would rather be beaten than do an instant's more work in his particular sphere.

One of the ways of getting over such a condition is simply to touch or handle one's various tools of trade and the surroundings in which he works. If a man were to go all the way around an office in which he had worked for years and touch the walls and window ledges and the equipment of tables and desks and chairs, ascertaining carefully the feel of each one, carefully locating each one with regard to the walls and other items in the room, he would feel much better about the entire room. He would be, in essence, moving him-

self from a moment of time where he was sick or injured, up to present time. The maxim here is that one must do one's work in present time. One must not continue to work in old moments of injury.

If acquaintance with one's tools, or touching one's tools of the trade and discovering exactly where and how they are, is so beneficial, then what would be the mechanism behind this? We will leave until later in this book some drills and exercises calculated to rehabilitate one's ability to work, and look for a moment at this new factor.

~oo00oo~

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Keep in touch. Today!

~~ Lafayette Ron Hubbard Quote ~~

“Communication, is an interchange of ideas between two beings who are aware that the other is present”

Control and the Mechanics of S.C.S

THE REASON WHY

A quote from the book
A New Slant on life
By L. Ron Hubbard

Life can best be understood by likening it to a game. Since we are exterior to a great number of games, we can regard them with a detached eye. If we were exterior to Life instead of being involved and immersed in the living of it, it would look to us much like games look to us from our present vantage point.

Despite the amount of suffering, pain, misery, sorrow and travail which can exist in life, the reason for existence is the same reason as one has to play a game—interest, contest, activity and possession. The truth of this assertion is established by an observation of the elements of games and then applying these elements to life itself. When we do this we find nothing left wanting in the panorama of life. By game we mean a contest of person against person or team against team. When we say games we mean such games as baseball, polo, chess or any other such pastime. It may at one time have struck you as peculiar that men would risk bodily injury in the field of play just for the sake of “amusement”. So it might strike you as peculiar that people would go on living or would enter into the “game of life” at the risk of all the sorrow, travail and pain just to have something to do. Evidently there is no greater curse than total idleness. Of course there is that condition where a person continues to play a game in which he is no longer interested.

If you will but look about the room and check off items in which you are not interested, you will discover something remarkable. In a short time you will find that there is nothing in the room in which you are not interested. You are interested in everything. However, disinterest itself is one of the mechanisms of play. In order to hide something it is only necessary to make everyone disinterested in the place where the item is hidden. Disinterest is not an immediate result of interest which has worn out. Disinterest is a commodity in itself.

It is palpable, it exists.

By studying the elements (factors) of games (contests) we find ourselves in possession of the elements of life.

Life is a game. A game consists of *freedom*, *barriers* and *purposes*. This is a scientific fact, not merely an observation.

Freedom exists amongst barriers. A totality of barriers and a totality of freedom alike are no-game conditions. Each is similarly cruel. Each is similarly purposeless.

Great revolutionary movements fail. They promise unlimited freedom. That is the road to failure. Only stupid visionaries chant of endless freedom. Only the afraid and the ignorant speak of and insist upon unlimited barriers. When the relation between freedom and barriers becomes too unbalanced, an unhappiness results.

“Freedom from” is all right only so long as there is a place to be free *to*. An endless desire *for freedom from* is a perfect trap, a fear of all things.

Barriers are composed of inhibiting (limiting) ideas, space, energy, masses and time.

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Freedom in its entirety would be a total absence of these things—but it would also be a freedom without thought or action, an unhappy condition of total nothingness.

Fixed on too many barriers, man yearns to be free. But launched suddenly into total freedom he is purposeless and miserable. He needs a gradient.

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

The restrictions of a government, or a job, give an employee his freedom. Without known restrictions, an employee is a slave, doomed to the fears of uncertainty in all his actions.

Executives in business and government can fail in three ways and, thus, bring about a chaos in their department. They can:

1. seem to give endless freedom;
2. seem to give endless barriers;
3. make neither freedom nor barriers certain.

Executive competence, therefore, consists of imposing and enforcing an adequate balance between their people's freedom and the unit's barriers and in being precise and consistent about those freedoms and barriers. Such an executive, adding only in himself initiative and purpose, can have a department with initiative and purpose.

An employee, buying and/or insisting upon freedom only, will become a slave. Knowing the above facts, he must insist upon a workable balance between freedom and barriers.

There are various states of mind which bring about happiness. That state of mind which insists only upon freedom can bring

about nothing but unhappiness. It would be better to develop a thought pattern which looked for new ways to be entrapped and things to be trapped in, than to suffer the eventual total entrapment of dwelling upon freedom only. A man who is willing to accept restrictions and barriers and is not afraid of them is

free. A man who does nothing but fight restrictions and barriers will usually be trapped.

As it can be seen in any game, purposes become counterpoised. There is a matter of purpose-counter purpose in almost any game played in a field with two teams. One team has

the idea of reaching the goal of the other, and the other has the idea of reaching the goal of the first. Their purposes are at war, and this warring of purposes makes a game.

The war of purposes gives us what we call problems. A problem consists of two or more purposes opposed. It does not matter what problem you face or have faced, the basic anatomy of that problem is purpose-counter-purpose.

In actual testing in Scientology, it has been discovered that a person begins to suffer from problems when he does not have enough of them. There is the old saw (maxim) that, if you want a thing done, give it to a busy man to do. Similarly, if you want a happy associate, make sure that he is a man who can have lots of problems.

We have the oddity of a high incidence of neurosis in the families of the rich. These people have very little to do and have very few problems. The basic problems of food, clothing and shelter are already solved for them. We would suppose then, if it were true that an individual's happiness depended only upon his



freedom, these people would be happy.

However, they are not happy. What brings about their unhappiness? It is the lack of problems.

An unhappy man is one who is considering continually how to become free. One sees this in the clerk who is continually trying to avoid work. Although he has a great deal of leisure time, he is not enjoying any part of it. He is trying to avoid contact with people, objects, energies and spaces. He eventually becomes trapped in a sort of lethargy. If this man could merely change his mind and start “worrying” about how he could get more work to do, his happiness level would increase markedly. One who is plotting continually how to get out of things will be miserable. One who is plotting how to get into things has a much better chance of becoming happy. There is, of course, the matter of being forced to play games in which one has no interest—a war into which one is drafted is an excellent example of this. One is not interested in the purposes of the war and yet one finds him-

self fighting it. Thus there must be an additional element and this element is “the power of choice”.

One could say then that life is a game and that the ability to play a game consists of tolerance for freedom and barriers and an insight into purposes with the power of choice over participation.

These four elements, freedom, barriers, purposes and power of choice, are the guiding elements of life. There are only two factors above these and both of them are related to these.

The first is the ability to create, with of course its negative, the ability to uncreate, and the second is the ability to make a postulate (to consider, to say a thing and have it be true).

This, then, is the broad picture of life, and these elements are used in its understanding, in bringing life into focus and in making it less confusing.

~oo00oo~

~~ Lafayette Ron Hubbard Quote ~~

“...there is something else about Freedom which is intensely interesting—it cannot be erased.

You may be able to concentrate somebody’s attention on something that is not free and thus bring him into a state of belief that Freedom does not exist, but this does not mean that you have erased the individual’s freedom. You have not. All the freedom he ever had is still there.”

Scientology: A New Slant on Life
By L. Ron Hubbard

Wins & Success Stories from the Independent Scientology Freezone

We get many success stories in the Freezone of auditing, training and even just from reading Lafayette Ron Hubbard Books!

Ethics Success Story

About a year and a half ago I was going through a very difficult 2nd dynamic situation. As most may agree, it is hard to see what is really going on in these situations when you are in the middle of it. Basically, I was in a non-survival relationship, and it was falling apart. It took a lot of Ethics to get me through it, but eventually I was able to gain the strength to move on.

During my ethics handlings I did an Admin Scale for my second dynamic. I listed my second dynamic goals and purposes, and all the things I always wanted in a relationship. At the time, writing that stuff seemed a little foolish. After all, I had never been in a pro-survival relationship so it all seemed very out-of-reach for me. I thought that real relationships happened to other people, and in the movies, of course. They certainly hadn't happened to me.

Well, I came upon that old admin scale just a few days ago and as I read through it, I found myself feeling more grateful than I ever remember feeling. You see, I now have all those things I wrote down that day. I am living my ideal scene. It's amazing because I had some very specific details written down and



even those have occurred. I am proud to say that I am in the healthiest and happiest relationship I have ever been in and we are even planning a wedding! Once again, I am completely convinced that the tech really does work. Sometimes, at least in my life, it's almost magical.

Auditing Success Story

ARC Straightwire Completion

In doing this level I realized that I caused my own dwindling spiral. I will never agree to it again. There will be times when I'll have dips; I don't think nothing bad is ever going to happen to me again. But on the larger scale, I don't feel like I'll get any worse. I can pull myself out of it with auditing and my own effort and will in real life! Thanks, Chris"

A Repair Completion

As a result of the auditing I just completed, I now have a much clearer picture of what was actually causing me trouble this lifetime - not what I thought it was at all! Feeling charge blow from a long-time restimulated engram was an **unbelievable** feeling! I was totally blown away when I discovered the

source of the problem!

I feel like I can better handle a present time problem I've been trying to tackle because

I have more of ME as a thetan there to handle it! Thanks to my auditor, Chris! Thanks LRH!

Method One Success

Thanks, friend Pat, for this gift of study freedom. This seemingly simple cycle opens a new world to me, all the more hopeful because such auditing was denied to me before."

CLEAR

O.K., I came into Scientology in worse condition than you, believe me there but this is not the time. It took me hundreds of hours to go Clear and I did it by accident on a drug run-down. Believe me, my havingness was not high enough to have "Clear" as a target. I only hoped to not go insane in my life.

I knew of clears and OTs and tried to skim information from them as to their world.. The real info. The real deal. I could not get it. It was uncomfortable. So I am here to tell all on this list...to yell down the hill now that I am Clear and working on the OT levels. I am going to tell you the real deal for me.

I had hoped through what I had read and my ideas that I would never experience pain or even my heart after Clear. I had hoped that clear would build a wall between me and feelings. Me and love. Me and a lot of things. I had hoped that Scientology would evaluate me to a position of never effect and never grow up and whimsical joy uninterrupted.

Well, here's the real from ME I say.

Going clear and OT so far...I love my kids more than ever. I love puppy dogs and frogs. I love apple pie and America. more than ever. I even love my mother. It's not what I hoped for at all. I am not a robot with pure analytical thought like Spock. I am not. It's not been at all what I thought.

I am in love, even more than before. I can see the genuine validity, of all we have done.

OT Success Story

I just come back from leave in Tasmania. A beautiful island with a temperate climate and a very stress free environment. A great enjoyable holiday.

A few years ago there was one of these mad crazy gunmen ran amuck in a place called Port Arthur on the island. It is a tourist resort and a historical landmark where, many years ago, convicts from England were shipped many years ago when England used Australia as a prison.

While we were there, we walked through the spot were the massacre happened and I could still feel the shock even after, what ten years ago it happened? Anyway looking around I could see there were still beings sitting around in a state of shock.

I could feel them. The emotion was distressful and they had not recovered from what had happened after they had died.

I began to comm with them one by one and told them it is ok now, it is over and you can leave now. Three picked up on this with great relief and left the area immediately. Another one took a bit longer. I had to take him through the incident about three times before he could end cycle and felt up to going. I told him to go and get another body then find an auditor and get the incident fully run out and then he finally left. All this just took a few seconds but the relief was so great I could feel it myself. The area felt much freer afterwards and I was real happy to have had the opportunity and the ability to help.

I have read about this sort of thing in the early advance mags. Now I know what it is like. It is great to be OT!

~oo00oo~



The International Freezone Association
The New Renaissance of Beingness
Preserve, Protect & Promote!

~~ Lafayette Ron Hubbard Quote ~~

In the general study of the world and its affairs, we find out that the only way you can make a slave—as if anybody would want one—would be to develop a tremendous amount of mystery about what it's all about and then develop an overwhelming charge on the mystery line. Not only develop a mystery, but then sell it real good; sell some bogus answer to the mystery.

Man is so used to this that, when you come along and put a perfectly good answer in his hands, why, he drops it like a hot potato, because he knows what all answers are: All answers are carefully derived from mysteries with bogus answers, and all mysteries are going to cost you something sooner or later. The development of the mystery itself stems from interpersonal relationships and Man's general conflict with his fellows and his environment, and so on. And the basic mystery is - who is he? There's no more basic mystery than that - "who is that fellow over there?" That is the beginning of individuation, of, not individualism, but individuation, of pulling back from everybody and saying, "I am me and they are 'them', and God knows what they're up to!"

And then, after a while, the fellow takes it out of the realm of near blasphemy and puts it into worship. And he says, "Well, God knows what they're up to and he will protect me."

So what do we basically have? We basically have a mystery on who the other fellow is.

Now "science" originally meant truth, and now it means research revenue. Science has so far abandoned the basic mystery, that

they think there's a mystery on what is a floor, what is a ceiling, what is space. That is really a very cooked-up mystery—because that floor and that ceiling and that space is what thee and me agreed to put there, and that's about all it is.

Wherever we have a mystery, we normally have had a disagreement or a misunderstanding or an out-of-communication. And that's all there actually is to it, basically. A fellow had to disagree with whom he was looking at. He knew about it originally and he didn't want to know who that fellow was over there. He didn't want to know anything about the situation, because he had learned a lesson: If he communicated with it, he would be proved wrong!

So we had some people in our midst—you amongst them—who would put up a "this" and say it was a "that". And then you would get these things twisted somehow or another, and you'd say, "Why don't you communicate with *this*?" and then say, "You communicated with *that*." After a while a fellow says, "Aw, I don't want to communicate with either one of them.

Dickens with it. Who cares what those things are—I don't want to know." And after that, he'd had it. He said, "I don't want to know," and therefore he had a mystery sitting across from him someplace. And he went so far along this line of not wanting to know that after a while he conceived that he didn't know. And then he went from there and said it's impossible to know.

Wherever Man finds himself deeply instilled, engrossed, surrounded with mystery, he is actually in conflict with himself and himself

alone. That is why processing works. THE ONLY ABERRATION IS DENIAL OF SELF. Nobody else can do anything to you, but YOU. That is a horrible state of affairs. You can do something to you, but it requires your postulate, your agreement or your disagreement, before anything can happen to you. People have to agree to be ill; they have to agree to be stupid; they have to agree to be in mystery.

People are the victims of their own

flinch. They are the victims of their own postulates, the victims of their own belief that they are inadequate.

An individual has to postulate into existence his own aberration,

Quote from: New Slant on Life by L. Ron Hubbard

~oo00oo~

~oo00oo~ Cartoon of the Month ~oo00oo~



A TRIBUTE TO MARY SUE HUBBARD
Wife of L. Ron Hubbard
Remembered with Respect and Honor





~ ~ ~ *Definitions* ~ ~ ~

ARC:

A word made from the initial letters of Affinity, Reality and Communication which together are considered to equal understanding. ARC is pronounced as three letters A-R-C.

Scientologist

1. one who betters the conditions of himself and the conditions of others by using Scn technology.
2. one who controls persons, environments and situations. A Scientologist operates with the boundaries of the *Auditor's Code* and the *Code of a Scientologist*.
3. one who understands life. His technical skill is devoted to the resolution of the problems of life.
4. A specialist in spiritual and human affairs.

Religion, 1. The ritual of worship or regard about spiritual matters. 2. A study of wisdom. 3. The word religion itself can embrace sacred lore, wisdom, knowingness of gods and souls and spirits, and could be called, with very broad use of the word, a philosophy. We could say there is religious philosophy and there is religious practice.

Religious Philosophy, implies study of spiritual manifestations: research on the nature of the spirit and study on the relationship of the spirit to the body; exercises devoted to the rehabilitation of abilities in a spirit. Religious Practice, implies ritual, faith-in, doctrine based on a catechism* and a creed.

Dianetics & Scientology Technical Dictionary.

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