SUMMARY OF SCIENTOLOGY

by. J. F. Horner, D.Scn.

A NEW UNDERSTANDING OF LIFE

Published by
Hubbard Association of Scientologists International

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by

J. F. HORNER, D.D., D.Scn.

Neil R. Brown
OFFICIAL REPRESENTATIVE
OF THE
Hubbard Association of
Scientologists International

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FOREWORD

There is an ancient Eastern legend which avers that whenever the survival of the human race is threatened by man's own ignorance and degeneration, the Supreme Wisdom finds embodiment in fleshly form and a sage is born.

Be that as it may—it is at least a comforting thought in this Aquarian Age where, in place of the Pitcher of Water symbolic man stands poised with his crowning insanity, the Hydrogen Bomb!

Yet, there is hope, for who will deny but that recorded history, sullied though it is with the names of dictators and destroyers, bears evidence of the fearless few—men of vision who, undaunted by current considerations, pride and prejudice, pointed the way to a saner and happier world.

That I place L. Ron Hubbard, the founder of Dianetics and Scientology, in the category of the Great, may appear presumptuous, but I offer no apology for so doing; I prefer to acknowledge his genius and courage now—and leave the world to acclaim him later.

Looking at life from the Apex of the Pyramid, Hubbard sees the Whole, while we see but a part; the periphery of his perception is too wide, too vast for a great number of us and it has often been felt that we require an interpreter—one who, having laboured with the builder since the laying of the foundation-stone of Dianetics, is able to explain in detail the purpose of each building block.

Such a one is Dr Jack Horner, the author of this book.

Dr Horner became interested in Dianetics early in 1950 and with but a short break, has been active in the field as Auditor, Lecturer and Instructor ever since.

In 1950 he crossed the Atlantic to introduce Dianetics to the British public and prepare the way for Dr Hubbard's visit. Nineteen fifty-four found him again in Britain, where he conducted the first, second and third Advanced Clinical Courses.

In September, 1955, Jack Horner arrived in Johannesburg to conduct the first Advanced Clinical Course in South Africa. It was here, at the beginning of 1956, that he decided to write this book—a painstaking and concise exposition of the basic factors constituting Scientology.

To the initiated and uninitiated—indeed, to all who sincerely seek for life and life more abundant, I strongly commend this book.

K. Cameron Gunn.

AUTHOR'S PREFACE

This book attempts to call you forth to that greatest adventure in life . . . the understanding of life in terms of what life basically is, what it does, how it does it and why. All of this is Scientology. There is much more beyond this book which can bring greater understanding and joy into your life and you can find it if you will look. I have tried to present the basic elements of Scientology and give you some tools to use in everyday living. An understanding of life means better living and not merely the isolated philosophizing of dreamers. If I have erred in my presentation of basic material it has been unintentional. I cannot stress strongly enough that the reader should talk this material over with his local Scientologist or to obtain further written material as listed in the back of the book. Scientology offers too much to not learn as fully about it as possible. In this day of technology, the understanding of man and life is at a premium and is necessary if man is to survive. I ask you to read this book in an effort to enlarge your understanding, not in an effort to prove Scientology wrong. How do I say to you that we are a team and that we can each contribute toward a better game of life? Our effort should not be to tear each other apart but to build a better world in which to live. Scientology offers understanding and the means by which to keep enlarging it. I only ask that you pass your understanding on to others.

This book is dedicated with love and respect to L. Ron Hubbard who observed and codified the bulk of material contained in this book, and without which there would have been no book nor any Scientology. My personal acknowledgement of admiration and appreciation to Ron had best be stated in a simple " thank you ". There are many others who deserve acknowledgement in their various forms of encouragement and assistance to myself and some I will mention although this really should include all the generations of man. Dr. Helen Barton, Jim Struckmeyer, Ken and Elsa Gunn, Burke and Millen Belknap, Sue Hubbard, Elizabeth Williams, Pamela, Mary Beth, Vija Rae, Margaret Scholtz, Anton de Waal, Lyle Sudrow, Allen Fleming and Melody. I hope that your life can be filled with such friends as these and that Scientology will bring you greater wisdom, beingness and pleasure.

JACK HORNER
Johannesburg, South Africa
April, 1956

Dedicated to
L. Ron Hubbard

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The dawn sweeps the sky with light and colour
and the soul grows forward with the creation of space.
The good of a man or a woman lies hidden
beneath the boulders of prejudice and the
gravel of fear. The sands and earth of
cultural agreement and structure add to
the covering. And the mountain grows. But
if a man or a woman shines forth or is seen
without this false cover of materiality one
perceives kingdoms and riches which have been
but dreams to past humanity.
Have you ever seen a person as he is?
Have you ever seen a person without the wrapping
paper called form and the strings which constitute
society? A bare being bereft of prejudices, opinions,
emotions and the other considerations of life. Beauty
does not describe the attributes of a being in his pure
state nor can any form really illustrate the experience.
Yet a being is serenity . . . and is a sea shredded with foam
and a lake shining with glints of immortality . . . and
the bursting energy of a nova . . . and the coolness
of a quiet snow . . . of these one can be any and be all
and any more that is considered and created . . . the
shining breast of warm motherhood . . . the arching poise
of the male swimmer preparing to dive . . . the tousled hair
of the small child . . . and the ageful wrinkle of the worn
brow . . . these are but aspects of being . . . the being – as
a man – expressing the full stature of masculinity in the
certainty of life's mastery . . . and, with this, the being
as a woman – creating the warm smoothness and understanding
in the granting of life toward a better universe. Of these
you are any one and you are all and none if you so desire.
Your choice is your own as is your direction, creation and
desire and how can you be other than how you know you are?
and only you create what you express.

JACK HORNER.

London, Sept. 25, 1954.

Chapter One

SCIENTOLOGY

A NEW UNDERSTANDING OF LIFE

Scientology is a study of life, of science, and of knowing. The field of Scientology includes a methodology through which the individual can increase his ability, his awareness, and his self-determination. Scientology can be defined as both a theoretical and an applied science which particularly deals with communication.

Scientology is the consideration and use of the knowledge, structures and functions of humanity toward the understanding and development of man in his ultimate state. These are the beginnings of a description concerning Scientology and the remainder of this book is intended to clarify and develop the reader's knowledge of the subject.

Scientology contains an understanding of communication itself which cannot at this time be found anywhere else. The techniques of Scientology derived from the understanding of communication make possible increased degrees of understanding and ability within any person upon whom the processes of Scientology are applied. Through communication, understanding can be achieved. When understanding increases so does freedom, ability and wisdom.

The general field of psychotherapy differs from Scientology to a very marked degree. The general field of psychotherapy, as defined here, includes psychiatry, psychology, psychoanalysis and hypnosis. These fields have therapy as their primary goal. Scientology has the increase of ability and understanding as its primary goal. This can be emphasised by saying that a science, in dealing with man can work on three levels :

1. The Rehabilitative level which is primarily that of healing and with which psychiatry, psychology, psychoanalysis and hypnosis are chiefly concerned. Scientology can deal with all forms of psychosomatic illness but this is not the goal of Scientology as such.
2. The Developmental level which deals with the development and increase of already existing abilities.
3. The Creative level which involves the creation and development of new abilities and further extensions of understanding.

Scientology can and does handle all three levels, but the primary stress is on level two and three. The more able a person is, the more capable he is of understanding and the easier it is for him to increase the abilities he does have and to create new abilities. In a sense, ability

is like money; the more one has the easier it becomes to acquire more. And, unlike money, ability has the advantage of being untaxable. Able people become more able much more swiftly than those who are neurotic, sick, insane or disabled. Anyone who is glad that he is neurotic is either a fool, or has not found any adequate means of releasing his neurosis. And, while many people are counselled to " adjust " to their condition, this is only an optimum answer when a better solution is not available. Yet the philosophy of adjustment is a philosophy of apathy. Scientology provides the means by which a person can discard his neurosis rather than adjust to it. Is there a person who would prefer to adjust to a howling hallucination, to an apathy proposed in the absence of workable techniques, when he could simply, through Scientology, lose the hallucination?

The goals of Scientology include a saner world; one without mental institutions, prisons and the more ugly problems of present humanity, such as juvenile delinquency, Communism, drug addiction and alcoholism. Scientologists work toward a world in which men cheerfully and willingly work together as fully free individuals able to co-operate toward the increased understanding and improvement of themselves, the race and the universe. These may seem large goals, but what man is happy without worthwhile goals? The man without goals is dead, if not physically then spiritually. Scientology has large goals and the means by which they can be accomplished, yet worthwhile goals require able people to accomplish them. And so, Scientology is primarily interested in increasing the ability of those who are already able. If a change toward the better is to be achieved rapidly in the society, then it can most effectively be done through increasing the ability and understanding of those who already have a large say in the affairs of the world; i.e. the able people.

Scientology was born of necessity. It was born out of the need for an applicable science of human engineering in a society where technological developments had far outstripped man's social development and understanding, of himself and his fellow man. Many social thinkers and philosophers have said that man's social development has not kept pace with his mechanical genius and have lamented this fact . . . particularly since the development of nuclear weapons.

Scientology and its predecessor, Dianetics, is the first major 20th century effort to discover a greater understanding of man himself and of life through a study of man and life. The study, of course, has included an effort to create better means of bringing each individual to a higher level of understanding and ability. Constant research on the part of many people has provided the information necessary to the development of increasingly better techniques by which to increase intelligence, change personality, awareness, energy and to create a higher degree of sanity than has been heretofore possible.

The founder of Scientology is L. Ron Hubbard who is the driving genius responsible for the larger bulk of research, investigation and codification which have brought Scientology to its present level of workability. He was born in Tilden, Nebraska, U.S.A. in 1911. As the son of a naval officer he travelled extensively through his late child-

hood and adolescence. He lived in the Orient during most of his adolescence. In Northern China and in India he became intensely curious about the composition of and the destiny of man. When he returned to the U.S.A. he attended George Washington University where he was trained as an engineer and was one of the first men to study in the field now known as nuclear physics. This wedding of Eastern perception with Western Science increased his curiosity and he proceeded to explore many previously unexplored parts of the world. During World War II he continued his research into the nature of man and life even while recovering from serious injuries sustained in the war. He had formulated some of the basic axioms of Scientology in 1935. He attempted to interest the medical and psychiatric professions in his observations but they failed to respond. However, after the war, the results of his work did interest many. He supported himself and his work through writing fiction. Finally he was pressured into writing a popular treatise on Scientology which was published in May 1950 as *Dianetics, The Modern Science of Mental Health.* Dianetics concerned itself mainly with the curative and healing aspects of Scientology. The book presented a series of complex techniques designed to return health and sanity to the individual. The book swept America and headed best seller lists for months, although it had little advertising or promotion. People responded rapidly when they discovered for the first time a rational approach to the human mind which stated that something could effectively be accomplished without the use of brain surgery, shock therapy, drugs or hypnosis and which did not take years in the doing. However, the techniques of Dianetics required too much skill and knowledge for adequate application by most individuals, so Hubbard turned back to Scientology to develop a further understanding of life itself and to create better techniques which could be easily taught and uniformly applied with predictable results. Since 1950, Hubbard has continued his research and investigations aided by the thousands of people who had become involved with Dianetics and who had seen what it could do. He had trained many people personally and had realized that the communication of the subject itself and the training methods employed to teach them were vital in the duplication and understanding of the subject. Constantly seeking simpler and faster methods of improving human capability, Hubbard developed also better methods of communicating Scientology and the application of the processes. He discovered many of the common denominators of human response and developed means of developing them within the individual. His books are listed in the bibliography and must be read if one wishes a full understanding of the subject and a *thorough* study of them is necessary if the use of Scientology is intended.

Dr. Hubbard is a brilliant, dynamic and tremendously friendly man. He maintains communication with Scientologists all over the world. The practitioners of Scientology are commonly known as " auditors ". They send him reports of the work they have done so that he has a constant stream of information which, with his own research, helps make possible a continuing development and refinement of both theory and technique. Today, Scientology can predictably increase intelligent

quotients and change personality factors in a very few hours to mention only very partially what it can do for most individuals.

The ability to change is essential to survival and so Scientology and Dr. Hubbard and the people in Scientology have undergone much change in the past few years, but through all stresses Dr. Hubbard had continued to improve the science and its efficacy. Any field which is growing changes and while many people have felt that too many changes occurred too swiftly in Scientology, they have failed to realize the vast increase in its workability. Dr. Hubbard feels that the development of nuclear weapons provides an absolute necessity for a swiftly workable science of man.

I wish to state that L. Ron Hubbard is, in my opinion, one of the great geniuses of the 20th century and that his discoveries will make possible a new era of living for man. The reader might conclude that I am blindly overawed by Dr. Hubbard, but I challenge the reader *thoroughly,* and I mean *thoroughly,* to investigate Scientology before discounting this opinion. There are far too many people who have passed judgment on Scientology because they calmly accepted someone else's opinion without *any* investigation. To reject Scientology without personal investigation would be like rejecting a new Cadillac without ever having seen or having driven one simply because a friend or an " authority " said it was no good. One word of warning though : If you become interested in Scientology you will never again be the same. You will find greater and greater living ability and understanding and each new dawn will bring new creation.

Scientology has as one of its goals the increase and creation of ability within the individual. The techniques of Scientology are called " processes " and are applicable to both groups and individuals. Other purposes of processing include the creation of greater freedom within and for the individual, a greater freedom of choice and a larger degree of self-determination. These will be explained more fully in a later chapter.

Today is a time for greater communication and understanding among men. This will not happen by sheer coincidence nor will it happen through law or force or war. Sudden changes in a society are rarely stable changes. For example, Russia had a revolution but within a very short time the country was still pursuing the same goals . . . goals it had held for many centuries. Further, the treatment of enemies to Russia is the same under the Communists as it was under the Czars with the added refinements of modern brain-washing. When change is attempted through the application of force or law it tends to fail; and the condition it attempts to remedy usually persists much longer than it might have otherwise. The American War between the States certainly illustrates this point. Any stable gain toward the better in any group or country must of necessity come willingly from within the individuals of which that group or country is composed. Through greater understanding of the part of more and more individuals comes a fuller and freer life for all. And so Scientology concerns itself with the rehabilitation, development and creation of ability and understanding within the normal individual.

What is normal? The psychologists and psychiatrists cannot agree on what constitutes normality and even if they could they would then make normality the goal rather than a direction to grow from.

Neither can educators, philosophers nor anthropologists agree on any satisfactory definition of normality. The field of psychology attempts to determine " normal " through the measurement of characteristics held by large groups of people and consider normality by locating the *average*. This is a fundamental error in that it leads toward the effort to be normal by being average. Worse, it leads to the creation of a common level of mediocrity rather than toward a goal of continuing improvement for the individual and, subsequently, the group. If the goal is to be normal by being average, then a person is frowned upon if he isn't up to the average and rejected if he is above it. I have worked with many, many people who deliberately pretended to be a lot more average than they really were in order to be socially accepted. To illustrate this, there are a good many schools in Los Angeles, California for the subnormal but only one (or possibly two by now) for the above normal child. The children who get extra attention are the subnormals. This makes it seem that there are definite advantages to stupidity when one is taken care of if he is subnormal and left to fend for himself if he is intelligent and capable. Approval and attention mean a lot to a child.

Rather than create a standard of normality, Scientology has another method of measurement to determine the level of the individual. We look at how well a person is surviving. Scientology has a gradient scale of survival called the Tone Scale. A gradient scale is a means of showing the degree of something, like a thermometer which is a gradient scale between, for example, freezing and boiling. The tone scale rates a person in terms of the degree to which he is successfully surviving in terms of himself, his family, his job and group and the whole of man. Death is the zero point of the tone scale because a person is obviously not surviving if he is dead. Above death is unconsciousness, and above this is catatonia, and above this is apathy and so on. The Tone Scale will be described at greater length in a later chapter. However, it can be said here that a person can be rather accurately placed on this scale of relative survival. The Tone Scale is based on the observation of many hundreds of cases and is a remarkably accurate measuring device when understood.

The Tone Scale is based on survival because one of the basic assumptions of Scientology is that the dynamic principle of life is *survival.* If one observes life forms, no matter of what shape or size, he will see that they seek to survive. Whether one watches a colony of ants, a group of cells under a microscope, a porpoise or any other life form, one will see that it seeks to survive. If one looks for a common denominator of life, he can observe that survival is certainly one of them. Man, as a life form, also seeks to survive. As he survives successfully, he finds or creates pleasure; and, as he fails to survive successfully he experiences pain, unconsciousness and, finally, death. Health and sanity can be measured in terms of successful survival. For a life form, death is obviously the end of survival and, above death as a person

becomes increasingly alive he becomes healthier and happier. As the individual approaches death, he falls into physical illness, neurosis, insanity, criminality, unconsciousness and other undesired states. Life can rarely be measured in terms of black and white, however, so that one can observe a gradient scale of survival, and when a person is surviving *more than* he is succumbing he is what can be considered " normal ".

However, this then places the " norm " of Scientology far above presently accepted standards of normality. In this world of tension and fear, people accept ulcers, heart trouble, cancer and the various ills of man as necessary evils of civilization. This is nonsense; it merely indicates the lack of understanding of man. Would one prefer to think that ill-health and emotional tension are conditions which must be calmly accepted as normal?

Let us consider a *minimum* level of normal function for man. The human body is one of the finest carbon-oxygen engines yet created on this planet. It should function with little, if any, illness and with a high degree of efficiency. Moreover, what should the normal person be? First, in terms of his body he should have the ability to start or stop or change any of its motions either internally or externally. He certainly should have the ability to use the voluntary muscles at will and move with whatever degree of precision he desires or requires. He should also have the ability, if required, to control the so-called involuntary system, the automatic functions of breathing, heart rate, endocrine balance, etc. The individual should have the ability to create volitionally any emotion and to control fully all habit patterns. Secondly, in terms of the individual himself, he should be able to imagine creatively without limitation, and yet with the knowledge that he is imagining. He certainly should have the ability to recall selectively at will anything the body has experienced from the moment of conception and also the ability to forget at will. The normal person should fully control his ability to decide, to change his mind, to understand, to communicate and to create whatever personality he wishes to use at any given moment and be able to use it. He certainly should be capable of understanding everything he perceives through the body and he should be capable of making himself understood to whatever or to whomever he wishes to communicate.

These are only *minimum* capabilities which man should have. Yet, to many people, these are possibilities they have never even imagined. The above can be achieved through the processes of Scientology and yet are only the bare beginnings of the abilities of which man is capable. The average person today, in terms of the level of ability and understanding of which he is capable, is about as able as the newborn infant is to today's adult. And if the above were *only* goals they would certainly be good ones, and men will only achieve what they postulate and subsequently make into reality. It is far better to reach for the stars than for nothing or little because a man is as healthy as he has ideas, dreams and goals.

Psychotherapy, has tended to consider normality as the absence of excessive illness or extreme behavior. As a result it has tended to

create means by which people could be made well. Yet, what goals are there for one whose health is reasonably good and who has no particular abnormal characteristic of behavior? To show the limitations of only treating subnormality, one can consider an analogy. If one took a large litter of dogs and then attempted to find out just how much dogs could do by placing the majority of attention and research on the sickly or small ones then one might only achieve very limited observations compared to the result obtained by total observation. In Scientology, however, unlike the behaviorist school of psychology, we are more interested in studying *man* as a whole than trying to study man by observing guinea pigs or rats. Our assumption is that man can best be understood through a study of man, not animals.

Although Scientology begins with a study of life, it had to go beyond life itself as research continued. The scientific method includes the observation of all phenomena. To occlude or to ignore phenomena, particularly consistently observed phenomena, constitutes insincerity. If there is any such thing as a scientific sin it is the occlusion or ignoring of observed data in order to preserve one's theory or fixed ideas. If the theory does not include that which is observed then the theory is wrong and should be discarded or reconsidered. And so, in Scientology, we have discovered that a human being is more than just a collection of mud who is so constituted through a chain of fantastic coincidences. It has been established through observation, and experience that man is, as himself and not as his body, an immortal being; that he does not *possess* a soul—HE IS THE SOUL. This has been established with certainty and not through belief. Belief is essentially the acceptance of an opinion from others without direct experience. Certainty arises from self-knowledge and experience and is far superior to belief. The reader is not asked to *believe* that man is immortal, rather he is asked to discover it for himself with certainty and not with the easy acceptance of shrouded mystery or mystic mumbo-jumbo! An understanding of man and life must include all aspects of life and beingness. The fact that man is, as himself, immortal does not make life less livable or worthwhile. To the contrary, the future becomes endlessly beautiful through knowing immortality. The sceptics have always said "prove" it to those who claimed that man is immortal. Scientology can prove it. One point, however, must be made clear. Scientology does not have any intention of altering any individual's religious faith or sect. Further, it is more likely to increase the individual's reality on his own particular understanding of religion. The goal is not to change a person's religious activities but rather through the certainty of his own immortality make it possible for the individual to be free to understand it better.

Christ said that man should have the three following characteristics: (1) Good health; (2) Wisdom; and (3) Immortality. Scientology can bring the realization of immortality to the individual through communication, and from the knowingness of immortality spring both good health and wisdom. Communication is the key to understanding and the universal solvent through which any goal can be accomplished. Scientology, through processing, increases the individual's ability to

communicate with himself, other people, and all aspects of living in the universe in which he lives. Where any misunderstanding, confusion, or unknown condition exists, there is an insufficient degree of communication. Without communication there is no understanding and as communication is created and becomes complete, so understanding becomes complete.

Chapter Two

THE UNDERSTANDING OF UNDERSTANDING

The three component parts of understanding are Affinity, Reality and Communication. These can be considered as points of a triangle and they are inter-related. As any one of these parts of understanding is affected so are the other parts. As all aspects of human action and inter-action, include Affinity, Reality and Communication, a further study of them is necessarily important if one wishes to know more about man. As a person can be brought to the point where he is able to have or not have affinity, to have or not have reality, and to have or not have communication at will, he becomes more capable of understanding and successfully handling life.

To simplify matters, a brief description of affinity, reality and communication will first be given followed by a more comprehensive explanation.

> COMMUNICATION is the interchange of ideas or particles between two points. Communication is the consideration and action of impelling an impulse, or particle, from a source point across a distance to a 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, intention and duplication.
>
> REALITY is the degree of agreement reached by two ends of a communication line. In essence, it is the degree of duplication achieved between Cause and Effect. That which is real is real because it is agreed upon.
>
> AFFINITY is the relative distance and *willingness* to obtain similarity of the two ends of a communication line. A person who creates affinity is *willing* to be like or to share that which he is creating and feeling affinity for. The word itself implies that the greatest affinity there could be would be the occupation of the same space. Where things do not occupy the same space their affinity is delineated by the relative distance and degree of duplication.

Though the three sides of the Communication A R C triangle are interdependent, Communication is by far the most important side. It is the solvent, the magic fluid of life which brings dreams to reality and untangles the masterknot of human fate.

Communication

Communication is an ability. Like any ability, it can be increased through knowledge and through practice. Just as a person can learn through practice to play a violin (a specialized form of communication), one can improve his communication ability through determined practice. The ability to use the language (another specialized *form* of communication) enables one to earn more money. The ability to communicate better in all respects will enable a person to earn more money and actually to appreciate increasingly many types of communication which is payment far superior in the long run to money. The man who plays the violin or who uses the language well enjoys life more through these abilities; the man who communicates well in all respects enjoys life even more fully through this ability. Communication has a definition, a formula, a set of mechanics and usage. These will be discussed further in turn. Unless otherwise stated, communication will refer to life, communication of and between living forms.

First is the definition. This may sound complex, but as each part of it is understood it is easily comprehended. Communication is the interchange of ideas or particles between two points. Communication is the consideration and action of impelling an impulse or particle, from a source point across a distance to a 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, intention and duplication.

This is not merely the definition of language; it is the definition of all types of communication from throwing a ball, to a handshake, to a smile. Communication essentially requires at least one life form, a man, an animal, an insect, etc. Something must be there to do the communicating. Further, in order for two-way communication to exist there must be at least two life forms. This may seem obvious; nonetheless, when the obvious is stated it is much more likely to be useful.

Cause is one of the component parts of communication. Again, this means that something must be there to originate and to start a communication on its way. The Cause can be a man who has for example the intention of conveying an idea to another person, whose body would be the receipt point. Two bodies do not occupy the same space in this universe, so the idea must be sent across a distance. As stated, Cause must have the *intention* of originating a communication. Intention is essentially the idea of *doing* something which has been thought of and planned. The sender must also put some Attention on his message and upon sending it to see that it arrives at the receipt point in such a form that the receiver can duplicate the message. Duplication plays a vital role in communication. As duplication occurs, then good communication occurs. If one man says to another, " Battleships are large ships " and the receiver pictures a rowboat or a canoe, there is not likely to be a high degree of duplication. If a woman talks about a sewing machine and the listener pictures a needle, there again is a poor degree of communication. Although the receiver is listening, he

also plays an active role in deliberately creating a duplicate of the idea which the sender communicated. The sender must, to some degree, be certain when he communicates something that the person receiving the message is capable of duplicating it. If one speaks English to a Chinese who doesn't speak English, duplication of the message is unlikely no matter how well the Chinese duplicates the sound of the words. Agreement is necessary to reality and to communication and as there is agreement (duplication) about the meaning of a word then relatively good communication becomes possible.

If one has ever ordered a cup of black coffee in a restaurant and has instead received a cup of tea with milk, one can appreciate the importance of duplication in communication. If one man says to another " I admire you " and the other hears it as " I inspire you ", one can easily see that some misunderstanding will exist. Duplication in pronunciation is also a factor, though not so important. However, if one listens to a conversation between an American, an Englishman, a South African and an Australian, one might wonder is they are really speaking the same language. Nonetheless, in such a case, there is usually a sufficient degree of duplication to make satisfactory communication possible.

Duplication also includes the ability to repeat. In Western countries a fairly strong dislike of repetition exists. People have agreed to consider that repetition is boring, dull and uninteresting. Yet this is only as true as one agrees with it. As people become more and more unwilling to duplicate their own actions in some thing such as housework, or factory production, this unwillingness tends to extend into all aspects of living; and what, at first, is only unwillingness in time becomes an inability. A person who cannot enjoy doing something again and again will eventually find nothing new to enjoy. Actually, the consideration that a repeated experience is the " same " is a failure to differentiate in time. The person who limits his pleasure to only new things limits himself to a fantastic extent; particularly because once something has been experienced it is then no longer " new " and so new experiences become increasingly rare. The rehabilitation of a person's willingness and ability to duplicate are extremely important in terms of increasing his ability to communicate and to understand.

As a person becomes unwilling to let something happen again he tends to cut down his ability to communicate. The person who is *unwilling* to let something happen again almost always chronically carries with him a mental picture of that which he is unwilling to let happen again. In order to prevent it from happening again he is, in actuality, making it continually exist within himself. Through his own fear he becomes the constant and unwilling effect of that which he fears. If he were *willing* to let it happen again he wouldn't have to constantly carry the mental image around with him and so he would be more free. There are many, many things which could be discussed about duplication as part of communication, but they can be found in other publications on Scientology.

There are various types of communication systems. The human body itself is a communication system. It can be the source point for

communications which can be sent, for instance, via voice, gesture, emotion, action, smell, and writing. The body receives messages during every moment of life through the perceptions. Where the human body is an inadequate transmitter or receiver, there are various communication systems which man has created to supplement the limitation of the body. The telephone, television, office inter-communication systems, loudspeakers, radio, radar, megaphones are just a few of the systems man has devised to increase his ability to communicate more effectively. However, a system is only as good as the sender and the receiver at the two ends of the line. The sender (cause) must *consider* that he can and will communicate and have some intention of so doing and put some attention into it. He must be able to create a form to send through the system which can be duplicated and recognized by the receiver (effect). The receiver must consider that he can and will receive the communication and be willing and able to duplicate and recognize the message when it arrives no matter what system or via is used.

The sender of a message must take into consideration the form his message will take and the distance it has to travel. He must consider any existing barriers, such as walls or excessive noises or bright lights or darkness. He must consider whether his message has sufficient force to arrive and must also make certain that there is not too much force. In other words, the velocity of the impulse or particle is important in good communication. A cannon ball is a communication particle and if it lacks sufficient force it will not arrive at the intended receipt point. A spoken word must have sufficient force and volume to reach its destination or it will not arrive, and if it has too much force or volume it may arrive as a garbled noise.

If a wall exists between the sender and the receiver then the sender must create a means of insuring that the message arrives through the wall, or around it in some fashion. If the sender's intention to communicate is strong enough, he will devise a workable means of successfully sending his message. Distance can also be a barrier to communication if the sender is limited in his methods of communication. The more ways he has available to communicate, the more possible it becomes for him to make certain that he can communicate whatever he wishes. A man standing on the desert could be out of voice range of another person and if he could only talk or yell he probably couldn't communicate effectively and so distance would be a barrier. If, however, he could send morse code with a mirror or use semaphore he would not be so limited. Perhaps you can think of someone you know who doesn't have a telephone. Distance could be the barrier because you'd have to visit him or do something else in order to communicate.

Time can also be a barrier. Joe may have telephoned but when you ring him the line is busy, so you have to wait to deliver your message. This could be a barrier if the communication was important. Distance and time quite often combine to form a barrier to communication. You might wish to talk to someone on a boat which will not arrive for a week and there is no radio on the ship. Thus, time and space would create a communication barrier.

The component parts of communication would then include : Cause, Consideration, Intention, Attention, 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. Again, the formula of communication is Cause-Distance-Effect with Intention, Attention and Duplication. When a communication is returned the formula is reversed, with the receipt-point now becoming a source-point and the former source-point now becoming a receipt-point.

If one wished to increase a person's ability to communicate, he would then create processes which would increase the individual's ability to start, to change, or to stop any one of the above component parts of communication. For example, a process would be invented which would improve a person's ability to create considerations.

Considerations are essentially created thoughts which can be arranged to devise systems of mechanics. One might consider, for instance, that men could fly. Once holding this consideration, a person could then invent a means by which this could be done regardless of differing considerations held by others. Considerations take rank over mechanics from the Scientologist's point of view. Considerations can be sub-divided into ideas, opinions, decisions, postulates and assumptions. As a person can freely create considerations; as he can knowingly hold considerations; as he can willingly change considerations; and as he is able to stop or destroy considerations; he is more able to communicate and to live freely and effectively.

So far we have only considered the definition of communication and its component parts. A further amplification can be found in Scientology publications listed in the bibliography. At this point, we will proceed into a description and analysis of the mechanics of two-way communication. To repeat, there are three major aspects to communication; the definition, the formula and the mechanics of two-way communication.

*

The Mechanics of Two-Way Communication

An individual likes to be understood and to understand others. He can make himself be understood and he can understand others to the degree he can communicate and has people to communicate with. Most people only intuitively manage to communicate with others and due to many centuries of inadequate human communication in the culture, they only have a few people they know with whom they feel that understanding can be shared. There is a shortage of understanding because of lack of knowledge and ability. If a person can learn to communicate adequately with another then, as a rule, he will also be able to communicate to many others. That is, as he can really handle two-way communication, he can subsequently handle larger spheres of communication. When two-way communication has occurred in the

past it has been haphazard, but with the discovery and codification of the laws of two-way communication arises the means by which any person can really share understanding with anyone he wishes to. There is a set of mechanics of two-way communication, which, when applied with a further understanding of the component parts of communication, bring about understanding. If individuals can learn to communicate with each other to a fully satisfactory degree, then groups and nations and all mankind can one day share understanding and work as a team to solve the problems beyond man.

There is actually a full cycle of two-way communication which, when used, will almost automatically create good two-way communication. People rarely communicate with each other as they might; that is, they rarely get into good two-way communication. Two-way communication is the interchange of knowingness between two life forms. Two-way communication implies *shared* comprehension (duplication and agreement). Necessary to shared comprehension are the previously mentioned component parts of communication. There are many, many individuals who feel that they know or have known only a very few people who have really understood them. This indicates the scarcity of good two-way communication between people. However, in any two-way communication system, there is a set of mechanics, which when known, understood and used, will increase the degree of shared comprehension.

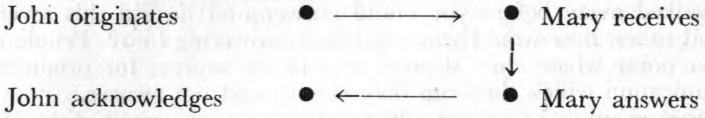
Good two-way communication requires origination of a communication, the receipt of it, the answer to it and the acknowledgement of the answer by the originator. John says, " It's a beautiful day," to Mary. Mary receives this by hearing it. She then, having received the statement, answers by saying, " I think so, too ". John acknowledges her answer by saying " Good ", or possibly by just smiling. Most people fail to achieve or maintain good two-way communication because they do not :

(i) Originate communications
(ii) Receive communications
(iii) Answer communications
(iv) Acknowledge communications.

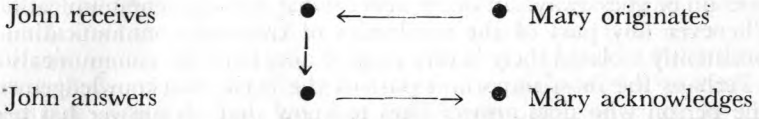
Thus far only half of the full cycle of two-way communication has been described. The full cycle of two-way communication is as follows : John originates to Mary. Mary receives. Mary then answers. John acknowledges her answer. This is one-half of the cycle. It becomes complete when John and Mary switch roles and Mary originates. John receives and John answers. Then Mary acknowledges John's answer. This completes the full cycle of two-way communication. This cycle constitutes the mechanics of two-way communication. When any part of it is omitted, then two-way communication is lessened. The individual can communicate effectively with others as he is consciously able to originate, receive, answer and acknowledge. Many Scientological processes are designed to increase a person's ability in each of the four parts of two-way communication.

Cycle of Two-Way Communication

1. This is one-half of the cycle :



2. The cycle is completed when :



As people grow older they tend to originate fewer and fewer communications. Of course, some people also compulsively originate communications, but this happens much less often in comparison. Non-originators have perhaps been physically or emotionally hurt by originating communications and so it is safer to let other people do the originating. Rather than originate communications of their own, they wait for books, television sets, radios, friends, enemies, and everything else in the universe to originate communication. In other words, they become dependent on exterior sources of communication. The person who does not originate communication is unwilling or unable, for *whatever* reason, to originate communications. Perhaps he went to the university and was brought to believe that only books and authorities can originate ideas and so depends on them. This brings us to the Cause component of the communication formula. Cause is that which is willing and able to emanate a communication from a source point. John decides to say something and has his body, as the source point, say it. Or, perhaps he is a singer who makes a master recording which is then the source point for all the copies made from it, even though John as cause is not present. People tend to either inhibit themselves in originating or they become compulsive originators, in which case they are seldom capable of receiving, answering, or acknowledging answers. Therefore, it is important to rehabilitate a person's ability to originate if communication is to be improved.

The greater number of people in Western culture are, however, compulsively *receiving* communications. There is no scarcity of received communications, whether desirable or undesirable. Of course, if one desires a very specialized form of communication, such as a letter from a particular friend, then he might feel there is a shortage. Nonetheless, the individual is constantly bombarded with communications through all avenues of perception. He receives communications through his eyes, his ears, his skin, his nose, his mouth, and so on. Particularly in this day of modern communication systems such as radio, telephone and television, the individual is virtually always being provided with externally originated communications, which for the most part cannot be reciprocated by giving an answer which will be

received. So, he becomes a constant effect without being able to answer, and eventually goes into apathy in his ability to answer. Consider it this way: If you were asked a question by a friend who then walked away before you could answer and he did this several hundred times, how would you feel about answering him? People do reach a point where they depend on outside sources for originated communication which they can only receive and not answer.

Another example of receipt without answers is the person who asks something and before an answer can be given goes on to ask another question and continues doing this. After a while, the listener either gives up or goes away. In other words, what *two-way* communication? Whenever any part of the mechanics of two-way communication is consistently violated there is very poor, if any, two-way communication.

Perhaps the most important part of the cycle is acknowledgement. The person who does answer likes to know that his answer has been received and understood by the person who originated the communication. An answer in this case does not only refer to a reply to a question. It means a communication which is given in reply to an originated communication. If a person *does* answer an originated communication he will feel somehow frustrated if his reply is ignored.

The person who originates communication expects an answer. If he does not get it, and he considers that it is important to have an answer, he will try again. If he fails to get answers to his communications, he will soon think that there is something wrong and finally will think that there is a mystery. For example, Mary calls to John who is in the other room. "John." No answer. She calls again, "John!" No answer. She calls again, louder, "JOHN!" Still no answer. Let us assume, that for some reason, she cannot go into John's room. She begins to wonder this time what the trouble is. So she pounds on the door, "John . . . John . . . please answer me . . . JOHN!" She had predicted originally that John would answer and he didn't. She probably will feel confused and then will be certain that there is some mystery involved . . . and, in fact, the absence of an answer becomes a specialized sort of mystery, a secret. That's all a secret is, the absence of an answer. Whenever a person originates communications and consistenly fails to get answers he soon becomes convinced that everything is a mystery and that he must find the secret. Unless he himself is capable of creating and placing at the receipt point an acceptable answer to receive back, he soon becomes convinced that everything is a secret. Thus one finds that the quiet person who never originates communications has failed to get a sufficient number of satisfactory answers in the past and so has gone into apathy. Perhaps he has gotten too many undesirable replies because he postulated only a certain kind of answer and got everything else instead which he would not accept as an answer. Perhaps he said to his mother "I like you" and she slapped his face or went away. When this happens enough times the person doesn't wish to say anything. Or perhaps the person compulsively originates and never lets anything or anyone answer; this type has become convinced that there are no other answers than his own and at least his own answers are safe. These are only a few

possibilities. One can no doubt understand that it is rather difficult to communicate with someone who either *never* says anything on his own or who insists on saying everything. A person should be freely able to originate or not in order to bring about the satisfactory sharing of comprehension which approaches good two-way communication. Therefore, anything which can be done to improve a person's ability to originate or to not originate at will can benefit him.

The ability to answer also decreases as one lives. The individual is addressed by an outside source who then ignores or rejects the individual's answer. Perhaps he is punished for answering and so comes to the point where he feels that it's safer not to answer and then people won't know he's there. Communication becomes aberrated when it is restricted or there is a fear of restriction, particularly when force, pain and the threat of pain are the seeming cause of the restriction.

Further, a person may have an inability to answer because he has continually and constantly agreed that answers can only come from exterior sources. A person with a large shortage of answers will be convinced that the universe holds vast secrets and that there are many mysteries. What is a secret? Again, it is the answer which was never given. This can be illustrated by the person who asks another a question and who expects that the person asked will know the answer. When the answer is not given the one who asked will begin to think that the other person is deliberately keeping it a secret.

A person who does not answer originated communications may have his own communication lines so tangled that the original communication takes a long time even to arrive. This is the kind of person who carefully repeats someone else's statement or question before answering. When he does this, the original communication is just beginning to arrive. Perhaps, it never arrives. Or, if it does, by the time the answer reaches the point where it can be stated it is no longer necessary. The word aberrate means to make something diverge from a straight line. The more effective communication is, the straighter is the line it travels through. If one were travelling from New York to London and he unknowingly travelled via South America to Australia to the South Pole to South Africa to India to Russia to London when his intention was to travel directly, this would be aberration. Many people have reached this point of compulsive detouring in their answers. In two-way communication, the originator must create an understandable communication in order to receive an answer. As the answerer can easily and knowingly answer the question directly the communication will be good.

The ability of the originator to acknowledge the answers given him is also extremely important. That which is not acknowledged persists, quite often in an undesirable form. For instance, John asks Mary where she is going. She turns around and answers, "to the store," only to discover that John has gone into the other room. He again asks her where she is going. She goes in to tell him and says "To the store". But he is now on the telephone. He hangs up and then asks her where she is going. She says, impatiently, "To the store!" But John is busy staring fixedly at a fly on the wall. She is not likely to

answer him if he should ask again, or she may very well originate a forceful comment of her own like, " Why don't you listen to me when I answer? " If John, in turn, then refuses to answer, then communication really falls apart.

Communication failures, such as arguments, arise out of a failure in the cycle of two-way communication. When there are insufficient originations, answers and acknowledgements then misunderstanding follows. A basic rule of communication is that *any* communication is better than none. In two-way communication any origination, any answer and any acknowledgement is better than none, and when there is an abundance of all these factors then there must inevitably be good communication. Communication makes affinity and agreement possible. Even two people shouting at each other, if they continue shouting at each other, will eventually end up by observing the mechanics of two-way communication and will achieve shared understanding. If they stop communicating, then no understanding is possible. Without communication there is no civilization. Without communication there is no life. To the degree that man is able to communicate he is able to understand and make himself understood. Like the skills of reading and writing, as one learns the skill of applying the mechanics of two-way communication he will be capable of good two-way communication much more than those who do not know these mechanics. The person who can read or write has an advantage over those who cannot. The person who can skilfully use the mechanics of two-way communication also has a large advantage over those who cannot. Further information on these mechanics and on other aspects of communication can be found in *Dianetics, 1955,* as listed in the bibliography. However, before going on to an explanation of affinity and reality, we will now discuss another important part of communication. The communication lag.

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The Communication Lag

Of all the phenomena which can be observed concerning communication, the communication lag is one of the most fascinating. A communication lag is the interval of time between the origination of a communication and the answer to it. Radar is an example of this. When the radar unit functions, it emits a signal which hits something and then bounces back. From the moment the signal leaves the transmitter until it begins its bounce is considered a communication lag. In Scientology the exact definition of a communication lag is: " The length of time intervening between the posing of a question, or origination of a statement, and the exact moment that question or statement is answered ".

Whatever occurs between the origination and the creation of the answer is still a lag. Whether the person asked climbs the wall, writes a letter, screams, says nothing or smiles, there is a communication lag

until he answers the question. Whether there is complete silence or whether the person talks excessively about other things, until he answers the original question he is in a communication lag.

A communication lag might go like this: John: "Where are you going?" Mary: "There is a tea party at the Wilson's." The question asked by John has not been answered, so actually a lag still exists. Until Mary states an answer to the question the lag will exist and it may even last forever.

Another example is where John says: "Where are you going?" Mary waits for three minutes and then says; "To the store". The three-minute period is the communication lag. This last type is the most common though the time interval varies considerably. A firm may ask an accountant how long it will take him to do the books and he might not answer until he had gained sufficient information. His lag might be several days long. The firm might commission him to do the books. From the time they commission him until he finishes is also a communication lag, whether it takes a day, a year or forever.

Typical of certain types of people is the following kind of lag. John says, "Where are you going?" Mary replies, "Why do you want to know?" Again, until Mary *does* answer the question specifically there is a lag.

The following type lag makes some people frantic. John says, "Where are you going?" Mary says, "....." and never answers. As Hubbard points out in *Dianetics, 1955,* this is dramatized when people inquire of some unconscious person how he is and get no answer. They quite often become frantic. They possibly fear the lag will become permanent and the absence of an answer merely re-stimulates previous failures to obtain answers, and also creates greater mystery.

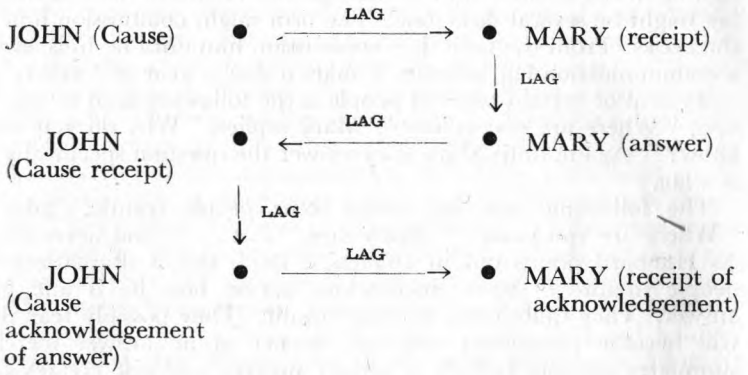
Then there is the noisy type of lag where John says, "Where are you going?" Mary: "You know, the other day I saw Mary Jones and she looked positively awful in that dress of hers . . . of course, I couldn't tell her so, poor dear, but I really felt sorry for her . . . that husband of hers should be ashamed . . . what did you say, dear?" This is still a lag because Mary hasn't answered the question.

Then there is the lag where the originator never gives the other person a chance to answer. John: "Mary, where are you going? I think you should stop over and see Helen Jones. She hasn't been feeling well and I think it would be very nice of you to see her and you should stop at the store and pick up some meat. Today at the office, I was talking to Bill and he said the price of meat is going up . . ." and on and on.

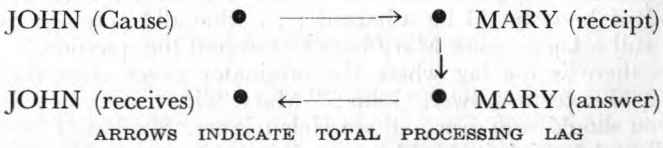
Actually, in the cycle of communication there are two lags. The time between John's statement and Mary's answer, followed by the lag between her answer and its receipt and acknowledgement by John. The communication lag is used in Scientology to determine a person's relative communication ability on any given subject. If we ask him how old he is and it takes him five minutes to answer, we do not consider him very able to communicate about his age. The lag is also used as a means of determining change. If the person did take five

minutes to answer, we would acknowledge his answer and then ask the question again. We would continue to ask the same question and get an answer until the person asked could answer immediately or the lag was consistently, for example, two minutes. This is called flattening a communication lag. When there is no longer change in the lag, then the lag is as flat as it will be for that particular time.

For processing purposes, the lag exists between the time the auditor issues a command or question and the time when he receives the answer. There are actually five lags in one-half of the cycle; between origination and receipt, between receipt and answer, between answer and its receipt by originator, between receipt of answer and acknowledgement, between acknowledgement and its receipt.



Again, however, for practical purposes, the auditor mainly observes the lag from the time he originates a command and the time he receives an answer as below.



Of course, John acknowledges, but this lag is not as important.

People undergoing processing are called pre-clears. This is a term used in early Dianetics (the earlier part of Scientology). It comes from the idea of computing machines which have to be cleared before they can be depended upon to give accurate solutions. So, any person who is not clear is a pre-clear. Communication lags can be cleared. From this point, pre-clears refers to anyone undergoing processing.

Another way in which lag is used in Scientology is in the use of commands. The auditor (Scientologist) tells the pre-clear to touch the wall. The pre-clear takes five minutes to walk three steps and touch

it. This is a physical communication lag. The auditor possibly may not continue to have the pre-clear touch the wall until he does it in a minimum of time, but, even if he doesn't he certainly will observe the fact that the lag exists and knows that some progress has occurred when the pre-clear can touch the wall with a minimum lag. Actually, the auditor could have the pre-clear repeatedly touch the wall until the lag had at least become consistent. For instance, until the pre-clear took thirty seconds to touch the wall for at least three consecutive times.

The auditor might ask a pre-clear, " Is there a wall? " If the pre-clear said " Why? " this would still be a lag. So, the auditor would give some answer and ask again, " Is there a wall? " The pre-clear might then take some time looking at the auditor, then at the wall and after thirty seconds reply, " Yes, there is a wall ". The auditor would then ask again and he would continue to ask until the lag was constant. The pre-clear might want to know why and he might sulk or argue or do many things but the auditor would still continue until the lag was flat and the pre-clear's emotion was fairly constant; in other words, until there was no further change.

If a person really can do something or if he really knows the answer to a question he will not mind duplicating an action or duplicating the answer again and again. It is only when a person is uncertain, unable, distrustful, without time or without space that he objects to duplicating answers or actions.

In the case of a question, the person might take a long time to answer because his own communication lines are tangled, confused or inadequate. It may be that he requires more information to answer the question and yet this is still lag. Long communication lags are only bad when they are compulsive or unknowing. If the person does not realize that he has a long lag or if he cannot prevent himself then this is aberration. Perfect communication would, in theory, be instantaneous and without lag. Cause and Effect would occupy the same space and there would be mutual duplication. People who are very " close " to each other sometimes approach this when they are both aware of thinking or feeling the same thing at the same moment. However, the material universe is composed of communication lags. The distance factor always enters into communication in this universe and so there is always some lag no matter how short. Nonetheless, a person is relatively sane on a given subject when he is capable of answering a question on that subject with a minimum of communication lag. This is one of the reasons why auditors ask the same questions repeatedly when processing.

Life experiences many communication lags. Lag is the introduction of Matter, Energy, Space and Time into communication. The more time is introduced into communication, the less communication there is. When John picks up a telephone and dials a number, there is a lag until the party answers. When one mails a letter there is a lag until it is received and two further lags follow until the letter is answered and, in time, acknowledged. This is a type of lag which many people have had. Another example of lag is when one orders a meal until the

time he gets it. You might look around in your own environment to find examples of communication lags; this will enable you to understand and gain better control of them.

Some people, upon learning about communication lags, start obsessively trying to answer all questions instantaneously. To repeat, communication lags are not necessarily bad. A person might not know the answer in which case his answer could very acceptably be, " I don't know ". There is no need to become frantic if one has a communication lag; it can easily be solved through processing. However, lag could be bad in the sense of reaction time. If a person driving a car fifty miles an hour saw a dog on the road 200 yards away and it took him four minutes to put his foot on the brake, this would be bad for the dog. Processing will improve a person's reaction time; processing will slow reaction time down if it is too fast, and it will speed reaction time if too slow. Being aware of communication lag, one can begin to improve on his own lags and he can also measure other people's ability on a given subject more easily through the knowledge. There is much more which could be said about communication lag, but other publications cover it more thoroughly and this is only intended as an introduction.

Communication is the most important side of the A R C, and yet to gain more understanding of this triangle requires knowledge of affinity and reality. So, at this point, we will go on to the reality side of the triangle.

*

Reality

For centuries, philosophers have pondered and repondered the nature of reality. In Scientology, agreement is considered the essence of reality. As defined earlier, reality is the degree of agreement reached by two ends of a communication line. In essence, it is the degree of duplication achieved between cause and effect. That which is real is only real because it is agreed upon. As a person agrees to something, it becomes real to him; as he disagrees it becomes to some degree unreal.

There are essentially three kinds of reality; one's own, that of the physical universe, and the individual reality of every other separate individual. These constitute the " three universes ". The agreement to perceive is an agreement which makes possible reality. That which one perceives he mechanically agrees with in the sense that by perceiving he is agreeing to its existence. The reader should understand that a person does not have to say to himself verbally " I agree " that such and such exists, even though this is also a way to create reality. No, by sitting on a very perceptible chair, he is agreeing to its reality even though he does not say " I am sitting on a chair ". Perception in itself is the agreement which enforces mechanical agreement that whatever is perceived is real.

Scientology was unknown several years ago; now many people agree that Scientology exists, is real. Through communication, people have

come to agree that the subject is real. Any profession to exist as a reality must have the agreement on the part of people that it does exist. The profession of the ministry is not very real to cows or to monkeys or to the Amazonian headhunter as for example in the case of several missionaries who were recently murdered.

The agreement that something exists makes it real, makes it enduring, makes it have persistence. In the days of Christ there was no Christian Church. But the agreement of many people made the Church a reality and, as it became more real, it reflected this reality in building and material objects quite tangible to normal body senses. In other words, Christianity was first an idea which became increasingly real in a very material way as people agreed to its existence. Reality has its origin in ideas or Considerations (as defined earlier). Words were probably thoughts to begin with until someone made noises and those noises were agreed upon to have certain meanings. As reality about words developed, they gained even more tangible reality in terms of a written language, and today, there are massive libraries to contain books. Agreement creates reality and as things become increasingly agreed upon they become increasingly more tangibly solid; the danger in agreement is that a person tends to identify with the agreement and if it is a solid reality, he also tends to become more solid. If a man agrees sufficiently that he should drink orange juice every morning this eventually is as strong a reality to him as the reality that the earth exists.

Societies are essentially realities brought about by agreement. The Constitution of the United States is a set of agreements which has created a very real nation today; further, each year this government gains more and more mass in the form of buildings, forests, people who work for it, etc. So it becomes an increasingly solid reality.

Morals, ethics, morés, and fashions are also realities brought about by agreement. For example, the Roman Citizen of the early Christian era felt that a person should be free to worship as many gods as he wished. This was very real to Romans who resented Christian insistence that they should worship only one God. Eventually, there were more who agreed that only one God should be worshipped and so Christianity became the dominant reality of Rome and subsequently, Italy. It is interesting to note that as the Roman empire became less a reality, the Christian Empire grew and acquired the mass which had formerly belonged to Rome. If one visits Rome today he will see that many of the massive buildings represented by the Church are on the Roman pattern, and some research will disclose that many of the actual stones of the various Churches actually come from Roman edifices. This is in no way intended as a criticism of the Roman Catholic Church but is merely an example of how agreement brings about reality which becomes more and more real in terms of mass.

If a young man agrees with himself that he wants to be a lawyer he then proceeds to make this a reality by taking a course which is the agreed upon way to become a lawyer. When he graduates he then is admitted to the bar, which is a further agreement that he is now a lawyer which members of his own profession make real by their agree-

ment to admit him. As he meets people, they also agree he is a lawyer and, in time, this becomes quite real. If he is a successful lawyer, he usually will acquire more mass in the form of houses, cars, office equipment and so forth. Greater agreement will increase thereby the reality he is a lawyer. If he should one day walk down the street and said that he was a fine surgeon to fellow lawyers, he either would be thought to be joking or to have become suddenly insane. Generally, when people do not agree they are considered wrong, insane or stupid. The penalty for disagreement through the history of man has often been extreme, if not fatal. The early American Puritans, who actually went to America to gain religious freedom, were so strict in their own set of agreements that they would not permit anyone who disagreed to live among them. The Spanish Inquisition is another example of punishment administered to those who disagreed with the then current set of beliefs (agreements). In the Victorian era, any woman who publicly showed her legs was punished by ostracism and rejection because she was out of agreement with the then popular reality. In the more feudal days of England, no man dared disagree openly with the King if he wished to remain free and alive. These are all forms of reality brought about by agreement.

The individual can have his own personal reality which is not subject to the laws of the material universe. He is free to imagine anything, such as living for ten years without eating, or levitating, and he can by self-agreement make the mental picture or mockup very real to him. However, the operating set of material universe agreements which constitute physical reality would be ordinarily very difficult for him to change sufficiently to make this privately imagined reality come true. In Scientology, when a person imagines something that is not demonstrable to others and yet is real to the one person this is called an " Actuality ".

For example, an architect can imagine the shape and design of a house. Until he translates his thought form into some symbol such as drawings or written specifications or the building of the house itself, this remains only an Actuality. When he communicates the idea to others and they agree, it then becomes to some degree a Reality. When the house is built, his original Actuality becomes even more of a Reality.

Endless speculation and argument could be created about the nature of reality in the physical universe. For the moment, it will be stated that the material universe of matter, energy, space and time is an existing set of agreements perceived by the human body, which is also composed of matter, energy, space and which exists in time. Consistent material universe agreements are called physical laws. The material universe which we all share is a reality composed of long-standing agreements. How these came about and the mechanics of their perpetuation are matters too theoretical and complex for this volume. For now, it will be sufficient to assume that the physical universe exists to our own personal perception of it.

The individual has his own private universe which usually includes his perception of the material universe and the perception of the

universes of other individuals. These are the three universes mentioned by L. Ron Hubbard : one's own universe; the material universe; the universes of all other individuals and life forms. Insofar as the individual's own universe is concerned, the reality of the material universe and the reality of other people's universes are as real to him as he perceives and agrees to them. For practical purposes, that which a person does not perceive does not exist as a reality for that individual.

Between the three universes there is a continuing interchange and this makes possible social reality. Any culture is comprised of a set of agreements which are real to the people within that culture and which are perpetuated to insure its survival. As the culture grows, some of the agreements are gradually changed to meet current conditions. A country which does not do this has, to say the least, much difficulty. Likewise, a person who is unable to change his agreements and who further insists that no one else change his agreements will also have difficulty. In fact, this quite often occurs with old people. They still cling to the reality, set of agreements about life, which they held as young people. The younger generation, which has been going to pot for at *least* 5,000 years, has a differing set of agreements more in accord with present time. Therefore, there is a difference of reality between generations. People do not usually change their agreements about life easily because their reality proved successful in that they survived by having it and they cannot realise that there might be any differing sets of agreements which could be at least equally workable. This phenomena of doggedly held realities is often seen in immigrants from Europe who settle in a new country. They tend to group together and continue the reality which they had at home and, to some degree, they do not survive as well as they might if they adapted their realities to fit their new country. It often takes two or three generations until the reality of the new nation is expressed and agreed upon by the descendants. The Chinese who settled in the United States usually took several generations to become " Americanized ". Of course, the cycle was a vicious one because they felt insecure and tended to remain in agreement and communication with that which was familiar and so did not reach out into their new society. The people in the new society tended not to communicate with them because they were so different, a failure which was a mutual failure. It was only when the children of both groups attended the same school that communication began to create an even newer reality and the Chinese of the younger generation became adept at handling two quite different social realities.

People who have grown up in isolated farming communities are quite often surprised and sometimes badly shaken by the fact that people in varying nations have completely different realities; it is at first almost incomprehensible that " people really think like that ". For instance, there are still many nations where polygamy is the cultural norm because it is very thoroughly agreed upon and so is a reality. Anyone living in these nations who was monogamous would have a differing reality and so would be part of what is ordinarily called a minority group. The Negroes in the United States are also an example of a minority group who are out of agreement with the larger

reality primarily because they do not duplicate the physical colouring of the majority of people. As indicated earlier, reality is the degree of agreement or duplication, between cause and effect. It can be seen, then, that as there is not duplication even on a gross physical level there is then some difference of reality.

Because realities differ greatly from individual to individual, and from group to group, and from nation to nation, and because this is a world of rapid communication and transportation, it is extremely important for the individual to be able to tolerate, to create and to handle differing realities. He should be able to maintain his own reality and yet not so grimly that he stays out of communication with those realities which differ. The individual should be able at will to agree or to change his agreements or to not agree. In other words, he should be able to willingly change his mind or to not change his mind as necessary. Yet this should be on a conscious, rational level and not a compulsive, unknowing need to cling to his childhood or his homeland. As a person cannot agree with the realities around him, he is out of communication and misunderstanding will exist and so he survives less well. A person who *insists* that his is the only reality and who tries to make the physical universe and other people's realities conform to his, will constantly create failure for himself and will be an unhappy and possibly neurotic individual. He fears that if he is willing to let other realities exist that he will be less real and that he must become like the others. Yet this is not true, because a person can maintain his own reality and still understand and appreciate other realities. Unfortunately, people are taught to be intolerant of differing ideas and that there is only *one* way . . . theirs. This brings about disagreement, lack of duplication and therefore misunderstanding continues. Astronomers hold differing realities about whether the physical universe is remaining constant, expanding, or contracting. Each has his own pet theory, which is mainly only theory, and, as a result of each busily defending his own pet theory, the science of astronomy in some respects is not a science at all.

One can observe that as a person's perceptions begin to fail he functions less well in the material universe. For instance, when a person goes blind he needs to develop his other perceptions and he requires outside assistance more than the person who can see. He has, in essence, gone out of agreement with the physical universe and it is less real to him in some ways. This does not mean that it has ceased to exist which he would discover when he walked into a wall, but it has become less real to him in some ways because he cannot perceive and duplicate it. In the same way, when a person refuses to perceive or to acknowledge the realities of others, they become less real to him and he is less capable of handling them even though they still continue to exist. In fact, they can quite likely do even more which he won't like and cannot do much about because he will not communicate with them.

Agreement creates reality and reality is created through communication. As a person can perceive and communicate, he can also build realities, destroy realities or maintain them. As a person's ability to

perceive, to communicate, to agree or to not agree is improved he becomes a happier, more able individual.

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The Stable Datum and Reality

There is a factor in Scientology related to reality which is known as the stable datum and is useful in understanding life. This is Axiom fifty-four; a stable datum is necessary to the alignment and order of data. This may sound very complicated but is not so when it is understood. Further, it is an extremely useful concept in understanding others.

People maintain their realities by the agreements they hold about sets of stable data which they have perceived. What is a stable datum? It is a piece of information or an idea or an orientation point which the individual considers valid, or true, for him. There are many kinds of stable data and these differ from person to person. However, the following example may help. If one were in a vast space and there were thousands of particles of dust moving in all directions he might feel confused. If he could locate one particle and label it particle " A " or paint it red, he could then relate the characteristics and motions of all the other particles to it. This would give him a stable datum upon which to align the other data. This would make possible a clearer reality. If he could get others to agree to the use of particle " A " as the stable datum, then this mutually held reality would make co-operation and action more possible and real.

Another example of a stable datum is where a traveller enters a foreign city. If he locates a particular landmark, like the Eiffel tower, he can then align the data of other locations to it. If he fails to do this he might be quite confused about his location or might have to depend on others to locate him. In this latter case, these people would be his stable datum in terms of location.

The North Star and the Southern Cross are each a stable datum to navigators the world over. These stars remain relatively fixed and so the navigator can locate his position relative to them. A man may have a fixed idea as a stable datum. He might have, for instance, the idea that men are basically good; he would then relate the behaviour of men to this stable datum. He might, on the other hand, have the stable datum that all dogs are mad based on the fact that he was once badly frightened by a mad dog. If he held this as his stable datum and he aligned the behaviour of dogs on this he would have to occlude all normal dogs if he insisted on this belief. If someone could convince him that all dogs weren't mad, he would become very confused and muddled on the subject of dogs because he would then have no stable datum by which to align dogs.

The existence of a stable datum makes it possible for a person to create order out of chaos by being able to relate all the particles to the location and behaviour of particle " A ". If it suddenly disappeared there would again be at least a momentary chaos. So, in the case of the man who held the stable datum that all dogs were mad, one would place the man in a very confused state by pulling this stable datum

away from him. Actually one might be able to show him that it was partially valid that *some* dogs are mad. This would certainly then handle the previously unexplainable phenomena of dogs which are not mad. In other words, by adding to an existing stable datum, one can do a better job of aligning data if the original stable datum was incomplete.

An example of this can be seen in the case of many doctors who have as a stable datum that " structure monitors function ". This may not be verbally expressed, but it is an idea which underlies, as a principle, much of modern medical treatment. This stable datum leads to an attempt to treat only structure in order to alter function. In this line of reasoning, if a person is ill and something is done to his body he will get well. Yet this does not explain the phenomena of people who don't respond to treatments which usually work in similar cases. The doctor tends to then look for something else to treat in the body's structure and here the difficulty may simply be that the individual is seeking to succumb, to die. This is sometimes expressed by the doctor who says that the patient has no will to live. The stable datum that structure monitors function is true to a degree and much data can be aligned by it, but there are too many cases which are like the normal dog, outside of the phenomena which exist according to the stable datum. If one added to this stable datum and said that " structure monitors function, *except* when function determines structure " he would find this a much more adequate stable datum because it would explain many heretofore unexplained phenomena. Actually, the development of psychosomatic medicine is the indication that this alteration of the basic stable datum is occurring. If a person wants to die, then he will eventually bring about a condition that will affect the structure sufficiently to achieve this goal. This is a goal for many people, but it is not one which can be changed by giving the person electric shock therapy or by severing nerves in his brain. This is an attempt to change function by treating structure and will merely drive the individual into more covert means of seeking death or into greater insanity, if it doesn't kill him in the process and thereby achieve his goal. Electric shock therapy, pre-frontal lobotomies and trans-orbital leukotomies are merely refined, modern versions of the whips that were used not too many years ago in mental institutions. This is like beating a dog in the hope that he might behave if he's whipped enough. But what spirit will be left in him? To merely treat the body without considering the being which determines its function will lead to failure. If, however, one had as his stable datum that structure monitors function, *except* when function determines the condition of structure, he might be able to align his information to treat cases with far more success.

Another stable datum is, for example, the American Constitution which is the set of agreements, the reality, used by the American Federal Courts to judge cases. As the United States grew, people decided that the stable datum of the Constitution, while good, was not complete and so in order to better align data, they have added over twenty amendments to the Constitution. This has not invalidated the

Constitution, but has materially aided in the application of laws. If however, the Constitution had been declared totally invalid at some point, then much confusion would have resulted until another stable datum had been agreed upon.

A person has whatever reality he does have because he has his own private Constitution, usually with some amendments. If you wish to confuse him, then you would somehow prove to him that his Constitution was totally invalid, and you would have a very thoroughly confused person on your hands until he agreed upon a new stable datum or set of stable data. If, on the other hand, you could show him how an amendment to his stable data would make life more worthwhile, you would increase his understanding and not leave him confused in the process.

As another example of stable data, one can consider the child. His parents are the stable data by which he aligns his activities, his behaviour and his life. If they both suddenly disappeared, he would be confused and upset as, for example, in the case of the child in the department store who is lost. How is he lost? He is lost in relation to the people with whom he is normally associated, his parents. If they were both killed, then there would be some confusion and perhaps quite a communication lag before the child had someone else by which to align his life; not to mention the difficulty he would have in accepting another stable datum. If, on the other hand, there were twelve people who were made to mean as much to him, he would not be so very upset if two of them did disappear. Or, if his parents also had him consider many other people as alignment points, he would not be so confused if something happened to his parents. This happens to some degree as the child does grow up; he has teachers and relatives and friends, all of whom come to represent a set of stable data. Nonetheless, because his mother and father, or whoever served in the same capacity, were his original alignment points he tends to rely on them and still is upset when something happens to them. Of course, there are still other factors involved, but the point here is to show how confusion arises when a stable datum is removed, and how it is less likely to arise when a stable datum is enlarged to fit observable reality.

People have their personal reality based on a set of stable data. As this can be added to or amended, their understanding will be greater. If you want to increase a person's understanding, then find out what his stable data are, what his reality is. Then do not attempt to invalidate it or remove it, but add to it and he will be a proportionately more understanding person himself.

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Affinity

Affinity is essentially the willingness and ability to share a viewpoint or any number of viewpoints, i.e., to co-exist. It is also the consideration that an interchange of communication and reality can occur. To the degree that this can occur, affinity exists. Affinity, then, can be considered as an attitude which makes communication and, therefore, reality possible. Affinity is an attitude of willingness to duplicate

through communication. As defined earlier, affinity is the relative distance and willingness to obtain similarity (duplication) of the two ends of a communication line. In Understanding, communication is the means, reality is the result, and affinity is the attitude that a sharing of communication and reality is possible. There is actually a scale of attitudes which comprise a gradient scale of affinity. This scale of attitudes is known in Scientology as the Know-to-Mystery scale, and where the individual is on this affinity scale determines his potential degree of understanding. Nonetheless, affinity is the attitude one holds which determines that reality can be shared or understood through communication.

For example, if John was standing on a hill looking at a sunset through some trees, he might want Mary to share his particular view and so he might ask her to step over and see the sunset from the same viewpoint. If she did, even though it was at a slightly different time, she would then be able to share his reality of the sunset to a much greater degree than if he merely described it to her. Her duplication would be a better one by having actually looked from the same viewpoint. If John didn't want her to see that view, then their communication about it would be more limited, and so would their mutual understanding be limited. Further, if Mary refused to move over, and look, her attitude of unwillingness to share his viewpoint would make mutual understanding of John's viewpoint less complete. The closer one's attitude approaches a complete willingness to co-exist and to share, the greater will be his ability to understand and to be understood. If John and Mary could actually look at the sunset from the same exact viewpoint at the same time they would have a very high degree of shared comprehension.

A person who has affinity is willing to share the ideas, beliefs or the beingness of another person, of other persons, or of anything toward which he has affinity. He is willing to duplicate that viewpoint or let it duplicate his. There are degrees of affinity and again this can be seen in the Know-to-Mystery Scale which will be described. Two people who have mutual affinity are quite willing to communicate and to share each other's reality and they are possibly able to create new realities.

The concept of affinity implies that the greatest degree of affinity there could be would be the occupation of the same space, a total co-beingness in which each would still retain the knowingness of his own individuality. People are capable of assuming other viewpoints, of sharing them and of understanding them, but this would not happen unless there was first the attitude of willingness which would permit it to occur. One can assume any viewpoint or number of viewpoints, if one is willing to do so and is willing to share viewpoints. If one says, "I can only have this viewpoint," then his ability to understand is limited to that viewpoint and the only people who can communicate with him are those who have the same viewpoint. If he is the only person with that particular viewpoint he certainly will not have very much communication. He will be "the only one" from his viewpoint which means that he will not be willing to let anyone share his view-

point and he will not be willing to share the viewpoint of anyone else. This could be quite a problem. As an example, many captains of naval vessels feel that no one else on their ship can really appreciate their position, and the only ones with whom they can really share their problems are other ship captains. Even then because the other captains have different ships there is some failure to duplicate, so complete understanding is rare. A person who considers he is the only one goes out of communication to some degree with everyone. However, as he can be *willing* to let his viewpoint be shared as he can share other viewpoints, he will then be understood and he will be more understanding from the communication which follows this willingness.

Affinity is basically an attitude from which co-existence can be produced through communication which, in turn, can create the interchange and duplication of reality.

Axiom twenty-five of Scientology states :

> AFFINITY is the scale of attitude 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.

This is further qualified : " 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."

A person at the top of this scale *knows* that he can identify at will with any viewpoint or number of viewpoints and yet retain the knowingness of his own existence. He can assume any viewpoint or number of viewpoints as he wishes, and he can also not be them as he desires; that is, he can willingly exteriorize from any assumed viewpoint. He can postulate a condition of no-distance. The very able person is willing and able, as himself, to share any space, any time, any object, any idea, any opinion, and any viewpoint that can be considered or imagined. He is also able to not share them, as he desires.

If a person assumed the viewpoint of a block of wood, he would then *be* the block of wood so completely that he would *know* fully what it was like to be a block of wood. He would have complete communication with it and a complete sharing of the block's reality; his understanding of the block of wood would be complete. He would, nonetheless, retain his own beingness as well and would also be able to stop being the block of wood whenever he wished. However, as the result of his shared reality, he would subsequently better understand the viewpoint of a block of wood.

If he assumed the viewpoint of a cat, he would then *be* the cat so

completely that he would *know* fully what it was like to be a cat. He would know its feelings, tastes, memories, and other perceptions. He would certainly understand the cat completely and know the what, and how, and why of the cat. Again, he would still retain the knowledge of his own beingness and could exteriorize from the cat's viewpoint when he wished.

A person at the knowing level of the affinity scale would have the attitude that he could assume any viewpoint or number of viewpoints and, to the degree that he could, he would fully know and understand those viewpoints. Whether the viewpoint was that of another person, the moon, a butterfly, a rock, an ocean or whatever, the knowing person would be willing to share these viewpoints and would be able to easily understand them. Because he did understand them so completely, he would, if he so desired, certainly be able to do more with them as himself. In a way, the good motion picture is an example of this. When one identifies with one of the people in the film, *he becomes* that person and more fully appreciates his troubles, his sorrows, his joys and his triumphs. And, of course, when the picture has ended one again becomes himself. One has identified with the character in the film knowingly (or perhaps unknowingly) and through having done so understands him better. If one did this with a friend one might then be able to act in a more understanding manner toward him or her as a result of having looked through his or her eyes or viewpoint.

At Knowing, a person is capable of being or imagining being any viewpoint because *there is no distance* and he *is* that viewpoint. Communication and reality are simultaneous because they have no distance to travel. Because the person *is being* the viewpoint, he does not require any system of knowing. By simply occupying the same space as the assumed viewpoint or viewpoints he knows without the need of any system. Full understanding is the result because there is a complete sharing of communication and reality.

The affinity scale now drops to Looking (or perception). At this point, the person considers and makes true for himself that he has to see (or perceive) in order to know. One can certainly understand that if a person must *look* at something in order to know about it that there is distance between himself and that which he perceives. Consequently, there is not a sharing of the same viewpoint or space simply because he is not being it, he is looking at it instead from another viewpoint. As distance enters into communication, the duplication becomes less complete. When John and Mary can be (or at least imagine being) the cat, they can then fully understand it; when they have to *look at* the cat in order to know, their understanding will be correspondingly less because their duplication will not be as accurate or complete. Further, as John looks from the viewpoint of his body and Mary looks from the viewpoint of her body at the cat, there is even less duplication. Looking, then, requires the flow and interchange of communication in order to bring about better duplication and reality about that which is perceived.

Looking and the remaining attitudes of the Know-to-Mystery Scales are *systems* of Knowing. Knowing at the top of the scale requires no

system because it is Knowing, Being and Understanding. Moreover, at Knowing the individual knows, but when he drops to looking he postulates (or decides) that he does not know and therefore, he must *look* in order to know. Unknownness is the attitude that one cannot (sharingly) duplicate something in its own space and, thereby understand it. When a person has to look in order to know, he must first assume that he does not know. Because there is always distance between the looker and that which he looks at, there inevitably is some incompleteness of duplication no matter how good communication is.

If a person assumes that he can only view the world from the middle of his head, that he can only have the viewpoint of his body, then he is not likely to ever rise higher on the scale than looking. As a body, one must perceive in order to know, and this is what happens if one thinks he can only view life from his body. If he can at least *imagine* being other viewpoints, then he can begin to know without looking. Furthermore, if he can really assume viewpoints at will, he can know without looking. As soon as one considers that, " I'm *only* human," and that, " I've got to be myself," then he is stuck with one viewpoint, that of his body. As he limits himself by saying, " I can only have the viewpoint of my body," he then must use a system in order to know and, therefore, becomes compelled to look in order to know, or to drop even further down on the scale of attitudes. A person can become so stuck below knowing that he even has a difficult time *imagining* that it is possible to know without a system and this is the result of having become so dependant on whatever system he uses. Below Knowing, the individual identifies more and more with some specific viewpoint which he then convinces himself and others that he *is*, and that he can be no other. He loses even the conception that he can share viewpoints simultaneously, and so lacks complete understanding through his unwillingness and inability to do so. The further down the scale he goes the more he identifies with a solid viewpoint, like a body, and so the less capable he becomes of achieving complete understanding.

As the person falls from looking, he falls to emotion. The full scale of emotion is described in the chapter on the tone scale. Essentially, emotion is an attempt to duplicate or be duplicated through the high level energy of emotion. The flow of Looking has become inadequate, so the individual tries to make his duplication more real with a heavier flow of particles across the communication line. For instance, John has not looked at Mary's new hat, so Mary then resorts to emotion in order to get him to know. She enthusiastically says : " John, look at my new hat ! " He is so engrossed in his book that he fails to answer her. So, then she drops down the emotional scale and uses even heavier particles of communication, those of anger. " John, will you please put down that book and tell me how you like my new hat ! " He's still very interested in finishing his book so he mutters, " In a minute, dear ". Mary still wants John to share her new reality and hasn't been able to get him to look, even through her anger, so now she drops to an even heavier particle flow of emotion to grief or apathy or, possibly, at the extreme, to pretended death.

As one is at the emotional level of the scale, he is even more solidly

identified with the viewpoint from which he is creating the emotion. He might even be at the point where he considers (compulsively) that he and the viewpoint *are* the emotion. ("I am angry!") When the person drops to Looking, distance and some energy become requisite to communication and reality; when he drops to Emotion in order to achieve shared reality then more energy is required. And even though science has not yet built an accurate machine to measure the flows of emotions which people radiate, they are as real and even more solid than radio waves and X-Rays. A Being at knowing has no mass. As it drops to Looking it acquires, for instance, the mass of a body in order to perceive and, thereby, know. As it fails to achieve shared reality through Looking, it decides that communication will become more convincing if heavier flows are used. Because two masses cannot occupy the same space at the same time in this universe, this is a basic error which leads to less and less duplication. The person considers himself less and less a being without mass, and considers himself an increasingly single viewpoint which must attempt to share reality through the communication of particles which he makes more and more solid in his attempt to achieve a convincing degree of understanding as he drops on the scale. So, he falls from knowing to looking, and then to emotion which is the consideration of affinity that reality can be shared through feeling.

It might be mentioned here that love and the feeling of liking are at the emotional level of affinity. Affinity is more than just the feeling of love. It is the whole scale of attitudes mentioned here. If one looked at a rainbow and said that yellow was the whole rainbow and failed to notice the other colours, he would be missing a great deal. Similarly, when a person considers the feeling of love or of liking to be all of affinity, he is also missing a great deal. Feeling involves a flow of emotion. A flow of emotion implies distance and that an occupation of the same space by two beings is not possible. If two beings did occupy the same space then they would not require looking or emotion since they would know and have full understanding without distance or the flow of energy being necessary.

When a person fails to achieve duplication through the communication of emotion, he drops to effort. The flow of particles in effort is even heavier than at emotion and the person considers that it is even more impossible to attain understanding. Effort includes all types of action. For instance, having failed to get John to know about her new hat through emotion, Mary could throw the hat at John. The communication particle of the hat might be convincing and *real* enough so that John might then look. The communication particles at the effort level are even more tangible to a body than emotion. At this point, the being has become even more identified with a body and now considers that duplication can only occur through action. Emotions are above his understanding; only actions are convincingly communicative to achieve understanding. The achievement of understanding must now occur over a distance with the use of even more energy to move the particles of communication across it. The individual now considers himself to be even more solid a viewpoint (as the body, for example)

and so is less able to duplicate the particles because he is identified with one viewpoint, one mass and he cannot then *be* the particles, much less be the other viewpoint which has originated them.

At Effort, the being uses the particles of action as a system of knowing. For example John could have looked at his dog and, through looking communicated the idea that it should leave. If the dog didn't leave, he could then throw emotional particles at it in order to make the dog duplicate his communication. If he then failed, he could then drop to effort and throw something at the dog, or physically carry him out. This would be materially more convincing. A person who compulsively required action in order to know about anything would be confined to a much smaller degree of ability to understand than the person higher on the scale. He would be more solidly identified as a something, a mass, and again, because two masses cannot occupy the same space at the same time, his ability to duplicate would depend on communication involving action. He has become even more an " only one " and more dependent on the mass he has become identified with in order to know.

As effort fails to bring understanding, the individual then falls to a lower harmonic of effort. He begins to " try " instead of doing. He puts much more energy into his sent or received communications than is necessary and, as a result, there is even less duplication. For instance, if John's dog, a Great Dane, failed to move when John started to push him out, then John might begin to exert more effort to move him. That is, he would " try " to move the dog. If he succeeded, then action would be a useful level of understanding. If he failed to move the dog after having tried, he would then probably fall down to the next level of the scale : Thinking.

Thinking is the level at which the person considers that he must think or " figure out " in order to know. He doesn't feel that action or anything else should be undertaken unless it is carefully thought out first. At this point, the person enters even more of a communication lag into living. Thinking doesn't involve much external communication. The person who has become thoroughly identified as a mass, such as a body, or a brain, or whatever, sits in this viewpoint attempting to work out some means of achieving duplication. He can't be the other person and the other person cannot be him and that communication must be carefully thought out in advance. Thinking is the internalized communication of a single viewpoint which considers that duplication cannot occur through the transfer of communications across a distance. It can additionally be the consideration that certain very carefully thought-out communications can bring about understanding. At this point, John sits thinking about how to make the dog move, but *does* nothing, and nothing except thinking happens in terms of the understanding John wants the dog to have. Too often, the thinker just sits and thinks and that's all that ever happens. He gets so internalized into an attempt to duplicate from a single, solid viewpoint (the consideration that he must think in order to know) that he gets eternally trapped in a labyrinth of internally convincing communications. A person who obsessively thinks is very rarely capable of

moving to a higher level of affinity; he is so busy "figuring" out what things really mean that he becomes fixed. His attention is internally fixed to the point where he does little communication outward and receives little incoming communication. In a sense, it would be like a person trying to "figure out" what the earth looked like if he was eternally tied to a pole in the middle of the Sahara Desert and had never been anywhere else, nor communicated with anyone else, and considered that he could not perceive except from that viewpoint. His understanding would certainly be limited, particularly if he could not even look, or emote, or act, even from the pole. He might figure for a long time indeed, but his ability to duplicate would be so small that his understanding of the earth would be very limited indeed.

If John thought about the dog long enough and even thinking failed to work, he might stop considering the dog itself and would condense his thinking into symbols and thereby consider a representation of the dog instead of the dog itself. He might consider a picture of the dog, or a memory of him, or a word or any other symbol, or anything which *represented* the actual dog. And so John would drop to the next level of the scale: Symbolizing. As the person reaches thinkingness and then symbolizing, he considers that he cannot even duplicate across a distance and so uses even more energy and mass internally in order to know. At the level of symbolizing, he cannot even duplicate the dog; he creates something which *represents* the dog and so even less duplication exists. For example, communicating with a picture of a steak is much less satisfactory than communicating with a real steak if one wishes to appreciate the reality of a steak.

Symbols are only a *representation* of the real thing. To read about processing is never as real as experiencing it. To read about any experience never has the same degree of reality as the experience itself. In fact, the effectiveness of symbols is only as useful as the user has had experiences which approach duplication of that which the symbol represents.

Generally, in the sense so far expressed, a symbol is a representation of the original. There is a larger usage in Scientology where a symbol is defined as anything which has mass, meaning and mobility. In this way, a mass can be representative of beingness as, for example, with a body. A body is a mass which is given meaning and, while living, has varying degrees of mobility, and so can be considered a symbol of life. At symbolizing the individual is assigning meaning and mobility to masses; he tends to attempt duplication of the masses rather than the beingness which they represent.

In the extreme sense, John might start drawing pictures of the dog in an attempt to work out some means of understanding the dog or of being understood by the dog. He might possibly try to make his *own body* feel like he thinks the dog's body may feel rather than going over to be the dog.

Symbolizing, like the other levels of the Affinity Scale, is a system of knowing. Mathematics, language, and pictures are symbols which have the communication of knowledge as their intention. They are only representations of reality, not reality itself, other than the reality they

have in the form which they themselves have. A picture may be on a piece of paper and so the paper is materially real though the picture of the ham on the paper is only a representation of a materially real ham.

There is an old clichè to the effect that a picture is worth a thousand words and there is some truth in this, although both pictures and words are symbols. If this is so, however, then a direct experience, in terms of reality, is worth a thousand pictures. When symbols are used, duplication of communication is less than at higher levels of the scale and so the resultant reality is less. This does not necessarily imply that symbols are not an effective means of communication yet, in terms of the Affinity Scale, they are fairly low.

A person at symbols is so identified as a mass himself that he considers that he must use representations of reality as his means of communication, as his system of knowing, because, for some reason, he considers the direct experience impossible. He may consider that the person he is communicating with cannot directly experience looking, emotion, effort, or thinking. He then uses symbols as a means of getting the other person to know; that is, to duplicate his reality by using an abstraction of real experience which they hold in common. Actually, when John tells the dog to " go ", he and the dog have probably had the previously mutual experience of John telling the dog to " go " and then carrying him out each time until the dog now recognizes the symbol as a command. The word, " Go," is an agreed-upon abstraction representing the reality of leaving. Even dogs are capable of learning (agreeing upon) the meaning of a limited number of symbols; and, so the dog, hearing the command, " Go," might do so then.

When a person is obsessively symbolizing, he is busy making abstractions of reality rather than having anything to do with direct experience. He is so identified with a mass to which he has given a lot of meaning that he does not feel capable of communicating as direct experience because he *is* the mass. He is very busily being " John Jones, a body ". If the body cannot experience something and he is being the body, then he can only communicate through symbols. Or, if those to whom he is communicating consider themselves bodies and they cannot directly experience his reality, then he must use symbols which they may be able, to some degree, to duplicate to create some approximation of his actual experience. At this level, a person considers that he can only have the viewpoint of a single mass and, further, that it is not possible to share any other viewpoint or mass except through the approximate and relatively vague duplication of symbols.

A person at symbols may also consider himself as a symbol. If asked where he is from, he will say he is from " New York ". In other words, he is not orienting himself. He is a symbol which can be located by an orientation point called New York. He may consider *himself* to be the body in which case he will locate himself by its location or by the location of things relative to it.

Below symbols is the level of Eatingness. A body is a symbol; the way to keep it alive and to keep it duplicating within itself is to feed it other symbols of livingness : food, water and minerals. Because the

individual attaches to these things the meanings he himself creates, they duplicate in his body the livingness he desires. He considers that food, water and minerals will give life to his body, and so they do. This is seen in an exaggerated form where certain primitive tribes assign qualities to various parts of animals. The lion's heart will make one brave, and it will if the person has sufficient conviction that it can do so.

Most men think that food, water and minerals are necessary to life and, because they have sufficient conviction they make it so. How does one duplicate the components of the body? By giving it those symbols called food, water and minerals, the mass of which most closely duplicate the symbol called a body. A body is only a symbol of life, not life itself. Talk to a corpse if there is any doubt about this. However, the person at eating now considers himself the symbol and is quite identified with it. Because he wishes the symbol to survive, he feeds it symbols of duplicatable mass. Eating is an attempt to duplicate mass with mass.

Further, at this level, the individual has usually lost sight of the fact that he, as himself, is capable of creating duplicates, energy, and life. He considers that the symbol (the body) gets its life from outside sources, so he must eat in order to survive as the symbol.

When he thinks that the life of the symbol is limited in length because he cannot eat or because it will wear out, he then drops to the Sex level of the affinity scale. He attempts to create further symbols by duplicating the mass through pro-creation. If one starves cattle, they will breed more prolifically; if they themselves cannot survive, they will then attempt to create a generation which will survive. The same can be said of man. In areas where food is scarce, the birth rate is inevitably higher than elsewhere. India and China are age-old examples of this.

Sex is also a system of knowing; it is an attempt to create reality by the duplication of living mass. One interesting factor is that a man's body and a woman's body are physically dissimilar and so there is never perfect duplication of the two masses, yet there is the feeling that it can be achieved. As a result, they keep on trying to create duplication through the communication of sex. Further, because the two bodies (symbols) cannot occupy the same space at the same time no matter how much they try, there is an incomplete reality of sharingness. Consequently, the greatest sharingness that sex can achieve is the production of another similar body (symbol) which was created from the reality of a comman experience. Sometimes, when two people are not totally identified as the bodies they use, they momentarily co-exist and share their viewpoints *as beings* during the sexual act. When a person can be only a body, sex is an incomplete communication because duplication is virtually impossible between two dissimilar bodies which cannot be in the same space no matter how close together they can be. When the person can share his viewpoint *as a being* with the other person then the experience is much more satisfactory.

Nonetheless, a person at Sex on the Scale of Affinity is attempting to insure the continuance of similar symbols. He is attempting to create

a duplicate (a reality) through the creation of a mass similar to himself. Again, at this point, the person has identified himself as the mass of the body and can insure the survival of this reality through the creation of similar masses.

When a person falls below Sex, he then goes into the Mystery Band. The cycle of mystery goes from something predictable, to something unpredictable, finally to confusion, ending in mystery. Mystery is Unknownness. It includes forgetfulness, unconsciousness, death, blackness, occlusion and other undesirable states. At Mystery, something unpredictable happens to the individual. He fails to duplicate it and he becomes confused. Unless he does duplicate it, he then is mystified and just doesn't know. He will then obsessively interiorize into the unknownness and considers everything to be a mystery.

Mystery is also a system of knowing. People tend to interiorize into a mystery. If a person sees something mysterious, he tries to find out what it is. For example, if a man is injured on the street, a crowd of people quickly gather. Those who see the crowd cannot see what is happening; it is a mystery. The greater majority of people then get involved in finding out what happened. They interiorize into the mystery. Theatres quite often get people to interiorize into them by advertising a "mystery" preview. The public eagerly buys mystery novels particularly when combined with brutal sex. A person is not usually satisfied until he has solved the mystery. That is, he remains fixed in it until he has duplicated its reality through communication and thereby understands it. One can attract a lot of attention by having mysterious qualities and he will continue to gain attention if people cannot penetrate the mystery; i.e. if they cannot duplicate its reality. Certain motion picture actors have combined sex with mystery and have been very popular.

An example of the previously mentioned cycle of mystery is the man who is very peacefully walking down the road. He suddenly is hit on the head. He has not predicted this and, for a moment, he is stunned and confused. If he doesn't immediately spot what hit him and doesn't immediately know where it came from, he will be mystified until he finds out. He'll say, "What hit me?" Mystery proceeds from unpredictability to some degree of confusion ending in unknownness.

Because the person is identified with a mass even more thoroughly at the mystery level, he has a difficult time identifying himself with any other mass easily and so duplication is even less possible than before. If he is rendered unconscious and wakes up somewhere else, his first response is generally, "Where am I (meaning the body)?" If he has been hit hard enough, he might not even be able to identify himself as the body or as the personality of John Jones and so has amnesia, or unknownness of self (meaning, in this case, the identity associated with the body). At the bottom ranges of mystery, the individual has even lost his identity as a symbol, yet remains in close proximity with it trying to solve whatever unknownness exists. So, even at Mystery, there is still an attempt to communicate and to understand.

This is only a very brief description of the Know-to-Mystery Scale. It is a scale of attitudes held by the individual which determine his

ability to communicate and to share reality; to understand and to be understood. The less he considers himself to be a symbol, the more capable he will be of understanding, and the more able he will be to communicate his reality to others wherever they are on the scale. An able person would be able to use all levels of the scale. Any individual will be found somewhere on it. A better understanding of the scale can be gained through other publications, a knowledge of the Axioms of Scientology, and through one's ability to achieve knowingness on all levels of affinity. To be at any particular level of the scale is not necessarily bad. If one is obsessively or unknowingly stuck on any one level, however, his ability to make himself understood to others, and to understand them and himself will be limited to that level of affinity. Processing can change this if one so desires.

Understanding is composed of Affinity, Reality and Communication, or as it is usually referred to in Scientology, A R C. The affinity one has determines his ability to communicate his reality, and determines his ability to receive communication and thereby know the reality of others. As any part of A R C can be improved, the other parts tend to improve. As any part tends to decrease, then the other parts tend to deteriorate and create less understanding. Scientology attempts to increase the individual's ability to have affinity, to communicate and to create and share reality. It can be said also that Scientology thereby attempts to increase the Understanding, and the Knowingness and the Beingness of the individual.

To illustrate the decrease of understanding by a change in one of the factors of A R C, here is an example. John is trying to tell Mary something and a jet aircraft swoops over his house. The noise is so great that Mary cannot hear him and so cannot receive his communication and cannot duplicate his thought. Until John can again be heard, she will not be able to understand him. Another example is where John disagrees with Mary (refuses to duplicate). She says, "I hate you (refusal to have affinity with John)" and disappears in the bedroom locking the room behind her. (Refusal to communicate). This would create misunderstanding until communication in some form between John and Mary got them to change their minds and thereby re-establish A R C. For instance, John and Mary might not talk to each other for two days. Then Mary might bump John (communication) and say "I'm sorry". (Also communication). John might say, "That's all right," rather grudgingly (agreement to accept communication). Before too long they would then re-establish their usual level of mutual understanding and possibly laugh over their misunderstanding.

Any change in Communication will bring about a corresponding change in Reality and Affinity. Any change in Affinity will bring about a corresponding change in Reality and Communication. Any change in Reality will bring about a corresponding change in Affinity and Communication. The degree of understanding a person has can be altered by a change in A R C, and to increase understanding one would then increase Affinity, Reality, Communication or any part thereof. Communication is generally the easiest corner of the triangle to change; a person who understands and can use his under-

standing of communication can bring about a higher degree of understanding in virtually any situation. When in doubt, Communicate! Whenever or wherever misunderstanding exists there is not *enough* communication, so keep communication going (remembering to get the others to communicate, too) and understanding cannot help but be achieved!

Chapter Three

SELF-DETERMINISM

The processes of Scientology seek to increase the self-determinism of the individual. Self-determinism is the ability of the individual to be where he wishes to be, to do what he wishes to do, to be or to do at the time he so desires. It also includes the individual's ability to change his mind at will and without self-conflict. Self-determinism also involves the ability of the individual to control, which can be subdivided into the ability to start, to change and to stop.

Self-determinism does not imply selfish determinism which is the consideration of only oneself to the exclusion of others. The truly self-determined person does take into account his interrelationship with the rest of life and the universe. The ability to be self-determined goes hand-in-hand with the ability to be responsible. A person must be at least responsible in terms of his own beingness, doingness and havingness. In terms of living, he should certainly have, with certainty, the full ability to start, stop or change any of the body's physical conditions and actions. He should be able to create at will any emotional response as desired and handle it as desired. He should have the full creative use of all thought processes; he should have the ability to imagine creatively; he should have full volitional recall of everything he has ever experienced. He should be able to communicate and to receive communication through the body and to understand that which he perceives through the body, and he should be able to make himself understood to whomever or to whatever he wishes. As himself, he should have the ability to decide, to change his mind, to understand, to communicate, to create energy, to create whatever qualities he wishes to be, to express or to have. These qualities are the beginnings of self-determinism. They may be goals for some, but they are, on a gradient scale, attainable ones through Scientology.

As a person becomes less able, he becomes less and less self-determined. He tends to agree more and more that other people and other things are responsible for his state. Within Western culture, in particular, there is a tremendous tendency to assign blame or cause elsewhere. One often hears people say, for instance, that "This bad weather makes me feel blue". They act as if the weather itself were in full operational control of the body. Others say, "These clothes make me feel cheerful," as if the clothes had life of their own which was directly manipulating the motor controls of the body. Many people blame their own state of beingness and feeling on the government, the weather, the family, the great God Motah, the dog, the neighbour or any one of millions of possible other causes. As a person becomes free and increasingly self-determined, he becomes also increas-

ingly able to consider himself the orientation point and cause for anything concerning himself. He is also capable of sharing responsibility freely.

One of the earlier Dianetic Axioms (Number 118) states: "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". So it can be pointed up that aberration is learned from other sources, but while aberration is largely caused by what is done to the individual, it still includes the very definite fact that it takes the addition of his own self-determinism about what has been done to him. In other words, *how* the individual reacts to any experience or source of aberration is strictly a matter of his own self-determinism. The collection of responses which any person holds in present time are, to large degree, based upon his experiences plus his postulates and decisions regarding them. At any moment, however, the individual has the power to change anything about himself, if he so desires; for most, however, this idea has little reality since people have so thoroughly tied themselves up with the rope of their own mental agreements. Nonetheless, as a person's power of choice can be increased he *is* more able to construct his life more to his own liking.

Scientology seeks a greater freedom for man. One of the ways this can be accomplished is through the increase of self-determinism within the individuals of which the species is composed. What is freedom? Some have been prisoners too long, so that now they would only desire to return to prison if they were free, just as many people long to be free of their jobs and when they are free for a short time they cannot wait to return. Freedom is the ability to choose, to have choice through one's own free desire and not through enforcement or inhibition. When a person feels he is incapable of changing his mind, or when he feels he cannot choose, or when he considers that he has only one alternative which isn't his, he becomes aberrated and less self-determined. The essence of compulsion and obsession is a condition of no-choice. As one observes people who are not able physically, emotionally, in their thinking, socially or who are otherwise unable, he will discover that they feel that they have no choice concerning that condition. They consider themselves trapped, hemmed in and broken pieces in a grisly game which is more slavery to be endured than a joyous adventure to be enjoyed.

When the individual increases his power of choice, he no longer considers himself to be other-determined. But, at the bottom, he feels that everything and everyone *else* determines him, and that he no longer has volition of his own and that he is responsible for little or nothing.

The very structure of the society and the language which we use tend to make it very simple to assign cause to *other* determinism. Popular lyrics express eternally ideas like, "You made me love you," and "Don't blame me for falling in love with you". The implication being that one has no choice in the matter. They say, "I can't help feeling lonely" and on and on as if the individual has no power of choice. If this whole concept of romantic love is agreed to day after

day, individuals then put themselves through their own power of choice into the position where they have none. Ironic, isn't it? If everyone is responsible for the emotional condition of everyone else's body and not for his own, this brings about emotional chaos. And, it is interesting that there are an increasing number of divorces and broken homes. If each person were willing and able to be fully responsible and self-determined in his or her own part of a love relationship, there might be more enduring relationships.

Some people never become self-determined and responsible. The new-born infant is incapable of feeding itself, or of moving its own body around, of changing its own diapers, of doing the many things necessary to its continued survival. As a result, he is placed in a position where, mechanically, other people must be responsible for him. In theory, as he grows older, he is allowed to be increasingly more responsible for himself. When he reaches maturity, he is supposed to be, in theory again, fully responsible for himself. However, many parents having enforced responsibility for so long cannot let junior have his own power of choice. They also place him in a position where they say he is responsible for how they feel, and that they are responsible for how he feels because they " know best ". And so the squirrel cage goes with each person agreeing that someone else is responsible for how he feels, and agreeing that he is responsible for how they feel. John doesn't want to do something because Mary will be " hurt ". This is stating, in effect, that he literally controls Mary's nervous system, that he is in full charge of Mary's body and that Mary has no choice in the matter; why is she silly enough to ruin her own body with mis-emotion? Could it be that this is a way of enforcing A R C, particularly when there is such a strong cultural fear of refection?

All behaviour patterns are learned. They are agreed upon (learned) by the individual with his own self-determinism because he considers that they are necessary. In order to learn the rules of behaviour, one accepts the idea that approval is necessary. Perhaps force and punishment make him feel that he has to agree and, as a child, he does want to be part of the game of life in which he finds himself. Yet there does come a time in a person's life when the need for approval should be a matter of choice and of decision rather than a continuing effect of childhood compulsion. He should be able to survive with, or without, approval. In this particular sense, however, very few people ever grow beyond childhood, having, as children, required love, affection and approval, these things have become habitually compulsive and they no longer feel they have any choice. They have become addicts of a drug much more powerful than any chemical could ever be. Not that love, affection and approval are, in themselves, bad. It is because love and affection were too often given in return for " good " behaviour and, as an adult, the person may be compelled to be on this same " good " behaviour in situations which do not require it. Mother had often said, " No one will love you if you act like that," and because the child had agreed to the importance of love he either stopped immediately or became a rebel with a guilty conscience. Self-determinism

includes one's own power of choice. When he agrees to an external reality because he feels it is forced on him and that he has no choice, he becomes, in effect, less self-determined and more dependent on others for his direction. When this happens with sufficient force or with sufficient agreement the individual becomes sick, insane, criminal, psychotic or dead.

Approval is a type of communication feedback. The person does something and can then determine the accurateness of his action by the reactions of others, such as approval. Certainly there should be an awareness of the reactions which follow an action, but not to the point where the person is chronically and compulsively more concerned with the reactions of others to the *exclusion* of his own beingness.

A curious aspect, again, is where the parents make the child responsible for their emotions and physical condition, particularly when the child is very young. A child will not intentionally hurt other human beings because his intentions are basically good, so he will refrain from those actions or communications which others say hurt them. The immaturity of parents who make a child responsible for their emotions and their physical state tends to be passed on through the generations and this is one way in which the absence of self-determinism comes about in the individual.

Among other things, the mature human being should be capable of being fully responsible for his own memory, for his own imagination, for his own thought, effort and emotion; and he should be willing to respect the right of every other individual to be likewise responsible.

The processing techniques of Scientology are designed to increase self-determinism. As a person increases his communication ability, he becomes also more willing and able to be responsible and to be self-determined. He tends, for example, to create his own grief or anger or enjoyment rather than saying his little brother did it to him. He creates his own cheerfulness rather than saying a good meal did it to him. He creates his own boredom instead of saying that the music or the play did it to him. Self-determinism does not mean, however, that one is incapable of being an effect. Self-determinism includes both the ability to be cause and to be effect. If one looks at the two ends of a communication line he discovers cause at one end and effect at the other. Unless one can both originate and receive communications he will have little understanding. However, the self-determined individual *chooses* to be an effect rather than doing so through compulsion, oppression or suppression. For instance, a person can sit and quite cheerfully enjoy a motion picture and be effect; yet he has certainly placed himself in that position and knows that he has placed himself there. This is self-determinism in one aspect. He could change his mind and leave if he wished.

Self-determinism does not imply the need for force. It does not mean that one must force himself to be, to do, or to have anything. This would not be a very high degree of self-determinism. One certainly should have the ability to use force when necessary, but, for the most part, the attempt to alter anything by force tends to fail because that which he attempts to alter by force tends to persist. Self-

determinism involves freedom, which means that one is freely able to be where he wants to be, doing what he wants to do, when he wishes to do it.

" Will-power " is not a very high degree of self-determinism because will-power implies that one must force himself to act. Fuller self-determinism implies doing something easily without strain or effort or self-imposed force.

The self-determined person does not need to blame needlessly either himself or others. He is able to share, play, work, problems and living in general. He trusts himself, has a large degree of confidence in himself and in others, and has a high sense of justice. He can be tolerant or intolerant and he can be either emotionally very stable or volatile as *he so desires*. These are some of the potential qualities of the self-determined person. He who is self-determined is the master of his own fate and the captain of his own soul. A self-determined race of men working together can create a happier and freer world than has ever been known.

Chapter Four

THE DYNAMICS

The dynamic principle of existence is Survival. The impulse of life is through survival. This general impulse can be broken down into parts which are called the Dynamics. There are eight dynamics: (1) Self; (2) Sex and family; (3) Group; (4) Mankind; (5) Life; (6) The Material Universe of matter, energy, space and time; (7) Spirit and Thought; and, (8) Infinity and/or God. As a person achieves an effective balance of the dynamics, he lives life more successfully. The dynamics are principally a set of relationships: a way of looking at life. They are very useful in Scientology in describing the individual's relationship to various aspects of life.

The first dynamic is that of Self. Basically, this is the individual as himself, as a consciousness and a unit of beingness. In Scientology, the specialized term, "theta," is used to refer to thought and spirit. The term, "Thetan," refers to the single unit of beingness which each person is. The first dynamic is the person himself, a Thetan and a Static.

Axiom one of Scientology states: "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 perceive." This is supplemented by Axiom two: "The static is capable of Considerations, Postulates, and opinions". Axiom three states: "Space, energy, objects, form, and time are the result of Considerations made and/or agreed upon by the static, and are perceived solely because the static considers it can perceive them". The static is a Thetan, a Consideration production unit. It is the basic unit of beingness which creates the spark of life and the qualities and quantities of livingness.

The Thetan, or static, uses the life form of the human body. The human body, its emotions, its thoughts, and its actions are *usually* considered parts of one's self; but basically the individual, as himself, is the above described static. The body and the mechanisms created and used for and by it are actually a third dynamic (group) relationship. For practical purposes, however, the first dynamic refers to the Thetan plus the body and its mechanisms.

As the Thetan controls (starts, changes and stops) the body, its habit patterns, and its general state, and as the Thetan controls his imagination, his thought, his own automaticities, and his own considerations, he is able and free on the first dynamic. As he is willing and able to be responsible for these things, he is a healthy individual. As the person's ability to have A R C, and knowingness, and control of the first dynamic can be increased he becomes more self-determined.

The current reality in Western culture holds that the individual *is*

his body and that there can be no separation between self and the body. Even if the person is not his body he is considered today to be his brain, just as a few years ago it was his heart. University psychology courses have "proven" that the person is his brain. It is an interesting and useful phenomenon that when a person exteriorizes from his body, he thinks much more clearly and swiftly. In Scientology, we have discovered again that the individual is *not* the lump of clay called a body. He is a static, a unit capable of producing, directing and ending life. It cannot be said that research into life necessarily turns up the information one desires, because consistent phenomena very often do not fit into one's preconceived or agreed upon notions of reality. Nonetheless, research showed that the individual is *not* the body; that he is an immortal unit of beingness who can perceive his own beingness; that is, can be aware of being aware. He is, in fact, an awareness of awareness unit. People can be exteriorized from a body and know or perceive things without the use of the body even though they may still retain communication and awareness of it. There is much information on the subject of exteriorization, but this can be found in other publications. The author would like to point out again that while the phenomenon of exteriorization was a consistent one, it was difficult for many to accept because of differing reality in the culture. Yet one of the biggest errors in "Scientific" research on Life was, and is, the deliberate ignoring of phenomena which did not agree with their own theories or ideas of the universe. This has long been one of the blocks to progress in the understanding of man. The processes of Scientology bring about exteriorization on a gradient scale when used with skill, understanding and thoroughness. This may seem dogmatic, yet the challenge is extended to try it and see, or try it and know. One can read about how to drive an automobile for a long time, but it is only theory until he puts the directions to the test. If the car runs as predicted, there must be some validity in the directions.

The Second Dynamic includes sex and the family. Obviously, the continuance of a life form as a species depends upon its ability to perpetuate itself in some manner. The basic impulse of life is to survive. This, naturally enough, includes the continuance of the form through procreation and reproduction. The continuance of the race depends more upon just the ability to reproduce. Therefore, the Second Dynamic also incorporates family relationships and the education of the young. The family and some system of education are necessary to maintain and perpetuate the existing social structure. It is primarily through family structure that man learns (agrees upon) behaviour. Further, it is through family structure that the young are protected and directed until they become capable of standing alone and beginning their own families.

Whenever there is communication difficulty within a family, the Second Dynamic does not function as well as it can. Almost all family difficulties can be solved through communication if *free* communication exists; various communication and affinity processes can be applied which will clear up misunderstanding. If a disagreement exists, there is a difference of reality between the contenders. This can be solved

with communication. If misunderstanding is rife, then affinity is bad and any increase in affinity, reality or communication will bring about better understanding.

If family relationships are good then the individual is much more able to deal effectively with the Third Dynamic, the Group. A group can be defined as two or more people working toward an agreed upon goal. To some degree, this definition then includes the Second Dynamic. The Third Dynamic, however, actually deals with all group relationships beyond those of the family. The Third Dynamic would then include all forms of education, for example. Groups can be composed of people who simply have the goal of enjoying lunch together every week, of people who have common political aims, of people who have belonged to the armed forces or even of people who are undergoing processing. Parliaments, Congresses, and Nations are groups, just as the crews of ships, trade unions or knitting societies are also groups. An individual most often belongs to many different groups at the same time. The Third Dynamic has made the present civilization of man possible. Again, the principles of Affinity, Reality and Communication can be used to further the ability of groups. These same principles can also be applied to bring about better understanding between groups as well. When two groups are fighting they usually only communicate on the level of violence and vicious intent. A person who attempts to create communication in such circumstances, is often viewed with suspicion, to say the least. When two nations are at war, it is usually a treasonable act to communicate with the enemy except through violence. The purpose is to prevent the development of understanding from happening. It is a brutal truth that if two soldiers found themselves in a position where they could not harm each other, but they could still communicate, they would soon discover each other's humanity and would not be very likely after that to continue trying to kill each other.

There is a vicious cycle involved. Each nation says that the other is bad and has evil intentions. In order to prevent its citizens from being "infected" with foreign ideologies, each nation then erects an "Iron Curtain". Because there is then less communication, there is subsequently less understanding and more barriers are erected. Finally, the force of inhibited communications creates a tremendous backlog. In the first place there is within each nation a tremendous amount of communication about the other nation to prove its "badness"; and, further, to make certain that one isn't harmed by something he refused to communicate with he must keep communicating about it in order to remind himself of the danger. Unfortunately, the *picture* one makes of the "enemy" may bear little resemblance to the enemy he actually is . . . which can't be known because one is not actually communicating with the enemy. Finally, communication erupts with the violence known as war which eventually simmers down to the normal rate of communication called peace. Though misunderstanding may still be rampant immediately following war, the two countries generally have good communications so understanding takes place; at least until the cycle begins anew. This same cycle occurs within the individual, and

within the family as well as between groups. It can again be emphasized that Affinity, Reality and Communication can solve any misunderstanding if known about and used.

The Fourth Dynamic includes all of mankind. This means *every* living human being on this planet, or, for that matter, on any other. The race as a whole is seeking to survive. As a person can contribute toward his family's survival, the survival of groups, and the survival of race as a whole, he is more likely to insure the success of his own survival. The Fourth Dynamic rarely is one considered by many people; it has little reality because they have little communication with it. Their view is more limited to themselves, their family and, to some extent, to groups. Nonetheless, in a world of nuclear fission where there are bombs capable of destroying whole continents, the Fourth Dynamic is one which must be taken into consideration. Perhaps it is about time that more Affinity and Communication is created to create thereby a better reality within each man of all his fellow men. Unless men as individuals become willing and able to understand the species as a whole, it is probable that there won't be any individuals left to communicate even with themselves. In a world of push-button warfare, any moron who is mad at some minor abstraction can push the button which will permanently end all communication problems on this planet. This has at least a little to do with why Scientology has as a goal the ending of all wars before they start. This can be done through Affinity, Reality and Communication.

The first four Dynamics can be applied to any species. For example, a crow can survive for itself; it can survive in terms of reproduction and the rearing of its young; it can survive for the group in terms of a flock of crows; and, it can survive for the good of all crows. Although the first four dynamics can be applied to all species, it refers to man unless otherwise specified.

The Fifth Dynamic involves the impulse of all forms of life toward survival. As a life form, Man is dependent on other life forms for his survival; unless other life forms existed on this planet neither could Man. To the degree that he aids these life forms necessary for his own survival, he assists his own survival in terms of the first four Dynamics. Man is dependent on other life forms for food. He is dependent upon the plant kingdom for the oxygen he breathes, just as they are dependent on Man and other oxygen breathers for the carbon dioxide they require to survive. Man, by assisting those life forms which are helpful to him, such as livestock, and by destroying those life forms which are destructive to him, then increases his own survival potential.

People who have little tolerance for the Fifth Dynamic rarely achieve much on the other Dynamics. A man who hates dogs and cats then to some degree hates his own body and his own livingness. A person who dislikes all green plants will tend to create disharmony in his other relationships. Again, as a person's tolerance toward the Fifth Dynamic can be increased through A R C he tends to function more cheerfully and effectively on the other Dynamics.

The Sixth Dynamic is that of the physical universe which is composed of Matter, Energy, Space and Time in various combinations.

These are the basic building blocks without which the physical universe would cease to exist. Matter, Energy, Space and Time are abbreviated in Scientology by taking the first letter of each word and combining them to form the word " M E S T ". This is done as a matter of convenience, rather than as a matter of significance.

Man increases his survival potential as he organises M E S T in combinations more suitable to himself. Men who can build houses with central heating and air conditioning are likely to live longer than men who live in damp caves. Man not only adapts to his environment, as many psychologists with their philosophy of " adjustment " would have one think. He also very definitely adjusts his environment to make life more livable. A person should be able to adjust himself to suit his environment. One of the basic goals of man, however, in terms of the M E S T universe is to organise matter through the use of energy in space and in time in ways which will enhance his survival.

With the development of physics and chemistry and other sciences, Man has tremendously increased both his survival potential and his average age length. This, of course, does not include the development of increasingly powerful weapons also in the Sixth Dynamic; these are not particularly survival tools no matter how apparently they may be necessary from the standpoint of any particular viewpoint.

Man has accomplished much particularly in the twentieth century in the organisation and handling of M E S T. Life expectancy has climbed correspondingly in any nation as it has developed its technology. Man has also done much to conquer disease as well. If man conquers himself sufficiently so that he does not destroy himself through his own genius with technology, then his survival potential and life expectancy will continue to increase.

Within the Sixth Dynamic, the individual who cannot successfully handle matter, energy, space and time is at a disadvantage and his survival potential is limited. If John cannot open doors without banging himself, and if he cannot make his car start nor handle any object without some difficulty, then his life will be continually filled with trouble. If he cannot handle energy, he will not be able to create enough when he needs it or he may have more than he needs. This can refer to the use of the body, or it can refer to the building of hydro-electric dams to provide electrical energy. If John cannot handle space, then he will continually be misjudging distances; this can be a definite threat to survival if John is driving a modern car or piloting an aircraft. If John cannot handle time, then he will continually find himself with too much time or not enough time. He won't have any time, or he'll have so much that he won't know what to do with it. On a very simple level, a man who is always much too early for appointments or who is always very late does little to enhance his survival potential with his fellow man, to say nothing of missing aeroplanes, weddings and paydays.

Whenever a person is having difficulty with one part of M E S T, he usually not only has trouble with the other three, he also has trouble with all the other Dynamics as well. If a person can increase his ability to communicate with M E S T, he will thereby gain greater

affinity and reality with it and handle it instead of the other way around. Moreover, he will also increase his A R C with the other Dynamics. Many people have trouble with matter, or energy, or space, or time. Scientology processes are also designed to develop a person's ability to be the master of them.

The Seventh Dynamic incorporates the impulse to survive as a soul, a spirit or a beingness. It includes the impulse of all individual units of beingness to survive. This, then, refers to the survival of the Thetan, and all Thetans, and is intimately associated with the First Dynamic. The impulse to survive as a being is highly ironic because the being is immortal. One of the greatest cosmic jokes is that of the immortal being putting his full ability into an effort to survive *when he cannot do otherwise.*

The Eighth Dynamic includes the impulse to survive as what can be termed the supreme being. It also includes everything not included in the preceding Dynamics. Because more information can be found in other publications on the Dynamics, there will be no further qualification of the Seventh and Eighth Dynamics here.

The reader can be advised that it is neither the intention nor the goal of Scientology to change the beliefs or opinions of anyone concerning their understanding about God, about politics, about economics, or about anything else which the individual desires and chooses to believe.

Scientology does work toward the increase of certainty within the individual on whatever level he wishes to be certain and can be certain, because as a person is certain he is sane. As he increases his Affinity, Reality and Communication with the Dynamics and as he can control himself and his relationships to the Dynamics, he is sane . . . sane, able and happy. The processes of Scientology increase one's ability to control and to understand along all the Dynamics. As he is capable of handling and understanding any one of the Dynamics, he tends to be incapable on the other Dynamics. When a person is incapable or irresponsible on any one Dynamic, this affects his relationship to the others.

An increase of ability and understanding can be achieved through developing a person's ability on any one Dynamic. However, if only one Dynamic is dealt with, then only a *partial* solution will be reached. Sigmund Freud, for instance, assigned cause only to the Second Dynamic with the hypothesis that sexual communication was the primary, if not the only, cause for man's aberrations. In this hypothesis lies both the very limited workability and the unworkability of Freudian analysis. This is not particularly intended as an attack on psychoanalysis, but is mainly used as an example to point out the limitations which inevitably exist when only one Dynamic is considered. It is like trying to add up a column of different numbers by only using the top numbers; the total will be only partially accurate.

As one can find ways to improve his Affinity, Reality, Communication and control of the Dynamics, he can be more able. An understanding of the Dynamics and their interrelationship makes possible a better understanding of life and a greater ability to live it well.

Chapter Five

THE TONE SCALE

The Tone Scale measures relative degrees of Survival. It is an agreed-upon scale, like any system of measurement. However, the Tone Scale was derived from observation. In the early days of Dianetics, auditors noticed that when a person re-experienced a painful incident repeatedly that he would consistently pass through a series of emotions. When this series was considered, it was concluded that the emotional gamut dramatized by the participant represented a rising scale of survival. When a person recalled a very painful incident, he dropped into blackness, awareness of unconsciousness, and sometimes apparent death. As the incident was again re-experienced, he would then show apathy. Through successive re-experiencing, the individual would then dramatize grief, fear, covert hostility, anger, antagonism, boredom, conservatism, exhilaration, enthusiasm and serenity. This succession of emotions was carefully observed and finally codified into a chart called the " Hubbard Chart of Human Evaluation ". A whole book, *" The Science of Survival,"* was written describing the various columns of the chart which showed relative degrees of survival.

Obviously, death is the end of survival for the organism. So, 0.0 is the death point on the Tone Scale. Various numbers have been arbitrarily assigned to describe various levels of survival. There are other levels of the scale than described above, but as this is only an introductory volume there will be no greatly detailed description given of the Tone Scale. However, as the organism is barely alive it is unconscious in varying degrees. Above this is pretended death and the state known in psychology as catatonia. Above this is making amends followed by grief, propitiation, sympathy, shame, blame and regret. Up beyond this, is covert hostility, anger in varying degrees, followed by expressed antagonism. At this point, 2.0 on the scale, is found the dividing line between health and sickness. Below 2.0 on the scale the person is increasingly attempting to succumb for himself and the other Dynamics. Above 2.0 the individual is attempting to survive, *and is surviving* better for himself and the other Dynamics, as he moves higher on the scale.

As a person descends below 2.0 he becomes increasingly unable and succumbs more than he survives. This does not necessarily include an acute (temporary) state, but refers more to chronic states of grief or anger or apathy. The closer to death a person is, the more predictable he becomes. A dead body is very predictable indeed. An unconscious person is slightly less predictable and a person in pretended death is even less predictable. Grief, hidden hostility and anger are states which have very definite characteristics and the person at any of these levels is quite predictable.

A person who is consistently at a particular tone level has certain attitudes, behaviour and physical characteristics. For instance, a person who is chronically in anger tends to hold or stop or change motion. Anger is used to change the environment. The mother who wishes to make her child stop his activities will use anger to do so. The chronically angry person tends to have depository illnesses such as arthritis. He tends to talk of death and destruction and is primarily interested in communication concerning these. He will attempt to destroy opposing realities by stating they are wrong and will violently disagree with the reality of others. He will tend to use sex as punishment and his treatment of children is often brutal. His ethical level is poor and destructive and he will be actively dishonest. He will be guilty of blatant and destructive lying. He will have an unreasonable amount of bravery to the degree of even damaging himself. He will assume responsibilities in order to destroy. He has very little persistence and that which he does have is destructive. He begins strongly and weakens swiftly. He has a brutal sense of humour and he uses threats, punishment and alarming lies to dominate other people. He considers present time bad and himself very important indeed. This set of characteristics can be observed in a person who is in acute or chronic anger. Each level of the Tone Scale has definite characteristics as stated before. Also, the closer to death on the scale a person gets, the more predictable his thoughts, actions and emotions become.

The Chart of Human Evaluation also has a companion, the Chart of Attitudes. The Chart of Attitudes extends the range of the first chart and lists twelve columns of attitudes which illustrate relative degrees of survival in terms of attitudes about the twelve points. These twelve columns have a top and a bottom "button". Survival and Death are the two buttons of one column. A person near the bottom of this column has the attitude that he is just waiting for death and near the top has the attitude that he'll live forever. Other columns include: Right-Wrong, Fully Responsible-No Responsibility, Owns All-Owns Nothing, Everyone-Nobody, Always-Never, A Motion Source-Stopped, Truth-Hallucination, Faith-Distrust, I Know-I Know Not, Cause-Full Effect, and I Am-I Am Not. Each column extends upward from death and a person will express a given attitude in terms of where he is on the Tone Scale of survival. Toward the bottom, he feels he is determined by everything else in the universe. As he survives better, he becomes increasingly self-determined in his attitudes. There have been other additions to the Tone Scale, but these can be studied in other publications.

Processing does not attempt to bring a person to a state of chronic serenity, but rather makes it possible for the individual to choose at any given time where he wishes to be on the tone scale. The more able a person is to create and handle any level of livingness, the more tools he has available to assist his own survival.

Between death and fear on the Tone Scale, a person lives more in the past than he does in present time. Between fear and boredom he tends to be concerned with present time only. Above this he tends to live in present time and plan his future with the bulk of his attention

on the creation of the future. Sanity can be defined, to some extent, by one's handling of time. The psychotic person lives in the past. The neurotic lives mainly in the present. The healthy and able person can use the past and the present to create a better future.

The Responsibility column of the Tone Scale can be illustrated to show how a person goes from no responsibility to full responsibility and so increases his survival. Responsibility can be defined as the willingness and ability to control (start, change or stop) that for which one is being " responsible ". As a person becomes sick, insane or criminal he becomes less willing and less able to be responsible. The sick person makes the society (other people) take care of him. The insane and the criminal also force the society to take care of them. If they are bad enough, they are placed in institutions where they are fully taken care of. Their willingness and ability to control anything is very low indeed. The sick, the criminal or the insane blame things in their environment for their condition and they give the responsibility for their livingness into the hands of others; they become and are other-determined instead of self-determined. Death is a state of no-responsibility. A person with hidden intentions or who is secretly hostile is irresponsible, capricious and incapable; he gossips maliciously and the control he does assume is to achieve destruction along the Dynamics while appearing to be constructive. A person in anger assumes responsibility in order to destroy. A person who is openly antagonistic uses responsibility to further his own ends. The individual in boredom is careless of responsibility and not too trustworthy; his attitude is " May be its serious ". The conservative person is willing and able to handle a large degree of responsibility, and a person as he continues upward reaches the point where he is willing and able to be completely responsible on and for all eight Dynamics.

A thorough knowledge of the Tone Scale makes it possible for a person to predict the actions of the people around him. Any individual is quite predictable when he assumes any level of the Tone Scale; and, as stated earlier, the farther down the scale he is the more predictable he is. Understanding of the Tone Scale makes possible a much higher degree of prediction of one's self and one's fellow men. A person does not have to be low on the Tone Scale nor does he have to be perfectly predictable. He can change as he desires and should only be as predictable as he desires to be.

The reader interested in understanding life and human beings should carefully study the Tone Scale. He should read *The Science of Survival* to gain further knowledge. It has been codified from observation and experience and has become an increasingly useful tool for Scientologists and those who use Scientology. By comparing a person's reactions with the scale one can observe changes in the individual; the Tone Scale serves as a stable datum.

Chapter Six

PROCESSING

In order to do the most for as many individuals as possible in the shortest time attainable, Dr. Hubbard and other Scientologists have continued intensive investigation and research over many years. Many processes have been tested and discarded while others have been retained. In many respects, Scientology is an engineering approach. When an aircraft is produced much research has gone into making it the best one yet manufactured. Each aeroplane incorporates new features as soon as they are discovered and found workable. Similarly, today, the processes of Scientology have been organized into a standard procedure which has maximum effectiveness with the greatest number of individuals in the minimum amount of time and which deals with the common denominators of human behaviour and living. There are both individual and group processes.

Processing requires at least two people. Scientologists are quite often approached by people who want to apply the processes on themselves without assistance. Much experimentation and failure have shown that self-processing tends only to snarl-up the person attempting it. It is not easy for a person to be objective about those things with which he has identified himself. Processing seeks to achieve a higher degree of differentiation because compulsive and unknowing identification is insanity. Ordinarily, a person tends to be identified with his problems or he tends to think that they are forces beyond his control which are directing him. When he attempts to work on himself he is incapable of the objectivity necessary to change adequately. He cannot easily consider the condition just as it is, a necessary step to the resolution or of any condition. A person working on himself often attempts to change a condition through the use of force or of effort. He is like the old saying about not being able to see the forest for the trees; that is, he has only a limited view. The addition of another person, however, provides a helicopter to view the forest more objectively. Self-processing is discouraged because it leads to unnecessary pitfalls.

When one person applies the techniques of Scientology, this is called processing. The individual applying the processing is called an auditor, which means essentially to listen and to compute. There are both amateur and professional auditors. Two friends who may wish to process each other can obtain a book like *The Co-Auditor's Manual of Scientology*. After thorough study, they can apply on each other the processes given therein. Practising professional auditors today are thoroughly trained and must maintain their training in order to remain recognized by the central Scientology organizations: The Hubbard Association of Scientologists International, at P.O. Box 242, Silver

Springs, Maryland, U.S.A., and H A S I, 1 Brunswick House, 83 Palace Gardens Terrace, London, W.8, England. Other world-wide offices are maintained for local areas. Professional auditors are also required to follow certain rules of conduct and to apply current procedures in order to retain their professional standing. One of the important differences between Scientology and other approaches is that in Scientology a person can be processed in New York, Los Angeles, London, Paris, Haifa, Cairo, Johannesburg, Melbourne or Honolulu and will receive the same type of processing. The scientific approach includes predictability and accurate communication. The processes of Scientology, when applied correctly, achieve predictable results. Wherever a person travels, he can be assured of continuous and consistent processing from any professional auditor in good standing who does his job correctly; and, he must do his processing properly to maintain his standing.

The person undergoing processing, as stated before, is called a pre-clear. In Dianetics, Dr. Hubbard postulated the term " Clear " which essentially was a person free of all illness and aberration and who was clear to handle with ease the game of life. A person who had not reached this point was called a " pre-clear ". This term has come to refer to anyone undergoing processing.

Auditors today are rigorously trained in all aspects of Scientology, particularly in the understanding and use of communication. They must also follow certain rules, some of which are incorporated in the Auditor's Code. The Auditor's Code has again been derived from observation, research and experience. When this code is not followed, people do not obtain satisfactory results. The Auditor's Code of 1954 contains fifteen items which are listed here for the knowledge of the reader.

1. Do not evaluate for the pre-clear.
2. Do not invalidate or correct the pre-clear's data.
3. Use the processes which improve the pre-clear's case.
4. Keep all appointments once made.
5. Do not process a pre-clear after 10 p.m.
6. Do not process a pre-clear who is improperly fed.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the pre-clear.
9. Never permit the pre-clear to end the session on his own independent decision.
10. Never walk off from a pre-clear during a session.
11. Never get angry with a pre-clear.
12. Always reduce every communication lag encountered by the continued use of the same question or process.
13. Always continue a process as long as it produces change and no longer.
14. Be willing to grant beingness to the pre-clear.

15. Never mix the processes of Scientology with those of various other practices.

The auditor who does not follow this code will not get good results. One should not attempt to process people without an adequate understanding of the Auditor's Code, which is more fully covered in publications such as *The Co-Auditor's Manual of Scientology and Dianetics, 1955* as listed in the bibliography. To give the reader some concept behind the items of the Auditor's Code, an explanation of the first two items will be given. Further explanations can and should be read in other publications.

The first item in the Auditor's Code is "Do not evaluate for the pre-clear". In the first place, he has been constantly evaluated for by his environment and may even depend upon the environment for all evaluations. His self-determinism depends upon his own ability to evaluate for himself with certainty, and the auditor will not increase self-determinism in the pre-clear by just adding to an already over-evaluated situation. It is very easy to tell a person "just what is wrong with him", but it does not necessarily follow that this is what is wrong with him. Evaluation is basically location and change of location in space and time. A pre-clear depends on his environment and upon other people to tell him where he is and how he is; when he can determine this for himself he is more able and has better control of living. His self-determinism is not going to be improved by telling him that he is crazy or sane, right or wrong, good or bad; he can, however, through processing be brought to the point where he can decide for himself. Further, the individual suffers from a lack of self-determinism and self-certainty rather than from any lack of being told by the environment what he is, or where he is or how he is.

For instance, a person might feel wonderful, but through the day fifty people all tell him with great emphasis how tired and thin he looks and that he is "working" too hard. More often than not, all this evaluation will have its unfortunate effects. If a person was in a great big black box and was trying to find a way out, he might be confused if told that he was doing the wrong thing or that he had a secret desire to marry his mother (as in psychoanalysis). He might also just refuse to try any further. Moreover, if one told him exactly how to get out of the box he might just fall right back into it again. It is far, far better to let the person work his own way out while receiving acknowledgement and an occasional direction instead of evaluation. One of the failures of psycho-analysis has been in interpreting people's dreams and in evaluating for them. It has been discovered that when an auditor evaluates, he fails to get worthwhile results. The auditor is interested in increasing the *pre-clear's* ability to evaluate in a self-determined manner with certainty and knowingness. This makes it possible for the pre-clear to start, change or stop (control) his own destiny to a much greater extent than before.

The second item is "Do not invalidate or correct the pre-clear's data". In everyday life, people constantly invalidate each other in many ways, but the auditor is not free to invalidate the pre-clear.

Invalidation is communicating to the pre-clear that he or something about him is wrong; that he answered a question wrongly or has done something incorrectly. Invalidation is an evaluation for the pre-clear of his evaluation and is on the level of force. If the pre-clear says " I'm stupid ", the auditor must *not* say, " Oh, no, you're not! " If the pre-clear says, " There's a pink pig with green dots in the middle of the room," it is not permissible for the auditor to deny it. He must instead get the pre-clear to communicate about it and acknowledge it. Enough people have told the pre-clear that he is wrong; it is time for him to begin self-determinedly evaluating for himself with a minimum of hindrance. Also, human beings tend to resist when told they are wrong; they will fight to the death defending a viewpoint even though they know it is wrong in order not to " lose face ". Further, invalidation tends to break down two-way communication without which processing cannot occur. However silly a person's reality may seem, it may be the only reality he has and he has never had the opportunity to add to his stable data in order to change it or to modify it. He may never have had the chance because too many people were busy evaluating for him and invalidating any idea he may have expressed until he has reached the point where he grimly holds onto what reality he does have. Invalidation is a sure way to suppress and prevent understanding and the auditor cannot invalidate the pre-clear if he wishes to increase his ability and understanding.

It is not invalidation for an auditor to use any process in Scientology no matter how simple the process. The person who is in good shape will be able to benefit from almost any process. If the pre-clear feels that he's been invalidated by the auditor, then good two-way communication should be used in order to clear the processing session before any further work is done.

The other items of the Auditor's Code are fairly clear, but the reader should study the above-mentioned publications for further clarification. Communication lag and the various other factors of communication, especially two-way communication, should be thoroughly understood.

A pre-clear may visit an auditor to resolve some acute present-time problem, like arguments in the family. He may visit the auditor for some long chronic problem such as migraine headaches or a constant picture of his mother stuck in front of his face. The pre-clear may just wish to understand life better or he may wish to develop his abilities more fully. He can see an auditor for many reasons. A trained auditor can easily handle many aspects of life.

Individual processing is usually done in a room with both the pre-clear and the auditor sitting or standing. Processing can be done anywhere, but it is usually done in a reasonably quiet room. *Some* levels of modern processing call for some sessions to be done outside, and they must be done outside to achieve good results. Auditing sessions are best done in a minimum of two-hour sessions. When possible an auditor prefers to take the pre-clear for an " intensive " period of twenty-five to seventy-five hours. The intensive is far superior in terms of over-all results. In an intensive the auditor usually processes a pre-clear for a period of twenty-five to thirty hours a week. Thirty hours is the time

needed for the normal person. Many of the minimal goals mentioned earlier can be achieved in this time.

Group processing is applied by an auditor who follows the Auditor's Code and the other rules applicable to individual work. Any number of people can be simultaneously processed in a group. Usually, group processes are somewhat lighter in nature than individual processing. However, results can be achieved with group processing that complement individual work. Auditors usually do both types of processing.

Although processing can produce startling results and rapid change, auditors usually prefer to produce steady, stable results, rather than spectacular but ineffective fireworks.

The processes of Scientology, as stated, are many. The greater number of them are workable and useful. The up-to-date and well-trained auditor knows what processes to apply to achieve the most effective and stable results in the shortest possible time. This is not usually because the auditor has been told that this is so, but because he has himself tested them and has found them to be most productive in his own practice.

Processing, for the most part, involves the asking of questions or the giving of commands by the auditor. As these questions are answered and the communication lags are flattened, results are obtained. An auditor requires no machines, no drugs, no hypnosis. Only his presence and his skill are necessary. A trained auditor usually has a fairly excellent understanding of life. A Scientologist can be defined as one who understands life. He can assist a person to desire, to create and to achieve a greater degree of self-determinism and freedom. Every human being should be able to help his fellow man to grow to greater understanding. Sometimes this occurs through happenstance or by accident, but the Scientologist has it as his attainable goal for all those who desire it.

The techniques today are organised into what are called : " The Six Levels of Processing ". A description of these processes can be found in other publications. After an auditor has processed a pre-clear through the six levels of processing, he can then select from any one of a very large number of very effective processes if the pre-clear still needs or desires any further processing. The trained auditor will rarely do anything further until he has processed a pre-clear through the six levels. This is primarily because the six levels deal with common denominators of living and through them the auditor does the groundwork and the remaining processing necessary to bring about lasting results.

Certain mechanics must be followed if processing is to get good results. There are the Rudiments of Auditing which, when followed, ensure maximum effectiveness regardless of the processes used. These are as follows :

1. Establish and continue through all processing :
   (a) The awareness of the auditor.
   (b) The auditing room.
   (c) That a session is in progress.

(d) And that the pre-clear is being audited.

2. Two-way communication on a casual basis.
3. The delivery of the question.
4. Communication lag.
5. Acknowledgement of the question.
6. The duplication of that question except when using auditing commands on a two-way communication basis as in rudiment number two.
7. Whenever beginning, changing or finishing a process or session, bridge that change, start or stop with two-way communication to produce a sufficiency of agreement and understanding on the part of the pre-clear with what has been done and what is now about to be done. This is the continuance of A R C in processing.

These may seem idiotically simple, but when the simple things are omitted, chaos often follows. The modern auditor is trained so that he uses the rudiments with conscious deliberateness One of the common errors that people make in communicating is to start doing it automatically. Automatic communication does not contain much life; and, life is essential to create, to change or to destroy anything.

The first item establishes on a conscious basis that present time exists and what is happening in it. A person can be so occupied mentally that he does not take much notice of his existing environment. By establishing the factors of rudiment one, there is less doubt on the part of the people involved about what is happening. Two people could be talking to each other or reading books and this would not be processing. Many people have failed to get answers and change in the person they were trying to help simply because they never established with that person that a " session " was in progress.

Communication is the entrance to the establishment of any shared understanding. And, in rudiment two, two-way communication is required. Affinity and Reality will not occur without the solvent of communication. Through his knowledge of two-way communication, the Auditor's Code, and the other aspects of Scientology the auditor maintains good two-way communication throughout the session; this ensures growing A R C and progress, as well as creating good teamwork between the auditor and the pre-clear.

Rudiment three is the delivery of the question. Once the question has been agreed upon and understood through the two-way communication the auditor then asks it in the agreed-upon form. For instance, he may ask, " Invent a lie about the chair (or other indicated object)". The auditor should not alter the question until the communication lag is flat.

This brings us to rudiment four, the communication lag. This has been discussed in Chapter II, but essentially it means that the auditor should ask the same question until the communication lag is flat. He

also should not ordinarily interject any other communication during a pre-clear lag.

Rudiment five indicates that the auditor should always acknowledge the answer that the pre-clear gives to his question. An acknowledgement is the indication that the answer has been received and understood.

Rudiment six further emphasizes that the same exact question should be duplicated in the same form. When two-way communication on a casual basis is in progress then the auditor just makes certain that he carries out his side of the mechanics of two-way communication.

The last rudiment is to ensure that the pre-clear is not confronted with an unexpected and unpredicted change and pushed into something else without some communication about it first. In this universe there are cycles of action. A cycle of action is from the moment of creation of something, through its changes and so to its end or destruction. The cycle of action is create-survive-destroy; another description is start-change-stop. The pre-clear usually has been interrupted in his lifetime in many cycles of action which he has never completed. He tends, therefore, to already have a whole stack of incompleted cycles of action and the auditor does not wish to add to them. So, the auditor informs the pre-clear that he is about to stop the process and then stops it, with the agreement of the pre-clear. He then discusses the process to be used next before using it, establishes agreement and understanding of it and then proceeds to do it. When the auditor suddenly shifts processes without any warning the pre-clear quite often remains "stuck" in the one he's been doing, or has little attention available to do the new one. It is somewhat like being shown how to shoot a rifle and then suddenly, without any warning, turned around and told to fire an atomic cannon; this can be quite confusing.

When the rudiments of processing are followed, then whatever process the auditor uses will be productive.

Because many books contain processing techniques and this is only an introductory text to the subject, there will be no particularly detailed section on processing in this book. For processing information the reader can obtain the latest publications on processing, such as the *Co-Auditor's Manual of Scientology*. Better still, contact your local Scientologist who can tell you more.

What are the age limits of processing? Certain processes can be used on very young infants. Most processes can be used on people from five to as old as people get. There is no age-limit in processing. As long as communication is possible in any form, then processing can be done. Children are particularly fun to process and usually respond much more quickly than adults. A problem child doesn't long remain one when he is properly processed; through freedom, he becomes willing and able to achieve good living.

Processing can increase intelligence quotient and change personality factors in a very short time. It can remove glasses and other psychosomatics. Processing can be fun and worthwhile when both the auditor and the pre-clear work together as a team to achieve greater self-determinism and freedom for the pre-clear.

Chapter Seven

THE GAME OF LIFE

Life can be considered from many viewpoints. If a particular viewpoint can be at least temporarily established as a stable datum then one can align the data and relationships of life across the dynamics, and can thereby achieve order and understanding. This chapter is devoted to the particular viewpoint that life is a game. This will provide the opportunity of examining the various relationships of life.

A game is an attempt to achieve an agreed-upon goal. A game has players, rewards, penalties, rules, problems, barriers, freedom, havingness, awareness, interest, knowingness, and some degree of unpredictability concerning its outcome. A game is best played when: the players desire to play; when they are willing and able to know and follow the rules; when they can cheerfully assume the responsibility of playing; and, when the players can achieve harmonious teamwork toward the winning of the game.

Life is a game. The goal is survival for the life form, with the final *goal* of immortality for the *form.* The reward for playing the game well is pleasure and full communication. The penalties for playing the game poorly include pain, unconsciousness, lack of awareness that it is a game, and the apparency of death. The playing field is the physical universe, and part of the game is to solve the problems of organizing matter, energy, space and time through the use of life forms which themselves are composed of these elements. The purpose of bringing order out of chaos in the physical universe is to achieve the final goal of immortality for the form.

The players of the game are the users of life forms (the pieces in the game). Though the players sometimes pit themselves against each other individually, (wrong target) or in teams, this is a mix-up of the rules; the opponent is the material universe. The equipment used by the players are primarily affinity, reality and communication; as these are not used, the game is lost, and as they *are* used, the game is won. Matter, energy, space and time constitute the barriers in the game; they provide the communication lags which make the game last. When life forms approach immortality, communication lags also proportionately decrease. When complete affinity, reality and communication occur, then all viewpoints in the universe are simultaneously occupied, so that it is completely understood and is no longer a problem. Until complete A R C is reached, however, the physical universe is to some degree a mystery and a problem. The physical universe can be, and is, sub-divided into many small problems. Theta is the solver of problems. M E S T is the problem. To the degree that the being (Thetan) identifies compulsively and unknowingly with the

life form he uses, he then, to that degree, becomes a problem. As he considers himself the problem, he is lifeless and incapable because in this case, he is *being* a combination of M E S T which is, in itself, unknowing. When a person can be brought to the point where he considers himself the solver of problems, he also becomes able to gain increasing understanding.

Man, as a life form, attempts to survive along the dynamics. He considers death a penality and long life a reward. Immortality has been the golden promise of virtually every religion man has had. As a being, man is immortal. At this time he is not yet immortal as a form.

Some people have the idea that a game involves a condition of no-responsibility. They fear that if people considered life a game that they would not take it "seriously" enough. This is not true. When a man ceases to consider life a game, he either considers it work, or slavery, and then becomes less and less capable of being responsible. On a slightly smaller scale, the sports of man are symbolic of the game of life. Those who are good players of a game are usually quite healthy and respected individuals. Great Britain is a country in which sport is considered an important part of living. Those who play rugby, cricket or any other games are expected to abide by the rules and play the game well. A player who will not play by the rules does not last long, and a poor player is not tolerated very long. The player who takes the game too seriously and who forgets that it is a game takes the fun out of playing through his grimness. The person who considers he *has* to play because he has no choice does not play as well. If he considers himself a slave rather than a willing participant, he does not even play as well as the person who is working at it.

The Roman games can also quite literally serve as an example of this. The free man who went into the arena of the Colliseum to face a tiger for the game of survival, participated much more fully and ably than the man who did it for a living, as in the case of the professional gladiator. If he used a weapon which gave the tiger some chance of winning, thereby making the outcome unpredictable (communication lag on the result), then the game was more thrilling. No sane man would have been irresponsible enough to play this kind of game unless he knew the rules, the goal, and thought he could win.

The gladiator was the man who went into the arena as a paid player. Perhaps it was difficult to find enough men who were adventurous enough to fight tigers or who were insane enough to fight their fellow men, so they resorted to the practice of training and maintaining a corps of trained professional players who were well paid. The gladiator took his job more seriously; he had to if he wanted to survive. Those who won against the greatest odds were the ones who were best paid and the most respected. Nonetheless, as soon as the game required professional players, they lost some of their appeal because they became more serious. The early Roman games were played for pure fun and they brought about a high degree of competition and mutual respect between the players. Interestingly, the early games were not particularly life-or-death struggles. When Rome became more power-

ful, then the idea of professional playing began to grow; perhaps because the Romans were less willing to gamble their own efforts when they already had so much. The gladiators took their work seriously and each year saw an increase of seriousness in the games. They became more and more low-toned. The battles became bitter and bloodletting on a larger and larger scale.

Finally, the gladiators started fighting slaves. This conserved gladiators and provided even more blood. The slaves were offered freedom if they won, so they fought a fine battle in some cases, and in others, just waited to be killed. Slaves didn't make very good fighters and so it took more and more slaves to satisfy the onlookers. They kept trying to make the games more thrilling by making the stakes more important and the games more spectacular. The more serious the games became, the less thrilling they were. The Romans had lost sight of the fact that a game is best played by a man who desires to play it; it is played less well by the man who works at it and who tries to make it more convincingly real in order to duplicate the thrill created by the free player; and the game becomes virtually no game at all when one is a slave in it.

The game can only be played when the participants agree upon the rules and the goal and then make the achievement of that goal important. There are two ways of ending a game; one can lose or one can win. The Christians did not agree upon the goal of the Roman games. They knew or believed that the goal of freedom would be accomplished whether they lived or died. The refusal to play the Roman game either in or out of the arena brought about the end of not only the arena but the Roman Empire as well. The whole structure of the Roman Empire depended upon the idea that life was very valuable; that living life as a body was very important. The Christian realization of immortality undermined this whole idea. There was no point in fighting for life when a greater freedom could be gained through dying. And, because the early Christians were infused with the belief of their own immortality, they no longer played by the same rules as the Romans. They apparently had a better set of rules because Christianity survived and the Roman Empire succumbed.

The Christian faith itself has gone through several cycles of play (joy), work (seriousness and intolerance), and slavery (endurance and the Inquisitions). When it has reached the point of enforced or inhibited slavery, it has lost its goal of freedom; and, usually, some radical change like the pilgrim emigrations or the rising of revolutionaries like Luther brought the game back to the level of play or work. Christianity, like any game, is as good as the people who play it do so out of *desire* to participate in it and as they *willingly* follow the rules. When the game becomes enforced or inhibited there is less understanding. When it becomes work there is more seriousness and less spirituality and a deterioration of the movement begins. When it becomes slavery, the game must either degenerate into the finality of certain failure so that there is then freedom to begin a new game, or something must occur to bring it back up to the level of either work or, preferably, play. This is merely used as an example; this same cycle of play, work

and slavery can be found in virtually any human activity from family relations to jobs to governments.

As the individual plays at his job, he does well. This means that he desires to occupy himself cheerfully at the task and plays the game according to the rules of the company or the job he has. When he finds his playing enforced, it becomes less a game to him and he has less pleasure in it. When there is inhibition in the job then the game becomes less pleasureable. He then may desire to *work*. Work is difficult and something one desires to do only when he cannot play or he considers he must work so that he can play. When work becomes enforced then he does not do as good a job. He may then drop to inhibited work where he won't work as hard or where he won't or can't work. Deterioration really begins now when he or his boss desires slavery in order to make certain that the job is done. Because a person will not desire slavery for long, it can then drop to enforced slavery. At this point the person will do even less. When he desired slavery, he wanted someone else to be responsible. When he is an enforced slave then he is no longer responsible for the achievement of the goals because they are no longer really his. Because the slave does a poor job, more slaves are required to do a job and, as they become more unwilling to be slaves, more force is used. Finally, the slave decides to drop to the inhibited level of slavery. He refuses to be a slave; the freedom of death is preferable to playing a game in which he is an unwilling pawn, so he puts down his tools and quits. He is either killed or the game is changed so that he is given more freedom and can move up to the work or play level. At the play level of a game, a person is a player. At the level of work, he becomes a piece. At the slavery level, he is a pawn who either ends up as a broken pawn or moves back up to being either the maker of a new game, a player or a piece. The higher he is on this scale, the more responsible and self-determined he is and the more capable he is of participating in any game.

As stated in *Dianetics, The Modern Science of Mental Health,* "Happiness is the overcoming of not unknown obstacles toward a known goal, and transiently, the contemplation of or indulgence in pleasure." When life is a game, the individual knows the goals and gains pleasure in achieving them. He enjoys, for the most part, both the achieving and the achievement. If the goal of life is to survive, then those actions across the dynamics necessary to the winning of the goal must be postulated and carried out. The winning of the game is determined by life solving the limitations of matter, energy, space and time, the limitations of reduced affinity, reality and communication, and the limitations of reduced problems, havingness, awareness, freedom and interest. To the degree that these limitations are solved then, to that degree, the game will be won. The mood of the game is the tone level at which it is played. Some of the above factors have already been discussed. A further discussion of problems, havingness, awareness, freedom and interest will facilitate understanding.

When the individual capably poses, perceives and solves problems relating to survival along the dynamics he additionally creates more

pleasure in living. The primary purpose and function of the human mind is to pose, perceive, and solve problems relating to survival along the dynamics. Moreover, intelligence is the degree of ability to do so.

There is only one time when a person has no problems; when he is dead! The person who wishes he had no problems can only achieve this desire by dying. Actually, the person who has created many problems and who is engaged in solving them is an able, happy person. When a person drops down scale, he has fewer and fewer problems and his attention becomes fixed on the insolubility of the few he has. He therefore concludes that he doesn't want any problems and resultingly drops even further on the scale. If he wished to come up tone, he would have to create more problems for himself.

In economics, when something is valuable it is scarce. Diamonds are valuable because the quantity made available for sale is strictly limited. When any desired item becomes scarce its price rises. Whenever a person has a shortage of problems these problems become valuable too. So he tends to act as though it is far, far better to hold on to the ones he has than to solve them because he would then lose what little he had. This may seem indeed strange, but mechanically it works out this way. When you get a person to invent problems, various things could be to him he suddenly drops the old problems. The way to get a person to resolve a problem is to have him create more problems; thereby he has an abundance of postulated problems and his old ones are no longer so valuable and worth keeping around.

To the able person, problems are a challenge and there is pleasure in solving them. To the unable person, problems are to be avoided or endured. The able person can consider many kinds of problems and consider them solvable. The unable person considers any problem horrible and insoluble. The able person is a *solver* of problems. The unable person is *being* a problem and tends to be compulsively a problem. One can bring much greater freedom to virtually any person by getting him to be a solver of problems rather than being the problem. One cannot, of course, force the person to change to a solver of problems, but good communication can do much.

Some people make problems for others. They then do not consider that the person who is the problem can be a solver, and the person who agrees that he is a problem is not then a solver and then depends on others to solve him. This is a distinct loss of responsibility and self-determinism. The person who is a problem has become a piece instead of a player. When he can remove himself from the identity of being a problem he can become a solver of the problem if there still is any problem left. The mother who looks at her child and says that he is a problem who can't do anything and she doesn't know what to do with him and is not allowing him to be a solver; therefore someone else must solve him. He'll continue being a problem to the others for the rest of his life if he is not allowed to become a solver at some time.

Posing and solving problems is an important ability in the game of life and the individual can play the game as well as he can do so. Scientology does not seek to solve the person nor his problems. It does increase the ability of the person to pose and resolve problems and he

thereby can handle his own with confidence, certainty and self-determinism.

Another aspect of the game of life is havingness. This is rather a large subject which will only be briefly covered here. Havingness is the consideration that one can have and control communication terminals, mass, energy, space or time. It particularly refers, however, to " having " mass. This means that the person considers that he can have something (any mass or terminal) both in his own universe and in the physical universe. A man who considers in his own universe that he can have a car can usually have one in reality. If he considers in his own universe that he cannot have one, then even if he really has one then he will wreck it covertly, give it away or lose it. If a person considers that he can " have " his friend Joe as a communication terminal, he will then be able to communicate with Joe and have him. However, if he can't, in his own subjective universe, have Joe because he fears that Joe won't like him, then it is extremely unlikely that Joe will really have much to do with him in reality.

The mystics were fond of advising people to " give up " everything, particularly all their possessions. It had some truth in it because the person who gave everything away was no longer bound down by them. However, as a stable datum, the concept was incomplete. A man should be *able* to give away everything, *but* he should also be quite able to let something remain as it is or he should be able to have it. In other words, a man should be able to take an object (or any mass) and either have it, let it remain as it is, or reject it. In this way, he is much more free and he is much more able to function effectively in life.

Most people have a compulsion to have; they consider they *must* have certain things in order to survive. The trouble with this is that they are not free to let something be or to reject it. The real trouble begins when they consider they must have it and cannot, in reality, have it. There is a cycle which enters into havingness and this is the cycle of curiosity-desire-enforce-inhibit. When a person sees something, becomes curious, he can then decide to desire it. Then he decides he must have it. Finally, he ends up not having it, or not being able to have it. This often happens in personal relations. One sees a person and is curious about him. He then desires to know him. He then enters into communication and, if it is reciprocated, then there is friendship. Often, however, the individual then attempts to enforce the relationship and finally they end up not communicating. The person is then at the point where he considers he must have this relationship but cannot have it and so is very upset.

One of the main processes in Scientology has to do with the remedy of havingness. This is partially used to repair a person's havingness so that he feels better, but is best used when the process changes the person's *need* to have. In other words, gets the person to realize that he can have it, let it remain as it is, or reject it.

The need to have is almost obsessive with the human body and is mechanically automatic. The body " must " have food, sleep, activity, sex and the other physical requirements such as atmosphere, heat, etc.

These, too, are only considerations, but they are considerations which are part of the rules of this universe. However, there are certain other things a person learns (agrees upon) that he should and must have . . . like approval, love, and admiration. Too often, he reaches the inhibit side of the cycle on these so that even when he receives them he is incapable of having them. Tell someone that he or she is wonderful or that you like them or admire them and watch how they will not accept it. They want it, but they cannot have it. As a result, they end up with a chronic internal conflict by wanting something that they cannot accept and have, even though it is given. The processes of Scientology include a means of handling this so that the individual can, for example, have approval, let it exist, or reject it as he so desires. The person who can do this with anything is truly free.

Many people fear rejections. As a result, they tend to keep picturing (mocking up) rejection in their own universe and do not mock up being accepted and they almost invariably are rejected in reality as well. They cannot imagine being permitted to remain as they are, nor can they picture the other person having them. If a person cannot have something in his own universe, then it is unlikely that he will be able to have it in the physical universe or in the universes of other people. If a person cannot have money in his own universe, he will not be likely to have it in any other universe. Many people cannot have money because they can only picture others having it or picture rejecting it. Consequently, they never can have it and when they do acquire money, it soon disappears. When a person can handle his ability to have, to let something remain or to reject, he becomes much more able.

Some people are also compulsively trying to change everything in the physical universe and in the universes of others. This compulsive change case has an idealized image of the way he thinks the world and other people should be and because they do not immediately alter to fit his mock-up, he is constantly failing. He is unwilling to let something be as it is. Because he is constantly trying to change everything and everyone, he is so dispersed that he cannot adequately place his attention and intention on any one thing long enough to accomplish change. When he can be willing to let things remain as they are, he actually becomes more able then to bring about change. Change can only come about through the full acknowledgement of an existing condition which can then be accordingly modified.

Another type of person is the one who compulsively rejects. Many overweight people compulsively reject everything, and they often do this with force which actually makes the masses they are attempting to reject persist that much more strongly. When he can accept things, as well as reject them, he will then lose weight. The curiosity of this phenomenon lies in the fact that the person who rejects something keeps it around as an energy picture which has mass in order to make certain that he doesn't have it. So, he is in the paradoxical position of having something he doesn't want in order to make certain that he doesn't have it. For example, Bill doesn't want to be like his mother. To make certain that he isn't like his mother, he

chronically keeps a picture of his mother around him. Because he doesn't want to look at this picture, he puts a black screen between himself and the picture. Then he has to make a stronger picture of her to make certain that he doesn't become like her . . . and so it goes . . . blacker screen—stronger picture—blacker screen—stronger picture. One day the picture has so much force it snaps in on Bill and you find him acting just like his mother and he very probably is unaware of it. You may have met people who said they were grimly determined to not be like someone else and yet who manifested many characteristics of that person. The best way to not be like someone is not to mind being them or being like them and then one doesn't have to keep their image around in order to not be that way. So, again, the person who compulsively rejects is much freer when he can have, let remain, or reject anything at will.

Life is a combination of being, doing and having. This is known in Scientology as Be-Do-Have. Too much having and the individual cannot act. Too little having and he has nothing to act with. Unfortunately, too many people place Having prior to Being and Doing. When a person considers himself to " Be " something he can then act and have. If he must have something in order to act and be, or if he must do something in order to have and be, then he will have less ability than he will if he postulates being something and then accordingly acts and has. For instance, when a woman considers she *is* beautiful, she will then act accordingly and will have beauty. However, when she does things to become beautiful and when she has things like beauty preparations in order to become beautiful, she will have a very difficult time ever *being* beautiful. Even if she does become beautiful, she still won't be able to " have " it because she has too long postulated being ugly. Anyone who is " trying " to be beautiful must have first postulated that they weren't, otherwise there would be no need to try. Beingness is senior to doingness and havingness. The person who can, by consideration, *be* anything can do or have anything. As a man considers himself to be, so he is. Descartes, the philosopher, had the cart before the horse when he said, " I think, therefore I am ". A much more complete stable datum is, " I am, therefore I think ". Something has to be in order for thinking to occur. A person who cannot change his considerations of beingness will quite often have difficulties. If a man is reared on a farm and considers himself to be a " farm boy " and he never changes this, then one day when he is attending a diplomatic party in a tuxedo he will feel strangely ill-at-ease. When a person can consider himself to be many things or nothing, then he is much freer. Beingness and affinity are closely related. Scientology also increases a person's ability to be.

When a person can change or hold many considerations of beingness then he can play the game better; he has greater awareness and his interest is increased. Interest is a special aspect of attention. The able person has an abundance of attention and interest; he can be simultaneously interested in many things and have enough attention to handle them. The healthy person is an interested person. For example, have you ever tried to get an apathetic person interested in something? You

most probably found it difficult. The person who is feeling well, however, can be interested rather easily, because he is already interested in most things. Interest is the focussing of attention. When a mother wishes to distract her child, she gets his attention first and then gets him to be interested in that which drew his attention. Again, the individual's ability to handle his own attention, interest and awareness, is very important if he is to play the game of life well.

There can be many games within the game of life. The person who limits himself to one game will have a scarcity, a shortage, of games and will, therefore, be loath to end his one game by winning it or losing it. One cannot make him give up his game unless he can have other games. The way to get a person to stop playing a game is not to force him to stop or to remove him from it unwillingly; he will have lost a stable datum and will be confused and will tend to start playing his old game again at the first opportunity. The only effective way to get him to play a new game is to have him invent or become aware of more games. When he has an abundance of games, he will then be be much more likely to play a game involving the greatest survival along the greatest number of dynamics. This is the clue and the key to the resolution of such problems as " juvenile delinquency ".

There are many understandings of life which can be derived from the theory of life as a game, but many of these are contained in other Scientology materials and there is not space in this volume to elaborate further. A specific book devoted to this aspect of Scientology may be written in the near future.

Life is a game. If you are living life, play the game well with desire and interest in life cannot help but be a joyous adventure. Each moment will be a moment of good communication and the furtherance of the greatness and goodness of man will be inevitable.

Chapter Eight

THE FUTURE

This book has presented some of the elements of Scientology to encourage you to understand the subject and to look further into it.

Scientology, its processes and Scientologists can bring a greater degree of understanding, ability and wisdom to the individual and to the world. It is the weapon and the tool, the Excalibur and the ploughshare which can bring to fruition the highest goals of man. Something *can* be done for man. Whatever can be done to achieve greater understanding should be communicated to all those who would know and look and listen, because man is too good and too great to perish from this earth for lack of ability and wisdom and understanding.

This may seem to be idealism, and so it is. Yet it is combined with the certainty and the knowledge that it can be brought to reality. The processes of Scientology can achieve the goals of peace, sanity, health and the many other goals of Scientology and Scientologists.

There are many aspects of Scientology which could have been covered in this volume, yet the intention was to introduce the science and then let the reader discover more either through personal contact with other Scientologists or other publications. This is an invitation to know yourself and your own immortality through personal experience. Can you stand the challenge?

Finally, to end this book I will quote the American poet, Walt Whitman who better says what I would like to say in his *"Song of the Rolling Earth"*.

"Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
Work on, age after age, nothing is to be lost.
It may have to wait long, but it will certainly come in use.
When the materials are all prepared and ready, the architects shall appear.
I swear to you the architects shall appear without fail,
I swear to you they will understand you and justify you,
The greatest among them shall be he who best knows you, and encloses all and is faithful to all,
He and the rest shall not forget you, they shall perceive that you are not an iota less than they,
You shall be fully glorified in them."

JACK HORNER.

THE CODE OF HONOUR

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

An ethical code cannot be enforced. Any effort to enforce the Code of Honour 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 Honour would 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 Honour.

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

THE CODE OF A SCIENTOLOGIST

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1. *To hear or speak no word of disparagement to the press, public or pre-clears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.*
2. *To use the best I know of Scientology to the best of my ability to better my pre-clears, groups and the world.*
3. *To refuse to accept for processing and to refuse to accept money from any pre-clear or group I feel I cannot honestly help.*
4. *To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.*
5. *To prevent the use of Scientology in advertisements of other products.*
6. *To discourage the abuse of Scientology in the press.*
7. *To employ Scientology to the greatest good of the greatest number of dynamics.*
8. *To render good processing, sound training and good discipline to those students or peoples entrusted to my care.*
9. *To refuse to impart the personal secrets of my pre-clears.*
10. *To engage in no unseemly disputes with the uninformed on the subject of my profession.*

THE FACTORS

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

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 opinions 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 inter-action ot 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 behaviour 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 that 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

THE AXIOMS OF SCIENTOLOGY

By L. Ron Hubbard

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.
2. *The Static is capable of considerations, postulates, and opinions.*
3. *Space, energy, objects, form, and time are the result of considerations made and/or agreed upon by the Static, and are perceived solely because the Static considers that it can perceive them.*
4. *Space is a viewpoint of Dimension.*
5. *Energy consists of postulated particles in space.*
6. *Objects consist of grouped particles.*
7. *Time is basically a postulate that space and particles will persist.*
8. *The apparency of time is the change of position of particles in space.*
9. *Change is the primary manifestation of time.*
10. *The highest purpose in the Universe is the creation of an effect.*
11. *The considerations resulting in conditions of existence are fourfold:*

    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.*
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 duplication) the apparency of any universe or any part thereof is nulled.*
13. *The cycle of action of the physical universe is: Create, Survive (Persist), Destroy.*

14. *Survival is accomplished by* ALTER-IS-NESS *and* NOT-*IS-NESS, by which is gained the persistency known as time.*
15. *Creation is accomplished by the postulation of an AS-IS-NESS*
16. *Complete destruction is accomplished by the postulation of AS-IS-NESS of any existence and the parts thereof.*
17. *The Static, having postulated AS-IS-NESS, then practises ALTER-IS-NESS, and so achieves the apparency of IS-NESS and so obtains Reality.*
18. *The Static, in practising NOT-IS-NESS, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness, and other undesirable states.*
19. *Bringing the Static to view AS-IS any condition devaluates that condition.*
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 vanishment of the object.
21. *Understanding is composed of Affinity, Reality, and Communication.*
22 *The practice of NOT-IS-NESS reduces Understanding.*
23. *The Static has the capability of total knowingness. Total knowingness would consist of total A R C.*
24. *Total A R C would bring about the vanishment of all mechanical conditions of existence.*
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.
26. *Reality is the agreed-upon apparency of existence.*
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.

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.

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.

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.

31. *Goodness and Badness, Beautifulness and Ugliness, are alike considerations and have no other basis than opinion.*

32. *Anything which is not directly observed tends to persist.*

33. *Any As-is-ness which is altered by Not-is-ness (by force) tends to persist.*

34. *Any Is-ness, when altered by force, tends to persist.*

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.

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.

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.

38. *1: Stupidity is the unknownness of consideration.*
2: Mechanical Definition: Stupidity is the unknownness of time, place, form and event.
1: Truth is the exact consideration.
2: Truth is the exact time, place, form, and event.
Thus we see that failure to discover Truth brings about stupidity.
Thus we see that the discovery of Truth would bring about an As-is-ness by actual experiment.
Thus we see that 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.

39. *Life poses problems for its own solution.*

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.

41. *That into which Alter-is-ness is introduced becomes a problem.*

42. *M E S T (Matter, Energy, Space, Time) persists because it is a problem.*
It is a problem because it contains Alter-is-ness.

43. *Time is the primary source of untruth.*
Time states the untruth of consecutive considerations.

44. *Theta (the Static) has no location in Matter, Energy, Space, or Time. It is capable of consideration.*

45. *Theta can consider itself to be placed, at which moment it becomes placed, and to that degree a problem.*

46. *Theta can become a problem by its considerations, but then becomes M E S T.*
A problem is to some degree M E S T. M E S T *is* a problem.

47. *Theta can resolve problems.*

48. *Life is a game wherein Theta as the Static solves the problems of Theta as M E S T.*
49. *To solve any problem it is only necessary to become Theta, the solver, rather than Theta, the problem.*
50. *Theta as M E S T must contain considerations which are lies.*
51. *Postulates and live communications not being M E S T and being senior to M E S T can accomplish change in M E S T without bringing about a persistence of M E S T. Thus auditing can occur.*
52. *M E S T persists and solidifies to the degree that it is not granted life.*
53. *A Stable Datum is necessary to the alignment of data.*
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.
55. *The cycle of Action is a consideration. Create-Change-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 of different action cycles.*

THE HUBBARD ASSOCIATION OF SCIENTOLOGISTS INTERNATIONAL

Brunswick House
83 Palace Gardens Terrace, London, W.8
Telephone : BAYswater 8881 (3 lines)

The Hubbard Association of Scientologists International, is a non-profit organisation which was formed with the object of disseminating the material of Scientology. The Association does this in a number of ways. A few of its activities are listed below :

FREE GROUP PROCESSING
LECTURES TO GROUPS
TRAINING COURSES
INDIVIDUAL PROCESSING

General Membership in the Association is available to all interested persons, the subscriptions being £2/10/0 yearly.

The main point of becoming a member of the Association is of course to help forward the goals of Scientology, among which is the goal to help build a safe, sane and continuing Society for man to enjoy.

There are also many individual benefits which accrue from a membership in the Association, such as the receipt of regular publications both from Great Britain and America, a discount of ten per cent. on many of the purchases made by the members, and a live and able central body to assist each member in every way possible.

Free Group Processing

Free Group Processing is given at the Clinic, Brunswick House, 83 Palace Gardens Terrace, London, W.8, week-ends at 7.30 p.m.

Groups

There are a great many Groups of people who are interested in Scientology who meet regularly for the purpose of having Group Processing and to further study the subject.

Should you wish to contact one of these Groups in your area, please write in to the Association who will assist you in your desire. There are a large number of Groups and it is very possible that there is one quite close to you.

Individual Processing

The Clinic can now offer Individual Processing by highly trained and specially coached Auditors.

With the latest and most effective techniques known to-day, this team of Auditors can give you the best and most efficient processing available anywhere in the world to-day.

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This course is designed to introduce the student to the basics of Scientology theory and practice. It consists of a number of tape recorded lectures by L. Ron Hubbard and additional explanatory lectures by the instructor. This is in addition to a number of periods of Group Processing by the instructor.

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Upon successful completion of the Basic Course the student qualifies as a Group Auditor and a certificate is issued to this effect.

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This course is the first level of Professional Training in Scientology. The course is of an intensive nature and gives complete instruction in the basic theory and technique of Scientology. How to audit, practical experience of auditing under supervision, and individual auditing for each student, to mention just a few of the items covered in the professional course.

The first week on the course consists of an Indoctrination period in which each student is taught the rudiments of auditing and also receives some professional auditing, both of which help him considerably to assimilate easily the more advanced material he is given during the remainder of his training.

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When the student has completed his course and successfully passed his written and oral examinations he gains the qualification of Hubbard Professional Auditor and he can then practice his knowledge professionally.

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Further Advanced courses in Scientology are given from time to time and at their different levels lead to degrees such as Hubbard Advanced Auditor or Bachelor of Scientology, Hubbard Graduate Auditor on to Doctor of Scientology.

Each of the courses leading to these advanced degrees is of course only open to those auditors who already hold the previous degree which qualifies him for entry on these special courses.

Enquiries and Applications for Training or Processing should be made to the Registrar, HASI, Brunswick House, 83 Palace Gardens Terrace, London, W.8. Telephone : BAYswater 8881.

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by. J. F. Horner, D.Scn.

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