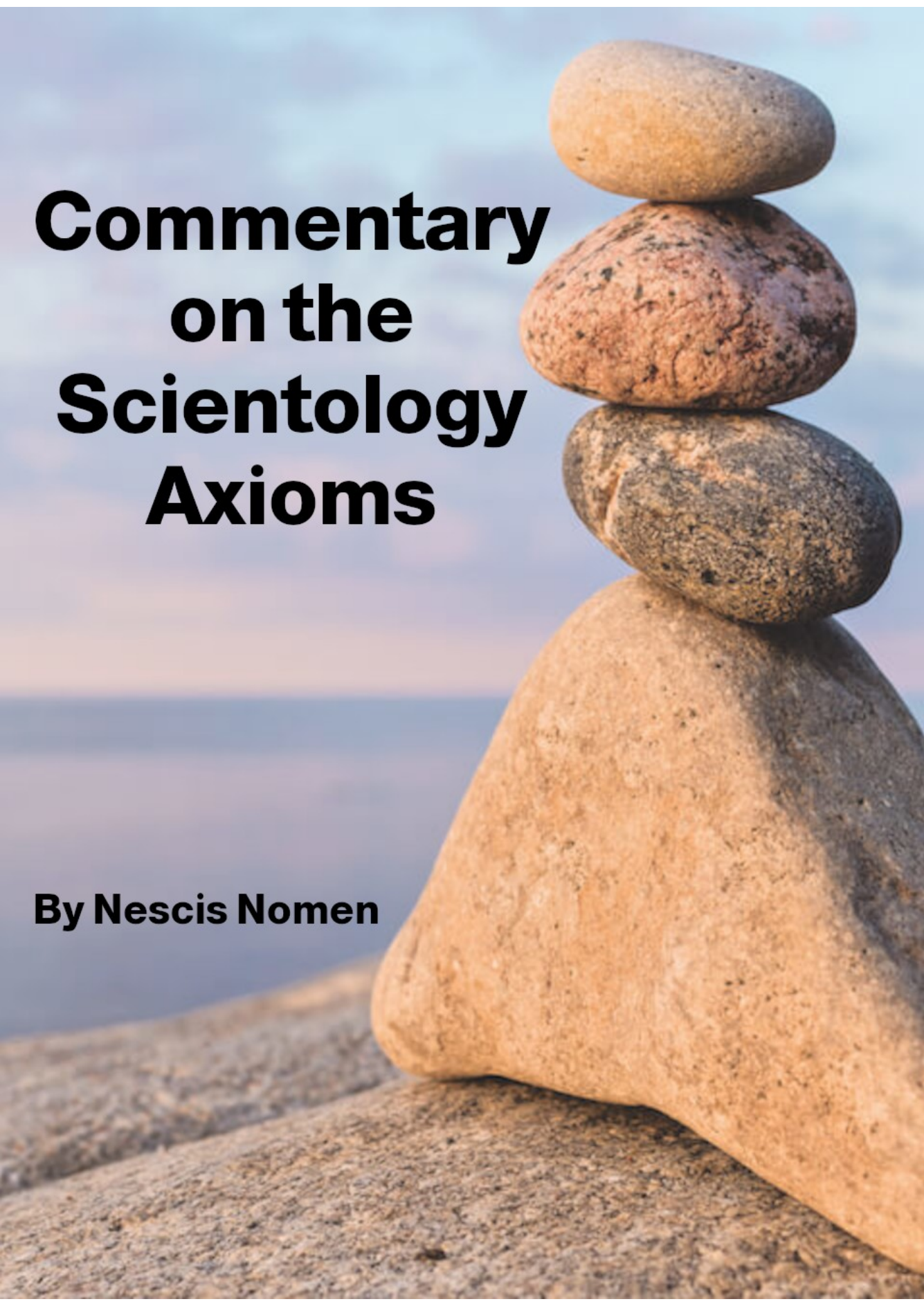




# **Commentary on the Scientology Axioms**

**By Nescis Nomen**

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*by*

***Nescis Nomen***

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By Nescis Nomen

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**NOTE: You can use the table of contents to go directly to a location in the text by placing the cursor over an entry in the table of contents and click.**

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# ***Introduction***

**In studying Scientology, my purpose is  
to understand what Ron said,  
see if I can see what he saw  
and then make up my own mind about it.**

I invite you to do the same.

Life as a Scientologist is basically simple.

It has three stages:

You observe and understand what the situation is.

You self-determinedly decide what you will do about it, if anything.

You do it.

During this Cycle of Action, but particularly on completion, you run out any charge accumulated and any aberration restimulated during the cycle.

Then you will be ready for a new cycle that suits the tastes and wisdom that you have now developed. One has many cycles going in parallel and interweaving during any time of life. That's how The Game of Life becomes fun or interesting.

So it's basically simple, right? Of course, that doesn't necessarily mean it's easy - but then one doesn't play football or chess or go hiking because it's easy. You have to figure out the details for yourself. I wrote this text to make it easier for you, so you can enjoy life more. But even if you were wearing spiritual seven league boots you would have to do the walking yourself. Nobody can live your life for you. But then, why would you want them to? Life can be fun, interesting, challenging, whatever you want it to be.

Preclears come up with cognitions and realizations that *are* the principles of these axioms, even if they know nothing about them and have no knowledge of the theories of Scientology. Scientology is based on observations of what happens in auditing. Indeed, these axioms can be said to be a summary of cognitions gotten by many advanced pcs. That's the reason they are axioms: They are obviously true to the experienced auditor because pcs come up with them and agree on them uniformly and independently.

This text may at first seem very theoretical to you. The pcs mentioned above verbalized these principles only after they had got rid of the mental fogs that made them difficult to see. I am now trying to hand them to you, even though you may not have gotten much auditing, and at first they may seem very abstract to you. But if you take your time to read this text with a

willingness to find examples of these axioms in your own life I think they will grow on you and prove to be a great shortcut to greater awareness and ability to shape your life as you think it ought to be.

These axioms are the quintessence of the principles by which we shape life and livingness, whether we know it or not, and if you can understand them and begin to use them, life can be a good game.

## **Editorial**

Most technical terms are defined in the glossary at the end of this text.

I will often refer to Ron's writings and lectures. These references and quotations are not included to prove that "it's true because Ron said so". They are included for these reasons:

1. Ron said it better than I could say it.
2. To enable you to see for yourself if Ron did in fact say so and
3. To enable you to check for yourself if I got the meaning right by reading or listening to the quotation in the original context.

You can ignore the references if you like. They are there if you are interested.

## **Abbreviations and source texts**

The following abbreviations are used. The first year in the parentheses is the year the text was first published; the second is the year of the edition referred to in this text. The year of publication is important because editions can change (page numbers commonly do), but also because understanding and knowledge grew and changed as time went on. It's not enough to ask, "Did Ron say so?" You also have to ask, "When did he say it?"

DMSMH: Dianetics: The Modern Science of Mental Health (1950; 1968)

DAX: Axioms of Dianetics; first published in Advanced Procedures and Axioms (1951); Scientology 0-8, page 71-92 (1971)

PAB xx: Professional Auditor's Bulletin # xx (in Technical Bulletins', aka "The Red Volumes")

PDC xx: Philadelphia Doctorate Course lecture # xx (December 1952; various editions used here, some slightly edited)

PXL: Phoenix Lectures (lectures given in 1954, the Book first published 1968; 1968 proofreader's edition. Note: This book is not an accurate transcript and wasn't meant to be; when I don't give a page number it's because I quote the spoken taped lectures)

SOS Book x: Science of Survival Book 1 or 2 (1951); 7th printing (1968), Book 1 and 2 published together in one volume

Tech. Dic.: Dianetics and Scientology Technical Dictionary (1975)

Tech. Vol. xx: Technical Bulletins, Volume xx. Aka "The Red Volumes" (1979)

o-8: Scientology o-8 (1970); second printing (1971)

8-80: Scientology 8-80 (1952)

8-8008: Scientology 8-8008 (based on the manual accompanying the PDC lectures 1952, later added to as new technology was developed; 7th edition 1967).

The following sets of axioms can all be found in *Scientology: o-8*: Note that the two first sets could both loosely be referred to as The Dianetics Axioms, but they are quite different.

The Fundamental Axioms of Dianetics (pages 63-66 from DMSMH, (1950))

The Axioms of Dianetics (pages 71-92; first published 1951, in Advanced Procedure & Axioms; abbreviated: DAX xxx)

The Logics (pages 67-70; first published 1951, in Advanced Procedure & Axioms)

The Pre-logics or the Qs (page 25; first published, as far as I know, in a lecture 10 Nov 1952: The Q list and Beginnings of Logics)

The Factors (pages 21-24; first published 23 Apr. 1953 (as handout to London Spring Lecture #19, 24 Apr. 1953: The Factors)

The Axioms of SOP 8-C (pages 141-144; unnumbered, listed under steps I-VIII, page 141-144; also In Tech. Vol. II, page 13-16, in original full context with processes given)

The Axioms of Scientology – which are the axioms commented on in this text (pages 29-36; quoted as Axiom xx; first introduced in 4 half hour lectures on 20 Aug. 1954, included in PXL in the chapters commenting on the axioms. Only the first 50 are included in PXL and Creation of Human Ability. The last 8 were formulated during the following years.)

## **Overview of the six sections**

I have divided the axioms into these six sections according to subject:

### **Section 1:**

Axioms 1-10 : The Way Mental MEST is Created

Subject: Thetans and universes

## **Section 2:**

Axioms 11-20: The Way Minds are Built, Destroyed and Vanished

Subject: How the various parts of the Cycle of Action are created by the four conditions of existence

## **Section 3:**

Axioms 21-28: The Way we Live

Subject: The thetan's user interface

## **Section 4:**

Axioms 29-38: The Way of Clearing

Subject: Fall and redemption of the thetan

## **Section 5:**

Axioms 39-50: The Way of Games

Subject: The Game of Life

## **Section 6:**

Axioms 51-58: The Way to Remain Sane

Subject: Player's toolkit

The axioms are basically simple but they explain a lot of the complexities of life, and for that very reason they can at first seem to be complicated. They are not, life is. If we just hold on to these basic truths, or principles, or laws about life, the complexities will gradually become simple.

In order to orient you to the 58 axioms I'll first give a summary of all six sections. Then I'll go into greater depth with each, one by one, commenting on the individual axioms in each section.

## **Section 1:**

**Axioms 1-10 : The Way Mental MEST is Created**

Subject: Thetans and universes

This section deals with thetans and how they create the basic elements of the mind and of physical matter, energy, space i.e. of MEST, both the mental MEST of which minds are made as well as the physical MEST that we often refer to as reality. It also states the basic motivation of thetans, which is to create an effect, and, by extension, to have games which allow many effects to be created. This manifests in life as the dynamic, or the urge toward surviving or existing on the eight dynamics.

We distinguish here the three universes defined in The Factors: One's own universe, everybody else's universe and the physical universe. Don't think of

universes as something very esoteric. The term simply refers to the fact that I have my own inner world – my universe – where I can think and dream whatever I want, imagine things impossible in the real universe but also plan rationally and envision futures that may or may not come to pass. Everybody has such a universe. Secondly, we may speak of "Mama's universe", the universe of a group, e.g. the universe of Scientology, or "everybody else's universe". And finally there is the physical universe on which we all agree, generally speaking.

A universe is defined in Scientology as something with MEST in it (mental or otherwise). MEST can be created by an individual, just for himself. He can perceive it with his "mind's eyes", or his mind's ears, nose, taste buds etc. It exists for him; he is conscious of it and can perceive it. Others usually cannot. It's subjective. It's the stuff of which memories are made but it can also be created in present time as fantasies, imagination etc. Memories are recordings of the past; we call them facsimiles. Mental MEST, created self-determinedly in present time, we call mock-ups\*; the thetan mocks these up knowingly and volitionally and he can unmake them as he decides. This universe we call the thetan's own universe.

\*a mock-up is a mental image, created knowingly and deliberately by the thetan and perceivable by the mind's eyes, ears, taste or other sense channel. It is distinguished from a facsimile which is a recording of something that happened on the person's time track in the past."

Every individual has his own universe. The second of the three universes is "everybody else's universe", which is in fact a lot of "own universes" – mother's, Gramma's, Joe's etc.

Thetans used to share mock-ups and, as time went on, they agreed on some of them. Groups did this all the time. A group will have its own purposes and ways of doing things, agreed upon rules etc. These could be said to form a group universe. Only members of the group agree upon these, and they are quite easily changed or unmade. However, some things *are* universally agreed upon, and these agreements at long last became immutable enough to constitute the physical universe which is the third universe. Things like gravity, the solidity of matter etc. are so universally agreed upon that no individual can override them with ease. Ron sometimes refer to this objective reality as "the inevitable average of agreement" (PDC 6; see also F 20-21).

An individual in the physical universe still retains his own universe in which the rules can be very different – pigs may fly – but this doesn't change physical reality. But it can overlay or superimpose physical reality. It does so in "our personal view of the world", the world as we perceive and understand it, as well as how we imagine what it might be like.

Ron sometimes calls an individual's own universe *actual*, while physical reality is *real*. The difference is important to the auditor who must not invalidate or evaluate a pc's actuality; this is where his self-determinism lives, his personal truth. I will generally refer to actuality as belonging to one's own universe and to physical universe reality as physical or real.

I will further distinguish between mental MEST, which is commonly recognized to be in a mind or minds e.g. of an individual or group, and physical MEST, which is universally agreed upon. The phrase "mental MEST" is adopted from the state attained at Clear, according to The Grade Chart: "Ability to be at cause over mental matter, energy, space and time as regards the First Dynamic (survival for self) (0-8: States attained, p. 135).

As auditors we are primarily interested in mental MEST and how to run out aberration. However, the last two sections of these axioms (Sections 5 and 6) also deal with how to play a game in the physical universe with others.

## **Section 2:**

### **Axioms 11-20: The Way Minds are Built, Destroyed and Vanished**

Subject: How the various parts of the Cycle of Action are created by the four conditions of existence

This section deals with the Cycle of Action and the "natural laws" by which its parts – create, survive (or persist) and destroy – are created. These purely mechanical laws are the four conditions of existence: as-is-ness, alter-is-ness, is-ness and not-is-ness (defined in Axiom 11). They explain how minds are constructed, changed and destroyed whether we intend to or not.

A Cycle of Action is a time continuum with a beginning, continuance and end. A continuum can be understood as the time track for any particular cycle of actions or events. A Cycle of Action is *considered* by the individual, by which we mean that he postulates it into existence with the idea that it will have duration. Whenever we decide to do something – make tea, go on a holiday, marry, take a body – we start a Cycle of Action. A cycle begins, goes on and ends whenever the individual considers that it does. Others may consider otherwise saying things such as, "No, it really began much earlier", or "No, it's not finished yet", but those are *their* Cycles of Action.

The four conditions of existence have only been partially understood before Scientology but, like atoms, they pervade *all* of our daily life and they have been there all the time on the "big" Cycle of Action that we usually think of as The Time Track. Modern nuclear physics began with John Dalton's theory of atoms in 1808. The Greek philosopher Demokritos' theory of atoms was purely speculative which means that it was not empirically founded on experiment and systematic observation. The conditions of existence were

first discovered empirically by Ron, particularly regarding as-is-ness (the condition where mental MEST can vanish, as happens in engram running).

What qualifies Scientology as a science is that it applies the basic scientific methodology which consists of making theories *based on observations*. A scientist first gets an idea or an hypothesis (a theory not yet proved), he then predicts what must be observable under certain conditions if the hypothesis is correct. He then observes if the predictions are in fact correct; he may have to make experiments to create the conditions under which the predicted phenomena are supposed to occur. If the predictions are wrong he changes his hypothesis or creates an entirely different one that will explain all observations made so far, both the old ones that fit the old hypothesis and the new ones that didn't. When eventually he has an hypothesis that fits all observations it becomes a theory, which simply means a well confirmed theory.

In practice one often has to settle for a theory that fits most observations and works well in practice. Furthermore, even the best theory can turn out to be wrong. New data may be unexplainable by the theory. New theories have to be postulated and further predictions, observations and adjustments made. This basic pattern is what defines an empirical science, what Ron calls: A living science. It's alive when it grows and changes in the light of new information.

But no single theory is a science. What gives it depth and usefulness is knowledge about its relations to other theories in the same field. A science is an organized body of theories. Individual theories may be of little use outside the context of the whole. (Logic 20).

This is the subject of The Logics. They are not part of these axioms but they are the method by which they were found.

### **Section 3:**

#### **Axioms 21-28: The Way we Live**

Subject: The thetan's user interface

This section deals with life experience or "the user interface" of the thetan. While the conditions of existence are the mechanics, the machinery, the engine room on the ship, the ship as a vessel is controlled and sailed from the ship's bridge with ARC. The way we run our lives and navigate in the three universes is by ARC.

ARC is the thetan's contact with reality, whether that reality is mental or physical. It's how we experience reality and communicate with reality with affinity. ARC is the aliveness of life. Understanding is composed of affinity,

reality and communication and the thetan conducts his life based on how he understands himself, others, and the MEST universe.

Affinity is the scale of attitudes we know from the Tone Scale, which in these axioms is presented as the Know-to-Mystery Scale (Axiom 25). This scale groups single tones into bands. Ron aligns the two scales in HCOB 25 Sep 1971R, Tech. Vol. VII, page 404 (summarized under Axiom 25).

Affinity, reality and communication are the component factors of understanding. When we say that we have a good understanding with another person, or that we understand a subject or a word, we mean that the three corners are in balance and relatively high on the Tone Scale regarding that person, subject or word.

ARC = U is our direct experience, while formal knowledge, such as the various triangles and scales, the conditions of existence etc., are postulated abstracts that have to be learned as such i.e. as theoretical knowledge. Once learned or mastered, however, we can be in good ARC with both the abstracts and the realities that go with them and we can then experience the knowledge directly as realities.

By going first through the theory we can bring it back to life with ARC, and are the wiser for it.

## **Section 4:**

### **Axioms 29-38: The Way of Clearing**

Subject: Fall and redemption of the thetan

This section deals with aberration and the principles of clearing. Clearing is the removal of harmful (mental) MEST. It is sometimes referred to as negative case gain because the gains are achieved by removing something so the good qualities of the pc can emerge. Positive case gain is the development or exercising of abilities; it does not aim at removing aberration but may do so in the process.

The downward spiral of a thetan's existence is caused by the same things that create reactive bank phenomena, namely not-is-ness which is a denial that something exists or that it is in a certain way. Without not-is-ness engrams, secondaries and locks could not persist interminably but would soon as-is (vanish). Particularly, we may deny that we have created something – done something or said something – when in fact we have. "God created it", we claim, or "it's somebody else's fault", "the physical universe gave us engrams", "it's because somebody restimulated us" or "I was so angry I couldn't control myself" (something else was in control). Maybe so but we did at least set the scene somehow and created our plans and expectations that could be frustrated and our protests and opinions about what happened. Very often

we also may create a wrong understanding of what the other person was trying to accomplish; being upset we misunderstand him and say he is evil when in fact he tried to help; he just happened to fail.

But although this happens mechanically by the laws of the conditions of existence, there is an analytical side to it as well: We pretend, knowingly at first, that we are not the authors of our creations. We only pretended to be sick in order to miss school, for instance. We deny this in order to create acceptable randomness and so make The Game of Life more interesting.

Randomity, in Scientology, means degree of confusion. The confusion that we deliberately brought about may be more than we bargained for but it may, instead, not be enough. When confusion becomes too great we call it plus randomness; it's more than we can easily handle and if the intensity is great enough it is an engram. We can instead suffer from too little confusion, i.e. nothing is happening for too a long time, and life becomes a tiresome monotony; this too, if extreme, can be an engram. In between we have optimum randomness. When we are in our band of optimum randomness we can learn and be sane. This is a clue in clearing. By auditing we remove plus and minus randomness in the reactive bank.

There can be great differences between what individuals consider to be plus, minus and optimum randomness. TRo, auditing and training and other techniques can widen one's band of optimum randomness so we can tolerate both higher and lower degrees of randomness – we can be there comfortably and communicate whether we sit still in front of another or are bull-baited.

Note that TRo has to be done in the band of optimum randomness otherwise the training will become locks and secondaries, whether it's because the student has losses on just sitting there or on bull-bating. Gradients are applied.

Axiom 29 states how we abandon being cause by denying that we caused things we did in fact create, including our reactive minds, and by doing this we eventually wind up living a shadow existence on somebody else's time track, either by going out of valence or by being mired down in the inevitable average of agreement that is the time track of the physical universe. Time is then marked by clocks and calendars only and not by making Cycles of Action of our own, which is how time should be made, and so life passes us by. It's the Cycles of Action we knowingly make that create our subjective time in which we are alive (Axiom 39).

Games are fun but at the same time all games are also aberrative because we depend on the creations of others for randomness, and the downward spiral needs to be balanced by clearing. Apart from running out charge, the descent

can be slowed considerably or reversed by playing wisely. Knowledge about The Game of Life is a prerequisite to playing wisely. This is dealt with particularly in the last two sections.

Now to the first of these:

## **Section 5:**

### **Axioms 39-50: The Way of Games**

Subject: The Game of Life

This section deals with the basic elements of The Game of Life. Games are begun from a relatively static condition fairly high on the Tone Scale.

A good way to create a game is to pose a clearly defined problem i.e. to state a goal that one wants to achieve. This goal can be a condition which, when achieved, will make life more interesting. Or the goal itself may be indifferent but the solving of the problem may give one greater opportunity to enjoy the interaction with others and with MEST; in other words: it's a good game.

By posing and solving problems one comes to exist on a time continuum created by oneself rather than living another's life for him, or being a mindless puppet. It's perfectly all right to join others in solving their problems as long as one co-creates the activity by posing one's own problems within that Cycle of Action, i.e. one takes responsibility self-determinedly and makes part of the problem one's own.

Help can be high-toned, and teamwork can be fun.

Whether a game or goal is worthwhile or not is a matter of opinion or taste really, but it can be evaluated objectively by how much it promotes the dynamics as a whole. Apart from that, importances vary according to a thetan's viewpoint, of which he can have many in a game. He has his body, family, groups etc. and they all affect his priorities. Each thetan has his own set of dynamics which can overlap with those of others and mutually assist or be in conflict with them.

Low on the scale problems are usually thought of as a nuisance. This is run on Grade I on The Grade Chart and all over the bridge as rudiments or otherwise. Such problems stem to a large degree from denying authorship, as per Axiom 29. They often manifest as violations of "the two rights of a thetan" (PDC 10).

1. a thetan's right to his own sanity
2. his right to leave the game

Aberrations bog a person down so he can't just leave and play another game. He is a carpenter but wants to become a school teacher. Can he?

High on the scale we create games and it's problems that make them fun, interesting, challenging etc. This attitude requires the ability to maintain a relatively static perspective of the game – "to be a thetan about it".

## **Section 6:**

### **Axioms 51-58: The Way to Remain Sane**

Subject: Player's toolkit

This section deals with the less static and more practical side of The Game of Life. It describes tools that can be applied from a human viewpoint, i.e. from inside the game, playing the game as a human being rather than by getting perspective on life by taking an exterior view, a "time out".

These last 8 axioms were written in the years following 1954; they were not part of The Axiom Lectures held in August 1954. Still, they are entirely basic to human existence as we know it on Earth and partly also to organisms in general. One may think of them as The Player's Basic Tool Kit, i.e. the standard equipment necessary to play the game – just as one needs a good racket to play tennis, clubs to play golf and sturdy, comfortable shoes for trekking.

You can make do with a piece of board for a tennis racket, use a walking stick instead of a golf club and walk in slippers or even bare feet, perhaps, but then – is this how you like to play the game?

Your choice, of course.

This section includes these tools:

- auditing (51)
- granting beingness (52)
- stable data and sanity (53-54)
- different kinds of Cycles of Action (55)
- how to bring order into confusion or chaos by communication, control and havingness (56-57)
- judgment and intelligence (58)

Now let's take up the individual sections and axioms.

# ***The Axioms of Scientology***

## ***Section 1***

### **The Way Mental MEST is Created**

**Subject: Thetans and Universes**

Ron writes about this section:

These first ten axioms of Scientology are the most fundamental “truths” (by which we mean commonly held considerations). Here we have thought and life and the physical universe in their relation one to the other. Regardless of further considerations, ideas, assumptions and conditions there lie beneath them these first ten truths.

PAB 86, 29 May 1956, Tech. Vol. II, page 435

The physical universe is the inevitable average of mutual agreement by thetans on their own mock-ups, as stated above. These axioms are agreed upon considerations. They would have been different if we had agreed differently. As it is they are universal (!) truths.

The word “truth” in the first line is in quotation marks because MEST – mental or physical – is a departure from static state. The static state is the absolute truth regarding any thetan (called “basic truth” in Axiom 35). Consequently, the truths about MEST are necessarily lesser, or relative truths.

**Logic 7: ... Truth is relative to environments, experience and truth ...**

The last “truth” in this quote is the absolute truth. It is not relative to anything. It’s the thetan in his native state and it’s absolute.

When a thetan postulates that he has a location, agrees that MEST exists and takes upon himself a beingness, perhaps a body, he is lying about his true nature. He can pretend that he is his beingness or that an object exists, but it’s not the absolute truth. It’s a truth imagined by thetans.

These ten axioms, these “most fundamental ‘truths’ ” about this universe, are dependent for their existence and apparent factuality on the thetans who created them.

**Axiom 1. Life is basically a static.**

**Definition:** a Life Static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.

This simply means that an individual is basically an immaterial spirit, a thetan. It also means that any kind of organism, anything alive, is basically motivated or animated by a thetan or thetans.

A thetan is an individual static but not a static in its hypothetical pure form:

Theta is classified, qualified and defined as a static. You get a thetan close to being a static in that he has location, you see, and is in present time. And you get what we call a thetan. He is not quite a pure static.

8th American Advanced Clinical Course # 4: Two-way communication; 541006

A static has not created or agreed to anything in space so it is not located in relation to anything at all. In order to be in "present time" one has to consider that one exists on a time continuum, i.e. that something will happen in the future and something has happened in the past; a static has no such considerations. But it can decide to create and agree to space, energy, matter and time. It then becomes a thetan but remains, of course, basically a static.

This is very important to auditing for it means that we can clear away all aberration without fear of eliminating the individual himself in the process - to throw out the baby with the bathwater - for he is the static and cannot cease to exist. The reactive mind, the analytical mind, one's beingness, one's personality, one's ego and one's self are all constructed by the thetan's postulates and considerations; they are not the thetan. All of these can vanish utterly and yet the individual will remain himself, the static that he has always been - which is not a *self*, it just is.

This basic tenet sets Scientology apart from the many philosophies and therapies that attempt to improve the state of man by adding something such as strengthening his ego, changing him or making him suppress what they find wrong with him rather than getting rid of all the unnecessary and cumbersome additions which are not parts of the spiritual being: identities, misemotions, compulsions, fixed ideas - in short: aberrations.

The true individual is the static, but "an individual" can mean different things. The *body* is what everybody can observe. We may say that the *personality* is how others see the person while the *self* is how the person sees himself. The thetan creates an image or understanding of who he is, what his values are, his tastes, goals and peculiarities and this image is his *self*. He himself is never perceived directly, not even by himself; he knows that he exists but he doesn't actually perceive himself. He may conclude where he is located by observing the perspective of what he sees and figure out where he must be looking from, but even this location is created by him for he doesn't have to look at anything; he decides to do so and then locates himself "here" and what he's looking at "there".

A thetan is alive, even without a body. Spirits can act and have games without bodies being involved. A ghost is considered to be dead only because it has lost its body. It's the body that's dead, not the spirit.

One should note that the first ten axioms are not necessarily to be understood as a kind of Genesis, a story that tells how the physical universe was created long ago. They explain how universes are created at any time although they also make it possible to backtrack our history. We each have our own universe and we can create universes of art, science, family etc.

They are also theory from which auditing processes can be deduced. The classic at the time was: "Be three feet behind your head". About 50 % of new pcs would go exterior. Another is: "Hold the two upper back corners of the room and don't think", which creates space for the pc. Space is high on the Tone Scale; it goes with beingness and creation.

Should one not believe in spirits these axioms are equally valid in terms of subjective experience, happiness and ability in life. One need not fear that subjective experience could be mistaken for physical fact; imagination is not confused with reality. On the contrary the various universes become more distinct by processing. The pc does not become deluded; he gets a better grasp of reality.

Two things are particularly important concerning Axiom 1: We've mentioned the first: the thetan doesn't vanish when we run out his aberrations.

The second is that the thetan creates not only his self but also his personal understanding of everything he cares to know about. Nobody else can know in detail how he has constructed his mind, it is his own kingdom, his private universe, and nobody else has any right to pretend to know what exists in it or what goes on in it. This is the reason why an auditor mustn't invalidate or evaluate a pc's data in session. Indeed, he cannot do so reliably. There are general laws concerning the workings of the mind – as stated in these axioms – and these are universal; but they don't inform us of the countless individual ways in which they have been applied to individual experiences.

If you want to know a person's mind, talk to the thetan.

## **Exteriorization**

Exteriorization is a somewhat mystical concept to many Scientologists who erroneously believe that one is not exterior if one can still get perceptions from the body. They feel they are outside and yet they still feel like the body is around them. They also believe that if they cannot see their physical environment they are not exterior and so they invalidate the state.

The only test is whether one experiences that one is located where one is – "here" – and that one's body is "over there" if it's around at all. It doesn't matter if one can still feel the body; it may be a mock-up or ridge (mental stationary energy experienced as "a something" with some substance). Even if one only imagines being outside it's a valid gradient for it habituates one to that viewpoint.

What is important about being exterior is the fact that the thetan can be entirely free of, or outside the reactive bank and the reactive impulses that affect him when he's inside, so that he can think freely about anything without worrying about it or becoming misemotional. For example, he could be thinking about sickness or an unpleasant person with equanimity, cheerfully relaxed. One usually becomes aware of reactions because they affect the body, which makes them stronger. That's the reason it's nice to be out of the body. One can feel serene about anything.

The body is the province of Dianetics.

And Chapter 2 of *Dianetics: The Modern Science of Mental Health* describes only one thing: A thetan exterior, stable. And that's a Clear, in Book I [ed: DMSMH is divided into 3 books].

8th American Advanced Clinical Course #1: Introduction: Organization of Scientology; 541004

The phrase "thetan exterior" is not used, of course. DMSMH was published before the concept of thetan was even invented, but past lives were reported by pcs late in 1950. Whether you are a spirit or not is not even essential to the concept of exteriorization. What is essential is that you are indeed yourself: a being who can look and see whatever you happen to see, in your mind or in the real world, and who can consider himself to be here or there whether somebody else agrees or not. He may clearly perceive himself to be in a tree top even if he at the same time believes that he is really inside his head.

Why, let him sit in the tree top and enjoy the view. What he believes is his own business.

If you can look at something and be completely free of it and detached from it you are exterior *to it*. But you can achieve the same result by ignoring or "not-knowing" your body and "be nothing". This includes a particular exteriorization drill, or rather: a demonstration, that Ron gives in a couple of places: Sit in a chair. Close your eyes, and with your mind's eyes see the chair from where you are inside your head (or wherever you are), but without seeing your body, imagine it's gone. If you "see" the seat, back etc. of the chair and no body you are exterior, even if you are located where your physical head usually is.

## The static of Axiom 1 is not "the main Body of Theta"

Ron states this plainly in a lecture in 1954:

Theta is a static. A thetan is a static

8th American Advanced Clinical Course # 4: Two-way Communication, 541006

The word theta has two meanings namely 1) a very high-toned kind of thought and life energy, and 2) any individual thetan. A thetan is basically static, although the thetans you'll meet are only relatively static since they do assign to themselves a position. They are "here" in an environment and also "now" in a time. Theta as energy has of course some energy and mass however high-toned it may be. Thought doesn't necessarily. A postulate is not energy but it can be embedded in energy as when a person has "a stubborn determination" – brace yourself and keep a stiff upper lip.

Some Scientologists have a crashing misunderstood that "the static" was a big mass of theta from which all thetans split and individualized and to which they may again return and be "one". Ron doesn't agree. Thetans can be at the same location as other thetans – co-exist with them – but they remain and always were individuals. We are each and every one of us basically an individual static that is not to be identified with anybody else and if we try to become one with everybody else the quest for freedom becomes seriously derailed. This is what makes the mis-understood "crashing".

In *A History of Man* Ron wrote:

[The] history of the theta line as applied to your preclear starts with his "Separation from the Main Body of Theta",

*A History of Man*, chapter six, page 47, 1952/1968, 2nd printing

Ron did not use the word "static" for it, and he refuted this idea the same year (December, PDC 6). Later he specified:

This was the process which told me that we are not natively sprung from a 'common body of theta'

*Creation of Human Ability*, R2-48: Separateness, page 123

In this process, R2-48, the pc and the auditor were walking outside and the basic command was: "Point out some things from which you are separate". Since this made the pc go up the Tone Scale it was obviously based on a truth. The test in Scientology is that it works and takes the pc upscale.

Having commented on the first two axioms in the Axiom Lectures (20 Aug 1954), Ron states that

... we have then actually described a thetan when we have gotten Axioms One and Two

We have described a thetan, not a "main body of theta".

A thetan and a static are basically the same thing but when we use the term "thetan" we mean a static that has located itself:

You get a thetan close to being a static in that he has location, you see, and is in present time, and you get what we call a thetan. He is not quite a pure static.

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I am belaboring this because if you think a static is not simply a thetan the rest of the axioms become largely incomprehensible.

There's a phrase in Axiom 25 which appears to have consolidated this misunderstood, namely that when a static goes down the Tone Scale, he falls away from the co-existence of static.

But this is not a separation from a main body of theta. It simply means that a thetan, being immaterial, can be in the same location as a body i.e. inside a body or an object, or at the same location as another thetan. That's the ultimate height of affinity, you might say, and Axiom 25 is in fact the axiom that defines affinity. A solid object, by contrast, cannot be inside another solid object but a thetan can. Two thetans high on the Tone Scale would never question the fact that they were two individuals. Low on the scale a thetan can mistake himself for a body and, being in a body, he may even believe he is his mother, father or somebody else, in which case he is out of valence and simply doesn't know who he is..

That's what Ron thought about the matter. Personally, I agree.

What's it like to be in static state – on a gradient?

Static state is not entirely beyond human experience – or rather, not beyond *your* experience, even if you have a human body.

Sometimes, when you wake up on a day off, feeling relaxed and without dreams hanging on your mind, before you move, you may remember how you felt the few instants immediately before. It might be something like this: First you were aware – awake and conscious but not of anything whatsoever. Then you realized that you must be someplace. Then, perhaps, you became aware of a wall or the bed or aware that you were at home. Next you may have thought something like, "I know I have a body somewhere around here", and only then did you get into contact with it, felt it and decided to move a hand or foot or to open your eyes. If you don't remember having

experienced something like that I suggest you try it out on a couple of days when there's no need to get up. The earliest feeling can be quite static.

The "awareness of awareness unit" was an early term for a thetan. A thetan could not only be aware, it could also be aware *that* it was aware, aware of *what* it was doing and *that* it was itself – it could have a viewpoint from which it could observe itself being aware of something – "itself" of course being a created "self" since it was observed. The thetan could reflect on what he did.

When operating at a high level of knowingness or understanding the thetan needs only to have awareness of action, he does not also need to be aware of this awareness. We don't have to *think* about what we do if we have no doubts about what to do and how to perform the action. We may say that we are operating from a level of pure thought.

As human beings we think with experience stored in facsimiles.

**Logic 4. A datum is a facsimile of states of being, states of not being, actions or inactions, conclusions, or suppositions in the physical or any other universe.**

In other words thinking and knowing can be performed by comparing data from facsimiles and see how they might relate to present time and the future. We may conclude things and store the conclusions in facsimiles. We usually refer to this as experience or *knowledge*. Knowledge, in our terminology, has been given form either in mental MEST or in books or electronic data etc. that can make us re-create the knowledge in our consciousness.

But the thetan, having thoroughly understood something or created something new, can instead operate on a level of "pure knowingness" without mental MEST. He can explain what he does and why, if someone wants to know, but he doesn't have to think in order to act. When you learn something new you need to think about it, but when you have understood it fully and mastered any activity involved, you don't (Axiom 24 states that full ARC = Understanding makes mental MEST, the mechanics of the mind, vanish).

We are taught that we have to be aware of what we are aware of, for instance when parents tell us to "mind what we are doing" or to "think before we act" etc. But we don't need to "anchor" what we do by keeping instructions in our mind - remembering the right attitude, thinking of how to reason it out or being careful to remember our stable data – not once we know them. These are mental masses or objects that are termed dimension points in the following quote. The viewpoint is the thetan:

**Factor 24. And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.**

A person can *become* his own stable data etc. by holding on to them compulsively. He needs flexibility to be free and able and have fun. This is not to say that it cannot be fun to think and reflect. It can be an important part of a game of knowledge or in solving the puzzles in life or in the Sunday paper.

A departure from static, of course, is an error, if you want to look at errors. But that doesn't mean it might not be fun.

8th American Advanced Clinical Course #29: Application of axioms to auditing. 541109

But these are games. Here we are defining a life static.

Another example of experiencing a relatively static condition is the state of *flow*. In flow we are so engrossed in some activity that we pay no attention to how we feel or whether we could do things otherwise; we simply act. Hours may pass and feel like minutes, or a few minutes may feel like a whole day. This is self-determined action by an individual static, although a relative static since he is in action. Are we happy in flow? Not at all! We couldn't be bothered to pay attention to how we feel and, feeling happy, it would distract us from this tremendously interesting activity. But when we come out of flow and become more human we are often very pleased and likely to feel competent and happy with ourselves and with life. Being frequently in flow makes for happy lives.

So much for Axiom 1. It states what a thetan basically is "a nothing that yet exists". Now let's have a look at what it can do.

**Axiom 2. The static is capable of considerations, postulates, and opinions.**

The thetan can do these three things, among others: it can postulate, i.e. create something that wasn't there before, for instance an idea or a mental picture. This vanishes the moment the thetan ceases to create it. It can consider. A consideration is a continuing postulate or an agreement which can make a postulate persist automatically without the thetan holding it there continuously, as when the thetan decides to carry the idea out in life. And he can opine, i.e. have an opinion *about* something created, deciding for instance that it was a good idea. All three are really postulates but they work out differently.

We act by postulating our actions. It's an everyday activity but many Scientologists have come to think of postulates as something mysterious, something they can only hope to become able to do someday. Not entirely without reason for Ron sometimes talks about them this way, although postulates exist on even the most humble levels.

Is there a level in which a person merely says, "Stone move!" and the stone moves? Yes, I'm afraid there is.

PDC Supplementary lecture 0A, 530112

Many Scientologists dream of getting supernatural abilities when – or if – they ever become an Operating Thetan. And that's a real pity for whether it's possible to move stones by sheer intention or not, that very desire can completely prevent a person from recognizing and further developing the OT abilities he already has and uses in everyday life. Moving the body, as one has always done, is not "good enough"; it doesn't count, the person thinks. Everybody can do that. Yet that's a gradient to OT provided only that the thetan realizes that it's *him* who decides what the body does; it doesn't go to the mall or clean the house all by itself. He only needs to keep going in the right direction by gradually expanding his views of the dynamics and his abilities. He does this by going into ARC with a greater part of his dynamics and becoming more able to bring them into alignment. This moves a person directly toward higher levels of OT. The way out is the way *through* this.

You will never be given a magic wand, a jinni or a "certified OT ability" that does all the things you yourself cannot do. You'll have to roll up your thetan sleeves. And these "mysterious" abilities that you get will never seem mysterious to *you* for you'll know exactly what you do and how you are doing it, so there's no mystery.

Instead of getting lost in awe of the mystery of how somebody else can do something that one couldn't possibly do oneself – if indeed they can because there are knowing and unknowing impostors as well as the real thing – it makes much more sense to notice what one *can* do in one's own life that one couldn't do before and then see how far one may go.

If a person knows that he is a thetan and is aware of what he is aware, and if he can get ideas and carry out plans and act in life, he is already using postulates, considerations and opinions. He may not be impressed with what he knows he could do all along but he is in fact in the realm of OT, no matter how modestly. If you lift your right hand you are postulating that action. OT begins just above 2.0 on the Tone Scale. This is the watershed of antagonism above which one survives and below which one has begun to succumb and pull everybody else down in the process (Professional Auditor's Bulletin 101, 1 Dec 56: Games Conditions Theory; Technical Bulletins, volume II, page 556).

OT is all about "being a thetan about life" rather than mindlessly obeying one's impulses, letting one's emotions determine what one does or being anybody but oneself. An OT is self-determined not "emotion-determined" or "impulse-determined".

A postulate is simply an unwarranted statement that something exists, or that it is a certain way and then it does exist, or it is that way – certainly in one's own universe, perhaps in others' too. When we say a postulate is unwarranted it just means that you need no *reason* to make the postulate. You don't do it as a reaction to anything, necessarily, nor did you *conclude* that it had to be done, you just decided to do it - no justification necessary. But if you conclude something or if you do have a reason for some action you are still postulating that action but on a lower level of self-determinism.

A postulate is not a two-step action where you first command something and then you obey that command, or then something mysteriously makes it happen. Postulates can create action directly in present time. You don't tell yourself, "I'll now make a postulate to turn the page, I am now turning the page, I will now start reading the next page, I am now reading on the next page etc." You just turn the page and go on reading. You postulate the motion – reading, writing, working – directly without first postulating the order to turn the page etc. In other words the postulate *is* the action, performed at will. The motion is the postulate in action.

But when we need to align subjective time to objective time, as when we follow a plan, the execution of it can sometimes make a two-step action indicated. "I'll do this at 2 p.m. It's not 2 p.m. (The action is then postulated directly)". Or you may start ordering yourself around if there is something you don't feel like doing or if you tend to forget. "I'll now get out of bed". That's the order = the first postulate. The action itself is then postulated directly. Such extra steps are vias, relay points in the communication, but they can be helpful and useful; you may manage to get up!.

If spiritually advanced OTs were to make postulates of the miraculous variety that many dream about, violating natural law, it might ruin life for others. They would be able to predict and plan nothing with confidence because some OT might at any time do something unimaginable on a whim. Also, if you were an almighty OT ordaining all that was occurring nobody else would be capable of making a postulate and any hope of being able to perform the simplest self-determined actions would become a pipe dream.

People know this intuitively and some resent the idea of OT, but experience shows that OTs don't harm others in this manner, Thetans are natively ethical. Naturally so, for if a thetan were to control everybody omnipotently

this would be the same as playing with oneself – no other determinisms – and a thetan who wanted to do this would have no reason to be around other thetans.

Instead the danger lies in the misguided dreams of becoming OT. They can bring a person to despair because his very dreams sidetrack him from getting on to his manageable gradients toward OT, and any special abilities he does get he'll use to promote some dynamics at the cost of others - and they are all his dynamics so he succumbs. For him there can be no road to OT, no bridge, unless he changes his mind and accepts the right gradients.

Self-determinism manifests as postulates. It is what you do in order to cause something to happen that wouldn't have happened otherwise. But it's based on an understanding of what *can* happen and how you can bring it about within a game, with other players, other determinisms.

To play a game, we have to accept the games conditions, the rules etc. Ron mentions Taoism, founded by Lao-Tzu, as an ancestor to Scientology (PXL, chapter. 2, page 15-18). It's part of our history. Lao-Tzu was trying to solve the "mystery behind all mysteries". In other words: He studied the problem of knowing how to know. He was aware that you cannot solve the problem of the mind or spirit in the same way that you solve problems within the game i.e. by figuring out a solution based on experience gained within the game. To erase charge we need to rise above the game and undo mental masses, not change them as we refurbish a house. We don't suppress misemotions or cure psychosomatic illnesses with medicine. We use the solution that Ron found to Lao-Tzu's mystery: We audit.

Indeed, in Scientology auditing the pc doesn't conclude from experience and add things to his mind to improve it. He traces unwanted things back to their beginnings and makes their causes disappear so that the consequences, the symptoms of the "illness", vanish too. In this manner we can simplify and reduce our overburdened minds.

Organisms become more complex as they evolve and they produce enormously complex chemicals. But just as chemists are learning to analyze and reproduce these by finding the simple elements of which all chemical compounds are made and learn how they can be combined in new ways, Ron found some of the common denominators of life upon which our minds and indeed this whole universe are built.

These axioms (and earlier ones) are the basic agreements (continuing postulates), the rules, by which the mind and the physical universe were made. Knowing them we can make the consequences of them vanish

completely. By doing this we can become free to play The Game of Life in more satisfying ways – or free not to play if we prefer.

This ties in with another old Asian principle: wu-wei (PXL, chapter 2, page 15). It is the principle of non-assertion or non-compulsion which amounts to self-determinism based on understanding of the situation: When we know the situation, know the ropes, we can do what best serves our goals. Instead of trying to impose your will by blind force, you can first observe then act wisely. The point is not that you should turn the other cheek or mindlessly adjust to necessity, but if you fully understand the situation you can effortlessly decide on the best action, i.e. act analytically. If on the other hand you just obey a compulsion to have, enforce or inhibit you are likely to blunder and succumb because you overlook parts of the situation. As a result you may stubbornly try to do something that couldn't possibly succeed and at the same time irk others to rise against you.

Judo and other martial arts utilize wu-wei. They are based on the realization that if you let the opponent be self-determined enough (without understanding) you can lick him every time (ibid.). Gandhi's ahimsa, or non-violence, is also a descendant of wu-wei. It's the underlying principle of this axiom from 1951:

**DAX 111: Self-determinism consists of maximal affinity, reality and communication.**

Total ARC, or total understanding, would cause all mechanical conditions to vanish from your mind. In other words: no figuring or computing, no stressful feelings, no compulsions. There is no effort beyond the physical force necessary to move things, with no wasted physical or mental strain.

A primary goal of processing in Scientology is to bring an individual into such thorough communication with the physical universe that he can regain the power and the ability of his own postulates.

PXL, chapter 4, page 37

We achieve understanding by communication through ARC. On a gradient scale one already has this ability but there is room for improvement!

This is not to say that force is wrong. It's part of the game but we don't have to persist in using force stupidly. We are more efficient when we have no worries, doubts and compulsions.

A consideration can be defined as a *continuing postulate* (Tech. Dic.) When we postulate something and then make it persist it becomes a consideration. When we agree to something already in existence – whether we agree in our own minds or with others – we implicitly postulate that it continues to exist. Agreement is usually a commitment to continue to consider that it's there or

that it's so (has a certain form, qualities etc.) It's real, then, and "not just because I say so".

In this text we'll sometimes use the word "consideration" for the thing that is considered. Thus we'll say that a chair, a marriage and an event are considerations provided only that somebody does consider them to be these things. This does not mean that they aren't real or that they don't exist. They do.

We can make a postulate continue in various ways. We might simply keep our attention on it to keep it alive, as happens in our working memory where we juggle a number of things around as long as needed, but the moment we no longer give them attention they are gone. Some of them still exist as facsimiles – memories – but we may have created ideas and thoughts by postulates while juggling and these may not be registered as facsimiles but vanish for good once we stop thinking about them. We wouldn't label these considerations, not in the strict sense used here.

By consideration we usually do resort to some sort of automaticity. Basically this is done by altering or lying about the original postulate e.g. by saying somebody else made it, by claiming it is necessary (which it never truly is for a thetan) or that it was really different. Like the man who regrets his angry remarks and says he didn't really mean it. Oh yes, he did, and if he denies it his remarks persist as forgotten overts of the past. What he remains aware of is the lie that he didn't mean it. He insists on it. He might instead speak the truth, e.g. by saying he meant it but that he was angry and now, being again above the watershed on the Tone Scale, he doesn't feel that way at all – right now he thinks she's wonderful.

A particular kind of agreement is protest or dis-agreement. In order to fight an enemy you have to be sure (consider) that he exists so you agree to the existence of the enemy implicitly. Beware of *fighting* sickness and old age, for instance, because then you have to presuppose that you *are* sick or old. These are considerations made after the fact of considering that the body was young and healthy. In that sense it's a lie about the youth and health and these lies can worsen body conditions. Instead of fighting it you may get the idea of the healthy body you had before because that's the truth in terms of the concatenation of considerations and that will tend to blow secondary (added) considerations or lies that worsen your real physical condition.

The body's health can be influenced by the mind but only partially (unless you can say, "Stone move" and it moves).

**DAX 12: The MEST part of the organism follows the laws of the physical sciences ...**

The MEST part can be controlled to a degree by life style, nutrition, sleep etc. But it can also be greatly supported or impaired by tone level, engram commands etc. We can also strengthen a good or a bad body condition by giving it attention. So give attention to what you want.

An opinion is a postulate *about* a consideration or a postulate. One may opine (we'll use this verb as meaning: "having the opinion") that a painting is beautiful, an action bad or that something is acceptable.

Once again: If you are used to thinking that a postulate is something supernatural keep in mind now that it can be any kind of decision, conclusion, deliberate action, any problem that you have stated for yourself etc. and that you are already habitually postulating lots of things every day. In the following quotation read "opinion" for "supposition" because that's what Ron is driving at:

Now the postulate has just below its level a supposition, or an "I guess," or something of the sort. There's a postulate and then there's agreement and then there's suppositions. Well, suppositions are where fun comes in.

PDC supplementary lecture 2, 530114

These suppositions include what is termed "opinions" in Axiom 2. They can be "opinionated", "fixed", "reasonable", "wrong", stupid or aberrated – or entirely analytical and well founded; but they are not objective facts (cf. Axiom 31). We opine that something is good, bad, pretty, indifferent etc. Opinions are what endow a game with interest and fun in the first place for no reason whatsoever. We just find something curious, interesting etc. There is no need for a thetan to have a body, or nature, or the vast expanses of space, but if you decide it's fun or beautiful you have every right to have that fun or beauty. You have a right to your own opinion.

There is no experience like spirit of play. It's a very high-toned emotion – above the level of emotingness really. We don't necessarily feel it much when the game is good for the game is much more interesting than how we feel. But afterwards we'll say that it was a great game.

Scientology auditing and training attempts to lead a thetan back toward his static state.

... the most native qualities to him – in other words the things which he is most likely to postulate – are these qualities which you find in the top "buttons" of the Chart of Attitudes, "Trust", "Full Responsibility" etc.

PXL, chapter 13, page 147

The other buttons are: survives, right, owns all, everyone, always, motion source, truth, faith, I know, cause, I am, win, start, difference and being.

These and similar postulates would be among the first considerations that a thetan made and they are generally opined to be good. From these a host of other postulates would be derived, gradually becoming altered into postulates a thetan would not naturally make right away. "Always" might transform into "usually"; "I know" might have a lower version such as "I guess" or "Perhaps".

Postulates are basically very easy to undo or change, but this becomes difficult to the degree that they are altered by later postulates. This can make things very complicated and unmanageable. But if you can get an idea of the original postulate, like those in the top row on the Chart of Attitudes, i.e. by focusing on them, defining what they mean and getting a good idea of how it would feel to experience them, you sort of soften up the later postulates so they are easier to change. Charge blows off and your freedom becomes greater as you move up the Tone Scale for the earlier postulates were made higher on the scale. Once you recover the first postulates they are again easy to undo or change.

In other words: It's beneficial to be as trusting, as right etc. as your present situation permits and to acknowledge that you can at least be quite certain about *some* things - for instance that you do cause *some* actions and results etc. etc.

Then take it from there.

**Axiom 3. Space, energy, objects, form and time are the result of considerations made and/or agreed upon or not by the static, and are perceived solely because the static considered that it can perceive them.**

This axiom tells us how MEST is created.

It applies equally to mental and physical MEST. According to Scientology philosophy the physical universe was created by making mock-ups and mutually agreeing on them. At first they were simply mock-ups i.e. mental images in mental space created by individual thetans. They could be perceived not only by the thetan who had created them but also by others and, by mutual consent, they gradually became more solid and could only be moved or changed according to certain agreed upon rules. Some of these rules became universal because enough thetans had agreed upon them and these became so persistent that they could no longer be disregarded by other thetans. Natural law had come about and couldn't be violated.

For practical purposes we may consider that physical MEST cannot now be controlled by a thetan's intentions - "will power" or postulates - not at this time and place. He has to act physically, with his body. Theoretically, however, it's just a matter of gradients.

There are things we cannot change in the game in spite of the fact that Ron states in the article on Responsibility in *Advanced Procedures and Axioms* (1951) that a thetan basically is responsible for everything that happens, even a killing on a highway one doesn't know exists. He is potentially omnipotent but if he acts omnipotently the game stops because there is only one player. The omnipotent god becomes omnivorous and eats up all other games like the big corporation eating up all competitive enterprises. We are most likely, all of us collectively, to be the "single creator god" that some people think of as the eighth dynamic. But today the old, basic agreements have become noumena, i.e. existences and laws, often outside our present ken, which operate whether we know about them or agree on them or not. These Axioms of Scientology describe such noumena. The conditions of existence, ARC etc., operate whether we know it or not. (Eighth American Advanced Clinical course # 13: Axioms of Dianetics. 541019).

Physical MEST gives us our shared playground, but in auditing we are primarily interested in how a thetan has constructed his own mind by his considerations and mental MEST. Like the physical universe our minds have come into existence by considering (creating and agreeing on) MEST and moving it around in various forms and combinations and by making additional creations, opinions, decisions, conclusions etc. However, individual mental structures are mainly created, changed and agreed upon or disagreed with by the individual himself so it's lighter than physical MEST and much easier to change or erase although sometimes it can seem more real and oppressive to the individual than the "real" world.

We are used to the term MEST – Matter, Energy, Space and Time – but *objects* and *form* are in there too because matter as such – atoms and molecules in general – is of little interest to a thetan. We assign forms to chunks of matter and so perceive them as objects and persons. We become interested in particular objects, organisms and environments. These are created as forms or recognized by their forms in a broad sense including shape, softness or hardness, weight (mass), by what one can do with an object - whether one can walk on it or swim in it, whether it can walk or swim and so on. But we still use the term MEST for short.

*Matter, energy, space and time*, disregarding form and objects, remain of course meaningful concepts in philosophy and science; Scientology is both. But we are dealing in this text with experience, which is not limited to science and philosophy.

Objects take on distinct importances to us because of how we perceive them, how we understand them and what significance, name or label we assign to them. We form opinions about them which don't change the objects but do

change our attitudes toward them, and that is where the fun comes in as mentioned above. We have preferences, likes and dislikes.

Life forms are partly material and become interesting because of their differences or individuality. Is it a wolf or a lamb? Jack or Jill? Is it my body or somebody else's? By the form – the body – we recognize the thetan, who himself is never seen directly since he's not MEST. We can perceive him only by his creations e.g. how he mocks himself up, his body's posture, look and manners – or his driver's licence.

Two things are necessary for perception: We must consider that something exists, and we must consider that we can perceive it (PXL, chapter 13, page 148).

We may perceive it only indirectly e.g. by reading the needle on a meter, seeing it in a microscope or reading about it in a book, but we nevertheless consider that what we measure or experience does exist and we do consider that we perceive it by getting these various data. It becomes real to us. The hazy smudge on the scanner screen is our unborn child and we feel love as we watch the screen.

**Logic 3. Any knowledge which can be sensed, measured or experienced by any entity is capable of influencing that entity.**

**Corollary – that knowledge which cannot be sensed, measured or experienced by any entity or type of entity cannot influence that entity or type of entity.**

If we know for certain that there are no ghosts we walk carefree in the haunted mansion. If the so-called ghost scares us anyway we have no doubt something else caused it: It was probably the wind, a creaking door or some such thing. We never experience a causal relationship between a ghost and our fright for there are no ghosts. If we happen to think of it as a ghost we consider it to be a delusion, our imagination. But there is also the possibility that a ghost, who is in fact there trying to scare us, would become unable to scare us because we never considered it to exist and didn't grant it beingness. And boy! Would that ghost ARC break.

We are affected by what we perceive. We don't go out because of the weather forecast we saw; we stay in bed because we have a temperature; we may write a science fiction story about black holes which nobody has ever seen – not directly – or dream of fairies or angels because we have experienced them in movies and fairy tales – they do exist, then, don't they?

They actually do. They exist in *some* universe. Black holes do exist in the minds of scientists and even if we don't believe in fairies and trolls they do exist *as* beings in fairy tales and stories. If you notice how many movies have

been made, how many books written about them, how many role-playing games are staged, you cannot seriously doubt that what is perceived can influence a thetan. It does not matter whether one assigns what is perceived to a physical, scientific or fictional universe; there need be no confusion between universes - the role-players *know* it's fictional, the scientist *knows* the black hole is a theory even if he doesn't question its physical reality.

Even if something exists only in our own universe it still does exist as (mental) MEST. I don't acknowledge this out of politeness but because whatever a person creates in his own universe does exist there and invalidating it can harm his self-determinism and impair his sanity. He may be deluded and believe that something in his own universe exists in the physical universe for instance, and it can be necessary to control his actions to prevent him from harming himself or others, but that is in the *physical* universe. One can induce him to change things in his own universe only by increasing his awareness by going into ARC with him.

The opposite can happen too. Something can exist physically that does not exist for an individual and his body, which is partially physical, may collide with it and be influenced and damaged on the force of natural law no matter what the thetan considers. He didn't see the glass door, but he bumped into it anyway - but notice that it didn't influence his intended motions until the body walked into it for he didn't consider it was there.

Even if the individual doesn't believe something exists he has co-created natural law long ago and these old postulates take precedence over his later ones. This is sometimes called the cannonball phenomenon, explained under Axiom 8.

#### **Axiom 4. Space is a viewpoint of dimension.**

Space is a viewpoint of dimension, and that viewpoint is *you*, the thetan

PDC Supplementary lecture 0A, 530112

Whenever you look at something you create space, i.e. a distance between you and whatever you are looking at. This is one-dimensional space, a line, but usually you create more points to look at in order to have 3-dimensional space. When you enter a room you usually first orient yourself by looking around in order to create for yourself the space you are now going to be in. Then you may focus on some particular person or object in that space.

"Viewpoint" in the axiom does not refer only to vision. You can create space by listening and also by feeling, tasting and any other sensation. Even if you feel something in your body there is a distance between you and it. Thinking about something also creates space, at least in your own universe. You also create space by flowing emotions at another, or sending out any other kind

of communication. You do it across a distance and distance is a spatial dimension.

In other words you can create space by taking a viewpoint and look, but you can also create space by taking an "emotion-point" and emote, or an "effort-point" and hand over a gift. (Phoenix Lectures, chapter 21, pages 253-258). The distances created by emotion and effort usually have a shorter range than vision, however. You can look farther than you can feel by touch so looking can create a greater space.

When you are effect – receiver of a communication, e.g. a listener, an observer etc. – space is created for you by the cause of the communication but you do co-create the space by agreeing on it.

A "know-point", at the top of the scale, can create a huge space. You may know where the next county is, or Australia or Stella Polaris, however you can know without mental MEST being involved - you don't necessarily think, observe something in your mind, picture it etc. - and if you don't, space isn't created. We define communication, including viewing, as something moving across space.

Although we may habitually travel to work, visit malls, see friends etc. and thus have a big sphere of action, we normally create a limited, finite space in which to act in present time. This space is staked out by locating objects which we select to remind us how far out our space goes and such "stakes" are called *anchor points* (Tech. Dic.) They can be walls or objects but they can also exist only in the person's own universe. The things or persons on which we fix our attention within this space are called *dimension points* (op. cit.).

This axiom can also apply to an abstract area such as "our work" or a subject such as "history" or "mathematics" or "philosophy" or "the tech". In our subjective mind we create space by our mental image pictures, our symbols and our concepts which we may experience as having locations even if concepts in themselves are immaterial – just as one may think of himself, a static, as located in a head or some other place, as in the flying dreams that most kids experience. The thetan is not necessarily in the body while dreaming; he is where he considers that he is.

Relating this axiom to the 3 universes, a thetan's "own universe" is created from the viewpoint of that thetan who is located as a point of origin in the center of his universe. Each individual has his personal universe in which he can be free to create, change and uncreate anything he pleases. Ron will sometimes refer to a valence, or personality, as a universe e.g. "Mama's universe". "Everybody else's universe" can obviously be divided into a host of

“own universes”. Each thetan has his own viewpoint and from this he creates space to make his universe.

But an individual’s universe also extends over and includes within it parts of the physical universe *as he perceives it* and conceives or knows it. We know the world “as we see it”, including parts of other people’s universes and the physical universe, but our awareness of these are in our own universe which we view from the center. The physical universe really does exist as different from our own but we experience it as we have duplicated it in our own universe. The physical universe is of course experienced simply as the physical universe, “out there”; we don’t experience it as “our experience”, we simply go into ARC with it. ARC is our “user interface”.

We *can* think before we act. We can plan and figure out things in our own universe in order to decide what to do in relationship to the other universes, making a mental demo, so to speak, before we act. This requires the ability of differentiate between subjective and objective experiences. Children must learn to distinguish dreams, fantasies etc. from reality. Also, it takes some time before they can comprehend how the viewpoints and experiences of others are different from their own.

In order to understand another person we need to know how things look to them, not only from different physical locations but also from the center of that person’s universe, at least to a degree. We need to be able to see things from his side. We don’t have to agree or sympathize but if we judge his actions and reasons from our own perspective only we will often see his actions as meaningless behavior for the other person’s behavior is regulated by *his* intentions and opinions. If we don’t take these into account he becomes, in our eyes, a chunk of MEST, a robot, a machine or a wound up doll.

**Axiom 5. Energy consists of postulated particles in space.**

Examples of energy are attention, emotion and admiration. In Scientology we consider them to consist of particles that can flow from one place to another.

How do you postulate particles into space? Well, one way is to simply direct your attention to something. As early as 1950 Ron considered attention to be composed of “attention units”, which might be sent out to something and carry back information, or which could be sequestered by engrams so that a person had less potential attention or life force at his disposal.

This was a hypothetical construct rather than a theory supported by observation but it worked out pretty well. When Ron wrote *The Factors* in April 1953, he talked about dimension points which are sent back and forth

between "the viewpoint", i.e. the thetan, and dimension points, i.e. any created object. Thus energy was created within the space created by the anchor points (mentioned under Axiom 4).

Factor 8. And thus there is light.

Factor 9. And thus there is energy.

Factor 10. And thus there is life.

Life energy is also called theta. It is created by thetans and is the energy that animates physical MEST into live organisms. An organism is part MEST and part theta.

**DAX 12. The MEST part of the organism follows the laws of the physical sciences ...**

Provided, of course, that the physical sciences got the laws right - but they are pretty accurate when it comes to MEST. Good enough, for instance, that Ron advises a person to see a doctor if he breaks an arm or if she is going to give birth to a child.

But part of the body is directly affected by states of the mind. Ron based this statement on studies of the endocrine system and the autonomic nervous system – the fight or flight system – done in his last year of service on a military hospital (ca 1945).

The results of that year were extremely plain. They demonstrated that life was the servant of function and that structure was monitored by function. And that structure, when altered, simply altered structure and didn't necessarily - even vaguely - alter function.

Unification Congress Lecture # 3: History of Dianetics. 541228

At this time there was an ongoing debate concerning this. William James (1884) and Danish physiologist Carl Lange (1885) had independently proposed what was to be known as "the James-Lange theory", which states that emotions are caused by body conditions, not the other way around. In other words: We feel sad *because* we cry; we are afraid *because* we flee etc. There is some truth in this. If you let your body droop you are liable to feel less energetic. If you walk briskly and smile you are likely to feel refreshed and happy. In 1962 new research seemed to agree with Ron. Adrenaline was injected into subjects. This produces body states normally accompanying strong emotions but there was little emotional effect. However, if the subject was close to a euphoric or angry person he would feel the same emotion and feel it stronger because of the adrenaline (Schachter, S. & Singer, J. E. (1962): Cognitive, social and physiological determinants of emotional state; *Psychological Review* 69, 379-399).

This research of Ron's seems to be the background for Ron's statement that function monitors structure. How we perceive and evaluate a present time situation prepares the body for action:

Emotion is three things: engramic response to situations, endocrine metering of the body to meet situations on an analytical level and the inhibition or the furtherance of life force.

Axiom from DMSMH; 0-8, page 66

Theta and the way a situation in the game of life is understood by thetans follow the laws stated in these axioms. And so our thoughts and emotions do influence the body, e.g. through the endocrine system and the autonomic nervous system, which is geared to react to our emotions. Our emotions reflect our evaluation of present time.

To what degree thoughts and emotions monitor structure, and when the physical sciences begin to do better, isn't very clear. The rule of thumb in auditing is that if there is a physical condition the pc is to see a doctor first and be cured or treated for anything physical, and then the auditor gets down to work.

Physical MEST also follows these axioms, basically, but natural law is a set of specialized agreements concerning physical MEST. They are specific rules added on a lower and more complex level than the level where the axioms were postulated and they are created *by* these axioms. A thetan can still imagine magicians and mermaids in his own universe, and the erasure of engrams does violate the physical law of conservation of energy which states that no matter/energy can be created or destroyed, only converted. For instance, when wood burns it's transformed into ashes, gases, smoke and heat; nothing is lost.  $E = mc^2$  is the formula for how much energy can be produced from a certain mass or vice versa; Ron knew this formula. Organisms survive by converting matter and energy in ways that promote survival; life survives, matter and energy continue in existence.

But the matter/energy of an engram is gone after erasure.

Historical note: In the introductory lecture of the 9th ACC, Ron states that Book I erasure is incomplete because it leaves masses. This was at the end of 1954, but this knowledge was not new. DAX 163, written in 1951, states that perceptions, including pain, can be erased, while effort and counter-effort, which are energies/masses, remain. The problem arose in part from the fact that past lives had been discovered and validated by checking records of Eastern universities, police files and files of the Naval Academy and West Point, all of which keep long records, and it was too difficult for auditors to make sure that they had gotten the basic of a chain by the techniques of the time (8th American Advanced Clinical Course # 29: Application of Axioms to

Auditing, 541109). Modern Dianetic techniques (R3R) can catch these basic engrams and produce as-is-ness. I'll use the terms erase and erasure as synonymous to complete vanishment without remainder (as-is-ness) in this text.

A person can postulate particles in space by his emotions, for they are energy as are his objections to pain which turn neutral facsimiles into engrams. Admiration, which also consists of particles, is sort of the opposite of a protest; it implicitly grants a person or object every right to exist. It is very effective in making things vanish.

**Factor 14: ... But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.**

Any kind of communication involves energy, whether it's attention, emotional energy or objects being sent from cause point to effect point.

**Axiom 6. Objects consist of grouped particles and solids.**

All physical objects are composed of molecules and atoms. This includes gases and liquids which are also grouped particles, like the atmosphere or a body of water.

In a mind a protest, which is a flow of particles, can turn what might have been a harmless facsimile into an engram. In the engram this protest flow is stopped by the hurt body part and sticks to it as pain, like water from a garden hose hitting a wall leaves a damp area, thus adding to the mass and making it more solid. Energy can be absorbed by existing objects and thus add to their mass. Such stopped flows remaining in place are called *ridges*. They are masses, objects.

A flow of energy can also be counteracted by other flows of energy- they make a ridge, as when two hostile persons glare angrily at each other and create a very heavy atmosphere. When this happens the energy particles form sort of standing ridge where they collide. This can happen when we perceive an incident too painful to watch, which we then counter by trying to hold off the agony. This can form a barrier between the thetan and the location where it happens so he never wants to go there again. Obviously, this kind of activity results in more mass, not less, although he may feel relief at the moment.

Facsimiles are themselves a record on ridges of past incidents. Most of them are not painful, they are just memories. All perception is brought about by flows hitting various kinds of barriers: light on the retina, sound on the eardrum, food on the tongue, scents settling in the mucous membranes of the nose etc. They are aligned to time and become what we call the time

track. Since the time track consists of masses it is itself considered to be solid. Ron sometimes states that time is a solid: The time track is an object, or something composed of objects. It is this time track, the recording, that is solid, while time itself is a postulate that there will be a future, as we shall see in Axiom 7.

Each individual has his own time track and a conception of others peoples' time tracks too; this conception is in his own universe. Those parts of these tracks on which we can agree with others form our group realities and the physical universe that can be observed and agreed upon by all.

The phrase "and solids" was not part of this axiom as first published, it was a later discovery:

[The thetan] can also say, "It appears," and there isn't a particle in the whole lot, it's just a solid mass.

Hubbard Professional Course 5A: Axioms 6-10. 560803

Even if particles come off when one scrapes the surface one cannot be sure that the object is composed of particles all the way through. A dog has fur but the hair is only on the outside.

A physical scientist would hardly agree to this, he would insist that a table consists of atoms all the way through. But it does make sense in relation to thetans and minds. An engram, for instance, is really composed of particles but one makes a new postulate – a solid – on top of it and perceives it as an object without any single parts. The particles are *identified* and become one distinct memory like "the accident I had falling off the ladder" – if it is remembered at all. It's a rather fragile solid so he doesn't like to talk about it. If audited it dissolves. The particles of its solid surface come off and reveal a lot of specific elements of memory such as a feeling that the ladder is moving, of falling, noticing the screwdriver flying off to the right, the body hitting the floor, regaining consciousness and feeling pain etc. It's composed of particles that have temporarily been hidden by a solid and the whole thing has been as if welded together.

"A doctor" is another object composed of particles. We know what a doctor is. We may ask him what he conceives his "doctorhood" is composed of and he'll tell us that it's composed of knowledge about anatomy, bacteria, illness and of his having patients, nurses, clinics etc. He is an object composed of such particles. But that may not have been the case when he first decided to become a doctor. He was a teenager with a rather vague concept of doctors, with just a few particles, perhaps, some of which were solids. He knew they were persons dressed in white, they could cure illness and give injections and that was all very interesting. But that's just the dog's hair. Scrape a little deeper and there is nothing else to be found, except a homogeneous,

undifferentiated "doctorhood" - in other words: solidity or mass. This is the image of which he, at one time, said, "It appears".

As babies and toddlers we form concepts that are very simple and undifferentiated – no particles. We recognize they exist, we have them labeled, but no more. Later we learn to differentiate them into a lot of components that weren't there in the first place – we don't find them by analyzing the object into separate elements already in existence, we create new elements which we then consider have been there all the time. But at first, we didn't even suspect they might be there.

The pre-school child who became the teenage doctor-to-be had no idea that there are glands that regulate the secretion of other glands, that there are neurons in the brain or even that a human being has heart, lungs, liver, spleen etc. A body was hair and skin with a homogeneous something inside; the arm was arm the whole way through. Later he learned that there was a bone inside the arm, that he had a brain to think with, and he obligingly imagined a brain and placed it inside his head so he could think with it and gradually he came to inhabit a very complex body with lots of parts. Only after this process had begun did his body become an object consisting of grouped particles; before that he perceived it as a solid or a few solids.

I'd like to point out that silly quarrels quite often use solids as arguments: "My dad is stronger than your dad!"; "No, my dad is stronger than your dad!" - alternating interminably. Sensible arguments use ARC. By communication any object can be analyzed and understood, or new elements added and agreed upon as we realize new things we hadn't thought of before and this creates mutual understanding.

We may say, then, that there are two ways in which objects can exist as grouped particles: 1) As a group of particles that are integrated into a whole = an object, and 2) As a solid object which has become differentiated by postulating the existence of parts after the solid has been created.

Grouped particles form an object. Say we walk in a museum and see a child. We walk on and see another, then another, then a woman telling two children something about an exhibit. We realize that all the children are about the same age and we mentally group all these particles into an object: a class of school children with their teacher. The class is one mental object.

A solid can be differentiated into parts but this happens after the fact that there is a solid. We see a dark cloud in sky. It moves closer and we realize there is something unusual about it. As it comes closer yet we realize that it's not a cloud but a passage of migratory birds – not one solid, if vaporous,

thing but a host of individual particles. But we first perceived a solid and said, "It's there".

Finally, a solid can be formed by an engram where the particles that make up an incident – the people, the objects, the actions – are fused into a solid. The particles really do exist but as unknown MEST capable of producing cannonball effects. They may later manifest as a key-in or restimulation – an illness, discomfort, compulsion etc. These are evident manifestations which can easily be perceived but not analyzed and understood. Such phenomena are termed unrealities (defined in Axiom 18). They are actually groups of particles, of course, but this fact is concealed by a solid that was postulated on top of them. Only by auditing can this apparent solid be undone and the real object, the engram, be analyzed into its individual particles.

We may summarize this axiom as follows: An object which is a group of particles is a *whole*. A solid is a *unit*. An unreality could be called a *synthetic solid*. It actually consists of particles but these have been fused into an apparent solid by the pain of an engram and have become  $A = A = A$  which is what we refer to as identification (each element being "the same" or having the same significance as any other element).

So much for objects.

### **The three time axioms: 7-9**

Axiom 7 states that time – a time continuum, a time track – is a *postulated* connection between past, present and future. Without this postulate it would not be possible to compare present with past and future, to remember or predict etc. We first postulate that things now will exist in the future and, as the "now" passes away, a past also exists. But future and past never exist in the now except in our minds.

Axiom 8 states that time manifests as motion in present time. Without time nothing could move. All perceived motion occurs in the present; even when we remember and re-experience motions of the past we experience them as happening "now".

Axiom 9 states that we can perceive things in present time and recognize that they were once different – which is possible only because we have postulated, as we did in Axiom 7, that past and present are connected and can be compared.

**Axiom 7. Time is basically a postulate that space and particles will persist.**

Without time there could be no motion and no change.

Nothing would happen before or after anything else, so there could be no events, no developments, no cause or effect, nor any past or future. There could exist only a motionless scene or nothing.

A static being might decide to create something, then cease to create it so there was again nothing, then again create something. But if he had no consideration of time it would not be a sequence or alternation. He would just at any time experience either something or nothing, with no idea that it had ever been otherwise.

Objectively, you might say, an observer seeing this would say that these various nothings and somethings were in fact happening one after the other, but then that observer would have postulated time, aligning these things on a continuum of his own, while the thetan observed would experience no time. For him there would only be the present moment with its something, or the present moment with its nothing.

If you think this is absurd, may I point out two things:

In the first place this is an abstract problem. There was no specific static that created these nothings and somethings, nor a specific observer. So we are discussing logic: universal agreements that are supposed to regulate how we think, and in this abstract example we have already postulated time by saying that the static created something and nothing alternately, so it is in fact absurd to claim that there really is no sequence. We first postulated time and then we asked you to pretend we didn't. If you'll ignore this absurdity you may get the feeling of no time with something, or with nothing, but not both.

Secondly, there is the matter of how we can in actual fact gain knowledge in the physical universe, and here we depend on what we can learn by observation. I may observe another thetan, who had not agreed to time, creating somethings and nothings one after the other, and that thetan may insist, at any given moment, that there is something or that there is nothing but he wouldn't agree that it had been otherwise – would not even understand what I meant if I suggested it. We have no shared reality. And yet, personally, I may be absolutely certain that there really were alternating conditions; I can consider, all by myself, that there really was an alternation of conditions or I might be convinced that if a second observer were present he would agree with me. But there's the rub: Reality is decided by "majority vote" and if nobody else will agree with me I have no argument. I may then either grant him beingness to have his own reality, go out of communication with him and have nothing to do with him or go into apathy about our discrepancy and forget it.

This is how we learn about reality. This is why children are so dependent on their parents for becoming oriented in the world. They need to have their ideas agreed (and disagreed) with in order to learn to navigate safely in their environment - or rather: to learn what everybody agrees upon. And so, it takes time to grow up.

Thetans around here can and do consider that there is a future and, as life proceeds, they can create pictures of what happens, preserve them and call them "the past". They do.

This time postulate introduces the possibility of changing an object, of bringing something into existence where there is now nothing and making something else cease to exist. There is a parade of existences and conditions, of changes and activities in life, and we construe these as physical processes or Cycles of Action performed by ourselves and others. These produce games, stories, events, endeavors, quests, lifetimes etc.

Without this there could be no planning, no learning by experience - indeed, no variety for something can only be new and different in comparison to what was before. Don't try to surprise a baby by showing him something that you find extraordinarily different and surprising for, to him, everything is new. What surprises you may not surprise him and you may be surprised at what surprises him. Emotions, by the way, are another important factor in The Game of Life: a variety of "mood of game", i.e. the Tone Scale, which makes the game more interesting (8-8008: Games Processing, page 143. We'll come back to emotions in Axiom 25).

The physical universe exists only in present time. Nowhere within it can you find and study its past and future directly. We may find traces of the past, skeletons of dinosaurs, clues that enable us to solve the mystery of who dunnit. We can watch documentaries, see galaxies being born billions of years after the fact, study the printout from the seismograph or resent the dirty footprints informing us that Johnny came home from school. But from such facts can we only create knowledge - true or false - about the past. They are informative because we, the live beings, postulate that there are sequences and consistencies by which things progress in causal relationships or as usual. In this manner we discover the laws of nature and life and the rules of the game, but these consistencies can only be found by comparing events across time.

Matter and energy itself has no time for it postulates nothing; it has created no space by viewing something - an object has no viewpoint - and there is no obviously right molecule or atom from which it can view itself or other objects. A body looks from the eyes. A thetan naturally views from "here", from wherever he is. He expects to be in ARC with other live beings and he

can understand them because they create changes in time and space like he does. A physical object, the chunk of matter, is incomprehensible except for the form and meaning that he or others assign to it, recognizing, "Ah, it's a chair". Oh yes, he has knowledge about this, he understands *what* it is, *what* it can do, *how* it may be used, but only because he has had experience with chairs.

Would it be dull if nothing ever happened because there was no time? Not if there was no space and mass. In a static condition we would have no considerations about it, but once space and mass are postulated thetans do think it's dull and so they postulate time to get action. We feel all right – or feel nothing at all, rather – without space and energy etc. It's similar to being in a long dreamless sleep. But once we've taken the trouble to create space and energy (light, perception, objects) and holding anchor points etc. we do require that something must happen to make it worth our while. We don't go to the movie theater to just sit in a seat and watch no movie.

Time is marked by external things, like the sun moving or clocks. But one has to make time postulates for oneself.

Unless you continue to postulate time, you haven't got any. And that's the first and foremost thing you can know about time.

PXL 7, page 74

You postulate time simply by saying you are going to do something and then do it. Cycles of Action produce time (Q5).

You can ride along on somebody else's postulated time: You do what they decide, when they decide, for as long as they decide, toward their goals. This is okay as long as you co-create the time by saying it's your actions too, or if you agree on the goal or purpose or some kind of sub-goal within the game and aligned to it. But if you don't do this you depend solely on others to create time for you and then you're bound to wind up not having any time at all. You slump into apathy insisting, and being convinced, that you are very busy while in reality you are doing nothing.

Section 2, Axioms 11-20, coming after this section explains how a Cycle of Action is initiated, performed and ended. In section 4, Axioms 29-38, we shall learn more about how we accidentally come to live on the time continua of others and in section 5, Axioms 39-50, we'll learn how to create our own Cycles of Action and thus our own time by posing problems relevant to The Game of Life from *our own* viewpoint.

From an auditing viewpoint we are particularly interested in subjective time, in what was, is and will be on a person's time track as *he* sees it. Facsimiles and engrams are *recordings* and are like an occasionally sinister photo album

which we carry along in the *now* of present time, just as expectations and predictions exist only in present time.

In Scientology we often refer to subjective reality as *actual* reality or *actuality*; this is what an auditor must never invalidate and what everybody should respect in others as how they, honest to god, see things. A person's self-determinism is entirely dependent on his actuality, which is his reality of the ARC triangle. It can diverge alarmingly from objective reality – referred to as *reality* – or be incompatible with it, but you won't change his mind by making him suppress the highest truths he has. Your only chance is to find a common ground on which to communicate and acknowledge the thetan while ignoring his aberrations (this is the essence of TR4).

One should note that a course supervisor is supposed to invalidate a student's false data, but this must happen with good ARC, and a student and supervisor have a mutual understanding that the student does not know all about the subject and may have false knowledge so this doesn't invalidate the thetan. On the contrary, if he gets correct data he becomes more competent and can handle life and minds better.

His self-determinism is enhanced by a better understanding of life and MEST.

**Axiom 8. The apparency of time is the change of position of particles in space.**

This is how we perceive motion in present time and this is how we experience time progressing.

Every time you see a particle move ... you have to consider: space-particle-position, space-particle-position, space-particle-position, space-particle-position. You get motion. You'll get an airplane going overhead, and for you to see it go overhead you'll have to be saying space-airplane-position, space-airplane-position, space-airplane-position, space-airplane-position – and you'll see a jet plane go across the sky. But if you aren't at least agreed to this, you won't see any airplane go across the sky, you won't have any space, and it certainly will have no position.

PXL, chapter 12, page 137

This is how movies come to life. At any given instant there is really just one still picture on the screen but because of the differences from one picture to the next, motion is perceived. We don't see each single picture so we don't experience that the present picture is different from the last one, and maybe we don't even notice that the distant airplane is now in a slightly different location – which comes under the next axiom. This one is about perceived motion in the present moment, the now.

Direct postulating is required to create the continuous series of postulates necessary to perceive motion. It's not something we reflect upon and figure out.

Some people habitually order themselves to act: "I will now go down to the corner". He does. "I will now go back". He does. "I will now take a sip of coffee". He does. Occasionally we all may do that. "I will now get out of bed". I do. "I have to make that call now". I do. Sometimes it can help to remember what to do, or to stiffen ethics. But these orders are themselves via which have to be postulated into existence. Do we then also have to order ourselves to order ourselves to order ourselves etc. to get out a bed etc.? Of course not. The regress has to stop at some point and it's only necessary to postulate the action of getting out of bed, for example, and then you are up.

Seize the day.

## The cannonball phenomenon

When we speak of objective time, we are dealing with something that we all agree upon. A whole day may seem to pass in an hour for me, but I'll agree that it's night when the sun sets. We have sort of pledged ourselves to agree to a certain rate of change in order to be able to align our actions, and we agree how time is marked, e.g. by the sun, clocks, seasons etc.

We have not agreed upon everything on this shared time track; we don't know what everybody is doing nor all the goings-on in MEST. Therefore, things can happen without our knowledge or consent. We cannot disagree with what we don't know unless we do so by packing all our eight dynamics into a suitcase and leave The Game of Life and its time continuum for good.

But we may resent what we didn't know once we become aware of it. That is one reason why we had in Axiom 3 the phrase: "... agreed upon *or not* ...". Within The Game of Life things can happen without a thetan's consent:

... this bullet comes through space and , if he were able to see it – a Civil War cannonball for instance - he [i.e. a soldier] could have seen very easily that they only travel about sixty miles an hour – and he would have done this space-particle-position, you know, space-cannonball-position, space-cannonball-position, space-cannonball-position, space...BOOM. He has just considered himself into a complete confusion, hasn't he? He's considered himself right on down the line to an impact, so he says, "Now look, the best thing to do – when you see anything that even faintly resembles a cannonball – you don't say 'space-particle-position, space-particle-position'. No, you don't. You say, Nothing." The fellow's learned to keep his mouth shut.

"We don't see cannonballs." Nope. But he's in agreement with the man on the right and he's in agreement with the man on the left, and they're in

agreement with the man on the right and the left, and he's standing on the ground and he's in agreement with the body, and all these things are thoroughly in agreement with the fellow who fired the cannonball, and so the cannonball will come across anyway.

PXL, chapter 12, page 138

Because of this very graphic example some Scientologists refer to this as *the cannonball phenomenon*. This is how a thetan gets stuck on the time track: He refuses to consider (create) time himself but he has already agreed to the mutual time continuum and objective time just marches on, and he's invalidated because he thinks his postulates don't stick. They do, as a matter of fact, but his own earlier postulates, now forgotten, override the ones he is making now. He is trying to overpower himself, really, but he's a tough customer so he can't.

Likewise, the thetan is "hit" by his own reactive bank which is also based on his past postulates:

He can't become aberrated or upset, or thin or lean or fat or thick or stupid or anything else without his own consent because he is part of the agreement pattern, and unless he has agreed himself to other entities of agreement, why he won't get stuck with any kind of a pattern.

PXL, chapter 10, page 116

"Other entities of agreement" are thetans who also agree with this time continuum, other players.

It doesn't follow that "he really wants to" be thick or stupid etc. It means that he has committed himself to follow the rules of the game. He is bound by his own prior postulates, the agreements he made long ago, and to these he did agree self-determinedly no matter how vehemently he later protests the consequences.

#### **Axiom 9. Change is the primary manifestation of time.**

This is not a matter of perceived motion but of how we perceive that time has passed. We know time has passed because something is now different.

We know yesterday has gone because the date of today's newspaper tells us so. Or we know it's another day because we just woke up, which is different from falling asleep at the end of the day. It's not because we *felt* time passing by, necessarily, but because we perceive a different state of affairs.

Time is marked by our Cycles of Action. We recognize, for instance, that a cycle is now completed or that we have reached a certain phase or milestone on a cycle etc.

We are agreed to mark the progress of time by such things as the position of the sun, by calendars and clocks, i.e. objective, physical changes. If a group of people agree to meet on Wednesday at 12 o'clock, none of them has any doubt about when that is. But subjective time does not necessarily pass at the same rate as objective time. We produce time for ourselves by our Cycles of Action. If we are absorbed by some activity of our own, hours (objective) may seem to pass in minutes, or we may be surprised that what seemed to have lasted a whole afternoon took only 30 minutes in the real world. This can be a problem if it causes one to miss an appointment, but mostly it is just interesting or fun because of the randomness it creates and also because being engaged in one's self-determined activities is very satisfying (cf. *flow* under Axiom 1).

It can be a game in itself to coordinate our cycles to those of others and of the physical universe. It feels great when we manage to make everything happen at just the right time; it can have an aesthetic quality all by itself, like a piece of art. It can be fun to surprise others by appearing when they least expect it. In the movie *Groundhog Day*, Bill Murphy *knows* it's the same day every morning because the clock radio repeats the same news, but *his* time track moves on across the many identical dates.

But what if we sat completely still, in absolute silence? Would time pass?

DAX 36: ... Static state has position in time, but an organism which is remaining positionally in a static state, if alive, is still continuing a highly complex pattern of motion, such as the heart beat, digestion, etc. ...

The "static state" in this quotation just means that the body is at rest, it's not the hypothetical absolute of the life static. These body processes are also motions of particles in space and the condition of the body changes all the time. If we notice the breath or heartbeat we may experience time passing because of the continuous motion described in Axiom 8. But if we have paid no attention to the body for a while we may instead feel rather static for a while and then suddenly know that time has passed, maybe because we realize that we feel hungry. This is an example of the principle of Axiom 9.

Sometimes we may also experience that time has *not* passed because nothing seems to have changed. Suppose a man goes back to his native town which he has not visited for many years. Everything has changed! Buildings have been torn down, new ones have been built and the parks have changed. He is very aware that he's been away for years. But then he strolls into the old church yard; he sees the same old church, the same old graves and the same old cypresses. He sits down to rest on a bench half expecting to see a seven year old playmate from back then come running through the gate, wanting

him to play. He has been transported back in time because nothing in this familiar environment makes it manifest that time has passed.

In these first 9 axioms we've been introduced to the two basic elements in The Game of Life: thetans and the creations of thetans.

The creations of thetans include matter, energy, space and time, in other words: the physical playground as well as the mental MEST of our own universes. Postulates, considerations and opinions are of course also created.

The thetans are the players; they are basically statics that cannot be perceived but they can make themselves known to others by creating a mocked up beingness or assuming physical bodies which represent or symbolize them, and then they exchange matter and energy in space and time, i.e. communicate.

But why do we do it? Or rather: What is our purpose? for we need no reason.

**Axiom 10. The highest purpose in this universe is the creation of an effect.**

This is a reformulation of Factor 1:

**Factor 1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.**

"The beginning" is the beginning of universes, and a universe is defined by containing MEST. "The cause" is a decision by the individual static to cause an effect. He takes a viewpoint and makes space etc., thus becoming what we are used to thinking of as a thetan. Cause, in this context, is a consideration and consideration is on a higher level than mechanics. Once we start operating within mechanics we become junior to this consideration that was prior and produced the mechanics. We'll come back to this in Axioms 45 & 46.

That was in the beginning, but a similar sequence of events occurs every time we decide to initiate a Cycle of Action. We first decide to cause something, for no reason at all, or in order to create something new and interesting or to change a present state of affairs that we don't like. Next, we take a viewpoint and create a space – a micro-universe – in which this activity is going to take place. This can be a physical space or we can make space by identifying or creating a subject area, a frame of mind, a club or charity, and then we perform that Cycle of Action within that area.

In a good game there's a balance between being cause and being effect but in the conditions that most of us are in at the present we have become too much effect. Auditing aims at restoring to us the ability to be cause, not just

in order to handle or get rid of undesirable MEST conditions but to create something new and exciting and, in short, to be more self-determined.

**Factor 29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.**

Effects we must create. However, this is not quite our native state. We suffer from a *compulsion* to have a game, we have this compelling urge to create effects and any compulsion is an aberration. Once we have gotten rid of this compulsion there is nothing wrong with having games and being sometimes cause and sometimes effect - at least not if we know how to remain sane and able to leave the game if we don't like it.

So we want to raise the awareness of the pc to a level where he is *free to play*, but where he is also *free not to play*. As long as there *must* be a game he is not free to do nothing whatsoever, or to play all by himself in his own universe with his own mock-ups and feel completely happy and fulfilled. This state wouldn't be a solution to problems with MEST or with others; it wouldn't be an attempt to escape, but simply what he preferred because it was so much fun, or so satisfying, or so much whatever he wanted it to be.

Once, long ago, we chose to play. Since then we have forgotten how to *be* without *doing* anything, to just *be* without playing. We want that old choice to be undone in order that we may choose anew to play or not play, with or without others, as we self-determinedly decide.

A "big brotherhood" could be made with the idea that each person is but a small cog in the big machine, a tiny molecule in the dough which cannot exist without the other molecules. But it could instead be based on the idea that man has a right to be free, and that the individuals ...

... can pull out and separate themselves from the dough or be part of the dough at will. If they can't do that, they never escape from the dough.

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But here's the rub: The only way you can achieve this is by first becoming able to play wholeheartedly and experience the heady emotion of spirit of play with complete abandon. The way out is the way through.

Sorry to break it to you, dear: You will *have* to have fun.

## ***Section 2***

### **The Way Minds are Built, Destroyed and Vanished**

#### **Subject: The Cycle of Action and The Conditions of Existence**

In Section 1 we learned about thetans and how they create MEST. Here in Section 2 we'll learn about the "natural laws" of how we perform cycles of actions by creating, altering and destroying MEST. From a technical viewpoint we are particularly interested in controlling and bringing order to mental MEST, i.e., to our minds, so that we can free thetans and communicate to them the knowledge and know-how they need in order to play in the MEST universe and yet remain sane.

So let's descend from the pure level of theta to the universally agreed upon mechanics which are the result of our considerations. One should notice that these mechanics are senior to A, R and C (ARC), which are themselves considered via the conditions of existence.

When you're dealing with A, R and C, you have entered into a very early level of anatomy as far as the business of life is concerned, but you are not into the first and immediate level of anatomy as far as mechanics are concerned.

There is a level lying between considerations and A, R and C, and this is Is-ness.

PXL, chapter 5, page 48

We create and uncreate ARC, or make it continue through the mechanics of MEST. ARC will be the subject of the third section.

"Is-ness" here simply means something that exists. In Axiom 11 this "is-ness" will be differentiated into four conditions of existence, and the term is-ness will henceforth be used in a special meaning, namely what we usually think of as reality. But this axiom also describes three other kinds of is-ness. In the above quote, "is-ness" can be any of these four, and ARC is itself mechanical and created, continued and undone according to the laws presented in this section.

Things can exist in any of these four basic conditions:

- As-is-ness: in a state of being created in present time; in this condition, something exists only as long as it is created continuously.
- Alter-is-ness: in a state of being altered. As long as something is being altered, moved around etc., it will persist without further attention.

This results in:

- Is-ness: in a state of apparently just being present, or real. It is perceived as "a something" but is in reality in perpetual mechanical change, or it has been changed with a lie (a consideration) which makes it persist until the truth is revealed.
- Not-is-ness: in a state of being destructed, or having been destructed, by force. It inevitably results in "debris" or "rubble" of some kind. Buildings, which are composed of atoms, don't vanish because somebody blows them up or sets them on fire; they just turn into ruins, dust and smoke. And engrams don't vanish by being suppressed, denied or hidden; they manifest as aberration.

These four conditions are defined in Axiom 11 but in a somewhat terse form. I have phrased them here in a way which, in my experience, will make the axiom easier to grasp.

These four conditions produce the various parts of the Cycle of Action which consists of Creation, Persistence (or survival) and Destruction. As-is-ness can initiate a cycle, e.g. by the postulation of a decision to act. Alter-is-ness and not-is-ness produce persistence. And as-is-ness again produces vanishment without "rubble", or complete vanishment, which ends the cycle.

As-is-ness is both the state of creation and complete destruction, because when we recover the original as-is-ness of something it is in the state where it will cease to exist when it is no longer postulated continuously in present time. Not-is-ness produces rubble and results in some kind of death, whether the "corpse" is organic or material. This rubble is called un-reality and is tantamount to aberration.

These conditions of existence are extremely important because they are the principles by which minds are constructed, changed and either apparently destroyed - but causing aberration - or made to vanish without trace, thus bringing about sanity.

These conditions of existence are also the means by which we create ARC = U or bring it to an end, whether by a break or by friendly, effortless cessation, and this is how we experience "the business of life".

Change, persistence and destruction have been known before Scientology but the condition of traceless vanishment by as-is-ness is a new discovery and it is the basis of all negative case-gain (where the mind is liberated from undesirable mental MEST). This is what sets Scientology technology apart from all other therapies and systems of personal growth.

We are freeing the thetan, not building a better machine.

**Axiom 11. The considerations resulting in conditions of existence are four-fold.**

- (a) **As-is-ness** is the condition of immediate creation without persistence, and is the condition of existence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival.
- (b) **Alter-is-ness** is the condition which introduces change and therefore time and persistence, into an **as-is-ness** to obtain a persistency.
- (c) **Is-ness** is an apparency of existence brought about by the continuous alteration of an **as-is-ness**. This is called, when agreed upon, reality.
- (d) **Not-is-ness** is the effort to handle **is-ness** by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an **is-ness**.

Things can exist in four modes of existence:

- As-is-ness, which is the way something exists when it is first postulated. We get an idea, a new thought occurs to us, we fantasize an imagined mental image etc. This ceases to exist as soon as attention is taken off it.  
If an as-is-ness has been made to persist through one of the other three conditions it can be returned to the state of as-is-ness by again taking the viewpoint of creating the as-is-ness in question. It may have persisted as an ARC break or an engram by saying somebody else made it or simply by deciding to change it into a conclusion or a decision to do something – which wasn't a part of the original as-is-ness – but by recovering it as it first existed, in its pristine form, it will again vanish when we cease to pay attention to it. Thus as-is-ness can be either an original creation or a remainderless destruction of something which has persisted for some time without attention (e.g. as an engram, a lie, a rationalization, an invented explanation, a conclusion etc.)
- Alter-is-ness, which is an alteration of something already in existence. If an as-is-ness is alter-ised time must be postulated simultaneously since *change* isn't conceivable unless there was something that was different *before* the change (Axiom 7); otherwise, nothing has been changed. One gets a bright idea for instance and decides to act on it, thus changing it from a mere thought to a plan etc. It is also possible to alter-is an is-ness (a reality, e.g. a fact, an object, one's conception of a person) or a not-is-ness or its consequent effects, such as feeling ARC

broken, e.g. by saying one is upset about something else or denying that one is upset etc.

- Is-ness is what we usually think of as reality. Actually, it is produced by a continuous alter-ising of as-is-nesses. We say that we have a job, that this is a fact, as if a job were one unchanging, known thing, but in fact the job is a continuing sequence of different activities. So we say that this mode of existing is an *apparency*, existing only in the mind of the observer. We have integrated a variety into one reality. To make this clearer, imagine that one could halt time so that all motion stopped (as has been done in several movies). In this condition of frozen time one might be hard put to observe "a job", "a marriage", "education" and so on – they don't exist in MEST. A girl in a shop looking at a dress may be a potential customer or a shop assistant, or she might be an independent dress designer getting ideas. A man may seem to be interested in tools in a shop window but is really following the mirror image of his kids to see if they behave. And the elderly couple tagging along together are not wife and husband, as they seemed to be, but aunt and nephew – or perhaps two actors rehearsing. Their jobs, marriages and activities are real all right, and they are good ways to talk about life. But they are relative truths, symbols agreed upon by "majority vote". They are is-nesses and they don't really exist, just as a painting of a pipe isn't a pipe; you can't fill the picture with tobacco, light it and smoke. But you can see what a pipe may look like.
- Not-is-ness is a forceful denial of something we do in fact consider to exist. We shove it away, put up a mental barrier between it and ourselves or hide it in a fog. It dims down or seems to be gone but we never canceled our original postulate that it exists, so it still does. Pain is very effective in making us forget things we have already agreed to. Destruction by not-is-ness is illusory, while as-is-ness of something in existence causes true vanishment. Not-is-ness produces side effects like upsets, misemotions, psychosomatic illness and missed withhold phenomena. There seems to be nothing in the environment or body that causes such phenomena – no loss, no offensive act, no bacteria – so we label them *unrealities*. One should note that not-is-ness is a particular kind of alter-is-ness so it does make something persist (cf. Axiom 14).

Our minds and personalities are constructed, changed and destroyed (with or without rubble) by applying these four conditions of existence. We use minds when we think, perceive, evaluate, imagine etc. An aberrated mind makes us think, emote and act irrationally so that we lose control over our lives in some degree. But we also analytically construct our training patterns,

concepts and stable data regarding our physical and social environment. The analytical mind, too, has its machinery, made by these conditions.

The physical environment does exist, independent of what we think or what we would like, because we've agreed to the universal laws of this universe. We have not, however, agreed to all the specific ways in which individual lives are created and unfold under these laws and this brings about unknowns like the cannonball phenomenon (see under Axiom 8).

The body provides us with particular kinds of perceptions. Our eyesight, for instance, is different from that of many other species (monkeys don't see the color red, bees see ultraviolet etc.) But our personal experience, interests and actions also cause us to hold individual views of the world and select different realities as interesting or uninteresting and see different actions as possible or impossible, and all this causes us to perceive the same physical reality in very different ways. We each live in our own world and yet we can all agree that the floor supports us, that we can enter houses through doors but not through walls (ghosts and stuntmen excepted), that things fall downwards and that birds do fly but pigs don't. We can even explain why. Horribly, we agree that it makes sense! Yes, these agreements are indeed universal.

An illustration of how the four conditions may work together:

Suppose you are going to have a party and you are wondering who to invite. Susan, perhaps? (new thought, it's an as-is-ness). That's a good idea (alter-is-ness), so you put her on the list; she is going to be your guest (is-ness). Then your wife reminds you that Jack cannot stand Susan so you'd better not invite her. You agree and strike her from the list (not-is-ness) although you still think with some regret that it would have been nice to see her; this is an unreality following after the not-is-ness. In other words: You still have the as-is-ness, deep down, that it was a good idea to invite her and the is-ness (memory) of her being on the list, but these have been not-ised by suppressing them or pushing them aside. You may blow this undifferentiated lump of considerations by deliberately picking out and re-experiencing the as-is-ness of getting the bright idea to invite Susan. It blows and you might then have a cognition such as a new as-is-ness, like, "Oh, well. We can invite her some other time ...". The whole sequence of considerations would have dissipated into thin air, never to be thought of again. But you'd probably invite Susan at some later time; you altered it by thinking you could do that.

**Axiom 12. The primary condition of any universe is that two spaces, energies, or objects must not occupy the same space. When this condition is violated (perfect duplicate) the apparency of any universe or any part of thereof is nulled.**

A thetan can be in a solid object – a wall, a rock, a head – for it is not MEST. But you can't push your hand into a solid rock; body tissue and stone cannot occupy the same location. Natural law forbids it.

You can make a perfect duplicate of any mental mass, thus making it disappear. Theoretically, this can be done to physical MEST objects, too. But an individual life static cannot be eliminated this way since there is nothing to duplicate.

A perfect duplicate results in as-is-ness. It is a creation of something where that something already exists. This is not like burning a log, for perfect duplication creates no energy and leaves no ashes. It's a mechanical way of as-ising. It's different from spotting the original creation of something by considering it, which on a postulate level causes all later persistences based on that creation to evaporate, simply because the thetan changes his mind and decides he'll not keep up these considerations any more.

In Dianetics we erase engrams by perfect duplicate. The pc takes a very good look at an incident recorded in mental MEST on the time track and the perception of it, in its location, erases it.

You can make things vanish by simply creating a copy of them, not next to them but in the exact location where they already exist. But what have you done, really, when you've done this? You've just taken a thorough look.

PXL, chapter 6, page 62

The pc duplicates it automatically by perceiving it. By putting his attention on it, he recreates the perception in the exact same way that he perceived it in the first place. The facsimile/engram is a recording of what he perceived in the incident, not the thing itself, and as this perception is repeated in the same location (as given in the engram) this perfect duplication causes as-is-ness producing a complete vanishment of what he now perceives again. No smoke, no ashes. Just relief, perhaps cognitions, but these are newly created and are acceptable, nay, enjoyable persistences, if they persist at all.

If you look at a physical object, on the other hand, it doesn't vanish. But if you look straight at an object, it will first become more real to you – you perceive it clearly or with greater reality – then it will seem to dim down a bit. It may actually vanish, temporarily, but only for you since you are not the sole creator of it. Even if ceases to exist for you entirely, your physical body may still bump into it; you may wonder what hit you, and others may wonder why you walked into it (cf. the cannonball phenomenon discussed under Axiom 8).

This axiom played a particular role in the basic havingness process in use at the time: "Mock up something and pull it into the body". The mental matter

of the mock-ups would duplicate at least some of the mental masses inside the body and make them as-is. A little higher up, on the consideration level, the theory was somewhat different: The pc, having lost ridges and masses by auditing, felt "empty"; he might then pull in other masses from the engram bank and become restimulated endlessly as auditing continued to run out bank. A special process, called Remedy of havingness, where the pc pulled in masses and let them go away, taught the pc to balance his masses so he would never have too much or too little.

We use other havingness processes today but this axiom remains very important, not just in auditing, but in everyday living. When we are willing to see things from another's viewpoint we are at least somewhat able to be that viewpoint, with its space and masses, and this does result in some perfect duplication. This is necessary for communication. A communication is duplicated at the receipt point of the communication. This is a copy, not a perfect duplicate. Often this is part of the game, and we don't want to as-is parts of the game, only barriers to communication. If we do receive and understand the communication totally, as happens when we can be the viewpoint of another, all mental mechanics involved will vanish but the information will continue to exist on a knowingness level (Axiom 24). This happens regularly in good word clearing.

It raises one's tone level, one's affinity.

**DAX 112. Affinity is the cohesion of theta.**

Affinity manifests itself as the recognition of similarity of efforts and goals amongst organisms by those organisms.

We don't try to as-is another's efforts and goals of course, but if we *object* to understanding another's frame of mind we object first to the ARC he is creating and next to himself. In other words we are unwilling to *be* his viewpoint and thus incapable of seeing things the same way they were created. We cannot make a decent copy, i.e. duplicate the communication, much less a perfect duplicate. So we begin to go for the man instead of the ball. We cannot create our own space because his space, now a solid mass in our view, is already in the area where we want to create ours, so we try to push it away or destroy him with force – to not-is him. It's him or us. The other person, in our eyes, has turned into a demon, a synthetic solid (cf. Axiom 6) and has become an object, a piece of MEST that we have to deal with, not by mutual consent - by communication and cooperation - but by our forceful control (PXL, chapter 22, page 263-267; refusal to be is what brings one down the Tone Scale).

We've gone below the watershed at 2.0 on the Tone Scale, antagonism, and have tipped the balance from mainly trying to survive (on all dynamics) to

mainly trying to succumb; the other person is part of our *own* set of dynamics and now we are fighting him. 2.0 is the line that divides the sane from the insane (PXL, chapter 25, page 308). It's also the base line above which the state of Operating Thetan begins, if ever so slightly (Professional Auditor's Bulletin # 101: Games conditions theory; Technical Bulletins, volume II, page 558).

Below 2.0 the individual is ignorant of the rules of The Game of Life, the games conditions; above he can catch on and wise up to them. Above he's a player in life; below, he's just a piece in the game, a pawn being moved about by his aberrations, his grief, hostilities and justifications, and anybody can make him react in predictable ways by pushing his buttons.

Don't worry if you are sometimes sad or angry, that doesn't mean that you're insane. The present situation may require it or temporarily trick you into it. You should be afraid of an earthquake and grieve at the death of a close friend. You may indeed be somewhat insane in a heated argument, but it's your habitual tone level that counts, the one you return to when left to your own devices, the one that you naturally try to use in life.

The ability to *be* another, however, to put oneself in his place and understand how he makes sense to himself is essential if one wants to remain sane. Hence the Two Rules for Happy Living (Scientology: A New Slant on Life):

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

Note that it says *able*, not *willing*. You certainly shouldn't try to suffer through everything that could make a person a victim just to prove that you can; instead prove you can flourish. But in dealing with another you should first understand him, then handle or disconnect from him as your wisdom informs you. By disconnect we mean: cease to communicate with, not condemn. But you should be *able* to view anything from the viewpoint of anybody with equanimity, as in TRo: Be there comfortably and communicate. Or don't communicate, if that's the right thing to do.

This axiom has another important implication, touched on above:

A thetan can consider himself to be inside a body, but if he considers himself to be MEST – a self, a personality, a golden ball, an astral body – he couldn't be inside the body, he thinks, for two objects cannot occupy the same space. So, being caught in a body, he believes the body is him for he – the thetan – couldn't be where there's body tissue.

But a thetan is not an object, he's an immaterial spirit who can exist inside or outside anything he decides and still be himself.

Thought is immaterial too, or can be. You can picture an elephant in front of you where there is a physical wall or a tree. You can mock up objects of your environment where other physical objects are already located. You may imagine, while looking around the room, how the furniture could be arranged differently.

This is very interesting because you'll find that two universes can occupy the same space and actually do occupy the same space. You'll find the universe of a thetan is occupying the same space as the physical universe, but once he declares that the both of them are occupying the same space, you get an interesting condition.

PXL , chapter 13, page 155

This condition is an apparent violation of Axiom 12.

Anticipating things a bit here, Axiom 12 states as-is-ness as a mechanical principle. In Axiom 24 we shall see how total ARC = Understanding can make mechanical conditions vanish. The two are really the same phenomenon since duplication is part of the communication formula, although it takes a very complete understanding for a perfect duplication to take place. Usually, by duplication we mean a copy at the receipt point of what was sent out from cause, not perfect duplication.

Our target in auditing is to run out aberration. But we don't want to as-is everything that we or others are trying to think up in order to play the game. The analytical mind contains mental MEST too, like stable data, routines, training patters etc., but this is self-determined. When the reactive banks are erased, part of the content may be transferred to the analytical banks where the pc is able to think with or change it effortlessly and with unfettered attention – that's what makes the difference (The Creation of Human Ability, R1-14, pages 42-43. PXL Chapter 18, pages 217-218).

We need self-determined co-players to create randomness, fun and a spirit of play. Self-determined players are of course sane, since aberration is an other-determinism, and each individual should create or select for himself the knowledge and personal rules and stable data by which he decides how to act.

This principle of the perfect duplicate is what gave mechanical proof that Scientology has discovered an ultimate truth for, by perfect duplication, all mechanical conditions can be made to vanish including any and all aberrations. What always remains is the thetan, basically a static. He is the

ultimate truth. The thetan, capable of considering, is at the bottom of every single engram chain. All aberration when run out takes us back to this static.

The concept of complete vanishment – with no remainder – is what makes Scientology different from all other philosophies and mental or spiritual techniques. Most psychological therapies endeavour to alter or hide undesirable conditions. This only complicates the conditions by adding more mental mass thus giving them greater persistence. Scientology frees by reducing and vanishing existing mental masses and, when all the additions, all the "lies" have gone, only the truth remains. This ultimate truth is the individual static (PXL chapter 14, page 162. Axiom 35).

Compared to the "native" state of a thetan, any creation is a departure from static state, an alteration or "lie" about it.

To sum up: Axiom 12 has two major consequences:

1. A thetan can remain himself, even if he locates himself inside a body.
2. Any and all locks, secondaries and engrams – all aberration – can be eliminated without remainder and without fear that the thetan will disappear in the process.

We do create knowledge which is analytical MEST, or knowingness involving no mental MEST, in order to have an interesting game in MEST. Such knowledge can and should be altered as required but only by the self-determined player.

**Axiom 13. The cycle of action of the physical universe is: create, survive (persist), destroy.**

This is an extension of the purpose to create an effect (Axiom 10). It is also an extension of the communication formula: Cause, Distance, Effect (Axiom 28). A simple communication flows from a cause point (a person) over a distance and creates an effect at the receipt point (another person), while a Cycle of Action poses a goal, such as a problem to be solved, a state to be reached or a product to be made, and many single communications can be required to accomplish this.

You initiate a Cycle of Action by formulating a problem to be solved (Axiom 39) e.g. the car needs to be waxed so you decide to wax it. You get bucket and brushes, start washing it before you wax it then realize you are out of soap. So you adjust your plan and go to the local store and get the right soap and continue washing the car. All your actions are monitored and adjusted to achieve the goal and eventually the car is cleaned and waxed, and that ends the cycle.

The simple comm. formula is one-dimensional, sending one idea or particle on a direct line from cause to effect. The Cycle of Action may contain many such communications going in various directions in three-dimensional space. It also extends in time, the whole series of single communications being organized by the goal set at the beginning of the cycle. It's performed on a time continuum started by the person who defines the cycle and ending when he considers it's ended, and in this manner the individual creates time for himself, time in which to live and act. (The Creation of Human Ability, R2-21: The Granting of Beingness ; pages 53-57).

The Cycle of Action is described in the oldest literature known on Earth: the Vedas. It is the oldest debt of Scientology to human culture. (PXL, chapter 1, page 7-8).

Each part of the Cycle of Action is performed by using one or more of the four conditions of existence in particular ways. By as-is-ness the cycle is initiated; by alter-is-ness and not-is-ness it is perpetuated, either manifesting as is-ness – reality – or as unreality, which is the consequence of not-is-ness. Unreality is any kind of aberrated "realities" such as unconsciousness, psychosomatic illness, delusion, ARC breaks, O/W phenomena, dramatizations etc.

A person has many Cycles of Action going at the same time.

We've defined a universe as something which contains MEST of one kind or another. There can be universes within universes e.g. a person's own universe within the physical universe. A person is in contact with many universes e.g. a "universe of knowledge", "family", "flowers", "philosophy" or any other subject area; and of course there is "mother's universe", "Joe's universe" etc. So we can say that a Cycle of Action begins with going into ARC with a particular universe and is performed within that universe, most likely in communication with other universes or other strands of ARC, each developing on its own time continuum. After all, a person's eight dynamics ideally exist in a harmonious interchange with each other.

People skip around between their various Cycles of Action in life, like marriage, friends, hobbies, school, watching a movie, going on a holiday or making coffee. They go in and out of various ARCs which doesn't mean they ARC-break, they just come out of one activity or one frame of mind and enter another. An ARC-break, by contrast, means that a Cycle of Action has been disrupted: The thetan was considering a particular ARC and was prevented from continuing it and protested this.

A Cycle of Action produces time but this alternation between Cycles of Action does itself create time too. Each cycle is sitting on a bigger time

continuum, such as "my time in college" or "when I was living in New York", or "this lifetime". Thus, a person's time track, as we speak of it relation to auditing, is a combination of time tracks or time continua – a web of time. In fact, one engram chain is one time continuum, one cycle never completely brought to an end before the chain is erased.

Cycles of Action are important to us because with them we structure our lives and align our actions to our interests, goals and dreams, to the environment and to other players. An individual creates time for himself by his Cycles of Action and any action, any communication - whether long or short - is a Cycle of Action if he considers that it has a beginning, a duration and an end.

From a MEST viewpoint existence is just an endless progression of changes, none more important than another. Of course MEST doesn't have a viewpoint but a thetan can become MEST and get an idea about how it would be to be MEST. A live thetan will experience events and incidents, including engrams, by assigning to the progression of changes - beginnings, middles and ends - and so turn it into cycles. The beginning of an engram is whenever the pc considers it begins. He alone can make up his mind about when it started and ended.

The beginning, middle and end of a deliberate Cycle of Action is of course intended beforehand.

Q5 the action cycle is one of the abilities of a thetan. An action cycle goes from 40.0 to 0.0 on the tone scale. An action cycle is the creation, growth, conservation, decay and death or destruction of energy and matter in a space. Action cycles produce time.

Scientology 0-8, page 25: The Pre-logics

We don't move in time but we seem to do so as we consider, by our Cycles of Action, that the future we have postulated is transformed into present and past. We manage this by the practice of as-is-ness, alter-is-ness, is-ness and not-is-ness. You may notice that the *terms* for the four conditions all contain the present form of the verb *be*: as-*is*-ness, alter-*is*-ness etc. There is no was-ness or will-be-ness. Past and future only exist as considered past and future and they do so in agreed upon present time. Nowhere in MEST can you find a past or a future, only in a mind.

A person is badly off if he is "stuck in the past" for this means that he erroneously considers a past condition to be present time and tries to act accordingly, oblivious to what is happening now. He is dramatizing a past.

A person is as well off as he can figure out how he may alter conditions so that conditions in a future present time will be better than if he hadn't acted.

But he does not *move* into past or future. Time isn't a dimension that you can travel back and forth in but you can consider that things have happened or will happen. You can also act by viewing what you are doing now from a postulated viewpoint, slightly into the future, as when you drive a car looking ahead to see where you'll be in a few seconds and what might happen during the next minute or so. You have one foot in the present and one foot in a mocked-up future. This is a very healthy state of mind for a thetan, but this future is of course also predicted or anticipated in present time.

We create subjective time for ourselves by creating Cycles of Action, thus mentally creating continuity between consecutive moments of present time. To have time it is sufficient to co-create cycles originated by others and participate in their games, but if we exclusively depend on others to create time for us, e.g. by getting a job that we are not particularly interested in and where we just do as we are told, or if we always have to ask mother or our spouse what to do next, life becomes monotonous and we wind up in apathy while life passes us by.

We have to take some responsibility for creating Cycles of Action. We have to find true interest in what we are doing in order to have subjective time. Affinity is the recognition that the goals and efforts of others are similar to and compatible with our own (DAX 112, quoted under Axiom 12), and if a thetan has no affinity with the cycles of others he perceives only MEST, and MEST postulates no time, and so he, too, has no time. You cannot exist on one dynamic only. It's all or none.

There is nothing wrong, then, with being in some degree effect of cycles created by others or of MEST, but it is vital that the person also creates his own cycles or sub-cycles on his own initiative. Otherwise, no subjective time is created and time will seem to him to become very short, and he winds up in apathy, in MEST. We'll go deeper into this difference between depending on others and being oneself creative in Axioms 29 and 39.

Meanwhile, we all need to create Cycles of Action for some mutual dependency is needed to produce a game. This creates variety because unknowns are introduced, such as unexpected reactions or initiatives by others, not to mention the cannonball phenomenon. For this reason, all games are aberrative. But some games are extremely fun. In section 4 we'll see how aberration is eliminated, and in section 5 and 6 we'll learn how to remain sane and unaberrated in a game.

The descent on the Tone Scale mentioned in Q5 above does not mean that a person has to go downscale as he performs and completes a Cycle of Action. One can understand and use all tone levels below one's chronic tone level

and so one can continue an action for as long as necessary and face its end while remaining moored to the top of the scale on serenity or enthusiasm. You have undoubtedly known, or at least heard stories about, old people dying – an end of cycle – at peace with themselves and their environment, happy to expire after a long, fulfilling life.

A life time is a Cycle of Action which ends in death of the body. So, too, may a group or civilization be said to die, just as a mountain or any other object will eventually erode or otherwise become disintegrated. A project or action is "destroyed" by its intended completion or by being prevented or abandoned.

But all of these various kinds of destruction or death leave "rubble". A dead body is buried but its atoms and molecules still exist; the objects involved in an action continue to exist in one form or another, perhaps as waste, and our experiences are preserved as facsimiles – memories – perhaps as engrams. For a thetan a Cycle of Action only truly ends when all parts of the cycle, including any memories recorded in a bank, have been completely vanished by as-is-ness. This returns the whole cycle to the level of consideration where one can simply change one's mind with no side effects - no remainder.

All pcs have finished or abandoned cycles which have left rubble, such as unrealities and engram chains, and these, too, are unfinished cycles as far as the thetan is concerned. They can be completed by auditing.

In auditing, the Cycle of Action is important because its parts are basic to all action, which is to say: all communication. Some pcs cannot easily initiate cycles, others cannot persevere and still others don't know how or when to stop. Whatever is wrong with the pc, great gains can be had by processing these separate abilities in session. Since these abilities are so basic, rehabilitation of them may influence a pc's life enormously.

We need fluency in all parts of a Cycle of Action and so we also need to be fluent in the use of all four conditions of existence. We must be able to as-is, alter-is, is and not-is.

"To is" means to make a reality continue to be real or make it more real. Watering a plant, for instance, is to 'is' it. Suppressing a cough is to 'not-is' the urge to cough; it's not harmful if we handle it otherwise and 'as-is' (vanish) any restimulation by it later.

**Axiom 14. Survival is accomplished by alter-is-ness and not-is-ness, by which is gained the persistence known as time.**

Alter-is-ness and not-is-ness are the conditions of existence producing the middle of the Cycle of Action: survival or persistence, which includes growth,

conservation and decay. All communication, including all action and all processes, take place in this middle part.

Alter-is-ness creates the apparency of reality.

The concept of change has within it a consideration that something will remain the same – persist, continue, survive – but something will be different about it whether it's size, location, color, anything. Time is basically a consideration that space and particles will persist (Axiom 7), but mechanically it manifests as something becoming different (Axiom 8). If it's different it obviously still exists. By contrast time seemed to have stopped in the old churchyard where nothing had changed, as we saw in Axiom 9. Survival is continued existence across time, but time didn't pass in the churchyard, so the visitor was transported back in time.

When all motion stops the organism is destroyed in death, but time didn't stop for the body. Two time continua crossed and the guy sitting on the bench in the churchyard is not dead:

**DAX 36. An organism's effort can be to remain at rest or persist in a given motion.**

Static state has position in time, but an organism which is remaining positionally in a static state, if alive, is still continuing a highly complex pattern of motion, such as the heart beat, digestion, etc ...

The static state mentioned here merely means that the body is at rest, doing nothing except keeping up its body functions. It survives sleep and rest because of these internal motions and continuous alter-is-nesses.

Likewise, a Cycle of Action can continue or "survive" as a plan or intention whether it's in progress at the moment or not: The plan or intention itself is not in motion; it's "static" but nonetheless it continues to show the direction and kindle the motivation whenever the time is right. The execution may be at pause but the plan is alive as long as the thetan intends it to be.

We get an idea (creation) such as a plan, which is relatively static – though probably engaging mental machinery. We then execute the plan which involves a lot of motion, i.e. alter-is-nesses organized and tied together by the plan, thus giving the apparency of is-ness, namely "the execution" or "the project". Once we get hired we have a job; the job is real. We marry and our marriage is an is-ness, a fact or a reality. Having a job or being married is just a concept or idea, relatively static, but that doesn't mean that either has come to a standstill. Jobs and marriages are created continuously; they are a series of situations and activities dovetailing into each other, but we often think of them as "things", facts, havingnesses or realities.

After the honeymoon newlyweds may relax and expect marriage to take care of itself from now on. But it's important that one continues to create one's cycles - not compulsively - but to suit one's goals or dreams and one's level of optimum randomness (confrontable degree of confusion or challenge) for otherwise one is destined to have one's time and life created by others and stagnate into a daily rut of goalless, soulless monotonous routine; in other words: apathy.

**DAX 71. The cycle of randomness is from static, through optimum, through randomness sufficiently repetitious or similar to constitute another static.**

But that's only when one doesn't continue to create but depends on MEST to produce life and interest for oneself.

As things become entirely predictable, a thetan gradually slides into the static of death – nothing like the life static of Axiom 1 - but a state of MEST where no particle is moved, motivated or animated by life but merely follows the laws of physics. The purpose of a thetan is to create effects and to have a game. His volition and ability to influence the course of events is what makes him different from MEST and cause over MEST (Factor 12). Work, marriage and every other is-ness has to be continually created if one is to continue to “be a thetan about life” and have fun.

It is stated in the Pre-logics (or Qs) – the highest level of knowledge in Scientology – that self-determinism is the common denominator of life and it manifests as the ability to create and move things in space and time (PDC-6: The 'Q' - Highest level of knowledge. 521202),

Not-is-ness creates the apparency of unreality.

Unreality is not nothing. It's an un-asked for condition resulting from the denial of something that does exist, particularly a denial by force: suppression, protest, occlusion, hiding, rejection, refusal etc. (cf. DAX 161, quoted under Axiom 42). There is an intermediate position between is-ness and unreality where the thetan loses affinity for the thing and it dims down because it becomes less real e.g. flat or unsubstantial; the thetan has become unwilling to view it and so he creates no space in which to perceive it (Axiom 4). When it has been obscured, forgotten etc. it can then manifest covertly as unrealities i.e. any kind of aberration.

Not-is-ness is the essence of engrams. If we could effortlessly observe and experience the pains and losses of locks, secondaries and engrams they would just vanish because whenever we happened to look in their direction we would view them as-is and so create perfect duplicates by perceiving them and they would cease to exist.

Engrams are troublesome because of the unrealities they cause when keyed in and restimulated causing us to get psychosomatic illnesses, be in another person's valence (adopting that person's manners and peculiarities), have ARC breaks, missed withhold phenomena etc. All of these are unrealities and they most certainly can persist "survive", increase and decrease, and they don't go away by themselves.

New pcs are instructed not to self-audit between sessions because they inevitably will alter-is unrealities by thinking about them and trying to "explain" them. They may have become aware that mother did something bad to them once and they create opinions about that or, falsely, conclude things about mother, like: "She always hit me" when in reality she only did it once. Or the pc may assign to her a motive she didn't have, which places her in an unfavorable light – or too rosy a light. Unrealities invite further alterations and further not-is-nesses (e.g. I'll never talk to her again because of what she did). And they persist.

People will ruminate on such things, restimulating other chains, perform "autopsies" on what happened and conclude, wrongly, that something caused certain horrible events that in fact never took place. But the only thing that blows the charge is becoming aware of what happened *exactly* - who was there, when etc. - or spotting the precise consideration made, thus getting the original as-is-ness on a postulate level (cf. Axiom 38).

If one cannot get audited directly one can at least spot that one has a *button* that has been pushed, that one is dramatizing, being mis-emotional (i.e. irrationally emotional) etc., and then ignore it and drop the matter as quickly as possible. By button I mean the kind of buttons that are pushed and flattened in bull-baiting, TRo: Bullbait. Would you react if somebody pushed it? Then it's a button, stimulus-response, and an unreality.

Two things should be added here:

1. One can become used to an unreality and think that it's simply "the way things are". I may be mad at Joe and opine he's stubborn because he has ARC broken me. The ARC break – i.e. my reaction – is an unreality but I now consider it a reality that Joe is a stubborn person (a conclusion added after the fact and based on this unreality, hence aberrated). I could now deal with this "fact" analytically, e.g. plan never to talk to Joe again, which makes sense if he is an impossibly stubborn person. My thinking is analytical but the premise, that Joe is stubborn, is false, thus the resulting plan is not the best one possible. If I did meet Joe and could muster some ARC, the ARC break would probably vanish because good ARC was the prior condition, i.e. closer to truth (see comment on the DEI scale under Axiom 37). Communication may of course dissolve

the ARC break at any rate.

2. There is another source of wrong conclusions or decisions: One can simply lack data and conclude on insufficient data. This is not aberrated but one's decision in the matter may lead to failure. This is fairly easy to spot and remedy because nothing prevents one from realizing that data are missing; there are no "pressed down fives". So if all the data is available one can get it and make a conclusion that'll work out in life.

So much for the middle part of the Cycle of Action.

**Axiom 15. Creation is accomplished by the postulation of an as-is-ness.**

Space, time and "points to view" are inherent in any creation. Only when these exist can action take place. They are postulated as-is-nesses.

All Cycles of Action begin with the creation of an as-is-ness which is turned into a consideration – a continuing postulate – by adding a time postulate. This may be done by deciding to turn an inspiration into a poem or an idea into a party or a plan etc. which may then become a reality by a Cycle of Action. Or one might decide that a cognition is to be assigned the status of stable datum etc. whereupon Cycles of Action are initiated to align data to the stable datum.

A cognition follows an as-is-ness in session but it is newly created knowledge, not remembered knowledge. The cognition may as-is (vanish) and become knowingness, or it may be turned into something to be remembered in mental MEST, i.e. knowledge, like a stable datum. One can get stable data in other ways, e.g. by learning them and agreeing on them, but this agreement is also an as-is creation since it did not exist before. Then follows applications of the datum whenever it applies, possibly while modifying it in the light of experience which makes it more workable.

All ensuing alter-is-nesses and resulting is-nesses are of course themselves postulated too, and Ron states in various places that a Cycle of Action can be conceived as a continuous creation. It has the apparency of create-survive-destroy but it's actually create-create-create. But whichever way we look at it, the original as-is-ness defines or holds together the whole cycle as that particular Cycle of Action. A cycle only truly ends when its as-is creation is recovered and un-considered (destroyed by as-is-ness). This can happen on completion of the cycle, but if the thetan has gone down-scale in the process it may require auditing to fully end it. The engram chain (also a Cycle of Action) ends only when we get the basic engram on the chain. The Cycle of Action is only fully completed when the original intention has been realized and the intention un-considered, but one can abandon it without completing

it, with no bad effects, if one is capable of un-considering the intention on a postulate level - for instance because one finds that it's impossible to complete or not worth one's while.

We may join Cycles of Action that were in existence long before we even heard of them. When an individual gets involved with a cycle created by others he starts a Cycle of Action of co-creation for himself. If he decides to end his co-creation he needs only to finish the cycle he has begun for himself, even though he is on a much older track. He may say about the business where he works, "We've been in existence for 200 years". "We" haven't, of course, except by consideration. He identifies somewhat with the longer time track, but he may again abandon it when he leaves that job.

An old establishment, a culture, a club or kind of activity such as an art, sport or science are examples of Cycles of Action which individuals may join and abandon.

**Axiom 16. Complete destruction is accomplished by the postulation of the as-is-ness of any existence and the parts thereof.**

This is destruction with no remainder, no rubble. There is something, we as-is it, now there is nothing.

This is entirely different from not-is-ness which does not really destroy anything. Attempted destruction by protest, denial, repression, hiding etc. leaves "rubble" in the form of aberrations and unreality, including stupidity, misemotions, shallowness and meaningless, miserable lives.

As-is-ness is particularly relevant to auditing. Indeed, this principle is unique to the technology of Scientology. Various brands of psychotherapy attempt to make a person forget, change his behavior, use misemotions constructively or learn how to control or subdue his anger, all of which are alter-is-nesses that create persistence. Some therapies do attempt to make the client change his considerations, which are senior to mechanics, e.g. cognitive therapy; it is somewhat successful. Another brand of psychology is positive psychology which focuses on enhancing a person's ability. It is much more successful but it has no bridge (a sequence of steps in the same direction, each taking off from the last one) and is theoretically much weaker than Scientology. After all, a thetan can change his mind and his mind adjusts to his considerations. Mindfulness has workability, because it requires one to look at things as they are (as-is) and creates contact with present time (like Opening procedure of 8C), but is much too slow to ever get to the root of aberration. Bull-baited TRo is probably senior, particularly if the student realizes and remembers as a stable datum that buttons are manifestations of aberrations - and *if* he takes TRs with him into life. A competent coach or auditor to assist you makes it go really fast.

In Scientology we are going for something much more radical than "betterment": erasure of the entire engram bank and enabling the thetan to reassume control over his destiny. We want to make the pc completely destroy all *sources* of aberration which is to say any and all engrams, secondaries and locks and then have him straighten up his considerations.

Not all mental MEST is aberrated. Analytical machinery does exist too. It can be created and used self-determinedly. An axiom in Book I states:

The analytical mind is that portion of the mind which perceives and retains experience data to compose and resolve problems and direct the organism along the four dynamics. It thinks in differences and similarities.

And another:

A training pattern is that stimulus-response mechanism resolved by the analytical mind to care for routine activity or emergency activity. It is held in the somatic mind and can be changed at will by the analytical mind.

There are other and better ways of thinking than with facsimiles but the idea of analytical machinery is still valid. The thetan does juggle mental MEST around in his own universe. A process in *The Creation of Human Ability*, R1-14, has the preclear create and destroy various kinds of thetan machines until he's totally confident that he can handle, create and uncreate them.

If we cannot do this, even analytical machinery can become cumbersome when we are not very aware of what training patterns we have established and why. If this happens they have become mixed up with aberrations and have got partly out of control. A training pattern, as defined in Book I, is an analytical stimulus-response mechanism, while a habit is the term for a fixed, aberrated pattern. Both are stimulus-response mechanisms, but the thetan remains in control of the training pattern and is able to create and alter it as well as destroy obsolete parts of it, as he might do with a car or computer; they, too, are stimulus-response mechanisms but he can control them.

He controls his mind and machinery by using all four conditions of existence with fluidity.

The business of life requires that [the thetan] be quite able in all four categories, not just As-is-ness.

PXL, chapter 5, page 57

It is up to the pc or pre-OT to decide what machinery he should have and how it should be organized. There is a lot of machinery that we would be better off without, either because it's no longer relevant or because it's based on aberrated considerations. We can decide to react in certain ways automatically, and that may be good - for example when we have a routine of

always locking the door when we leave in an area where burglary is common. But we can overdo it and "need" 6 locks, or overlook the fact that we are living in a deserted or neighborly area where nobody would trespass. It's like making a list in order to be sure we don't forget anything when we go on a holiday but then lose track a bit and decide to take along everything which we might need, "just in case", because we forgot something once in the past and missed it sorely in 1758. Today we could probably get it in a shop at the holiday resort anyway. Machinery has to be updated now and then.

The solution to the mind is to undo anything that is now unwanted and persisting by as-is-ing the original creations which lie at the bottom. We still want to play The Game of Life though, and we don't want to undo the freedoms, goals and barriers that make up the game.

It's an important part of auditing that the preclear himself figures out what is wanted and unwanted. Auditing is all about restoring self-determinism and the preclear gets practice all the way.

**Axiom 17. The static, having postulated as-is-ness, then practices alter-is-ness, and so achieves the apperency of is-ness and so obtains reality.**

This is how we create our lives.

But as humans we don't start from zero and build a new world from scratch by postulating as-is-nesses. We are born into a real universe already in existence, and, while we can and do create new as-is-nesses all the time, we also have to deal with existing realities and unrealities from the moment we are born (or take over the body). We are up against other determinisms such as MEST inexorably following natural law, other people creating their own lives and of course the body which has its own agenda and needs.

This is the backdrop against which we apply the four conditions of existence. We may alter things and move them around by alter-is-ness; we may agree that they are a certain way and try to keep them so by altering them and turn them into is-nesses; or we may suppress a pain or brush away an unwelcome fact by not-is-ness, pretending it's gone and becoming upset or unsettled in the bargain. And we may – and this is the new and very central concept in Scientology – make something vanish utterly, for ourselves, perchance for others too if we decide it truly shouldn't exist and as-is (destroy) it. And by as-is-ness (creation) we can initiate cycles and new ideas and thus bring new facts into existence for ourselves and others. We can make self-determined choices and we can change the game.

The physical objects that we deal with seem very solid indeed but, theoretically, they are is-nesses that only exist because we have alter-ised or not-ised the creation of them. According to Scientology philosophy the

physical universe is created by our combined creations, but we have not-ised the fact that we created or co-created it, and who created what, so we cannot easily track back everything to its origin. If we did the MEST universe would as-is (vanish).

There is no danger of this accidentally happening by your looking at it because it is too complex. Can you perceive and truly keep track of *all* the molecules in a drop of water? Can you even imagine them? Each of them composed of protons, neutrons and electrons whirling around like the dickens? Could you perfectly duplicate the viewpoints of all individual humans on planet Earth? They are much fewer. Can you confront all the things you have given up understanding and consequently not-ised as you grew up? Maybe you can. Maybe you will, but that is the tiniest step toward what you would have to do to as-is the physical universe.

How about beginning instead with your own aberrations?

It is not necessary to believe it's possible. Auditing will work regardless. As auditing progresses we do become more able to create our own world and direct our attention as we want, more able to form our own opinions and decide which stable data to use - some of them adopted from our culture, others invented by ourselves.

We should be able to handle reality from our own viewpoint, creating, changing and destroying things on all of our dynamics and base our decisions on our personal experience and evaluation. This is done by our considered Cycles of Action, by the four conditions of existence, by how we play The Game of Life.

As discussed above, a Cycle of Action ends in true destruction only by as-is-ness, e.g. by making a perfect duplicate of our original consideration that the cycle is now beginning. Physically, a cycle or project is always ended with force, which only means by MEST activity. This may result in the intended state of affairs, and this actually as-ises the cycle for the thetan provided he recognizes his original intention in the final result. If he instead abandons the project and tries to forget it or forces it to stop there will be rubble and this is the subject of the following axiom.

**Axiom 18. The static, in practising not-is-ness, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness, and other undesirable states.**

In order to not-is anything there must first be something to not-is. This is usually an is-ness, but can also be an as-is-ness that is created and then immediately forcefully rejected (ref. Axioms 33 and 34). The resulting

unreality can itself be not-ised too (discussion of the DEI scale under Axiom 37).

A NOT-IS-NESS is a protest. The common practice of existence of course is to try to vanish is-ness by using it to destroy itself – taking a mock-up such as a building or something of the sort and trying to destroy it by blowing it down with dynamite. This is very practical application, this material. It isn't esoteric, it doesn't apply only to the Engram Bank – this is just existence.

PXL, chapter 6, page 63-64

The "mock-up" in this quote is a real, physical building (MEST being created by our combined mock-ups as discussed in Axiom 17). In order to destroy the is-ness of the building one uses another is-ness, the explosion of the dynamite, which forcefully ends the Cycle of Action of the building. It does so by bringing disorder to the matter of the building. This is what is meant by "using it to destroy itself": The shock wave spreads through the matter of the building itself, molecules pushing against adjacent molecules, and this reduces the whole building to ruins.

Looking back at Axiom 6 – "Objects consist of grouped particles and solids" – an unreality is a solid. The engram chain, when run, turns out to be a group of particles, of single elements, but the unreality is considered into existence belatedly on top of restimulations, rationalizations, solutions or conclusions relating to the painful confusing perceptions as a new creation. "It just appears", says the thetan; "Now I'm upset". "He's a jerk". "This is how it was. Mama and Daddy were always fighting. No need to take a closer look". You point out to him that yesterday he was remembering a holiday when his parents were very happy together. He may be flustered for a split instant, then his attention slides back onto the solid, and he insists, "Mama and Daddy were always fighting". He cannot analyze this into its underlying parts - not unless he is audited or deliberately decides to go into ARC with it.

In various kinds of psychotherapy they attempt to *do* something about unrealities - alter-is them instead of as-ising them. The client is asked to control his anger = suppress it, to put his attention on something good to *outweigh* the bad, to think of how pleasant life will be if he stops drinking or over-eating. These techniques usually result in battles of forces which simply become new is-nesses, like, "I've got my anger fairly well under control", but it's not gone. "Whenever I cry about it, I think of how kind she was to me most of the time, and I feel better". To fight something, you must agree that it exists. Why agree on it if you can as-is it?

A psychologist once told me that the three major therapies in his area – cognitive behavioral therapy, systemic psychology and psychoanalysis – were

equally effective; the three of them produced improvement in about 70-80% of the clients. They don't use the word "cure".

Therapies can accidentally work. Sometimes, for instance, a person realizes that he really *can* control his anger and it ceases to be a problem. But what happens in this case is that the thetan is placed at cause, realizing that he doesn't need to be the effect of his emotions or urges. This doesn't happen because of the forces of light which win over the dark powers. The thetan changes his mind, his considerations, and decides, perhaps, that there is no reason to become angry or that he can be angry if he wants to without being destructive to himself or others. He now handles the situation analytically. The mechanics of the game consequently change.

Not-is-ness consists in obscuring or denying something, or we rationalize or explain away parts of it, or we may obscure the whole thing or make a postulate that an engram or secondary doesn't exist and put a black curtain or a kind of fog over it. We may remember some part of it that wasn't too unconfrontable, or we may convince ourselves it never happened or state that it didn't affect us. Also, we may claim that we "know what happened" because mother told us about it. Her version may be much more palatable. It may also be completely wrong.

The important point is that not-is-ness leaves rubble, whether in the form of broken bricks and mortar or ruinous mental residues. This is such stuff that reactive banks are made of and, if actions of not-is-ness are not balanced by actions of as-is-ness, unreality becomes predominant and our little life is ended in psychosis or death.

Not-is-ness has a bad name for a good reason for it is our engrams which cause our aberrations. However, not-is-ness is not simply bad. When in a tight spot it gives us time to handle complex problems so we don't get into more than we can handle, become confused or apathetic, and mess up everything. Part of the problem can be put on hold by not-is-ness so we can handle it later.

**DAX 78: Randomity becomes intense in indirect ratio to the time in which it takes place, modified by the total effort in the area.**

We use this principle in Dianetics auditing. The pc may take as long as he needs to go through an engram again and again, each time confronting as much as he can until it erases.

We use not-is-ness to suppress hunger when there is no food, or to suppress some urge that would distract us from a survival course so that we would flunk an exam, for instance, or so that the other guy gets the girl. Not-is-ness

is useful in a tight spot but it needs to be undone when time permits otherwise it will accumulate on the case.

As-is-ness, on the other hand, causes things to simply cease to exist with no "rubble" left. We can recall them, which is to say re-create them in our minds, if we want to, but if we don't, it's as if they never happened.

Phoenix Lectures, chapter 5, page 57

There are no liabilities to as-is-ness but it may not be practical to use it in a crisis when time is short, so we should be able to use all four conditions of existence and keep them in balance.

**Axiom 19. Bringing the static to view as-is any condition devaluates that condition.**

As-is-ness, like Janus, the Roman god of doors, has two "faces". It's the door through which MEST comes into existence and through which it again exits. It is the state of creation but it is also the state of vanishment by the thetan either becoming aware of the as-is-ness of the original postulate of creation or creating an identical mechanical as-is-ness by perfect duplicate. In either case, once one has contacted the pristine, un-altered as-is-ness of original creation it ceases to exist as soon as the thetan takes his attention off it; any and all existences depending on it vanish, like the pictures on a movie screen when the projector is turned off.

This axiom is not about complete vanishment, however. Devaluation is about making something have less effect on a thetan. It's about destimulation and key-out.

You don't have to track a restimulating condition or object – a restimulator – back to its basic engram for it to lose power over you. If you see something as-is now – as it really is, the actual is-ness as it appears to you – it loses its power to restimulate you. But you have to view it as it is right now without altering or not-ising it. When an engram chain is restimulated the restimulator, which is a present time physical object or motion, is overlaid with elements from the engram chain. This can warp the perception of it so that a small kitten looks like a big black panther, or your dear, sweet mother-in-law is turned into a vicious hag. But as you continue to observe, the panther becomes a kitten and the hag becomes the real woman.

Going into ARC with the restimulator turns the frog back into a prince who can then be accurately perceived and evaluated, or ignored with equanimity. It has been transferred to the analytical mind. When the student can be there comfortably while being bull-baited on a button, that button is flat.

Ron illustrates such gradual destimulation by comparing it to the hypnotized person who *begins* by wondering why he takes off his shoes and puts them

on the mantelpiece; he becomes aware there's something strange about this. If he simply observes what he experiences he will gradually as-is the several layers that cover the restimulator. He realizes it has something to do with the hypnotist. Next, it's something he does with his hand, something close to his neck ... ah! it's when his hand touches his tie. And then the urge to take off his shoes and place them on the mantelpiece is gone - provided he does view whatever condition he becomes aware of as-is and doesn't try to explain it away or make sense of it.

What you view must be your own experience, exactly as you yourself perceive it. You cannot take it on somebody else's authority. The psychoanalyst's interpretation, your doctor's medical view, your mother's version of what happened, her reassurance that there is no need to be afraid of kittens is not what you experienced subjectively. But they may try to convince you that "that's what you really thought and felt".

The way you get Not-is-ness is to say "as is created by you". That's an awful one, that's a big curve, and that is Not-is-ness. It's an As-is-ness created by somebody else which of course isn't an As-is-ness at all. It's a very specious As-is-ness, and naturally the world would sort of look unreal to everybody if Joe Blow and Doctor Stinkwater and the Heavily Laden Order of Pyramids all said "This is reality and this is As It Is and you'd better accept it." That's a Not-is-ness, isn't it?

So if everything starts to sort of dim down on you and you kind of find things going out and getting sort of resistively thin - all transparent-but-they're-there, or, they're "all hung with black sheets" - you must assume at that time that you have faced up to too many As-is-nesses which somebody else created.

PXL, Chapter 9, pages 99-100

Some Scientologists refer to this as *A Stinkwater Enforcement*: A reality forced upon you by somebody else insisting that it's *your* as-is-ness. It's an unreality, of course, a not-is-ness.

This axiom is about key-outs. A full vanishment requires an as-is-ness of the basic engram or consideration because that is where you'll find the as-is-ness on which the whole chain depends for its existence.

And so we have the next axiom:

**Axiom 20. Bringing the static to create a perfect duplicate causes the vanishment of any existence or part thereof.**

A perfect duplicate is an additional creation of the object, its energy, and space, in its own space, in its own time, and using its own energy. This violates the condition that two objects must not occupy the same space

and causes a vanishment of the object.

As we saw under Axiom 12, a perfect duplicate is produced simply by taking a thorough look.

Not-is-ness produces unreality (Axiom 18). We become enslaved by what we protest; a protest has the implication that we are not cause.

Resistance and restraint are the barbed-wire of this concentration camp.  
Accept the barbed-wire and there is no camp.

Creation of Human Ability: R2-63, page 157

Well, at least not for you. And that means that you can focus on the freedoms instead of the barriers and act freely within them. The barbed wire is just a fact that's taken into account as necessary, otherwise you'd bump into it because of the cannonball phenomenon. But this is not difficult. Children do it all the time. They play pirates in the living room or monkeys in the apple tree boarding the merchantman and swinging from tree to tree in the jungle (all in one apple tree). They play in a fantasy world quite different from everyday reality and yet they keep one foot on home base so that they don't break Aunt Meg's flower vase or fall down from the tree. The barriers don't get in your way but are nevertheless somehow adjusted to. In adult life this ability can lead to great self-determinism and creativity.

Do you remember the instruction under TRo: Be able to be there comfortably and communicate? If you cannot do this you cannot communicate, and in particular you cannot duplicate. We mentioned the principle of wu-wei under Axiom 2: the principle of non-compulsion or non-protest. If we accept the facts as they are we can understand what is going on and decide what to do in order to create the best future possible at this time, and on the other hand we won't get fixed attention on what cannot be changed anyway. This is self-determinism.

As the misemotions, the sufferings and hostilities of life etc. fade away, we become more and more able to live active lives by this principle, in ARC with the freedoms and constructive sides of life.

## **Section 3**

### **The Way we Live**

#### **Subject: ARC – The thetan’s user interface**

The highest level on which a static operates with MEST – physical or otherwise – is the level of considerations. By considerations MEST is created which thetans can then perceive (Axiom 3).

Located statics – thetans – operate in universes through ARC which is created by the 4 conditions of existence in Cycles of Action, as described in Section 2. Any and all things in this universe exist as as-is-ness, alter-is-ness, is-ness or not-is-ness, or a combination thereof.

By ARC we relate to something which *is*. We first consider that it exists then that we can perceive it (Axiom 3). So our entrance point to ARC is reality, something that *is*, although all three corners of the triangle come into play simultaneously:

Affinity really is merely the consideration of how well it's going. In the agreement or reality itself we're talking about Is-ness and that is the corner where we enter this ARC triangle. We just slide into that triangle of affinity-reality-communication on that Is-ness point of reality, and then it is modified by affinity and communication, which of course come in simultaneously with it.

PXL, chapter 6, pages 103-104

A + R + C = Understanding. Total understanding brings about an as-is-ness since it would include the original creative as-is-ness of whatever it is we understand, or of our perception of it (i.e. our first consideration that it exists and the perception following this). At the bottom of anything created is an as-is-ness – that’s the beginning of *it*, and that’s the beginning of our first agreement that it exists.

Understanding causes a vanishment of the *mechanical* conditions of existence and returns the thetan to the level of consideration and knowingness. All pictures of it are gone, but the thetan still knows about it on a level of “pure thought”. Understanding about a physical object will as-is a thetan’s mental MEST regarding it, but the physical object will remain, and what we have learned – now pure thought or knowingness – can re-crystallize as knowledge, which is knowingness represented in form, i.e. as mental MEST (e.g. knowing the multiplication table or how to make a pie). Form is needed to communicate knowledge since communication is mechanical (an idea or particle crossing space between live beings).

As an example, if you substitute a synonym for a word you haven't quite understood, you add something. Instead of just reading "Gargantuan" you read "Gargantuan – oh, it means: "like a great king " - so you have *added* mental MEST, i.e. mechanics, in order to get the meaning of the text. Fully understanding the word you skip the mechanics that were connected to it, including your uncertainty concerning the significance of the word. You simply read and understand the sentence: "The size was Gargantuan". Once the word is understood there are no extras.

Likewise, one cannot go into ARC with an engram because of the pain, and so it persists. One will manifest aberration, i.e. unnecessary extra mechanics – termed unreality in Axiom 18. Once the unreality and underlying engram are fully communicated with in auditing - with full reality and viewed with amusement or serenity (high affinity) - it is understood and as-is.

The better one's understanding is in general, the more self-determinedly one can think and act (ref. DAX 111 cited under Axiom 2). Aberration is other-determined. You, the thetan, can understand.

**Axiom 21. Understanding is composed of affinity, reality, and communication.**

Let's clarify a difference between understanding and knowingness for they are quite close in meaning:

Knowingness is a latent or unmanifested knowing. It involves no mental MEST. Understanding is knowingness in action. Understanding is directed, with interest (affinity) toward objects or persons (realities), and communication is going on between cause and effect. Understanding, of course, breaks down into (can be analyzed as) affinity, reality and communication.

So understanding concerns specific events; knowingness doesn't, but can be drawn upon in application and then manifests as understanding.

This axiom is a straightforward statement that understanding consists of these three elements. Without all three – the ARC triangle – there is no understanding. There can be instead knowingness high on the scale or mystery at the bottom.

Like as-is-ness this is a new discovery made in Scientology. The three other conditions of existence were known in the past, though not well understood. The same is true of affinity, reality and communication. Individually they were known, but nobody realized that understanding was composed of these three.

**DAX 168. Affinity, reality and communication co-exist in an inextricable relationship.**

The co-existent relationship between affinity, reality and communication is such that none can be increased without increasing the other two and none can be decreased without decreasing the other two.

However, an individual corner can and usually does, move slightly up or down compared to the two others. If you behave lovingly, for instance, when in the lap of your family, R and C tend to become subordinate to A. If you focus on R, e.g. when the facts of the situation or state of affairs are important – as when you consult a doctor or are getting hands-on experience learning to use a new tool – A and C tend to align to it. And if your main purpose is to keep up C, as an auditor must, or as one does at work where one must produce (communicate), A and R must not get in the way. All three corners remain important in any situation.

This slightly inclined triangle can be found anywhere in the Tone Scale. This elasticity may be the reason you can get a person up the Tone Scale by placing yourself  $\frac{1}{2}$ -1 tone level higher than he is. The Tone Scale is an affinity scale but it doesn't much matter whether you use A, R or C. You pick the one that seems most promising.

Communication is considered to be the most important corner in auditing and living because, by communicating, one gains greater understanding and thus R and A rise with it.

To gain understanding means that you get the as-is-ness of something. If you understand a problem or an aberration – e.g. understand a painful incident by running an engram or by keying out a misemotion – it vanishes and leaves nothing except *knowingness* gained in the process. Knowingness is “pure thought” and is not represented as mental MEST. If you understand something physical – a word, what an object is, how it works – you as-is any confusion or curiosity which may have tainted or overlaid that object, but the object keeps your understanding related to MEST and you gain not knowingness but *knowledge* which is verbalized or otherwise given form. It is an is-ness of the mind that you can consult whenever needed and you can communicate it easily to others. Knowingness can be given form, of course, but language may not have the concepts needed to explain and verbalizing it can be complicated.

Ron gives as an example a car that doesn't start because you don't understand it. So you go into ARC with it and realize that you haven't turned the ignition key. Now you understand it, turn the key and the car starts. You blew the confusion – being puzzled about what could be wrong – and it vanished. You referred, relating what you saw, to your *knowledge* about how to start cars, laboriously learned, once. You spotted the error and now fully understood the car. As the problem was now solved and therefore irrelevant,

the mental MEST which had been restimulated and added to turned into *knowingness* and vanished.

Once again: ARC is *considered* ARC, it's not an objective fact independent of a thetan. When we first meet a person he may seem to be a somewhat unpleasant character, but as we get to know him our affinity changes and we find him very likeable. He hasn't changed but we changed our considered affinity. As understanding increased we might find that he's a person we don't want to be in ARC with, but we can then let him go his way without hate, regret or resentment if we understand him well enough!

This is important because our recovery of freedom and self-determined action on all dynamics is very much dependent on changing our considered ARC = U toward greater truth and simplicity, with ability to tolerate complexity. We mentally have to re-arrange or re-structure our view of what happened, what kind of place the world is and how we can relate to it. We will also undo considerations when we choose to *cease to* create ARC rather than alter-ising it by ARC-breaking, not-ising it by suppressing it or subduing the other person.

We need to figure out how to consider our ARC and what kind of ARC = U we want to consider in our Game of Life. We can be guided by the Tone Scale and develop a tendency to try to consider a little higher than we used to.

ARC = U is our user interface between the thetan and rest of the world.

**Axiom 22. The practice of not-is-ness reduces understanding.**

When we not-is we insist that something doesn't exist but without changing our earlier agreement that it does exist. A not-is-ness is a "mechanical lie" in the sense that we forcefully *do* something – mentally and sometimes physically – to hide, suppress or crush something or make it go away. It's like hiding the body in a closet to convince others and oneself that there is no body. As a result the thing may appear to become dim or flimsy, even seem to vanish, but deep down we still know that the body is in the closet, of course, and it falls out if the door is opened. Maybe Sherlock comes along or the neighbor notices the smell, and there it is, much to our surprise. We bump into it because our own prior consideration takes precedence over the later one – we fired the cannonball ourselves, now we are hit by it. We are mystified by this unreality and may conjure false explanations for it which, horribly, we may even believe!

We try to not see things that we don't want to confront. We refuse to be in ARC with them and try to enforce a different ARC or no ARC on top of it. High on the Tone Scale a thetan can use all the force he wants with impunity because he understands what he is doing and he doesn't worry about

engrams and the force they carry; he knows he can manage it. But when we not-is something we use force *instead* of understanding and *because* we are scared. We cringe away and don't look and our decisions become catastrophic because we base them on false data or no data. It's like insisting on building a house without first caring to find out if we are building on rock, sand, a fault line or an eroding cliff. There will be rubble.

In order to get rid of unrealities we need to undo our not-is-nesses and change our considerations. But we may also avoid unrealities by understanding the whole situation well before we act; aberrations will key out because when we clearly see things as they are in present time they cannot restimulate us because objects are obviously not what the engram chain would have us believe. (Axiom 19). The more we understand, the less we will need to not-is.

By understanding the present situation and the players involved we can apply force wisely in the physical world. We can be like children playing pirates in the living room. They don't have to not-is the reality of the living room to climb the rigging, swing over onto the deck of the other ship and jump on and off capstan, booms and hatches. They politely ignore it but all along they understand the real environment having as a backdrop just enough of the living room reality to avoid the cannonball phenomena. It's an ability that can be developed, and a grown-up, practiced in this skill in relation to life, can act most audaciously with great aplomb.

Not-is-ness can interrupt ARC between two persons and produce an ARC break.

We may think we understood what another said and then find we didn't. We considered that we were in communication but we didn't duplicate properly because it was communicated poorly, or the affinity level of the speaker was offensive to us, or we didn't like the unpleasant reality he was talking about. Whatever it was we not-ised it and went out of ARC, becoming mad or sad. But we did so because we ourselves had aberrations based on not-is-ness and these were restimulated. Otherwise, we'd just continue to make sure that good ARC was created, no matter what the other person did.

An ARC break is an unreality. It is quite usual to fixate on this unreality, get accustomed to it and treat it as a new is-ness - a fact such as: We are not friends any more. He really hurt me. That's a fact! Only it isn't. It's an untruth because it's an alteration of the original ARC which the person has not *ceased* to agree upon. Instead, he has tried to *force* it out of existence.

Paradoxically, an ARC break can actually go up the Tone Scale too: He didn't like a certain person and never had, then something happened to break this

low ARC; he may have been flattered or had to be nice and then he convinced himself that he really felt that way. Or he sat sulking and decided to continue to brood, then somebody came along and cheered him up, much to his dismay. Either way the apparent higher affinity would be an unreality and should be run out even if it appears to be higher toned. It isn't; it's a time bomb.

However, this can also occur without an ARC break. One can simply find out that the other guy is okay and change one's mind about him. This is okay. The difference is that no not-is-ness is involved.

This fact is extremely important: An Unreality can be construed – alter-ised – to be an is-ness, i.e. a known fact, a normal reality, which can then be further alter-ised, ised and not-ised. The unreality that follows this new not-is-ness can then be considered to be a known is-ness etc. etc. ad infinitum. If such a chain isn't as-ised, analytical machinery as well as aberration can continue to build up on top of it and the underlying truths become more and more obscured and inaccessible. Life is not necessarily a dwindling spiral, but if it is this is how it progresses: down, down, down. (For reference and further data see discussion under Axiom 37).

**Axiom 23. The static has the capability of total knowingness. Total knowingness would consist of total ARC.**

MEST is created by thetans, as we saw in section 1, and it is started, changed and stopped or undone by thetans according to the laws of the four conditions of existence, as we saw in section 2, so it's hardly surprising that it can also be understood by thetans and we come to understand it by applying ARC.

Note the difference between these two words: knowingness and knowledge.

Knowingness is certainness, a capability for truth or self-determined knowledge, according to Tech Dictionary. In other words it's on the level of considerations, not hampered by mental MEST and not dependent on agreements with others. It has not, necessarily, any relevance to the MEST universe. It is, for our purposes, the result of creative as-is-ness in the person's own universe.

Knowledge is "assured belief", known instruction, learning, practical skill and data (op. cit.) In other words it's agreed upon, stated, learned, taught and relates to and may be applied to MEST or whatever it applies to e.g. statics and postulates.

Knowledge is achieved by a partial as-is-ness in that confusion and misunderstood symbols are as-ised during learning, but usually analytical

machinery remains so that the thetan can operate smoothly in the MEST universe with this knowledge. However, as-is-ness can be taken further so that knowledge is reduced to knowingness which needs no mental MEST as stable data. This can be observed in the true master of a skill or area of knowledge: He knows, but acts without thinking about what he does – he doesn't need to, he just achieves and gets the results he intends.

We have this old cuff by Ron:

The secret is the man's comm.

Knowledge is the interchanging comm.

Truth is an absent comm.

Old Cuff, 5 Aug 1955; Tech. Vol. II, page 248

The word "secret" does not refer to O/Ws in this context, it just means that the man is only communicating with himself about it. Knowledge is a commodity being communicated among thetans but truth – knowingness – is close to being static. There is no communication with or about knowingness although it can manifest in a thetan's acts and other communications.

Knowledge is agreed upon, at least by us. It concerns things that we consider to exist and which we believe we can perceive, directly or indirectly.

**Logic 3. Any knowledge which can be sensed, measured or experienced by any entity is capable of influencing that entity.**

**Corollary – that knowledge which cannot be sensed, measured or experienced by any entity or type of entity cannot influence that entity or type of entity.**

It can influence us because we have agreed on it, because we duplicate and understand it.

In other words: We can go into ARC with and come to understand anything that we can perceive. It's true that we may not consider that something exists – such as a cannonball – and yet be the effect of it just because others agree it exists. This is because do we agree with those others on other things and so we get an agreement by proxy. We perceive it indirectly, getting a hint by the fact that we don't have a body anymore.

We can only experience that we have been the effect of an *it* - if we consider that there must be an *it* which caused the effect – we postulate a cause because we felt the effect. There must be an animal in the bushes because we heard a noise and the leaves moved. We can then go into ARC with this cause by studying the situation, making reasonable assumptions – postulates – based on the facts and thus develop knowledge: It's a squirrel! Science does

this all the time but so does the nosy old lady down the street who observes the street, listens to rumors and figures out what must be going on.

It's not uncommon to hear a Scientologist state that a thetan basically knows everything. "So I really knew", the argument goes, "what he planned to do", or that there was going to be an earthquake, an epidemic etc., "so I ought to have done something else". But of course he didn't know the enemy soldier was lighting the fuse before the cannonball was fired.

Ron does occasionally state that a thetan basically knows everything. This sometimes leads to a crashing misunderstanding because it seems to corroborate the false idea that OTs can know without looking. You cannot gain certainty by intuition. Knowledge does not just manifest magically for an OT without being communicated. And Ron does occasionally qualify his statement: An OT does have to look, to duplicate, in *The Game of Life*, whether with his physical eyes, by looking from an exterior viewpoint, by seeing what the other person is reading by being in his head or by pervading an area with his beingness (16th American Advanced Clinical Course, lecture #6: Obnosis, 570109).

So understanding is As-is-ness and understanding in its entirety would be a Static and so we have the fact that Life knows basically everything there is to know before it gets complicated with lots of data, merely because it can postulate all the data it knows. All knowingness is inherent in the static itself. A thetan who is in good shape knows everything there is to know. He knows past, present and future. He knows everything. This doesn't mean he knows data. This merely means that he can As-is anything and if he can As-is anything believe me he can understand it.

PXL, chapter 14, page 163

Knowingness is *inherent* in the static who *doesn't know data*. In other words he has the potential of knowing everything, of going into ARC with anybody and anything and know the data. An OT doesn't use some sort of crystal ball that tells him what he wants to know, *he* looks: The pc who believes otherwise bars himself from a very important gradient toward total knowingness: He has to *duplicate* to know data, facts, and he can conclude from data and create new knowledge in his own universe.

As stated under Axiom 7, matter itself is incomprehensible. The forms we assign to it, the objects we perceive and know, are not.

Form is composed of unknownness and knownness. The knownness is the form itself, and the unknownness is the material of which it is made.

...

Life is understanding and ARC and MEST are just there.

...

But the stuff that lies below the form is always incomprehensible or the thetan looking at it would simply erase it! It has to be basically an incomprehensibility, doesn't it?

8th American Advanced Clinical Course, lecture # 25: Blame, Shame and Regret; 541103

The way out is the way through ARC. You'll have to look, to communicate. Is that so horrible?

**Axiom 24. Total ARC would bring about the vanishment of all mechanical conditions of existence.**

Total ARC would leave nothing but a very clear thetan.

This is the opposite of not-is-ness (Axiom 22). There are gradients of ARC.

As we are content with and can accept things as they are, they won't exist. That is absolute.

PXL, chapter 5, page 52

"No concentration camp" (cf. Axiom 20).

This is how we work ourselves up and out of MEST on a gradient: by understanding it. From the Axioms of Dianetics we have:

**DAX 167. As the needs of any organism are met it rises higher and higher in its efforts along the dynamics.**

An organism which achieves ARC with itself can better achieve ARC with sex in the future. Having achieved this it can achieve ARC with groups. Having achieved this it can achieve ARC with mankind, etc.

As the lower dynamics become manageable we begin to expand on the higher dynamics.

When you are in fairly good ARC with your first dynamic – body and personal life as an individual human being – you can begin to think about a family, then job, the global village etc. You do this as you grow up from child to adult, getting as far out on the dynamics as you may. Then you start all over from a higher level, e.g. in puberty and as you move away from home, or whenever you feel you are doing well on all dynamics and decide to become more ambitious. We grow in life by cycling through the dynamics from lower to higher again and again.

A lot of mechanics are still involved here, but as one gains more and better control and becomes more able to see things from the viewpoints of others – in other words as one becomes more pan-determined – more and more space is introduced into the ARC triangle. The highest affinity is achieved by occupying the same location as another and one way of doing this is to make

one's space big enough to include others. Space is beingness. One can have and be perfectly willing to *be* anything which is in one's space; true knowingness gradually takes the place of knowledge and machinery. ARC is freedom. (8th ACC, lecture # 18: Communication and Straightwire. 541025).

ARC = U is the principle behind all auditing that runs out things (negative case gain). We go into ARC with what happened and key out (partial vanishment) or erase (total vanishment) locks, secondaries, engrams and facsimiles. It is important that the auditor actually understands what the pc communicates, at least approximately. He cannot acknowledge like a machine. The auditor practices two-way communication so communication has to go both ways, and communication is between live beings.

We want to reduce aberrations to knowingness and by as-ising the mental MEST of aberrations we increase knowingness; but we also want to play a game. For that we need a playing field or playground so we don't particularly want to erase the MEST universe. We want both freedoms and barriers as well as goals and co-players. But we do want to play with a good understanding of the game, knowing what we can do and what we can't, what is possible and impossible within the game.

If we don't know the rules we are reduced from being players to being mere pieces or pawns in the Game of Life, and if we don't even know that we don't know the rules we become broken pieces – psychotics, crazy or nutty like Don Quixote who tried to play a game of errant knight long after it had ended, and who was tolerated, at best, by compassionate bystanders.

When you play you do create new conditions, set new goals and gain new knowledge by practising ARC – you certainly should. You get interested in something, communicate, pose problems etc. Such creations can and sometimes do become aberrated and persist for too long but they can again be undone by ARC, by producing perfect duplicates and as-is-ness.

On the other hand there is no reason why one shouldn't *remain* in ARC while playing and if you do nothing can aberrate you. There is nothing wrong with anything if you understand it – and if you know what you are doing, We'll come back to this under Axiom 39 (knowing what you are doing) & Axiom 48 (remaining in ARC).

We said under Axiom 1 that a thetan can be at the same location as an object, and in Axiom 12 we saw that this will not cause any matter to vanish; there is no perfect duplication because the thetan is immaterial.

A whole universe of thought, somewhat immaterial, can likewise be in the same location as another universe. You can imagine a unicorn where there is a physical wall. The thetan's conception of the physical universe is a partial

duplicate or copy – not a perfect duplicate – of the physical universe. He mentally pictures some of it and knows that the rest exists even though he doesn't know all data. We can picture streets and buildings well known to us in the location where they exist physically, and this causes no vanishment, or so little that it makes no difference.

An aberrated person may superimpose his imperfect or false view of something on its physical counterpart. This causes a degree of delusion so that he relates to the object inefficiently, e.g. by trying to walk through a door he didn't see because he superimposed a picture of an open door on it or he mistook a windmill for a giant. To overcome this he may go into ARC with his environment and gradually get a better understanding of its is-ness. But in dealing with the mind, particularly, there may be many intermediate truths which to others are obviously false. Yet he may really be progressing; he may have advanced to accepting a lesser lie and that's why an auditor never invalidates the data of a pc: They are the truest truth he can get at this moment. After all, all truths are relative except the absolute truth of the static on which all lies are dependent for their existence.

Eventually, he will get a very accurate representation of reality. He then no longer needs any mechanical representations. Instead, he perceives the environment accurately and he has either gained a full, workable knowledge or partial understanding of its objects and conditions, or he has achieved knowingness of it (i.e. a total understanding and mastery of the data, not just potential knowledge).

He now perceives man, beast and MEST as they really are, and he has become self-determined in relationship to them.

**DAX 111. Self-determinism consists of maximal affinity, reality and communication.**

By  $ARC = U$  we gain knowledge that permits us to play The Game of Life wisely, while reducing any emerging aberrations that would prevent us from doing so to nothing.

**Axiom 25. Affinity is a scale of attitudes which falls away from the coexistence of static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.**

By the practice of is-ness (beingness) and not-is-ness (refusal to Be) individuation progresses from the knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolisingness, Eatingness, Sexingness, and so through to not-Knowingness (Mystery) and attempt to communicate continues.

Here we have, in the case of an individual, a gradual falling away from the belief that one can assume a complete affinity down to the conviction that all is a complete mystery. Any individual is somewhere near this Know-to-Mystery scale. The original Chart of Human Evaluation was the Emotion section of this scale.

Once again, co-existence means same *location* – it does not mean a melting together of two individuals into one. A thetan can be in a body or an object or at the same location as another thetan, but each is always himself and no other. Low on the Tone Scale a thetan can confuse himself with another being or an object, in other words he can go out of valence or believe that only the body exists and that he is it.

High affinity between people is sometimes stated by expressions like, "We are very close". Affinity is diminished or corrupted when distance (remoteness) increases or when energy is interposed between one person and another. Johnny works abroad for a couple of years and many things can happen with both his own and his sweetheart's affinities during that time. Phone calls or e-mails can reduce that distance by creating space (Axiom 4) so that the affinity is maintained. Having a great personal space is equivalent to reducing distance, as we saw under Axiom 24, since one can *be* any is-ness that one can perceive because it's within one's space. A wall, being a barrier to communication, increases apparent distance if it prevents one from extending one's space and thus inhibits affinity.

A thetan can be what he can see. A thetan can see what he can be. A thetan doesn't have to be what he doesn't see. What a thetan doesn't see, he doesn't have to be.

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If you can have somebody, or be them, affinity is high. Thus A is supported by R and C. "The practice of is-ness" is "beingness", as this axiom states. If a thetan cannot see he can pretend he doesn't know. This is why he uses not-is-ness on what he refuses to be.

Energy can reduce the affinity of a person. Facsimiles are considered to be energy, and emotions and pain are energies. You may tend to avoid a location where something horrible happened although it's completely safe in present time. The thetan will often have little affinity for such a location and knowingly hide it with a black screen (energy, which is particles postulated into space; Axiom 5). He will "not think about" what happened so he can drive through the site of the accident – not very safely, perhaps – because he doesn't like to look. Restimulation reminds him automatically of what he should refuse to be, according to the reactive mind, and how he should act in order not to be it, i.e. to be in pain as he was in the engram. As a human

being he can "know better" and "not be silly" and overcome his urge to take another road; he still gets an impact from the engram but this will decrease if he doesn't not-is it (Axiom 19).

## The Know-to-Mystery Scale

Each level of the Tone Scale is characterized by a particular attitude. Suppose a person is attacked by a hungry lion. If he's on a safari he may kill it with enthusiasm or shoot it with a camera from a safe position inside a car, maybe in conservatism or boredom because it's just his work - this is what he does for a living. Or he may shoot it in antagonism in order not to be eaten, flee in fear or give up and be eaten in apathy. These are different attitudes.

Note that each tone level is accompanied by an impulse to act in a particular way. We reach out in enthusiasm, sit comfortably in conservatism, lie down listlessly in apathy. And we don't start delivering punches when we sympathize or flee enthusiastically. We might, in very peculiar circumstances or for certain reasons, but it's not the natural impulses that go with those tone levels.

The Know-to-Mystery Scale is one version of the Tone Scale: The two scales can be aligned, one with the other, and Ron does so in HCOB 25 September 1971RA: Tone Scale in Full, Tech. Vol. volume VII, page 404.

In the abbreviated version of this comparison given below, the right-hand column is an expanded version of the Know-to-Mystery Scale given in this axiom, and in the left-hand column is the Tone Scale. Not all tones are shown here, just the bands corresponding with the Know-to-Mystery Scale:

|                                               |             |               |
|-----------------------------------------------|-------------|---------------|
| Serenity of Beingness                         | 40.0        | Know          |
| Postulates                                    | 30.0        | Not Know      |
| Games                                         | 22.0        | Know About    |
| Exhilaration                                  | 8.0         | Look          |
| Aesthetic-Monotony                            | 6.0 – 2.4   | Plus Emotion  |
| Antagonism – Regret (Responsibility as Blame) | 2.0 – -1.3  | Minus Emotion |
| Controlling Bodies – Protecting Bodies        | -1.5 – -2.2 | Effort        |
| Owning Bodies – Approval from Bodies          | -3.0 – -3.5 | Think         |
| Needing Bodies                                | -4.0        | Symbols       |
| Worshipping Bodies                            | -5.0        | Eat           |
| Sacrifice                                     | -6.0        | Sex           |
| Hiding                                        | -8.0        | Mystery       |

|                            |               |             |
|----------------------------|---------------|-------------|
| Being Objects              | -10.0         | Wait        |
| Being Nothing – Can't Hide | -20.0 – -30.0 | Unconscious |
| Total Failure              | -40.0         | Unknowable  |

A person's level on the know to mystery scale tells us what method he applies to *know* the world around him. On lookingness, he knows by looking or otherwise observing. He perceives it so it's obviously real. On emotingness, he knows it's real because he likes it or because he dislikes it or has other emotions about it. If a person on emotingness looks without reacting emotionally it's somewhat unreal; he "doesn't understand it" – too abstract, without heart or "cold".

We create space the same way that we know. On lookingness, we simply direct our attention to something and perceive it in space. On emotingness, our emotions demark our space (for instance by letting others know our emotions, or by feeling cheerful about our own territory while the neighbor's territory feels "boring", or we extend our space around a happy person and withdraw it from an angry person (which of course makes our space smaller). Likewise, on effortingness, we carefully stake out our territory with sticks, hedges or walls etc. On thinkingness, we set up a sign saying: "No trespassing", believing that by this message we have created space, and we are shocked when somebody does trespass; we "knew" the sign would stop people because we figured it out. Others ought to figure it out too etc.

At the top we simply know, either because we have understood something created by others thoroughly, or because we created it ourselves. Plus emotions are above the watershed on the Tone Scale, i.e. above antagonism (2.0). Using plus emotions we are still mainly rational and capable of having others within our space. But as we go down to antagonism and below we begin to not-is others; we are unwilling to *be* them and see their side of the argument - they are incomprehensible. So we try to get them out of our space and, preferably, out of the universe. Not succeeding in this we begin instead to withdraw our space from them or set up barriers (effortingness) so they can't get closer. Unfortunately, these barriers keep us inside too and so we become smaller and smaller until we are only able to be our body or a body part. Eventually, a person can't be anything and becomes "battered all over the universe", i.e. he tries to be anywhere but where he actually is (Tech. Dic.: battered all over the universe). This is sometimes referred to as going into negative space. There is no such thing as negative space really, but a thetan can be very disoriented. (The Creation of Human Ability, R2-31: Beingness Processing, pages 74-79).

Let's take a closer look at each band.

## **Lookingness**

On Lookingness we just have to look in order to know. Lookingness includes all kinds of perception, not just seeing. We can observe by sight, hearing, smell etc. As we go downscale looking may not be enough; we need to emote to be sure, to know what to do, to be friendly or unfriendly - but that's lower on the scale. At lookingness emotions are not needed for guidance. Touch and effort are also ways of observing. A blind man can be as analytical as one who can see. One can have mysteries too, but one is not stuck in them; one simply recognizes that something does exist but that one cannot, at present, perceive what it is. On lookingness, we perceive and know.

## **Emotingness**

Descending on the scale it is not enough for us to look, it's too flimsy. We trust instead our emotions to make things real and understandable for us. How do we feel about it? Do we like it or don't we? A nice man like that couldn't be a crook. A clear emotional reaction informs us who or what we are dealing with. We know because we emote and we also try to become real to others by showing them our emotions, thus creating space. But emotingness is less reliable than lookingness. We rejoice because something makes us happy, but is there really any reason for being happy? We scold a child who offends by breaking a rule, because we get angry, but will that really make him stop? On emotingness, we don't ask this question for it's by our emotions that we know - and then we often wonder what went wrong. Emotingness is much less accurate than lookingness and we cannot create as big a space. By looking we can know farther - to a greater distance - than we can by emoting. Emotions are for close quarters.

## **Effortingness**

On effortingness we need to feel it with our own hands or try it out in order to know. We can believe only what is tangible, and a person at this level would not believe that thetans exist unless he lived in a society where religion was part of being a "solid citizen". He might be somewhat skeptical, but church and religion might be solidly real to him with its codified rituals, firm rules of conduct and monumental temples, so he knows. Masses and havingnesses are important.

## **Thinkingness**

When a person can no longer take action because he has gone even lower on the scale, he uses thinkingness as a substitute for action. He may procrastinate endlessly or simply sit and figure-figure or speculate himself into depression or confusion, or he might alienate himself from life by becoming engrossed in futile theories or the misty spheres of mysticism. This doesn't mean that thinking as such is bad. There is a level of thought above lookingness which is not thinkingness; it is characterized by knowingness

plus space and particles and little else. It is very effective in problem solving, in getting knowledge and other kinds of creativity, and it is not to be confused with thinkingness which is a consequence of the inability to act on an effort level.

## **Symbols**

Symbols are "packages of thought", i.e. a lot of thinkingness represented by one word, picture, formula etc., so you don't even have to know what was thought. A symbol has mass, meaning and mobility (Scientology dictionary; see also Axiom 35). A whole lot of thinking can be symbolized by one symbol, like the Christian cross or  $E = mc^2$ . The symbols themselves are very simple and straightforward but a lot of explaining is needed to make them understood. Symbols have great value high on the scale. They make it easy to align great volumes of data. Conclusions and theories are symbols – simple expressions – of a lot of specific data (ref. Logic 21-23). ARC = U is one symbol and so is "the Cycle of Action", "engram", "the analytical mind", "the Tone Scale" etc. On the level of symbolizingness, however, symbols have lost their relevance to life and livingness. The symbols are "the thing", they have become a whole universe in themselves. The mass that should go with the significance, the real thing, has been lost.

A human body is itself a symbol. John Doe's body is a symbol for the thetan and it can also be a symbol for his function or beingness, e.g. as a lawyer or father. A person, just like a word, can be mis-understood and when a symbol is mis-understood confusion, failed control and overts may be the consequence (Tech. Dic.: Cycle of a mis-definition; Cycle of an overt). Animals, too, are symbols e.g. of a certain species or race. A lion can be a symbol for "danger of being eaten", a deer a symbol for food.

## **Eatingness**

Going down the scale symbols may begin to eat symbols. This is eatingness. Animals eat each other; a greedy man may eat not only food but also, metaphorically, other things like land by buying it. One company may "eat up" another. The company thus "eaten" may produce the same merchandize, employ the same personnel as before, but now it carries the symbol of "Everybody's Food inc." instead of "Josephine's Country Kitchen", which was eaten by "Everybody's Food inc." A religion or ideology may "eat" former practices. Christmas, for instance, is a "digested" version of heathen celebrations of winter solstice. At this level one knows it by eating it. One creates space by eating oneself bigger. But it doesn't really open wide horizons for the person; it's an increase of mass rather than space.

## **Sexingness**

When we cannot eat, we know we'll die and begin to think about the future generations. They'll create space for us. Sexingness fits in here since new bodies are needed if we are going to reincarnate. If we die of starvation it's possible that there won't be food for the progeny, of course, but there's a chance.

There is no reason one shouldn't enjoy sex just because it is low on the scale. One can of course enjoy sex high on the Tone Scale just as one can enjoy eating or any other level on the scale. But if you can know and become known only by having sex, or by eating, or by figure-figuring, there is definitely room for improvement.

One can use all tone levels below one's chronic or habitual tone level but one cannot easily operate on a higher tone level. High on the scale one may analytically pretend to be angry with a naughty child in order to control his behavior, particularly if the child is too young or too upset to understand speech, but the parent does not have to be genuinely angry. One can act angry in order to let the child come uptone. If possible, it's more effective to make the child look or understand.

## **Mystery**

Mystery is a result of having given up understanding. It's a consideration that something exists but that one cannot possibly know what it is. This is never true. If something exists it is created by ARC and then one can as-is it by ARC. A thetan does not know all data but if he can sense, measure or perceive something he can as-is it. He can always get in a communication line and gradually bring about total understanding - at least of what he sensed, measured or experienced. So a mystery is really a fiction. There is nothing behind a mystery; there is only a consideration that there is something and that one cannot know it.

MEST itself is incomprehensible; the form is not (discussed under Axioms 7 and 23). But it is not a mystery. One simply has to realize that it's incomprehensible, i.e. that it has not been assigned a form by life.

Mystery typically is considered when we have failed to predict something. This makes us wrong and we become confused. Note the similarity with the misunderstood word phenomena: There's a blank and the student "understands nothing". This "nothing" is a postulated blank, a sort of mental fog covering the text that one would normally be able to perceive clearly as little squiggles of ink with a meaning. Our space has shrunk.

Likewise, if we don't understand a person "he's incomprehensible" - and wrong. Or, speaking of life generally: We don't have a clue. This is only

because we ourselves have cut off communication = perception. We won't look.

We can be quite sane and yet be confused or mystified because we lack data in a particular area, i.e. we don't yet know enough to understand something, or we may have a pressed-down seven, a compulsion or a false datum getting in the way. But a person on Mystery as an affinity level on the Know-to-Mystery Scale is severely aberrated. This person is convinced that understanding is impossible in broad areas of life.

Note the distinction in this axiom between belief and conviction. A belief is at the top of the Chart of Attitudes. It's an effortless assumption that things are a certain way. We know, as a matter of course, that we can walk on the sidewalk without fear, that we may suddenly sink down into the ground and that a chair won't turn into a suitcase when we sit on it; a conviction is a reality forced upon the thetan with effort by engram chains, and this is an aberration leading to unreality and delusion.

**Axiom 26. Reality is the agreed-upon apparency of existence.**

We know that physical objects are real because others agree that they are real. If I see a dragon, a mouse or a pink elephant and everybody else insists there is none, I am likely to doubt my senses and the existence of the dragon etc. (thus falling away from lookingness). I may continue to agree on it even if others don't. I may recognize it to be a subjective reality such as a facsimile, a mock-up, a dream or a delusion which others cannot perceive, because it's "only in my mind". This simply means that I don't confuse my universe with those of others or with the physical universe, and it can still be real to me simply because I agree on it; that is enough to make it a reality for me.

If I *mistake* my personal experience for objective reality, others would consider that something was wrong with me – which in fact there would be. I may legitimately create anything in my own universe but confusing universes is a mistake. It leads to wrong decisions and actions.

A group can agree on certain rules, facts, possibilities etc., on which people outside that group don't agree. Whatever people in the group agree on will be a reality within that group. People outside the group may know that people inside have this reality but they don't have to agree with it. There can be a sort of weak cannonball phenomenon. For instance, you may be punished for behaving inappropriately in a temple where you don't know the rules; you suffer the consequences, but they are enforced by human action, not natural law.

If you personally agree on something it becomes more real to you, whether agreed on by others or not. This is where we “slide into” the ARC triangle: We must recognize something as real *before* we can also have affinity and communication (see quote in introduction to section 3).

Since affinity is an attitude (Axiom 25), there must be something that it's an attitude toward. A person has a chronic tone – the person's tone level – and he can experience this as an emotion without an object. But this might more aptly be called a mood which he is liable to attach as his preferred affinity to whatever reality may attract his attention. (Ron made this distinction between emotion (mood) and affinity in Notes on the Lectures, 1950: Affinity has an object; emotions are subjective feelings. The two are compared in a table presented in these lectures, reproduced in: o-8: Emotion and Affinity scale, page 102).

In communication, reality is what you intend the receipt point to agree on when you send out a message or particle from cause. If duplication is imperfect or absent, reality grows weak and ARC is lacking. Communication occurs between terminals in an environment, all of which are themselves realities, assumed to be agreed on and part of the triangle. They hold space and distance in place so you can communicate through it.

There are the “Two rules for a happy living” (title of chapter in Scientology: A new slant on life, page 23, reprinted 1968):

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

This is not just a matter of being polite or considerate. If others cannot experience what you communicate, or you as a terminal, reality cannot be established. ARC is not possible.

Worse: If you consider you cannot understand another – experience his viewpoint – you cannot put out a dimension point in that direction. If this happens repeatedly your space shrinks (Axiom 4). Since space is more or less synonymous with beingness, this means that *you* shrink.

The first of these two rules does not suggest that you willingly should expose yourself or your body to any and all destructive communications, just to prove that you can. You should act wisely, but if there is something you shy away from, even when just thinking about it, you might want to become able to at least confront it as a thought, an idea or mock-up. Your aberrations should not prevent you from thinking about *anything* that might be relevant to your survival or your game. You should be able to do so effortlessly and comfortably – be there comfortably and communicate. Sticks and stones

may hurt your body but not you, the thetan. Nor do you need the anger or fright of restimulation to make you act rightly. You don't have to remember and re-experience how horrible it was so you don't do it again; you can just be analytical.

On the other hand, being practical about this, you should also apply the second rule to yourself and not force yourself to think of things you cannot easily confront, things that will only key you in.

**DAX 74. Optimum randomness is necessary to learning.**

Buttons are flattened efficaciously by hitting the right gradient i.e. not so tough that it doesn't flatten, not so easy that time is wasted. The coach tries to flatten each button quickly, and that means effectively, so the student again can be there comfortably and communicate.

It's vital that one can differentiate between universes. Your subjective realities – your actualities – do not directly influence what happens in the physical universe, and things in the MEST universe do not directly influence your state of mind. They can only do so *via* your reactions to, and evaluations of, the situation and via restimulation.

**Axiom 27. An actuality can exist for one individually, but when it is agreed with by others it can then be said to be a reality.**

The anatomy of reality is contained in is-ness, which is composed of as-is-ness and alter-is-ness. Is-ness is an apparency, it is not an actuality. The actuality is as-is-ness altered so as to obtain a persistency.

Unreality is the consequence and apparency of the practice of not-is-ness.

You can consider the wildest things in your own universe but we say that these are actual, not real. That does not mean they don't exist - they do, and they can be very real to you.

Is-ness, which is only an apparency (Axiom 11), comes into existence by you creating an as-is-ness or perceiving something as-it-is-for-you (an actuality). You then alter-is it (an action that is also an actuality), e.g. by considering it's a physical object created by others (which is true of a physical object, but a lie about your *perception* of it). If the as-is-ness is your original creation you may decide that you really (!) knew it all the time, i.e. before you created it (a lie). If it's a plan or an idea you might make it real by writing it down or executing it, both of which will put it on physical (real) time continua, so that others can come along and perceive it and agree on it even if you are not around to explain it.

If you don't feel quite certain about something you may seek reassurance by asking another, "Don't you think so, too?" If he does you may feel better, but you have at the same time committed yourself to agree to it in the future and it can now be more difficult to change your mind about it or to realize that you were wrong, if indeed that were the case. It has gotten greater reality and can more easily override your actuality.

By not-is-ness we try to force something out of existence or dim it down. It doesn't work because in order to force it out of existence we first have to consider that it is there, so we are fighting our own earlier agreement. When we agree to something it becomes real; it seems to us to be factual whether it's a subjective or objective reality. When we disagree with something, it becomes unreal. When we perceive the as-is-ness of something it vanishes, but this becomes more and more difficult the longer we forge the chain of alter-is-nesses and not-is-nesses. Persistence is indeed created by these (Axiom 14).

By hypnotism or drugs one may subdue unrealities but in fact this just increases the complexity of the reactive bank. Chains may key out by not-is-ness but later they may key in again. They are not gone.

In Scientology we would like people to agree to our basic principles concerning thetans, life and minds. These principles are just considerations but they are nevertheless on a high level of truth. But if we tried to force them on a person they would become protested or inhibited and would become aberrations in that individual. Therefore auditing is designed so that the pc comes to understand these principles on an acceptable gradient of truth, and on his own determinism.

Auditing is a great practical education but one must not expect the pc to get a clear concept of which truths are strictly personal, which are fairly important and which are very basic in life. This is achieved by training and by observing the basic principles in life.

Scientology has been developed by researching and establishing the agreements that we have all agreed to long ago. Our intention is to enable pcs to know these agreements so they can self-determinedly disregard them in their own universe, where they are *not* universally agreed upon, and then choose which barriers and freedoms they will now tackle in the Game of Life.

In Scientology we're not interested in anybody accepting what we say without question. We ask them to question it. We ask them to please look at the physical universe around you, please look at people, at your own mind, and understand thereby that what we are talking about happens to be actual.

Or factual. For, since the principles in these axioms have been universally agreed upon, they are indeed actualities for everybody, created and co-created by every individual thetan and then alter-ised into is-ness so they can be observed in life as being very, very real.

We are aiming for the actuality, for making pcs look behind the is-nesses, beyond the apparency of reality and finding the underlying as-is-nesses - their personal creations, perceptions and agreements - so that they can create different as-is-nesses and is-nesses. We want them to know the trap so that they can get out of it, change it and make a better game.

It is sometimes possible to by-pass one's secondary postulates by simply postulating anew the prior postulate:

People toss around waiting to go to sleep, then they say "I am going to sleep." ... why, the proper thing to do is to simply say, "I'm asleep." "Well," they say, "that's a lie." No, it isn't a lie unless you consider that you're awake. Now, if you said, "I'm awake, and now I am going to sleep," why of course you wouldn't go to sleep. The point here is that you could make at any moment a prime postulate.

If you manage to go to sleep by saying you are asleep you are operating on a level of considerations, above the mechanics of (mental) MEST. Actually!

**Axiom 28. Communication is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication and understanding of that which emanated from the source-point.**

The formula of communication is: Cause, Distance, Effect, with Intention, Attention and Duplication **with understanding**.

The component parts of communication are consideration, intention, attention, cause, source-point, distance, effect, receipt-point, duplication, understanding, the velocity of the impulse or particle, Nothingness, or Somethingness.

A non-communication consists of barriers. Barriers consist of space, interpositions (such as walls and screens of fast-moving particles), and time. A communication, by definition, does not need to be two-way.

When a communication is returned, the formula is repeated, with the receipt-point now becoming a source-point and the former source-point now becoming a receive-point.

We are talking about *live* communication, here, communications between thetans. This plays a central role in auditing (Axiom 51). Two things are of particular importance:

1. The thetan at the source-point has the *intention* that his communication is duplicated by the thetan at the receipt point, and this cannot happen unless the receiving thetan pays *attention* - otherwise the communication isn't live.
2. A one-way communication is one full communication cycle, which includes an originated communication, duplication at effect and an acknowledgment or meaningful answer which is duplicated and acknowledged at cause. If it's always the same person who originates communications it is not two-way communication, even if the person at the effect-point answers and the answer is acknowledged. If there is a complete absence of communications originated by the other terminal (person), communication eventually grinds to a complete halt

Some parents may recognize this phenomenon in their teenage kids. They are talked to and answer, sometimes, but hardly ever originate. Example: after first day in a new school, "How was school?" "Okay". "Did you get any friends?" "Yes". "Were people nice?" "No". And then he goes to his room.

A thetan can have similar one-way cycles with chronic somatics. He never says "hello" to his shoulder that hurts because he's afraid it'll make it hurt more. He doesn't even ack when it originates that it hurts so communications go one way only and become a stuck flow; that's unfortunate since two-way communication with ARC would blow the mental masses. You might tell it, "Hello" and "Okay", and have it do the same to you to get two-way comm. going. That was a successful process at the time (Dianetics 55!). It still works, of course.

The phrase: "... with understanding ..." was not part of the original version as issued in The Creation of Human Ability. The text read: "... a duplication of that which emanated from the source-point ..." It wasn't an oversight. Apparently it just didn't occur to Ron that anybody would think that one could duplicate something without understanding it. Duplication includes duplication of considerations. Form and meaning are created with ARC. A live being is not a tape recorder or a camera; it perceives, hopefully, with interest.

While we slide into the ARC triangle through the corner of reality, and at the same time create space with affinity, communication is, on the one hand, what gets us into excessive complexity and aberration, and, on the other

hand, what gets us out of it. It's the universal solvent by which auditing and training can raise us to total understanding and thus as-is-ness and return to a more static state (Axiom 24).

In this context, duplication means "a copy", not the perfect duplication of Axiom 12 which is as-is-ness and vanishment. Nevertheless, an auditor, making sure he understands what the pc says, helps hold A and R in place for the pc who can then look more, with greater ease, at charged material and communicate to the auditor what he observes thus achieving understanding and as-is-ness himself. Remember that locks, secondaries and engrams are all incomplete Cycles of Action which include incomplete communications. In fact, a Cycle of Action is itself a communication initiated by intending a certain effect. Auditing can complete these cycles.

*Two-way communication is vital since continuous one-way communication by a thetan creates stuck flows. These violate the basic consideration that life is a game with other players and turns the thetan into an only one – the only live player who is aware of and acting only on his first dynamic. This would be okay if one had risen above the compulsion to have a game at which level there is freedom to play or not to play, with or without others; but for homo sapiens present time is on the time continuum initiated by the compulsion that there must be a game. So others must originate communications too – invent problems, create new games, do something unexpected etc. if the game is to continue.*

Acknowledgment is an important part of this. It gives the pc, or any source point, confidence that his communication has been received and understood. In this context an answer to a question counts as an acknowledgment of the fact that the communication has been duplicated. "How are you?" "I'm fine". This answer may then be acknowledged by a nod or some other sign that it has been duplicated and this finishes one cycle of communication.

A two-way communication is completed by the other person originating a communication, which is then duplicated and acknowledged or answered, and the second originator indicating that he has duplicated this. If this doesn't happen the two-way comm. cycle would be incomplete and stick the thetan on the time track (for reference, see Dianetics 55!: Chapter IX: Two-way Communication).

In the axiom text, the component part "attention" is important because you need to attract the attention of the other person before communication can begin – we want live communication. Ron illustrates this with the example of one ship who wants to communicate with another. Seamen on one ship have to wave flags or signal with light to attract the attention of people on the

other ship. Only when the other ship blinks or waves flags to show it's paying attention can two-way communication begin. (Unification Congress, lecture 9: Terminals and Communication. 541229). This obviously happens only after a *consideration* that there is another ship and an *intention* to communicate have been postulated. The primary intention is to create an effect (ibid.; Factor 1, Axiom 10).

Above the watershed one can duplicate a person's emotions without dramatizing them. They may be felt but at a slight volume. But a person on sympathy, for instance, 0.9, would imitate the other person's emotions quite strongly. This is aberrated since one is reacting to another person's evaluation of, and reaction to *his* present situation. One's own understanding of his situation may be entirely different, and furthermore the other person's understanding may be completely irrational, and so we have two irrational persons communicating.

Experienced auditors often claim to be able to see the pictures in the minds of their pcs and it's not unheard of that a person states that somebody else has made him feel better just by being present. Apparently, by just looking (and duplicating), the bystander has duplicated and understood something in the person's mind, thus erasing a part of the reactive mind in restimulation. Or he has, simply by looking, created space for the other person and so made it easier for him to look for himself.

Not discounting telepathy one should not ignore the fact that communication and duplication also occur by body language. Facial expressions and postures are contagious and can result in empathy (duplication by the body). Smiles and yawns are contagious. During ovulation female bodies emit imperceptible "scents" – pheromones – which make them look more beautiful to males in their vicinity. Other kinds of pheromones have been identified. Also, emotions "smell". I recall two auditors who, co-auditing, made a point of noticing the smells present during engram running. They learned to identify the smells typical of different emotions, confirming after each session with the pc whether they got the emotion right. It is actually possible to smell fear and other emotions. (This was a study made by experienced and advanced auditors; it should not be attempted by non-professionals or pcs low on the grade chart).

In a heated quarrel you, yourself, can always choose to become a willing effect of what the other is trying to communicate to you. You decide to listen – and so end the argument by allowing his communication to be completed by understanding and acknowledging him. This is an application of the first rule for a happy living, quoted under Axiom 12. You may be able to make the other person see your side too, but in this case you'll need to also heed the second rule by getting in your TRs with good ARC, handle his originations

(among them arguments and protests, which you may find absurd or offensive) while ignoring his comments (e.g. deliberate ridicule and contempt), or he will either perceive your voice as meaningless noise or he will duplicate something you never communicated, i.e. mis-duplicate.

The reactive mind is founded on mis-communication and mis-duplication. If we understand something completely, all mechanical conditions vanish (Axiom 24), and the way to understand something is to communicate. The way to complete a communication cycle is to understand and answer or acknowledge it. The way to remedy stuck one-way flows is to counter-balance them by getting communications originated in the opposite direction (and getting them answered etc.). When communication flows more easily, affinity and reality follow suit.

By mis-understanding a word or symbol – and a human person, for a body, is a symbol too – we lose control, commit overts and wind up in a sorry state (Technical Dictionary: Cycle of an overt; Cycle of mis-definition).

Space, e.g. vast distances, can hinder communication or make it impossible as can other barriers. Generally, barriers can create trouble, but barriers are not simply a nuisance. They also provide us with barriers that are needed in the game. Walls can prevent our free movement but they can also stop unpleasant communications from the blistering sun, the cold wind, insects and great beasts of prey. Clothes have similar functions. We need the ground to walk on – it prevents us from falling down, the chair to hold up the body etc., and the body of our sweetheart to hold tight. It would feel awkward to lovingly hold an immaterial ghost wouldn't it?

The screens of fast-moving particles mentioned in the axiom are not just science fiction. Laser beams and x-rays can seriously harm a body and so can an old-fashioned fire which also consists of fast-moving particles. Heat is fast motion of particles; cold is little motion.

We also set up barriers in the mind, for instance when we don't want to look at an unpleasant memory or when we prevent ourselves from eating that last cookie out of politeness or for fear of calories. Facsimiles are themselves images made of stationary energy which can aid, cut off or complicate (delay) communication.

There is a direct ratio between the amount of facsimiles or energy masses a person has and his ability to communicate ... the more energy mass the individual has, the less he is capable of communication.

PXL, chapter 18, page 219

Some pcs have to look at a lot of facsimiles – vias – before they are able to give an answer to a simple question.

In the process named CCH 1, the auditor tells the pc, "Give me that hand. Thank you". At first, the pc may think something like this: "Why? What is this about? What is he going to do with my hand? Does he have wet hands? Are there bacteria on them? Aunt Agatha told me never to trust strangers. But he's not a complete stranger. Can I trust him? He is usually okay. He hasn't done anything bad to me yet. I can probably trust him. All right, I'll give him my hand!" And he does so, somewhat reluctantly.

All these added considerations are held in facsimiles. With a new pc this figuring can easily take ten seconds on the first command. His considerations are not gone when he gets the next command, but he will gradually skip some of them, while new ones arise. As auditing proceeds the comm. lag becomes shorter, then longer, then again shorter. When the auditor perceives three comm. lags of the same length on three consecutive commands he considers the case to be stable on that particular process which can then be ended off.

## ***Section 4***

### **The Way of Clearing**

#### **Subject: Fall and redemption of the thetan**

The first axiom in this section, number 29, takes up a basic alter-is-ness that thetans make in order to create persistence: They deny having created what they have in fact created, blaming it on others. This denial is a not-is-ness by consideration, rather than by force, (which is covered by Axioms 33 and 34), and while it frees the thetan from having to create everything, continuously, himself, it also prevents him from easily changing his mind about these old postulates that he has disowned. This creates a mutual time track where everybody blames everybody else for having created everything (Factors 20 & 21). This time track is the time track of the physical universe.

Through auditing the individual can become free of this mutual time continuum by tracking back every single, specific postulate that he has made until he has recovered sufficient awareness to change his underlying considerations directly without having to bother much with any mental MEST that has accumulated on top of them. This as-ises easily when they have lost their foundation. He can then again be in charge of himself and play at a level of randomness that suits him in his Game of Life. Or he may return, theoretically, to his native static state of no MEST whatsoever if that is what he wants. He will have no compulsion either way.

We can accomplish this freedom by auditing, and most of the axioms in this section deal with the basic principles of how this is done in terms of negative case gain, i.e. in terms of running *out* or eliminating content of the reactive bank. This is clearing. After enough of this has been done it is possible to process the thetan's burgeoning OT abilities directly by making the thetan aware of them and exercising them. This is positive case gain.

Don't imagine that these processes need to be esoteric or difficult to understand. TRo could be called an OT exercise since it trains the thetan to be there comfortably and communicate even when buttons are pushed. This helps the student to become more self-determined since he won't easily be thrown off course by embarrassing things like restimulators and dramatizations when he needs to be calm and rational. Additionally, his obsession to alter-is continually, to always have something else happen so he doesn't freak out from "boredom" etc., is less likely to cause him to act mindlessly and throw himself into situations which he cannot handle.

**Factor 27. There is beingness, but Man believes there is only becomingness.**

Another OT ability process – not confidential at all – is “Hold the two back upper corners of the room and don’t think” for at least two minutes. This a process on Route 1 in The Creation of Human Ability. It exercises the pc’s or pre-OT’s ability to create space.

OT is a gradient scale which begins just above the watershed of antagonism (2.0 on the Tone Scale). If you can manage to be bored (2.5) – which is an indifferent state, not exasperation, anger or being fed up – or mildly interested in something (2.9), you just need to continue in the right direction, i.e. upwards on the scale, and you are on the right track to OT. You will require auditing and a good understanding of the basics of Scientology, but that is not a bad game - quite the opposite (Professional Auditor’s Bulletin 101, 1 Dec 56: Games Conditions Theory; Technical Bulletins, volume II, page 556).

Even when an individual is cleared of all mental MEST he obviously still exists and so the *truth* underlying all mental creations, the necessary basis without which they cannot exist, *is* the thetan himself. In Scientology we say that the thetan is the basic truth (Axiom 35). He can be rehabilitated by as-is-ness and perfect duplicates (Axiom 38), by exercising his abilities. This is what this 4th section is about. He’ll further need to acquire a general knowledge of games (Section 5) and to learn how to remain sane while playing (Section 6).

**Axiom 29. In order to cause an as-is-ness to persist, one must assign other authorship to the creation than his own. Otherwise his view of it would cause its vanishment.**

Any space, energy, form, object, individual, or physical universe condition can exist only when an alteration has occurred of the original as-is-ness so as to prevent a casual view from vanishing it. In other words, anything which is persisting must contain a "lie" so that the original consideration is not completely duplicated.

This is the basic mechanism by which the physical universe has come to seem so real and inevitable. “God made it”, people say – “I didn’t”. Or it was created by the big bang, or maybe we all made it long ago. We did, actually, but that’s not quite specific enough; we each made our individual contributions which we then blamed on others.

“Did I make this chair? No! Of course not. It’s a *real* chair, a physical object. Nor does it go away if I pretend it doesn’t exist!”. I might be able to not see it by making a perfect duplicate, I may not know it but my body will still be hurt if I try to walk through the location where I duplicated it.

This is the cannonball phenomenon described under Axiom 8, and it's caused by an old, old agreement on the law stated in this axiom. For, actually, we all did contribute to creating the physical universe.

**Factor 20. And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.**

**Factor 21. From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.**

In The Factors, a *viewpoint* means a thetan and any object is a dimension point.

So, we all consider somebody else to have made the bulk of the MEST universe and MEST time is our mutual agreement on the rate at which its motions are progressing in this time and place (Axiom 8). The consistency mentioned concerns the fact that a mountain, for example, seen from my viewpoint will look different from how it looks from yours - but I may walk over to your viewpoint and look from there, and then I'll see what you see. We can figure out together - agree - how the two views can be consistent with each other. For example, we agree that the mountain has an irregular shape and doesn't look the same from all sides and so we can agree that we are viewing the same mountain. We may make a model of it and agree that it's a good model of the real mountain and that it fits with how it looks from any direction. The views are all consistent with each other.

We do demand this consistency of a physical mountain, don't we? There's an old fable about five blind wise men perceiving an elephant by touch. One feels a leg and concludes it's a tree. One feels the trunk and concludes it's a snake, the tail is a rope, an ear is a leaf and so on. But going further into ARC with the animal and each other they can realize that there is just one elephant, and this gives consistency to their different observations. All of them are satisfied by "one elephant".

When we observe or experience something - "with our own eyes" or other senses - we agree that it does exist, so we do at least co-create it to that degree by our agreement. If we forcefully deny that we did see it, it will persist for us personally. We may deny it happened because we couldn't confront it, or it broke our reality too severely because we don't believe in dragons, or aliens, or something else, but we may yet be haunted by what we saw and how we felt about it.

Likewise, a person may be very upset at the behavior of others and absolutely refuse the idea that he had any responsibility for it and it can be very difficult for him to get over this ARC break. Maybe he wasn't responsible for their behavior but he did co-create it to the degree that he experienced it and agreed upon the fact that it happened. Further, he altered it by his opinion that it was improper or despicable - maybe because of a past group agreement (culture, moral, rules of propriety). Maybe I, too, would think that their behavior was despicable but that won't help him blow the charge.

Taking responsibility for what I *did* create will cause an ARC break, secondary or engram to not persist. It has been observed many times that people who have been in concentration camps, or undergone torture, recover much slower than somebody who has undergone comparable hardships by natural accidents like landslides or earthquakes. You cannot blame an earthquake or lightning for victimizing you, so Axiom 29 is not at work to the same degree. It's easier to take responsibility.

Of course, the guards of the concentration camp may pursue you and catch you if you escape. A landslide won't, so there is that extra factor. But once you have been rescued and are secure, the guards can't pursue you and any fear of them should be recognized as an unwanted obsession to be audited out.

One should note that having no reactive charge on something bad happening does not mean that one cannot take action, e.g. restrain criminals or defend oneself against hostile individuals. But being motivated and controlled by restimulated engrams results in aberrated solutions. One's actions can be motivated by an analytical urge to survive well and have a good game on all dynamics. Actions thus motivated can be quick and effective.

There is a good reason for the line in the Auditor's Code stating that the auditor never makes excuses to the pc for a mistake he has committed in session, real or imagined. It places responsibility on the auditor and this can make the damage persist for the pc. Any real error should be corrected, of course, and the pc should inform the examiner. But we want to make it easier for the pc to take responsibility for whatever he did create.

In life we would like a person not to feel victimized by anything but be able to "get back on the horse" by himself in any situation. Grade 2 (overts and motivators) and Grade 4 (service facsimiles) play important roles in this. Others can be wrong but you don't have to feel wronged.

Above Grade 2, correct assignment of cause becomes less touchy because the pc thinks more in terms of duplication and control from both viewpoints

rather than in terms of “your fault or mine”. He is more pan-determined. Also, he is more able to perform actions unpleasant to others when he is sure it’s the right action; he’s not like the dentist who referred his patients to another dentist when he knew the treatment was going to be painful.

Our views and the way we understand them, evaluate them and how we opine about them, are modified by aberration. Witnesses to an accident disagree on what happened because accidents tend to restimulate people and that warps their perception - consistency cannot always be obtained. Since people normally are somewhat restimulated, nothing dramatic needs to happen for them to perceive the same event differently.

The theory that thetans created the physical universe is not easily subjected to test. Theoretically it should as-is when the truth is found, but knowing the truth *about* it, in a general way, is not accurate enough. One would have to track down the history of each and every single atom and make a perfect duplicate of its creation for the physical universe to vanish with exact time, place, form and event. And most people cannot even keep track of the where the cars passing in the street outside their window came from and where they go, much less of the molecules in a drop of water.

The principle of this axiom is much more observable when we talk about group agreements for instance. Say we have agreed to the rule that we should all wear green jackets on St. Patrick’s Day. We have a fair chance of recalling when this agreement was made, or at least when we, personally, agreed to it. This is a negotiable reality. We may know the rule but we can unmake that rule or change it by persuading the group to make different agreements so it’s allowable to just wear a green tie. We may also flaunt the rule and put on a red jacket. It’s not quite like the body bumping into a chair that we cannot perceive but there can, none the less, be unexpected and unpleasant repercussions from other members of the group. And we have the option to go all the way and as-is our original agreements with the group and cease to create ARC with it entirely by leaving it.

First and foremost, however, we are interested in cleaning up the individual’s own universe of which he is the creator and should be the master. Ideally, he should be able to create and uncreate whatever he decides in it and know he’s the sole author of it.

Aberrations and psychosomatic illnesses are consequences of our own agreements, of our postulates and earlier aberrations that we no longer recall having created. We claim somebody else created them – the reactive mind, the body – and forget that we ourselves were the “somebody else”. We have forgotten them, but they catch up with us anyway. We did knowingly create our ARC that we now consider to be broken. We were trying to do certain

things which were then interrupted by unpredicted occurrences which we considered to be ARC breaks, engrams or O/Ws, or sheer bad luck. We planned it one way, then something else happened, which made us alter the ARC and call it a break, or we considered that we were victimized etc. and whether we were or not, we did postulate into existence our protests, regrets or feelings of helplessness.

When we run out an engram, assess an ARC break or pull an overt, the pc takes again responsibility for his original creation and so regains control. The pc does knowingly create his repeated perception and re-experiencing of the engram. In ARC break assessment he does experience, in present time, his prior ARC that existed before the break, once it is correctly pointed out to him, and he is again willing to create it and feel its goodness – and then continue it or let it go.

As it turns out in auditing research we have always done to others what we are now suffering from, though sometimes very long ago. Bad things only stick to us *because* we did something similar to others. If we didn't, they don't stick. However, I think we have here a case of lost technology, or more accurately - lost terminology. Today we speak of overt/motivator phenomena, but they can be hard to clean up if there was no intention to harm before the act, nor any prediction of the consequences. The terms we have lost are DED and DEDEX.

In the terminology of the early fifties, an overt was always preceded by a motivator: Somebody did something to you and you were then justified in doing something to him. A tooth for a tooth, an eye for an eye. This was a rather crude kind of ethics but it didn't create too much trouble.

A DED, on the other hand, is an action for which one doesn't have a motivator. One may discover only after the fact that it was harmful or resented by others. Kids do a lot of DEDs, like the baby tearing the pages of a book, the toddler upsetting the bowl when he wanted to help, the child stumbling and crushing the roses. Naughty! He's *told* it's an overt but he meant no harm, and he had no motivator, no "reason to do it".

Once the perpetrator realizes he did something bad he can only proffer a lame excuse such as, "He DEserved it – hence the term DED. So, later, he keeps looking for a better excuse, something that is done to him similar to his DED but much less destructive. He had blown somebody else's head off, that was the DED, and later a hazelnut fell on his head and he screamed and complained to make it seem similar in magnitude to his DED. This would "justify" or EXplain why it was okay for him to do the DED, so this was called a DEDEX (DED EXplained). It is like a motivator but it explains nothing, of

course, since the DEDEX happened after the DED. The DEDEX is only an attempt to balance the score, not the reason he committed the DED.

But how can a pc give a DED as an answer to a question like, “What have you done to \_\_\_\_\_?” He has been told too many times that he did something bad on purpose, when he didn’t intend the consequences, and the action itself wasn’t deliberate but a manifestation of bad control – he stumbled and fell on the roses. It has been enforced on him that his DEDs were overts. People would insist, when angry, that he was in bad faith (this lie is a Stinkwater enforcement – somebody else’s as-is-ness foisted on you, discussed under Axiom 19). Very often the small child hasn’t even understood why the action was destructive, or that he did it; he would accept that it was an overt but might not even know what made it so. He was allowed to tear up gift wrappings and old newspapers, why not pages in a book? Why is it different?

As an example, a pc ran this DED as his last overt on Grade 2: He had picked a new body and getting a little brother completely wrecked his older brother’s happy childhood and belief that there could be such a thing as a happy family. The older brother never recovered. I think most people would not consider it an overt to be born as a second child but it sure was a DED, and it sure needed to be run out, and it did complete the pc’s Grade 2.

The term DED was later replaced by the term “unmotivated overt” which would not communicate well today where any motivator offered would be considered a justification (a bad excuse); overts with motivators are not considered “fair”.

The concept of DED/DEDEX is extant in the *cycle of an overt* (Technical Dictionary) which focuses on the alienation of a person to a subject area following the destructive act – he withholds himself from the area in order not to accidentally commit more overt acts. The *cycle of mis-definition* (op.cit.) is basically the same, but I think that the basic phenomenon is better described in HCOB 22 Dec 1960: O/W – a limited theory (Technical Bulletins, volume IV, page 186).

This HCOB sets forth a scale going from Independent Being down to Self Criticism. You could call it the O/W scale except it goes higher than O/Ws. It goes like this (my explanations indented):

#### **Independent Being**

the thetan has not yet come into contact with the area, he is static as far as it is concerned. Then we have, going down the scale:

#### **Communication**

particularly duplication and understanding of the area and things and persons related to it

**Mis-communication**

The misunderstood symbol or word. Note: A human person is a symbol of the thetan and can be misunderstood.

**Control**

Attempts to repair the bad effects caused by lack of understanding (DEDs).

**Mis-control**

Failure of this attempt – but the thetan is still set on fixing the damage.

**Help**

As control of the situation breaks down he abandons it and tries to give support in order to mitigate the consequences of his DED and make things go right, placing his resources at the disposal of the victims.

**Failed Help**

The thetan has given up being cause over the environment and refuses to be (take the viewpoint of) the other person (cf. Axiom 25, "refusal to be"). By doing so, he is crossing the watershed on the Tone Scale and begins to succumb rather than survive.

**Overts and Withholds**

He knows he has acted destructively, as in failed control, but has now given up repairing the bad effects and tries to not-is them as well as his victims.

**Overts and Withholds by Transfer**

Phenomenon where he himself suffers the damage of his overts against others – he hits another on the head and gets a headache. Notice similarity with DEDEX.

**Worrying Others**

He causes others to worry about him but he also worries them in the sense of pestering them – like many teenagers do their parents. He blames them for his condition, hoping he will continue to live by making others responsible (as stated in this axiom).

**Worrying about Others**

This is just the flow of worrying others being turned around on himself – a generalized motivator or DEDEX.

**Being Critical**

Here Axiom 29 is very evident. He knows, basically, that he is succumbing, and by blaming others for anything and everything he hopes

he will somehow continue to live. What continues is what he blames others for.

### Being Critical of Self

Criticizing self is very different from making oneself responsible for one's creations. Blaming oneself is actually a mis-assignment of cause in spite of the fact that he *did* get himself into the present state of affairs. He is now not-ising even his own earlier lies that it was somebody else who did something that he himself did, and the only result is a persistence of unrealities of various kinds. Generalities won't do, he has to find out *when* and *where* he made the considerations he did make. "It's all my fault" won't work.

The human body, having mass, meaning (e.g. John Doe, a friend etc.) and mobility, is a symbol (cf. Axiom 35). If you understand – duplicate, by *communication* – a person correctly you can have and understand his viewpoint and know, for instance, that he doesn't eat chocolate because he wants to lose weight. If you mis-duplicate this your *control* becomes a mis-control when you politely urge him to eat the chocolate that you offer him.

The playing of a game is communication and of course communications must go both ways: We should take turns in being cause and effect and we should make sure that effect includes duplication.

We cause effects on others and let others be cause in order to experience interesting effects. We play cops and robbers, or economists and environmentalists, republicans and democrats, husband and wife. We also enjoy a beautiful sunset or a great concerto that we couldn't compose ourselves – something else caused it, somebody else had to play it. And then we originate communications to others that they, perhaps, would never have thought of.

A game has barriers and freedoms. Some things are possible within the game, others are not. Different beingnesses have different options. Games are interesting, but also aberrative. This axiom explains a basic aspect of aberration; the rest of this section explains how to get rid of it.

Refuting responsibility for our creations has another important aspect: It makes us stop creating time for ourselves and thus we sink into apathy (Cf. discussions under Axiom 7 & 13). The responsibility for creating time has been assigned to others and the physical universe.

When we cease to create Cycles of Action ourselves and depend on the cycles of others and of MEST, subjective time gradually goes slower so that we cannot keep up with the pace of life. Eventually time ceases to exist for us entirely because we make no motion that marks it for us. We cannot

communicate, since all communication is motion, and so we cannot perceive.

And when an individual has stopped postulating time he has stopped perceiving. Perception and the postulate of time are identical phenomena. Perception and postulates are the same thing here.

PXL chapter 7, page 77

And if we don't perceive what's going on, or where we are, we cannot act meaningfully; we are blind and succumb. Conversely, if we think we are going to succumb, perhaps because we are told that we are going to die from a terminal disease within the next three months, we may compulsively try to alter-is everything in order to persist longer. We know instinctively that Cycles of Action produce time (Q5). We may get busy getting everything in order - writing a will, passing our precious belongings on to somebody else etc. - and may in fact live longer by so doing (PXL, chapter 7, page 77-79).

People who feel a little alive will often use the same mechanism. They go on wild holidays or discipline themselves into action. Young people feeling oppressed by school (succumbing) may act out; middle-aged people may work hard to prove to themselves that they are not getting older; old people may attempt to regain youth by acting young and active.

When we engage in The Game of Life we should be prepared that we have to run out aberration. This is not done by following the rules of the game, i.e. by *playing* the game using energy and matter created by others in a space. It is done by rising above the game and destroying aberration by as-is-ness:

All things carry the germ of their own destruction

PXL, chapter 9, page 102

This germ is the as-is-ness of the original creation by which one initiated the thing's time continuum of alter-is-nesses, is-nesses and not-is-nesses. The action of as-is-ness returns to us self-determinism, and the result is that we can act more self-determinedly in present time since we cease to base our actions on forgotten past situations that persist and are identified ( $A=A=A$ ) with something in the present. We become more sentient and more intelligent.

We are not trying to as-is the whole universe. As humans we are born in midst of a game and our interest lies in being able to keep an acceptable balance between freedoms and barriers, within our band of optimum randomness. We define our freedoms and barriers based on our abilities, tone level and tastes, and particularly based on how fluid we are in applying the four conditions of existence and ARC.

We are never worried by what we can control and be responsible for.

**Axiom 30. The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed, at which time it will vanish.**

If only partially viewed, its intensity, at least, will decrease.

This follows directly from the law that complete destruction is accomplished by as-is-ness (Axioms 16, 19 & 20).

As auditors we want to run out the contents of the reactive bank which are first produced by not-is-ness in engrams, secondaries and locks and later compounded by alter-ising or not-ising the consequent unrealities. This produces increasing unawareness and stupidity because false data are enforced and true data made unavailable. One can be restimulated, but if one simply viewed the restimulation as-is it wouldn't become an added lock; one must try to push it away or rationalize it for it to fix on the engram chain. As the pc becomes more aberrated, unrealities eventually are conceived as "normal" is-nesses, but they don't quite behave as one would expect because they contain "pressed down fives". They lead to weird conclusions, nutty behavior, inexplicable emotions etc. which may puzzle the individual slightly but are never directly looked at and analyzed. They are "synthetic solids" (see comment under Axiom 6).

The reactive bank persists simply because one doesn't want to look at it. "Admiration is so strong its absence alone permits persistence" (Factor 14, cited in part under Axiom 5). If you can't quite muster admiration for your aberrations, your interested attention – curious, wondering, casually awed rather than compulsively fixated – is a close cousin that will do the job. As we saw in Axiom 12, a perfect duplicate is made simply by taking a thorough look with no added considerations, opinions, conclusions etc. Just look, wonder, and let go.

This is very observable if you have had a minor accident and do a contact assist right away, i.e. go through the motions of the accident (without hurting yourself again) in the exact same location. This works better than running it out a couple of days later by Dianetics auditing or some other kind of auditing assist.

Once again: Unrealities, which are after effects of not-is-ness, become gradually weaved into the is-ness of existence and eventually are accepted as normal. In auditing we make the pc as-is them by taking a thorough look. To the degree that one can look while life progresses one will not build up aberration that has to be audited out later.

However, we also have legitimate analytical machinery, as touched upon under Axiom 16. The thetan has created it self-determinedly and uses it for game purposes in life and if an auditor makes the pc erase it, e.g. because he

thinks it doesn't belong there, the thetan becomes sad and lost. We run out only what is *unwanted* and yet persists. This machinery can be partially founded on aberrated conclusions and may have to be run out later, but only when the pc realizes he doesn't need or want it. We don't violate his sometimes fragile self-determinism.

**Axiom 31. Goodness and badness, beautifulness and ugliness, are alike considerations and have no other basis than opinion.**

We have defined a consideration as a continuing postulate, an agreement with a reality or an actuality, while an opinion is a postulate or consideration *about* a consideration. We consider *that* something is; we hold an opinion *about* it (Axiom 2).

As long as it's just "my opinion" it doesn't change the thing about which we opine. My opinions don't change the facts. I may think the facts ought to adjust to my opinions. I may blame others for making me opine that they are rude, impolite or inconsiderate and expect them to change. I may complain that life is unfair and become offended when it doesn't improve when others learn my opinion etc. But MEST doesn't care about opinions. Others may not find them important.

It's silly to be upset about goodness or badness because they *are* only opinions. If one wants others to behave better and life to become fair, one should learn, by good ARC, what will induce them to behave differently and what actions one can take to make life more fair. (Ref. 8th American Advanced Clinical Course # 30: Definitions; Axioms. 541110).

But I may assign my opinion as a quality to the thing considered. "It really is good; it's not just my opinion" or, "She really is beautiful". No, she just is as she is; beauty is in the eye of the beholder and the guy next to me may disagree with me and neither opinion will alter the lady's body. If she consents to be weighed we can agree on her weight and, if we dare find out, we can agree upon her age. These are not opined. They are facts, realities.

But my opinion changes her in *my* eyes so I perceive her differently. I perceive her beauty as a sort of halo or radiant sheen about her, almost palpable, and this is how I now *consider* her to be, how I duplicate and agree upon the physical object in my own universe.

**Factor 17: And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.**

"Form" simply means object, a particular chunk of matter. Stillness, or motion, relates to the fact that emotions are held to be energy which can

have different wave characteristics and volume (8-80). Beauty and ugliness elicit different emotions in huge variety in spite of the fact that they are only opined.

The considerations become art when an artist specializes in manipulating our opinions of the realities he presents to us which are not truly survival factors but just squiggles on canvas, ink on paper, sounds through air etc. Any object of art represents, interprets and evaluates existing or imagined realities but is not itself the real thing. A painting of a pipe is not a pipe. Also, the artist manages to evoke opinions in us which may be entirely different from what we would opine about the real thing. An act that we would normally consider vile may seem heroic because it's performed by the hero in the story. More often, perhaps, an act of the villain may seem villainous simply because he's the villain while in real life we might consider it noble or at least very reasonable.

We may adopt the opinions of others uncritically. We may rationalize what happened and form an opinion that fits our aberrated ideas rather than the facts opining, for example, that a "bad guy" is really good or that it was good we didn't succeed in getting the dream job. Opinions should not be our fixed "solutions" to the past but a choice of how we want the future. They need no other basis.

Life can be an art in which we realize our dreams and act with beauty, fairness and all the other good qualities in the top row of the Chart of Attitudes. We can act to suit our goals and tastes and so make The Game of Life interesting and create spirit of play on all dynamics.

Opinions are where the fun comes in (Ref quotation from PDC supplementary lecture 2 under Axiom 2).

**Axiom 32. Anything which is not directly observed tends to persist.**

Absent-mindedness can give "hangovers".

If a person has been driving all day landscapes may seem to continue going by when he lies down in the evening to sleep. Likewise with other monotonous activities. When a lot has happened during a busy day one may "be full of it" after the fact. It continues for a little while then one returns to normal. I guess most of us have experienced this kind of hangover. Very likely we noticed various things that caught our interest but we didn't have the time to satisfy our curiosity, so we never observed them directly.

This isn't too bad. But if we work for years with the same kind of thing, with the same machine, in the same place etc., we may become disinterested and pay little attention to what we are doing so we don't observe very attentively

what happens. This places us at effect of our work, facsimiles stack up as a result, and we may feel that it's all "the same old rut".

A clue to this situation is to be found in Axiom 29. Of course, we ourselves took on the job for our own reasons - perhaps we had even created our own interest and set our own goals for the job. But little things happened over time which we didn't quite notice or take care of; things got restimulated a bit and the hangover grew and grew and buried our original interest. So now we mis-assign our reasons for doing the job and claim that we work because it's necessary, or because somebody else says it must be done, or because we need the money. If we really took the job because we needed the money we still took it because we thought that it was all right. If we still felt that way 20 years later, that would not, in itself, be a reason to feel bad about the job. We'd just work to get the money and that would be all right.

But if we took the job because somebody else thought we should do it - a spouse, a parent, a friend - and we took it to please that person, we would be working on somebody else's goals and that would mean that our own goals would be neglected. That would make a person feel tired and fed up unless he could figure out how to pursue his own goals, too, by doing that work.

"Necessity" is the mother of monotony - at least if it's somebody else's necessity. Creativity is fun and is mothered by admitting we did it, that we were cause on our own dynamics.

A simple way to counteract this kind of hangover is to walk around in one's working (or other) environment, touching things and noticing things anew and so observe everything directly. This permits a person to let go of the past and go into ARC with the present time environment. ARC restores a person's self-determinism and revitalizes his Game of Life. Total ARC turns you into a thetan, and thetans are interested. It's MEST that is interesting - or not, as the case may be.

Of course, there can be situations where it really is best to get another job or be transferred, but that's another matter. At any rate, one should come up to present time before making a decision of that character.

A new pc is warned against self-auditing or talking about his case between sessions. Even if a key-out achieved in session is very stable, or a basic engram has been erased, other chains may have been slightly activated in the process. They usually key out as the process is run to E.P. for the surge of brightening up with a cognition usually sweeps all by-passed charge away. Still, if one pays attention to the session after its end, those chains not thoroughly viewed are likely to key in and hang over, and this delays the progress of the pc.

Even though Ron focuses on the negative sides of this axiom, it may have a positive side, too.

After the receipt of an engram, e.g. an accident, a brief period of amnesia is often experienced just prior to the incident. Ron explains this as the thetan postulating, after the fact, unconsciousness in that period just to make sure he won't experience any pain (PDC 4: Locks, secondaries and engrams – how to handle. 521202). But the lingering of what is not thoroughly perceived, described in this axiom, may serve the function of understanding, evaluating and forming opinions so it is stored as functional memory. This process would be interrupted by the emergency of the engram and thus what happened just prior to it would not be properly stored for later recall.

**Axiom 33. Any as-is-ness which is altered by a not-is-ness (by force) tends to persist.**

There isn't really any logical reason to not-is an as-is-ness, since we could simply cease to create it i.e. stop thinking about it. It wouldn't persist if we did, but we may become flustered by suddenly realizing that it could be a terribly wrong or dangerous thought and try to close it down in a hurry, not-ising the very idea.

We would probably do so because of an opinion already formed, as by Axiom 31, considering it to be ugly or repulsive. For instance it could be a thought that a loved one might die, the idea of committing a despicable act or the realization that a plan could have disastrous consequences. By not-ising it we give it persistence.

Suppose I see a vase falling too late for me to catch it. I protest this directly and so become stuck at that point of time, retaining a frozen picture of the falling vase just before it hits my foot. Running an engram one often finds such a stuck picture immediately before an impact. But in the case of a minor incident, like breaking a vase on one's foot, one may recover quickly and just accept the fact, sweep up the shards and let it go. Do a contact assist on the foot, if needed, or simply spot the not-is-ness and as-is the stuck picture.

Fluency with all four conditions of existence is very useful.

**Axiom 34. Any is-ness, when altered by force, tends to persist.**

This works out much the same way as not-ising an as-is-ness, only here we not-is a reality. Is-ness is reality.

We may protest a physical is-ness such as the weather, that days are too short or the price of fish too high, but we can also protest unrealities. We don't like upsets caused by ARC breaks, strange obsessions and "what

mother did to us”, and so we not-is these. If we do the unrealities can go further down the scale and become is-nesses on a lower level, i.e. they then appear to be known conditions, facts of life etc. and in short: normal is-nesses; “that’s just the way life is”. We become apathetic about it and forget.

The remedy is the same in all cases: Track down the prior conditions that were not-ised if you want to be rid of them. With good ARC.

**Axiom 35. The ultimate truth is a static.**

A static has no mass, meaning, mobility, no wavelength, no time, no location in space. This has the technical name of "Basic Truth".

In Scientology, a symbol is defined as having mass, meaning and mobility. A word can be written on a page and the ink has some mass; it can be spoken, and the sound has energy (and energy is equivalent to mass:  $E = mc^2$ , see Axiom 5). It can be moved around in print or used in speech in various locations. But it uniformly refers to the same masses, or kinds of masses, that fit its definition, its meaning.

Likewise, a human body has mass, meaning and mobility. It “means” or symbolizes the thetan which inhabits it. The body is composed of matter and energy and can move in space. It means “Joe”, which is how we think of the *person*. It might also mean “Joe from Alabama”, i.e. he’s a symbol or representative of that state, “the Alabama guy”. Or we might think of him as an employee at Simon & Schuster inc. No matter where he goes the body is a symbol of that state or company. Or he could be a father representing a family, whether that family was known to you or only inferred. Or you might have reason to believe he’s in his mother’s valence and he acts the way he does because mama did; she is the mass signified by the symbol that he is being, i.e. the valence that he is in. (For more data on symbols, see R2-21: Granting Beingness; The Creation of Human Ability, page 53-57).

So, a body is a “word” with several definitions, but that is not unusual.

A symbol is not the thing it symbolizes; you cannot smoke a painted pipe. So, the symbol is not the whole truth. It’s a *relative truth*, dependent on what it’s a symbol of – the thetan, state, company, family or class signified by it, e.g. pipes. Without the thing itself there could be no symbol.

**Logic 7. ... Truth is relative to environments, experience and truth.**

A relative truth is still a truth. You can know the *correct* definition of a word even though the word is not the absolute truth.

The last “truth” in the quote is *the* truth, which this axiom defines: the basic truth, the static, the MEST-less thetan. Relative truths are dependent on the

basic truth, or a less relative truth, i.e. “a truer truth”. For instance, when in Rome, do as the Romans do. What’s true in Rome – an environment with certain conditions and a particular culture – may not be true in Scotland. On a hot summer day in the south we dress in cool clothes and stay in the shade, while on a hot summer day in Greenland one might want to stay in the sun and enjoy its warmth. What we had thought of as “cool clothes” might now be a lot warmer. “Cool clothes” is not a basic truth, it’s not invariable, but nor is it a lie that they are cool – it’s just relative. The various kinds of clothing symbolize what we opine to be “cool clothes” where we are at the present, no matter where we go later.

It’s true for a little child that it’s dangerous to cross the street. He may know this because he has seen an accident or because his mother told him so. As adults we would agree that it’s the truth as far as he is concerned, but experience has taught us more specifically what is dangerous about streets and what isn’t. We have learned how to cross the street safely; it’s not dangerous. So truth can be relative to experience in two ways: A person’s experience – including experience “imported” e.g. by the child from mother – tells him what is true in terms of what is factual; but by experience he also develops new abilities which change his considered truths, i.e. because he has gained experience and achieved better control the truth has changed for him.

These new truths may be more workable but could also be less workable if aberration enters one’s reasoning, as when we learn the wrong lessons, make the wrong conclusions etc., not because of missing information but because of pressed down sevens. Mom told us we couldn’t be hit by cannonballs, so we got careless. “Mom will always take care of you” - but then she wasn’t around we needed her.

Pressed down sevens are manifestations of engrams which have indeed mass, meaning, mobility and registered time. A thetan in a static condition has none.

The body is an important part of the thetan’s environment. It attempts to impose on him survival patterns which it has learned by *its* experience during evolution and in this lifetime, thus teaching him from birth (or whenever he assumes the body) how to control the body, nudging him to do what he has to do in order for it to survive etc. But it also may tempt or seduce him against his better thetan judgment and self-determinism.

The reactive bank is not a part of the thetan’s native state; we consider it to be part of his environment even though he carries engram chains with him from lifetime to lifetime. They are based on alter-is-ness and not-is-ness - in other words: on lies. They appear to be part of his make-up and we may label

them as his character, his personality or his idiosyncrasies. We identify these – A=A=A – with the person himself, as symbolized by the body, the human being who sometimes thinks and acts irrationally. But when all lies have been unveiled and as-is-ness has made all mechanics vanish, nothing remains but the static, “the basic truth”.

*You* are the basic truth. When all truths relative to environment and experience are erased, TRUTH remains. All mechanics are relative to that. They depend on the static for their existence.

**Axiom 36. A lie is a second postulate, statement or condition designed to mask a primary postulate which is permitted to remain.**

**Examples:**

Neither truth nor a lie is a motion or alteration of a particle from one position to another.

A lie is a statement that a particle having moved did not move, or a statement that a particle, not having moved, did move.

The basic lie is that a consideration which was made was not made or that it was different.

There are two ways of lying about something: by thought and by mechanics. By consideration alone I may lie about a postulate by making a second postulate that contradicts it without unmaking the first. This second postulate then persists and becomes a consideration (continuing postulate) because it adds the time postulate without which the prior postulate could not be changed (Axiom 7). This is a lie in its proper meaning. However, a mechanical not-is-ness, using effort to obliterate, also can be considered to be a lie; but this we usually simply term a not-is-ness rather than a lie. The two things are basically the same, however, since the conditions of existence are created by considerations at any rate – they are *considered* conditions – and when we not-is something we consider that it has now been made less or destroyed. And that’s a lie.

Note also that though a condition is mechanical – a condition of mental or mental MEST – the “second postulate, statement or condition” is *designed* to mask the primary condition: this intention is on a thought level no matter how it manifests in MEST.

Likewise there are two levels of understanding: The understanding that is a (mechanical) representation of relative truths about MEST; this understanding exists as mental MEST and is *knowledge* about the game. And then there is the total understanding that makes mechanical conditions vanish and is replaced by *knowingness*, as stated in Axiom 24. Lies can be

undone by either kind of understanding but absolute truth can only be reached by total understanding = as-is-ness.

Any pressed down sevens also vanish when something is understood, but false data or lack of information can still transform into false knowledge – you can understand and effortlessly believe it, with no mental MEST involved, and then discover that you were wrong. This is not due to pressed down sevens = aberration; it's due to misinformation from others, or by accident and accepted as true, or from believing you got sufficient information when you hadn't. It may seem strange that knowingness can be false, and in a way it cannot, for such false knowingness would concern only the data known to the thetan. His knowingness, as far as these are concerned, is correct; he concluded correctly with sound logic, but his premises were false or insufficient and no not-is-ness was involved. False knowingness only implies that the thetan did not achieve total ARC with the *whole* subject area, for if he had there would not be any missing data.

Finding out that one's *knowingness* is false is unlikely to produce a feeling of being wrong; there is no self-criticism, resentment or regret - one would simply update knowingness on a thought level. Feeling wrong is more likely to happen when *knowledge*, which involves mental MEST, is proved wrong.

The distinction between knowingness and knowledge is a gradient scale. Knowingness can become more MESTy as the thetan becomes deeper involved in the game, and knowledge can become less MESTy as ARC increases.

**Factor 28: ... Certainty in all three universes must be regained, for certainty, not data, is knowledge.**

Data are mental MEST whereas certainty is achieved by understanding data. (In your own universe you can make a postulate for no reason and be absolutely certain of it, but that's not what we are interested in here). Certainty within the game is based on data and evaluation of them, and by understanding them we realize how things work in life and increase certainty until we eventually attain knowingness. Certainty itself is an effortless *belief*. A belligerent statement in opposition to anybody who doesn't agree would very strongly indicate that a lie about a prior postulate has been masked, precisely because much effort is used to make it persist. The certainty may be thoroughly warranted and relatively true, but this person is defending a *conviction*, not a belief (cf. Axiom 25), and he has not achieved a high level of certainty.

Knowledge, as we define it here, involves mechanics i.e. universes, while knowingness has no mechanics but could yet guide our actions in universes. Pure knowingness could be said to be unconcerned with any mechanics, but

to those of us who play The Game of Life, some barriers are desirable, and barriers mean MEST so we create knowledge to play in the game we are in. On the other hand we don't want an excessive amount of mental baggage, so some Clearing is advisable.

Note that "the basic lie" mentioned in the axiom does not include "that a consideration that was *not* made, was in fact made", for you cannot lie about something that never existed. There can be no such thing as "no ghosts here" unless you either *first* get an idea – a primary postulate – that there might be ghosts and then lie about it saying, "no ghosts here". Or, you postulate directly the idea "no ghosts here" as a primary postulate, which is not a lie about anything. It doesn't *deny* that there are ghosts here, there just aren't, and the postulate doesn't persist.

You can only lie about something already in existence.

**Axiom 37. When a primary consideration is altered but still exists, persistence is achieved for the altering consideration.**

All persistence depends on the Basic Truth, but the persistence is of the altering consideration, for the Basic Truth has neither persistence nor impersistence.

A boy tried to frighten his little sister by telling her that there was a boogeyman on the balcony. She was terrified, all right, but so was he and neither of them dared emerge from under the quilt until their parents came home. He had mocked up a boogeyman that was safe for him, then duplicated his sister's fright and altered the boogeyman to fit this. It was the boy's second postulate – the scary boogeyman – which persisted, not the first.

One can lie about a prior postulate by making a false statement about it or by covering it up and pretending it doesn't exist. The primary consideration may be masked and apparently be gone but the lie takes on a life of its own and persists. The false statement, the veil or the cover story, isn't so easily got rid of.

Only when primary postulates have been postulated into existence (Axiom 15), and altered to become continuing postulates, i.e. considerations, is survival for them obtained. The primary postulate is altered by modifying it e.g. by saying it's desirable or that somebody else made it, or by partly not-ising it by saying what it isn't (Axiom 14).

The little child specializes in creating considerations which function as (relatively) primary considerations later in life. They get knowledge about the basic facts of human existence. They are knowable facts, e.g. that there's

daddy and mama, there are people and houses, girls and boys, ground and sky, animals and trees. They are well understood on an elementary level and thus high up on the knowingness scale, and they function as primary postulates that can be lied about.

It's only when the child has made such primary considerations that he begins to differentiate into a lot of distinct classes and kinds. Having made an unquestioned belief that a family consists of father, mother and children he is surprised to learn that some do not. Now the altering considerations begin to be more persistent. Houses are not just for living in but can be churches, shops and kindergartens. And so on and so forth. He enters then into a phase where it's very important that the right names are used. A word can have one meaning only, he trusts, and a thing or person only one function. It's confusing to discover that Mama is called by a first name by somebody else, and she's not only "mother" but also "sister" or "daughter" of somebody else. And oh, it persists, and from such persistences new considerations are made.

He masters these confusions pretty well by ARC, usually, but on the other hand some poorly understood ideas can remain with him as stable data that may influence his future views and choices. These can, of course, be undone by auditing or by analyzing and getting better stable data. And a person will, of course, continue to make new primary and secondary considerations as a grown-up. It's just so observable in children because they are so busy at it.

As a healthy kid one believes, naturally, that one has good legs. It's a primary consideration. One hasn't enforced it and once one has learned to walk well one doesn't think about it in any way- one just runs and takes good legs for granted. This truth has no persistence, "good legs" just *are*. Then one gets a sprained ankle or some other engram. The leg heals but the engram is later restimulated and now manifests as "a bad leg", and this can persist. It may be treated medically and get better, then again worse, and so on.

One can run the engram in auditing and if the basic is run, the chain erases. But there is another way of running it indicated by this axiom: Remembering the good legs one had prior to the engram tends to validate the primary consideration, and the bad leg, which was a "lie" about the good leg, is likely to heal or recover. Recalling the good leg one had once, or just thinking about a good leg, is a valid process which may remedy the psychosomatic illness.

This is one reason why ARC straightwire is so effective. Remembering the good affinities, realities, communications and understandings that one has experienced tends to direct attention to the primary considerations and blow away the secondary ones which are often the ones that made things go wrong. Furthermore, recalling good ARC early in life makes one more aware

of many other primary considerations one had at this time – one remembers what it was like to be a child – and this tends to blow later secondary considerations that were postulated on top of them, many of which were undesirable.

A child's naive ideas about life are violated by ARC breaks caused by realizing that there are such things as divorce, crime, drugs and war. But the ARC breaks don't give an accurate picture of the dynamics and of how one may improve them so it's a good idea to remember the "happy world of the child", which may not really have been happy, exactly, but much truer than the altering secondary considerations that depend on it for their existence. You can only make life better if you have a good idea about what it should be like; it's not enough to avoid things you don't like.

Note that in Dianetics the auditor is very interested in getting the beginning of the incident because that's often where one will find the primary consideration about the incident that became an engram. The pc was happily running along to meet some friends, then fell and skinned his knee badly, which was a lie, not only about his good knee but also about his anticipation of the fun he was going to have which lasted until just before the impact. Then came the secondary consideration on top of it.

Suppose your first consideration about your present job was that it was great, and you were quite enthused to get it. Things happened that made you change your mind, i.e. you make second (and third and fourth) considerations, and today you consider it a drudge. An auditor might ask you to get the idea that your job is great and, for just a split second, you would feel that it was great which was your primary consideration. But then you would immediately slide into an altering consideration, and you would again "know" how bad it is. You have seen this kind of reaction: The person brightens up for a split second then becomes somber and says, "Yes, but ..."

In session the auditor gives this auditing question and the same thing happens, but as the auditor repeats the question the pc slides into *different* altering considerations because he is gradually as-ising them. His answers and comm. lags change but the auditor continues to simply repeat the question and acknowledge any answers and originations until finally the pc can continue to view the primary consideration with happy equanimity. The auditor gets his standard E.P. which indicates that the process is finished.

Some processes mirror this slide into the secondary consideration quite overtly. A process like "How could another fail to help you?" (Grade I) highlights the truth that the primary consideration of help did fail and turned into a second consideration of failed help. This is likely to have been not-ised many times but, as the relative truth of help repeatedly is presented

by the auditor and the pc slides into the ensuing ARC breaks, denials, apathies etc., the altering considerations gradually wear off so that the auditing question can finally be duplicated without being restimulative. The pc ceases to automatically object to help because he expects it to fail.

In an ARC break assessment the auditor first assesses whether the break was in affinity, reality, communication or understanding, indicating which it is. He then assesses an expanded DEI-scale on the part of the triangle that was broken: "Was it a break in Known (Unknown, Curious, Desired, Enforced, Inhibited, No, Refused) (e.g. affinity)", indicating the right one. He does not assess the *bad* ARC that was produced by the break but the ARC that existed *before* the break, which is the primary consideration.

The original 1963 version of the DEI scale used in ARC break assessment was slightly different, but more informative for our purposes:

Known  
Unknown  
Curious  
Desired  
Enforced  
Inhibited  
Nothing  
False

"Known" is just a primary consideration that something exists. As various alter-is-nesses and not-is-nesses are brought into play – Axioms 14, 17 and 18 – the ARC on the subject or person falls on the scale. At the top we first not-is the fact that we know and so we get an unknown, e.g. by inventing a problem or other limitation upon our knowledge so we can have a game. This is done quite consciously and we can fairly easily backtrack the series of not-is-nesses and alter-is-nesses. But when we have descended to Desire or Enforce it is not so easy. Here we inevitably try to not-is any resistance to our efforts. At enthusiasm we lightheartedly brush aside all protests and obstacles; at antagonism we do so with great determination and little consideration for others. At Inhibit we have also not-ised our own earlier efforts. At Nothing we have not-ised and apparently got rid of everything, and at False we only have unreality popping up mysteriously – it all seems to be wrong.

But it gets even worse. The unreality persists unbidden, but we may nevertheless get used to it and accept it as something we cannot avoid, one of life's unfortunate facts, and now the falseness becomes a new Known reality on a lower level. These new Knowns are newly considered solids as discussed under Axioms 6 & 18 (synthetic solids appear to have no parts,

although actually they do). We *know* there is crime and stupidity, we *know* people are sick from psychosomatic illnesses and one just has to accept it, that's life – only we don't quite accept it; we regret or resent it a little or brush it aside as being irrelevant since we can't do anything about it.

It may not be very upsetting in present time and can be quite manageable by analytical reasoning. Thus, we can get wrong conclusions or solutions because of false, aberrated data, not because of unsound reasoning *with* these data. Of course, if we *really* accepted an unreality it would tend to decompose into its parts and as-is, as per Axiom 30. (This scale and downward cycling was described in SHSBC: R2H Assessment; 630808. There's a lecture graph that went with it on page 344 in Technical Bulletins, volume V).

Example: Little Johnny is very interested (curious) in the park. He knows it exists and wants to go there to find out more about it (know it). He does. Later he expresses a desire to go there again but is not allowed. He tries to enforce his going there by crying or negotiating with mom. Sometimes he's allowed but often he isn't and he goes downscale. One day his mom comes in and asks if he wants to go to the park but now he's sulking or doing something else so he doesn't want to go; he is now inhibiting going. As time passes he is not interested in going to the park (nothing, no ARC). Occasionally he may feel an urge to do something, but even if he happens to think about the park he rejects the idea that he would like to go there – the park doesn't feel like a good place to go, it has become an unreality. He may engage in other interesting things but his life has become a little less sparkling; it has dimmed down and become unreal, if ever so little. What he knows, now, is that he likes going to the movies or to read comics, or he likes girls, but playing in the park is just for little kids or for people who don't take life seriously. His life may be okay but less so than it could be.

By cycling down the DEI scale over the eons we have wound up becoming run-of-the-mill aberrees. In auditing we may backtrack our chains of considerations, or sometimes skip them by recovering a primary consideration, as in rehab. Most pcs are at first accessible only on a mechanical level, through physical MEST and facsimiles. Few can alter their considerations directly, just like that. Many of us cannot easily consider that we are a static, not in this “universe of lies”. Ron tried it in 1954 with a process called R2-40 (Creation of Human Ability, page 108). The command was simply this: “Conceive a thetan”. Being a thetan is of course a very early primary consideration but the process didn't work out very well, probably because the pc would become overwhelmed by the innumerable lies that would begin to blow off all at once.

In auditing we cause the pc to get rid of undesirable considerations (aberration). The philosophy, science and technology of Scientology is created knowledge. It was developed and constructed by discovering the universal considerations and agreements, the common denominators on which the physical universe and especially our minds are built. These agreements *are* the basic principles of Scientology, and on these basics the technology has been developed.

Actually, these basic principles are themselves lies – they belie the fact that an individual is *basically* a static with potentials and abilities. The principles stated in these axioms - about how to create space, energy and time, the conditions of existence, the ARC triangle - exist because they were postulated into existence and universally agreed upon. They are departures from the native static state of a thetan, and if these principles hadn't been agreed upon, different lies could have been made and agreed upon concerning how to make MEST and minds – or how to make something else entirely.

As it is, these lies are very fundamental truths - even though only relative truths - and so we may guide thetans toward freedom by auditing and education. Eventually they can become so independent of MEST that they can self-determinedly choose to play or not to play, without any compulsion to do one or the other. They have then risen above Factor 29:

**Factor 29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.**

For this is not necessarily true for a true static - he can opine whatever he decides. But he *can* play, if he wants to do so, with as much spirit of play as he cares to generate.

As we saw under Axiom 35 ...

**LOGIC 7: ... Truth is relative to environments, experience and truth.**

Scientology encompasses all three kinds of truth: environmental, experiential and absolute. The basics of Scientology were found empirically, i.e. by observing and figuring out what the universal considerations were - those that have persisted through the duration of the time track because they were secondary considerations, and it wound up with an ultimate truth that was relative to nothing: the life static.

When all relative truths have been as-ised only the static remains, and it is not relative to anything. It is not agreed upon and it depends on nothing for its existence. We cannot make a static disappear by perfect duplicate or

otherwise. It's nothing in the first place, yet it exists, and it can postulate, consider and opine, and so we consider it to be the absolute truth or "basic truth" (Axiom 35).

As we go down-scale we fall from the *belief* mentioned in Axiom 25 – self-determined considerations – down into the MESTiness of conviction, which is other-determined agreement with MEST. In Scientology a pc knows he gets better, but he may have no awareness of the theory and the philosophy which are directly concerned with his own considerations at a much higher level, and at some point he'll need to study them if he is to know himself and continue to become more able and free.

And so we have arrived at "the truth axiom":

**Axiom 38. 1: Stupidity is the unknownness of consideration.**

**2: Mechanical definition: stupidity is unknownness of time, place, form and event.**

**1: Truth is the exact consideration.**

**2: Truth is the exact time, place, form, and event.**

Thus we see that failure to discover Truth brings about stupidity.

Thus we see that the discovery of Truth would bring about an As-is-ness by actual experiment.

Thus we see that and ultimate truth would have no time, place, form or event.

Thus, then, we perceive that we can achieve a persistence only when we mask the truth.

Lying is an alteration of time, place, event, or form.

Lying becomes alter-is-ness, become stupidity.

(The blackness of cases is an accumulation of the case's own or another's lies.)

Anything which persists must avoid as-is-ness. Thus, anything, to persist, must contain a lie.

The reactive bank has been constructed by our considerations (thought) and by the four conditions of existence (mechanics) which produce engrams, secondaries and locks as well as analytical machinery. Every single forgotten consideration still exists, and every piece of extant mental MEST, with its precise time, place, form and event, is still on the thetan's time continuum.

An event is a sequence of occurrences that are considered to form one Cycle of Action. When we run a single incident in Dianetics the pc defines it by its duration, demarked by beginning and end. An incident also has a significance, a label we assign to it and by which we recognize it. It can be a particular emotional quality or the kind of occurrence characterizing that incident. This significance can be common to a number of incidents or events which then can form a chain. The auditor identifies a chain by this significance, e.g. a particular somatic, attitude, label etc., which is common to all incidents on the chain - at least in the view of the reactive mind.

A somatic is, of course, itself a mass, but it can represent the engram chain and so be a symbol of it. If you are familiar with word clearing you are used to thinking of the word as a symbol with a significance and you have to relate it to the mass it symbolizes. But the symbol itself does have both mass (e.g. the ink on a page), meaning and mobility.

The auditor has to identify one chain, because any incident is filed in many ways, e.g. by similarity of sight, sound, pain, individuals, location, kind of event etc. Each of these is a different chain and that's far too many chains to run in one session. So we want to stick with the one item that read on the meter and that the pc is interested in running. We run it until the chain erases or keys out. We run one thing at a time.

Things persist solely because we have forgotten our original postulates or primary considerations (Axiom 37). These are the as-is-nesses that were alter-ised or not-ised into persistence, and if we could, again, be fully aware of all these primary postulates the whole bank would be gone. Or we could self-determinedly cause any part of it to persist as analytical machinery (discussed under Axiom 16), or as acceptable is-nesses which we choose to have available in our Game of Life. Unrealities can turn into known is-nesses on a lower level, as mentioned under Axiom 37, and we need to back-track these things on a gradient.

Mechanics constitute the subject matter of Dianetics while Scientology operates more directly with the pc's considerations. One might say that Dianetics works by creating perfect duplicates of incidents while Scientology works by changing postulates - but both really work because they make the pc change his considerations. By running an engram the pc comes to consider a healthy body instead of a sick body etc.

One should note that modern Scientology addresses a lot of mechanics which it didn't in 1954 where one ran no locks, secondaries or engrams and little straightwire (recall processes) when one could avoid it. They were ignored and expected to be handled by the thetan once he was stably exterior and educated. The idea was that one would get a new set of engrams

every time one took a new body anyway so the important thing was to make the thetan able to handle engrams, both now and in the future, not to run out just one set so he would have to start all over again next lifetime at the bottom of the bridge. This approach changed with Theory 67 which precipitated the development of what we now think of as the non-interference area and the modern bridge (HCOB 20 Oct 60: Theory 67. Tech. Vol. IV, page 166).

The result of as-is-ness is nothing in terms of mechanics: There is nothing left that one can weigh, measure or communicate with (by sending masses or energies over a distance to a receipt terminal), only the individual life static or a relatively static area where something was. What the person has run out may have vanished, but he may also have decided to change it for further use. An incident, once cognited on, may be transformed into an anecdote, an amusing story to tell to others or a valuable lesson. Cognitions are new knowledge that one never had before, and they may be reduced to knowingness with no location, time and form. As an example, you probably don't recall where and when you learned that  $2 + 2 = 4$ . This knowledge is not mechanical now, but you did learn it at a particular time and location and it may have produced locks, and even secondaries, and eventually you understood it.

But cognitions may also take form and become pleasant souvenirs that you remember with some pride because you discovered something important, got praise or simply were glad that you got useful stable data that you can still recall when you need to align something to them. Reminders can be useful, as when you have to remind yourself, for example, that the British drive on the left side of the road. You may still need to visualize the maneuver before you enter a roundabout i.e. remember how you used to do it.

This axiom summarizes Clearing. Clearing and playing are two different things. We need Clearing in order to de-bug The Game of Life so the thetan can remain a sane player and experience great spirit of play, or, in other words, have lots of fun on all dynamics. The thetan has to be fluent and flexible enough to create and destroy any mental MEST as well as being able to make, unmake and change considerations.

And another thing: In order to do this he has to know the basic principles of life so he can play wisely and not fight windmills because he's ignorant of the rules of the game and of himself, which would reduce him to a mere piece, a pawn.

# **Section 5**

## **The Way of Games**

### **Subject: The Game of Life**

According to Scientology philosophy life is a game. We engage in it for amusement in order to experience spirit of play, action, fun etc.

The better we understand something the better we can control it. The better we can control mechanics the less we need to run them out, and we can instead play with them which was their purpose in the first place. If we want to play The Game of Life we need a playground with freedoms and barriers as well as goals and co-players who act self-determinedly.

It's a happy fact that the more we can view life as an interesting game, the more we tend to as-is anything undesirable around us simply by passing through. We can grant beingness to anybody and see things as they are so nothing unwanted persists.

By negative case gain, summarized in Axiom 38, we could probably run out the whole game and revert to a static state, but this is not our goal in Scientology. All games are aberrative but if we know and understand the rules of our particular game and the basics of games in general we can puppeteer the role or character that we have in the game, so to speak, while at the same time having all the fun and experience of knowingly *being* that beingness, pretending that we are it. And we can remain sane.

We can understand the nature of aberrations and run them out whenever they become a liability to our playing. It's desirable to understand The Game of Life partially, namely to the degree that we can not only play the game from inside it, pretending it's real, but also so we can also step out of it and take a theta view of it from outside and know that we are not actually the piece on the game board. This is the basic game of life, as stated in Axiom 48.

By "being a thetan about life" we can have our cake and eat it,

As we go down the Tone Scale we can no longer accept or admit that life is a game. We may protest and resent it but we nevertheless hold on to it in spite of everything. It bears repeating:

**Factor 29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.**

This is not true at the highest levels of the scale. A thetan, totally cleared,

has the choice to play or not to play. He is truly free to choose to play a game in MEST with co-players if he wants to, but he doesn't have to. He can instead choose to remain completely static or he can choose to play all by himself in his own universe, amusing himself with his own mock-ups, experiencing great satisfaction. Lower on the scale this would be a substitute created as a solution to being an incompetent player and yet having to play, but at the top there is absolutely no compulsion to do one or the other, and you can only attain this level if you are able to confront, have and enjoy the game.

Once again: The way out is the way through, so you have to enjoy life before you can abandon it

Ron mentions this in the PDC lectures but decides to limit Scientology to tone levels up to 40.0, although, as he remarks in several places, the Tone Scale goes much higher (as indicated on The Chart of Attitudes from SOS). This freedom of choice is not mentioned explicitly in these axioms, for they are the basics we have all agreed upon concerning our present game in MEST, and we who are here are driven by a compulsion to play, as indicated in Factor 29 cited above.

I mention it here, again, so that you may know and compare your options in the game of freedom and make enlightened choices.

We can also rise above compulsions to alter-is and play in a rather serene state in our preferred roles:

**Factor 27: There is beingness, but man believes there is only becomingness.**

In other words we don't *have* to alter-is or change conditions - others, ourselves and everything else - all the time, which is what we do when we play. We actually don't need any is-ness or persistence. We can just *be* who we are being and play from that viewpoint. Actually, we don't even have to crave a beingness (i.e. a havingness the thetan identifies with such as a mock-up, a self or a physical body; in other words: MEST). As one gets greater certainty of self, very little attention is required by the first dynamic; flow is common. The compulsion to change oneself (and other things) is common, but one can instead just *be*, relatively close to static (as defined under Axiom 1) while playing. We'll come back to this in Axiom 48.

If one can agree that thetans should have the right to be sane and the right to leave the game, the perfect game should be played by players who aren't trapped in a game, but play it because they want to. The right to leave the game is one of the two rights of a thetan quoted in *Overview of the six sections* under Section 5.

So, having covered Clearing or negative case gain in Section 4 – eliminating the things that inhibit playing – we now come to the axioms that teach us how to play.

While Axiom 29 was the principle of automatic persistence of MEST, Axiom 39 states how to knowingly create a problem or goal that will initiate a Cycle of Action. The intention and urge to solve the problem, or attain the goal, provide the dynamic of play. Freedoms and barriers are selected or created by the thetan's considerations and the essential method of playing is defined as an oscillation between a MEST and a theta viewpoint. These two may also be held simultaneously, which was the concept of Theta Clear i.e. a thetan stably outside the body and controlling it from outside. In other words, the player was being a thetan about life and livingness.

On a gradient one can be a thetan about life even while inside the body, too, by reflecting on (being aware of) what one is doing and keeping it in perspective. OT begins above 2.0, as stated above under Axiom 2 (ref. PAB 101).

Section 5, commented on below, contains the basic principles of The Game of Life, while the last section, Section 6, gives some general practical advice concerning the game that we are in at this time; this helps us remain sane.

**Axiom 39. Life poses problems for its own solution.**

Life is basically a static. A static doesn't need solutions since it is nothing in terms of MEST, but once it has decided to enter universes it wants to create effects, create Cycles of Action and engage in games.

The game of man as a species is to survive on the first 4 dynamics; the game of thetans is to exist on 8 dynamics, but the purpose senior to both is the one expressed in Axiom 10: to create an effect. This can be accomplished by moving a pencil from the right side of the table to the left. Done! Now what? Well, the purpose remains the same: create an effect. Let's move the pencil back from the left side to the right. Done! Now what? Move it to the left etc., etc., etc.

If you are not very flat on Opening Procedure by Duplication ("book and bottle") you might soon want to do something else or, better yet, create a game that can last a *long* time with lots of varied activities and options. A good game has a goal, barriers and freedoms. A barrier can be any kind of obstacle i.e. a via or detour that one has to take in order to reach a goal, like a swamp, a mountain - distances too great to cross or too little time etc. Freedom cannot be understood except by comparison to barriers, just as the effort to survive is not easily grasped by an immortal god. Being omnipresent, omniscient and omnipotent ends any game. All problems are

overcome as easily as you or I can move a pencil from one side of the table to another.

“A man was born. He lived. He died. The end”. But it’s all the things that happened on the road that make the story.

One complexity of barriers that many of us could do without is the reactive bank. We created it ourselves but it is composed of the unintended consequences of our postulates. It all too often doesn’t matter what we postulate now because it’s overruled by what we once thought. That’s the other way to end any game: in apathy and death.

*GOALS:* Life has solutions for many things. It has never had a solution for aberration until now. The target of the auditor is not simply the eradication of aberration. It is the relegation of aberration to the status of a solved problem.

Advanced Course. Data Sheet, April 10, 1954; Technical Bulletins, Tech. Vol. II, page 41

Aberration is no longer a problem because we can run out any aberration when it gets in our way. By exercising our abilities we can also be greater than aberration. What you can control is no problem.

Instead of making problems out of aberrations we can create something and pretend it’s a barrier, like pretending we can’t walk through a wall (which we certainly can as thetans), or that we can’t cross against a red light, just as we can pretend that the bishop in chess can only move diagonally. The fact is it cannot move at all, unless we move it.

But once aberration is solved as a problem we can use the game itself to restimulate engram chains or spot unrealities not yet as-is-ed, and recognize them as barriers to make life more interesting. We can then run them out and discover new possible freedoms that will bring us closer to our goals or let us have more fun by enabling us to move around in new ways, over or through barriers that used to stop us.

Randomity can be provided simultaneously by residual aberration, the laws of nature, local rules and the efforts of other players - who may be teammates or belong to groups with rules, goals and means different from our own.

Some routes to our goals are faster than others and some are so much fun that we don’t much care about the goal. Games are for interest, after all, while goals are spurious. Playing is fun; winning (or losing) is unimportant, only mildly interesting. A good game is never truly serious, although it can be fun to pretend it is.

The purpose of auditing is to enable the pc to change his mind, i.e. his considerations, *self-determinedly*, not because he's persuaded by others or compelled by his reactive mind. This ability is native to him. If he cannot do it he is in a universe not his own: the physical universe, father's universe, the body's or some other universe.

In any universe one is subject to the postulates of the God of that universe. Therefore, when a preclear cannot be brought to change his postulates, he must be having trouble with other universes.

Ibid.

Mother's universe is created by mother who is "the God" of her universe. So if a pc is in mother's universe, in her valence, it's unalterable as far as he is concerned. Total ARC brings about vanishment of mechanics (Axiom 24), and understanding a universe rids one of dependence on that universe. If one is self-determinedly willing to *be* the viewpoint of another one can understand his universe. If a pc is out of valence, "mothers universe" is really only a copy. The mechanics that vanish are of course his considered reality on that universe; mother's own universe won't vanish for her.

But one *can* know the freedoms and barriers of any universe by being willing to take the viewpoint of its originator. One can then act self-determinedly and sanely in relationship to it, allowing the creator of it to be God in his universe while being at the same time God in one's own. One is not, then, out of valence.

We can handle aberration. But valid theoretical knowledge is essential if one is to adjust to changing games, conditions, players and bodies. The particulars of games are enormously varied and complex but they are all based on the same basic principles which are relatively few and simple.

The Scientology Axioms can be seen as a manual to The Game of Life and this section goes beyond clearing and explains the basic principles of games. Specific knowledge applying to one game becomes obsolete when new games are made, but knowledge of the basics that are common to all games allows one to quickly go into ARC with any new game, adjust, set goals and so become a competent player.

This is how we become cause and create our own subjective time, different from the objective, agreed upon time marked by clocks & calendars (cf. comments under Axioms 7 & 29). By posing a problem one sets a goal, and if you don't set a specific goal ...

... your whole life gets dragged out to an interminable place of endurance

A problem can be defined as something the as-is-ness of which cannot easily be obtained (PXL, chapter 16, page 189). We can make a problem by creating something and say that somebody else made it (Axiom 29); by not-ising an is-ness by force (Axiom 18) or by lying about something (Axiom 36). However, this kind of problem can only provide us with a playground with havingnesses in it, but not goals. We lose self-determinism unless we pose our own problems and set goals and thus create Cycles of Action that create subjective time. We may coordinate subjective time with MEST time, so we don't forget time and are late for supper, but without subjective time we become time slaves (see comments under Axioms 9 & 13).

We can make it a problem how to recover self-determinism. This is what Ron did, and how Scientology came into existence. The four conditions of existence, for instance, are considerations but they are universally agreed upon in this universe. Scientology theory is a description of the agreements we all made long ago and they were rediscovered by backtracking apparent reality, is-ness, and unreality, and by sorting out the sequence of alter-is-nesses, not-is-nesses and earlier is-nesses in the minds of pcs. We needed to know the nature of the trap before we could learn how to get out of the trap.

Even the most basic principles, such as the four conditions of existence and ARC, do contain lies. It's true that they were postulated; it's a lie that they are real, i.e. necessarily true, just because they are agreed upon. We can do things by postulates that don't follow these laws, certainly in our own universe, in our imagination, with mock-ups etc. We may imagine, for instance, that we, by forcing another to accept our reality, have caused his false ideas to vanish and that this has made him wiser and happier because he now "knows the truth". Or we delude ourselves that everything will be fine if we find a good excuse or lie. It works well in our hopeful planning, and in this imagined future we have in fact managed to make it so - it does exist in our own universe - but then it turns us into fools as we try to realize it in physical reality where these axioms apply. In this manner we wind up with more persistency and greater complexities.

We are living in the MEST universe which is inhabited by aberrated beings so we need the knowledge of Scientology if we are to associate with them in a meaningful way. Since everybody is agreed upon these basics of life and MEST, whether they know it or not, they will remain true and persist unless we - all of us, or a considerable majority - change our minds about them.

Aberration is contagious. But fortunately, so is sanity.

I think we can have a good game here, if only we learn the rules by which the game is played. They have caused us much trouble because they were hidden and forgotten. Understanding them well you can apply your self-

determinism instead of being fooled by them and oppressed by your own considerations made once upon an early part of the time track.

As mentioned under Axiom 29, Axiom 39 is the axiom that gives our efforts direction, while denying responsibility for our creations disperses them and breaks their apparent promise to our fondest hopes.

**Axiom 40. Any problem, to be a problem, must contain a lie, if it were truth, it would unmock.**

An "unsolvable problem" would have the greatest persistence. It would also contain the greatest number of altered facts. To make a problem, one must introduce alter-is-ness.

This is true of problems offered by the reactive bank, of course, but in this section we are more interested in problems posed by the thetan to make life better and existence more interesting; problems posed to find the relative truths that can enable us to create new and better conditions in life and shape whatever game we are playing to suit us. These relative truths include the rules of our games as well as the many random ways in which we can change our environments and possessions, how we may align our activities with those of others with  $ARC = U$ , and other factors that make a game interesting.

A plot of a movie or novel is interesting because of the problems that need to be solved. Without problems the plot dies. "They couldn't marry, but they did anyway". The end. Add the whos, the whys, whens and why nots and it may become a romance, an epic drama, a feel-good movie or something entirely unheard of.

**DAX 169. Any aesthetic product is a symbolic facsimile or combination of facsimiles of theta or physical universes in varied randomities and volumes or randomities with the interplay of tones.**

This can include personalities, places and conditions, change of pace and emotions interacting, some things expected, others surprising.

You may not be particularly interested in story writing, movies or other art forms, but when you plan a Cycle of Action in life you are in fact designing a plot. If you are good at inventing problems you can make plans that will be really interesting to you with good challenges, exciting experiences, great accomplishments and so on. The Game of Life is an art form too.

If you don't create your own problems the cycles you engage in may quickly become dull or end too soon, or you may contract problems posed by somebody else or by MEST, and you may not like to have to solve them. A

good game must be motivated by your own interest. It's by your own goals that life acquires meaning.

Grade I, the grade that deals with problems, makes the pc more able to invent problems regarding anything. An object, person or condition only becomes a problem when construed as one, i.e. a person has to pose or formulate the problem and decide how it could be a barrier for achieving one of his many goals. If he can create a wide variety of potential problems he can pick out the interesting ones – the challenges, the exciting games, the projects that may be difficult but at the same time immensely fulfilling - because they result in better ARC on the dynamics.

Examples of games of considerable interest and complexity could be how to reverse climate change, teach children to be thetans about their lives or design and create a society where the individual would be able to flourish while supporting others in doing the same. But a problem could also be simply to get well or to create a happy family. There are gradients to improve life at all levels of interest and ability. Increased ARC on one dynamic opens for better ARC on the next one up (DAX 167, quoted under Axiom 24).

Problems can seem to be unsolvable but can in fact always be analyzed into parts or elements. A common error is to see it only as "one problem" (a solid; Axiom 6). To solve an "unsolvable problem" one can find the as-is-ness of a part of the problem, or develop knowledge that permits one to control that part. Or one may find out nothing about the part one is investigating but suddenly discover that one can now understand another part.

Eventually, as one continues this process, the whole problem either as-is-es or ceases to be a problem and dissolves into various is-nesses which one can control or relate to rationally. Note that this process is the opposite of an unreality degrading into a "normal" and known is-ness on a lower level (comment under Axiom 37).

**LOGIC 13: Problems are resolved by compartmenting them into areas of similar magnitude and data, comparing them to data already known or partially known, and resolving each area. Data which cannot be known immediately may be resolved by addressing what is known and using its solution to resolve the remainder.**

This is how one achieves partial or total understanding by ARC. This method is the way to solve a problem within the game, i.e. it's part of the game. But it can also be an important step toward finding the as-is-ness of an aberrated problem that one just wants to get rid of. In auditing this can happen by itsa, where the pc states time, place, form and event (Axiom 38), or by keying out something by looking at it as-is (Axiom 19).

**Axiom 41. That into which alter-is-ness is introduced becomes a problem.**

Ron gives the example of a child who has been moved around a lot, living in different houses (PXL., chapter 16, page 190).

Moving a piece of matter, moving things, does not amount to alter-is-ness for the primary postulate is not masked or obscured (cf. axiom 36). But a child being moved to various towns must change his considerations concerning his environment. The anchor points he was familiar with are now in another town and he doesn't quite know where in the physical universe they are, yet he still tries to orient himself to them because they used to tell him where he was. When he is tired or confused, particularly, he has a clear impression that the store is around the corner and that his friend Cindy lives just across the street, even though he knows, analytically, that they are in another town.

You may experience such old anchor points even as an adult. You suddenly get the idea that you might pay a visit to your old friend Joe and then realize that he moved abroad last year; or you may reach out to take something out of a drawer in the desk you had when you went to high school. But a child who has been moved around a lot becomes a problem, first to himself then to others (ibid.) These kind of problems can cause miserable lives. As stated above, we do need problems otherwise there is no game, but, being Scientologists, we can get rid of the lousy problems we accidentally blundered into and pose some interesting ones instead.

**Axiom 42. MEST (matter, energy, space, time) persists because it is a problem.**

It is a problem because it contains alter-is-ness.

What persists must be an alter-is-ness of a prior condition, otherwise it wouldn't persist. It may involve pretending that there is space and form even though there is actually only a static, or saying that there is nothing where something is hidden, or lying about who created it etc.

Particularly, MEST becomes increasingly problematic when we try to make it vanish by force or to forcefully alter parts of it.

**DAX 161: The control center\* attempts the halting or lengthening of time, the expansion or contraction of space and the decrease or increase of energy and matter.**

This is a primary source of invalidation, and it is also a primary source of aberration.

\* the control center is the thetan

An individual may get stressed and try to hurry up in order to “stretch” time so he can finish a cycle before a deadline: he tries to squeeze too much into a suitcase; he tries to summon enough strength to lift it or to make himself lighter on the bathroom scale.

MEST in itself just is. It moves without mind or purpose according to natural law, and it has no volition or opinions about it. If we try to change this natural course of events, if we try to create effects and MEST doesn’t comply, we have this choice: We can resent it and become aberrated or we can accept what happened as a fact, find out why it happened, what rules apply etc., and change our approach accordingly.

In other words, by ARC we can find out what is possible and what is impossible for us in this game at the present (DAX III, cited under Axiom 2). If we pose problems that suit our goals, tastes and abilities we don’t need much aberration to make life interesting; pretending that things are real and that what we do is important in the game will do. It’s not that different from a ball game. Professional players can become too serious; they work because they must. Amateurs can have fun and life is no different.

Resenting facts, feeling invalidated or stymied are varieties of not-is-ness, and the rubble never disappears except by as-is-ness. Rubble erodes or is moved away; some of it is buried, dust from old civilizations is carried all over the planet by wind and water. All molecules or atoms that went through the “destruction” are recycled, as are the persisting parts of the mind.

Engram chains may be keyed out but then they may be keyed in again. The individual uses unrealities to form new is-nesses. Thus aberrated patterns arise. The individual can use these new is-nesses in a self-determined manner; his thinking may be relatively sane, but his conclusions may be strange and may not make life easier - and it’s only too easy to think of them as “normal”.

We don’t need them!

**Axiom 43. Time is the primary source of untruth.**

Time states the untruth of consecutive considerations.

Obviously a primary postulate cannot be a lie because there is nothing it can be a lie about. It doesn’t state anything *about* anything; it’s not a reaction to anything, nor a solution to a problem or a conclusion. It’s just a pristine, new postulate. One can only lie about something that already exists, and if something already exists time must be involved.

In the Phoenix Lectures Ron comments on this axiom by stating that this is why thetans become MEST.

A thetan is *interested*, and an object is *interesting*. A thetan is not *interesting*. He is *interested*. And when a person becomes terribly interesting he has lots of problems, believe me.

PXL, chapter 16, page 191

A person *becomes* interesting, for at first the thetan is just *interested*. This is how time comes into the picture. Being interesting belies the truth that the thetan is *interested*.

That is the chasm which is crossed by all of your celebrities, anybody who is foolish enough to become famous. He crosses over from being interested in life to being interesting, and people who are interesting are really no longer interested in life.

Ibid.

I've mentioned the state of *flow* (e.g. under Axiom 1) where the thetan is absorbed in creating whatever he is doing. Since he is not *thinking* about what he is doing, but just doing it, he is very much in the present. He as-ises pretty much everything as he goes, paying no attention to what he did a moment ago and not worrying about what will happen the next. He is creating his life in present time and his interest is on the environment, not on himself.

Lower on the scale the thetan has become more dependent on the goals and time continua of others or on his own forgotten postulates. As he depends more and more on existing agreements to keep life going he uses more and more *vias* such as ideas about what others want, his own sensible conclusions made in the past as well as his fixed ideas and unrealities. They attract his interest so he begins to *be* them and thus be interesting MEST. His space contracts.

If he wants to create an effect on others – in order to become interesting and have them share his interest in his own mental bric-a-brac – he has to resort to agreed upon *vias* or use physical objects such as sports cars, mink coats or appearances such as a proper home and good looks – or disgusting looks so they'll leave him alone. Even so he manages to catch the interest of others and that is the best he can do - be interesting!

The celebrities mentioned in the quote above were *interested* in their art, in acting or writing. They became famous and interesting to others so they figured they had to do something special to keep others *interested*. They became *interesting* and possibly arrogant and conceited – “went Hollywood”

– and required special treatment. As a result nobody wanted to work with them and they became nothing but remembered.

Or there's the young man who is very interested in a young girl but she is not interested because she is busy being interesting, and if you are interesting you cannot be interested. And then the young man may become very interesting because she made him suffer so much.

Of course some artists do remain interested and have very long careers. And some girls are interested in interesting boys too. If you are rejected there are other girls and boys and you can get back up the scale so nobody needs to suffer really. Actually, if you are interested in a girl you'll usually find that she shares your interest and she may then become interested in you. If you are both lucky you may find that you share other interests too, so constructive ARC can arise as a good foundation for a family. Two-way communication comes very naturally to people. They like to alternate originating.

One can remain a thetan about life.

**Axiom 44. Theta (the static) has no location in the matter, energy, space, or time. It is capable of consideration.**

This is a re-statement of Axiom 1.

We have put it right in there again just to drive it home well. There is no time in this static. Time is a lie.

Time can be postulated by the Static but is only a consideration and thereafter a thetan gets the idea that he is persisting across a span of time, and he is not.

PXL, chapter 16, page 191

A thetan doesn't change, he doesn't move. He is the basic truth of Axiom 35. He considers.

He may consider that there's a past and a future but the physical universe exists only in present time. His facsimiles may register a past date but *they* exist only in present time.

He may consider that he's in a head or outside one; that he is alive or dead, happy or sad; that he is cause or effect or that he has the form of an animal, a ghost or nothing at all - but he remains, at any time, essentially a static.

**Axiom 45. Theta can consider itself to be placed, at which moment it becomes placed, and to that degree a problem.**

The static locating itself becomes what we are used to think of as a thetan. Locating oneself is a problem because it prevents one from being located someplace else at the same time.

You may notice that when a static decides to take a viewpoint he always conceives himself to be “here”, even if he moves to a new position and even when he remembers or re-experiences what happened in the past, he does so “now”. Experience is always here and now. He can consider that he is living in the past or in the future and in different locations, but then his *experience* would still be “here” and “now”, and he would consider that the “real” present time hadn’t come yet, or that it was in the past.

According to Scientology theory one cannot be in the past or future in the MEST universe because, by universal agreement, only the present exists. But individuals or groups can pretend that they are in the past or future and agree it’s real. It can be real as science fiction, like Spielberg’s movie “Back to the future” – it’s a real enough movie. It just means that one has entered another universe and, if one at the same time remains in the physical universe – thus being in both universes, one is either knowingly playacting or subject to the cannonball phenomenon (cf. discussion of play under Axiom 22; cannonball phenomenon under Axiom 8).

Similarly, one can confuse one’s location with a place where one has lived earlier. It’s not unheard of that a thetan believed that he had assumed a new baby body in a particular country and then he suddenly realized that the people around him spoke a “foreign” language. He may consider that a problem; he’ll learn the language, of course, but he’s in the wrong place! One pc realized that he had mistaken Earth for a planet in another solar system because the inhabited planet there was the third from the sun, as is Earth. Very foreign place, indeed!

A person may confuse recordings of the past with present time. While running an engram he may completely forget his present time environment and believe the engram is happening now, but once he gets out of it he will recognize that he was experiencing it in the auditing room in present time. The physical environment reorients him to the time continuum of physical reality. By his own very old agreements, the past doesn’t exist except as memories or recordings existing in present time.

If he doesn’t take a viewpoint and consider “here” and “now” he is static.

We locate ourselves in a body to have sensations, but this is not really necessary. Ron gives this example in 1953:

A fellow who has to depend on one body for sensation is goofy. You want to enjoy food, well go down to the restaurant, you'll find somebody down at the restaurant who likes eating.

PDC supplementary lecture 2, 530114

Be him, get inside his head or pick up his sensations from behind his head and experience savoring his food. Well, so maybe some of us are goofy. And yet maybe not quite. Haven't you ever seen and empathized with a child experiencing something that was very real to you, very nice – so you yourself got a reflection of the experience from the child? It's the same phenomenon.

Also, quite a few people experience moods or feelings from animals, trees and landscapes, some of which couldn't possibly be perceived through human senses. Pcs recall existing without bodies and even not in a universe, and yet they did perceive something happening to them.

Self-determinism includes being able to locate oneself where one decides - or not locate oneself at all. On a gradient we do this even as humans. The more skilled you are at locating yourself, the less problem-ridden life becomes. Being static of course means no problems at all, while being strictly MEST means nothing but problems – if you are aware enough to have problems - for MEST wants nothing; it has no hopes and goals since MEST can change nothing anyway, and it has no viewpoint, no space.

MEST can only be effect, never cause, but *it* doesn't care. Thetans do.

**Axiom 46. Theta can become a problem by its considerations, but then becomes MEST.**

A problem is to some degree MEST. MEST is a problem.

When a thetan identifies with a beingness he becomes bound by his considerations, agreements, promises, plans and decisions concerning that beingness - at least to the degree that he forgets he's not really it.

He "knows the facts of life" – which facts may actually be very insignificant, negotiable or malleable. What would you think of a chess-player who considered it more important to ponder his next move than to get out of a burning house? Or a football player who insisted on scoring while a fault line was opening under him? They ought to remember that their beingness as human beings was more important to their dynamics than the game within the game, shouldn't they? And if the body did perish they should remember that they are thetans.

A thetan can become very interesting by his considerations. He can become sick and aberrated and although he may not be very happy, his "lumbosis" can be a great conversation starter; his aberrations can involve a lot of others

who need to take care of him, comfort him or make life easier for him. By bearing his ailments heroically, without complaint, he may even gain admiration for his "noble suffering" so he doesn't care too much about the pain; it's worth his trouble because he gets lots of game out of it. Besides, it may be "the only game in town", for all he knows.

One should not feel contempt for others because of their aberrations. Their attempts to better their lives by altering or not-ising their own prior considerations have run away with them because they didn't understand the principles of these axioms and other universal agreements.

Instead, one may communicate with the thetan at his sanest possible level and help him to as-is his undesirable conditions while ignoring the aberrated distractions. In the language of TR4: Stick to the "process" (the ARC you want to have going is something like: "Do birds fly?" or "How is your leg today?"), acknowledge the originations (which concern the "pc" and need to be handled in order to continue that ARC) and ignore the comments (which would derange that ARC).

A beingness is a created or chosen havingness that the thetan can pretend he is, much as a player in a board game can say, "I'm the blue piece". A thetan can get away with being anything he likes *as long as* he remembers that it's a pretense and not who he really is.

**Axiom 47. Theta can resolve problems.**

That's good to know, isn't it? Otherwise, there would be no sense in trying.

**LOGIC 23:**

**Postulate – the human mind and inventions of the human mind are capable of resolving any and all problems which can be sensed, measured or experienced directly or indirectly.**

**Corollary – the human mind is capable of resolving the problem of the human mind...**

Note that this was just a postulate, an unwarranted assumption at the time it was written. When Ron started this quest there was no guarantee that it could succeed. When he wrote the Logics in 1951 (Advanced Procedures and Axioms) there was every reason to expect success, but it was impossible to know in advance.

The Logics remain the basic principles of scientific research and one always assumes that a problem may be solved when one undertakes gaining new knowledge.

But this axiom is at a higher level, for the Logics concern the discovery of laws or principles within any game, i.e. mechanics, and The Axioms of

Scientology concern the laws of theta which places them almost at the level of the Pre-logics or Qs (particularly the first ten). They also apply to all kinds of games which are mechanical, but they are basically aimed at discovering what a thetan is, and how he can rise above games.

The proof of Scientology as a total subject is the fact that we can as-is any mechanics, all of an individual's aberrations, and yet we still have a thetan on our hands - the basic truth, the static (Axioms 1 & 35).

And so we get the remarkable possibility of being able to solve problems as players inside The Game of Life by rising above the game, or by being inside and outside of it at the same time.

**Axiom 48. Life is a game wherein theta as the static solves the problems of theta as MEST.**

Now that means that theta is the Static, and theta is the object? Yes, indeed. It can be both ways.

PXL, chapter 16, page 193

Are you interested or interesting? In The Game of Life you alternate between these two viewpoints: theta as static = interested, and theta as MEST = interesting – or you hold the two simultaneously which is pretty much equivalent to being exterior and monitoring your body and what you are doing with it from a little behind your head. You are being *interesting* because of your experience of the heady, thrilling excitement of the game – the way the game affects you – and at the same time you stay detached and keep your perspective so you can act wisely, because you are *interested* in seeing what happens and in continuing the game in a good manner.

You are watching the movie while you are directing it.

You don't have to identify (A = A = A) with the matter you handle, of course. You can simply have it in your space and your space is equivalent to your beingness (comment under Axiom 24). A thetan can be what he can see, and he can see what he can be (PAB 1: General Comments, Group Processing and A Summary of New Work: Certainities; 10 May 1953, Tech. Vol. I, page 351). It's what you cannot be, what you cannot have in your space, that makes your space contract so you go down tone. (Ref. Axiom 25: is-ness = beingness, not-is-ness = refusal to be).

One cannot be cause if one is not willing to also be effect, and in a game one has sometimes to be MEST and sometimes theta. Just as one cannot explain life by the basic dynamic of survival alone, the basic dynamic of succumb must also exist otherwise "survive" has no meaning. One can simply be static, of course, but that isn't a *considered* condition; one is aware, but not aware

that one is aware, thus static is above awareness and non-awareness. Likewise, one understands – considers – oneself to be theta only when one understands that something is not theta. These are two options and one can choose either, or both, as stated in this axiom. You might want to call to mind the first rule for a happy living: Be *able* to experience anything (cited under Axioms 12 & 26). Cause and effect, theta and MEST.

In order to be in good ARC with others you may need to agree to a lot of their peculiar considerations and, as a consequence, you cannot always freely say what you know to be true. This is a very real problem in Scientology (PDC Supplementary lecture 2, 530114). Do you want to be self-determined or in ARC? The answer lies in this axiom: Stick to your self-determined truths as theta in your own universe while doing what suits your goals and is kind, true and necessary to maintain a perfect balance on all of your dynamics in the physical universe. In this manner you are *increasing* the general level of truth, not diminishing it; you are allowing others to find truth in their own way and on a gradient that they can manage. This is pan-determinism.

That you don't agree with the other person's reality does not mean that you are incapable of understanding *why* it is real to him. Have him explain why so he understands too. Truth can be relative to environments and experience (Logic 7, quoted under Axiom 35). The other person's truths are true relative to his environments and experience, not yours. Grant him the right to have those relative truths so that he may as-is them and become wiser.

Eventually he'll undoubtedly agree with you – or, oh, horrible thought! you with him?

You can take up the problems in MEST, figure out how to handle them in your own universe, i.e. as a relative static, and take your solution or your decision with you as a player into the MEST universe and execute it there. You perceive then decide in your own universe and translate the decision into MEST action. You can be self-determined in your own universe and there is always, ideally, one ethical action that is better than all others - a perfect solution, one might say - that can be realized in the physical universe.

A game has its barriers and freedoms and the rules cannot be broken without bringing the game to an end. If a tennis player suddenly starts catching the ball with his hands and throwing it the game has ended for the other player, the umpire, and the public. But a player can, in his own universe, become aware of the freedoms, consider his goals and purposes, and self-determinedly choose whatever he decides. He may play the game as it is, act to create new agreements about the rules, or he may simply part company and play elsewhere with somebody else – or not play at all.

As we saw in Axiom 24, all mechanical conditions will vanish if something is thoroughly understood. If a player understands the barriers completely they will appear to be non-existent for him, he knows they are a pretense, but he can nevertheless coordinate his actions with them on the physical level as a matter of course while playing.

It bears repeating:

**DAX 111: Self-determinism consists of maximal affinity, reality, and communication**

We accept the conditions as they are, in fact, but we may relate to them differently, finding other barriers to overcome and other freedoms (The Creation of Human Ability, page 157: R2-63: ACCEPT-REJECT).

If the player doesn't understand the game, the other players or what's happening right now he collides with barriers and overlooks freedoms. He cannot carry out his intentions and this is bad for his confidence. His ability to act consists in being able to carry out, under the eyes of others, his postulates, while failure to do so results in degradation (PDC Supplementary lecture 2, 530114).

A thetan in the MEST universe has 8 dynamics and the (default) purpose to play The Game of Life. He does so most elegantly when he can prove his mettle on all dynamics:

Axiom (1950): The worth of an individual is computed in terms of the alignment, on any dynamic, of his potential value with optimum survival along that dynamic. A high PV [ed.: potential value] may, by reversed vector, result in a negative worth as in some severely aberrated persons. A high PV on any dynamic assures a high worth only in the unabbarated peerson.

Dianetics: The modern science of mental health, chapter V: Summary, page 40; 0-8, page 66

“Worth” is for survival; when playing 8 dynamics “fun” or “game value” could be substituted. One does this on a gradient scale. Expansion on the dynamics grows from the lower dynamics to the higher ones (DAX 167, cited under Axiom 24).

ARC = U has the dual function of as-ising unrealities (aberration) and going into ARC with players and playground so that we can know what's going on in present time, and what is agreed upon, and act accordingly. As we play we can create knowledge, experience and sub-games by ARC.

It is a theoretical option, mentioned in the PDC lectures that we rise above the compulsion to play – above the considerations stated in ...

**Factor 29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.**

A thetan is at liberty to have such opinions but if one has a *compulsion* to play a game one should run it out! One will then still have the ability to play and experience spirit of play but one will also have the option to not be in ARC with anything, with any universe – except perhaps one's own if one wanted to. One could sit by oneself and make one's own mock-ups just for one's own amusement. One would not feel alone or isolated at all; it would be fun, or interesting, or whatever one wanted it to be.

For now, however, we want the thetan to be able to as-is unreality and get into ARC with reality, for the way out is the way through. The result is a win-win situation where he can allow other players to have their own games within the game in a way that supports and improves all of *his* dynamics too. The individual begins this by establishing a degree of ARC with himself, and then expands it onto higher and higher dynamics as it increases in scope, strength and understanding. The self-determinism of other players will create barriers, problems, differences of mood and randomness, and this is desirable if the game is to continue.

**DAX 73. ... Randomity is a component factor and necessary part of motion, if motion is to continue.**

There can be opponents in the game. One can play against an opposing team and this can be much fun. However, there is no need to conjure opponents by opining that some players are “enemies” i.e. game-wreckers that ought to be eliminated. Ron suggests two rights that all thetans should have: You have a right to leave the game and play elsewhere, and even an opponent has a right to his own sanity. It doesn't make sense to punish a person for being overwhelmed by his aberrations. Help him, or leave him be if you are not capable.

Just remember, you can be a thetan about life. It's a game.

**Axiom 49. To solve any problem it is only necessary to become theta, the solver, rather than Theta, the problem.**

This is a matter of becoming interested again when life has become too “interesting”, meaning so rough and un-confrontable that all of one's attention goes to one's own hardships, reactions, emotions and the injustice of it all, instead of being directed at the game. Or, in case you simply want to solve a problem.

If you sit worrying about all your problems you are not *looking* at them, you are *being* unrealities low on the Know-to-Mystery Scale, just as a thetan can *be* a body. The moment you *look* at them from a separate viewpoint – when you rise to a level of lookingness – you have to put in distance and then you can begin to communicate and go into ARC with them and so make them vanish (Axiom 24). Remember that we slide into the ARC triangle via the R corner, i.e. by recognizing there is a reality, and then going into ARC with it (cf. quote under introduction to Section 3 & Axiom 26).

We also saw in Axiom 30 that the general principle of auditing is to view thoroughly whatever is undesired and yet persists. Perfect duplication (Axiom 12) is a matter of perceiving clearly – locating it *out there* while having it inside your space – and, unless you lie and insist that somebody else created what you yourself have created (Axiom 29), it vanishes for you if you look at it.

If there is something you don't like find something else to be interested in. It will increase your space and that tends to key out engram chains. This is one reason why SOP 8C Opening Procedure works (PXL, chapter 16, page 194). "See that chair? Walk over to that chair! Touch that chair". It accustoms the pc to *look* at things, i.e. be a thetan about them rather than being an interesting effect in MEST, and unrealities will tend to key out and disappear.

This doesn't mean it's bad to be MEST, to be effect or to be interesting - these are necessary parts of two-way communication and The Game of Life - but most of us tend to become much too interesting. "Let's all gather around my strange aberrations, the hostile unrealities from which I suffer, and see if we can alter-is or not-is them some more".

Well, life is going to become more and more "interesting" if we do, but hardly more fun.

**Axiom 50. Theta as MEST must contain considerations which are lies.**

We live in a world of lies, in a sense, since all MEST is a departure from static state.

We saw in Axiom 37 that when a postulate contradicts – lies about – a prior postulate, it is the second postulate that persists. If something persists, it's a lie.

A little boy may decide that girls are bad, not proper company for boys. Then he grows older and falls in love with a girl. Now he is making a liar out of himself and his new consideration that girls are wonderful really persists. He identifies strongly with his beingness as a male, which is MEST, and there are

other people who are girls or women and everybody has great fun, one hopes.

But it's all lies. His liking for girls is a natural body instinct but it is needlessly enforced by his counter-reaction to his prior decision that girls are bad, and this aberrates it. The fact that he now loves girls denies his prior postulate that girls are bad which, by the way, belies an earlier consideration that girls are kids just like him - no important difference. If he is jilted in love and can't get over it, he may decide that all women are bad - which denies his consideration that they are wonderful, which denies his earlier considerations that girls are bad, which belies his first consideration that girls are kids just like himself.

You can make the charge on being jilted vanish by making him get the idea that girls are bad, for that was his primary consideration that he denied when he fell in love. Get the truth, and the later lies evaporate, including his misery.

These persistences get all of their power from their first postulates. Another example:

There's no hatred like that which can exist between two brothers or a nation torn asunder in war. Well, that's because they loved each other so well, you see.

PXL, chapter 16, page 197

And it may well be that the prior love was an alteration of the fact that the brother, or the rest of the nation, were just there, in the same house or country. And this fact wasn't persistent, particularly, not important or worth paying attention to because that was just how it was. Full acceptance, full understanding, no mental MEST. And then, for some reason, after some minor dissension perhaps, they decided they loved each other.

One may track back a concatenation of postulates by running engram chains and finding their basics, or by assessing ARCxs earlier similar. We do so in auditing today. In 1954, however, Dianetics and straightwire (recall processes) had largely been abandoned. Instead, Ron had discovered that one might simply re-postulate the prior postulate. Instead of running out a bad leg one could simply get the idea of a good leg, which the pc had as a non-persisting, naturally accepted condition before he got the engram.

Or suppose George has come to hate Bill and you came along and ask him to get the idea of loving Bill. Instantly George would get the idea, then he would hesitate for a moment and become angry with Bill once more. He would be sliding from the first postulate into the second. But as you repeated the command the charge would blow and there would be nothing to slide into.

Today we would call this a rehab. The prior postulate or condition is rehabilitated or recovered.

It's a phenomenon you have no doubt experienced in life. For instance, if you try to tell a self-critical person that he is not as bad as he thinks, he may object violently. But often you can see him hesitate for a split second before he protests. He is getting the idea of his prior consideration that he is okay and then slides into the lie. If you continue to make him get the original idea he'll eventually recover his prior affinity, whatever it was. George may not come to love Bill again but it would at least run out his hatred. (From PXL, chapter 16, page 198).

# **Section 6**

## **The Way to Remain Sane**

### **Subject: Player's toolkit**

In the former section we've learned the basic elements of games and how setting a goal can align one's efforts within the barriers and freedoms in the game. This last section deals mostly with how to do so elegantly, and, not least, to do so without losing one's mind or getting lost.

The highest purpose in this universe is to create an effect. A good game has a virtually unlimited variety of possible Cycles of Action and this provides plenty of opportunities for playing creatively in a way that permits you to unfold your abilities self-determinedly, according to your tastes, and at a delicious level of randomness.

Let's not spoil the fun for ourselves or others who are part of our personal set of dynamics – which of course includes everybody and everything. Let's be knowledgeable and play The Game of Life intelligently and enjoy the heady spirit of play which becomes possible when we are being thetans about it.

**Axiom 51. Postulates and live communication not being MEST and being senior to MEST can accomplish change in MEST without bringing about a persistence of MEST. Thus auditing can occur.**

This may be the main difference between the better kinds of psychotherapy or meditation and Scientology: In auditing the pc is allowed to answer the question and itsa whatever comes up, i.e. to experience what he experiences and explain what it looks like to him. He will simply get a good acknowledgment - without getting a solution or an opinion about it or a personal experience of the therapist given either as a datum of comparable magnitude or used to highlight certain aspects of the experience of the pc. All of these function as alter-is-nesses or not-ises of the pc's itsa.

This simple process of listening and acknowledging eliminates aberration. Nothing further has to be done about what the pc experiences in session. No solutions need to be found because when the pressed down sevens are viewed and disappear, aberration is gone and the thetan rearranges his thinking and acting accordingly, without further ado.

It should be added that auditing is a two-way communication where the auditor and pc originate cycles of communication alternately. The auditor originates questions and commands and the pc can originate whenever he feels like it, so it balances out all by itself.

Note that an acknowledgment is part of a one one-way cycle (see Axiom 28), which is composed of origination (by the cause point, e.g. the auditor), duplication (by the receipt point, e.g. the pc), acknowledgment of reception (by the receipt point). An answer to a question or execution of an auditing command would count as an acknowledgment, and acknowledgment of this acknowledgment - or answer (by the original cause point), e.g. by an "Okay!" or a nod of the head. Two-way communication would require the receipt point in this one-way cycle to start a complete single cycle in the opposite direction, by originating a communication, thus becoming a cause point.

Live communication doesn't necessarily create complete as-is-ness. In life it's usually a continuous alteration of is-nesses, but greater understanding can come about, particularly if good TRs are applied, so that each cycle of communication really is completed – with complete duplication and answer – before something new is originated. In this manner more and more mental MEST is eliminated (Axiom 24); thus stupidity diminishes (Axiom 38) and the pc can become "a thetan about life".

Obviously, bad communication and aberration below the watershed will create more MEST than it as-ises. Complete as-is-ness, on the other hand, is a cessation of ARC leaving just the static (Axiom 35). Truth is absent communication (Old Cuff, cited under Axiom 23).

Live communication is between two live beings, two thetans. It's not good enough to communicate with a machine set up in a mind. Solo auditing is possible, though. Self Analysis works because the pc is "audited by the author". This works because the auditing process releases more charge than it builds up, but Self Analysis won't take the pc all the way. A few other processes work because they function on the principle of as-is-ness without an intention to change anything directly. These include Opening Procedure of 8C (look at objects and touch them; there is no intention to change them); R2-34: Description Processing ("How does it seem to you now?"); and R2-63: Acceptance processing ("Find something about \_\_\_\_ could you accept").

Live communication, obviously, is an exchange of particles in space – cause point to effect point – and it does occur on bigger Cycles of Actions which produce time. So how come live communication can occur without producing persistence, how could it not be recorded on a time track?

We could define time as the absence of communication, because in the presence of communication you don't accumulate any. You accumulate nothing ... in the presence of communication.

9th American Advanced Clinical Course, lecture #16a: Time. 550104

This quote refers to very good communication. If any part of the communication formula is missing – acknowledgment, duplication, an

expected origination from another in two-way communication – there is absence of communication. Absence of communication implies that there is an idea that there *should* be communication, as when one doesn't know what to talk about to the person in front of oneself, or when one is held up in the traffic when one should, one considers, be elsewhere or be moving on. It seems to take forever. But when actual communication does take place, whatever might otherwise have been recorded on the time track is as-is as we go.

An auditing session does contain time postulates. It is scheduled and the auditor regularly notes the time on his worksheets, but for the pc physical time is irrelevant. Old cycles are being erased, with their time continua, and a lot of time may seem to have passed at the end of a relatively short session.

The auditor, having his TRs in, adds no alter-is-ness to whatever the pc brings up; further, he continues every process until it's flat, which means that any charge that is restimulated can be thoroughly viewed, communicated and thus as-is immediately. Such smooth communication cycles creates minimal alter-is-ness and minimal time and persistence. Besides, since the standard auditing routines are the same in every session, charge missed in one session will be restimulated by the auditing environment itself in a later session and can then be picked up and handled. The pc soon gets a very great familiarity with the auditing procedures – he understands them very well, and communicating with persons and environments that one understands will continuously as-is any and all mechanics involved (Axiom 24).

Auditing does create some persistence but it is very minor compared to the as-is-ness that takes place. We may enjoy our case gains in life, or we may tell our grandchildren about a great auditor we once had, and this is persistence since we remain aware that something has changed and who assisted us. But, typically, the pc has forgotten a lot of the auditing he has had because it as-is quite thoroughly.

Auditing does help us to recover and create better relative truths, for session cognitions are new knowledge. We often cognite on what really happened and often we make more accurate evaluations or conclusions. These are actually new considerations which are closer to static and better stable data than the aberrated misunderstandings, fixed ideas and attitudes we had before. Today's aberrated truths are yesterday's lies about the false truths of yesteryear, and auditing unravels these and sets right the past so we can let go of it.

Auditing apart, we also meet live communication in life e.g. in the state of Flow (mentioned under Axiom 1) where the full attention of the thetan is directed to what he is doing. This is possible to the degree that he knows and

can control what he is doing, his immediate environment and his tools. He is aware of them as he acts but has no added awareness of this awareness. He just postulates his actions.

When we said above that truth is absent communication we referred to the principle that total understanding causes the vanishment of all mechanical conditions (Axiom 24). In this case communication is not lacking; it has been replaced by knowingness with no ARC needed.

... total ARC gives you no triangle ... We've got everything coincident with everything else, haven't we ... So we have no triangle, which is all triangle ... "

Ibid.

Theta is then operating from a relatively static state to solve the problems of theta as MEST (Axiom 49). Theta as MEST is in the universe in which he is playing; the havingnesses of his actions are present within his space, which is his beingness. But his purpose to solve the problem that he has posed himself is not very prominent in the form of mental MEST; it's not apparent to the mind's senses and yet it directs his activity (Axiom 39). He does know what he is doing.

I mentioned above that live communication is between thetans. Ron gives the following example in a couple of places: A man shoots somebody who dies. The bullet killed him, we say, but the live communication wasn't really the bullet, it was the finger on the trigger. But it wasn't the finger; it was the man who decided to pull the trigger. He was cause. But he only shot the guy because his wife had upset him this morning, so he was in an unbalanced state of mind, so it's the wife who was cause. Except the baby cried all night and that's the reason why the wife was upset etc., etc. etc.

We get into trouble if we try to backtrack causes this way. Where should we stop? By cause, as defined in Axiom 28, we mean: "The first adjacent living thing" (8th American Advanced Clinical Course # 22: The Factors). The man in the example is the living being, the thetan closest to the bullet, so we consider him to be the cause of the live communication. The wife is the living cause once removed so she is ruled out as the cause of the killing.

Energy cannot be cause. It's the live being who has "...volition and potential independence of action" (cited from Factor 12). MEST doesn't decide to do anything; it just goes on being there, obedient to natural law. It was the man who pulled the trigger. It was he who created the intention to do so; he who had a choice since a thetan can act independently of the present context and of what has happened before. He doesn't have to be swayed by what the wife did because of the baby's deplorable behavior. He can be a thetan about life and act self-determinedly instead of responding to prior causes, impulses from his own bank etc.

So we can change our lives without creating added and unwanted persistence. We can receive auditing and have case gains. What is the result? Nothing! At least nothing as far as that particular chunk of bank is concerned. It's gone.

**Axiom 52. MEST persists and solidifies to the degree that it is not granted life.**

Granting life and granting beingness are used synonymously, but we need to distinguish two phenomena:

- We can make room for another person and allow him to be who he is, do what he decides to do and have what he has. This is how we should behave to our co-players.
- We can flow affinity on a one-way flow toward a piece of MEST, or a person, and so endow it with life. An idol or a child's doll can seem to take on life when it is given attention, love and care. Practised on a person, e.g. a child, that person can become a "doll" or "robot" - almost too good-looking and amenable to be true - and in fact he isn't; he has handed his self-determinism over to the greater ARC of the other person.

Auditors are used to the concept of granting beingness, i.e. to permit a pc to be what he is being and to experience – by ARC, his “user interface” – what he is experiencing without interfering. Beingness, understanding and life are synonymous (8<sup>th</sup> American Advanced Clinical Course # 27: Factors present in good & bad auditing, 541105). When we include others in our space we are willing for them to *be*; when we try to change them, to make the acceptable, we are refusing to have some part of them in our space.

However, we also grant beingness to MEST – which includes both physical matter and mental MEST – when we organize it and align it to our purposes. The extreme of granting beingness in this sense would be to grant life to a statue and have it wake up and walk away (ibid.), as happened to the Greek sculptor Pygmalion. Applying this to enmeshed humans – “normal” aberrees – we may copy professor Higgins who taught the shabby flower girl to be a fair lady. Was she better off for it? The thetan? Probably, but that would depend on what she did with her new mental mechanisms (training patterns and habits), whether she used them self-determinedly to grow or to become a robot. A robot would be under the control of its creator, his representative, ambassador, symbol or message, rather than self-determined cause (see discussions under Axioms 13 & 35, ref. R2-21: Granting of beingness; The Creation of Human Ability, page 53-57).

ARC is what gives understanding. It is the critical factor.

... how would we interpret this with ARC? We walk up to this wooden image, we talk to it so sweetly and so convincingly that it answers back.

Ibid.

The pc, when allowed to do and say whatever he decides is like a wooden image, a MESTified thetan who by ARC is woken up so that he can answer the question or execute the command. But in auditing ARC is used to contact the pc, who is the thetan, not his aberrations or his body - so it's the thetan who comes alive. Nevertheless, if the pc is fairly low-toned he is likely to be somewhat overwhelmed by the ARC of the auditor. He may key out because of this and then, after a few days, slump back into his former state because his higher tone was dependent on the auditor and his ARC. The solution is not for the auditor to lower his ARC but to establish that of the pc.

If you try to speak to the reactive bank, or even to the analytical machinery e.g. by sympathizing with a person's suffering and show how much you commiserate, the person you are talking to becomes more MESTy. If you ignore his aberrations and speak directly to the thetan, appeal to his basic rationality and zest for life - which may be quite impoverished at first - the being himself begins to emerge. This is actually the purpose of TR4. We ignore the comments, which are aberrated, and communicate, with ARC, on the subject of mutual interest to us which in session is the process being run and in life whatever the person is willing to talk about. Originations are not disregarded but handled since they are relevant to the pc, not a banky attempt to derail the process.

Locks, secondaries and engrams are MEST - so are aberrated attitudes, emotions, sensations and pains. If we try to handle them without involving the thetan we suppress his self-determinism by letting him have no say in the matter. It would be as if a stranger came into his home and started to rearrange his furniture, ignoring his wishes and protests.

Book 1 technology erred somewhat in this direction. The auditor cooperated with the file clerk and commanded the somatic strip (the time track), both of which are mechanisms of the mind.

You realize that Dianetic reverie is the thinnest upper level of hypnotism possible

8th American Advanced Clinical Course, lecture 20: Hypnotism; 541027

Hypnotism as usually practised puts the thetan into apathy but Book I auditing did not have this effect because it was deliberately aimed at restoring the pc's self-determinism. The intention of the auditor made the difference. A strong one-way flow of ARC can act as hypnotism as suggested above (the overly loved and cared for well-behaved child).

Hypnotism gets its power from the content of the reactive mind. The hypnotist grants beingness to the MEST of the bank. He may use it to make the client stop smoking, eat less etc. and it can seem to work. The person changes his behavior because he has been *convinced*, but conviction is enforced, according to Axiom 25, and there are side effects. It's his natural, unquestioned *belief* that is self-determined.

Now it is TRUE that one can, theoretically, animate inanimate matter. IF one lifts a match without manual contact, by "force of Will", he MUST imbue it with some LIFE. If one cannot imbue with life he can't handle objects or spaces. They DEFY him. Thus the Granting of Beingness. BUT, for our purposes the auditing of this extreme of NO LIFE is not then auditing. It is ANIMATING. Anybody can ANIMATE a pc. He can actually monitor his machinery with words alone. But auditing involves RAISING THE SELF-DETERMINISM (pan-determinism) of the pc. Maybe you could imbue with life and then raise THAT into self-determinism. Maybe you do. But that is NOT auditing as we understand it. It is NECROMANCY. (Though I will admit we all practice it somewhat).

Ability Major 5, 1955 early August, Technical Bulletins, volume II, page 246-247  
Capital letters in the original text

A person with a high ARC can actually swamp a person with a low ARC. An affectionate mother can make a somewhat reluctant son – the thetan – go into apathy and actually into her valence, and he will do things because "mother said so" or "that's what mother did" (8<sup>th</sup> American Advanced Clinical Course # 23: (Third lecture on) Two-way communication; 541101. & # 27: Factors present in good and bad auditing; 541105)..

An auditor, who should certainly have high ARC, can make a pc with low ARC go through 8-C touching walls, but if the pc is unable to be interested and play games he is likely to complain about the auditing and not brighten up. The auditor has actually turned him into an automaton, a robot going through the motions, and the pc in this case is capable of resisting. The auditor should not lower his ARC, of course, but get the pc's up by two-way communication, making sure that the pc, too, can originate and acknowledge communications. Two-way communication goes both ways and without it no auditing can occur (8th American Advanced Clinical Course #23: Third Lecture on two-way Communication; 541101).

We may push a person's buttons or trick him into agreement by appealing to his good sense (which may be enforced as part by his culture), but we practice it also to some degree when we raise a person's tone level by placing ourselves a little higher on the tone scale, or when we manifestly expect him to do better than he would if left to his own devices, or we appeal to his ideals about what he should be like. This encourages him, and he may indeed

do better. This is not bad at all because he is likely to catch on and begin to be more causative, and so we increase his pan-determinism after all.

But the same means can be misused to make him attempt something of which he is not yet capable, so he has losses. Or he may be persuaded to do our will without really consenting, while he is momentarily enthused because of minor wins and more able. When he slumps down to his habitual level he may experience great failure or feel abused.

When you were a child, maybe somebody tickled you so you laughed. You wanted them to stop because it didn't feel nice but they continued to tickle you and insisted that you must like it since you were laughing. You were, in some degree, animated by them. They granted beingness to the body laughing, not you. Or maybe at some other time, when you were sad, somebody made a humorous remark to cheer you up; you couldn't help smiling and he mistakenly thought that you were happy again and that everything was okay - but it wasn't. You just didn't know how to communicate, what to communicate or how to be self-determined, so you were by-passed by your own automatic reactions. In one fashion or another it has happened to all of us, and we've all done it to others, too.

The pan-determinism in the parenthesis in the above quote refers to the fact that true self-determinism is applied to all of a person's dynamics, not just the first. "Self-determinism" originally included all of a person's dynamics because they are *his*, but Scientologists didn't understand this very well and so the term pan-determinism was invented. It means precisely that: self-determined on all dynamics. You don't allow your "personal interests" or "wants" to get in the way of your thriving and flourishing on your second dynamic, third dynamic and all the rest. You are actually perfectly capable of taking the viewpoint of any person, friend, foe or devil, and then act wisely. A pan-determined person doesn't suppress his first dynamic, though. It's just well aligned with the rest and seen in the perspective of the dynamic whole. In order to achieve this, however, we have to start out with the lower dynamics and expand upwards (see DAX 167, cited under Axiom 24).

Summing up: We want to address our *pc* and our fellow *thetan* in life, regardless of what weird aberrations he has clad himself. It is the live static, after all, who holds all his aberrations in place (Axiom 35). Only by addressing the thetan can we induce him to as-is or let go of whatever he needs to get rid of in order to become more able, more ethical and a more interesting co-player in life.

Auditing consists of DISCOVERING a spark of A-R-C and, by process AND A-R-C fanning it into a proud flame.

**Axiom 53. A stable datum is necessary to the alignment of data.**

This is known to Scientologists as the law of confusion and stable data. They'll often give this example: Snow falling is a great confusion because there are so many snowflakes that you couldn't possibly keep track of them all. But if you focus on one snowflake it will appear to be relatively stable, the rest will move in relationship to it and so a kind of order is perceived. Another example: If you are dizzy you'll feel better if you hold on to something firmly fixed in position, like a door-post or a concrete wall; that will stop the apparent movements of the room - or at least make it seem more predictable.

That's true enough, but the examples are somewhat misguided because this axiom applies primarily to *data*, which is to say to thought rather than matter. It belongs in the field of knowingness, lookingness and analytical thought.

The Tone Scale is a stable datum; it makes emotions less confusing. If we didn't know it we wouldn't know the sequence of emotions that people run through when they rise or fall on the scale. We might think that a person in sympathy was much better off than one in antagonism because he appears to be more friendly and cooperative, but that's not the case; he is neither better off nor more genuinely helpful. If we want to get him upscale we need him to go through anger and antagonism before he can even be bored.

Another stable datum: If one can determine whether a person is over or under the watershed at 2.0 one can immediately know whether it's possible to talk easily and rationally with him because he is above the watershed. If he's below and incapable of listening and reasoning it would be wiser to either act as his auditor temporarily (coffee shop style), or politely cease to be in ARC with him and leave the scene.

The first two things that new Scientologists learn are usually TRs and the Tone Scale. They find, naturally, that it's hard to keep their TRs in at all times. I would like to interject a piece of advice to make life easier: Whenever the person you are talking to falls under the watershed at 2.0, put in your TRs and don't originate anything - just listen & acknowledge with good ARC (or leave). Whenever the person is above the watershed you can relax and treat him as if he were a sensible sort of chap - an equal. No particular reason to strain to keep your TRs in all the time. Understanding this - and therefore applying it - can prevent a lot of strife and discord as well as broken friendships and marriages. It will reduce the hostilities and sufferings

of life – and not only for new Scientologists. Did this paragraph bring some order to a confusion of yours?

Bringing order to data – knowledge, information, assumptions – is the realm of the Logics of Scientology. Specifically we have ...

**Logic 10. The value of a datum is established by the amount of alignment (relationship) it imparts to other data.**

This Logic is itself a good stable datum. Put a high value on data which align a lot of facts, like these axioms.

However, a stable datum isn't necessarily true. The little child's stable datum that traffic is dangerous is not accurate at all, but it will keep the child safe from accidents until he learns when traffic is dangerous and when not, how to cross the street safely etc. His stable datum that there are evil spirits at large in the woods after dark is false, but if he went into the woods at night he could very possibly fall and be hurt or lose his way. He might be given a better stable datum but this one does have some workability. Obviously, a stable datum can also simply be both wrong and useless.

We can improve our stable data by detecting that a stable datum is false or inaccurate and get a better one. We think a guy is nice because he appears friendly; we then find out that he is only nice because he wants to sell us something. We create a new stable datum: People who want to sell us something may act friendly but not have our best interests at heart. This makes us less gullible. Gradually, we may become experts at recognizing little things that identify a salesman e.g. the false smile, his readiness to step inside the front door, his bag etc. Our stable data have improved.

Of course it's better if a stable datum is true in the first place but true stable data are gained by first having *any* datum and then correcting and refining it as new experience proves it inaccurate or wrong.

All empirical science, and that includes Scientology, works on this principle. We start out with certain assumptions - bright ideas, hopeful stable data, inspired thoughts. Whenever they don't work out we try to make a better assumption, a hypothesis, which is at least somewhat based on experience (the failures of the former stable data). As we continue this process the hypothesis at some point is consistently proven valid – or rather: it's difficult to prove it false – so it gains the status of a theory. A theory is the highest level of knowledge *within a science*. A scientist, a person, may be certain that a theory is true and *he* can be said to *know* - as we understand knowing in Scientology: "... certainty, not data, is knowledge" (Factor 28) - and the scientist could be wrong and later admit he didn't know. But a science – a

large, integrated body of data, assumptions and conclusions – is always open to the possibility that new observations may prove a theory wrong.

This is a central difference between science and a religion of (unshakable) faith where Holy Scripture must not be questioned. The whole game of science is to find fault with its theories and develop better ones in order to improve knowledge.

**Logic 11. The value of a datum or field of data can be established by its degree of assistance in survival or its inhibition to survival.**

Here we have introduced an arbitrary stable datum into the science: It's an observable fact that life tries to survive, but it's arbitrary to say that survival is good or valuable; that is an opinion (Axiom 31). This is also the case if we substitute "urge to exist" for "survive". But this is what we mean by workability: We turn purely theoretical knowledge into something interesting *for us* by applying it to the eight dynamics. We can learn the principles that apply to life and use them to our advantage in The Game of Life.

**Logic 12. The value of a datum or a field of data is modified by the viewpoint of the observer.**

This highlights the fact that each individual has his personal set of dynamics, or his own view of the 8 dynamics if you prefer. Eating meat is good survival for a human or a wolf but not for a sheep or deer. An infectious disease is good survival for the bacteria in question but not for its hosts, the patients.

In a human society, high prices are good for those who produce or sell the merchandise but unreasonably high prices are bad for those who buy it. So unbalanced dynamics produce conflict, while balanced dynamics produce harmony. Inequality, power games, discrimination etc. are confusions of misaligned and conflicting goals and purposes, of thoughts, emotions and efforts.

In Scientology we have the stable datum that man has an urge to exist on 8 dynamics. Self-determinism in its limited sense, i.e. behaving only in the interest of one's first dynamic, possibly including the second and some of the third (family and some groups), will harm the upper dynamics and thus, ultimately, the person himself. By limiting his viewpoint to himself as a body he falls away from pan-determinism and winds up in self-determinism. You have undoubtedly noticed that egotism rarely inspires co-operation. One can also limit oneself to operate rather exclusively on any other dynamic or combination of dynamics, e.g. use all one's efforts to save humanity, or animals etc. A balanced set of dynamics is necessary for optimum survival.

Too few of us have been brought up to be pan-determined, but as we mature we may come to use it as a good stable datum and decide to expand by consolidating first the lower dynamics and then gradually including the upper ones (DAX 167, quoted under Axiom 24).

**Axiom 54. A tolerance of confusion and an agreed-upon stable datum on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics. This defines sanity.**

A stable datum won't bring order to a confusion automatically. The thetan has to do it himself, although he will sometimes do it so quickly that he apparently isn't thinking (no *awareness* of his awareness, explained under Axiom 1: What is it like to be a static). He must therefore be able to *have*, or at least *confront* the situation to some degree - to tolerate it so he can align the data in the confusion. If he won't look it won't happen.

One needs to become able to confront whatever one is confronted with. One cannot align data that "mustn't be there" for not-is-ness reduces understanding (Axiom 22). One should "be able to experience anything" (first rule for a happy living; quoted under Axiom 12). Aberration can make this difficult but "the way out is the way through". The things we've stored in our reactive banks are the very things we couldn't tolerate in the past and we'd better become able to confront them now, otherwise any other-determinism may kick in and derail us and we won't be sane.

It's a peculiar fact that the more basic one's stable data are, the easier it is to be flexible and able to change. "Be polite!" is good advice, but knowing the Tone Scale will allow one to achieve higher quality communication sooner. A person who is well oriented and has no doubts about his basic intents and the rules of the game can change his more superficial opinions and actions all over the place because he doesn't lose sight of what he's really all about. He can pick one road to Rome or another.

"I don't think much of a man who is not wiser today than he was yesterday". This quotation has been ascribed to Lincoln, but whether he said so or not it's a philosophy characteristic of an authentic person who knows the stable data that are most important to him. Whether he achieves his aims this way or that isn't very important. He is flexible and he becomes wiser because he continually learns from his little mistakes (cf. Axiom 53, comment about science).

If too much is going on, life can become intolerable. This is plus randomness. If not enough is happening then life can become intolerably boring, barren or drab. This is minus randomness. Either is a confusion - in the environment or the mind - and is, if of sufficient magnitude, an engram (DAX 94). But as one's confront and havingness increases one can tolerate higher and lower

levels of randomness. One's band of optimum randomness becomes wider and this is the band where a person can learn and be sane (Axioms of Dianetics 74 & 81).

Tolerance can be increased, for example by bull-baited TRo or by having a causative attitude, with ARC, towards life. Of course tolerance can also be increased by auditing. Note that greater tolerance is not a matter of becoming stronger and more able to keep disturbing factors at a distance with force. Tolerance is not not-is-ness, although not-is-ness can make plus or minus randomness bearable until optimum randomness can be achieved (cf. DAX 78, quoted under Axiom 18). It's a matter of being able to accept and have what happens with equanimity. In other words: One is simply not adversely affected by it.

Stable data are taught to an individual, e.g. by parents, schools and Scientology training, but a person also creates his own stable data as he gains experience in life. Knowledge of Scientology philosophy gives a person an extraordinary array of stable data of a very high truth value. Knowledge concerning the 8 dynamics mentioned in this axiom, for example, is itself a stable datum to which a host of data can be aligned.

The reactive bank gives false data and compulsions and lowers one's general tolerance of confusion. It should be run out, of course, but confusion is not caused by aberration alone. Within the game a lack of relevant data can also create or add to a confusion. We need adequate information if we are to act effectively.

**DAX 107: Data of plus or minus randomness depends for its confusion on former plus or minus randomness or absent data.**

Plus or minus randomness is synonymous with reactive mind phenomena or external conditions that produce locks, engrams and secondaries. One's ability to tolerate depends on one's ability to cope with high and low randomness. This depends to a marked degree on having stable data, preferably true and basic. And if we are missing important data about the present situation we cannot make correct decisions - and thus we lose control.

And finally, sanity depends on operating rationally on all dynamics, gradually increasing ARC from lower to higher (cf. the Book I Axiom quoted under Axiom 48; DAX 167, quoted under Axiom 24).

**Axiom 55. The cycle of action is a consideration. Create, survive, destroy, the cycle of action accepted by the G.E.\*, is only a consideration which can be changed by the thetan making a new consideration or different action cycles.**

\*Genetic Entity (see Tech. Dic.)

A Cycle of Action is a communication, a creation of an effect. The term usually refers to a major cycle that contains many single cycles of communication.

As a general rule we can say that a Cycle of Action ends when the intention that initiated it has been duplicated in the universe in which it takes place. This duplication can be a new condition in a game, which may be a solution to a problem posed (Axiom 39), or one may wish to establish a new stable datum, align data in one's own universe or invent a dream. When this is achieved the cycle is completed.

These are mechanical completions, performed by altering physical or mental MEST, but a cycle can instead be ended on a level of consideration - by "acknowledging", or more accurately spotting or knowing again the postulate that initiated the cycle. Once this is done one can decide to simply abandon the cycle with no further consequences and no "hangovers" (Axiom 32). When this happens the Cycle of Action does not follow the pattern described in Axiom 13: create, survive, destroy (the cycle of the G.E.) It just ends.

So, if a person recalls or spots his intention which initiated the cycle, e.g. the posing of the problem or the reason why he decided to do something, he can abandon the cycle halfway through and it will as-is anyway. But if he gives up halfway through because he tires of it and does not spot the initiating postulate, the cycle will stick with him because it's incomplete. Receiving an engram will often end a cycle in this manner; we give up because we are sick, have an accident etc.

The more incomplete cycles a person has, the more tired he will become. Completing old cycles, either by completing them in MEST or deciding on a postulate level to end them, as described above, will pick him up and revitalize him (PAB 6: Case Opening. Ca. July 1953. Tech. Vol. I, pages 419-422).

The Cycle of Action of the G.E. and its relation to the four conditions of existence was the major subject of section 2. It's the life cycle of an organism but also applies to many other cycles.

However, a closer look shows that it's really a continuous creativity from the thetan's viewpoint since all four conditions are postulated into existence. By as-is-ness something is created, but alter-is-ness (change) and not-is-ness

(destruction) are considered into being too. Is-ness is a mere apparency but this, too, is considered to be and is in fact considered to be reality. We are creating the cycle all the way through.

Trouble can arise because the thetan puts his creativity on automatic, e.g. by setting up mental machinery; by saying that somebody else is the author of what he himself has created; by saying that he created it in some other way; or he considers that something *is* independently and therefore ceases to co-create it, relying on others to keep it up. Either way he then ceases to create knowingly and loses his viewpoint as cause, becoming instead interesting MEST on which anybody or anything can create an effect. Also, by not-is-ness the thetan can create a lie that something doesn't exist. In this way he occludes or hides it and since the thetan has already considered that it does exist it can affect him without his recognizing the source (which is his own considerations). So he perceives instead unrealities seemingly coming out of nowhere.

One can remain creative about any Cycle of Action by being a thetan about life, i.e. by continuously retaining a theta viewpoint from a relatively static position while acting or by regularly generating a time-out to take such a viewpoint and as-is any unwanted is-nesses or unrealities. If one does this one can end a cycle or a game that is initiated by posing a problem by simply continuing to act as planned until the solution or the intended new condition has been attained, leaving no rubble, dead bodies or unrealities behind. Well, the body dies eventually, of course, but one can still be a thetan about it.

As discussed under Axiom 37, an unreality can be re-considered to be a normal is-ness and a known fact, and one can think analytically and self-determinedly with this falsehood. One can then conclude and act rationally, but the conclusions will be wrong because false data entered the reasoning. Auditing can be needed to resolve this condition.

On a consideration level one has the option to change one's mind about a Cycle of Action by deciding one is not going to complete it after all. There can be good reasons for this; it may have become obvious that the planned result will not serve the intended purpose, or one may realize that it is simply not possible to solve the problem mechanically, that it was posed on false suppositions or that all relevant data were not available. These are valid *reasons*, but one may also simply decide, on a whim, to end the cycle for no reason whatsoever. But one has to do it on a postulate level, in full awareness of the cycle, including how one decided to initiate it. If one ends it by lying about it or in order to avoid confronting something - in short: by not-is-ness - there will be aberrated rubble. Engrams are such Cycles of Action; they were never really ended.

A better way to do it is simply to cease to be in ARC with a cycle - to neglect it - but without not-ising it. This was drilled in the fifties by processes like Waterloo Station which was done in a populated area: "Tell me something you wouldn't mind not-knowing about that person". The auditor wasn't asking for something the pc didn't know in the first place, such as where the person lived, but for something in plain view like the red hat he was wearing, her voluminous handbag etc. Then, as a companion process, "Tell me something you wouldn't mind that person not-knowing about you". After a while parts of persons would start to vanish for the pc or he would get a sort of double perception of both the entire physical person *and* his subjective perception of a partially vanished person (Scientology 8-8008, Six Levels of Processing – Issue 5, page 139; original version given in Certainty, Vol. 2, No. 11, 1955, November, Technical Bulletins, volume II, page 284, with a slightly different wording).

I am making the point here that as one continues up the Grade Chart, not everything has to be run out as negative case gain. You can make and unmake your mind without all those mechanics that you thought you needed early in Scientology. If a person wants to be free he must realize at some point that he has no obligation to stick to every past postulate or prior consideration. He is the master of his mind, not its slave, and he has the divine ability to change his mind and see his mental mechanics obediently comply and disappear - if that's what he wants. But the way out is still the way through: He cannot do this if he cannot confront and handle his masses and energies. If it turns out that he can't easily change his considerations about something he'll still have to roll up his sleeves and get to work. He doesn't mind.

Being able to neglect or ignore something is one of the goals of Scientology for the individual, as stated in Factor 28 in 1953. The remedy for the mess a thetan has got himself into includes:

Factor 28: ... the rehabilitation of the ability of the viewpoint [ed.: the thetan] to assume points of view and create and uncreate, neglect, start, change and stop dimension points [ed.: any object or idea located in a space] of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

There can be two kinds of neglect. You can neglect something by using not-is-ness or by ceasing to consider that it exists (cf. Axiom 3). The difference is that not-is-ness produces unreality, while if you simply cease to consider that something exists, or that it concerns you, no rubble is left. It is this latter kind of neglect that is meant in the quote.

Of course if you have agreements with other thetans you may still become subject to the cannonball phenomenon. Something can exist that you don't perceive and you have not agreed upon directly. This comes under the heading of unknown data (DAX 107, quoted under Axiom 54). These data can be made available with relative ease since they are not pressed-down sevens.

A cycle of action can start with destruction, such as when you turn a corner and see that an accident has happened. This could be the start of the cycle for you, whether you decide to help or just recognize that everything has already been taken care of. If you perceive something already in existence, the cycle begins for you with your first recognition of it, i.e. the unexpected perception of the accident scene. The cycle might end by telling it to your spouse or running the lock or secondary in session; in other words by destroying the lock by as-is-ness which is at the top of the scale.

A Scientology assist would begin with some sort of destruction (e.g. of a body part) or decayed condition and end with a cognition, which is a start, since a cognition is a newly created realization. The pc creates new knowledge relevant to the accident and this ends the assist. As-is-ness brings the cycle back upscale to the condition that existed at the beginning of the cycle, and then the whole cycle vanishes.

Summing up, a Cycle of Action is considered by the thetan all the way through, according to how he considers it.

**Axiom 56. Theta brings order to chaos.**

Corollary: chaos brings disorder to Theta.

We can solve any problem by becoming theta the solver rather than theta the problem, as we saw in Axiom 49. A friend of mine would sometimes ask, "Do you want to *be* the problem or *live* the solution?" Good question. Would you be a player or a piece – or a broken piece? If we forget that we are thetans we become MEST. We can be both: Be MEST in the game, (e.g. a body), but be a thetan about it and bring order to chaos.

The law of this axiom was with us as early as 1951:

**DAX 9: The fundamental operation of theta in surviving is bringing order into the chaos of the physical universe**

This is a fundamental action in The Game of Life. The game consists in utilizing MEST to advance one's dynamics. The dynamics are not dealt with directly in the Axioms of Scientology but they are, none the less, the driving force in the human game that we are born into and the theta games that lie open to us.

Looking back to Axiom 55: From the body's viewpoint, conception and birth are creative beginnings. From the thetan's point of view a human lifetime is a Cycle of Action that starts out with chaos – a condition of “destructureds”, actually, since the physical universe is a product of not-is-ness. We incarnate into a crying mess. Then we become able to control and create order on more and more of our dynamics as we grow and learn and find our way in life. We have several cycles going in parallel and they start, persist and end in various ways.

You might say that whenever we become aware of something bad, and react to it, we start a cycle that begins with our perceiving and agreeing on an existing condition of destruction or decay. Then we bring it upscale, if we can, or end it in apathy – which, strictly speaking, means the cycle never ends.

When we create something new, when we engage in a new sub-game, the cycle begins with creation of a consideration. There are all kinds of Cycles of Action but, wherever we begin, we want to solve problems and create effects. If things are too orderly for our taste for randomness we increase chaos by posing more problems. If they are too turbulent and intense we may lessen randomness by withdrawing and viewing the situation as theta (Axiom 49). We may withdraw from the heat of action, gain more knowledge, get information or other resources, or we may audit out aberration in others and ourselves and so bring order.

Whatever the game is, the basic purpose is to create an effect, as stated in Axiom 10, and by extension develop games by posing problems, as stated in Axiom 39. But how this is done will depend on the set-up of the game one engages in – the playground, the rules, the barriers, the freedoms, the moods, the goals, the individualities and aberrations of the other players. A thetan could play a game with a group of thetans and no organisms, a game with organisms only or both.

The basic principle of a game remains: There must be a MEST side and a theta side, i.e. the thetan playing within the game and being whatever role he has (the piece on the board game), and theta as the solver, planner, creator and organizer, i.e. the player who brings order to MEST *via* this beingness that follows the rules of the game (Axiom 48-49).

Some might be in a static condition with no game, but we don't encounter these in MEST. Pcs are human, though we may communicate with thetans without bodies too.

**Axiom 57. Order manifests when communication, control and havingness are available to theta.**

## Definitions:

*Communication*: the interchange of ideas across space.

*Control*: positive postulating, which is intention and the execution thereof.

*Havingness*: that which permits the experience of mass and pressure.

This is the theory behind the processes known as the CCHs which is an acronym for Communication, Control and Havingness. They include "Give me that hand", "Walk over to that wall" and pc mirroring hand motions of the auditor, without and with a book held in one hand. The ability to bring order to a confused situation or mind is of course essential in all of life, not just at Grade I where these processes are given.

Communication produces havingness, which produces familiarity, and familiarity gives predictability. This makes good control possible.

CCH is the ARC triangle in action. Havingness is the reality corner in the ARC triangle and communication is communication. Control is affinity manifesting in action which may at first seem surprising; but if you have seen a baby being nursed by his mother you may get the idea. The baby feels cared for when it is controlled – fed, changed etc. Control/affinity goes the other way too: A person's successful control plays a great role for his experience of affinity. Being able to carry out one's postulates causes one to feel pride, while failure to do so makes one feel degraded (PDC Supplementary lecture 2, 530114). Remember: Beingness, space and affinity are synonymous.

Life in this universe is all about handling matter and energy in space and time, and so we have this axiom:

**DAX 161: The control center [ed.: the thetan] attempts the halting or lengthening of time, the expansion or contraction of space and the decrease or increase of energy and matter.**

This is the primary source of invalidation, and it is also a primary source of aberration.

Of course you can rise above invalidation and run out aberration, but a good rule of thumb is to take on problems and challenges that fit your present ability to control, your stable data and your ability to tolerate confusion, so that you can react sanely on the eight dynamics (cf. Axiom 54).

The Game of Life gets better faster if you keep winning; better than if you keep feeling that your endless struggle to overcome obstacles isn't quite worth your while.

**Axiom 58. Intelligence and judgement are measured by the ability to evaluate relative importances.**

Corollary: the ability to evaluate importances and un-importances is the highest faculty of logic.

Corollary: identification is a monotone assignment of importance.

Corollary: identification is the inability to evaluate differences in time, location, form, composition or importance.

What is important and unimportant depends on one's goals. But this axiom is not simply a matter of increasing IQ in order to win a game or impress others; it is about how to increase having fun and develop spirit of play in The Game of Life. Identification diminishes the number of options one can self-determinedly choose between, while differentiation and gradients of importance open up a cornucopia of possibilities.

One can have too few data or a plus randomness (excess) of data or options, of course, (Axiom 54), but differentiation and relative importance can be a solution to both plus and minus randomness: Differentiation can help one to become aware of differences that make it possible to pose new or better problems, thus increasing randomness, while relative importance can weed out useless data from the few important facts thus simplifying matters.

In the same manner one can spot reactively identified data such as unrealities, engram chains etc. that make life too complicated and at the same time more dreary or monotonous. They come into existence when distinct data have been identified into a synthetic solid, which can only be re-differentiated by auditing or rational analysis. Aberrated data are false data that increase randomness by covering up the details by not-is-ness, thus making life appear simpler and more confrontable, while in reality it is poorly understood and less manageable. Auditing decreases randomness by making life simpler and more understandable by jettisoning useless baggage and seeing things in the right perspective (Cf. Axiom 24).

Aberrations are based on automatic identification. It appears to make no difference whether one chooses A, A or A, while in fact they are A, B and C. Judged by  $A = A = A$ : The job-interviewer has a haircut like my uncle's, so the job will make me sick and I shouldn't take it. By becoming able to discriminate, our pressed down sevens disappear and we become more able to understand that haircut in an unimportant factor, and one can understand the present situation better and act intelligently.

Excessive differentiation just makes things more complex and increases randomness. In itself it has limited survival value. We may do well in Trivial Pursuit or Jeopardy because we know a host of data, but are these important

data which help us improve our existence on all dynamics? That's where *importance* comes into the picture. Differentiation in matters that concern our existence creates complexity, but because these data are used in practice one gains experience, and the initial complexity – which is mechanical – is replaced by understanding (Axiom 24). Many of your everyday activities, which you perform with great ease, have taken years to learn – walking, reading, brushing your teeth etc. - and of course this also applies to any specialized abilities which you have truly mastered later in life. But you may still be somewhat stuck with subjects you didn't like in school, for instance, and this may well be because you "learned" more facts than you could digest and use.

As we solve problems in life it gradually takes more ambitious goals or more complicated problems to spark our interest; brushing your teeth may be important but it's not much of a game in itself. Obviously, the challenge has to remain within optimum randomness, and so the richness and variety experienced in life is determined by both the ability to tolerate confusion and by the quality of one's stable data (Axiom 54). But as one's abilities improve, so does the fun and this results from greater differentiation and less  $A = A = A$ .

Several processes develop differentiation. SOP 8 Step V had "Differentiation in present time" where the pc would look at two similar objects, e.g. two legs of a chair, two girls etc., and find differences between them. A couple of processes are directly aimed at the development of differentiation of values i.e. importance. R2-63 asks the pc what he could accept and what he could reject. A version of it is run on Grade 3. There's a confront process: "What could you confront?" / "What would you rather not confront" (HCOB 6 October 1960: Thirty-six new presessions; Presession II, Technical Bulletins IV, page 156). Such processes help the pc to become aware of his values and differences between objects and so become more intelligent in aligning his actions to his dynamics. They work by making the pc look at things – be interested – and find differences between things thus counteracting the tendency to identification and monotonous assignment of importance.

A good general reference for the above comments on this axiom is: 9th American Advanced Clinical Course Lecture #13: Havingness and communication formulas; 541223.

That something is important means that it can make a big difference for the achievement of one's goals or one's playing. The presence or absence of it, the execution or non-execution of an important action, can make the difference between win or lose, fun or misery. Importance can only be understood in relationship to a goal and one's opinions about what constitutes good or bad playing (Axiom 31). Something is important if it

aligns (or misaligns) a lot of data to existence on the dynamics and to one's personal viewpoint in the game (Logics 10-12, quoted under Axiom 53).

An essential quality of a player is the ability to make good choices – good from *his* viewpoint – and it is impossible to do so without the ability to evaluate importances and unimportances. The fun lies in making a difference in the game, i.e. in participating. And whether we are aware of it or not, the principles of logic – i.e. rational thinking based on an understanding of conditions and the roles of the players involved – is the method by which we become more able to mediate between the intentions of the thetan and the facts of the game: its playground, the rules and the other players.

According to the Fundamental Axioms of Dianetics (DMSMH), the analytical mind thinks in differences and similarities while the reactive mind thinks in identities.

In order to recognize what an object is, i.e. to categorize or classify it – e.g. as a cow or a bear, a troll or a tree stump, we need to see not only its similarity to other cows etc. but also what makes it different from a bear. You can milk a cow but not teach it to ride a bicycle; a tree stump won't attack you and you might not want to sit on a troll. The reactive mind is characterized by identification which is to say fitting all the things that are identified into the same category. If you identify, you may try to milk the bear. Bear or cow, what's the difference?

In the PDC lectures Ron mentions a third mind: the associative mind. It's the mind that finds similarities but it doesn't identify two similar things. It's really a part of the analytical mind, but some people overly specialize in it, and if one does, everything reminds one of a lot of other things. A cow is like a bull and cowboys herd cows and there are a lot of movies about cowboys but I prefer the stage etc. etc. Differences are perceived by the associative mind but disregarded because no goal makes one thing more important than another. Although a person depending on associative logic doesn't identify (confuse) things, neither does he make distinctions between their importance or their relevance. Here we find the person who is always reminded of something that has some relation to what you are talking about, but it's usually off the point. He's probably good at Trivial Pursuit, but he isn't going anywhere in life.

Such a person may be totally “adapted” to the way things are. He is likely to have a conservative outlook and to trust others to create his work and society for him. This is a manifestation of Axiom 29, considering that others created everything. At long last the person who depends on this winds up in decay and death *unless* he gets a purpose and formulates problems that give difference of importance to things associated. The associative mind does

have a valuable function, after all: It presents data that might be important but leaves it to the thetan to decide which to pick.

Life is dependent on creating something new and different. Originality and creativeness is found in the realm of Q1: The common denominator of life is the ability to self-determinedly create and place matter and energy in space and time. If a person wants to live he has to be able to create or co-create life. This ability is what makes him different from MEST.

We might loosely summarize this by saying that associative thinking helps a person by providing data of *potential* value in understanding the game, the relations within it and its consistencies. Purpose and differentiation enables the thetan to *select* and use the meaningful data and thus recognize himself as a thetan, a self-determined being who is different from MEST and can control his role in the game by "... volition and potential independence of action ..."; *independence* being the key word here (cited from Factor 12; cited also under Axiom 51). He is not just *re-acting* all the time - he is making things go his way.

Judgment and intelligence are very useful in life indeed. But they are not enough. Effort is directed force and it should be directed toward creating life on all dynamics which is the default goal of life (Logic 11), as seen from the individual's personal role and viewpoint (Logic 12) (both cited under Axiom 53).

Very appropriately, this last of The Axioms of Scientology harks back to the two last of The Fundamental Axioms of Dianetics from DMSMH.

The second last of these defines an individual's *potential value*, PV, while the last defines an individual's *worth*, which manifests when his PV is applied to the dynamics.

In the second last we have:

$$PV = I \times D^x$$

"I" is intelligence. "D" is dynamic, i.e. life force or life energy manifested as the urge to exist on the dynamics. A value for the exponent "x" in  $D^x$ , was never determined, but was, supposedly, a natural number (2, 3, 4....), and D to the power of x meant that D is to be multiplied with itself x times. The point of having this exponent there is that a person's Potential Value grows faster if the person's life energy is increased than if his intelligence is increased. One's life improves faster if one becomes more active and energetic, than if one becomes smarter - although that helps a lot, too.

To illustrate the formula by example, let's assume that  $I = 2$ ,  $D = 2$  and  $x = 3$

We have the general formula:

$$PV = I \times D^x$$

Inserting our chosen values to show what this is all about, we get:

$$PV = 2 \times 2^3$$

And so

$$PV = 2 \times (2 \times 2 \times 2) = 2 \times 8 = 16$$

The person has a Potential Value of 16.

Now suppose we audit the person and increase his Intelligence by a factor of 2, we get:

$$PV = (2 \times 2) \times (2 \times 2 \times 2)$$

or

$$PV = 4 \times 8 = 32$$

That's a good increase, the PV is doubled. But suppose instead that we didn't increase his intelligence – it's 2 again – but the Dynamic increases, again by a factor of 2, and we get:

$$PV = 2 \times (2 \times 2)^3$$

getting

$$PV = 2 \times 4^3$$

and

$$PV = 2 \times (4 \times 4 \times 4)$$

and

$$PV = 2 \times 64 = 128$$

In the first case, where we just inserted the values in the general formula, we got Potential Value before auditing = 16. When we doubled the pc's Intelligence we got his Potential Value = 32, i.e. twice as big; but if instead we doubled his dynamic we got his Potential Value = 128, or eight times as big.

128 is four times as much as 32, so we find, in this example, that if we can double a pc's life force the result is 4 times bigger than if we double his intelligence. So it pays off better to focus on increasing a pc's life force, his energy and zest for life, rather than on his intelligence – which would in reality also increase because it would be exercised by his more dynamic life. It's not really a question of either/or.

The numbers in the examples are arbitrarily chosen to illustrate the math of the formula; they have no other practical import except conveying the general idea of the formula: It pays better to get a pc more active in life than to make him brighter.

Ron states that this formula is only hypothetical, but it is nevertheless based on empirical observation that strongly suggest that it's more worthwhile to focus on a pc's life force than on his intelligence. A related discovery in the

wog world is that emotional intelligence correlates better with success in life than scholastic intelligence, which is what an IQ test measures. Once again: Communication with life is more useful than communicating with an academic subject in school – unless the subject is applied in life.

As a matter of fact Ron later changed the formula a bit, substituting A(bility): for I(ntelligence):

A = Ability to think, includes intelligence and training, experience and data stored in the mind. It is not just a structural potential of the brain, but “the actual capability of the experienced and stored mind”.

Jan 1951, Article in Astounding Science Fiction: Dianometry – Your Ability and State of Mind  
Technical Bulletins, volume I, page 77

The final axiom in DMSMH stresses that the above formula states only the *potential* value. If this potential is to be fully utilized on the dynamics the effort must be unaberrated, otherwise it may lead to destruction:

The worth of an individual is computed in terms of the alignment, on any dynamic, of his potential value with optimum survival along that dynamic. A high PV may, by reversed vector, result in a negative worth as in some severely aberrated persons. A high PV on any dynamic assures a high worth only in the unaberrated person.

Aberration is eliminated by auditing, of course.

As an additional factor, efforts can be unsuccessful because one has insufficient information - pieces of the puzzle may be missing. “Plus or minus randomness” translates as “aberration”. Both aberration and missing information can cause confusion, as touched upon in Axiom 54.

So we come back to intelligence again. Intelligence cannot compute unless it has data. It needs to compare data, find data that align other data while keeping the thetan’s personal view of the dynamics in mind. And intelligence – “Ability to think” – would also include ability to spot that data are missing and discover what they are.

We need the ability to see differences and similarities between data and their relevance to our goals and games in order to act wisely.

The thetan is the player; the Axioms of Scientology are rules of The Game of Life.

I wish you a good Game of Life!

# ***Appendix 1***

## **The Axioms of Scientology Without Comments.**

**Axiom 1. Life is basically a static**

*Definition:* a life static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.

**Axiom 2. The static is capable of considerations, postulates, and opinions.**

**Axiom 3. Space, energy, objects, form and time are the result of considerations made and/or agreed upon or not by the static, and are perceived solely because the static considered that it can perceive them.**

**Axiom 4. Space is a viewpoint of dimension.**

**Axiom 5. Energy consists of postulated particles in space.**

**Axiom 6. Objects consist of grouped particles and solids.**

**Axiom 7. Time is basically a postulate that space and particles will persist.**

**Axiom 8. The apparency of time is the change of position of particles in space.**

**Axiom 9. Change is the primary manifestation of time.**

**Axiom 10. The highest purpose in this universe is the creation of an effect.**

**Axiom 11. The considerations resulting in conditions of existence are four-fold.**

(a) **As-is-ness** is the condition of immediate creation without persistence, and is the condition of existence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival.

(b) **Alter-is-ness** is the condition which introduces change and therefore time and persistence, into an **as-is-ness** to obtain a persistency.

(c) **Is-ness** is an apparency of existence brought about by the continuous alteration of an **as-is-ness**. This is called, when agreed upon, reality.

(d) **Not-is-ness** is the effort to handle **is-ness** by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an **is-ness**.

**Axiom 12. The primary condition of any universe is that two spaces, energies, or objects must not occupy the same space. When this condition is violated (perfect duplicate) the apparency of any universe or any part of thereof is nulled.**

- Axiom 13.** The cycle of action of the physical universe is: create, survive (persist), destroy.
- Axiom 14.** Survival is accomplished by alter-is-ness and not-is-ness, by which is gained the persistence known as time.
- Axiom 15.** Creation is accomplished by the postulation of an as-is-ness.
- Axiom 16.** Complete destruction is accomplished by the postulation of the as-is-ness of any existence and the parts thereof.
- Axiom 17.** The static, having postulated as-is-ness, then practices alter-is-ness, and so achieves the apperency of is-ness and so obtains reality.
- Axiom 18.** The static, in practising not-is-ness, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness, and other undesirable states.
- Axiom 19.** Bringing the static to view as-is any condition devaluates that condition.
- Axiom 20.** Bringing the static to create a perfect duplicate causes the vanishment of any existence or part thereof.

A perfect duplicate is an additional creation of the object, its energy, and space, in its own space, in its own time, and using its own energy. This violates the condition that two objects must not occupy the same space and causes a vanishment of the object.

- Axiom 21.** Understanding is composed of affinity, reality, and communication.
- Axiom 22.** The practice of not-is-ness reduces understanding.
- Axiom 23.** The static has the capability of total knowingness. Total knowingness would consist of total ARC.
- Axiom 24.** Total ARC would bring about the vanishment of all mechanical conditions of existence.
- Axiom 25.** Affinity is a scale of attitudes which falls away from the coexistence of static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.

By the practice of is ness (beingness) and not-is-ness (refusal to Be) individuation progresses from the knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness Thinkingness Symbolisingness, Eatingness, Sexingness, and so through to not-Knowingness (Mystery) and attempt to communicate continues.

Here we have, in the case of an individual, a gradual falling away from the belief that one can assume a complete affinity down to the conviction that

all is a complete mystery. Any individual is somewhere near this Know-to-Mystery scale . The original Chart of Human Evaluation was the Emotion section of this scale.

**Axiom 26. Reality is the agreed-upon apparency of existence.**

**Axiom 27. An actuality can exist for one individually, but when it is agreed with by others it can then be said to be a reality.**

The anatomy of reality is contained in is-ness, which is composed of as-is-ness and alter-is-ness. Is-ness is an apparency, it is not an actuality. The actuality is as-is-ness altered so as to obtain a persistency.

Unreality is the consequence and apparency of the practice of not-is-ness.

**Axiom 28. Communication is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication and understanding of that which emanated from the source-point.**

The formula of communication is: Cause, Distance, Effect, with Intention, Attention and Duplication **with understanding**.

The component parts of communication are consideration, intention, attention, cause, source-point, distance, effect, receipt-point, duplication, understanding, the velocity of the impulse or particle, Nothingness, or Somethingness.

A non-communication consists of barriers. Barriers consist of space, interpositions (such as walls and screens of fast-moving particles), and time. A communication, by definition, does not need to be two-way.

When a communication is returned, the formula is repeated, with the receipt-point now becoming a source-point and the former source-point now becoming a receive-point.

**Axiom 29. In order to cause an as-is-ness to persist, one must assign other authorship to the creation than his own. Otherwise his view of it would cause its vanishment.**

Any space, energy, form, object, individual, or physical universe condition can exist only when an alteration has occurred of the original as-is-ness so as to prevent a casual view from vanishing it. In other words, anything which is persisting must contain a "lie" so that the original consideration is not completely duplicated.

**Axiom 30. The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed, at which time it will vanish.**

If only partially viewed, is intensity, at least, will decrease.

**Axiom 31. Goodness and badness, beautifulness and ugliness, are alike considerations and have no other basis than opinion.**

**Axiom 32. Anything which is not directly observed tends to persist.**

**Axiom 33. Any as-is-ness which is altered by a not-is-ness (by force) tends to persist.**

**Axiom 34. Any is-ness, when altered by force, tends to persist.**

**Axiom 35. The ultimate truth is a static.**

A static has no mass, meaning, mobility, no wavelength, no time, no location in space. This has the technical name of "Basic Truth".

**Axiom 36. A lie is a second postulate, statement or condition designed to mask a primary postulate which is permitted to remain.**

**Examples:**

Neither truth nor a lie is a motion or alteration of a particle from one position to another.

A lie is a statement that a particle having moved did not move, or a statement that a particle, not having moved, did move.

The basic lie is that a consideration which was made was not made or that it was different.

**Axiom 37. When a primary consideration is altered but still exists, persistence is achieved for the altering consideration.**

All persistence depends on the Basic Truth, but the persistence is of the altering consideration, for the Basic Truth has neither persistence nor impersistence.

**Axiom 38. 1: Stupidity is the unknownness of consideration.**

**2: Mechanical definition: stupidity is unknownness of time, place, form and event.**

**1: Truth is the exact consideration.**

**2: Truth is the exact time, place, form, and event.**

Thus we see that failure to discover Truth brings about stupidity.

Thus we see that the discovery of Truth would bring about an As-is-ness by actual experiment.

Thus we see that and ultimate truth would have no time, place, form or event.

Thus, then, we perceive that we can achieve a persistence only when we mask the truth.

Lying is an alteration of time, place, event, or form.

Lying becomes alter-is-ness, become stupidity.

(The blackness of cases is an accumulation of the case's own or another's lies.)

Anything which persists must avoid as-is-ness. Thus, anything, to persist, must contain a lie.

**Axiom 39. Life poses problems for its own solution.**

**Axiom 40. Any problem, to be a problem, must contain a lie, if it were truth, it would unmock.**

An "unsolvable problem" would have the greatest persistence. It would also contain the greatest number of altered facts. To make a problem, one must introduce alter-is-ness.

**Axiom 41. That into which alter-is-ness is introduced becomes a problem.**

**Axiom 42. MEST (matter, energy, space, time) persists because it is a problem.**

It is a problem because it contains alter-is-ness.

**Axiom 43. Time is the primary source of untruth.**

Time states the untruth of consecutive considerations.

**Axiom 44. Theta (the static) has no location in the matter, energy, space, or time. It is capable of consideration.**

**Axiom 45. Theta can consider itself to be placed, at which moment it becomes placed, and to that degree a problem.**

**Axiom 46. Theta can become a problem by its considerations, but then becomes MEST.**

A problem is to some degree MEST. MEST is a problem.

**Axiom 47. Theta can resolve problems.**

**Axiom 48. Life is a game wherein theta as the static solves the problems of theta as MEST.**

**Axiom 49. To solve any problem it is only necessary to become theta, the solver, rather than Theta, the problem.**

**Axiom 50. Theta as MEST must contain considerations which are lies.**

**Axiom 51.** Postulates and live communication not being MEST and being senior to MEST can accomplish change in MEST without bringing about a persistence of MEST. Thus auditing can occur.

**Axiom 52.** MEST persists and solidifies to the degree that it is not granted life.

**Axiom 53.** A stable datum is necessary to the alignment of data.

**Axiom 54.** A tolerance of confusion and an agreed-upon stable datum on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics. This defines sanity.

**Axiom 55.** The cycle of action is a consideration. Create, survive, destroy, the cycle of action accepted by the G.E.\*, is only a consideration which can be changed by the thetan making a new consideration or different action cycles.

\* G. E.: Genetic Entity. See Glossary.

**Axiom 56.** Theta brings order to chaos.

Corollary: chaos brings disorder to Theta.

**Axiom 57.** Order manifests when communication, control and havingness are available to theta.

**Definitions:**

*Communication:* the interchange of ideas across space.

*Control:* positive postulating, which is intention and the execution thereof.

*Havingness:* that which permits the experience of mass and pressure.

**Axiom 58.** Intelligence and judgement are measured by the ability to evaluate relative importances.

Corollary: the ability to evaluate importances and un-importances is the highest faculty of logic.

Corollary: identification is a monotone assignment of importance.

Corollary: identification is the inability to evaluate differences in time, location, form, composition or importance.

## ***Appendix 2:***

### **The Circular Tone Scale**

To my knowledge, this is only published in 8-80, and it may be missing in later editions. The graph is not the original, but recreated.

It is included here because it shows the double character of a thetan: It can be theta or MEST, as stated in Axiom 48, and should be able to take both viewpoints in The Game of Life.

The mystic referred to in the text has created a universe parallel to the MEST universe, perhaps with other beings with whom he is in agreement. The only thing wrong with this is that he insists on keeping and influencing some of his dynamics in the physical universe, but not all. This is not possible. It's like a chief executive insisting on issuing directions to his lieutenants, after he has been replaced long ago. Some Scientologists mistakenly confuse this state with being OT.

One may withdraw from *all* dynamics in the physical universe and live in another universe with impunity. You can go away to play elsewhere. But if you keep just one foot in the physical universe, believing you can play the MEST game from one or two dynamics only, even if it is the 7th or 8th dynamic, one is doomed to failure and will remain an ineffective freak in this universe.

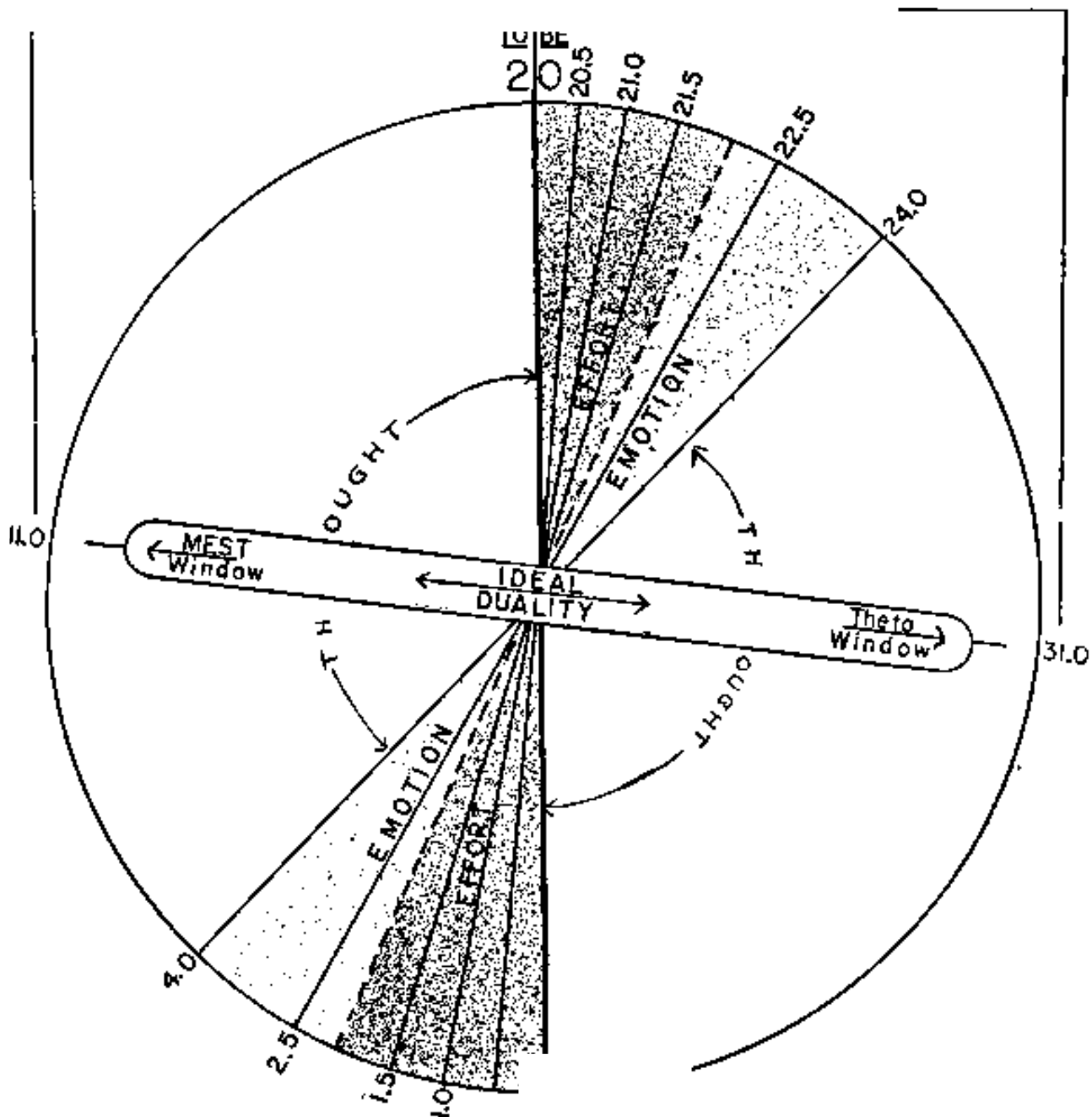
#### **The "circular Tone Scale", quoted verbatim in full from the glossary of Scientology 8-80**

TONE SCALE: An arbitrary scale of figures given to indicate an organism's desire and ability to survive. This scale starts at 0, which is apathy or death, and advances steadily to 20, which is survival, or ability to carry out completely the organism's goal of helping theta in its conquest of the physical universe. Below 2.2 one is operating in the "Effort Band", and has decided not to survive. From 2.2 to 4.0 one is surviving, but on degrees of a "Maybe". He is in the "Emotion Band". Above 4.0 there is little question about his desire and ability to survive; he's operating on thought, which is aligned with the life static itself.

The tone scale can be likened to a circle, with a two-pronged arrow. The left hemisphere of the circle is concerned with MEST, the right hemisphere with theta. At the bottom of the circle is 0, or a decision to "NOT BE". At the top of the circle is 20, or a decision "TO BE". The theta side of the circle is designated from 20 to 40, with 40 on a parallel status of "NOT BEING" with 0.

However, while to “NOT BE” under 0 would be succumbing to failure and environment, choosing to “NOT BE” at 40 would be a free choice and a victory over environment.

As organisms, most of us operate under direction of the arrow on the MEST hemisphere, but our potential on the theta side is just as great or little as our position on the scale. Thus, a person at 2.5 would have a theta (or psychic) potential of 22.5. Mystics, instead of being high on the tone scale, or able to by-pass their aberrations, merely concern themselves with the theta prong of the arrow. The running of electronic implants indicates that the thetan can be outside the tone scale in the below-zero range. It is only when it decides to have a body — to become thetan-plus-body — that it operates in the MEST band of aberrations. High on the tone scale (between 8.0 and 20.0), the thetan becomes more and more a self-determined entity, using the body and not being an effect of the body.



# Glossary

Letters in *italics* have their own entry in this glossary

Note: When asked to define a Scientology word, many Scientologists will use the same phrases and examples as those given in the Technical Dictionary or in Ron's texts. This scrupulous care not to alter Ron's own words is misguided and can be used to cover up non-comprehension.

For this reason, I have defined the terms with my own words. The definitions are not different in essence, but often phrased differently.

You are welcome to disagree with me, but if so, I invite you to formulate your own definitions – in your own words – so it becomes possible to compare our views and get the misunderstandings (mine or yours) out into the open.

**A = A = A:** *Anything equals anything equals anything.* It means *identification*, i.e. that dissimilar things are perceived and reacted to as if they were the same. This phenomenon is caused by *engrams*. For instance, a person who has had a car accident may refuse to drive again; or he may avoid the location of the accident even if there is no danger. Another example: Person A hates person B. Anything associated with B is hated by A: his haircut, clothes, his actions etc. A may find it difficult to admit any similarity between B and himself, even that B eats and sleeps like him. If you can coax him to find similarities, he may become saner concerning B.

**Aberration (noun), aberrate (verb):** Deviation from sanity, or rational thought and behavior, caused by *engrams*, which are *facsimiles* (memories) containing pain and unconsciousness (at least in some degree).

Shying away from reexperiencing the pain in the engram, the person adopts fixed patterns of thought, action and body condition in order to keep the bad memory away. These patterns become manifest when the engram is *restimulated*. They are usually not meaningful responses to the person's present situation.

These aberrated manifestations are forced upon the person by his *reactive mind* and are often referred to as *pressed down fives or sevens*. They violate his true self-*determinism*, and although the engrams are originally caused by the activity of the thetan himself – by his protests – he has forgotten this, and so we often view aberrations as part of the environment of the thetan and their influence on him as other-determined. He doesn't "just pretend to be sick to avoid going to work"; as

far as he is able to determine. He really is sick, and the body does have a fever etc., but if the engram is erased the person recovers quickly.

See Axioms 11 & 14.

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See Axioms 11 & 14.

**Alter-is-ness:** Any altering of existing conditions.

You cannot perceive that a condition has been altered without considering that there was a different condition before the change, so alter-is-ness requires time, which is agreed upon or creatively postulated in the process. Therefore, alter-is-ness produces persistence, i.e. things happen on a time continuum and remain recorded for as long as the time continuum exists (e.g. until it is erased by auditing).

Any attempt to change (alter-is) *aberrations* cause aberrations to continue in existence, even if they appear in a different form. One of the greatest discoveries in *Scientology* is that this endless progression on a continuum of alterations can be interrupted by rediscovering the creation of the first condition which was alter-ised. This makes the whole continuum of alterations and the aberrations that accompany them vanish. This can be done by erasure of *engrams* or by simply taking a thorough look. Such a vanishment is termed *as-is-ness*, and it is what makes auditing different from all other kinds of therapy or personal development.

Any strong desire, enforcement or inhibition can act as an alter-is-ness and create persistence. *Not-is-ness* is a particular variety of alter-is-ness. It is an attempt to make something diminish or go away by force instead of as-is-ness. It adds to, increases and strengthens aberration.

See Axioms 11, 14 & 17.

**Analytical mind:** see *mind*

**Anchor point:** Anchor points are postulated or agreed upon locations or points that mark the relatively motionless boundaries within which action takes place. It can be the corners of a room or its walls, floor and ceiling. One enters the room and notices its size and shape by deciding (considering) where its anchor points are.

This establishes the space available for action. In this space, one can then direct one's attention to an object or person, which then becomes a *dimension point*. By looking at a dimension point from one's viewpoint, e.g. one's head or body, one creates a space within the space established by the anchor points. All communication, including action, takes place by dimension points moving in relationship to each other, e.g. by persons sending words (sounds) or objects to each other, moving their bodies (also dimension points) around in the room, or by seeing things (duplicating them) when photons (dimension points, too) enter the eye etc.

**ARC:** see *Affinity*

**ARC break, abbr. ARCx:** Occurrence interrupting a person's affinity, reality, communication or understanding suddenly or unexpectedly enough to create a negative reaction (or other *not-is-ness*). It manifests as an upset, anger, grief or other misemotions.

An ARCx is handled by identifying the ARC that existed before the break, by an ARCx assessment.

Several unhandled ARC breaks can produce a "sad effect" (sadness, gloominess, depression).

**As-is-ness:** A creation (of an idea, a thought, emotion, action, anything) in present time, which has not (yet) been alter-ised. Also, a recreation of something that was altered or not-ised so that it persisted automatically; this recreation causes the later alter-is-nesses and not-is-nesses to vanish so only the as-is-ness remains and disappears when the thetan ceases to create it.

An as-is-ness lasts only as long as it is being created in present time. When attention is taken off it, it is as if it never had existed, because it is not on a time continuum.

See Axioms 11, 15, 16 & 17.

**Auditing:** Application of Scientology techniques designed to assist the *preclear* (person) to gain freedom from aberration and enable him to exercise his natural abilities as a *thetan* (the person himself, not his body, nor his self, beingness or identity, which are created by the thetan).

These techniques are based on Scientology philosophy. Workable processes are usually deduced from (predicted by) Scientology theories and then tested in practice. They are discarded if they turn out not to be useful. If validated, they are incorporated into the body of Scientology technologies constituting the bridge, the various special rundowns etc. Occasionally the theories of Scientology are refined or developed in the process.

**Auditor:** A person delivering *auditing*.

**Axiom:** Self-evident basic principle in a science or system of thought.

It is understood that they are self-evident only to a person who is already familiar with the subject area. The Euclidean axioms of geometry, for instance, are only self-evident if you have some familiarity with lines, parallel lines etc.

**Bank:** As a technical term, it means the database of a mind, where *facsimiles* are stored.

Particularly, it refers to the reactive bank, i.e. the database of *engrams*, *locks* & *secondaries*, which are organized in *chains*.

The *reactive mind* is characterized by *identification*. It operates by stimulus – response, i.e. any element in the environment – a restimulator – which is associated with an element of an engram chain – a person in an engram, a particular smell, location emotion, etc. present in or associated with an engram, lock or secondary – will automatically trigger the same response as any other *restimulator*. It doesn't matter if the chain is restimulated by a color, a name, a cloud or a tie, nor what kind of situation the person is in at the moment: He will get the same pain in the same body part, or the same compulsion or whatever the response is. This kind of stimulus – response can only be changed by the things that change engrams.

We also have an analytical bank, often referred to as the memory banks or standard memory banks. The analytical mind can also operate on stimulus response, such as learned procedures or routines, but these can easily be modified or abandoned on the determinism of the individual.

**Bridge, The:** A structured series of auditing actions designed to bring a person step by step up to Clear, i.e. freedom from aberration, and from there to greater freedom by developing his native abilities as a thetan and to act as one, i.e. to become an *Operating Thetan*, abbr. OT – rather than identifying himself as a body.

Before Clear, the person is called a preclear, after clear he is a pre-OT. However, the term preclear is often loosely used for any person receiving auditing, even after Clear.

It should be noted that although one may be audited without being trained as an auditor, a good understanding of fundamental Scientology philosophy and theory is necessary to achieve one's full potential and stability of case level.

**Bull-bait, bull-baiting:** Pushing a student's buttons, one at a time, on an optimal gradient until they flatten. See TRO-4.

**Button:** A *restimulator*, e.g. a word, phrase, person etc. which restimulates a *keyed-in engram* chain and thus causes a reaction. A trigger.

In TRO, a coach pushes buttons of a student (trainee), i.e. presents the student with one restimulator at a time repeatedly until pushing the button produces no reaction. The button is then said to be flat and does no longer act as a restimulator.

Button also means keywords in auditing questions (e.g. suppressed, invalidated) used to get hidden answers out. It is used in *rudiments* and *prepchecks*.

**Case supervisor:** Auditor especially trained to evaluate auditing reports and decide the next right auditing action for a pc.

**Chain, engram chain:** A sequence of *engrams*, *secondaries* and *locks* all dependent on the same first engram, called the basic. When the basic of a chain is erased, the whole chain is blown (caused to dissolve). The basic is never a lock or secondary, only actual physical pain can prevent the person from as-ising an event, no matter how unpleasant.

It should be noted that a person can also make things persist by his considerations, and these, too, can create a kind of chains, but that is not what is meant by the term.

**Charge:** Mental energy, life force bound in aberrations and potentially harmful to the individual.

The aim of auditing is to blow charge, i.e. to free it from the reactive bank so the life-energy becomes available to the pc to use as he decides.

It should be noted that the individual does not really need energy tied up in the bank. As a *thetan*, he can create life energy without getting it from any source. He postulates it into existence.

In the physical universe, there is a law that no energy is created and no energy disappears, it can only be changed into another form, e.g. by storing electricity, burning wood etc. The total amount of energy in the physical universe is constant, it never changes.

This does not apply to thetans *as-ising* energy into or out of existence (cf. Axiom 15 & 16). A thetan postulates energy when he engages on a *Cycle of Action* or poses himself a problem to solve. In order to have a game, and during the cycle he can both create energy and use energy already in existence on the playground.

**Clear state:** “Ability to be at cause over mental matter, energy, space and time as regards the first dynamic (survival for self)”. This is the ability gained by doing the Clearing Course (o-8, page 135).

Basically this means that you have gotten rid of any *aberrations* you may have had. As a Clear, one is pretty much able to think rationally about anything. A Clear doesn’t shy away from thinking about anything.

However, negative case gain continues to play a role above the state of clear.

**Clearing:** Actions undertaken to reach the state of Clear. The final steps include becoming a solo auditor, i.e. the pc learns to audit himself by doing the Clearing Course. The preclear then audits himself to the state of Clear under the supervision of a *case supervisor*.

Loosely, the term Clearing is used to mean any action producing negative case gain and thus bringing the pc closer to the state of clear. Erasing an engram or keying out a secondary is also Clearing in this sense.

The basic theory of Clearing is summarized in Axiom 38.

**Cognition:** A realization, a becoming aware of something one didn’t know before, particularly as a result of running out aberration or getting new stable data while studying Scientology. A cognition is a *postulate* creating new knowledge.

In session, it is one indicator that an auditing process is completed and should be ended off. See *end phenomenon*

**Comm. lag, Communication lag:** The time between the posing of a question or command and the other person beginning to answer or execute the command.

Note that what the pc says or does other than answering or executing the command is also considered a comm. lag. A comm. lag is not just silence or inaction.

*Three equal comm. lags in a row indicate that the process has come to a flat point and can be ended off.*

**Communication:** The passing of a message or object from one live being to another. It includes verbal speech, but also any kind of action or behavior between live beings.

Loosely, it also means interchange between a live being and inanimate MEST.

*Communication is defined in Axiom 28.*

**Communication formula, abbr. Comm. formula:** The general formula of communication: cause-distance-effect, i.e. one live being sending a message or object from a cause point to a receipt point (or effect point) where it is accepted and understood by another live being.

**Consideration:** see postulate

**Contact assist:** A method of running out an engram right after it has been received. It consists in physically going through the exact motions of the event, in the exact location where it happened – as far as it can be done without hurting oneself again, of course.

It is more effective that running the incident at a later time. Since the engram is gone when the assist has been completed, no secondaries or locks can later be added to it:

**Course supervisor:** Scientologist especially trained to educate students in Scientology techniques.

**Cycle-of-action:** Any action which is initiated and continued to its completion. It can be very big or very tiny. A big Cycle of Action is usually composed of many smaller cycles.

It is the subject of Axioms 13 & 55 and a central theme of Section 2.

**Debug:** Removal of any barriers, difficulties etc. which inhibit or hinder progress of a Cycle of Action, normal functioning etc. Trouble-shooting.

The term originates from the early days of computers, when tubes (UK: valves) were used. Bugs (insects) would sometimes get into the machines and cause short circuits, and so the engineers would have to get in there and "de-bug" them. The term carried over to the days of transistors, when bugs did not really present a problem.

**DED:** An *overt* act that did not have a *motivator*; an "unjustified" overt.

If an overt is preceded by a motivator, it is conceived to be somewhat justified, and the usual overt phenomena may not manifest. He hit me, so it's fair that I hit him. Now we are good friends.

But if I hit him and he hasn't hit me, or if I happen to do something bad for no reason at all, I regret it and try to justify it, after the fact, by some little damage experienced by myself that is somewhat similar, but typically less severe. I knocked his head off for no reason. Then an acorn fell on my head, and it hurts so much, I claim, and I feel so terrible, so this explains why it was all-right that I knocked his head off. This Explanation for the DED is termed a DEDEX – DED EXplained.

The excuse doesn't work too well. In the first place, it's illogical, for what happens after an overt cannot be the reason for it. In the second place, the DEDEX is obviously not severe enough to justify the DED.

We don't distinguish DED and overt today. Both are run the same way. But an unjustified overt, a DED, is still more damaging to the person who commits it than a "justified" overt.

**DEDEX:** An explanation for an *overt* which one had no excuse for committing. See DED.

**Destimulation:** the action of deleting the moments of restimulation of the reactive mind or some portion of it. See also explanation under Key-in.

**Determinism, self-, other- and pan-determined:** The common denominator of all life impulses is self-determinism (the subject of Q1, a.k.a. Pre-logic 1; o-8, page 25). The basic difference between life and inanimate matter is that inanimate matter mindlessly follows natural law, while living beings can make decisions and act in a variety of ways in identical situations.

A person who is controlled by other persons, by his aberrations, by engram commands and compulsions, or who is hypnotized or bound by a promise which he has committed himself to keep, is other-determined. He is other-determined by his own promise in the sense that his actions

are now determined by it, not by his independent, free will in present time; he has made himself a dependent of it. Similarly, his actions are determined by the physical part of his body having to obey natural law.

If he is under no such other-influence, he is self-determined, independent.

A person, who is pan-determined, in a strict sense, has taken charge of and made himself responsible for all eight dynamics. "Pan" means "all". Originally, "self-determined" meant self-determined on all dynamics, since any individual has all eight as parts of his basic urge to exist. But this was misunderstood. People used it to mean "determined on the first dynamic", and so the term pan-determined was introduced.

In a looser usage, pan-determined means in charge of and responsible for two or more forces or viewpoints, e.g. two or more individuals, or groups, or planets etc.

If you are arguing futilely with another, you are self-determined if you give him a piece of your mind; and he may be self-determined and never listen. You may become pan-determined by getting in your *TRs* and make yourself responsible for making the other person feel duplicated and understood, so that you can then, and only then, be duplicated and understood.

**Dianetics:** The system of auditing techniques introduced in 1950 in: "Dianetics: The modern Science of mental health".

Dianetics was used to run out engrams, secondaries and locks on the present body, from conception to present time.

Spontaneously, pcs would sometimes run into past lives, and this led to the development of Scientology, which is a science of the spirit. Conditions of the body can be improved by Scientology techniques, but they are not the primary target. The goal of Scientology is to restore self-determinism to the thetan by increasing his abilities.

The original form of Dianetics worked, but was less effective than present day Dianetics. However, the main liability was that the perpetual focus on the body, and what was wrong with it, was an invalidation to the thetan and made him overly dependent on the body, because it appeared to be more important than he was. This isn't true. A thetan can get a new body, but once the body is buried, it cannot get a new thetan.

**Dimension point:** A person, object etc. on which one places one's attention from a viewpoint.

All communication takes place with and between dimension points and viewpoints.

The boundaries of the space in which communication takes place are defined by *anchor points*, which the person assigns to e.g. walls, borders of a playing field etc. These boundaries are relatively motionless, while the communication provides the action within them.

**Dynamics:** In 1950, survival was found to be the basic goal of all life organisms.

This basic urge fell naturally into 4 areas or sub-dynamics: 1. Self (own organism) 2. Sex and care of offspring/family 3. Groups and 4. Species.

When the existence of thetans was established, four upper dynamics were added: 5. Live organisms in general (animals & plants). 6. the urge toward existence as the physical universe. 7. The urge toward existence as or of spirits. Anything spiritual, with or without identity, would come under the heading of the 7th dynamic. 8. the 8<sup>th</sup> dynamic is the infinity or God dynamic.

At the same time, the 1<sup>st</sup> dynamic was redefined as meaning the individual thetan, not the body or self, although for practical reasons this is not stressed for new Scientologists, who would likely conceive themselves to be bodies. Also, it didn't make much sense to talk about an urge to survive, since a thetan is an immortal spirit, so the dynamics are usually defined as urges to exist – as oneself, as sex and family etc.

Among Scientologists, the dynamics are commonly referred to just by their numbers. "My second dynamic is doing fine". The wife and kids are doing fine.

**E.P., End phenomenon:** Some auditing processes can be run too long, with the result that the pc keys out, but then keys in again as the process is continued. For instance, once an engram is erased, there is nothing more to run, but the pc may unwittingly begin to run another chain, which he may not be ready for. It is therefore important to know when to stop.

Some process can be run virtually forever with no harm, e.g. holding the two upper corners of the room behind you. Such processes are called unlimited processes, but they may become less useful after a while, so again: It's useful to know when to stop.

There have been different E.P.'s. In 1950 style Dianetics, a process was finished when a chain had been erased. The pc would feel good about it and have risen on The Tone Scale to 4.0 regarding that chain.

A little later, three equal *comm. lags* – three comm. lags of the same duration in a row – was the standard E.P.

A third E.P. was that the pc went exterior, either to the body, or to the subject run, i.e. ARC with it had ceased, and he would have to strain to get back in comm. with it, which we would today call a release. The pc has risen above it or got it into perspective (cf. Axiom 24, 48).

The modern standard E.P. consists of four things: 1. floating needle, (a loose motion of the needle on the E-meter, 2. *cognition*, 3. good indicators (pc bright or happy) and 4. release (in Scientology) or *erasure* (in Dianetics).

**Engram:** A *facsimile* (mental recording, a memory) containing pain and unconsciousness.

Engrams form the *mechanical* foundation of all aberration (the non-mechanical foundation consists of considerations, which do not manifest as mental pictures in the likeness of matter, energy, space & time (cf. Axiom 38), but are “pure thought”).

Engrams can be *erased* by re-experiencing them repeatedly, as in Dianetic auditing.

Secondaries and locks (and more engrams) can be added to a first engram, thus forming an engram chain, held together by similarities between its various incidents.

The later incidents cannot be erased until the first engram – the basic – is run. Then they usually blow without getting further attention.

**Engram chain:** see engram

**Engram commands:** Phrases recorded in engrams. They can function as hypnotic orders, commanding the pc to perform certain actions, have certain attitudes or illnesses etc.

The higher a person is on The Tone Scale, the less power they have over him..

**Erasure:** Complete vanishment (of an engram or engram chain) by *as-is-ness*.

**Facsimile:** A mental recording of something that happened, a memory, “photograph” or “video”, including all sensations: sound, taste, feeling etc. that were present at the time of the recording.

It's recorded as mental MEST, i.e. it is recalled as matter, energy, space, time, form and location perceivable to the "inner eye" and the other "inner senses".

(It is not a mock-up, which is a *mental image picture* – also mental MEST – that is created knowingly and deliberately by the thetan. A mock up is not a recording, it's an illusion conjured by the thetan.)

An *engram* is a facsimile containing pain and unconsciousness. *Secondaries* are facsimiles containing loss or threat of loss; they contain grief or other strong emotions, but no physical pain. *Locks* are facsimiles associated with an engram *chain*; they contain no pain or strong emotions.

From an auditing viewpoint, all varieties of facsimiles classify as (mental) MEST.

Facsimiles are distinguished from concepts or ideas, which are not necessarily represented in mental MEST. They are "pure thought", known and used self-determinedly by the thetan, but have no form or substance in themselves, though they can be represented in mental MEST.

**Ginni:** In Muslim folklore, a spirit that can take human or animal form and influence human affairs. By rubbing his lamp, Aladdin could call up the ginni.

**Grade chart:** Short for The Classification, Gradation and Awareness Chart.

The gradation section shows the step by step progress of a pc up the *bridge* toward higher and higher states. Each major step the pc makes is termed a grade.

The classification section shows the progress of *auditor* and *case supervisor* education enabling them to audit and c/s pcs on higher and higher grades. Each major auditor step is termed a level, and the auditor is then an auditor of that class.

A particular level or levels of awareness is produced at each grade. They are shown on modern grade charts, at least from 1970. An early version is shown in Tech. Vol. VI, page 36-37. In case you don't happen to have a modern Grade chart, I'll give you the awareness levels related to the grades here (according to the 1970 grade chart):

|                                |                |
|--------------------------------|----------------|
| OT I-III:                      | 21. Source     |
| R6 End Words – Clearing Course | 20. Existence, |
| Power +                        | 19. Conditions |

|                              |                                                  |
|------------------------------|--------------------------------------------------|
| Power                        | 16. Purposes 17. Clearing 18 Realization         |
| Confirmation of lower grades | 13. Result 14. Correction 15. Ability            |
| Grade 4 Service facsimiles   | 10. Prediction 11. Activity 12. Production       |
| Grade 3 ARC                  | 7. Energy 8. Adjustment 9. Body                  |
| Grade 2 O/Ws                 | 4. Orientation 5. Understanding 6. Enlightenment |
| Grade 1 Problems             | 2. Communication 3. Perception                   |
| Graded o Communication       | 1. Recognition                                   |
| Dianetics Completion         | -1. Help                                         |
| ARC Straightwire             | -2. Hope                                         |
| Life Repair                  | -3. Demand for improvement                       |
| Group Processing             | -4. Need of Change                               |

A list including lower levels of awareness can be found in o-8, pages 132-122.

**Gradient:** Any gradual change or approach, as distinct from an abrupt (big) change from one condition to another.

It's a central notion in Scientology, which makes it possible to approach any (good) condition by continuing to take sufficiently small steps in the right direction.

A step should be easy enough to accomplish in a relatively short time and large enough to enjoy once it is achieved. Not so easy as to be boring, not so difficult that it's discouraging.

The keynote is: Keep the pc winning.

DAX 81: SANITY CONSISTS OF OPTIMUM *RANDOMITY*.

Cf. Axiom 54.

**Havingness:** Any reality that one can comfortably have within one's space and feel familiar with.

Also, the ability to experience mass and pressure (Axiom 57).

Loosely, "a havingness" is used as meaning a possession or something one can control.

**High-toned:** At a position high on The Tone Scale. Happy, competent, active etc.

**Identification:** See A = A = A. Note that this is a technical term, meaning inability to distinguish. A person may not care if he uses one pen or

another, even if they are completely identical in the non-technical meaning. He knows they are different pens. Chinese characters may "all look alike" to him, but he can easily take a closer look and find differences and learn their meaning. But a person who cannot see mathematical symbols, like =, +, % etc., without withdrawing, being reluctant to take a closer look or feeling confused, is identifying them in the technical meaning.

**Is-ness:** Synonym for reality, i.e. anything that appears to us as real, a fact, in any of the three universes (one's own, everybody else's and the physical universe. Cf. Axiom 3).

More technically, it is an appearance created by a continuous alteration of something.

Physically, every single object is in a continuous flux, being created, worn, moved around etc.

Mentally, we change our conceptions of objects and activities continually by desiring, enforcing and inhibiting them (cf. DAX 161, quoted under Axiom 42) by altering our opinions about them and placing them in different contexts and on different Cycles of Action.

Cf. Axioms 11 & 17.

**Itsa (noun, verb):** Short for: "It's a ...". Slang for a pc telling the facts about what happened, time, place, form, event, who etc., etc. It makes the pc as-is because he observes what happened. It blows *charge*.

Untrained pcs are likely to find explanations, relate things to other things, form opinions etc., and all of these are alter-is-nesses of what is already in the pc's bank, and it is useless, unless it's an early step for the auditor to get into good ARC with the pc.

**Ken:** Range of knowledge; a person's horizons.

**Key-in, restimulation:** An *engram* chain can be in a dormant state in which it isn't active and doesn't influence the thetan at all. In this state, it is said to be keyed out.

A violent event, typically a severe loss, can cause a key-in of the chain, i.e. it is now connected to the operative mind of the thetan. It is not necessarily very active, once one has recovered from the loss (which has now become a *secondary* on the engram chain), but it can be activated by an otherwise harmless incident that to the mind appears to have something in common with the chain and is added to it as a *lock*. The engram could be a serious accident with a bicycle; the secondary could be

a very minor accident where one's beautiful new bicycle was run over by a truck (a loss), and the lock could be noticing – or hardly noticing – a similar bicycle on display in a store.

A *restimulation*, most commonly a lock, will energize and key in an engram chain and cause the thetan to experience some part of it. He may feel a mild version of a pain experienced in the engram, or an emotion, typically unwarranted by the present situation, or he may just feel a little tired or heavy – a mild version of unconsciousness.

He may recover from this lock fairly quickly, which is a *destimulation*. The chain is again not very active, but still keyed in, i.e. it is in a state where it is readily activated.

In auditing, a keyed-in chain may be keyed out. It is not erased, but is again dormant, as it was before it was keyed in. Very uplifting incidents in life can also key out chains. If an urgent crisis demands virtually all of a person's attention, chains may not only destimulate, but key out, because a key-in is dependent on the person subconsciously giving the chain a very slight degree of attention, and if the crisis happens to make him take all of this attention off the chain, it can key out.

**Knowledge vs. Knowingness:** Knowledge is recorded in mental MEST, for instance a known principle that can be communicated. These axioms are an example. Knowledge is constructed in the mind based on observation and conclusion. Thus, knowledge concerns things already in existence, agreements already made. It can be found in the sciences, life experience, stable data etc.

Knowingness is "pure thought", i.e. does not exist as mental MEST, We particularly use the word in two meanings: 1. A mere potential to know something, i.e. to find out about something not yet known. 2. Something one has come to know through experience, but which is not represented as mental MEST because it has been thoroughly understood, which causes all mechanical conditions to vanish (Axiom 24).

**Life static:** A thetan's "native" or primordial state.

It's the most basic state of a thetan, in which he has no association with neither mental or physical MEST, no beingness and no space.

See Axiom 1.

**Lock:** An incident which is not in itself stressful, but which *restimulated* an *engram* chain and so causes discomfort to a person. Because of this association with the chain, the incident is added to the chain.

**Mechanics, mechanical:** Any structure, function, machinery etc. involving matter, energy, space & time, whether physical or mental

**MEST (noun), MESTy (adjective):** short for Matter, Energy, Space & Time. These include objects, forms (e.g. geometrical shape, chemical characteristics and life forms), location, duration, points in time, actions, processes etc.

The term is used to signify the physical universe or things physical, depending on the context.

By extension, it is also used to signify *mental image pictures*, mock-ups, facsimiles and other mental phenomena which can be perceived by the senses of the mind but are not usually considered to be physical in nature.

Particularly, MEST is often used to signify content of the reactive mind, i.e. aberration, which is considered to be particularly heavy or solid MEST.

The adjective MESTy is often used to signify that something is based on aberration. A MESTy person would have many engram chains keyed in and be very aberrated.

**Mental Image Picture.** A mental image or picture, memory, representation etc. composed of mental matter, energy, space, time, location and form, which is to say: It can be perceived by the inner eye, ear, nose etc., no matter how vaguely.

The two major classes of mental image pictures are *facsimiles*, which are recordings of events that have occurred on a *time continuum*, and *mock-ups*, which are images created, i.e. imagined or invented, knowingly by the thetan.

**Mental MEST:** see *MEST*

**Mind** The mind is a communication and control system between the thetan and his environment.

It is usually subdivided into

1. the analytical mind, which thinks rationally, perceives relevant similarities and differences, evaluates and concludes. The thetan is aware of and self-determined about this mind.
2. the reactive mind, which is automatic and "thinks" in identities, reacting in the same way to a lot of different things (persons, locations, scents, sounds etc.) which by an *engram* chain have been fused together into one solid mass

3. the somatic mind, which simply refers to the body with its control systems, its needs and impulses etc. It is seen as having a mind of its own.

These three minds are all *mechanical*.

The thetan is capable of making decisions, evaluating, solving problems and creating. He can do anything that a mind can do, but he does not necessarily do it by using mechanics, machinery, mental MEST etc. It can think without mocking the thinking up in mental MEST.

**Minus randomness:** see *randomity*

**Mock-up (noun), mock up (verb):** A knowingly and deliberately created mental image picture. It is not a recording of a real occurrence – which would be a *facsimile* – but a self-determined new creation.

It can be similar to physical reality, but may also be in complete disagreement with it. In our minds, we can be free, fly, walk through walls or imagine a perfect community...

Ron sometimes (but not always) distinguishes mock-ups from imagination, which is then understood as a mere idea that is not represented mentally. A mock-up is always perceivable to the senses of the mind. Its mass, color, solidity etc. may be very flimsy, indeed, but it always has a location in relationship to the person. He can at least be sure that it's in his stomach, somewhere behind his left shoulder, close to his heart etc. But if he says, "Imagine having a million dollars" and just gets a pleasant emotion but no location or image, it's not a mock-up.

**Motivator:** see *Overt-Motivators, O/Ws*

**Negative case gain:** Case gains achieved by running out mental MEST, as different from exercising the person's native abilities (*positive case gain*).

**Nonsequitur:** that does not follow logically from the premises; that has no bearing on the matter at hand.

In Scientology, it particularly applies to

1. aberrated actions, which may have been understandable and made sense in situations in which one received engrams, secondaries or locks, but which are not appropriate in the present situation. The actions of the aberrated person are often nonsequitur, i.e. crazy or illogical.
2. cognitions gotten in session which do not relate to the process run, but most likely to another subject matter activated e.g. by a facsimile the pc recalls or by external factors. For example, a chain may be crossing the

chain being run, and the crossing chain may have keyed out, while the first chain may still be keyed in. Thus the *end phenomena* are nonsequitur to the process, which still needs to be run. In processes that only aim to key the person out, such as a *prepcheck*, a nonsequitur end phenomenon can be good enough, because the pc, being happy, is obviously not severely bothered by the button being run.

**Not-is-ness (noun), not-is (verb):** An attempt to suppress, push away or hide something so it ceases to exist, becomes smaller, seems more insignificant or is hidden.

A thing that is not-ised is not easily perceived, but manifests instead as inexplicable phenomena, such as crazy impulses, body pains, unwarranted (bad) emotions etc. It is what causes aberrations mechanically (rather than by consideration, false information etc.). Cf. Axiom 18.

Generally speaking, not-is-ness can be of the following kinds:

DAX 161: THE CONTROL CENTER [ed.: the thetan] ATTEMPTS THE HALTING OR LENGTHENING OF TIME, THE EXPANSION OR CONTRACTION OF SPACE AND THE DECREASE OR INCREASE OF ENERGY AND MATTER.

This is a primary source of invalidation, and it is also a primary source of aberration.

**Noumenon (noun, plural: noumena), noumenal (adjective):** As Ron uses the term, it means things and events happening no matter what we believe or opine about them.

If the brakes fail down a steep hill, the car will accelerate no matter how hard the driver believes or postulates that they are in good condition.

Likewise, Scientology techniques (correctly applied) will produce the expected results whether the auditor and pc believe it or not. The Scientology basics describe noumenal principles.

Cf. the cannonball phenomenon described under Axiom 8.

**O/Ws:** Abbr. for *Overt-Withholds*

**Old cuff:** Short note made to remember an interesting idea, realization etc. The term originates from the idea of writing on one's cuff when paper is not available.

**Operating Thetan, abbr.: O.T.:** A thetan capable of operating without a body. Many unusual and supernatural abilities have been associated with this state.

On the 1970 *Classification and Gradation Chart* the state attained at OT VIII is defined this way:

ABILITY TO BE AT CAUSE KNOWINGLY AND AT WILL OVER THOUGHT, LIFE, FORM, MATTER, ENERGY, SPACE AND TIME, SUBJECTIVE AND OBJECTIVE.

These are rather god-like qualities. From a more practical viewpoint, O.T. begins just over 2.0 on The Tone Scale (Professional Auditors Bulletin 101, Tech. Vol., pages 556-558). To the degree that you can be aware that you are yourself, i.e. an awareness unit, even if inside a body, you have begun to operate as a thetan. If you can rise enough above a situation to see it in its proper perspective, you are taking a theta (or thetan's) viewpoint (cf. Axiom 48, 49).

Many individuals, not only Scientologists, have experienced being exterior (outside the body). In this state, many have thought they saw or heard something that then turned out not to be true in the physical universe – it “wasn't really true”. Ron warned against this: A pc should never, never, never judge what he experiences while exterior with what occurs in physical MEST. The invalidations may ruin the state and make progress more difficult. In time, he may become able to perceive correctly, perhaps, but, at first, this is an impossible gradient, because we are so used to having to adjust to physical reality.

You should not miss the incredible case gains you can have by experiencing – in your own universe – to be exterior, free of the body, magically moving things around to your liking or just for the fun of finding that you can. What you experience in your own universe truly does exist, even if it exists only for you.

What you experience in one universe does not have to make sense in another; you may find opinions and attitudes in your mother's mind that you won't find in your father's. You would not try to change your dreams and fantasies to make them accord with state of the art theories about the brain; the theories are incomplete or wrong if they don't agree with (cannot account for) what you or others imagine or mock up.

I don't know how far growth in your own personal universe may take you, but I know how you can wreck the fun before you have even begun.<sup>1/2</sup>

**Opinion:** *see postulate*

**Optimum randomness:** *see randomness*

**OT abilities:** Abilities, normally considered to be supernatural, of which an advanced operating thetan is assumed to be capable, including ability to move physical objects without using a body, mocking up matter etc. For instance, he might *mock up*. A body that can act and be perceived by others as a physical human body like any other.

Many advanced Scientology O.T.s report that they haven't such abilities. See *Operating Thetan*.

**Other-determinism, other-determined.** See *determinism*

**Overt,** *see Overt-Motivators, O/Ws*

**Overt-motivators, O/Ws.** An overt or overt act is a harmful act. More precisely, it does more harm on the eight dynamics overall than it does good. Destruction is sometimes necessary, but can be outweighed by the good it causes. An operation, for example, destroys body tissue but can save a life.

A motivator is a destructive act done to oneself. It can seem to justify an overt toward the person doing it (see *DED*). Feeling justified to harm another simply because he has harmed oneself, is aberrated. The basic urge of life being survival or (good) existence, the important thing is to create the best possible future on all dynamics, not to make one person on one dynamic feel bad, too.

How one should respond to a motivator is a question, rather, of whether one can make the other guy repair the damage or turn him into a symbiote, or maybe one has to restrain his actions in order to prevent him from pursuing his destructive goals – which is not a destructive action with the intention of repaying the motivator.

Giving another person engrams, locks or secondaries makes for an impoverished future. Good control – not hate, sympathy, forgiveness or sweetness and light – makes for a greater game.

Man is basically good, but when aberrated he will commit overts, because he doesn't understand what is happening (Axiom 24). He basically dislikes this and may fear retribution, and so he begins to be secretive and withhold the fact that he did it; eventually he will also withhold himself from action so that he won't commit more overts; as a matter of fact, inaction can be very destructive, too.

Overts and withholds manifest by a person being critical, unwilling to act etc.

The cycle of an overt and "the O/W scale" from independent (free) being to self-criticism is discussed under Axiom 29.

**Pan-determinism, pan-determined:** See determinism

**Pc:** abbreviation for *preclear*

**Plus randomness:** see *randomity*

**Positive case gain:** Case gains attained by exercising a person's native abilities, as different from running out mental MEST, aberration (*negative case gain*).

**Postulate:** a creative intention by a thetan, e.g. getting an idea, a thought, deciding to do something, drawing a conclusion etc.

The decision to do something, making a plan etc. always begins with a postulate, but a postulate needs not to have any consequence beyond its own creation – one doesn't necessarily act on it.

On the other hand, one can act directly without first thinking about it or ordering oneself to do it. Such actions are postulated directly.

In Axiom 2, two special kinds of postulates are defined:

1. A consideration is a continuing postulate, it has duration. A postulate without duration does not exist on a time continuum and ceases to exist the moment it is no longer created. A postulate initiating a Cycle of Action automatically exists on the time continuum postulated by that cycle.
2. An opinion is a postulate about something postulated, which is not changed by this postulate. E.g. its beauty, ugliness, goodness or badness (cf. Axiom 31). A painting isn't physically changed by the opinions of those who observe it.

**Preclear abbr. pc:** Person receiving Scientology *auditing*. A client.

The term is also loosely used to signify a *pre-OT*.

**Pre-OT:** A clear being processed on the OT- levels, i.e. the part of the bridge above the state of Clear.

**Prepcheck (noun, verb), abbr. prepx:** Auditing action done to destimulate and key out a pc on a certain subject, person or period, e.g. "recently" etc.

It consists of a series of *buttons*: "On (subject, person etc.) has anything been suppressed?", "... is there anything you've been careful of", "... didn't reveal?" etc.

Each button is taken to an end phenomenon (floating needle, cognition, very good indicators).

**Pressed-down fives (or sevens):** Slang for engram chains that cause a person to think, emote or act, perceive, emote etc. or not in fixed patterns determined by engramic content.

**Randomity, plus randomness, minus randomness, optimum randomness:**  
Randomity is synonymous with confusion. It can be too much, too little or just right.

The degree of randomness is determined by the ratio between what cannot be predicted (which is therefore confusing) and what can be. Sanity is dependent on the ability to predict events and thus be able to control them. An acceptable rate of change produces optimum randomness. When a person experiences optimum randomness, things are neither extremely stressful, nor very boring.

*DAX 81: SANITY CONSISTS OF OPTIMUM RANDOMITY*

Cf. Axiom 54.

*DAX 74: OPTIMUM RANDOMITY IS NECESSARY TO LEARNING.*

When confusion becomes too great – too random to predict or handle – plus randomness results. This is a condition of extreme stress, and burnout or a psychotic break may follow. When plus randomness is extreme, it becomes an engram.

When confusion becomes too predictable and controllable, boredom results. This, too, can become extreme enough to become an engram.

If you read the Axioms of Dianetics (abbr. DAX in this text), you can read plus or minus randomness as synonymous with engrams (ref. DAX 94).

**Reactive mind:** see *mind*

**Reality (noun), real (adjective):** Anything which a person considers to exist.  
By this *consideration*, he implicitly agrees to its existence.

The way we use the word, it sometimes refers specifically to physical MEST, which was the original meaning of the term. But at other times it is

used to mean anything that is real to a person, whether agreed upon by others or not. “It’s real to me!” It could be personal opinions, views, convictions etc. Fairies may be real to him but not to anybody he knows. Some of his aberrated ideas probably are not agreed upon by others.

We sometimes use the terms “reality” and “actuality” to distinguish between subjective and objective MEST: Reality is that which is broadly agreed upon, while actuality is what is real only to the person himself. Ron doesn’t use the terms quite consistently, but the meaning is usually clear by the context.

Note that a person can consider something to be real (objective), not just actual (subjective), even though others have not agreed to it yet. He was the first to discover a new island, say, but he knows others will agree that it exists once they arrive there.

**Rehabilitation (noun), rehabilitate (verb):** The act or process of recovering an ability or awareness that one had in the past, but which has been lost. It happens regularly during auditing and sometimes in life.

Note that a cognition is not a rehabilitation, it is new knowledge, a new realization about something that happened in the past. Also the procedure for recovering of an EP from a process already run.

**Restimulation:** see *Key-in*

**Restimulator:** a thing, person, action, word etc. that restimulates (activates) an engram *chain*.

**Ron:** Short of L. Ron Hubbard, the creator of Dianetics and Scientology and founder of the Church of Scientology and earlier organizations.

**Rudiments:** Processes given, if necessary, at the start of a session to handle distractions in life and ensure that the pc can give the main subject his full attention in the session.

Today, they consist of handling any ARC breaks, present time problems and missed withholds present a session start.

**Scientologist:** Person practicing Scientology, whether as auditor, preclear or student, because he has realized that it can produce worthwhile effects in life.

**Scientology:** A philosophy including an empirically based technology designed to liberate the individual from being controlled by other-*determinisms*.

It works by *keying out* or *erasing* engram *chains* and exercising the abilities of the *thetan*. This makes the person capable of becoming more and more self-determined, increases his abilities and enables him to make sane decisions in his life.

The two characteristics that perhaps most sets Scientology apart from other systems of therapy or personal development are: 1. We don't try to change (*alter-is* or *not-is*) undesirable thoughts, emotions, habits etc. or bring them under control, but make them vanish by *as-is-ness*, and 2. Processing (*auditing*, "treatment") almost exclusively relies on how things appear to the *preclear* and how he figures out for himself, without suggestions or promptings, what to think and believe,     Scientology is not entirely unique in this latter characteristic, but it probably practices it more consistently than any other system.

**Secondary:** A *facsimile* containing loss or threat of loss, resulting in grief or any other strong emotion. It's an aberrative facsimile only because it has been associated with an earlier *engram* with similar content (called the basic or basic engram of the chain).

**Self-determinism, self-determined:** see *determinism*

**Service facsimile, abbr. Ser. Fac.:** A computation that is used as a default solution when one is incapable of solving a critical situation rationally.

The basic service facsimile on a case is typically formed within the first two years of life, where the individual is incapable of comprehending complex situations. The baby or toddler got over a severe crisis, but wrongly figured it was because of something he did, and he decided this was the way to get out of incomprehensible crises – situations that he couldn't analyze, understand and deal with effectively. And he has used this solution ever since, when he didn't understand a situation, irrationally and without being able to give any sensible explanation for it. He can be very emphatic about it, though, very assertive and even violent.

A service facsimile is not a facsimile, strictly speaking, since the computation has been detached from the time track. It will be characterized by one of three dichotomies: right – wrong, dominate – escape domination or survive – succumb. Thus a service facsimile may be used to make another wrong, make oneself right (whether one is or isn't), to dominate another etc.

The computation itself is not unknown to the person, but he is not rational about it. He will often word it, or a part of it, typically with particular thrust – he blurts it out, often in anger or lament, because a child under 2 cannot well explain his needs. Crying is his most workable

tool to get out of situations he cannot handle himself. It will bring him sympathy and in fact often get him out of trouble.

Since the child didn't have much language, it's not surprising that the adult pc cannot *itsa* a ser. fac.; the pc cannot tell you much about it. It's a "glum area". It's run as a standard action on Grade IV.

It is of course absolutely meaningless to indicate to a person that he is "service-facy". He doesn't know and won't understand. Nevertheless, some people feel very right or superior by doing so, but that is due to their service fac.

**Static:** see *life static*

**Supervisor:** see case supervisor

**Thetan – operating thetan (OT), theta clear, thetan exterior:** A *thetan* is a *life static*, defined in Axiom 1. It's the person himself, not his body, his mind or his self (which is a creation made according to what he considers himself to be. It is who an auditor audits.

For the term OT, see *operating thetan*.

A thetan exterior is simply a thetan that is partly or wholly out of his body. The only test of whether a person is exterior or not, is whether he experiences that he is not in his body. He finds himself located in one place, while the body is in another. This must never be invalidated, for even though the person may at first only imagine or fantasize that he is outside, this is nonetheless a *gradient* to attaining the real thing. The term is not much in use in the modern technology, in spite of the fact that exteriorization is done on the upper OT levels.

A theta clear, also a term no longer in common use, is a thetan that is stably exterior. This means that he is not only outside the body at this particular time, but that this is his usual *modus operandi*. He is usually behind the head and operates the body from that position, but he may prefer some other position. If the body is hurt, he is not automatically pulled back into the body, which a thetan that has just been exteriorized for the first time, probably would. It's a stable state.

**Theta clear:** See thetan

**Time continuum:** A single duration or period of time created by one particular Cycle of Action. It may contain many lesser time continua and itself be part of a bigger time continuum, such as a life time or "when I went to college".

**Time track:** A time continuum, usually of considerable length and often referring to the total existence of a thetan in the physical universe – sometimes called The Time Track – or a "big cycle" within it.

**Tone level:** An individual's position on the Tone Scale.

**Tone Scale:** Scale of Affinity, loosely referred to as a scale of emotions, although the emotional band is usually considered to be only part of it, namely from - 1.3 (shame) to 8.0 (exhilaration).

The various bands of the Tone Scale can be found on the affinity scale, a.k.a. the Know to Mystery Scale, described in Axiom 25.

**TR0-4.** TR is short for Training Routine, i.e. a drill for auditors. TRs numbers 0-4 is used, with short lectures, as an introductory course for newcomers to Scientology.

In life, they are an excellent tool for avoiding and ending upsets and futile arguments, and since many Scientologists seem to have forgotten them, I'll give a brief description of them here.

TR0 teaches the student to be there comfortably while communicating: It has 3 parts.

1. OT TR0, where the student (trainee) sits with his coach (trainer, usually another student) with closed eyes, saying or doing nothing, until he can be there comfortably.
2. TR0 with open eyes, saying or doing nothing except being there comfortably.
3. Bull-baited TR0, where the coach says or does various things to unsettle the student, repeating the same action – pushing the *button* – until the student is no longer unsettled. The button is then flat and the student can be there comfortably without reacting. Another button is then found and pushed etc.

Although the student says nothing during this drill, he is nevertheless communicating, since duplication – listening and understanding what is said or done by the coach – is also considered to be communication (cf. the comm. formula under Axiom 28). If you don't listen in a heated argument, you are not communicating, and you won't know what you are responding to when you "answer".

TR1 teaches the student to say a statement with the intention to be duplicated. Eye contact and to some degree loudness play a role. Part of TR1, not stressed in the drill, is to see if the listener is ready to listen

before one speaks. In a real life argument, the other person may be mentally stacking up arguments against something you said earlier, or he may not have finished speaking, and that's where his attention is.

TR2 Teaches the student to acknowledge that he has heard and understood what the other person said. If the other person has said something but is not sure he has been understood, he'll say it again – and again and again and again. It's not always enough to say "okay" or "all right", since such words are often used to make the other person shut up so one can tell him off. One must make it evident that one understands, and in life it can be quite all right to originate a comment, provided it only confirms the fact that one has understood – it must not introduce a protest or a new point in the discussion, that is only allowable after the speaker really feels acknowledged.

TR3 teaches the student to insist on posing the same question until it has been answered (or giving a command until it has been followed, repeat a statement until it has been understood etc.) In life, one would not necessarily repeat the same question verbatim, but one would stick with the subject matter until the answer to the intended question had been gotten. In an argument, where the other person can have many buttons exposed (i.e. charged areas probably already slightly restimulated), it is particularly important to bring up only one question or statement at a time, otherwise more and more charge will accumulate, since different questions expose different buttons. "Would you help me clean up before the guests arrive?", "You need to change", "What are we going to tell them about ..." are three different "auditing questions". Don't give all three of them in one breath, make sure each is understood and properly responded to before stating the next.

TR4 teaches the student to respond only to a bona fide answer to the question or to originations, i.e. statements that are not answers, but relevant or necessary for the question to be answered, They could be clarifications concerning the question, or legitimate objections, difficulties in carrying out a command, facts that have to be taken into account etc. Originations are differentiated from comments, which are not relevant to the question. In life, they are often nonsequitur arguments, e.g. as an attempt to avoid doing something. "You need to go to the store and buy some milk for the kids". "But I worked all day, I'm tired". If that's his usual excuse, and if her request is reasonable, it's a comment. Of course, if he

had experienced exceptional hardships at work this very day, it could be a legitimate origination.

It is very common to have great wins on doing a TRs course, and many couples and others decide at one time or another to always keep their TRs in, in their relationship or in life generally. They usually abandon it again for this reason: They feel that they can never be themselves and just relax, or that they always find themselves handling others, and nobody cares about them.

TRs are drills designed for auditors. It's perfectly safe to forget all about them and be at ease and have a good time with family and friends. But one should notice if another goes below the watershed: As long as the other person is above 2.0 (antagonism), you can assume he is fairly rational and capable of understanding what you are saying. You are peers, and you can relax. But if he descends under the watershed – becomes annoyed, worried, grieved etc. – don't expect him to hear anything you say. Take on your auditor's hat (whether you are a trained auditor or not), get your TRs in and listen, acknowledge, and invite him, perhaps, to explain more about particulars relating to his problem. Let him talk freely, but whenever possible, make him tell you the facts (time, place, who etc.) of what he is talking about. Very often it's a good idea to ask how it began, for that's when his *ARC break* occurred, and getting this ARC that existed before the break will often make him *key out*. When he goes back uptone, you can behave as peers again – and if he knows his TRs, you may want to bring up matters troubling you; but don't do so before he is above the watershed. What you want to say may be very important, but they are almost never so urgent that they justify ARC breaking him further.

**Training** = Scientology training as an auditor

**Understanding:** Is composed of affinity, reality and communication. It refers both to intellectual understanding, e.g. understanding a word or subject, and to sympathetic relationship, as in "they lived in good understanding with each other".

It is a gradient scale. When you begin to understand something, you are likely to think about it, form opinions and associate it with other data. As understanding increases, mental *MEST* relating to it decreases, until one understands it fully and hardly ever thinks about it (see Axiom 24). The expert just acts and achieves. He is attentive, but he doesn't have to think about it or reflect upon it. He has no doubts, vacillations or hesitations.

**Universe:** A universe can loosely be defined as a whole area with *MEST* (mental or physical) in it.

It can be a geographical area, such as a planet or solar system, the local campus or the world of marine life; or it can be a more abstract universe, e.g. the universe of a science, football, a sitcom, Scientology etc.

In Scientology, three different basic classes of universes are distinguished: 1) one's own universe (one's private mind, inner world), 2) the universe of everybody else and 3) the physical universe. To these, the universe of the body is sometimes added; it is partly physical, partly *theta*.

Also, one can specifically talk of "mother's universe", "uncle George's universe" etc. In Dianetics (1950), a pc was often found to mistake the universe of a close relative for his own, so he would adopt attitudes and behaviors of his father's, "being" that person.

Such an unknowingly adopted personality is termed a valence. If a person is in another person's valence, he is said to be out of valence. It's an aberration.

**Valence:** See *universe*

**Watershed:** Divide; literally: a stretch of high land dividing the areas drained by different rivers.

In this context, it means the tone level antagonism (2.0), above which a person is mainly set on surviving, and below which he cannot avoid acting to his own detriment, eventually succumbing.

From 2.0 down, the person refuses to go into ARC with much of life so his lack of understanding makes it impossible for him to improve his dynamics overall. He can only go down.

**Withhold, withhold phenomena:** See *overt-motivators, O/Ws*

**Word clearing:** A central part of Scientology study technology. It is often taken to mean getting a word or symbol fully understood, e.g. by looking up its definition and using it in sentences, but it does in fact include the following two principles:

1. defining all words not fully understood, or misunderstood. The meaning of a word is to be fully understood, which leaves no mental MEST (see *understanding*, Axiom 24).
2. getting the mass (object, process etc.) signified by the word, becoming able to find examples of the term or symbol in life or in its specialized

area to make sure that one has understood it and feels familiar with it. One should be able to recognize a physical object, fact, circumstance etc. as being an instance of the term. Surprisingly many Scientologists "know" the Tone Scale and the ARC triangle, yet cannot identify a person's tone level in life.

