SCIENTOL

L. Ron Hubbard

SCIENTOLOGY 0-8

The Book of Basics



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Scientology 0-8 (the "zero to infinity") of Scientology brings together for the first time in a single volume all of the fundamental philosophic materials and technical basics of the applied religious philosophy of Scientology.

Scientology (from the latin *scio*, knowing in the fullest sense of the word, and the Greek *logos*, to study) provides a proven and effective way for individuals to gain greater personal well being, sanity and peace of mind.

Scientology was founded and developed by L. Ron Hubbard. Modern philosophy, Hubbard discovered, has been going in the direction of greater and greater complexity so that it was becoming more and more difficult for individuals to get a good education in philosophy and life. The actual workable basics of philosophy, which anyone could use to make his life better and more enjoyable, were buried in volumes and volumes of theorizing, conjecture and complexity.

The aim in Scientology has been to create a simple and workable philosophy which could be understood and used by anyone.

In *Scientology 0-8* are the basics of the subject of Scientology—all the axioms, fundamental scales and charts which form the philosophical and technical basis of the subject.

This book is highly valuable for both the beginning and advanced student of Scientology.

You can get a good education in life, which will enable you to get more enjoyment out of life and be more effective and self-confident. Just read *Scientology 0-8, The Book of Basics.*

Preface

The following preface was written in 2023 by one of the team that typeset the first edition of *Scientology 0-8*, (and now is writing this note).

In *Scientology 0-8,* John Sanborn in 1970 collected a number of things which were discovered/formulated in the 50s and assembled them in one book. This book was what would become *Scientology 0-8*. Many of them had not been readily available to most Scientologists earlier.

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On Jan 1st. 1968 Ron formed the Publications Org. He did it by making David Ziff the head of the new organization. Ron allowed David to remove people from many posts in the existing two organizations at Saint Hill, East Grinstead, Sussex, England. One was handling international affairs globally (WorldWide). The other was running the Saint Hill Special Briefing Course and handling publications. He placed these people in the new organization.

For example, I was Mimeograph officer at Saint Hill with one person, Saed Mirza, working with me at the time. We had 10 metal cases of stencils covering HCO Bulletins and Policy Letters etc., and about 10 filing cabinets of Policy Letters and Bulletins. I was ordered into the new organization (called in the beginning Publications Department of WorldWide), leaving Saed Mirza behind at Saint Hill. There was no statement about the MEST of "mimeo", so I took it all, leaving Saed Mirza and Saint Hill nothing!

Ron or someone got Don Breeding/Bredon and John Sanborn to come to England from USA and join us. I understood that Don had a background in early E-meter's but I heard no more of him from that point on.

John Sanborn was very active in the early days of Scientology/Dianetics. When he arrived at Pubs Org his first action was to make the book *Phoenix Lectures*. This was an important series of lectures made in 1954 but which had not been

available in printed form (and not easily available to most people in any form at the time).

The first edition was printed in 1968, from Edinburgh Scotland, where the Publications Org. had been moved to because there wasn't enough room at St Hill for three organizations.

The Publications Org. was moved very hastily to Denmark in January of 1969. The move was ordered by Ron (Pubs and all its books were to be out of Great Britain within 24 hours). A British government minister had ordered that people were not to be allowed to enter Great Britain to study Scientology (this executive order was found to be illegal — I guess because such things should be voted on in Parliament). In the 50s, in the USA, the Food and Drug Administration had confiscated books and E-meter's in the Scientology Org. in Washington DC, and we presumed Ron was afraid something similar would happen to all Scientology books (we had many in stock, as we were always anticipating many people joining Scientology).

When *Scientology 0-8* was being typeset in Copenhagen, (Tolbogade 33 I think), I was about to leave the Publications Org. I had a staff contract signed when I worked at East Grinstead, which allowed me one auditing level on credit so I was slowly paying off my OT III at that time. My forte was printing and I had introduced offset lithography to the Saint Hill Org.

In Pubs Org, especially in Edinborough and Copenhagen, we were often subject to Sea Org. rules and practices. The only way I could get further levels and remain on staff was to join the Sea Org, where all auditing was free, but I was unwilling to promise anybody a billion years of the sort of treatment I had had. The Publications Org sometimes had Sea Org top executives and tended to copy the Sea Org. with similar behavior being exhibited. So the only way I was going to be able to get further OT levels (which at the time I considered very important) was to stop working for Scientology and get an ordinary job with ordinary pay.

Previously Scientology books had been typeset by the printer or some other outside agency, but IBM had come forward with an advanced version of their golfball typewriter. This was used to make the red and green volumes (20 large volumes of Ron's Bulletins and Policy Letters) and I was familiar with it. Someone else was typesetting *Scientology 0-8* in conjunction with John Sanborn, who was preparing it. However, this person blew (left without agreement). As I was about to leave and get a job in Denmark, I needed to learn Danish and there was an intensive

course being run daily from 10 o'clock to midday. When this person left I was asked if I would take over the position. At the time I was working on the post of Letter Registrar in the Publications Org. We made an arrangement whereby I came into work on the first bus in the morning, worked on *0-8* (every day John had left me instructions on the next item to be typeset) until I had to go for my language course and then came back and did my letter registrar post. We had reached the latter part of the book so I had all these relatively complicated tables left to do, but managed it through to completion.

The Cover. Some may wonder what the significance of the ancient American steam locomotive image on the dust cover of the book is.

It has no significance to this book or any others published around this time. It was something that was introduced about this time by Ron. All Scientology books were to have these peculiar book covers and they were introduced one by one every time we reprinted a book. Ron made a tape especially for the Publications Org explaining it. Unfortunately at the time, it was played to the Publications Org staff I had an important printing job that had to be done *immediately* and I was the only person capable of running the printing machine. So I missed the tape play itself due to this printing job.

The general idea, looking back it sounds really silly, was that the artwork images on the book covers are from implant material on the whole track and were intended to restimulate people into buying the book and or joining Scientology when they saw the images and or read the book.

More examples of these book covers including explanations at the following link: http://www.antology.info/index-23.html .

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Note : I have bookmarked this PDF version of *Scientology 0-8.* Make sure you have a PDF reader which allows you to use this feature such as Adobe Acrobat. If you have PDF reader with this functionality, there should be a menu on the left and a selectable icon to use the bookmarks (computerized contents). Use it as to move quickly to a particular item in it by clicking on the appropriate bookmark.

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Written by Antony Phillips, Easter 2023 (I came into Scientology in Easter 1954 and was expelled from the church of Scientology in March 1983). Revised version

SCIENTOLOGY 0-8
THE BOOK OF BASICS

BY

L. RON HUBBARD

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First Edition

"A Description of Scientology" was compiled by staff book editor, SPO A/S,
from writings and lectures of L. Ron Hubbard.

Note: The E-Meter is not intended or effective for the
diagnosis, treatment or prevention of any disease.

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IMPORTANT NOTE

Have you ever had the experience of coming to the end of a page and realizing you didn't know what you had read?

Somewhere earlier on that page you went past a word that you had no definition for.

This discovery about misunderstood words is actually the most important fact in the whole subject of study. The only reason a person gives up a study or becomes confused or unable to learn is that he or she has gone past a word that was not understood.

Therefore, in studying Scientology, be very, very certain you never go past a word you do not fully understand. And if the material becomes confusing or you can't seem to grasp it, don't go any further, but return to the last portion you understood easily, go forward from there, locate the misunderstood word and get it defined. And *then* go on.

It will not only be the new and unusual words that you have to look up, so don't depend only on our glossary (pages 145 to 152), but use also a good general English dictionary as well.

Note: Scientology 0-8 (this book's title) means simply "Scientology—zero to infinity", the "8" being the infinity sign, ∞, turned up.

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A DESCRIPTION OF SCIENTOLOGY

i

My purpose is to bring a barbarism out of the mud it thinks conceived it and to form, here on Earth, a civilization based on human understanding, not violence.

That's a big purpose. A broad field. A star-high goal.

But I think it's your purpose, too.

ii

While Scientology encompasses a broader scope than any previous Eastern or Western religion ever has, it should be realized that a great deal of what is known today in Scientology, with an added exactness of understanding, was already known and lost thousands of years ago.

What we are DOING with this data is NEW. The technology for bringing about a new state in man is new. But the basic hope of man as it appears today in Scientology is thousands of years old. And when we call Scientology a religion we are calling it a religion out of a much deeper well than only the last two thousand years. It is a wisdom in the tradition of ten thousand years of search in Asia and in Western civilization.

Scientology stands complete today, with the oldest philosophical tradition of man, with new discoveries about man, and with a technology of tremendous power and breadth which treats the livingness and beingness of man, and demonstrates to him a pathway to greater freedom.

Subjects which were consulted in over a third of a century of organization and development of Scientology

include the *Veda*; the *Tao* of Lao-tze; the *Dharma* and the Discourses of Gautama Buddha; the general knowingness about life extant in the lamaseries of the Western Hills of China; the technologies and beliefs of various barbaric cultures; the various materials of Christianity; the mathematical and technical methodologies of the early Greeks, Romans and Arabians; the physical sciences, including the various speculations of western philosophers such as Kant, Nietzsche, Schopenhauer, Herbert Spencer and Dewey, and the various technologies extant in the civilization of both the Orient and Occident in the first half of the twentieth century. Scientology is an organization of the pertinencies which are mutually held true by all men in all times, and the development of technologies which demonstrate the existence of new phenomena not hitherto known, which are useful in creating states of beingness considered more desirable by man.

But the philosopher had ordinarily spent most of his working years in his ivory tower and was pretty well isolated from his subject. To know life you've got to be part of life, you must get down there and *look*, you must get into the nooks and crannies of existence, and you must rub elbows with all kinds and types of men before you can finally establish what man is. I lived with bandits in Mongolia and hunted with pygmies in the Philippines—as a matter of fact I studied twenty-one different primitive races—including the white race—and my conclusions were that man, regardless of his state or culture, was essentially the same, that he was a spiritual being pulled down to the material, and I concluded finally that he needed a hand.

iii

In 1932 an investigation was undertaken to determine the dynamic principle of existence in a workable form which

might lead to the resolution of some of the problems of mankind. A long research in ancient and modern philosophy culminated in 1938 in the heuristically discovered primary law. A work was written at that time which embraced man and his activities. In the following years further research was undertaken in order to prove or disprove the axioms so established.

My first effort was to find a common denominator to all men. Having seen man in his more primitive states and his highly cultured states I knew that if we could isolate a common denominator that embraced all men, then perhaps from that we could unlock this riddle.

I discovered that the common denominator of existence was SURVIVE. Whatever else man was trying to do, whether he was cultured or primitive, he was attempting to survive. Well, what of such things as morals, ideals, love? Don't these things go above "mere survival"? Unfortunately or fortunately, they do not. Ideals, honesty, love of one's fellow man—one cannot find good survival for one or for many where these things are absent. Even the most esoteric concepts fall within this understanding. Survival is not a matter of being alive this moment and dead the next. Survival is actually a graduated scale.

The Dynamic was discovered to have eight sub-divisions with each single Dynamic then being the urge, thrust and purpose of Life—*SURVIVE!*—in any of one of eight manifestations.

The First Dynamic is the urge toward survival of self.

The Second Dynamic is the urge toward survival through sex, or children.

The Third Dynamic is the urge toward survival through a group of individuals or as a group.

The Fourth Dynamic is the urge toward survival through all mankind and as all mankind.

The Fifth Dynamic is the urge toward survival through

life forms such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.

The Sixth Dynamic is the urge toward survival as the physical universe and has as its components Matter, Energy, Space and Time (from which we derive the word MEST).

The Seventh Dynamic is the urge toward survival through spirits or as a spirit. Anything spiritual, with or without identity, would come under the Seventh Dynamic. A sub-heading of this Dynamic is ideas and concepts such as beauty, and the desire to survive through these.

The Eighth Dynamic is the urge toward survival through a Supreme Being, or more exactly, Infinity.

Covering the first *four* of these Dynamics, Dianetics became, of all the past studies of man, *the* grandpa, the immediate ancestor of Scientology. Dianetics was the basic discovery which led to and was the reason for Scientology.

None of the postulates and early discoveries in this research outlawed any concept concerning the human soul or divine or creative imagination. The optimum survival conduct pattern was formulated and then studied for exceptions, and there were no exceptions found. It was understood perfectly that Dianetics was a study in the finite universe only and that spheres and realms of thought and action might well exist above this finite sphere. But it was also discovered that none of these factors were needed to resolve the entire problem of human aberration and irrational conduct.

The human mind and basic human character was found to have been most grossly maligned because man had not been able to distinguish between irrational conduct derived from poor data, and irrational conduct derived from another, far more vicious source.

The *Reactive Mind* was discovered. It had managed to bury itself from view so thoroughly that only inductive

philosophy, travelling from effect back to cause, served to uncover it. The Reactive Mind is a portion of a person's mind which works on a totally stimulus-response basis, which is not under his volitional control, and which exerts force and the power of command over his awareness, purposes, thoughts, body and actions.

Stored in the Reactive Mind are *engrams*, and here we find the single source of aberrations and psychosomatic ills.

These engrams are *a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full unconsciousness.*

In all laboratory tests on these engrams they were found to possess "inexhaustible" sources of power to command the body.

The Reactive Mind comprises an unknowing, unwanted series of aberrated computations which bring about an effect upon the individual and those around him. It is an obsessive strata of unknown, unseen, uninspected data which are forcing solutions, unknown and unsuspected, on the individual–which tells you why it remained hidden from man for so many thousands of years.

The isolation and resolution of the Reactive Mind was a major breakthrough for man. The exact moment of the breakthrough is recorded at the public level with the book, DIANETICS: *The Modern Science of Mental Health*, and if people have not read this book, they just will not have broken through, whatever else they have studied. And when people are asking you questions about Dianetics and Scientology, no matter how obtuse or abstruse the questions are, your best answer to these is still my earliest answer and that was DIANETICS: *The Modern Science of Mental Health*. This book burst on the western world in May 1950, shot to the top of the leading "best-seller" lists and stayed there, and stayed there. It still sells more copies

around the world than the average best seller in any given year.

Man had no inkling whatever of Dianetics. None. This was the bolt from the blue. Man was hacking and sawing and shocking and injecting and teaching and moralizing and counselling and hanging and jailing men with enthusiasm without any idea at all of what caused Man to behave as he did or what made him sick or well.

The answer, and the place where one begins, was and still is Dianetics. It is Man's most advanced school of the *mind*. Though they hold in common certain basic tools, Dianetics and Scientology are not identical subjects and their technologies are not the same. But the early days of Dianetics were the early beginnings of Scientology. Dianetics is the route from aberrated (or aberrated and ill) human to a well, happy, high-I.Q. human being. This breakthrough had never before been achieved in Man's history. Scientology is the route from there to total freedom and ability as a spiritual being.

Oddly enough, the step from a human being to a spirit had been achieved, if rarely—Buddhism, other spiritual practices, even Christianity—but it was not generally credited. Scientology *really* achieves it and for the first time with TOTAL stability, no relapse and invariably one for one. Nevertheless man had an inkling of the *goals* of Scientology even though he considered them almost beyond God. But man had no inkling whatever of Dianetics.

iv

There are two distinct divisions in Scientology. The first is philosophic, the second is technical. Under the philosophic heading one discovers the ways and means of forming new ways of life and evaluating or creating standards of

livingness and beingness. By this knowingness alone and without processing (individual technical applications), it should be understood clearly that a new way of life could be created, or an old way of life could be understood and better endured or altered.

Under the technical division we have a long series of developed processes which, applied immediately and directly to life or an organism thereof, produce desirable changes in the conditions of life. This division comprises Applied Scientology or Scientology, Applied Philosophy and contains *standard technology*.

Scientology concludes and demonstrates certain truths. These truths might be considered to be the highest common denominators of existence itself. They have the aspect of precision observations rather than philosophic hazardings. When treated as precision observations, many results occur. When regarded as philosophic opinions, only more philosophy results.

I looked early and long at man to find out what methods he used to survive, how he adapted himself to environments in his attempt at survival, and what I found was that man advanced to the degree that he preserved his spiritual integrity, that he preserved his values, that he remained honest, that he remained decent—and I found that he disintegrated or deteriorated to the degree that he abandoned these things.

The average man is up against problems. He's asking himself, how can I make more money? How can I make my wife faithful to me? How can I help my children grow up? These questions absorb a tremendous quantity of his energy. But he can't do anything about it because he is so immersed in it. So in Scientology processing he resolves these questions, he understands what he's doing, and he turns from a man who is simply a puzzled static being into somebody who is more than that.

We see governments and societies desperately trying to help man. They're trying, however, to solve his problems *for* him and their efforts to do this have not resulted in any great advance for man.

Now the real work is to put an individual into a mental condition where he can confront his own problems and solve them—to put him in a position where he can confront life better, where his reaction-time is better, where he can identify the factors in his life more easily. And so he looks around, starts solving his own problems and betters his own life. That is an essential difference between Scientology and other efforts to help man.

We have in the technical division of Scientology basically two activities—processing and training. Scientology processing is done on the principle of making an individual look at his own existence, and improve his ability to confront what he is and where he is. An *auditor* is the person trained in the technology and whose job it is to ask the person to look, and get him to do so. There is a large technology for this but an auditor has to be able to get his questions answered and the individual who is being processed finally has to answer the questions. The question is asked *until* it is totally answered and the person is totally aware that he has answered it. The word auditor is used because it means one who listens, and a Scientology auditor does listen.

As people come into Scientology (and they're coming in in very swiftly increasing numbers all over the world), normally what they do first is read a book, and then they may read quite a few books, and go around and about Scientology for some time. They attend some of the Introductory Courses, and then they will get some processing—often beginning with Dianetics. They begin to get along better physically, and then to make increasingly larger gains. Their I.Q. goes up, their abilities increase, they

are more capable of handling their lives—and they are prepared for the gains of Scientology.

And when one then decides to be an auditor he or she goes to an Academy of Scientology and studies and learns how to audit and so help others. And here again, one can begin with Dianetics, the first training ground for an auditor.

You'll find throughout Scientology that the gradient approach is a primary and regulating factor. And a gradient approach has been very, very important in this line of research. The principle is incidentally quite new. The *essence* of a gradient is just being able to do a little bit more and a little bit more and a little bit more until you finally make the grade.

v

We live in a world that is desperately in need of some good order—it isn't aberration on our part that we say some things ought to be changed. Actually I rarely tell you things should be changed—I simply tell you that a world has to be created. I don't even assume one exists. I figure that this one's on its way out and that somebody had better put one in its place. Just how we go about doing that is up to you and up to me. This is what we call Scientology: Applied Philosophy.

People think of professional practitioners as doctors, who, aloof from other concerns, practice on the sick. This is a very novel idea, however. It was dreamed up, probably, by the first lazy witch-doctor, and used forever thereafter by most mental specialists. I want to banish that idea from amongst us all.

If we are doctors (by which might be meant "repairers") then we are doctors on the Third and Fourth Dynamics, the Dynamics of groups and of mankind as a whole, and

we handle the First (self) and the Second (sex and family) only to achieve better function on the Third and Fourth.

The Third and Fourth Dynamics subdivide. Any Third breaks down into many activities and professions—a neighborhood, a business concern, a military group, a city government, etc. The Fourth breaks down, just now, mainly to races and nations.

So you see that the idea people sometimes have that a Scientologist must be an auditor who audits individuals in private sessions is too limited an idea.

We find ourselves for instance today with the job of cleaning up the whole field of mental health. That is at least what it calls itself. Mental "health" has been perverted for something over a half a century into an excuse for a Belsen or an Auschwitz. It's an operating climate of danger and chaos. That field couldn't even begin to clean itself up. It was unaware of or cold to human rights. It had no technology that worked, upon which to base any actual professional ethics. As we do in Scientology have the technology and the ethics, we inherited the job. It's like trying to pull a wounded water buffalo out of a wallow, but we are doing it.

Where we have made the breakthrough in Scientology and where we have made progress, we have done so in accomplishing the goals which man has had as long as he has been man. What he has considered good and what he has considered desirable in the field of philosophy, we have accomplished technically. We have now arrived in Scientology at a point where man should have been for the last five thousand years. There has never been this technology before. You are in a very fortunate position of not having to develop the technology of auditing. A good auditor has found this out. He uses the tools he's got and he uses them well. There is a tremendous amount of understanding involved here. There are millions of words

written on the subject of auditing technology. An auditor can be pretty staggered to suddenly realize how much he really knows.

Auditors are dedicated and sincere in getting this job done. There has never been a more sincere group on the face of the Earth than those who are in the ranks of Scientology auditors. We wouldn't have started on auditing if we weren't good people who wanted to help our fellow man. We are the first people to appear on Earth since its first solidification out of nebulous vaporings who can get this job done, and who *really* know what we are doing.

The very truth that we know, its simplicity and ease of grasp, the very honesty with which we approach our task, give us probably the largest barriers we have to overcome. Man has been defrauded so often, persuaded so wrongly, and has returned to the same old rut so inevitably and in such a defeated frame of mind, that he is not able to grasp easily the firm and friendly hand of the auditor which is being reached out to him.

The route to highest states of existence has been sought long by man in the fields of religion, mysticism, spiritualism, philosophy, mental arts, metaphysics, science and allied studies. Vast libraries could be filled with the scraps of information gathered in the course of this search. The great achievement of Scientology has been the culling of truth from this sea of data and finding that the truth was a tiny group of data possessed of the overwhelming power of changing all other facts in this universe and in livingness.

The opening of the road depended upon the success of codifying this information so that it could be relayed to others.

The philosophical and technical information of a Scientologist includes the following as basic material.

I

1 THE FACTORS

2 THE Qs (THE PRELOGICS)

3 CONSIDERATION AND MECHANICS

4 THE AXIOMS OF SCIENTOLOGY

THE FACTORS

(Summation of the considerations and examinations of the human spirit and the material universe completed between A.D. 1923 *and* 1953*)*

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

2. In the beginning and forever is the decision and the decision is TO BE.

3. The first action of beingness is to assume a viewpoint.

4. The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.

5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.

6. The action of a dimension point is reaching and withdrawing.

7. And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.

8. And thus there is light.

9. And thus there is energy.

10. And thus there is life.

11. But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.

12. The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.

13. The dimension points are each and every one, whether large or small, *solid*. And they are solid solely because the viewpoints say they are solid.

14. Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.

15. The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.

16. The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.

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.

18. It is the opinion of the viewpoints that some of these forms should endure. Thus there is survival.

19. And the viewpoint can never perish; but the form can perish.

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.

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

22. And there are universes.

23. The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.

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.

25. Thus comes about death.

26. The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.

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

28. The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume

points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

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.

30. And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

Humbly tendered as a gift to Man
by L. Ron Hubbard, April 23, 1953

2

THE Qs

(THE PRELOGICS)

Q 1 SELF-DETERMINISM IS THE COMMON DENOMINATOR OF ALL LIFE IMPULSES.

(a) DEFINITION OF SELF-DETERMINISM: THE ABILITY TO LOCATE IN SPACE AND TIME ENERGY AND MATTER, ALSO THE ABILITY TO CREATE SPACE AND TIME IN WHICH TO CREATE AND LOCATE ENERGY AND MATTER.

(b) THE IDENTIFICATION OF THE SOURCE OF THAT WHICH PLACES MATTER AND ENERGY AND ORIGINATES SPACE AND TIME IS NOT NECESSARY TO THE RESOLUTION OF THIS PROBLEM AT THIS TIME.

Q 2 THETA CREATES SPACE, ENERGY AND OBJECTS BY POSTULATES.

Q 3 UNIVERSES ARE CREATED BY THE APPLICATION OF SELF-DETERMINISM ON EIGHT DYNAMICS.

Q 4 SELF-DETERMINISM, APPLIED, WILL CREATE, ALTER, CONSERVE AND POSSIBLY DESTROY UNIVERSES.

Q 5 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.

NOTE: This edition restores the Q numbers as given in the Philadelphia Doctorate Course Lectures of December, 1952.

3

CONSIDERATION AND MECHANICS

Considerations take rank over the mechanics of space, energy, and time. By this it is meant that an idea or opinion is, fundamentally, superior to space, energy, and time, or organizations of form, since it is conceived that space, energy, and time are themselves broadly agreed-upon considerations. That so many minds agree brings about Reality in the form of space, energy, and time. These mechanics, then, of space, energy, and time are the product of agreed-upon considerations mutually held by life.

The aspects of existence when viewed from the level of Man, however, is a reverse of the greater truth above for Man works on the secondary opinion that mechanics are real, and that his own personal considerations are less important than space, energy, and time. This is an inversion. These mechanics of space, energy, and time, the forms, objects and combinations thereof, have taken such precedence in Man that they have become more important than considerations as such, and so his ability is over-powered and he is unable to act freely in the framework of mechanics. Man, therefore, has an inverted view. Whereas considerations such as those he daily makes are the actual source of space, energy, time and forms, Man is operating so as not to alter his basic considerations; he therefore invalidates himself by supposing another determinism of space, energy, time and form. Although he is part of that which created these, he gives them such strength and validity that his own considerations thereafter must fall

subordinate to space, energy, time, and form, and so he cannot alter the Universe in which he dwells.

The freedom of an individual depends upon that individual's freedom to alter his considerations of space, energy, time, and forms of life and his roles in it. If he cannot change his mind about these, he is then fixed and enslaved amidst barriers such as those of the physical universe, and barriers of his own creation. Man thus is seen to be enslaved by barriers of his own creation. He creates these barriers himself, or by agreeing with things which hold these barriers to be actual.

There is a basic series of assumptions in processing, which assumptions do not alter the philosophy of Scientology. The first of these assumptions is that Man can have a greater freedom. The second is that so long as he remains relatively sane, he desires a greater freedom. And the third assumption is that the auditor desires to deliver a greater freedom to that person with whom he is working. If these assumptions are not agreed upon and are not used, then auditing degenerates into "the observation of effect", which is, of course, a goal-less, soulless pursuit, and is, indeed, a pursuit which has degraded what is called modern science.

The goal of processing is to bring an individual into such thorough communication with the physical universe that he can regain the power and ability of his own considerations (postulates).

4

THE AXIOMS OF SCIENTOLOGY

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 CONSIDERS 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 consideration which introduces change and therefore time and persistence, into an AS-IS-NESS to obtain 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 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 PERSISTENCY 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 APPARENCY OF IS-NESS AND SO OBTAINS REALITY.

AXIOM 18. THE STATIC, IN PRACTICING 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, 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 CO-EXISTENCE 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, Symbolizingness, Eatingness, Sexingness, and so through to not-Knowingness (Mystery). Until the point of Mystery is reached, some communication is possible, but even at Mystery an 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 on 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 OF THAT WHICH EMANATED FROM THE SOURCE-POINT.

The formula of Communication is: Cause, Distance, Effect, with Attention and Duplication.

The component parts of Communication are Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, 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 receipt-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, its 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 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 wave-length, no time, no location in space, no 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 UNKNOWNESS OF CONSIDERATION.
2: MECHANICAL DEFINITION: STUPIDITY IS UNKNOWNESS 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 an ultimate truth would have no time, place, form or event.

Thus, then, we perceive that we can achieve a persistence only when we mask a truth.

Lying is an alteration of time, place, event, or form.

Lying becomes Alter-is-ness, becomes 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 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.

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.

Definition:

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 UNIMPORTANCES 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.

*G.E.: Genetic Entity. See Glossary.

II

1 THE AUDITOR'S CODE AD 18

2 THE CODE OF HONOR

3 THE CODE OF A SCIENTOLOGIST

4 THE CREED OF THE CHURCH

5 THE SUPERVISOR'S CODE AND STABLE DATA

6 THE CREDO OF A GOOD AND SKILLED MANAGER

THIS IS THE AUDITOR'S CODE OF 1968

It supersedes any earlier Codes. It has been developed as part of the Standard Tech Programme. It is the official Auditor's Code.

It is required of auditors and students under training that they know this Code by heart, know what it means, and as they process, practice it. It is one thing to know it—another to practice it. A good auditor does both. It is not something to be read, agreed with and forgotten.

Following it means success in cases. Neglecting any part of it means failures. It combines the arduously won experiences collected during eighteen years from the practice of thousands of auditors.

We want successes.

LRH

THE AUDITOR *Issue 43*

AD 18 = "After Dianetics – eighteen years".

THE AUDITOR'S CODE AD 18

IN CELEBRATION OF THE 100 PERCENT GAINS ATTAINABLE BY STANDARD TECH I HEREBY PROMISE AS AN AUDITOR TO FOLLOW THE AUDITOR'S CODE:

(1) I promise not to evaluate for the preclear or tell him what he should think about his case in session.
(2) I promise not to invalidate the preclear's case or gains in or out of session.
(3) I promise to administer only Standard Tech to a preclear in the standard way.
(4) I promise to keep all auditing appointments once made.
(5) I promise not to process a preclear who has not had sufficient rest and who is physically tired.
(6) I promise not to process a preclear who is improperly fed or hungry.
(7) I promise not to permit a frequent change of auditors.
(8) I promise not to sympathize with a preclear, but be effective.
(9) I promise not to let the preclear end session on his own determinism, but to finish off those cycles I have begun.
(10) I promise never to walk off from a preclear in session.
(11) I promise never to get angry with a preclear in session.
(12) I promise to run every major case action to a floating needle.

(13) I promise never to run any one action beyond its floating needle.

(14) I promise to grant beingness to the preclear in session.

(15) I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.

(16) I promise to maintain Communication with the preclear and not to cut his comm or permit him to overrun in session.

(17) I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.

(18) I promise to continue to give the preclear the process or auditing command when needed in the session.

(19) I promise not to let a preclear run a wrongly understood command.

(20) I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.

(21) I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.

(22) I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.

(23) I promise to see that any fee received for processing is refunded if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.

(24) I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.

(25) I promise to co-operate fully with the legal organiza-

tions of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.

(26) I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment".

(27) I promise not to permit sexual liberties or violation of the mentally unsound.

(28) I promise to refuse to admit to the ranks of practitioners any being who is insane.

2

THE CODE OF HONOR

No one expects the Code of Honor to be closely and tightly followed.

An ethical code cannot be enforced. Any effort to enforce the Code of Honor would bring it into the level of a moral code. It cannot be enforced simply because it is a way of life which can exist as a way of life only as long as it is not enforced. Any other use but self-determined use of the Code of Honor would, as any Scientologist could quickly see, produce a considerable deterioration in a person. Therefore its use is a luxury use, and which is done solely on self-determined action, providing one sees eye to eye with the Code of Honor.

1. Never desert a comrade in need, in danger, or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self determinism and your honor are more important than your immediate life.
10. Your integrity to yourself is more important than your body.

11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

3

THE CODE OF A SCIENTOLOGIST

As a Scientologist I pledge myself to the Code of a Scientologist for the good of all:

1. To keep Scientologists, the Public and the Press accurately informed concerning Scientology, the world of Mental Health and society.

2. To use the best I know of Scientology to the best of my ability to help my family, friends, groups and the world.

3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.

4. To decry and do all I can to abolish any and all abuses against life and Mankind.

5. To expose and help abolish any and all physically damaging practices in the field of Mental Health.

6. To help clean up and keep clean the field of Mental Health.

7. To bring about an atmosphere of safety and security in the field of Mental Health by eradicating its abuses and brutality.

8. To support true Humanitarian endeavors in the field of Human Rights.

9. To embrace the policy of equal justice for all.

10. To work for freedom of speech in the world.

11. To actively decry the suppression of knowledge, wisdom, philosophy or data which would help Mankind.

12. To support the freedom of religion.

13. To help Scientology organizations and groups ally themselves with public groups.

14. To teach Scientology at a level it can be understood and used by the recipients.

15. To stress the freedom to use Scientology as a philosophy in all its applications and variations in the humanities.

16. To insist upon standard and unvaried Scientology as an applied activity in ethics, processing and administration in Scientology organizations.

17. To take my share of responsibility for the impact of Scientology upon the world.

18. To increase the numbers and strength of Scientology over the world.

19. To set an example of the effectiveness and wisdom of Scientology.

20. To make this world a saner, better place.

1969 issue, replacing 1954 Code.



4

THE CREED OF THE CHURCH OF SCIENTOLOGY

We of the Church believe:

That all men of whatever race, color or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defense.

That all men have inalienable rights to conceive, choose, assist and support their own organizations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man:

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe

That the spirit can be saved and

That the spirit alone may save or heal the body.

Ceremonies of the Founding Church

5

THE SUPERVISOR'S CODE AND STABLE DATA

THE SUPERVISOR'S CODE

1. The Supervisor must never neglect an opportunity to direct a student to the actual source of Scientology data.
2. The Supervisor should invalidate a student's mistake ruthlessly and use good ARC while doing it.
3. The Supervisor should remain in good ARC with his students at all times while they are performing training activities.
4. The Supervisor at all times must have a high tolerance of stupidity in his students, and must be willing to repeat any datum not understood as many times as necessary for the student to understand and acquire reality on the datum.
5. The Supervisor does not have a "case" in his relationship with his students, nor discuss or talk about his personal problems to the students.
6. The Supervisor will, at all times, be a source point of good control and direction to his students.
7. The Supervisor will be able to correlate any part of Scientology to any other part and to livingness over the 8 dynamics.
8. The Supervisor should be able to answer any questions concerning Scientology by directing the student to the actual source of the data. If a Supervisor cannot answer a particular question, he should always say so,

and the Supervisor should always find the answer to the question from the source, and tell the student where the answer is to be found.

9. The Supervisor should never lie to, deceive, or misdirect a student concerning Scientology. He shall be honest at all times about it with a student.
10. The Supervisor must be an accomplished auditor.
11. The Supervisor should always set a good example to his students, such as giving good demonstrations, being on time and dressing neatly.
12. The Supervisor should at all times be perfectly willing and able to do anything he tells his students to do.
13. The Supervisor must not become emotionally involved with students of either sex while they are under his or her training.
14. When a Supervisor makes any mistake, he is to inform the student that he has made one and rectify it immediately. This datum embraces all phases in training demonstrations, lectures and processing, etc. He is never to hide the fact that he made the mistake.
15. The Supervisor should never neglect to give praise to his students when due.
16. The Supervisor to some degree should be pan-determined about the Supervisor-student relationship.
17. When a Supervisor lets a student control, give orders to, or handle the Supervisor in any way, for the purpose of demonstration or other training purposes, the Supervisor should always put the student back under his control.
18. The Supervisor will at all times observe the Auditor's Code during sessions, and the Code of a Scientologist at all times.
19. The Supervisor will never give a student opinions about Scientology without labelling them thoroughly as such; otherwise, he is to direct only to tested and

proven data concerning Scientology.

20. The Supervisor shall never use a student for his own personal gain.
21. The Supervisor will be a stable terminal, point the way to stable data, be certain, but not dogmatic or dictatorial toward his students.
22. The Supervisor will keep himself at all times informed of the most recent Scientology data and procedures, and communicate this information to his students.

SUPERVISOR'S STABLE DATA

In addition to the Supervisor's Code there is a primary stable datum about all supervision:

Get the student to accomplish auditing the preclear and then get the student to accomplish it with better form, speed and accuracy.

A Supervisor must never lose sight of the PURPOSE of auditing. Auditing is for the preclear, is intended to improve the preclear's case. Auditing is not just a matter of good form.

The reason some students do not accomplish auditing is that they become so oriented on form alone that they forget the purpose of the form.

Good auditing form and correct sessioning obtains many times the result of bad form and incorrect sessioning. But total form and no effort to do something for the preclear results in no auditing.

The result comes before the form in importance. Because students may use this idea to excuse lack of form, Q and A-ing, and to squirrel with their processes, the stable datum becomes unpopular with supervisors.

A student should first be held responsible for the state of the preclear during and after sessions and made to know

that as an auditor he is there to get a fast, good result. The student should then be taught that he can get a better, faster result with better form. After that the student should be taught that Scientology results are only obtained by correct and exact duplication of Scientology processes, not by off-beat variations.

The student wants to know how to do this or that. Refer him to his materials on how to do the most fundamental actions, but MAKE HIM OR HER *DO* IT. And keep up a running refrain that you want results, results, results, on his preclear.

The student will be all thumbs and faint. The Supervisor may be horrified by the goofs. But don't bother with the goofs. Just demand results on the preclear, results on the preclear, results on the preclear.

This action by the Supervisor will teach the student (a) that he or she is supposed to get results in auditing and (b) that results can be obtained and (c) that he or she sure needs better skill.

So the first address in training is to teach those above three things (a), (b) and (c).

You can't teach a student who doesn't realize that results in the preclear depend on the auditor and auditing and that results are *expected* from auditing; who believes results can't be obtained from auditing or wants to prove auditing doesn't work; and who doesn't yet know that he or she doesn't know. *These* are the barriers to training and a good auditor.

The gradient approach to the mind is vital. Clearing will not occur without it. But the gradient approach to auditing can be overdone to a point where the student completely loses sight of why he is auditing.

(1) First and foremost the auditor *accomplishes* something for the preclear and without that there is neither sense nor purpose to auditing;

(2) Excellent form accomplishes more for the preclear faster; and

(3) Exact duplication of processes alone returns standard high level results on all preclears.

The student thrown in over his head learns:

(A) Results in the preclear depend on the auditor and auditing and that results are expected from auditing;

(B) That results *can* be obtained in auditing and the better the form and duplication, the better the results; and

(C) That the student has more to learn about auditing and that the student doesn't yet know.

Therefore the Supervisor must teach the student:

(a) That he or she is supposed to get results in auditing;

(b) That Scientology can obtain results; and

(c) That better form and duplication obtain better, faster results.

I dare say many students learn things just because they are told to and find no relationship between form, duplication and the preclear. Let them fall on their heads and yet obtain results and this attitude will change—and you'll save us a lot of off-beat nonsense and case failures in organizations and the field.

6

THE CREDO OF A GOOD AND SKILLED MANAGER

To be effective and successful a manager must:

1. Understand as fully as possible the goals and aims of the group he manages. He must be able to see and embrace the ideal attainment of the goal as envisioned by a goal maker. He must be able to tolerate and better the practical attainments and advances of which his group and its members may be capable. He must strive to narrow, always, the ever existing gulf between the ideal and the practical.
2. He must realize that a primary mission is the full and honest interpretation by himself of the ideal and ethic and their goals and aims to his subordinates and the group itself. He must lead creatively and persuasively toward these goals his subordinates, the group itself and the individuals of the group.
3. He must embrace the organization and act solely for the entire organization and never form or favor cliques. His judgement of individuals of the group should be solely in the light of their worth to the entire group.
4. He must never falter in sacrificing individuals to the good of the group both in planning and execution and in his justice.
5. He must protect all established communication lines and compliment them where necessary.
6. He must protect all affinity in his charge and have himself an affinity for the group itself.
7. He must attain always to the highest creative reality.

8. His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.

9. He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.

10. He must constitute himself on the orders of service to the group.

11. He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the end of keeping high his rationale.

12. He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.

13. He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.

14. He must have faith in the goals, faith in himself and faith in the group.

15. He must lead by demonstrating always creative and constructive sub-goals. He must not drive by threat and fear.

16. He must realize that every individual in the group is engaged in some degree in the managing of other men, life

and MEST and that a liberty of management within this code should be allowed to every such sub-manager.

Thus conducting himself a manager can win empire for his group, whatever that empire may be.

How to Live Though an Executive

III

1 PRIMARY AXIOMS FROM THE ORIGINAL THESIS

2 THE FUNDAMENTAL AXIOMS OF DIANETICS

3 THE LOGICS

4 THE AXIOMS OF DIANETICS

PRIMARY AXIOMS FROM THE ORIGINAL THESIS

AXIOM 1 *SURVIVE!*

AXIOM 2 THE PURPOSE OF THE MIND IS TO SOLVE PROBLEMS RELATING TO SURVIVAL.

AXIOM 3 THE MIND DIRECTS THE ORGANISM, THE SPECIES, ITS SYMBIOTES OR LIFE IN THE EFFORT OF SURVIVAL.

AXIOM 4 THE MIND, AS THE CENTRAL DIRECTION SYSTEM OF THE BODY, POSES, PERCEIVES AND RESOLVES PROBLEMS OF SURVIVAL AND DIRECTS OR FAILS TO DIRECT THEIR EXECUTION.

AXIOM 5 THE PERSISTENCY OF THE INDIVIDUAL IN LIFE IS DIRECTLY GOVERNED BY THE STRENGTH OF HIS BASIC DYNAMIC.

AXIOM 6 INTELLIGENCE IS THE ABILITY OF AN INDIVIDUAL, GROUP OR RACE TO RESOLVE PROBLEMS RELATING TO SURVIVAL.

Dianetics: The Original Thesis
1948

2

THE FUNDAMENTAL AXIOMS OF DIANETICS

The dynamic principle of existence–SURVIVE!

Survival, considered as the single and sole Purpose, subdivides into four *dynamics.*

DYNAMIC ONE is the urge of the individual toward survival for the individual and his symbiotes. By symbiote is meant all entities and energies which aid survival.

DYNAMIC TWO is the urge of the individual toward survival through procreation; it includes both the sex act and the raising of progeny, the care of children and their symbiotes.

DYNAMIC THREE is the urge of the individual toward survival for the group or the group for the group and includes the symbiotes of that group.

DYNAMIC FOUR is the urge of the individual toward survival for Mankind or the urge toward survival of Mankind for Mankind as well as the group for Mankind, etc., and includes the symbiotes of Mankind.

The absolute goal of survival is immortality or infinite survival. This is sought by the individual in terms of himself as an organism, as a spirit or as a name or as his children, as a group of which he is a member or as

Mankind and the progeny and symbiotes of others as well as his own.

The reward of survival activity is *pleasure*.

The ultimate penalty of destructive activity is death or complete non-survival, and is *pain*.

Successes raise the survival potential toward infinite survival.

Failures lower the survival potential toward death.

The human mind is engaged upon perceiving and retaining data, composing or computing conclusions and posing and resolving problems related to organisms along all four dynamics; and the purpose of perception, retention, concluding and resolving problems is to direct its own organism and symbiotes and other organisms and symbiotes along the four dynamics toward survival.

Intelligence is the ability to perceive, pose and resolve problems.

The dynamic is the tenacity to life and vigor and persistence in survival.

Both the dynamic and intelligence are necessary to persist and accomplish and neither is a constant quantity from individual to individual, group to group.

The dynamics are inhibited by engrams, which lie across them and disperse life force.

Intelligence is inhibited by engrams which feed false or

improperly graded data into the analyzer.

Happiness is the overcoming of not unknown obstacles toward a known goal and, transiently, the contemplation of or indulgence in pleasure.

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.*

The reactive mind is that portion of the mind which files and retains physical pain and painful emotion and seeks to direct the organism solely on a stimulus-response basis. *It thinks only in identities.*

The somatic mind is that mind which, directed by the analytical or reactive mind, places solutions into effect on the physical level.

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.

Habit is that stimulus-response reaction dictated by the reactive mind from the content of engrams and put into effect by the somatic mind. It can be changed only by those things which change engrams.

Aberrations, under which is included all deranged or irrational behavior, are caused by engrams. They are stimulus-response pro- and contra-survival.

Psycho-somatic ills are caused by engrams.

The engram is the single source of aberrations and psycho-somatic ills.

Moments of "unconsciousness" when the analytical mind is attenuated in greater or lesser degree are the only moments when engrams can be received.

The engram is a moment of "unconsciousness" containing physical pain or painful emotion and all perceptions and is not available to the analytical mind as experience.

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.

The potential value of an individual or a group may be expressed by the equation

$$PV=ID^{x}$$

where I is Intelligence and D is Dynamic.

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.

Dianetics: The Modern Science of Mental Health

3

THE LOGICS

LOGIC 1. KNOWLEDGE IS A WHOLE GROUP OR SUB-DIVISION OF A GROUP OF DATA OR SPECULATIONS OR CONCLUSIONS ON DATA OR METHODS OF GAINING DATA.

LOGIC 2. A BODY OF KNOWLEDGE IS A BODY OF DATA, ALIGNED OR UNALIGNED, OR METHODS OF GAINING DATA.

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.

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.

LOGIC 5. A DEFINITION OF TERMS IS NECESSARY TO THE ALIGNMENT, STATEMENT AND RESOLUTION OF SUPPOSITIONS, OBSERVATIONS, PROBLEMS AND SOLUTIONS AND THEIR COMMUNICATION.

DEFINITION – DESCRIPTIVE DEFINITION: ONE WHICH CLASSIFIES BY CHARACTERISTICS, BY DESCRIBING EXISTING STATES OF BEING.

DEFINITION – DIFFERENTIATIVE DEFINITION: ONE WHICH COMPARES UNLIKENESS TO EXISTING STATES OF BEING OR NOT BEING.

DEFINITION – ASSOCIATIVE DEFINITION: ONE WHICH DECLARES LIKENESS TO EXISTING STATES OF BEING OR NOT BEING.

DEFINITION – ACTION DEFINITION: ONE WHICH DELINEATES CAUSE AND POTENTIAL CHANGE OF STATE OF BEING BY CAUSE

OF EXISTENCE, INEXISTENCE, ACTION, INACTION, PURPOSE OR LACK OF PURPOSE.

LOGIC 6. ABSOLUTES ARE UNOBTAINABLE.

LOGIC 7. GRADIENT SCALES ARE NECESSARY TO THE EVALUATION OF PROBLEMS AND THEIR DATA.

This is the tool of infinity-valued logic: Absolutes are unobtainable. Terms such as good and bad, alive and dead, right and wrong are used only in conjunction with gradient scales. On the scale of right and wrong, everything above zero or center would be more and more right, approaching an infinite rightness, and everything below center would be more and more wrong, approaching infinite wrongness. All things assisting the survival of the survivor are considered to be right for the survivor. All things inhibiting survival from the viewpoint of the survivor can be considered wrong for the survivor. The more a thing assists survival, the more it can be considered right for the survivor; the more a thing or action inhibits survival, the more it is wrong from the viewpoint of the intended survivor.

COROLLARY – ANY DATUM HAS ONLY RELATIVE TRUTH.

COROLLARY – TRUTH IS RELATIVE TO ENVIRONMENTS, EXPERIENCE AND TRUTH.

LOGIC 8. A DATUM CAN BE EVALUATED ONLY BY A DATUM OF COMPARABLE MAGNITUDE.

LOGIC 9. A DATUM IS AS VALUABLE AS IT HAS BEEN EVALUATED.

LOGIC 10. THE VALUE OF A DATUM IS ESTABLISHED BY THE AMOUNT OF ALIGNMENT (RELATIONSHIP) IT IMPARTS TO OTHER DATA.

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.

LOGIC 12. THE VALUE OF A DATUM OR A FIELD OF DATA IS MODIFIED BY THE VIEWPOINT OF THE OBSERVER.

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.

LOGIC 14. FACTORS INTRODUCED INTO A PROBLEM OR SOLUTION WHICH DO NOT DERIVE FROM NATURAL LAW BUT ONLY AUTHORITARIAN COMMAND ABERRATE THAT PROBLEM OR SOLUTION.

LOGIC 15. THE INTRODUCTION OF AN ARBITRARY INTO A PROBLEM OR SOLUTION INVITES THE FURTHER INTRODUCTION OF ARBITRARIES INTO PROBLEMS AND SOLUTIONS.

LOGIC 16. AN ABSTRACT POSTULATE MUST BE COMPARED TO THE UNIVERSE TO WHICH IT APPLIES AND BROUGHT INTO THE CATEGORY OF THINGS WHICH CAN BE SENSED, MEASURED OR EXPERIENCED IN THAT UNIVERSE BEFORE SUCH POSTULATE CAN BE CONSIDERED WORKABLE.

LOGIC 17. THOSE FIELDS WHICH MOST DEPEND UPON AUTHORITATIVE OPINION FOR THEIR DATA LEAST CONTAIN KNOWN NATURAL LAW.

LOGIC 18. A POSTULATE IS AS VALUABLE AS IT IS WORKABLE.

LOGIC 19. THE WORKABILITY OF A POSTULATE IS ESTABLISHED BY THE DEGREE TO WHICH IT EXPLAINS EXISTING PHENOMENA ALREADY KNOWN, BY THE DEGREE THAT IT PREDICTS NEW PHENOMENA WHICH WHEN LOOKED FOR WILL BE FOUND TO EXIST, AND BY THE DEGREE THAT IT DOES NOT REQUIRE THAT PHENOMENA WHICH DO NOT EXIST IN FACT BE CALLED INTO EXISTENCE FOR ITS EXPLANATION.

LOGIC 20. A SCIENCE MAY BE CONSIDERED TO BE A LARGE BODY OF ALIGNED DATA WHICH HAS SIMILARITY IN APPLICATION AND WHICH HAS BEEN DEDUCED OR INDUCED FROM BASIC POSTULATES.

LOGIC 21. MATHEMATICS ARE METHODS OF POSTULATING OR RESOLVING REAL OR ABSTRACT DATA IN ANY UNIVERSE AND INTEGRATING BY SYMBOLIZATION OF DATA, POSTULATES AND RESOLUTIONS.

LOGIC 22. THE HUMAN MIND* IS AN OBSERVER, POSTULATOR, CREATOR AND STORAGE PLACE OF KNOWLEDGE.

LOGIC 23. THE HUMAN MIND IS A SERVOMECHANISM TO ANY MATHEMATICS EVOLVED OR EMPLOYED BY THE HUMAN MIND.

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.

The borderline of solution of this science lies between *WHY* life is surviving and *HOW* life is surviving. It is possible to resolve *HOW* life is surviving without resolving *WHY* life is surviving.

LOGIC 24. THE RESOLUTION OF THE PHILOSOPHICAL, SCIENTIFIC AND HUMAN STUDIES (such as economics, politics, sociology, medicine, criminology, etc.) DEPENDS PRIMARILY UPON THE RESOLUTION OF THE PROBLEMS OF THE HUMAN MIND.

*The human mind by definition includes the awareness unit of the living organism, the observer, the computer of data, the spirit, the memory storage, the life force and the individual motivator of the living organisms. It is used as distinct from the brain, which can be considered to be motivated by the mind.

NOTE: The primary step in resolving the broad activities of man could be considered to be the resolving of the activities of the mind itself. Hence, the logics carry to this point and then proceed as axioms concerning the human mind, such axioms being substantiated as relative truths by much newly discovered phenomena. The ensuing axioms, from Logic 24, apply no less to the various 'ologies' than they do to de-aberrating or improving the operation of the mind. It should not be thought that the following axioms are devoted to the construction of anything as limited as a therapy, which is only incidental to the resolution of human aberration and such things as psychomatic illnesses. These axioms are capable of such solutions, as has been demonstrated, but such a narrow application would indicate a very narrow scope of view.

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THE AXIOMS OF DIANETICS

AXIOM 1. THE SOURCE OF LIFE IS A STATIC OF PECULIAR AND PARTICULAR PROPERTIES.

AXIOM 2. AT LEAST A PORTION OF THE STATIC CALLED LIFE IS IMPINGED UPON THE PHYSICAL UNIVERSE.

AXIOM 3. THAT PORTION OF THE STATIC OF LIFE WHICH IS IMPINGED UPON THE PHYSICAL UNIVERSE HAS FOR ITS DYNAMIC GOAL, SURVIVAL AND ONLY SURVIVAL.

AXIOM 4. THE PHYSICAL UNIVERSE IS REDUCIBLE TO MOTION OF ENERGY OPERATING IN SPACE THROUGH TIME.

AXIOM 5. THAT PORTION OF THE STATIC OF LIFE CONCERNED WITH THE LIFE ORGANISMS OF THE PHYSICAL UNIVERSE IS CONCERNED WHOLLY WITH MOTION.

AXIOM 6. THE LIFE STATIC HAS AS ONE OF ITS PROPERTIES THE ABILITY TO MOBILIZE AND ANIMATE MATTER INTO LIVING ORGANISMS.

AXIOM 7. THE LIFE STATIC IS ENGAGED IN A CONQUEST OF THE PHYSICAL UNIVERSE.

AXIOM 8. THE LIFE STATIC CONQUERS THE MATERIAL UNIVERSE BY LEARNING AND APPLYING THE PHYSICAL LAWS OF THE PHYSICAL UNIVERSE.

Symbol: The Symbol for the Life Static in use hereafter is the Greek letter *Theta.*

AXIOM 9. A FUNDAMENTAL OPERATION OF THETA IN SURVIVING IS BRINGING ORDER INTO THE CHAOS OF THE PHYSICAL UNIVERSE.

AXIOM 10. THETA BRINGS ORDER INTO CHAOS BY CONQUERING WHATEVER IN MEST MAY BE PRO-SURVIVAL AND DESTROYING WHATEVER IN MEST MAY BE CONTRA-SURVIVAL, AT LEAST THROUGH THE MEDIUM OF LIFE ORGANISMS.

Symbol: The symbol for the *physical universe* in use hereafter is MEST, from the first letters of the words Matter, Energy, Space, and Time, or the Greek letter *Phi.*

AXIOM 11. A LIFE ORGANISM IS COMPOSED OF MATTER AND ENERGY IN SPACE AND TIME, ANIMATED BY THETA.

Symbol: Living organism or organisms will hereafter be represented by the Greek letter *Lambda.*

AXIOM 12. THE MEST PART OF THE ORGANISM FOLLOWS THE LAWS OF THE PHYSICAL SCIENCES. ALL LAMBDA IS CONCERNED WITH MOTION.

AXIOM 13. THETA OPERATING THROUGH LAMBDA CONVERTS THE FORCES OF THE PHYSICAL UNIVERSE INTO FORCES TO CONQUER THE PHYSICAL UNIVERSE.

AXIOM 14. THETA WORKING UPON PHYSICAL UNIVERSE MOTION MUST MAINTAIN A HARMONIOUS RATE OF MOTION.

The limits of Lambda are narrow, both as to thermal and mechanical motion.

AXIOM 15. LAMBDA IS THE INTERMEDIATE STEP IN THE CONQUEST OF THE PHYSICAL UNIVERSE.

AXIOM 16. THE BASIC FOOD OF ANY ORGANISM CONSISTS OF LIGHT AND CHEMICALS.

Organisms can exist only as higher levels of complexities because lower levels of converters exist.

Theta evolves organisms from lower to higher forms and supports them by the existence of lower converter forms.

AXIOM 17. THETA, VIA LAMBDA, EFFECTS AN EVOLUTION OF MEST.

In this we have the waste products of organisms on the one

hand as those very complex chemicals which bacteria make, and, on the other hand, we have the physical face of the earth being changed by animals and men, such changes as grass holding mountains from eroding or roots causing boulders to break, buildings being built, and rivers being dammed. There is obviously an evolution in MEST in progress under the incursion of Theta.

AXIOM 18. LAMBDA, EVEN WITHIN A SPECIES, VARIES IN ITS ENDOWMENT OF THETA.

AXIOM 19. THE EFFORT OF LAMBDA IS TOWARD SURVIVAL.

The goal of Lambda is survival.
The penalty of failure to advance toward that goal is to succumb.

DEFINITION: PERSISTENCE IS THE ABILITY TO EXERT CONTINUANCE OF EFFORT TOWARD SURVIVAL GOALS.

AXIOM 20. LAMBDA CREATES, CONSERVES, MAINTAINS, REQUIRES, DESTROYS, CHANGES, OCCUPIES, GROUPS AND DISPERSES MEST. LAMBDA SURVIVES BY ANIMATING AND MOBILIZING OR DESTROYING MATTER AND ENERGY IN SPACE AND TIME.

AXIOM 21. LAMBDA IS DEPENDENT UPON OPTIMUM MOTION. MOTION WHICH IS TOO SWIFT AND MOTION WHICH IS TOO SLOW ARE EQUALLY CONTRA-SURVIVAL.

AXIOM 22. THETA AND THOUGHT ARE SIMILAR ORDERS OF STATIC.

AXIOM 23. ALL THOUGHT IS CONCERNED WITH MOTION.

AXIOM 24. THE ESTABLISHMENT OF AN OPTIMUM MOTION IS A BASIC GOAL OF REASON.

DEFINITION: LAMBDA IS A CHEMICAL HEAT ENGINE EXISTING IN SPACE AND TIME MOTIVATED BY THE LIFE STATIC AND DIRECTED BY THOUGHT.

AXIOM 25. THE BASIC PURPOSE OF REASON IS THE CALCULATION OR ESTIMATION OF EFFORT.

AXIOM 26. THOUGHT IS ACCOMPLISHED BY THETA *FACSIMILES* OF PHYSICAL UNIVERSE, ENTITIES OR ACTIONS.

AXIOM 27. THETA IS SATISFIED ONLY WITH HARMONIOUS ACTION OR OPTIMUM MOTION AND REJECTS OR DESTROYS ACTION OR MOTION ABOVE OR BELOW ITS TOLERANCE BAND.

AXIOM 28. THE MIND IS CONCERNED WHOLLY WITH THE ESTIMATION OF EFFORT.

DEFINITION: MIND IS THE THETA COMMAND POST OF ANY ORGANISM OR ORGANISMS.

AXIOM 29. THE BASIC ERRORS OF REASON ARE FAILURES TO DIFFERENTIATE AMONGST MATTER, ENERGY, SPACE AND TIME.

AXIOM 30. RIGHTNESS IS PROPER CALCULATION OF EFFORT.

AXIOM 31. WRONGNESS IS ALWAYS MISCALCULATION OF EFFORT.

AXIOM 32. THETA CAN EXERT ITSELF DIRECTLY OR EXTENSIONALLY.

Theta can direct physical application of the organism to the environment or through the mind, can first calculate the action or extend, as in language, ideas.

AXIOM 33. CONCLUSIONS ARE DIRECTED TOWARD THE INHIBITION, MAINTENANCE OR ACCELERATIONS OF EFFORTS.

AXIOM 34. THE COMMON DENOMINATOR OF ALL LIFE ORGANISMS IS MOTION.

AXIOM 35. EFFORT OF AN ORGANISM TO SURVIVE OR SUCCUMB IS PHYSICAL MOTION OF A LIFE ORGANISM AT A GIVEN MOMENT IN TIME THROUGH SPACE.

DEFINITION: MOTION IS ANY CHANGE IN ORIENTATION IN SPACE.

DEFINITION: FORCE IS RANDOM EFFORT.

DEFINITION: EFFORT IS DIRECTED FORCE.

AXIOM 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 efforts of organisms to survive or succumb are assisted, compelled or opposed by the efforts of other organisms, matter, energy, space and time.

DEFINITION: ATTENTION IS A MOTION WHICH MUST REMAIN AT AN OPTIMUM EFFORT.

Attention is aberrated by becoming unfixed and sweeping at random or becoming too fixed without sweeping.

Unknown threats to survival when sensed cause attention to sweep without fixing.

Known threats to survival when sensed cause attention to fix.

AXIOM 37. THE ULTIMATE GOAL OF LAMBDA IS INFINITE SURVIVAL.

AXIOM 38. DEATH IS ABANDONMENT BY THETA OF A LIFE ORGANISM OR RACE OR SPECIES WHERE THESE CAN NO LONGER SERVE THETA IN ITS GOALS OF INFINITE SURVIVAL.

AXIOM 39. THE REWARD OF AN ORGANISM ENGAGING UPON SURVIVAL ACTIVITY IS PLEASURE.

AXIOM 40. THE PENALTY OF AN ORGANISM FAILING TO ENGAGE UPON SURVIVAL ACTIVITY, OR ENGAGING IN NON-SURVIVAL ACTIVITY, IS PAIN.

AXIOM 41. THE CELL AND VIRUS ARE THE PRIMARY BUILDING BLOCKS OF LIFE ORGANISMS.

AXIOM 42. THE VIRUS AND CELL ARE MATTER AND ENERGY ANIMATED AND MOTIVATED IN SPACE AND TIME BY THETA.

AXIOM 43. THETA MOBILIZES THE VIRUS AND CELL IN COLONIAL AGGREGATIONS TO INCREASE POTENTIAL MOTION AND ACCOMPLISH EFFORT.

AXIOM 44. THE GOAL OF VIRUSES AND CELLS IS SURVIVAL IN SPACE THROUGH TIME.

AXIOM 45. THE TOTAL MISSION OF HIGHER ORGANISMS, VIRUSES AND CELLS IS THE SAME AS THAT OF THE VIRUS AND CELL.

AXIOM 46. COLONIAL AGGREGATIONS OF VIRUSES AND CELLS CAN BE IMBUED WITH MORE THETA THAN THEY INHERENTLY CONTAINED.

Life Energy joins any group whether a group of organisms or group of cells composing an organism. Here we have personal entity, individuation, etc.

AXIOM 47. EFFORT CAN BE ACCOMPLISHED BY LAMBDA ONLY THROUGH THE CO-ORDINATION OF ITS PARTS TOWARD GOALS.

AXIOM 48. AN ORGANISM IS EQUIPPED TO BE GOVERNED AND CONTROLLED BY A MIND.

AXIOM 49. THE PURPOSE OF THE MIND IS TO POSE AND RESOLVE PROBLEMS RELATING TO SURVIVAL AND TO DIRECT THE EFFORT OF THE ORGANISM ACCORDING TO THESE SOLUTIONS.

AXIOM 50. ALL PROBLEMS ARE POSED AND RESOLVED THROUGH ESTIMATIONS OF EFFORT.

AXIOM 51. THE MIND CAN CONFUSE POSITION IN SPACE WITH POSITION IN TIME. (COUNTER-EFFORTS PRODUCING ACTION PHRASES.)

AXIOM 52. AN ORGANISM PROCEEDING TOWARD SURVIVAL IS DIRECTED BY THE MIND OF THAT ORGANISM IN THE ACCOMPLISHMENT OF SURVIVAL EFFORT.

AXIOM 53. AN ORGANISM PROCEEDING TOWARD SUCCUMB IS DIRECTED BY THE MIND OF THAT ORGANISM IN THE ACCOMPLISHMENT OF DEATH.

AXIOM 54. SURVIVAL OF AN ORGANISM IS ACCOMPLISHED BY THE OVERCOMING OF EFFORTS OPPOSING ITS SURVIVAL.

(Note: Corollary for other dynamics.)

DEFINITION: DYNAMIC IS THE ABILITY TO TRANSLATE SOLUTIONS INTO ACTION.

AXIOM 55. SURVIVAL EFFORT FOR AN ORGANISM INCLUDES THE DYNAMIC THRUST BY THAT ORGANISM FOR THE SURVIVAL OF ITSELF, ITS PROCREATION, ITS GROUP, ITS SUB-SPECIES, ITS SPECIES, ALL LIFE ORGANISMS, MATERIAL UNIVERSE, THE LIFE STATIC AND, POSSIBLY, A SUPREME BEING.

(Note: List of dynamics.)

AXIOM 56. THE CYCLE OF AN ORGANISM, A GROUP OF ORGANISMS OR A SPECIES IS INCEPTION, GROWTH, RE-CREATION, DECAY AND DEATH.

AXIOM 57. THE EFFORT OF AN ORGANISM IS DIRECTED TOWARD THE CONTROL OF THE ENVIRONMENT FOR ALL THE DYNAMICS.

AXIOM 58. CONTROL OF AN ENVIRONMENT IS ACCOMPLISHED BY THE SUPPORT OF PRO-SURVIVAL FACTORS ALONG ANY DYNAMIC.

AXIOM 59. ANY TYPE OF HIGHER ORGANISM IS ACCOMPLISHED BY THE EVOLUTION OF VIRUSES AND CELLS INTO FORMS CAPABLE OF BETTER EFFORTS TO CONTROL OR LIVE IN AN ENVIRONMENT.

AXIOM 60. THE USEFULNESS OF AN ORGANISM IS DETERMINED BY ITS ABILITY TO CONTROL THE ENVIRONMENT OR TO SUPPORT ORGANISMS WHICH CONTROL THE ENVIRONMENT.

AXIOM 61. AN ORGANISM IS REJECTED BY THETA TO THE DEGREE THAT IT FAILS IN ITS GOALS.

AXIOM 62. HIGHER ORGANISMS CAN EXIST ONLY IN THE DEGREE THAT THEY ARE SUPPORTED BY THE LOWER ORGANISMS.

AXIOM 63. THE USEFULNESS OF AN ORGANISM IS DETERMINED BY THE ALIGNMENT OF ITS EFFORTS TOWARD SURVIVAL.

AXIOM 64. THE MIND PERCEIVES AND STORES ALL DATA OF THE ENVIRONMENT AND ALIGNS OR FAILS TO ALIGN THESE ACCORDING TO THE TIME THEY WERE PERCEIVED.

DEFINITION: A CONCLUSION IS THE *THETA FACSIMILES* OF A GROUP OF COMBINED DATA.

DEFINITION: A DATUM IS A THETA FACSIMILE OF PHYSICAL ACTION.

AXIOM 65. THE PROCESS OF THOUGHT IS THE PERCEPTION OF THE PRESENT AND THE COMPARISON OF IT TO THE PERCEPTIONS AND CONCLUSIONS OF THE PAST IN ORDER TO DIRECT ACTION IN THE IMMEDIATE OR DISTANT FUTURE.

COROLLARY: THE ATTEMPT OF THOUGHT IS TO PERCEIVE REALITIES OF THE PAST AND PRESENT IN ORDER TO PREDICT OR POSTULATE REALITIES OF THE FUTURE.

AXIOM 66. THE PROCESS BY WHICH LIFE EFFECTS ITS CONQUEST OF THE MATERIAL UNIVERSE CONSISTS IN THE CONVERSION OF THE POTENTIAL EFFORT OF MATTER AND ENERGY IN SPACE AND THROUGH TIME TO EFFECT WITH IT THE CONVERSION OF FURTHER MATTER AND ENERGY IN SPACE AND THROUGH TIME.

AXIOM 67. THETA CONTAINS ITS OWN *THETA UNIVERSE* EFFORT WHICH TRANSLATES INTO MEST EFFORT.

AXIOM 68. THE SINGLE ARBITRARY IN ANY ORGANISM IS TIME.

AXIOM 69. PHYSICAL UNIVERSE PERCEPTIONS AND EFFORTS ARE RECEIVED BY AN ORGANISM AS FORCE WAVES, CONVERT BY FACSIMILE INTO THETA AND ARE THUS STORED.

DEFINITION: RANDOMITY IS THE MIS-ALIGNMENT THROUGH THE INTERNAL OR EXTERNAL EFFORTS BY OTHER FORMS OF LIFE OR THE MATERIAL UNIVERSE OF THE EFFORTS OF AN ORGANISM, AND IS IMPOSED ON THE PHYSICAL ORGANISM BY COUNTER-EFFORTS IN THE ENVIRONMENT.

AXIOM 70. ANY CYCLE OF ANY LIFE ORGANISM IS FROM STATIC TO MOTION TO STATIC.

AXIOM 71. THE CYCLE OF RANDOMITY IS FROM STATIC, THROUGH OPTIMUM, THROUGH RANDOMITY SUFFICIENTLY REPETITIOUS OR SIMILAR TO CONSTITUTE ANOTHER STATIC.

AXIOM 72. THERE ARE TWO SUB-DIVISIONS TO RANDOMITY: DATA RANDOMITY AND FORCE RANDOMITY.

AXIOM 73. THE THREE DEGREES OF RANDOMITY CONSIST OF MINUS RANDOMITY, OPTIMUM RANDOMITY AND PLUS RANDOMITY.

DEFINITION: RANDOMITY IS A COMPONENT FACTOR AND NECESSARY PART OF MOTION, IF MOTION IS TO CONTINUE.

AXIOM 74. OPTIMUM RANDOMITY IS NECESSARY TO LEARNING.

AXIOM 75. THE IMPORTANT FACTORS IN ANY AREA OF RANDOMITY ARE EFFORT AND COUNTER-EFFORT.

(Note: As distinguished from near-perceptions of effort.)

AXIOM 76. RANDOMITY AMONGST ORGANISMS IS VITAL TO CONTINUOUS SURVIVAL OF ALL ORGANISMS.

AXIOM 77. THETA AFFECTS THE ORGANISM, OTHER ORGANISMS AND THE PHYSICAL UNIVERSE BY TRANSLATING THETA FACSIMILES INTO PHYSICAL EFFORTS OR RANDOMITY OF EFFORTS.

DEFINITION: THE DEGREE OF RANDOMITY IS MEASURED BY THE RANDOMNESS OF EFFORT VECTORS WITHIN THE ORGANISM, AMONGST ORGANISMS, AMONGST RACES OR SPECIES OF ORGANISMS OR BETWEEN ORGANISMS AND THE PHYSICAL UNIVERSE.

AXIOM 78. RANDOMITY BECOMES INTENSE IN INDIRECT RATIO TO THE TIME IN WHICH IT TAKES PLACE, MODIFIED BY THE TOTAL EFFORT IN THE AREA.

AXIOM 79. INITIAL RANDOMITY CAN BE REINFORCED BY RANDOMITIES OF GREATER OR LESSER MAGNITUDE.

AXIOM 80. AREAS OF RANDOMITY EXIST IN CHAINS OF SIMILARITY PLOTTED AGAINST TIME. THIS CAN BE TRUE OF WORDS AND ACTIONS CONTAINED IN RANDOMITIES. EACH MAY HAVE ITS OWN CHAIN PLOTTED AGAINST TIME.

AXIOM 81. SANITY CONSISTS OF OPTIMUM RANDOMITY.

AXIOM 82. ABERRATION EXISTS TO THE DEGREE THAT PLUS OR MINUS RANDOMITY EXISTS IN THE ENVIRONMENT OR PAST DATA OF AN ORGANISM, GROUP OR SPECIES, MODIFIED BY THE ENDOWED SELF-DETERMINISM OF THAT ORGANISM, GROUP OR SPECIES.

AXIOM 83. THE SELF-DETERMINISM OF AN ORGANISM IS DETERMINED BY ITS THETA ENDOWMENT, MODIFIED BY MINUS OR PLUS RANDOMITY IN ITS ENVIRONMENT OR ITS EXISTENCE.

AXIOM 84. THE SELF-DETERMINISM OF AN ORGANISM IS INCREASED BY OPTIMUM RANDOMITY OF COUNTER-EFFORTS.

AXIOM 85. THE SELF-DETERMINISM OF AN ORGANISM IS REDUCED BY PLUS OR MINUS RANDOMITY OF COUNTER-EFFORTS IN THE ENVIRONMENT.

AXIOM 86. RANDOMITY CONTAINS BOTH THE RANDOMNESS OF EFFORTS AND THE VOLUME OF EFFORTS.

(Note: An area of randomity can have a great deal of confusion but, without volume of energy, the confusion itself is negligible.)

AXIOM 87. THAT COUNTER-EFFORT IS MOST ACCEPTABLE TO AN ORGANISM WHICH MOST CLOSELY APPEARS TO ASSIST ITS ACCOMPLISHMENT OF ITS GOAL.

AXIOM 88. AN AREA OF SEVERE PLUS OR MINUS RANDOMITY CAN OCCLUDE DATA ON ANY OF THE SUBJECTS OF THAT PLUS OR MINUS RANDOMITY WHICH TOOK PLACE IN A PRIOR TIME.

(Note: Shut-off mechanisms of earlier lives, perceptics, specific incidents, etc.)

AXIOM 89. RESTIMULATION OF PLUS, MINUS OR OPTIMUM RANDOMITY CAN PRODUCE INCREASED PLUS, MINUS OR OPTIMUM RANDOMITY RESPECTIVELY IN THE ORGANISM.

AXIOM 90. AN AREA OF RANDOMITY CAN ASSUME SUFFICIENT MAGNITUDE SO AS TO APPEAR TO THE ORGANISM AS PAIN, ACCORDING TO ITS GOALS.

AXIOM 91. PAST RANDOMITY CAN IMPOSE ITSELF UPON THE PRESENT ORGANISM AS THETA FACSIMILES.

AXIOM 92. THE ENGRAM IS A SEVERE AREA OF PLUS OR MINUS RANDOMITY OF SUFFICIENT VOLUME TO CAUSE UNCONSCIOUSNESS.

AXIOM 93. UNCONSCIOUSNESS IS AN EXCESS OF RANDOMITY IMPOSED BY A COUNTER-EFFORT OF SUFFICIENT FORCE TO CLOUD THE AWARENESS AND DIRECT FUNCTION OF THE ORGANISM THROUGH THE MIND'S CONTROL CENTER.

AXIOM 94. ANY COUNTER-EFFORT WHICH MIS-ALIGNS THE ORGANISM'S COMMAND OF ITSELF OR ITS ENVIRONMENT ESTABLISHES PLUS OR MINUS RANDOMITY OR, IF OF SUFFICIENT MAGNITUDE, IS AN *ENGRAM.*

AXIOM 95. PAST ENGRAMS ARE RESTIMULATED BY THE CONTROL CENTER'S PERCEPTION OF CIRCUMSTANCES SIMILAR TO THAT ENGRAM IN THE PRESENT ENVIRONMENT.

AXIOM 96. AN ENGRAM IS A THETA FACSIMILE OF ATOMS AND MOLECULES IN MISALIGNMENT.

AXIOM 97. ENGRAMS FIX EMOTIONAL RESPONSE AS THAT EMOTIONAL RESPONSE OF THE ORGANISM DURING THE RECEIPT OF THE COUNTER-EFFORT.

AXIOM 98. FREE EMOTIONAL RESPONSE DEPENDS ON OPTIMUM RANDOMITY. IT DEPENDS UPON ABSENCE OF OR NON-RESTIMULATION OF ENGRAMS.

AXIOM 99. THETA FACSIMILES CAN RECOMBINE INTO NEW SYMBOLS.

AXIOM 100. LANGUAGE IS THE SYMBOLIZATION OF EFFORT.

AXIOM 101. LANGUAGE DEPENDS FOR ITS FORCE UPON THE FORCE WHICH ACCOMPANIED ITS DEFINITION.

(Note: Counter-effort, not language, is aberrative.)

AXIOM 102. THE ENVIRONMENT CAN OCCLUDE THE CENTRAL CONTROL OF ANY ORGANISM AND ASSUME CONTROL OF THE MOTOR CONTROLS OF THAT ORGANISM. (ENGRAM, RESTIMULATION, LOCKS, HYPNOTISM.)

AXIOM 103. INTELLIGENCE DEPENDS ON THE ABILITY TO SELECT ALIGNED OR MISALIGNED DATA FROM AN AREA OF RANDOMITY AND SO DISCOVER A SOLUTION TO REDUCE ALL RANDOMITY IN THAT AREA.

AXIOM 104. PERSISTENCE OBTAINS IN THE ABILITY OF THE MIND TO PUT SOLUTIONS INTO PHYSICAL ACTION TOWARD THE REALIZATION OF GOALS.

AXIOM 105. AN UNKNOWN DATUM CAN PRODUCE DATA OF PLUS OR MINUS RANDOMITY.

AXIOM 106. THE INTRODUCTION OF AN ARBITRARY FACTOR OR FORCE WITHOUT RECOURSE TO NATURAL LAWS OF THE BODY OR THE AREA INTO WHICH THE ARBITRARY IS INTRODUCED BRINGS ABOUT PLUS OR MINUS RANDOMITY.

AXIOM 107. DATA OF PLUS OR MINUS RANDOMITY DEPENDS FOR ITS CONFUSION ON FORMER PLUS OR MINUS RANDOMITY OR ABSENT DATA.

AXIOM 108. EFFORTS WHICH ARE INHIBITED OR COMPELLED BY EXTERIOR EFFORTS EFFECT A PLUS OR MINUS RANDOMITY OF EFFORTS.

AXIOM 109. BEHAVIOR IS MODIFIED BY COUNTER-EFFORTS

WHICH HAVE IMPINGED ON THE ORGANISM.

AXIOM 110. THE COMPONENT PARTS OF THETA ARE *AFFINITY, REALITY,* AND *COMMUNICATION.*

AXIOM 111. SELF-DETERMINISM CONSISTS OF MAXIMAL AFFINITY, REALITY AND COMMUNICATION.

AXIOM 112. AFFINITY IS THE COHESION OF THETA.

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

AXIOM 113. REALITY IS THE AGREEMENT UPON PERCEPTIONS AND DATA IN THE PHYSICAL UNIVERSE.

All that we can be sure is real is that on which we have agreed is real. Agreement is the essence of reality.

AXIOM 114. COMMUNICATION IS THE INTERCHANGE OF PERCEPTION THROUGH THE MATERIAL UNIVERSE BETWEEN ORGANISMS OR THE PERCEPTION OF THE MATERIAL UNIVERSE BY SENSE CHANNELS.

AXIOM 115. SELF-DETERMINISM IS THE THETA CONTROL OF THE ORGANISM.

AXIOM 116. A SELF-DETERMINED EFFORT IS THAT COUNTER-EFFORT WHICH HAS BEEN RECEIVED INTO THE ORGANISM IN THE PAST AND INTEGRATED INTO THE ORGANISM FOR ITS CONSCIOUS USE.

AXIOM 117. THE COMPONENTS OF SELF-DETERMINISM ARE AFFINITY, COMMUNICATION AND REALITY.

Self-determinism is manifested along each dynamic.

AXIOM 118. AN ORGANISM CANNOT BECOME ABERRATED UNLESS IT HAS AGREED UPON THAT ABERRATION, HAS BEEN IN COMMUNICATION WITH A SOURCE OF ABERRATION, AND HAS HAD AFFINITY FOR THE ABERRATOR.

AXIOM 119. AGREEMENT WITH ANY SOURCE, CONTRA- OR PRO-SURVIVAL, POSTULATES A NEW REALITY FOR THE ORGANISM.

AXIOM 120. NON-SURVIVAL COURSES, THOUGHTS AND ACTIONS REQUIRE NON-OPTIMUM EFFORT.

AXIOM 121. EVERY THOUGHT HAS BEEN PRECEDED BY PHYSICAL ACTION.

AXIOM 122. THE MIND DOES WITH THOUGHT AS IT HAS DONE WITH ENTITIES IN THE PHYSICAL UNIVERSE.

AXIOM 123. ALL EFFORT CONCERNED WITH PAIN IS CONCERNED WITH LOSS.

Organisms hold pain and engrams to them as a latent effort to prevent loss of some portion of the organism.
All loss is a loss of motion.

AXIOM 124. THE AMOUNT OF COUNTER-EFFORT THE ORGANISM CAN OVERCOME IS PROPORTIONAL TO THE THETA ENDOWMENT OF THE ORGANISM, MODIFIED BY THE PHYSIQUE OF THAT ORGANISM.

AXIOM 125. EXCESSIVE COUNTER-EFFORT TO THE EFFORT OF A LIFE ORGANISM PRODUCES UNCONSCIOUSNESS.

COROLLARY: UNCONSCIOUSNESS GIVES THE SUPPRESSION OF AN ORGANISM'S CONTROL CENTER BY COUNTER-EFFORT.

DEFINITION: THE CONTROL CENTER OF THE ORGANISM CAN BE DEFINED AS THE CONTACT POINT BETWEEN THETA AND THE PHYSICAL UNIVERSE AND IS THAT CENTER WHICH IS AWARE OF BEING AWARE AND WHICH HAS CHARGE OF AND RESPONSIBILITY FOR THE ORGANISM ALONG ALL ITS DYNAMICS.

AXIOM 126. PERCEPTIONS ARE ALWAYS RECEIVED IN THE CONTROL CENTER OF AN ORGANISM WHETHER THE CONTROL CENTER IS IN CONTROL OF THE ORGANISM AT THE TIME OR NOT.

This is an explanation for the assumption of valences.

AXIOM 127. ALL PERCEPTIONS REACHING THE ORGANISM'S SENSE CHANNELS ARE RECORDED AND STORED BY THETA FACSIMILE.

DEFINITION: PERCEPTION IS THE PROCESS OF RECORDING DATA FROM THE PHYSICAL UNIVERSE AND STORING IT AS A THETA FACSIMILE.

DEFINITION: RECALL IS THE PROCESS OF REGAINING PERCEPTIONS.

AXIOM 128. ANY ORGANISM CAN RECALL EVERYTHING WHICH IT HAS PERCEIVED.

AXIOM 129. AN ORGANISM DISPLACED BY PLUS OR MINUS RANDOMITY IS THEREAFTER REMOTE FROM THE PERCEPTION RECORDING CENTER.

Increased remoteness brings about occlusions of perceptions. One can perceive things in present time and then, because they are being recorded after they passed Theta perception of the awareness unit, they are recorded but cannot be recalled.

AXIOM 130. THETA FACSIMILES OF COUNTER-EFFORT ARE ALL THAT INTERPOSE BETWEEN THE CONTROL CENTER AND ITS RECALLS.

AXIOM 131. ANY COUNTER-EFFORT RECEIVED INTO A CONTROL CENTER IS ALWAYS ACCOMPANIED BY ALL PERCEPTICS.

AXIOM 132. THE RANDOM COUNTER-EFFORTS TO AN ORGANISM AND THE INTERMINGLED PERCEPTIONS IN THE RANDOMITY CAN RE-EXERT THAT FORCE UPON AN ORGANISM WHEN *RESTIMULATED.*

DEFINITION: RESTIMULATION IS THE REACTIVATION OF A PAST COUNTER-EFFORT BY APPEARANCE IN THE ORGANISM'S ENVIRONMENT OF A SIMILARITY TOWARD THE CONTENT OF THE PAST RANDOMITY AREA.

AXIOM 133. SELF-DETERMINISM ALONE BRINGS ABOUT THE MECHANISM OF RESTIMULATION.

AXIOM 134. A REACTIVATED AREA OF THE PAST RANDOMITY IMPINGES THE EFFORT AND THE PERCEPTIONS UPON THE ORGANISM.

AXIOM 135. ACTIVATION OF A RANDOMITY AREA IS ACCOMPLISHED FIRST BY THE PERCEPTIONS, THEN BY THE PAIN, FINALLY BY THE EFFORT.

AXIOM 136. THE MIND IS PLASTICALLY CAPABLE OF RECORDING ALL EFFORTS AND COUNTER-EFFORTS.

AXIOM 137. A COUNTER-EFFORT ACCOMPANIED BY SUFFICIENT (ENRANDOMED) FORCE IMPRESSES THE FACSIMILE OF THE COUNTER-EFFORT PERSONALITY INTO THE MIND OF AN ORGANISM.

AXIOM 138. ABERRATION IS THE DEGREE OF RESIDUAL PLUS OR MINUS RANDOMITY ACCUMULATED BY COMPELLING, INHIBITING, OR UNWARRANTED ASSISTING OF EFFORTS ON THE PART OF OTHER ORGANISMS OR THE PHYSICAL (MATERIAL) UNIVERSE.

Aberration is caused by what is done to the individual, not what the individual does, plus his self-determinism about what has been done to him.

AXIOM 139. ABERRATED BEHAVIOR CONSISTS OF DESTRUCTIVE EFFORT TOWARD PRO-SURVIVAL DATA OR ENTITIES ON ANY DYNAMIC, OR EFFORT TOWARD THE SURVIVAL OF CONTRA-SURVIVAL DATA OR ENTITIES FOR ANY DYNAMIC.

AXIOM 140. A VALENCE IS A FACSIMILE PERSONALITY MADE CAPABLE OF FORCE BY THE COUNTER-EFFORT OF THE MOMENT OR RECEIPT INTO THE PLUS OR MINUS RANDOMITY OF UNCONSCIOUSNESS.

Valences are assistive, compulsive or inhibitive to the organism.

A CONTROL CENTER IS NOT A VALENCE.

AXIOM 141. A CONTROL CENTER EFFORT IS ALIGNED TOWARD A GOAL THROUGH DEFINITE SPACE AS A RECOGNIZED INCIDENT IN TIME.

AXIOM 142. AN ORGANISM IS AS HEALTHY AND SANE AS IT IS SELF-DETERMINED.

The environmental control of the organism motor-controls inhibits the organism's ability to change with the changing environment, since the organism will attempt to carry forward with one set of responses when it needs by self-determinism to create another to survive in another environment.

AXIOM 143. ALL LEARNING IS ACCOMPLISHED BY RANDOM EFFORT.

AXIOM 144. A COUNTER-EFFORT PRODUCING SUFFICIENT PLUS OR MINUS RANDOMITY TO RECORD IS RECORDED WITH AN INDEX OF SPACE AND TIME AS HIDDEN AS THE REMAINDER OF ITS CONTENT.

AXIOM 145. A COUNTER-EFFORT PRODUCING SUFFICIENT PLUS OR MINUS RANDOMITY WHEN ACTIVATED BY RESTIMULATION EXERTS ITSELF AGAINST THE ENVIRONMENT OR THE ORGANISM WITHOUT REGARD TO SPACE AND TIME, EXCEPT REACTIVATED PERCEPTIONS.

AXIOM 146. COUNTER-EFFORTS ARE DIRECTED OUT FROM THE ORGANISM UNTIL THEY ARE FURTHER ENRANDOMED BY THE ENVIRON AT WHICH TIME THEY AGAIN ACTIVATE AGAINST THE CONTROL CENTER.

AXIOM 147. AN ORGANISM'S MIND EMPLOYS COUNTER-EFFORTS EFFECTIVELY ONLY SO LONG AS INSUFFICIENT PLUS OR MINUS RANDOMITY EXISTS TO HIDE DIFFERENTIATION OF THE FACSIMILES CREATED.

AXIOM 148. PHYSICAL LAWS ARE LEARNED BY LIFE ENERGY ONLY BY IMPINGEMENT OF THE PHYSICAL UNIVERSE PRODUCING RANDOMITY, AND A WITHDRAWAL FROM THAT IMPINGEMENT.

AXIOM 149. LIFE DEPENDS UPON AN ALIGNMENT OF FORCE VECTORS IN THE DIRECTION OF SURVIVAL AND THE NULLIFICATION OF FORCE VECTORS IN THE DIRECTION OF SUCCUMB

IN ORDER TO SURVIVE.

COROLLARY: LIFE DEPENDS UPON AN ALIGNMENT OF FORCE VECTORS IN THE DIRECTION OF SUCCUMB AND THE NULLIFICATION OF FORCE VECTORS IN THE DIRECTION OF SURVIVE IN ORDER TO SUCCUMB.

AXIOM 150. ANY AREA OF RANDOMITY GATHERS TO IT SITUATIONS SIMILAR TO IT WHICH DO NOT CONTAIN ACTUAL EFFORTS BUT ONLY PERCEPTION.

AXIOM 151. WHETHER AN ORGANISM HAS THE GOAL OF SURVIVING OR SUCCUMBING DEPENDS UPON THE AMOUNT OF PLUS OR MINUS RANDOMITY IT HAS REACTIVATED. (NOT RESIDUAL.)

AXIOM 152. SURVIVAL IS ACCOMPLISHED ONLY BY MOTION.

AXIOM 153. IN THE PHYSICAL UNIVERSE THE ABSENCE OF MOTION IS VANISHMENT.

AXIOM 154. DEATH IS THE EQUIVALENT TO LIFE OF TOTAL LACK OF LIFE-MOTIVATED MOTION.

AXIOM 155. ACQUISITION OF PRO-SURVIVAL MATTER AND ENERGY OR ORGANISMS IN SPACE AND TIME MEANS INCREASED MOTION.

AXIOM 156. LOSS OF PRO-SURVIVAL MATTER AND ENERGY OR ORGANISMS IN SPACE AND TIME MEANS DECREASED MOTION.

AXIOM 157. ACQUISITION OR PROXIMITY OF MATTER, ENERGY OR ORGANISMS WHICH ASSIST THE SURVIVAL OF AN ORGANISM INCREASE THE SURVIVAL POTENTIALS OF AN ORGANISM.

AXIOM 158. ACQUISITION OR PROXIMITY OF MATTER, ENERGY OR ORGANISMS WHICH INHIBIT THE SURVIVAL OF AN ORGANISM DECREASE ITS SURVIVAL POTENTIAL.

AXIOM 159. GAIN OF SURVIVAL ENERGY, MATTER OR ORGANISMS INCREASES THE FREEDOM OF AN ORGANISM.

AXIOM 160. RECEIPT OR PROXIMITY OF NON-SURVIVAL ENERGY, MATTER OR TIME DECREASES THE FREEDOM OF MOTION OF AN ORGANISM.

AXIOM 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.

AXIOM 162. PAIN IS THE BALK OF EFFORT BY COUNTER-EFFORT IN GREAT INTENSITY, WHETHER THAT EFFORT IS TO REMAIN AT REST OR IN MOTION.

AXIOM 163. PERCEPTION, INCLUDING PAIN, CAN BE EXHAUSTED FROM AN AREA OF PLUS OR MINUS RANDOMITY, STILL LEAVING THE EFFORT AND COUNTER-EFFORT OF THAT PLUS OR MINUS RANDOMITY.

AXIOM 164. THE RATIONALITY OF THE MIND DEPENDS UPON AN OPTIMUM REACTION TOWARD TIME.

DEFINITION: SANITY, THE COMPUTATION OF FUTURES.

DEFINITION: NEUROTIC, THE COMPUTATION OF PRESENT TIME ONLY.

DEFINITION: PSYCHOTIC, COMPUTATION ONLY OF PAST SITUATIONS.

AXIOM 165. SURVIVAL PERTAINS ONLY TO THE FUTURE.

COROLLARY: SUCCUMB PERTAINS ONLY TO THE PRESENT AND PAST.

AXIOM 166. AN INDIVIDUAL IS AS HAPPY AS HE CAN PERCEIVE SURVIVAL POTENTIALS IN THE FUTURE.

AXIOM 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.

AXIOM 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.

AXIOM 169. ANY AESTHETIC PRODUCT IS A SYMBOLIC FACSIMILE OR COMBINATION OF FACSIMILES OF THETA OR PHYSICAL UNIVERSES IN VARIED RANDOMITIES AND VOLUMES OF RANDOMITIES WITH THE INTERPLAY OF TONES.

AXIOM 170. AN AESTHETIC PRODUCT IS AN INTERPRETATION OF THE UNIVERSES BY AN INDIVIDUAL OR GROUP MIND.

AXIOM 171. DELUSION IS THE POSTULATION BY THE IMAGINATION OF OCCURRENCES IN AREAS OF PLUS OR MINUS RANDOMITY.

AXIOM 172. DREAMS ARE THE IMAGINATIVE RECONSTRUCTION OF AREAS OF RANDOMITY OR THE RE-SYMBOLIZATION OF THE EFFORTS OF THETA.

AXIOM 173. A MOTION IS CREATED BY THE DEGREE OF OPTIMUM RANDOMITY INTRODUCED BY THE COUNTER-EFFORT TO AN ORGANISM'S EFFORT.

AXIOM 174. MEST WHICH HAS BEEN MOBILIZED BY LIFE FORMS IS IN MORE AFFINITY WITH LIFE ORGANISMS THAN NON-MOBILIZED MEST.

AXIOM 175. ALL PAST PERCEPTION, CONCLUSION AND EXISTENCE MOMENTS, INCLUDING THOSE OF PLUS OR MINUS RANDOMITY, ARE RECOVERABLE TO THE CONTROL CENTER OF THE ORGANISM.

AXIOM 176. THE ABILITY TO PRODUCE SURVIVAL EFFORT ON THE PART OF AN ORGANISM IS AFFECTED BY THE DEGREES OF RANDOMITY EXISTING IN ITS PAST. (THIS INCLUDES LEARNING.)

AXIOM 177. AREAS OF PAST PLUS OR MINUS RANDOMITY CAN BE READDRESSED BY THE CONTROL CENTER OF AN ORGANISM AND THE PLUS OR MINUS RANDOMITY EXHAUSTED.

AXIOM 178. THE EXHAUSTION OF PAST PLUS OR MINUS RANDOMITIES PERMITS THE CONTROL CENTER OF AN ORGANISM TO EFFECT ITS OWN EFFORTS TOWARD SURVIVAL GOALS.

AXIOM 179. THE EXHAUSTION OF SELF-DETERMINED EFFORT FROM A PAST AREA OF PLUS OR MINUS RANDOMITY NULLIFIES THE EFFECTIVENESS OF THAT AREA.

AXIOM 180. PAIN IS THE RANDOMITY PRODUCED BY SUDDEN OR STRONG COUNTER-EFFORTS.

AXIOM 181. PAIN IS STORED AS PLUS OR MINUS RANDOMITY.

AXIOM 182. PAIN, AS AN AREA OF PLUS OR MINUS RANDOMITY, CAN RE-INFLICT ITSELF UPON THE ORGANISM.

AXIOM 183. PAST PAIN BECOMES INEFFECTIVE UPON THE ORGANISM WHEN THE RANDOMITY OF ITS AREA IS ADDRESSED AND ALIGNED.

AXIOM 184. THE EARLIER THE AREA OF PLUS OR MINUS RANDOMITY, THE GREATER SELF-PRODUCED EFFORT EXISTED TO REPEL IT.

AXIOM 185. LATER AREAS OF PLUS OR MINUS RANDOMITY CANNOT BE RE-ALIGNED EASILY UNTIL EARLIER AREAS ARE RE-ALIGNED.

AXIOM 186. AREAS OF PLUS OR MINUS RANDOMITY BECOME INCREASED IN ACTIVITY WHEN PERCEPTIONS OF SIMILARITY ARE INTRODUCED INTO THEM.

AXIOM 187. PAST AREAS OF PLUS OR MINUS RANDOMITY CAN BE REDUCED AND ALIGNED BY ADDRESS TO THEM IN PRESENT TIME.

AXIOM 188. ABSOLUTE GOOD AND ABSOLUTE EVIL DO NOT EXIST IN THE MEST UNIVERSE.

AXIOM 189. THAT WHICH IS GOOD FOR AN ORGANISM MAY BE DEFINED AS THAT WHICH PROMOTES THE SURVIVAL OF THAT ORGANISM.

COROLLARY: EVIL MAY BE DEFINED AS THAT WHICH INHIBITS OR BRINGS PLUS OR MINUS RANDOMITY INTO THE ORGANISM, WHICH IS CONTRARY TO THE SURVIVAL MOTIVES OF THE ORGANISM.

AXIOM 190. HAPPINESS CONSISTS IN THE ACT OF BRINGING ALIGNMENT INTO HITHERTO RESISTING PLUS OR MINUS RANDOMITY. NEITHER THE ACT OR ACTION OF ATTAINING SURVIVAL, NOR THE ACCOMPLISHMENT OF THIS ACT ITSELF, BRINGS ABOUT HAPPINESS.

AXIOM 191. CONSTRUCTION IS AN ALIGNMENT OF DATA.

COROLLARY: DESTRUCTION IS A PLUS OR MINUS RANDOMITY OF DATA.

The effort of construction is the alignment toward the survival of the aligning organism.

Destruction is the effort of bringing randomity into an area.

AXIOM 192. OPTIMUM SURVIVAL BEHAVIOR CONSISTS OF EFFORT IN THE MAXIMUM SURVIVAL INTEREST IN EVERYTHING CONCERNED IN THE DYNAMICS.

AXIOM 193. THE OPTIMUM SURVIVAL SOLUTION OF ANY PROBLEM WOULD CONSIST OF THE HIGHEST ATTAINABLE SURVIVAL FOR EVERY DYNAMIC CONCERNED.

AXIOM 194. THE WORTH OF ANY ORGANISM CONSISTS OF ITS VALUE TO THE SURVIVAL OF ITS OWN THETA ALONG ANY DYNAMIC.

Advanced Procedure and Axioms
1951

IV

PERCEPTICS

PERCEPTICS

The Fifty-five Human Perceptions (Researched 1951)

"The overall subject of communication covers far more than the exchange of intelligence. Basically, communication could be called the science of perceptions."

Science of Survival

1. TIME
2. SIGHT
3. TASTE
4. COLOR
5. SOLIDITY (BARRIERS)
6. RELATIVE SIZES (EXTERNAL)
7. SOUND
8. PITCH
9. TONE
10. VOLUME
11. RHYTHM
12. SMELL (4 SUBDIVISIONS)
13. TOUCH (4 SUBDIVISIONS)
14. PERSONAL EMOTION
15. ENDOCRINE STATES
16. AWARENESS OF AWARENESS
17. PERSONAL SIZE
18. ORGANIC SENSATION (INCLUDING HUNGER)
19. HEARTBEAT
20. BLOOD CIRCULATION
21. CELLULAR AND BACTERIAL POSITION
22. GRAVITIC (SELF AND OTHER WEIGHTS)
23. MOTION OF SELF
24. MOTION (EXTERIOR)
25. BODY POSITION
26. JOINT POSITION
27. INTERNAL TEMPERATURE
28. EXTERNAL TEMPERATURE

29. BALANCE
30. MUSCULAR TENSION
31. SALINE CONTENT OF SELF (BODY)
32. FIELDS/MAGNETIC
33. TIME TRACK MOTION
34. PHYSICAL ENERGY (PERSONAL WEARINESS,etc.)
35. SELF DETERMINISM (RELATIVE ON EACH DYNAMIC)
36. MOISTURE (SELF)
37. SOUND DIRECTION
38. EMOTIONAL STATE OF OTHER ORGANS
39. PERSONAL POSITION ON THE TONE SCALE
40. AFFINITY (SELF AND OTHERS)
41. COMMUNICATION (SELF AND OTHERS)
42. REALITY (SELF AND OTHERS)
43. EMOTIONAL STATE OF GROUPS
44. COMPASS DIRECTION
45. LEVEL OF CONSCIOUSNESS
46. PAIN
47. PERCEPTION OF CONCLUSIONS (PAST AND PRESENT)
48. PERCEPTION OF COMPUTATION (PAST AND PRESENT)
49. PERCEPTION OF IMAGINATION (PAST AND PRESENT)
50. PERCEPTION OF HAVING PERCEIVED (PAST AND PRESENT)
51. AWARENESS OF NOT-KNOWING
52. AWARENESS OF IMPORTANCE, UNIMPORTANCE
53. AWARENESS OF OTHERS
54. AWARENESS OF LOCATION AND PLACEMENT
    (a)MASSES
    (b)SPACES
    (c)LOCATION ITSELF
55. PERCEPTION OF APPETITE (PROBLEM COVERED UNDER 17)

17 March 1970

V

A BOOK OF SCALES

SCALES

A graduated series or scheme of rank or order.

A graded series of tests or of performances used in rating individual intelligence or achievement.

Webster's Seventh New Collegiate

The term "gradient scale" can be applied to anything, and means a scale of condition graduated from zero to infinity. Depending on the direction in which the scale is graduated, there could be an infinity of wrongness or an infinity of rightness.

Absolutes are considered unobtainable.

The difference between one point on these scales and another point could be as different or as wide as the entire range of the scale itself, or it could be so tiny as to need the most minute discernment for its establishment.

Life in its highest state (top of the scale) is *understanding.* Life in its lower states is in a lower level of understanding.

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

The characteristics and potentiality of the top of the scale or near the top are unbounded creation, outflow, certainty, certainty of awareness, going-awayness, explosion, holding apart, spreading apart, letting go, reaching, goals of a causative nature, widening space, freedom from time, separateness, differentiation, givingness of

sensation, vaporizingness, glowingness, lightness, whiteness, de-solidifyingness, total awareness, total understanding, total ARC.

The bottom of the scale and the vicinity around it includes death, inflow, certainty (of unawareness), coming-backness, implosion, letting-come-together, pulling together, holding together, withdrawing, effect goals (ambition to be an effect rather than a cause), contracting space, no time or infinite time in a moment, connectingness, identification, identity, receivingness of sensation, condensation, blackness, solidification, no awareness, no understanding, no ARC.

The various characteristics or intentions are observable for any dynamic and any universe.

Between these two extremes is the mean of action where complete freedom to do any of these things of the top or bottom of the scale is exercised. Therefore, somewhere between 3.5 on the Tone Scale and 36.5, there is action.

Wherever you find an individual on any of the following scales, that is his level of ARC. As a person goes up scale in auditing, he goes up scale on gradients of ARC.

In preparing this PDF version someone has suggested the following short definition of a scale:

Scale: a condensed form of relaying understanding about gradients, stages of something.

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THE TONE SCALE

1950

4.0	Cheerfulness
3.0	Conservatism
2.5	Boredom
2.0	Antagonism
1.5	Anger (Overt Hostility)
1.1	Covert Hostility
1.0	Fear
0.5	Grief
0.2	Apathy

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EMOTION AND AFFINITY SCALE

The emotional scale refers to the subjective feelings of the individual; the affinity scale refers to his relation with other people. The affinity scale may refer, at any particular time, to just one, or to a small number of people. But as affinity is suppressed repeatedly, the individual will begin to take on an habitual tone level on the affinity scale, an habitual reaction to almost all people.

	Emotion	*Affinity*
Tone 4		
	Eagerness—exhilaration	Love—strong, outgoing
3.5	Strong interest	Friendliness
	Mild interest	Tentative advances
Tone 3		
	Content	Tolerance without much outgoing action—acceptance of advances offered
2.5	Indifference	Neglect of person or people
	Boredom	Dislike, attempts to get away from them
Tone 2		
	Expressed resentment	Antagonism
1.5	Anger	Hate, violent and expressed
	Unexpressed resentment	Covert hostility
Tone 1		
	Fear	Acute shyness, propitiation, withdrawal from people
0.5	Grief	Supplication, pleas for pity, desperate attempts to win support
	Apathy	Complete withdrawal from person or people—no attempt to contact

Notes on the Lectures
1950

REALITY AND COMMUNICATION SCALE

The reality scale refers to the individual's hold on reality and his agreement with others on what reality is. Reality breaks are actually disagreements on reality, usually resulting only from a different viewpoint and not from actual differences in reality itself. The communication scale refers to the individual's ability to communicate with other people.

	Reality	*Communication*
Tone 4		
	Search for different viewpoints and changes in reality in order to broaden own reality—complete flexibility in understanding, relating and evaluating different realities	**Ability to communicate completely,** withholding nothing; ability to create and construct through conversation
3.5	**Ability to understand, relate and evaluate reality,** regardless of change or difference in viewpoint, moderate flexibility in realities brought to view without eager search for new ones	**Swift exchange** of deepseated, deeply felt beliefs and ideas
	Attempts to reconcile own reality with conflicting reality —limited flexibility	**Tentative expression** of limited number of personal beliefs and ideas
Tone 3		
	Awareness of possible validity of different reality (viewpoint) without relating it to own reality	**Casual exchange** of superficial chatter
2.5	**Indifference to conflicting reality** — "Maybe — who cares?" attitude	**Indifference to communication** of others—"Let's not argue about it" attitude—dismissal of communication—if toward environment, not trying to get perceptics clear
	Refusal to match two realities, rejection of conflicting reality "So what?" attitude	**Refusal to accept communication** of other person (or environment) — turning to other sources of communication

Tone 2		
	Verbal doubt—defence of own reality, attempts to undermine others	**Indirect pot-shooting,** nagging, nasty cracks, invalidating other person or situation
1.5	**Destruction of opposing reality,** wrecking or changing it, knocking out props from other person's reality—"You're wrong!" attitude. If reality is environmental, destruction is accomplished only through change	**Shutting off other** person's communication, destruction of it—"Shut up!" "Drop it!"
	Doubt of opposing reality, non-verbal disbelief, refusal to accept disbelief, refusal to accept conflicting reality without trying to fight back	**Stubborn silence,** sulking, refusal to communicate further, rejection of attempted communication by others
Tone 1		
	Doubt of own reality—insecurity; attempts to gain reassurance; if reality is environmental—appeasement of gods or elements	**Lying** to avoid real communication; can take the form of pretended agreement, flattery or verbal appeasements; or simply a false picture of person's feelings and ideas; false facade, artificial personality
0.5	**Shame,** anxiety, strong doubt of own reality with consequent inability to act within it, must be told what to do if person is to act at all, afraid to act himself since he has no way to assess consequences	**Evasiveness** to avoid communication; hiding person's own thoughts and feelings superficial communication built on accepted standards without relation to person's real feelings; or schizoid secrecy
	Complete withdrawal from conflicting reality; refusal to test own reality against conflicting one; Locked in own rigid reality—psychotic	**Inability to communicate,** completely unresponsive
Tone 0		

Notes on the Lectures
1950

BEHAVIOR AND PHYSIOLOGICAL SCALE

This refers to objective events which can be measured.

	Behavior	*Physiology*
Tone 4		
	Motion toward, swift approach	Full control of autonomic by cortex, both cranio-sacral and thoracolumbar systems of autonomic functioning at optimum under direction of cortex; muscle tone excellent; reactions excellent; energy level high
3.5	Motion toward, approach	Moderate control of autonomic by cortex; cranio-sacral functioning well, thoracolumbar slightly depressed; muscle tone good; reactions good; energy level moderate
	Motion toward, slow approach	Autonomic functioning independent of cortex; cranio-sacral functioning well, slight activity in thoracolumbar muscle tone fair; energy level fair
Tone 3		
	No motion, Stay	Autonomic independent of cortex; cranio-sacral functioning well, but no activity in thoracolumbar; muscle tone, reaction time and energy level poor
2.5	Motion away, Recede slowly	Autonomic begins to take over control; cranio-sacral inhibited, thoracolumbar up; slight restlessness, heightened activity, wavering attention
	Motion away, Recede quickly	Increased activity thoracolumbar cranio-sacral more suppressed; increased restlessness, wavering of attention, inability to concentrate
Tone 2		
	Motion toward, slow attack	Increased activity of thoracolumbar, inhibition of cranio-sacral; irritability; increased heart action, spasmodic contractions of gastro-intestinal tract, respiration increased

	Motion toward, violent attack	Full autonomic mobilization for violent attack; complete inhibition of cranio-sacral, thoracolumbar in full action; respiration and pulse fast and deep; stasis of gastro-intestinal tract; blood to peripheral vascular system
	Motion away, slow retreat	Autonomic settles down to chronic rage reaction, inhibition of cranio-sacral; imperfect gastro-intestinal action; increased peripheral vascular circulation, increased pulse and respiration
Tone 1		
	Motion away, violent flee	Autonomic mobilization for full flight reaction; laxity of gastro-intestinal tract; all blood to peripheral vascular system, especially muscles for rapid flight; breathing and pulse rapid and shallow
0.5	Slight motion agitation in one place Suffer	Autonomic mobilized for cry for help, grief; cranio-sacral on full; thoracolumbar inhibited; deep, sobbing breathing; pulse hard and irregular; discharge of tears and other bodily secretions
	No motion, Succumb	Shock reaction; thoracolumbar inhibited; cranio-sacral full on gradually decreasing as organism approaches death; breathing shallow and irregular; pulse thready; blood pooled in internal organs; muscles limp, lacking tone; pallor
Tone 0		

In any particular situation two or three of the above patterns will predominate. Usually the behavior and physiological patterns will be involved in any suppressor action. The speed at which the organism descends the tone scale varies widely. It may be arrested at any point, it may stay within one level for a long period of time before descending, or it may proceed so rapidly that the individual is unconscious almost before he realizes a suppressor is acting.

Notes on the Lectures
1950

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SCALE OF MOTION

1951

See THE AXIOMS OF DIANETICS: 5, 11 and 28–31.

4.0	Cheer	Returns motion constructively
3.5	Amusement	Turns motion to advantage
3.0	Conservatism	Holds motions at a *status quo*
2.5	Boredom	Moves with any motion
2.0	Antagonism	Bats motion back
1.5	Anger	Holds motion, to destroy
1.1	Covert Hostility	Avoids motion, moves secretly
0.5	Grief	Is molded by motion
0.2	Apathy	Is pierced by motion

THE EMOTIONAL TONE SCALE

(1) THETAN-PLUS-BODY RANGE: 0.0 TO 4.0
(2) THETAN SCALE RANGE: –8.0 TO 40.0

THETAN SCALE RANGE
Extends well below body death at "0" down to complete unbeingness as a thetan

THETAN PLUS BODY
Social training and education sole guarantee of sane conduct

40.0	Serenity of Beingness	
8.0	Exhilaration	
4.0	Enthusiasm	
3.0	Conservatism	
2.5	Boredom	
2.0	Antagonism	
1.8	Pain	
1.5	Anger	
1.2	No Sympathy	
1.1	Covert Hostility	
1.0	Fear	
0.9	Sympathy	
0.8	Propitiation	
0.5	Grief	
0.375	Making Amends	
0.05	Apathy	
0.0	Being a Body (Death)	Failure
–0.2	Being Other Bodies	Regret
–1.0	Punishing Other Bodies	Blame
–1.3	Responsibility as Blame	Shame
–1.5	Controlling Bodies	
–2.2	Protecting Bodies	
–3.0	Owning Bodies	
–3.5	Approval From Bodies	
–4.0	Needing Bodies	
–8.0	Hiding	

Scientology 8-80

DEI TO CDEI

The original scale

4.0	Desire
1.5	Enforce
.5	Inhibit

Was expanded in 1952 to

Curiosity
Desire
Enforce
Inhibit

In 1959 I found another vital point on this scale which gives us a new case entrance point –

Curiosity
Desire
Enforce
Inhibit
Unknown

(Suspecting also that "Wait" fits between Unknown and Inhibit)

To Make these agree in intention, they would become

Interest
Desire
Enforce
Inhibit
Unknow

(continued)

This scale also is found to invert – similar to the Dynamics, and below sanity on any subject. Thus:

Unknow
Inhibit
Enforce
Desire
Interest

These points, particularly on the inverted scale, going down, are lowered by failure. Each lower step is an explanation to justify having failed with the upper level.

One seeks to not know something and fails. One then seeks to inhibit it and fails. Therefore one seeks to enforce it and fails. Thus one explains by desiring it and fails. And not really being able to have it, shows thereafter an obsessive interest in it.

The above inversion is of course all reactive.

A later expansion of the scale gives us:

K Know
U Unknow
C Curious
D Desire
E Enforce
I Inhibit
O Absence of ("No .....")
F Falsify

The old DEI cycle gives us an important tool used in today's standard technology for Level III, the handling of ARC Breaks. An "ARCU–CDEI" assessment uses:

A Affinity
R Reality
C Communication
U Understanding

In conjunction with

C Curious about .....
D Desired .....
E Enforced .....
I Inhibited .....

This is part of the Level III tech of R (Routine) 3H.

It works like a bomb.

CDEI CYCLE WITH LOWER SCALE

Curiosity

Desire

Enforcement

Inhibition

Ownership

Protection

Hidden

The Creation of Human Ability
R2–60

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POINTS OF CASE ADDRESS

Thought

Emotion

Effort

EXTENDED, THIS BECOMES:

Aesthetics

Reason

Emotion

Effort

Matter

Advanced Procedure and Axioms, 1951
Scientology 8-80, 1952

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SCALE OF IDENTIFICATION

(1952)

Differentiate

Associate

Identify

Disassociate

A TABLE OF RELATIONSHIPS

40.0	20.0	0.0
Start	Change	Stop
Space	Energy	Time
Beingness	Doingness	Havingness
Positive	Current	Negative
Creation	Alteration	Destruction
Conception	Living	Death
Differentiation	Association	Identification

ARC applies to each column or for any one of the above statements of experience.

All eight dynamics apply to each column and thus to any of the above statements.

Scientology 8-8008

KNOW TO MYSTERY SCALE
(1953)

Knowingness
Lookingness
Emotingness
Effortingness
Thinkingness
Symbolizingness
Eatingness
Sexingness
Mystery

EXPANDED KNOW TO MYSTERY SCALE

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

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SCALE OF KNOWINGNESS

Know

Not-Know

Know About

Forget

Remember

Occlude

A PAN DETERMINISM SCALE

"... is in total controversy to some of the most cherished beliefs of Man, but may I point out to you quickly that Man is not an entirely sane person, and thus some of his beliefs must be somewhat aberrated. There is such a thing as courage, but there is not such a thing as sanity totally opposed."

—*Dianetics 55!*

PAN DETERMINISM	A willingness to start, change and stop on any and all dynamics; to start, change and stop two or more forces, whether or not opposed. (Two or more individuals, two or more groups, two or more planets, two or more life-species, two or more universes, two or more spirits, etc.) Would not necessarily fight, choose sides.
FIGHTING	A willingness to fight things, choose sides.
MUST/MUST NOT HAPPEN AGAIN	Some willingness to associate and repair, but no willingness to let certain things happen again.
REPAIR	Willingness to repair somewhat.
ASSOCIATION	Willingness to associate somewhat. Unwilling to repair anything. Unwilling to associate with anything.

Life is a game consisting of freedom, barriers and purposes.

RESPONSIBILITY SCALE

A DETERIORATION OF PAN DETERMINISM OVER A GAME INTO "NO RESPONSIBILITY"

NO PREVIOUS OR CURRENT CONTACT	No responsibility or liability.
PAN DETERMINISM	Full responsibility for both sides of game.
OTHER DETERMINISM	No responsibility for other side of game.
SELF DETERMINISM	Full responsibility for self, no responsibility for other side of game.
VALENCE (CIRCUIT)	No responsibility for the game, for either side of the game or for a former self.

17 January 1962

HAVINGNESS SCALE

Create

Responsible for (willing to control)

Contribute to

Confront

Have

Waste

Substitute

Waste substitute

Had

Must be confronted

Must be contributed to

Created

THE PRE-HAVINGNESS SCALE

Havingness
    Failed Havingness
Interest
    Failed Interest
Communication
    Failed Communication
Control
    Failed Control
Help
    Failed Help
Overts
    Failed Overts
Withholds
    Failed Withholds
Importance
    Failed Importance
Leave
    Failed Leave
Protect
    Failed Protect
Abandon
    Failed to Abandon
Endure
    Failed to Endure
Inverted Help
Inverted Control
Inverted Communication
Inverted Interest
Obsessive Can't Have
No Effect

HCO Bulletin of 9 March 1961

EFFECT SCALE

Two Rules for Happy Living:

1. BE ABLE TO EXPERIENCE ANYTHING.
2. CAUSE ONLY THOSE THINGS WHICH OTHERS CAN EXPERIENCE EASILY.

Scientology: A New Slant on Life

The way a preclear receives an effect (effect tolerable on self) and the way he acts toward others, including the auditor (effect believed necessary on others) can be observed by an auditor and used to spot the preclear's Tone level, either chronic or temporary, on any or all dynamics.

These are some examples of what might be observed at different Tone levels.

ENTHUSIASM

EFFECT TOLERABLE ON SELF: Can receive large effects on self (the man who loses his fortune and bounces back). He is willing to receive other people's opinions, can accept large changes, he knows he has had a case change and is willing to change. He can accept defeats and will persist. Does not compulsively prevent effect on self.

EFFECT BELIEVED NECESSARY ON OTHERS: He has considerable ability to create effects on others but is not under compulsion to create effects, he is not compelled to affect other people's lives, he grants beingness, can tolerate differences in people.

CONSERVATISM

EFFECT TOLERABLE ON SELF: Not very willing to receive effects that change the status quo. Not willing to be questioned on some subjects, not willing to have other people's attention directed to him such as being pointed out in a crowd, wearing outstanding clothes, etc.

EFFECT BELIEVED NECESSARY ON OTHERS: Believes effects which preserve the status quo are necessary. Somewhat cautious about creating an effect, withholds those things he thinks might hurt your feelings, or that you might not approve of. Believes he should not create too much effect but should be "one of the crowd". Should respect the privacy of others.

BOREDOM

EFFECT TOLERABLE ON SELF: Will receive any effect which produces a pleasant randomity, wants to be entertained but otherwise doesn't like to be shifted. Can't be bothered with most ideas and puts off any action.

EFFECT BELIEVED NECESSARY ON OTHERS: Doesn't need to do anything about anything, no compulsion to do or not to do (no action either).

ANTAGONISM

EFFECT TOLERABLE ON SELF: Can tolerate effect on self up to a point. May be critical of changes, resent things happening to him. Doesn't want to be the effect of certain things, others' opinions, actions, etc., and hurls back these effects from self by being critical.

EFFECT BELIEVED NECESSARY ON OTHERS: Feels he must make others the recipient of their own effects, compulsively must threaten others to protect self.

ANGER

EFFECT TOLERABLE ON SELF: Can't receive an effect on self and is fighting to ensure this. PC stuck in an anger incident may manifest this in his inability to receive changes, affinity, others' reality, communication, etc.

EFFECT BELIEVED NECESSARY ON OTHERS: Must destroy anything that tries to create effect on him.

COVERTNESS

EFFECT TOLERABLE ON SELF: Cannot tolerate much effect on self. Tries to slip out of being an effect by covert means. Gives the impression of taking an order, etc., while holding a destructive intent, and no intention to actually do it.

EFFECT BELIEVED NECESSARY ON OTHERS: Believes a large effect is necessary to handle others, is incapable of doing this in any other than a covert way. Must cause an effect but is unwilling to be known as the cause of bad effects. If accused of having created bad effects he will claim his intention was good. This PC will make excuses, will make all sorts of "conditions" in doing a process, will try to give an answer that will satisfy the auditor, without actually doing the command.

FEAR

EFFECT TOLERABLE ON SELF: This person can take so little effect that he runs from the slightest thing, jumps at a door slam, etc. A PC in FEAR will manifest this by stiffness, leaning back in his chair, whistling during a session (whistling in the dark), he may turn pale, shake, cold sweat, avoid answering questions, squirm, laugh nervously, try to get out of session, etc.

EFFECT BELIEVED NECESSARY ON OTHERS: Believes the effect he would have to create to overcome those things which overwhelm him is huge—so huge that he would rather go elsewhere than confront it. May make a lot of logical excuses to get out of being an effect (going upscale to covertness).

PROPITIATION

EFFECT TOLERABLE ON SELF: Very little, does "favors" to protect himself against bad effects. Will try to appease the auditor to avoid continuing the process.

EFFECT BELIEVED NECESSARY ON OTHERS: Propitiative actions.

GRIEF

EFFECT TOLERABLE ON SELF: Tolerable effect would be the acquisition of tokens of a better time. PC with grief "just under the surface" may not be able to tolerate direct questioning on his problem without getting a lump in his throat or being brought to tears. Someone else's grief might be enough effect to cause him to cry. A rough word might not be tolerable.

EFFECT BELIEVED NECESSARY ON OTHERS: Believes that a large effect would have to be created to overcome his overwhelming opposition, but the idea of creating an effect on others produces the idea of loss and though he must create vast effects, he is very close to the idea that he cannot create ANY effect, thus the only thing he can do about it is cry.

APATHY

EFFECT TOLERABLE ON SELF: Can accept even less effect here. This is the "no effect case". Believes that everything is useless anyway, therefore nothing could make any difference on him. He will tell you that nothing is workable (apathetically).

EFFECT BELIEVED NECESSARY ON OTHERS: Believes that an infinite amount of effect must be created to get anything done. (That's why he is in apathy.)

EFFECT SCALE

From:	Can cause or receive any effect	40.0
To:	Must cause total effect, can receive none	0.0
To:	Is total effect, is hallucinatory cause	–8.0

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AN AWARENESS SCALE

Aware of being aware

Awareness of an environment as sufficient communication

Knows of the existence of communication

Communication with the intention to communicate

Communication with significance with somebody else

Communication with significance

Communication with self with significance (worry)

(Even here, some slight awareness that he is thinking a thought and communicating with the thought he is thinking)

Unconsciousness (Absolute unconsciousness is, however, unobtainable)

ACC/Staff Auditor's Conference
4 April 1955
Magazine Articles on Level 0 Checksheet

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SCALE OF CONFRONT

Beingness

Experience or, Participate

Ability to Confront

Elsewhereness (solution is "be elsewhere")

Invisibility ("it's just not there")

Blackness

Dub-in (puts something else there)

Staff Auditors' Conference
16 February 1959

REALITY-SPOTTING BY E-METER

1959

TONE	REALITY SCALE (OLD)	REALITY SCALE (NEW)	NEEDLE CHARACTERISTICS
40–20	Postulates	*Pan Determined Creation*	Produces meter phenomena at will.
20–4	Consideration	*Self Determined Creation*	Free Needle.
4–2	Agreements	*Experience*	Free Needle, drop at will.
1.5	Solid terminals	*Confront*	Drop.
1.1	Terminals too solid Lines solid	*Elsewhereness*	Theta Bop.
1–.5	No terminal Solid line	*Invisibility*	Stuck, sticky.
.5–.1	No terminal Less solid line	*Blackness*	
.1	No real terminal No solid line Substitute terminal	*Dub-in (no confront, not-is-ness)*	Rising needle.
0.0	No terminal No line	*Unconsciousness*	STUCK. Also Stage Four needle ("all machine–no pc").

For complete description of human behavior at the above tone levels, study *Science of Survival* with the Chart of Human Evaluation by L. Ron Hubbard. Learn also the *Hubbard Chart of Attitudes* (accompanies *Handbook for Preclears* by L. Ron Hubbard).

The above chart of correlations applies in two ways:

(1) by the chronic standard reaction of the preclear

(2) by type of material (facsimiles) contacted.

For full description of Needle Characteristics listed above, see *E-Meter Essentials* by L. Ron Hubbard, and *The Book Introducing the E-Meter.*

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TIME SENSE, DETERIORATION OF

Time sense deteriorates to the degree that one has depended upon matter, energy and space to tell time.

We have known for many years that time is the Single Source of human aberration.

Regard for time sums up, of course, into ARC about time, or just ARC.

The dwindling spiral was as follows:

State A	Time Sense
State B	Time Sense dependent upon Matter, Energy and Space
State C	ARC Breaks with Matter, Energy, Space and other beings
State D	Deteriorated Time Sense

Time and the Tone Arm
HCOB 28 July 1963

Shakespeare said all life was a play. He was right insofar as the Time Track is a 3D, fifty-two perception movie which is a whole series of plays concerning the preclear. But the influence of it upon the preclear removes it from the class of pretense and play. It is not only very real, it *is* what contains whatever it is that depresses the preclear to what he is today. Its savageness relieved, the preclear can recover, and only then. There is no other valid workable road.

"Charge", the stored quantities of energy in the Time Track, is the sole thing that is relieved or removed by the auditor from the Time Track.

When this charge is present in huge amounts the Time Track overwhelms the preclear and the preclear is thrust below observation of the actual track. He is caught in it.

The job of the auditor is to free the thetan by digging him out of the Time Track.

STATE OF CASE SCALE

NO TRACK	No Charge
FULL VISIBLE TIME TRACK	Some Charge
SPORADIC VISIBILITY OF TRACK	Some heavily charged areas
INVISIBLE TRACK (Black or Invisible Field)	Very heavily charged areas exist
DUB-IN	Some areas of Track so heavily charged preclear is below unconsciousness in them; only inaccurate copies (pictures) of Track viewable
DUB-IN OF DUB-IN	Many areas of Track so heavily charged the dub-in is submerged; delusive copies of inaccurate copies only viewable
ONLY AWARE OF OWN EVALUATIONS	Track too heavily charged to be viewed at all
UNAWARE	Preclear dull, often in coma; total charge

THE TIME TRACK Bulletin 2
8 June 1963

AWARENESS CHARACTERISTICS

21	SOURCE
20	EXISTENCE
19	CONDITIONS
18	REALIZATION
17	CLEARING
16	PURPOSES
15	ABILITY
14	CORRECTION
13	RESULT
12	PRODUCTION
11	ACTIVITY
10	PREDICTION
9	BODY
8	ADJUSTMENT
7	ENERGY
6	ENLIGHTENMENT
5	UNDERSTANDING
4	ORIENTATION
3	PERCEPTION
2	COMMUNICATION
1	RECOGNITION
–1	HELP
–2	HOPE

LOWER AWARENESS LEVELS

FROM HUMAN TO MATERIALITY

−3 DEMAND FOR IMPROVEMENT
−4 NEED OF CHANGE
−5 FEAR OF WORSENING
−6 EFFECT
−7 RUIN
−8 DESPAIR
−9 SUFFERING
−10 NUMBNESS
−11 INTROVERSION
−12 DISASTER
−13 INACTUALITY
−14 DELUSION
−15 HYSTERIA
−16 SHOCK
−17 CATATONIA
−18 OBLIVION
−19 DETACHMENT
−20 DUALITY
−21 SECRECY
−22 HALLUCINATION
−23 SADISM
−24 MASOCHISM
−25 ELATION
−26 GLEE
−27 FIXIDITY
−28 EROSION
−29 DISPERSAL
−30 DISASSOCIATION
−31 CRIMINALITY
−32 UNCAUSING
−33 DISCONNECTION
−34 UNEXISTENCE

STATES ATTAINED

By Processing in Dianetics and Scientology

NAME OF STATE	DESCRIPTION
OPERATING THETAN OT Course Section VIII at Advanced Organizations when announced.	ABILITY TO BE AT CAUSE KNOWINGLY AND AT WILL OVER THOUGHT, LIFE, FORM, MATTER, ENERGY, SPACE AND TIME, SUBJECTIVE AND OBJECTIVE.
OT VII OT Course Section VII at Advanced Organizations.	
OT VI OT Course Section VI at Advanced Organizations.	Ability to operate freely as a thetan exterior and to act pan-determinedly; extends the influence of the thetan to the universe of others.
OT V OT Course Section V at Advanced Organizations.	Re-familiarizes a thetan exterior with the physical universe; freedom from fixated introversion into MEST.
OT IV OT Course Section IV at Advanced Organizations.	Certainty of self as a being.
OT III OT Course Section III at Advanced Organizations.	Return of full self determinism; freedom from overwhelm.
OT II OT Course Section II at Advanced Organizations.	Rehabilitation of intention; ability to project intention.

OT I OT Course Section I at Advanced Organizations.	Extroverts a being and brings about an awareness of himself as a thetan in relation to others and the physical universe.
CLEAR Clearing Course at Advanced Organizations.	Ability to be at cause over mental matter, energy, space and time as regards the First Dynamic (survival for self).
Grade VI WHOLE TRACK RELEASE By auditing self when completing Solo Audit Course or Level VI of Saint Hill Special Briefing Course.	Freedom from dramatization (reactively determined actions); return of powers to act on own determinism.
Grade V-A POWER PLUS RELEASE Given by Class VII and above auditors at all Saint Hill Organizations.	Stabilizes ability to handle power; freedom from detested parts of track.
Grade V POWER RELEASE Given by Class VII and above auditors at all Saint Hill Organizations.	Ability to handle power.
CONFIRMATION OF EXPANDED LOWER GRADES Hubbard Guidance Centers at Saint Hills or Advanced Organizations or as authorized.	Knowledge of having fully made lower Grades; freedom from cruel impulses and from being humanoid.
Grade IV ABILITY RELEASE Hubbard Guidance Centers or as student on Academy or Saint Hill Courses, or as authorized.	(1) Moving out of fixed conditions into ability to do new things; ability to face life without need to justify own actions or defend self from others; loss of make-guilty mechanisms, self invalidation and demand for sympathy. Can be right or wrong. (2) Ability to tolerate, and freedom from, others' fixed ideas, justifications and make-guilty of self; free of need to respond

in like kind. (3) Can tolerate fixed conditions of others in regard to others; freedom from involvement in others' efforts to justify, make guilty, dominate, or be defensive about their actions against others.

Grade III
FREEDOM RELEASE
Hubbard Guidance Centers or as student on Academy or Saint Hill Courses, or as authorized.

(1) Freedom from upsets of the past; ability to face future; ability to experience sudden change without becoming upset. (2) Can grant others the beingness to be the way they are and choose their own reality; no longer feels need to change people to make them more acceptable to self; able to cause changes in another's life without ill effects. (3) Freedom from the need to prevent or become involved in the change and interchange occuring amongst others.

Grade II
RELIEF RELEASE
Hubbard Guidance Centers or as student on Academy or Saint Hill Course, or as authorized.

(1) Relief from the hostilities and sufferings of life; ability to be at cause without fear of hurting others. (2) Freedom from things others have done to one in the past; willing for others to be cause over him. (3) Willing to have others be cause over others without feeling the need to intervene for fear of their doing harm.

Grade I
PROBLEMS RELEASE
Hubbard Guidance Centers or as student on Academy or Saint Hill Course, or as Authorized.

(1) Ability to recognize the source of problems and vanish them; has no problems. (2) No longer worried about problems he has been to others; feels free about any problems others may have with him and can recognize source of them. (3) Free from worry about others' problems with or about others, and can recognize source of them.

Grade 0 COMMUNICATIONS RELEASE Hubbard Guidance Centers or as student on Academy or Saint Hill Course, or as authorized.	(1) Ability to communicate freely with anyone on any subject; free from, or no longer bothered by, communication difficulties; no longer withdrawn or reticent; likes to outflow. (2) Willing for others to communicate to him on any subject; no longer resisting communication from others on unpleasant or unwanted subjects. (3) Willing for others to communicate freely to others about anything.
DIANETIC CASE COMPLETION Hubbard Guidance Centers, Dianetic Counselling Groups, Franchise Auditors, or as students on HSDC, Academy or Saint Hill Course.	A healthy, happy, high-I.Q. human being; freedom from those things which make a person susceptible to, or "hold in place" physical illness.
ARC STRAIGHTWIRE (RECALL) RELEASE Hubbard Guidance Centers or as student on level 0 or higher Academy or Saint Hill Course.	Freedom from deterioration; has hope; knows he/she won't get any worse.

Abbreviated from *Classification, Gradation and Awareness Chart of Levels and Certificates,* available on request from Hubbard Scientology Organizations, listed in back pages.

Note: In levels 0 to IV the numbers (1), (2) and (3) refer to the fact that these are Triple Grades. (1), (2) and (3) are the three flows (directions of thought or action) resolved at each level. Dianetics and ARC Straightwire are also run Triple. See *Triple Grades* in Glossary.

VI

THE AXIOMS OF S O P 8-C

THE AXIOMS OF S.O.P. 8–C

I: LOCATION

PRE-LOGIC: Theta orients objects in space and time.

AXIOM: In life experience space becomes beingness.

FORMULA I: Permitting the preclear to discover with certainty where people and things are not in the present, past and future recovers sufficient orientation to establish his knowledge and certainty of where he is and they are; the application of this is accomplished by negative orientation of beingness, havingness and doingness on each of eight dynamics in the present, past and future.

II: BODIES

AXIOM: In life experience energy becomes doingness.

AXIOM: Compulsive position precedes compulsive thinking.

AXIOM: That which changes the preclear in space can evaluate for him.

FORMULA II: Permit the preclear to discover that he handles bodies and allow him to handle bodies in mock-ups and actuality; and remedy his thirst for attention which he has received by contagion from bodies.

III: SPACE

PRE-LOGIC: Theta creates space and time and objects to locate in them.

DEFINITION: Space is a viewpoint of dimension.

AXIOM: Energy derives from imposition of space between terminals and a reduction and expansion of that space.

FORMULA III: Permit the preclear to regain his ability to create space and impose it upon terminals, to remove it from between terminals and to regain his security concerning the stability of MEST space.

IV: HAVINGNESS

AXIOM: In life experience matter becomes havingness.

OBSERVATION: To a thetan ANYTHING is better than nothing.

OBSERVATION: Any preclear is suffering from problems of too little havingness and any reduction of his existing energy, if not replaced, will cause him to drop in tone.

FORMULA IV: The remedy of problems of havingness is accomplished by creating an abundance of all things.

As the preclear has rendered automatic his desires and ability to create and destroy, and thus has placed havingness beyond his control, the Auditor should place in the control of the preclear his automaticities of havingness and unhavingness and permit him, on his own self-determinism, to balance his havingness.

V: TERMINALS

AXIOM: Space exists by reason of anchor points.

DEFINITION: An anchor point is any particle or mass or terminal.

AXIOM: Energy is derived from mass by fixing two terminals in proximity in space.

AXIOM: Self-determinism is related to the ability to impose space between terminals.

AXIOM: Cause is a potential source of flow.

AXIOM: Effect is a potential receipt of flow.

AXIOM: Communication is the duplication at the receipt point of that which emanated at a cause point.

AXIOM: Wrongness in terms of flow is inflow.

FORMULA V: The thetan is rehabilitated as to energy and terminals by remedying his postulates about outflow and inflow and drills relating to the outflow and inflow of energy according to the above axioms.

VI: SYMBOLIZATION

DEFINITION: A symbol is an idea fixed in energy and mobile in space.

FORMULA VI: The thetan who has been moved about by symbols is strengthened by mocking up and moving about and fixing in space ideas which have formerly moved him.

VII: BARRIERS

AXIOM: The MEST universe is a game consisting of barriers.

DEFINITION: A barrier is space, energy, object, obstacles, or time.

FORMULA VII: Problems of barriers or their lack are resolved by contacting and penetrating, creating and destroying, validating and neglecting barriers by changing them or substituting others for them, by fixing and unfixing attention upon their somethingness and nothingness.

FUNDAMENTAL: The basic action of existence is duplication.

LOGIC: All operating principles of life may be derived from duplication.

AXIOM: Communication is as exact as it approaches duplication.

AXIOM: Unwillingness to be cause is monitored by unwillingness to be duplicated.

AXIOM: Unwillingness to be an effect is monitored by unwillingness to duplicate.

AXIOM: An inability to remain in a geographical position brings about an unwillingness to duplicate.

AXIOM: An enforced fixation in a geographical position brings about an unwillingness to duplicate.

AXIOM: Inability to duplicate on any dynamic is the primary degeneration of the thetan.

AXIOM: Perception depends upon duplication.

AXIOM: Communication depends upon duplication.

AXIOM: In the MEST universe, the single crime is duplication.

FORMULA VIII: The primary ability and willingness of the thetan to duplicate must be rehabilitated by handling desires, enforcements and inhibitions relating to it on all dynamics.

The Creation of Human Ability

GLOSSARY

ARC: Affinity-Reality-Communication; the ARC Triangle; *understanding* is composed of affinity, reality and communication. The co-existent relationship between these is such that none can be increased without increasing the other two and none can be decreased without decreasing the other two.

ARC BREAK: A sudden drop or break in an individual's ARC toward any person or Dynamic. An ARC Break is characterized by a sudden unwillingness or even complete inability to communicate with someone or something.

AUDITING: Processing; the application of Scientology (or Dianetics) processes and procedures to individuals by an auditor.

AUDITOR: A person trained and qualified in applying Dianetics or Scientology processes and procedures to individuals for their betterment. The term auditor comes from the fact that an auditor *listens*.

CASE: The way a person responds to the world around him by reason of aberration.

CAUSE: At Cause; Source Point; being Cause or At Cause describes the one who knowingly produces the effect, handles, takes action, assumes responsibility for. The Scales in Section V of this book can be understood as delineating gradients of causativeness.

CHARGE: Stored quantities of (aberrated, harmful, reactive) energy accumulated within a person's Reactive Mind. Auditing relieves or removes charge from the Time Track of an individual, whose gains are in direct proportion to the quantity of charge released or removed.

CLEAR (noun): (1) Scientology Clear: A thetan who can be at cause knowingly and at will over mental matter, energy, space and time as regards the First Dynamic (survival for self). The state of Clear is above the Release Grades (all of which are requisite to Clearing) and is attained by completion of the Clearing Course at an Advanced Organization. Ref: *DIANETICS: The Modern Science of Mental Health* by L. Ron Hubbard (see book list in back of this book) for fundamental description of the state of Clear. (2) Dianetic Clear: See Dianetic Case Completion.

CYCLE: Cycle of Action; from the beginning to the completion of an intended action; a Cycle of Action contains Start, Change and Stop.

DIANETIC CASE COMPLETION: One who through Standard Dianetic Counselling by a qualified Dianetic auditor has become a healthy, happy, high-I.Q. person, free from those things which make a person susceptible to, and "hold in place", physical ills.

DIANETICS: Man's most advanced school of the mind. From the Greek *dia,* through, and *noos,* mind, thus "through mind" or "through thought".

DRAMATIZATION: Thinking or acting in a way that is dictated by engramic command; a reactive series of irrational actions.

DUB-IN: (Orig. early Dianetic auditor slang.) An unknowingly created mental image picture that appears to have been a record of the physical universe, which is in fact an altered copy of the Time Track.

DYNAMIC (noun): The urge, thrust and purpose of Life – SURVIVE! – in any of its eight manifestations.

The First Dynamic is the urge toward survival as self.

The Second Dynamic is the urge toward survival through sex, or children. This Dynamic includes the sexual act itself, the family unit and the rearing of children.

The Third Dynamic is the urge toward survival through a group of

individuals or as a group. Any group or part of an entire class could be considered to be part of the Third Dynamic. The school, the club, the team, the town, the nation are examples of groups.

The Fourth Dynamic is the urge toward survival through all mankind and as all mankind.

The Fifth Dynamic is the urge toward survival through life forms such as animals, birds, insects, fish and vegitation, and is the urge to survive as these.

The Sixth Dynamic is the urge toward survival as the physical universe and as its components matter, energy, space and time, from the initial letters of which we derive the word MEST.

The Seventh Dynamic is the urge toward survival through spirits or as a spirit. Anything spiritual, with or without identity, would come under the Seventh Dynamic. A sub-heading of this Dynamic is ideas and concepts such as beauty, and the desire to survive through these.

The Eighth Dynamic is the urge toward survival through a Supreme Being.

The optimum solution to any problem on any Dynamic is that solution which benefits the largest possible number of Dynamics. At low levels on the Tone Scale an individual will stress one or two Dynamics at the expense of the rest and so lives a very disorderly existence and is productive of much chaos for those around him.

E-METER: Hubbard Electrometer; an electronic instrument for measuring mental state and change of state in individuals, as an aid to precision and speed in auditing. (The E-Meter is not intended or effective for the diagnosis, treatment or prevention of any disease.)

ENGRAM: The complete recording, down to the last accurate detail, of every perception present in a moment of partial or full unconsciousness; a mental image picture of an incident containing pain, unconsciousness and a real or imagined threat to survival; the content of the Reactive Mind.

FACSIMILE: Any mental image picture unknowingly created and part of the Time Track; distinct from *mock-up.*

FLOATING NEEDLE: Also Free Needle; the idle, uninfluenced movement of the needle on the dial of an E-Meter, without any patterns or reactions in it.

FLOW (noun): Impulse or direction of thought, energy or action between terminals. See TRIPLE GRADES.

G.E.: Genetic Entity; a composite of all the cellular experience on the physical body line. It has the manifestation of a single entity, but has no real personality (is not "the 'I' of the body"). Former term, Somatic Mind (ref. The Fundamental Axioms of Dianetics).

GRADE: See RELEASE.

MECHANICS: The physical and quantitive structure and operation of things, and the way they inter-act one with another under specific circumstances and in obedience to certain rules; the way something, be it mind, body, or matter, works or is constructed. See *Consideration and Mechanics,* Section I, this book.

MEST: Term for the physical universe, taken from the initial letters of its four components: matter, energy, space, time.

MOCK-UP (noun): Any knowingly created mental model, construction or picture (not part of the Time Track). Distinct from *facsimile.*

OT (Operating Thetan): A being who can be at cause knowingly and at will over thought, life, form, matter, energy, space and time, subjective and objective.

OVERRUN: Running (administering) a process beyond the point where the purpose of the process has been reached. Overrun of life purposes outside of processing can also occur. Overrun is to be avoided.

PAN DETERMINISM: The ability to regulate two or more identities whether or not opposed; willingness to determine not only one's own actions but the actions of others as well. To be Pan Determined one must be capable of viewing a dispute, struggle or game from both sides.

PRECLEAR: (Term originated in Dianetics.) A person being audited toward the state of Clear. Abbreviated form (pc) is also commonly used.

PROCESS (noun): A question or series of questions asked by an auditor in session which helps a person find out things about himself or life and leads the person to higher understanding, awareness and ability. There are many processes in both Dianetics and Scientology auditing, each bringing an exact resulting case gain. These are aligned in both auditor training and in processing with the levels given in the *Classification, Gradation and Awareness Chart of Levels and Certificates,* from which the scale *States Attained* in Section V of this book is derived.

PROCESSING: Auditing.

Q AND A: "Q" = question, "A" = answer. Originally Q and A meant: "the exact answer to the question is the question itself" if one follows completely the duplication part of the definition of communication as given in Scientology Axiom 28. (See also "perfect duplicate" in Axiom 20.) The term Q and A came to be used for "the auditor did what the preclear did" or "the auditor changed when the preclear changed". This results in auditor *failure to complete a cycle of action,* which is the precise technical definition of Q and A.

REACTIVE MIND: Reactive Bank: Engram Bank: A portion of a person's mind which works on a stimulus-response basis, is not under his volitional control, and exerts force and the power of command over his awareness, purpose, thoughts, body and actions.

RELEASE (noun): A person who in auditing has become released from a personal difficulty or aberration; one freed by auditing from the influence of the Reactive Mind; the state of attainment of one or more Grades of Release. Above the level of Dianetic Case Completion there are eight Grades of Release in Scientology processing. The next step above these is the state of Clear. See scale *States Attained* in Section V, this book.

SCIENTOLOGY: From the Latin SCIO –knowing in the fullest sense of the word, and the Greek LOGOS –study; thus Scientology is "knowing how to know" or "the study of wisdom"; a religious philosophy and technology (applied philosophy).

SCIENTOLOGY 0–8 (this book's title): "Scientology from zero to infinity". ("8" is an infinity sign ∞ turned up on its side.) The book has this title because its materials are the most basic truths and have unlimited potential of application.

NOTE: Before the definition of a true Static in the Axioms of Dianetics, *zero* was "the missing definition" of all the sciences. They had no definition, though they used the symbol. Absolute zero is unobtainable in the physical universe. Examination of the absoluteness of "no thing" was required in the course of Dianetic research in the field of the mind and actually brought about some astonishing discoveries with regard to Life itself. It pin-pointed the existence of the awareness-of-awareness unit called the Thetan. The proper definition of zero as in "0–8" would be that of the Static in Axiom 1 of Scientology. Here was discovered a nothingness of quantity (in terms of the physical universe) which nevertheless has *qualities* – abilities to percieve, to create, to understand, to appear and disappear at choice in various positions in space. It had the potentialities summarized on the *Gradation and Awareness Chart of Levels and Certificates* (Release, Clear, Operating Thetan).

SESSION: Auditing session; a specific single period of processing.

"SQUIRREL": Orig. Dianetic slang; one who alters technology, indulges in off-beat practices and "unusual solutions" rather than learning and applying the workable system of Standard Technology.

STABLE DATA: Anything selected out as a known and secure thing with which to relate and align other data. A stable datum can be true or not. See Scientology Axioms 53 and 54. Also *The Problems of Work* by L. Ron Hubbard (see book list in back of this book).

STANDARD TECH: Standard Technology: The exact processes and auditing actions laid down and used for the invariable resolution of cases, taught in the Academies, Colleges and Advanced Organizations of Scientology and used without variation by all Scientology auditors. Term applies also to Standard Dianetics.

TERMINAL: From "something at the end of a communication line". Anything or anyone that can receive, relay or send a communication (most common usage).

THETAN: From Theta (Life Static); word taken from Greek letter θ (theta), traditional symbol for thought or spirit. The thetan is the individual himself – not the body, the mind, etc.; that which is aware of being aware.

TIME TRACK: The endless, totally accurate facsimile (mental image picture) recording made by the thetan as time rolls forward, done by an involuntary intention, not within the individual's awareness or under his control.

TRIPLE GRADES: "Triple Flows"; based on discoveries 1952 and later, developed 1968, introduced 1969; the technology whereby the processes of the levels from Dianetics to Grade IV Release are expanded to address all three of the primary flows (directions of thought or action). Triple Grades brings (1) greatly increased gains for each level and (2) enormously increased stability for the

gains. The three primary flows are OUTFLOW (self to another), INFLOW (another to self) and CROSS-FLOW (another to another or others to others). *Intensity* of one or more of the available flows varies between individuals. One preclear has a strong *inflow,* weak *outflow* and very weak *"others"* flow, while another preclear has a stronger outflow, etc., and another is all wrapped up in others (cross-flow) with no real attention to self. Triple Grades technology takes care of these imbalances. Further very intricate and numerous flows that can be and have been isolated are covered fully on the Saint Hill Special Briefing Course (at Hubbard Colleges of Scientology).

VALENCE: Circuit; the unwittingly assumed identity or characteristics of another; a part of an individual's Reactive Mind that dictates the above. See also Dianetic Axiom 140.

WHOLE TRACK: (See *TIME TRACK.*) The whole Time Track; especially, parts of the Time Track much earlier than current lifetime. Ref.: *A History of Man* by L. Ron Hubbard (see book list following).

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