

ADVANCED PROCEDURE AND AXIOMS

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IMPORTANT NOTE

The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.

Therefore, in studying Scientology, be very, very certain you never go past a word you do not fully understand. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to **before** you got into trouble, find the misunderstood word or phrase and get it defined. There is a glossary at the end of this book.

Introduction

There are three points of address in any case. These are *Thought*, *Emotion* and *Effort*.

The use of these three is established by the estimation by the auditor of the preclear on the tone scale. In any relatively high-level case all three may be used interchangeably.

There are five types of cases. The types are *high tone*, *normal*, *neurotic*, *dramatizing psychotic* and *computing psychotic*. These are bracketed successively from 5.0 down the scale to below 2.0.

There are two case aspects. These are *wide open*; *occluded*. Every case has one or more *computations*, one or more *service facsimiles*, one or more *dramatizations*, one or more *sympathy excitors*, one or more *present-time problems*, one or more *future goals*, and only one *emotional curve* since this is common to every case.

These data combine into any aspect of any case and solve any case.

An outline, definition and description of these data is the subject of this brief manual.

Self-Determinism Processing

The key to the processes outlined in this book lies in the self-determinism of individuals.

Man has arrived at a place where he is capable of controlling his environment to an extent much greater than he has ever realized.

The results of self-determined action and the action itself may be modified by the environment, which, by space, gravity and such matters, limits the action of the human being. **But** this does not alter the fact that the mind attempts full self-determinism and to a very marked extent achieves it.

Along each and every dynamic the mind makes a self-determined effort. Self-determinism is positive and strong in its native state.

The only thing which can actually alter self-determinism and reduce it is self-determinism itself. One can determine to be used or worked upon by the environ and its people but until one makes a determination to do so, one is not so affected.

Each and every aberration of the human mind and the human body has an initial postulate to be so aberrated. Engrams are effective only when the individual himself determines that they will be effective.

Every individual has what is called a service facsimile. This is actually part of a chain of incidents which the individual uses to invite sympathy or cooperation on the part of the environment. One uses engrams to handle himself and others and the environ after one has himself conceived that he has failed to handle himself, others and the general environ.

At first an individual is completely aware that he is using engrams. Then the use of them itself becomes a curtain to that awareness and proceeds toward an automatic (but nonetheless self-determined) use of the engrams.

When one fails as himself, he explains that failure even to himself by *consciously*, at first, choosing his service facsimile. Thereafter his own body and mental condition become subject to it.

The first self-determinism which leads to aberration is the decision to be human. The affinity, reality, and communication indulged in by a human being is necessary to being human. One determines to exert ARC. One then becomes subject to what he has determined. ARC with individuals in a very aberrated state is necessarily a very low ARC. It is not that ARC is bad but that ARC with low-toned individuals is bad.

Any individual under processing can be discovered to be using service facsimiles. Everything which is wrong with him he has selectively and particularly chosen to be wrong with him.

Every thought or computation has behind it a physical observation or effort or counter-effort. But there is also a free source of theta which is itself continually self-determining or is capable of being so. Thus it is not necessary to exhaust efforts and

counter-efforts since the individual has **Free Choice** in his use of those efforts or counter-efforts.

Every aberration, every service facsimile is non-survival. The individual evaluated a situation, found it necessary, in order to go on living to use a service facsimile. But the moment it was used he became ever afterwards subject to it.

In such wise an individual became the effect of his own causes.

It is the role of the auditor to discover, with the preclear, the moments when the preclear postulated conclusions of any kind on any subject. These conclusions are occasionally smothered by mis-emotion, such as sympathy, and by general ARC. They can also be smothered by physical pain.

The running of engrams is itself a therapy. Self-determinism processing and emotion processing are finer and more complete levels of processing since they reach all cases which can be gotten into present time communication. The engram is *never* effective until the individual chooses to use it.

It is interesting that choosing to use an engram on any dynamic also includes, when the operation fails, all other dynamics. Thus any non-survival wish or action, *if it fails*, recoils upon the user. One postulates a non-survival action for a group or for another person or a life form and, *if it fails*, is subjected to it himself: again by his own choice! Thus, trying to stop somebody from coughing by being annoyed will result, if the effort fails, in starting one coughing. Here is a mechanism interposed in the cycle of stimulus-response restimulation which demonstrates that whereas surface observation says that restimulation can occur, deeper study shows that an interim step of self-determinism is necessary for **any** restimulation to take place. Man is so aberrated at this date that it took considerable processing to discover this interim factor and to discover that the interim factor is far more important than the mechanism of restimulation and that restimulation ceases by picking up the inner postulate between a source of restimulation and being restimulated.

The extent of free choice is remarkable. The amount a case can be improved by self-determinism processing is even more remarkable.

It may be hard for one to realize at first that he wished himself ill. But recall the time when you tried to get out of school or work. In such a wise one wished all his ailments upon himself.

There is also, with self-determinism, the emotion of intention. That emotion with which one enters an incident greatly influences the effort and can be run as emotion. Running "determinism" as an emotion, whether to see or to get rid of a psychosomatic illness, produces broad results. Run the emotion of "determinism" off a lifetime and one picks up all non-survival courses. The effort itself falls away, untouched but canceled.

Justice

Human beings have a very high native sense of justice. Justice could be called the adjudication of the relative rightness or wrongness of a decision or an action. (See Logic 7.)

Infinite rightness would be infinite survival. How wrong can a person be? Dead!

When the individual is small he cannot enforce justice except by using relatively low-scale ARC. Instead of forthright action, then (a thing which he will attempt but which will fail), he is capable of making the aberrated effort of gaining sympathy to prove his point.

All service facsimiles are used out of an effort to stay in ARC, however low scale. The individual, failing in his childish lack of strength to effect justice when he has been wronged, retains the facsimile of the injustice and everything consequent upon it as living proof of the wrong which has been done him. Thus one finds AA's and birth rather commonly in restimulation, but only after they have been called into play by the individual himself. Men recover from injuries but they do not recover, short of processing, from their own self-determinism.

The major service facsimile keys are then to be found in an area of injustice which is crass and blunt, and which is very much in the awareness of the preclear. They occur, these key incidents, anytime from two to ten or even later. The individual answers the injustice by wishing off the injury or illness upon another. This failing, he takes it himself. Later sympathy for the purveyor of poor justice and general ARC self-determinism can occlude these service facsimiles of injustice.

The resolution of the service facsimile depends then upon getting up enough self-determined postulates and enough sympathy and other emotion to lay bare in clarity a part of the chain. Then one breaks up the chain.

The difference between Homo sapiens and Homo novis is that Homo sapiens is uniformly using a service facsimile or the whole chain and does not realize that he is using it but explains it as disease or mental illness or psychosomatic illness, while Homo novis is not using the service facsimile and knows what he can occasion with himself.

In relatively skilled hands it is a 25 to 50 hour process to advance a Homo sapiens to a Homo novis. This compares to a 200 to a 2,000 hour process of running engrams. The engrams do not need to be run but become ineffective when the determinism to have them is cleared away.

Justice and injustice should be kept in mind throughout the process.

The Role of the Auditor

The auditor is essentially a technician.

Existing techniques are such as to determine a scathing fact: *An auditor who cannot achieve results does not know his tools.*

Existing techniques are tools. Any tool requires intelligent handling and a deftness in application.

The user of any tool, whether it be a stone axe, an adze or a Geiger counter, must acquire confidence in that tool and confidence in his ability to use that tool.

An auditor is most successful when he has achieved an inexorable self-confidence in himself, in his tools, in his attitude toward the preclear and in the results he means and determines to achieve.

Any science is to some degree an art. The less variation in its results, the less it is an art. A perfect and "invariable" science still would contain the variable of its applicator. However, for the first time in the history of Man, we have achieved minimal variation of application for we can restore the native ability of the individual applicator to be self-confident. There is no argument about the exactness of our processes.

Nothing, tritely and truly, succeeds like success in auditing. Restored confidence in self aided by success in results markedly shortens for the auditor the time he will have to spend on any preclear and increases his level of success.

An auditor should attain personal and general self-confidence. He should then attain a good theoretical knowledge of his tools. He should have a period of application wherein he gains an excellent practical knowledge of those tools. He should then have several signal successes. If these steps are followed, an auditor's use of his science should be certain and broad.

The Evolution of Man

Man evidently began as a monocoell, without inter-cellular relation problems. He developed by counter-efforts to a degree which banded together many cells with one central control center. He joined then with a second control center and, dual, evolved organically into Man.

The problems of the monocoell by itself were strenuous but uncomplicated, having relationship only with the environment in its grossest form – pure MEST. These problems included such phenomena as the explosion of cosmic rays.

The problems of a cellular colony under one control center were yet similar to those of the monocoell. The protagonist had but one personality and one antagonist – MEST. Vegetable and invertebrate problems are found in this period.

The problems of the dual control stage began severely and continued in confusion.

Interpersonal relations, when in difficulty, have their foot in the elementary problems of the dual control problems wherein the current control center confuses its ancient problems with its partner center with the problems the organism may have with other individuals in the environment.

The evolution of Man presents many fascinating aspects but all have basic simplicities. There are, essentially, only two sets of problems: The problems between the control center of the mind and the elements; the problem of the control center of the mind with its alternate control center.

An auditor need only resolve, in any case, the essential basic confusions of the preclear in each of these two sets.

The evolution of Man is to date organic. At this date we have introduced another evolution level – thought.

The auditor is causing any preclear he processes to evolve into a higher plane than was hitherto reached on the evolutionary scale. He is NOT re-establishing a past norm. His goal is the establishment of the potential control center as the self-determined center of control of the mind. The work of the auditor is not related to any past "ology" but to evolution itself. It is not medical nor biological nor psychological, no matter if these enter incidentally as by-products of processing. That which the auditor is doing has no past standards. But it has its own standard, its own operation, as precise as building any bridge. The goal must not be violated or lessened.

Advanced Procedure

(See Glossary, also Axioms, for definitions of technical terms)

The auditor and preclear are a group.

To function well a group must be cleared.

The clearing of a group is not difficult. It requires but little time.

The relationship of the auditor and preclear is not parity. The auditor lends himself to the group as the control center of the group until the preclear's sub-control center is established under his own control center's command. The role of the auditor ceases at that moment.

The auditor necessarily owns the preclear. He owns the preclear on a lessening basis until the preclear owns himself.

If the auditor wishes to successfully own, to the end of NOT owning the preclear, he must not use the preclear to the service of the auditor for this establishes and confirms the ownership and inhibits the preclear from owning himself.

THE FIRST ACT of the auditor concerns himself. He assesses the task rather than the preclear and assesses the matter within himself. He establishes whether or not he desires the preclear to become established under the preclear's own center of control. To do this the auditor may find it necessary to straight-wire himself for the removal of any reason why he does not want this preclear to be owned by the preclear. He then postulates to himself what he wants to happen with this preclear and postulates as well that he can do this task with this preclear. He must feel these postulates solidly. If he cannot he must discover why he cannot. Thus the first session's first minutes with the preclear are concerned with the auditor himself. He should take time out from the preclear until he himself is established in his task and then readress the preclear.

THE SECOND ACT in addressing the preclear is to clear the preclear of past postulates which may have concerned some one with whom the preclear may have the auditor confused.

THE THIRD ACT consists of cleaning present time facsimiles for the preclear so that the environment is not confused.

THE FOURTH ACT is the establishment of accessibility of the preclear with himself. This may include a thorough address to past auditing and auditors. It includes **Past, Present and Future Problems**.

No further action than these can be successfully accomplished until these have been accomplished.

In the case of psychotics, the second, third and fourth acts may be changed in their order but they are vital. They are so thoroughly vital that one might say that a psychotic case, computing or dramatizing, will be broken only by following out these

four acts and, conversely, that the use of these four acts will themselves break a psychotic case.

Until these four acts are accomplished, and they must be accomplished with any case, no matter the tone of the case (save only in emergency use of "assists"), no further act is attempted. If a further act is attempted without first using the first four, the recovery of the case of his own control center will be prolonged or entirely inhibited.

It should be borne in mind that these considerations are of the highest mechanical practicality and are in no way tinged with any mystic quality. They rest on precision reasons of the same order as having to put water near a source of heat to get it to boil.

THE FIFTH ACT is the auditor's assessment of the preclear. The auditor categorizes the preclear in three echelons of classification as follows:

(A) What is the quality of the preclear's reasoning about himself and his environment, about people? This establishes, and seeks only to establish, the degree the preclear's thoughts are controlled by the environment including other people. Literalness of response to phrases, commands and sudden sounds establishes the preclear on the tone scale. What the preclear does about motion, the preclear's muscular tension and the preclear's reaction time all serve to establish the preclear's THOUGHT.

(B) What is the quality of the preclear's emotion? This is established by the response of the preclear to the auditor's mood, the voice quality of the preclear, the stability of the preclear's moods. What is the preclear's endocrine state?

(C) What is the state of the preclear's body? Here the auditor is looking for glaring defects in structure. What is the quality of the preclear's sight; of his hearing? What is the tonus of the skin and muscles? How are the limbs formed? Is there any chronic psychosomatic illness?

This assessment places the preclear on the tone scale. It tells the auditor whether he can use straight-wire, repetitive straight wire, lock scanning or full effort. It tells him as well what counter-efforts he is most likely to find. See copy of Tone Scale.¹

THE SIXTH ACT consists of the establishment of the service facsimile chain. That service facsimile the auditor must necessarily release can be located by estimating how old the preclear appears to be. The last of the chain is at that age. Age flashes are requested and occlusions are scouted.

THE SEVENTH ACT consists of establishing whether or not the preclear is currently running on his genetic control center. (See the *History of Man*².) In short, is this a left hander who has been made right handed? Fifty per cent of all human be-

¹ For Tone Scale by L. Ron Hubbard, see *Science of Survival*.

² *A History of Man*, by L. Ron Hubbard.

ings, roughly, are running on the wrong control center. By effort, emotion and thought processing the individual can be re-established in his right control center.

THE EIGHTH ACT consists of straight-wire of the times a person tried to start, stop, change or move other entities on all dynamics, or when he inhibited them.

THE NINTH ACT consists of running emotional curves until the preclear has the curve of one attempt-failure-engram cycle. This is done until the service facsimile is located; returned on track.

THE TENTH ACT consists of running out, by effort, emotion, and thought, the service facsimile.

THE ELEVENTH ACT consists of running out ALL sympathy on everyone and anyone in this lifetime, every dynamic. This is done by running the sympathy as a lock for its duration over and over until the sympathy is erased. This includes sympathy for self, for every part of the body, for children, for sexual partners, for each parent, for every member of the family, for every ally, or every friend, for every group, organization, state or country, for Man in general, for matter, for energy, for space, for time, for trees and any vegetable life, for bacteria, for cells including sperm, for dogs, cats, horses, cattle, pigs, sheep, game birds, game animals, for souls, spirits, idols, clairvoyants, saints, for the Supreme being.

THE TWELFTH ACT consists of running successively any and all emotion on all the dynamics one after the other. This includes happiness, fear, anger, boredom, grief (with or without a tear discharge) and apathy.

THE THIRTEENTH ACT consists of attempting, with thought, to clear the case of all postulates, evaluations, goals and judgments in the current lifetime.

THE FOURTEENTH ACT consists in rehabilitating the proper control center.

THE FIFTEENTH ACT consists of rechecking from the fifth up through the fourteenth acts in sequence.

It is apparent that the auditor, so far, has done minimal effort processing. It should also be apparent that most auditors are too ambitious to attack efforts. Experience should tell the auditor that the thorough eradication of the use of a service facsimile chain is not accomplished by nullifying one of the facsimiles on that chain. However, as an estimate, by the time the auditor has reached the tenth act, the chronic somatic of the case should be out of evidence and should stay out except for new problems and consequences in the environment.

It should also be apparent that with Act Fifteen we have not tapped the reservoirs of the genetic chain. We have not established full memory. We may not have established full perception. The auditor, by the time he has accomplished Act Fifteen, should find himself confronted with a better product than man has been before. It is definitely in the devotion of the auditor and within the limits of his time, whether or not he carries his preclear beyond Act Fifteen.

It should be noted that beyond Act Fifteen potentialities and techniques are either unknown or not established at this time. Up to Act Fifteen we are on very safe, proven, thoroughly workable ground.

A preclear thoroughly carried through these processes should be classified as a "Fifteen". A preclear carried through to a chronic somatic release should be known as a "Ten" solely for qualification.

The essence of Advanced Procedure is to follow it step by step. Do not skip any act. Do not go on to a further act until you are satisfied you have accomplished the act in action. Do every act thoroughly and only then advance to the next act, this should be so thoroughly established that a preclear, knowing advanced procedure and finding an act has not been completed or an act skipped, should judge his auditor a sub-center at best and get another auditor.

(Note: The control-center – sub-control center relationship makes husband-wife teams highly inadvisable. Husbands and wives should appear to each other as inviolate personalities, not as auditor and preclear. Three-way teams are far more successful than two-way interchanging teams.)

Precautions

1. Do not audit a preclear with a technique above his tone scale level.
2. Do not audit a preclear with broad techniques until you have resolved the inaccessibility that preclear may have. (This is covered in the accessibility section.)
3. Do not audit a preclear when he is very tired.
4. Do not audit a preclear who is hungry.
5. Audit preclears who are apparently deficient nutritionally only when you give the nutritional supplements. (This applies to straight-wire and any other process.)
6. Do not audit preclears late at night.
7. Do not evaluate your preclear's data for him.
8. Never back off from a process you have begun.
9. Never give a preclear a second order while he is still attempting the first you gave him.
10. Always be orderly and routine in your commands.
11. Never let your preclear control you. Always be at a level of force short of his objection point.
12. Act like a control center. Never be confused, doubtful or bewildered. Use a minimum of effort processing and then only on service facsimiles.

Use a minimum of effort processing And then only on services facsimiles

Thought

Thought is the phenomenon of combining, imagining or postulating theta facsimiles for the estimation of future physical efforts.

All thought is preceded by physical effort except *prime thought*, the decision moving the original potential being from the *state of not beingness* to the *state of beingness*.

Thought is modified by natural purpose.

Natural purpose may or may not be modified, in one lifetime, by past action and efforts. (In other words, thought obeys prime static in any one lifetime and can obey it at any moment in that lifetime. Thought is not necessarily stimulus-response.)

Prime thought occurs at the beginning of the genetic line. *Prime thought* can occur at any moment during any lifetime, moving the individual from the *state of not beingness* to *the state of beingness*. A common name for this phenomenon is *necessity level*, although this term is incomplete.

Two broad general processes are indicated:

PROCESS ONE: Causing the preclear to rise, in present time, from the *state of relative not beingness* to the *state of vital beingness*;

PROCESS TWO: Clarifying sufficient *emotion* and *effort* as well as *thought* in the past to permit the individual to achieve a shift from the *state of relative not beingness* to the *state of vital beingness*.

In processing thought, several mechanical processes are used: *STRAIGHT-WIRE*: (See other publications.)

REPETITIVE STRAIGHT-WIRE: Straight-wire to one incident done over and over until the incident is de-sensitized.

LOCK SCANNING: (See other publications.)³

GOAL PROCESSING: (Covered elsewhere in this manual.)

³ For further data on Lock Scanning, see *Science of Survival* by L. Ron Hubbard.

Emotion

Emotion is the control system used by *thought* to monitor *effort*.

The endocrine system stands between "I" and the existing or potential *effort* of the physical being.

The products of the endocrine system catalyze or inhibit the combustion of the carbon-oxygen motor system which is the physical organism.

Emotion is a direct index of the state of beingness.

When badly aberrated, the physical being gives the appearance of monitoring, through emotion, "I".

When in acceptable condition, the organism is monitored through the endocrine system by its control center.

Emotion was evolved by motion. Motion of the physical organism is monitored by emotion.

Emotion can be processed directly in its own echelon. During such processing the preclear strays into *thought* and *effort*.

Sympathy is commonly accepted to mean the posing of an emotional state similar to the emotional state of an individual in grief or apathy. This is a secondary reaction and has its own peculiarity but is nevertheless on the tone scale between 0.9 and 0.4. *Sympathy* follows or is based upon *overt action* by the preclear.

Sympathy can be mechanically considered as the posing of any emotion so as to be similar to the emotion of another. This, in view of popular usage, should have a special designation, *comparitism*.

The emotional curve is the drop from any position above 2.0 to a position below 2.0 on the realization of failure or inadequacy. It is easily recovered by preclears. It leads straight into service facsimiles. It should be handled as an *emotion lock* and run over and over until de-sensitized wherever it can be found.

The reverse curve is the emotional curve rising from below 2.0 to above 2.0. It happens in a short space of time. It is important because it locates allies.

Appreciation of existence depends upon the free use, by "I", of emotion. Emotional states, no matter how rapidly, should be postulated by "I".

Freeing the emotion on any case is a vital and necessary operation. The pre-clear does not have to be tripped into severe secondaries, into engrams or even computations to free his emotion.

Effort

Effort is divided into the effort of the individual himself and the efforts of the environment (physical) against the individual.

The individual's own effort is simply called effort. The efforts of the environment are called counter-efforts.

There is a physical effort behind every computation except *prime thought*.

The static of life handles motion. It is capable of starting, stopping and changing motion. These starts, stops and changes are each one physical efforts.

All the counter-efforts the body has ever received are evidently in store. Every physical effort of the organism has been at some time a counter-effort.

Counter-efforts are not necessarily inhibitive to survival. To hold any counter-effort requires the self-determinism of the organism.

It is not the purpose of processing to exhaust all counter-efforts from the organism.

The purpose of processing is to rehabilitate the self-determinism of the organism about counter-efforts.

So long as an organism can employ in its survival a counter-effort, that counter-effort is not aberrative.

Counter-efforts become aberrated only when they have been chosen for non-survival usages by the organism or when the organism was unable to employ them for survival as in the genetic blueprint and experience.

Excess counter-efforts are those which have not been employed and could not be handled by the organism. These are not classed with death efforts as death efforts (counter-efforts) are primary genetic data all along the track.

Excess counter-efforts present themselves easily. They can be processed out. But they are of no primary concern to the auditor.

The only reason an auditor processes effort is to regain aberrative postulates.

The only efforts the auditor processes are in the service facsimile chain.

Effort Processing

It should be clear that there are three distinct levels of processing. The first is *thought*, the second is *emotion*, the third is *effort*. Each has its own particular skill.

Thought is done by straight-wire, repetitive straight-wire and lock-scanning and is directed towards concepts of conclusions or evaluations or actual precise moments where the preclear evaluated or concluded.

Emotion is done by straight-wire, lock scanning and lock and engram and secondary running, with the total address to *emotion*. A moment of sympathy, of determination, of defiance, of agreement is run just as though the incident were an engram – which is to say, the preclear is made to re-experience the emotion and, incidentally, a few perceptics over and over from beginning to end until the *emotion* is off the lock.

Effort processing is done by running moments of physical stress. These are run either as simple efforts or counter-efforts or as whole precise incidents. Such incidents as those which contain physical pain or heavy stress of motion, such as injuries, accidents or illnesses, are addressed by *effort*.

It should be seen, then, that we have three levels of operation. The most intimate is *thought*. An individual evaluates or concludes a certain thing. He is thereafter bound by his conclusion. He has caused an effect of which he is the recipient. If such a thought is recalled over and over until it is thoroughly de-sensitized, emotions and efforts resulting from such a postulate fall away. The individual lets go of the facsimile and it is no longer effective upon him if the postulate tended to use a facsimile to make it effective.

Thought communicates its decisions to body and environment by use of the *emotion*. *Thought* is intimately in contact with the trigger mechanisms of emotion and might be said to rule through emotion. Via *emotion* thought causes physical action and reaction to take place. To accomplish such physical action and reaction, *thought* uses earlier experiences – facsimiles – and utilizes their motion, effort and counter-effort to cause activity on the part of the body and environment.

Thus *emotion* is a bridge which is used by *thought* to effect *effort*. Take away or de-sensitize the *emotion* and one has again disconnected facsimiles, of any kind, from the organism, and the organism and its thought are not affected longer by the facsimile.

Thought can seem to be smothered in *emotion* in that it is necessary in most cases to unburden *emotion* from the case in order to discover many major and vital evaluations and conclusions. By unburdening the case of *emotion*, evaluations and conclusions long lost to view – but still effective – come to light and are de-sensitized. *Thought*, self-determined originally, may postulate conflictingly from time to time with resultant failures, sympathies and other mis-emotions. Mis-emotion then "smothers" the motor control panels and hides the postulates. Thus the running of *emotion* is done to lay bare past postulates and evaluations which are the actual sources of ab-

erration and the suspended pain, which has been called in the past psychosomatic illness and is called, in Dianetics, *chronic somatics*, somatic meaning physical state.

A heavy, painful facsimile need not itself be exhausted for it is held in place primarily by the preclear's desire (past postulate, not agreeing with present environment) and this postulate is smothered by *emotion*. Run the *emotion*, discover and desensitize the postulate, and the facsimile ordinarily drops away and does not further concern the preclear. Further, he does not substitute another ache or pain for it because the original reason for the facsimile (past postulate) is gone.

Effort processing is applied to heavy facsimiles. It happens occasionally that the *effort* on a facsimile is so heavy that it occludes the *emotion*, which in turn occludes the thought. Thus, enough effort must be recovered to lay bare the *emotion* so as to get at the postulates and de-sensitize them. A heavy facsimile is thus treated by *effort processing* in order to free the *emotion* and thus the postulates. The facsimile is *not treated to complete exhaustion* but only to the point where the *emotion* and *thought* are reached. It then should fall into disuse, and it does not matter that *effort* is left on it.

The last thing which is done to the heavy facsimile is, of course, to pick up the preclear's agreement with the auditor to run it and the emotion of determinism involved in the running itself. Otherwise the facsimile may remain somewhat in force. This is done by lock running or lock scanning.

A *heavy facsimile* used to be known as an engram. In view of the fact that it has been found to be stored elsewhere than in the cells, the term *heavy facsimile* has now come into use. A *heavy facsimile* is an experience, complete with all perceptions, emotions, thoughts and efforts, occupying a precise place in space and a moment in time. It can be an operation, an injury, a term of heavy physical exertion, or even a death. It is composed of the preclear's *own effort* and the *effort of the environment* (counter-effort).

The *emotion of a heavy facsimile* is marked by the thoroughness with which the counter-efforts have overcome the preclear. Thus, total overcoming of the preclear's own effort by the counter-effort is *apathy*. Less thoroughly overcome, the preclear's own effort is in *grief*. Even less thoroughly overcome, the preclear is in *fear*. Even less counter-effort and more preclear effort results in *anger*. When the preclear's own effort is greater than the counter-efforts the emotion is antagonism. As the counter-effort is slighter and more diffuse but the preclear's effort is not punitive, *boredom* results as the emotion. When the preclear's own effort is punitive and successful against counter-efforts, we have varying degrees of happiness and effectiveness.

Thus the tone of any individual or any *heavy facsimile* is established by the response to the environmental effort and this response varies from *no effort, all counter-effort* to *all effort, slight counter-effort*. This is made up into a tone scale which goes from 0.0 for the lowest condition to 20 at optimum condition and then dwindling activity to 40 for a top static, the bottom static being death.

An individual may be so involved in combating a *heavy facsimile* which is chronically with him that he is chronically ill. Holding on to a chronic facsimile, the preclear has certain pattern responses and aberrations. In a facsimile where he is overwhelmed by motion he is listless and apathetic. In one where the forces balance he is in anger.

The auditor, in an occluded case, may find it is helpful to open the case by running effort. He looks at his preclear to discover some obvious physical aberration. This is held in place by a counter-effort. The auditor simply asks, "If your (head) were being pushed, which way would it be moving?" Or a leg or some deformed area. The counter-effort is right there, waiting. The preclear answers with a direction. The auditor then asks the preclear to feel his head moving against the counter-effort. A somatic will turn on. The auditor simply continues to ask for the various efforts and counter-efforts. Perceptions quite ordinarily fall out of the effort. A whole incident may come to view. This is the *heavy facsimile* and also the chronic facsimile. It is also a service facsimile. There is no sending the preclear around on his time track. He is right there in the heavy facsimile.

The facsimile thus uncovered is run until its emotion can be recovered. This is then scanned off until the postulates appear and these are then de-sensitized. The preclear's own thoughts and postulates are the aberration source. What is said to him is simply evaluation causing him, at times, to postulate. The auditor has no concern for what is said, for repeater technique or for perceptions save only in that they may slightly aid the recovery of the emotion.

There are many tricks in *effort processing*. An auditor can ask for the effort to do or be anything and the preclear can work it out. There is an automatic response mechanism which gives forth the proper effort for the question, an interesting and reliable phenomenon. An auditor could take a dictionary and simply begin asking for any and all efforts suggested to him by the dictionary. However, using effort to this extent is neither indicated nor even broadly useful.

Every effort is in a non-survival direction in that it was once a counter-effort.

One can get the effort within the effort within the effort and have his preclear back into the genetic line at a swift rate. For efforts and counter-efforts are the stuff of which the blueprint of the human body itself is made. These are two cellular lines going back from the shellfish stage, for at this stage two cell lines become a team. The ancestors of this stage, before this point, go back into two separate experience stages. One can take a preclear, all unsuspecting of anything but the "lived only once theory", and throw him back with efforts within efforts into some remarkable experiences. This is a biologist's dream, for he can look at original forms and trace genetic lines in individuals who may not even know of evolution. The genetic facsimiles of the whole evolution chain are on file and have thus been discovered. This should not be too surprising, for the blueprint had to be somewhere and, in efforts, it has been discovered and a trail blazed along its track. The problems of the initial photon converters, the "missing link" between the vertebrate and invertebrate stages, can be located, amongst other items of interest. The simple locating of efforts to make efforts

throws anyone back down the long line. In ordinary processing this is vast beyond count, and contains the whole physical experience. The body is composed of efforts and counter-efforts. In theory, if they were all run out, the preclear would vanish. Fortunately this is not necessary for processing.

The basic efforts are *not to be, to be*. These resolve into the efforts *to start, to stop, to change, not to start, not to stop and not to change*.

The basic goals are *to remain in a state of rest against counter-effort and to remain in a state of motion against counter-efforts*.

Newton's laws would apply and we would have stimulus-response thinking except for the ability of the mind to interpose self-determined action and motion despite stimuli or disregarding it.

There are efforts to have affinity, efforts to have communication, efforts to have agreement and reality. There are efforts to see and not to see, to hear and not to hear. There are efforts to do or not to do anything.

When the preclear switches from his own valence to another valence, he is actually taking the position of a counter-effort against himself. In his own valence he exerts his own efforts. In a counter-effort valence, he exerts counter-effort against himself. By valence is meant identity. In a dental operation under general anesthetic, the preclear's own effort becomes so nulled that he takes the counter-effort. Then he recalls the incident out of valence (as the dentist or the nurse or, quite irrationally, even the dental tools or the bed) and hurts himself. (Self-auditing is done ordinarily out of valence and results in the preclear expending counter-efforts against himself. Thus he succeeds only in hurting himself.)

The *no effort* state is the state in which counter-effort is overwhelming the individual. Thus the auditor finds the case in apathy at a *no effort* point. Every heavy facsimile has points for any point on the tone scale and thus the preclear can hang up in a place where he can have no effort of his own. The auditor solves this by running out the *counter-effort* until it is sufficiently null to rehabilitate the preclear's own effort. Some testing still remains on this particular point of *effort processing*.

A service facsimile is very resistive to effort processing, ordinarily. The auditor must remember to run the *emotion* as soon as possible and get the matter into good recall so that the postulates can be run. That should be the end of the service facsimile or at least one of its chain. *Effort processing* is not an end in itself, but an end toward recovering *emotion* so that one can recover *thought*. *Effort processing* should be thoroughly understood by an auditor and should then be minimally used.

A preclear who cannot re-experience an effort can be educated into the ability by causing him to make a present time effort and then recalling it. He will shortly discover that efforts can be re-experienced. Various efforts can then be run.

It is sometimes much easier to get a case to run emotion than to run effort. This should be done by all means, for emotion is closer to thought than is effort. *Do not use efforts on low-toned preclears*.

The only thing of value to recover from an engram is the effort; the only reason one recovers the effort is to recover the postulates the individual himself made during the engram and the only engrams one processes are on the service facsimile chain. It is not necessary to process any more of these than necessary to permit the pre-clear to let go of the chain.

If one sees an obvious deficiency in the pre-clear (glasses, deafness, baldness, thinness, etc.) he can request the effort the pre-clear must make to be deficient (have poor eyesight, hearing, baldness, etc.)

The only aberrative efforts are non-survival efforts. Efforts exist within the efforts within the efforts within the efforts, much on the order of a picture of a picture within a picture within a picture, etc.

By calling for efforts to have efforts, the pre-clear can be taken all the way back on the time track to *prime thought*.

A pre-clear can be trained into feeling efforts by coaxing him to make one in present time and then to re-experience it.

The auditor must know about efforts and counter-efforts. He can do much with them, and much of what he can do is startling and bizarre. Efforts contain perceptics. If you run an effort long enough, you can recover perceptics from it in most cases.

You will find it difficult to run an effort against the postulate to keep the effort.

There are countless billions of efforts and counter-efforts in any case.

The main thing the auditor can do wrong about effort is to run too much effort, or to think effort is more important than thought, which it is not.

You cannot rehabilitate an organism chemically to any degree. You cannot rehabilitate it with effort; this is the wrong side of the board.

The only efforts are to start, stop and change, not to start, not to stop, not to change.

Happiness is applied individual effort. Apathy is no effort, all counter-effort. Other efforts and counter-efforts range the tone scale in the degree that the individual is handling the current effort in the service facsimile.

Postulates

A postulate is that self-determined thought which starts, stops or changes past, present or future efforts. Postulates alone aberrate the individual.

By setting forth any postulate, the individual a moment later is being affected by his own case. The postulate becomes unworkable in a radically changed environment but may remain effective.

Old people are generally considered to be set in their ways. It would be more accurate to say that they were set in their own postulates.

The only reason an individual uses service facsimiles lies in his self-determined postulate to use them.

It is necessary to make postulates. To make postulates and handle them, it is necessary to handle past postulates.

A postulate may spring from past effort or *prime thought*. A prime postulate is the decision to change from a state of not beingness to a state of beingness.

A *prime postulate* can occur at any time without regard to past or present effort since theta is always present in a non-facsimile condition.

Except for a very strong prime postulate, early postulates are effective over later postulates.

A prime postulate has the effect of cancelling not only past postulates but the past individual as well – when it is strong.

A *negative postulate* is the postulate not to be. It cancels past postulates and it also cancels, in greater or lesser degree, the entire individual. The track, earlier than a negative postulate, is largely occluded. It is as virgin as a *prime postulate*.

An individual who has made a postulate on a subject experiences "failure" when he has to make an opposite postulate later. The opposite postulate has the effect of a negative postulate. The opposite postulate is distinguished from a *negative postulate* because it depends upon effort which a negative postulate does not necessarily have to do. Any preclear can be quickly shown, when he has reached the *fourth act*, that he himself determined his own condition. This is not done accusatively.

The auditor can show the preclear in many ways that the preclear is capable of postulating himself into changed condition. The preclear ordinarily, at the very least, can recall when he postulated himself ill to get out of going to school or out of an engagement.

Postulates, whenever made, are responsible for the condition of the preclear, bad or good.

Because postulates are made in moments of physical stress at times and are very forceful when so made, engrams occasionally must be entered but because

prime postulates occur it is not necessary to go too early to get effective postulates for this lifetime de-sensitized from a case.

Postulates made by a preclear are a pattern. It is necessary to reach the earliest postulates by touching the later ones and running them back with straight-wire.

Postulates surrender just like any other lock, or, in engrams, just like any other perception in an engram.

Auditing a preclear forcefully against postulates he has made to the contrary makes him subject to opposite postulate and drives him into apathy. Thus such postulates are a matter of first address. These include postulates not to be treated by doctors and postulates not to change.

Agreement to be processed is a postulate which must be picked up eventually.

Postulates are made and are effective on every dynamic. Postulates are reduced systematically for every dynamic. The postulates the auditor wants are those appertaining to the retention and use by the preclear of his service facsimile chain.

Evaluation

Postulates are made because of evaluations. Postulates ordinarily do not lift unless the *reason why* is also contacted. This is brief but very important.

Types of Cases

Past, Present and Future

Every calculation of effort made by the mind is directed toward future.

The individual compares conditions in the past to observations in the present in order to calculate efforts in the future.

A *high-tone* individual thinks wholly into the future. He is extroverted toward his environment. He clearly observes the environment with full perception unclouded by undistinguished fears about the environment. He thinks very little about himself but operates automatically in his own interests. He enjoys existence. His calculations (postulations and evaluations) are swift and accurate. He is very self-confident. He *knows* he knows and does not even bother to assert that he knows. He controls his environment.

The so-called *normal* is used here to be at around 2.5 to 3.0 on the tone scale. He is partially extroverted, partially introverted. He spends considerable time with his calculations. He evaluates slowly even when he has the data, and then postulates without realizing too much about his postulation. He has much in the past which he does not care to recall. He has much in his present which gives him concern. His future goals are rather well nullified by future fears. He is Homo sapiens. He is in terrible condition, taken from the viewpoint of Homo novis. He is in excellent condition from the viewpoint of past "ologies". He controls some of his environment but is mainly controlled by that environment. He is somewhat of a liability in interpersonal relations, demanding ARC and feeling he cannot live without it. He understands that he understands some things.

The *neurotic* is considered to be below 2.5. The neurotic has thorough concern about the future to the degree that he has many more fears about the future than he has goals in the future. He spends much of his time pondering the past. He acts and then wonders if he has acted correctly and is sure he has not. Thoughts to him are as solid as MEST. He is overwhelmed by sudden counter-efforts. He is operating on a sub-control center which has been itself very blunted. He is ill much of the time to a greater or lesser degree. He has colds. He brings "bad luck" and disaster. He is Homo sapiens at his "rational worst".

The *dramatizing psychotic* is not always looked upon as insane. Whether or not he is classified as insane depends upon whether or not he is of obvious menace to other Homo sapiens. He is fixed in one facsimile which he plays over and over to the environment around him. He is controlled by his environment to the extent that anything in his environment turns on his dramatization. He is disastrous to have around. Inaccessible persons passing for normals are sometimes dramatizing psychotics who dramatize infrequently – perhaps only once or twice a day. The dramatizing psychotic lives mainly in the illusion of his own facsimile with its surroundings, not actual surroundings. He is definitely not in present time at any time.

The *computing psychotic* passes quite commonly for a normal. Here the individual is taking dictation solely from a facsimile of some past moment of pain and is acting upon the advice of that "circuit" and is calling it thought. The psychotic personality is distinguished by its irrationality and its perversion of values. An inaccessible "normal" is usually a computing psychotic. Thoughts are MEST to the computing psychotic. To take away or relieve a computation is like removing physical matter from the person. The computing psychotic lives wholly in the past and has no future. He cannot be interested in future goals. Often he does not have future fears. His concerns are with past decisions but he cannot even make a decision for the past. Most computing psychotics are not in institutions or under any restraint. Only those computing psychotics who are obviously and dramatically dangerous to their fellow Homo sapiens are labeled psychotic by past "ologies". Many esteemed and respected Homo sapiens in many professions are yet computing psychotics who operate, puppet-like, on installed knowledge. The distinguishing characteristic of the computing psychotic is his utter inability to change his mind. He may even make a cult or a virtue out of consistency. *The most common mistake an auditor can make in his evaluation of a preclear is to misdetermine a computing psychotic as a normal.* The clue that he has made a mistake is his discovery of the difficulty he has in getting the computing psychotic to get up any locks. Another clue is inaccessibility. Intelligence is *no* clue to the computing psychotic, neither is dress, manners nor learning, since these can also be used by the circuit. Inaccessibility and heaviness of locks are the main clues. The degree of extroversion of the preclear and, with that, his ability to face future threats and reach toward future goals determine his height on the tone scale.

Above 2.5 the preclear thinks about the future. From there down to 1.0 he thinks mainly about the present and has some dread of both future and past. Below 1.0 he is wholly concerned with the past. During any one session the auditor runs a preclear all over the tone scale. He should leave him extroverted. Any lock chain, for instance, should be scanned only to extroversion on that chain – scanning further drops the preclear into another chain, thus re-introverting him. The temporary extroversion and introversion is momentary and incidental. The auditor is principally concerned *with chronic aspect* as outlined above.

Wide Open and Occluded

There are two major subdivisions of cases *wide open* and *occluded*.

At this time it is imperfectly understood why there is such a difference. There are many clues and much data, but a static conclusion is not advisable at this time.

The *wide open* case is possessed of full perception except somatic, which is probably light even to the point of anesthesia. *Wide open* does not refer to a high tone individual but to one below 2.5 who *should* be easy to work but is often inaccessible and who finds it difficult to regain a somatic but simple to regain perception.

It is pointed out that perceptions are rather easily drained from facsimiles, leaving the effort still in place. It is also pointed out that the *wide open* case is often incapable of much effort in present time. Thus the perceptions of the *wide open* case may be, simply, curtailed in some fashion, from his effort. The *wide open* case can be a computing psychotic. This matter is dangerous to the auditor for he may think a *wide open* case is a high-tone case with full perception.

The wide open case can be stuck in an arduous facsimile and, by running heavy incidents, may be driven wholly psychotic. This is almost the only danger in this science. The *wide open* case is handled by an address to thought and emotion, not to effort. It should be scouted carefully to find out if the case will lock scan. This is determined by the case of running one lock. An auditor can lock scan a wide open case into a heavy effort facsimile and stick him there.

The wide open case is very literal, as is any low-toned case, to words. Words and any other symbols are almost MEST. The wide open case often makes a fetish from symbols. This is an escape mechanism. "Dream therapy" and so forth are the dreams of low-toned cases.

The *occluded* case is fixed, most likely, in the *effort* of a heavy facsimile. Thought and emotion, rather than effort, are best applied to this case until a computation is reached.

The *occluded* case is using a service facsimile so heavily that it is in constant restimulation, and that service facsimile is occluded by heavy effort. In contrast, the service facsimile of the wide open case may be concentrated on perception with its effort avoided.

The *occluded* case complains of illness, ordinarily. The *wide open* case commonly insists upon how well he is. Both are errors.

Computations

Every Homo sapiens is running on aberrated computations. The *computation* technically is that aberrated evaluation and postulate that one must be consistently in a certain state in order to succeed. The computation thus may mean that one must entertain in order to be alive or that one must be dignified in order to succeed or that one must own much in order to live. A computation is simply stated. It is always aberrated. It is commonly in conflict with *basic goal*.

Basic goal is that goal native to the personality for a lifetime. It is second only in importance to survival itself. It is incident to the individuation of the person. A child of two knows its basic goal. It is compounded from genetic generations of experience. It can be found and reduced in some long past heavy effort facsimile such as death. It is neither advisable nor inadvisable to tamper with it. Much experience aligns on it. De-sensitized, it would be supplanted by another basic goal.

A computation is generally a present lifetime affair, and it is intimately concerned with the service facsimiles of this lifetime.

Some computations are so thoroughly irrational that they vanish at a glance. These include "I have to be late to be early", "I have to be angry to people to be liked." They are contradictory.

A computation is as insidious as it pretends to align with survival – or, in other words, as it seems to match the environment.

No computation is compatible with skill and data. A computation compatible with skill and data is *basic goal*.

A man whose every ability lies in a dignified and smooth area may yet have a computation that he must be a clown. One with the basic goal of entertaining may yet feel he must be dignified. Contradictoriness is essence in computations.

All computations are non-survival.

The computation lies in earlier postulates of this lifetime or this lifetime's post-basic goal. It is treated for the lifetime only in order to achieve a Fifteen.

Computations are established by noting activities or ideas of the pre-clear out of agreement with his skills and abilities.

Computations clarify by address to service facsimiles. Computations are held in place wholly to invalidate others.

Service Facsimiles

The main goal of the auditor is to locate and release service facsimiles for this lifetime.

There is ordinarily but one actual service facsimile on a case but this one is accompanied by before and after heavy facsimiles and locks.

A service facsimile is that facsimile which the preclear uses to apologize for his failures. In other words, it is used to make others wrong and procure their cooperation in the survival of the preclear.

If the preclear well cannot achieve survival, he attempts an illness or disability as a survival computation.

The workability and necessity of the service facsimile is only superficially useful.

The service facsimile is an action method of withdrawing from a state of beingness to a state of not beingness and is intended to persuade others to coax the individual back into a state of beingness.

The service facsimile has a complete and explicit anatomy. It begins with an effort to control along any dynamic, with a failure to control, with a recognition of the failure, with a postulate to be ill, injured or unable, continues with an illness, injury or inability and may or may not end (short of processing) in days, weeks, years or an entire lifetime.

Hysterical deafness, blindness, colds, any chronic somatic, any aberrated behavior pattern are the content of service facsimiles.

The inception of the earliest service facsimile for this lifetime is usually between six months and three years of age. It has many locks.

It is located by running the *emotional curve*. It is then exhausted with complete processing which includes thought, emotion and effort. Its companions later on the chain are then similarly reduced.

All that is wrong with any case is a service facsimile. Discover and reduce the service facsimile and its chain, and the auditor changes the nature of man and promotes him. An individual who has no service facsimile will not accumulate facsimiles to his harm or become restimulated by others. The heart of auditing is the service facsimile.

DRAMATIZATIONS

The individual still possessed of service facsimiles dramatizes them. He may dramatize them in or out of valence.

A dramatization is like a record which can be played over and over.

Dramatizing is an apology for failure.

SYMPATHY EXCITERS

A *sympathy exciter* is any entity on any dynamic for which the individual has felt sympathy of the variety between 0.9 and 0.4.

Sympathy is an excellent occluder and valence shifter. It also involves and freezes the emotion of the individual.

The ordinary course of action leading to sympathy is action against the entity which will receive sympathy or action against an entity earlier than the sympathy exciter.

Sympathy is a non-survival apology for action against entities on any dynamic, which action has failed.

A *sympathy exciter* is easily located in any case. There are many in every case. The auditor can enter the sympathy chain from many angles. One is to locate "to whom the individual has been mean". Another is, "When did you fail to control another by action?" Another is simply, "For whom have you felt sympathy?"

Sympathy exciters are most commonly parents, allies and pets. Childhood stories are cunningly laid traps for sympathy and such stories, poems or songs affect a case strongly but are locks for actual control efforts (which have failed) on the part of the child against any entity on any dynamic. Sympathy should be run from such stories.

Sympathy is run as a heavy facsimile. It is run without verbalization. It is run without accompanying effort. It is always run with the reason one was sympathetic. It is run over and over until the preclear extroverts. It may be run from late to early or early to late wherever it can be found.

Sympathy must be taken wholly off the case.

PRESENT-TIME PROBLEMS

All cases have one or many actual present-time problems. It is most compatible with low-tone cases to "strip" a present-time problem as the first (*Step Four*) action in actual processing. The neurotic has most of his concentration on the present. He is afraid of it. His concentration is so heavily on the present that he cannot re-search the past, and he certainly cannot bear much of the future, either, as to its fears or goals.

The *neurotic* case is therefore entered with the mechanism of stripping a present-time problem at the point of *Act Four*.

Stripping present time is a simple operation. Once one has established communication with the preclear, he is invited to discuss his present time. All by itself this is "therapeutic". Simply permitting a man to tell you of his operations is "therapeutic" even if it compares in value with actual processing to collecting a grain of sand when one can sweep the Sahara.

The "confessional" is simply the address to present-time problems and, although the recipient of the confession does nothing more than assure that all is forgiven, the individual feels better. This, by the way, is the only cross between this science and past efforts at therapy.

The action of stripping is done by taking every aspect of every factor in the problem and running it back to the postulate the preclear made to be concerned about that aspect of the factor.

The auditor must beware being too monotonous with his "When did you first decide that - ." He should take pains to vary his patter. "Let's see if we can find some earlier material on this." "Did you ever know anyone who is like your wife?" *Be human*, even if human novis. *The auditor is interested in the current travail of this Homo sapiens.*

The preclear will not unburden if he thinks the auditor will violate his confidence. He will not unburden if the auditor has no regard for the possible severity of the problem.

The auditor's main concern is adroitly preventing the preclear from wandering off the actual factors of the problem. The preclear is liable to ramble. The auditor should not fear to interrupt this rambling.

The auditor does not give advice or straighten out the preclear's present time. He makes the preclear's present time bearable by de-sensitizing the past it restimulates.

The cleverness of the auditor is devoted alertly to the calculation of the actual problem and leading the preclear into past similar concerns and his postulates to make it a problem.

The address to the present-time problem should be discontinued immediately when the preclear is obviously less concerned with it. The present-time problem will

not wholly vanish. The auditor is simply using the mechanism to get the preclear into better swing of processing.

Addressing the present-time problem (problem, for short) is a therapy in itself, if we desire therapies. Get at the factors of real concern, get a postulate or two off about them, run a little emotion, use some MEST *processing* about the factors and prepare, thus, the case for the *Fifth Act*. Resolving the present-time problem makes a better Homo sapiens. It does not much advance a case in view of how far that case can be advanced. However, a clever and quick auditor could probably make his fortune using only this technique and by it prevent divorces, cure colds, save jobs, decrease accidents and illnesses. It is only a very minor miracle and should be regarded as such.

Problem processing can be dwelt upon overlong by the auditor and should be used only long enough to prevent the preclear from being too distracted from the main task by his environment.

Past Problems

The psychotic is suspended in a decision, unmade, about a past problem. The unwillingness to make this decision and the conflict of factors thus results in a confusion in the past severe enough to cause a *failure in decision* or an *absence of postulate*. Here the problem is one of coaxing the preclear to make an evaluation on each of the factors involved in the past problem and then, finally, a conclusion on the problem.

This is very simple to resolve. It may not be simple to locate. Simple ARC is used until the problem presents itself.

The auditor does not advise an evaluation or a conclusion. When he does so he is locking on top of every other advice which the preclear has received. The auditor is simply trying to get the preclear to use his own computer. Computations are effected first by evaluation and then by conclusion. If the auditor does more than lead, the preclear has not used his own computer and has not resolved the problem. This in essence, by the way, is why hypnotism does not, never has worked as a therapy and never will work, since it is the environment (the hypnotist) making a series of decisions for the subject. Your preclear, when he is hung up in a past decision failure, is in an hypnotic state anyway, for he has to be that low on the scale to be so confused.

In handling men you can put them in an hypnotic, automaton state by posing rapidly a series of factors they then see they cannot of themselves evaluate, then getting them to a point where they are in an anxiety for you to make the decision. Depress them low enough in this wise and they obey like robots. *Thus do not ruin your preclear.*

Future Goals

A man without future goals is a worried and sick man. The reason an individual cannot approach a future goal or even strongly postulate one lies in his inability to resolve the present or to make a decision in the past.

The future goal may be cancelled by fears for the future. A case can be worked by alternately seeking to discover the preclear's future goals and then locating the fears that these goals cannot be attained, and by locating and reducing the postulates and emotions which cause the fears.

A case which will not tell you at least in part a future goal or ambition is psychotic. Even a neurotic will have some fragments of future goals and will discuss them. A case which will not discuss future goals is hung up in a past decision conflict and should be worked in that area – the past – as the case isn't even in present time no matter how it may seem to conform or converse or "be charming".

The auditor who discovers this condition in a preclear can make the error of seeking to strip postulates which inhibit postulating future goals or create future fears. He can also err when confronted by this condition by trying to process present time. This preclear has enormous apparent present-time problems, certainly. They are all hung up on a past failure to decide.

The goalless case has shuddered so far away from decision that he is also departed from reality. He may believe he caused a death. He may believe he murdered someone although he cannot say who or how. It is the auditor's task to recover the past failure in decision.

The partially obstructed case on the subject of future goals can be helped by the auditor.

It is not the role of the auditor to postulate for the preclear. Postulating by the auditor results in a momentary upsurge and then a relapse. Encouragement is routine in life. It is not very therapeutic. Data on a new viewpoint can help evaluation, but this is the role of a teacher.

Future goals take care of themselves when the preclear moves out into beingness. The future is always full of traps. Where would we ever get randomness and adventure if it were not? It is a matter of facing the future confident and unafraid despite obstacles that distinguishes the superior being. The blunt question about how the preclear actually feels about dying tests his condition. If he does not care, he is a fool. If he doesn't want it but isn't afraid of it, he will do.

The Emotional Curve

If the auditor must know anything backwards, forwards, upside down, asleep or awake, it is the emotional curve.

The auditor can neglect everything and anything on a case. He may even use a past "ology" or indoctrinate his preclear into the worship of golden calves or professors. He can be pompous, idiotic or a Homo sapiens. So long as he understands, uses and reduces the *emotional curve* he will succeed in accomplishing at least part of his mission.

Hence, attend! The emotional curve is that drop or rise on the tone scale caused by failure to control on any dynamic or the receipt of an ally on any dynamic.

The drop falls from above 2.5 down to apathy in a steep curve. It occurs in seconds or minutes or hours. The speed of its fall is an index of the severity of the failure.

Death of an ally is received as a failure to keep the ally alive. This is followed by entering into the facsimiles of the ally and trying to jar him into life again, which is a second failure and which occludes the ally because the preclear is now living as an ally.

The emotional curve is a period with an exclamation point to the past. One's own death would be an emotional curve.

The flight down the emotional curve is as follows: State of beingness, antagonism against not beingness, fear of not beingness, grief about not beingness, acceptance of not beingness. These consecutive steps may be so swift that they jam into a blur which seemed to contain only a sudden shift from beingness to not beingness.

Beingness is a supposed or actual control of the environment. Not beingness is an acceptance of control by the environment and abdication even of control of self.

An early curve was "I'll eat you", "I'm fighting you", "I'm losing", "I've lost. Eat me".

An earlier curve was "I'm alive", "I'm wiped out by MEST and therefore I am MEST".

The curve is addressed for this lifetime. It is located by getting the preclear to recall a time when he was happy and suddenly was made sad. He is then persuaded to re-experience this curve as an emotion. He is run through that incident until it is de-sensitized (which may be at once or after several runs). Another such curve is located. One after another curve incidents are taken from the case. Suddenly or gradually the *service facsimile chain* is in view and is run, one incident or another, until a whole service facsimile reduces. Then other service facsimiles of the chain are run until the preclear is clearly in possession of his own ability to postulate at will on his health or state.

Running the emotional curve will get the preclear into grief discharges, fear discharges or anger discharges. These can be run, verbalized or not verbalized, over and over, as emotion.

The auditor should prepare to be extremely thorough about the emotional curve.

Running the curve in reverse locates the false supports and identities the preclear has assumed. This is done by finding a time when the preclear was sad or apathetic and running up to a time when he was in control of his environment again. This recovers the arrivals of the U.S. cavalry and has given false value to that cavalry. The preclear will not get rid of emotional attachments or even disclose allies unless the reverse curve is run. A preclear who has been lifted up by such supports clings for ever afterwards to those supports and fetishes which remind him of those supports.

A typical reverse curve: Disobedience, punishment begun, intervention of grandma. Bawl out by non-com, rescue by officer. News of possible death, cancellation of news by word of survival.

When the emotional curve went down, the preclear considered himself dead and his own past occluded. When the emotional curve went up, the preclear considered himself part of the identity of the rescuer.

We want the preclear as a new self-determined self.

When the preclear is advanced to the *Ninth Act* the running of emotional curves is fast and simple. The preclear fairly flies into higher and higher self-possession.

When the running of emotional curves is concluded, the preclear should be well advanced toward being in valence and not caring whether he is or not. Perceptics should be on.

It should be noted that the rising curve follows the down curve when the rising curve exists. A service facsimile is a down emotional curve, a counterfeit dying and a resurrection on a rising curve.

An Analysis of Self-Determinism

The goal of the auditor with his preclear is not the release of a psychosomatic, not the improvement of appearance, not greater efficiency or better interpersonal relations. These are incidental. *The goal of the auditor with the preclear is the rehabilitation of the preclear's self-determinism.*

In order to understand this goal, let us examine some data and have a *thorough* understanding of what self-determinism is. Before Dianetics there were vague pushes in that direction but the state itself lacked definition and definitely had no bridge built to it.

Self-determinism is that state of being wherein the individual can or cannot be controlled by his environment according to his own choice. In that state the individual has self-confidence in his control of the material universe and the organisms within it along every dynamic. He is confident about any and all abilities or talents he may possess. He is confident in his interpersonal relationships. He reasons but does not need to react.

On the tone scale, we have at the optimum level, *I am*, at the lowest level, *I am not*. Between we have, from the optimum level down, varying degrees of *I am* and *I am not*. The lower one goes, the more *I am not* there is and the less *I am*. Here is the graph of the *state of beingness* and the *state of not beingness*. *Not beingness* is death. This is a range from 20.0 down to 0.0. Full self-determinism along every dynamic is found at 20.0. A complete other-determined individual is at 0.0. A gradient scale lies between.

There is a parallel column on the tone scale to the *I am, I am not* gradient scale. This is the *I know, I know not* scale. *I know* is at 20.0. *I know not* is at 0.0. Between these lie, as one descends, *I understand, I am trying to understand, I will not understand, I am afraid to understand, I cannot understand, I know not*.

Another parallel scale would be, *I have trust* at 20.0 and *I trust nothing* at 0.0. As one descends, one reaches less and less trust and more and more distrust until we have death.

The mystic for millenia has been talking about faith. He never built a bridge to it. He made a fundamental error in converting *faith* into *have faith*. When he said *have faith* he invited understanding, then confusion of understanding, because one does not understand *faith*. One is faith. The source, content of and contact with *faith* is *you*. The result of this mystic error – and it is a very gross error – was to place individuals so far down the tone scale that "love" and propitiation became bywords and hocus pocus the order of the day. Here is a 1.1 religion. It is afraid to understand because it has to have faith, but it is not faith because faith is not understanding. Hence the general confusion at 1.1. A by-product of this is the fact that individuals who thus *have faith* are running too slow. You get esp, hypnotism, mixed-up facsimiles with others, martyrdom, physical illness and all manner of unwanted things at this slow speed. It is too close to the static of death at 0.0, and its people are awfully dead, ineffective and irrational.

People who are trying to *have faith* are not faith. Thus they fear (1.1) and propitiate (1.1) and are generally confused. One will not buy unreason at 20.0. They began by *knowing faith* and then became confused by having faith explained.

Because of spectacular successes (rare as rarity), the mystic continued to strive for something he already had because he had no way to get back to where he was. The enormously successful points of *being faith* in the sea of unsuccessful *having faith* kept the mystic striving. It is possible now to achieve *faith*, or regain what one has lost.

I am, faith, I know are at 20.0 on up. At 20.0 on the gradient scale they are at optimum unity with MEST (the physical universe) but as they rise from 20.0 they become less and less effective on MEST until top static is reached at 40.0. The scale is a circle. 40.0 and 0.0 are the same, so it is possible to go two ways towards death. One is less well off at 21.0 than he is at 20.0 since the MEST is dwindling away. The austere but spindly and weak mystic who dwells upon abstracts is less able to *know*. There is an entire scale above 20.0, which matches the scale below 20.0 in undesirability. The organism slows down above 20.0. The static is thoroughly unobtainable with one's body, evidently, for the static at the top in a pure state 40.0 is, for one thing, a -270 degrees C. A person who relaxes *to not being in body* is at first assailed by counter-efforts and then begins to chill. The various phenomena of mysticism are in the main explained by this scale. When one forsakes individuality on the way up, he, of course, can commingle with thoughts and other individualities. When he slows down below toward 0.0 he is again getting confused in his individuality, shifts valences easily, is hypnotic and is in a generally undesirable condition.

Another prime error has been made and is part of our culture, both religious and scientific, and that is the error of single source. At 1.1 single source looks to be the case. Also at 39.0. At neither point, however, is there any clear view. All life forms are not from a single source. The ideas of Nirvana, Valhalla, Adam, the original cell, each is now rather completely disproven. There is a source for every genetic line. By this is meant both a theta (thought static) and MEST form. There are as many sources as there are living organisms, each line distinct and individual. The similarity of form in a species is due to similar environments and age of the class, not single source. A negative proof lies in the finding that health, sanity and effectiveness exist where the greatest self-determinism can be rehabilitated. A positive proof is that, if it were single source, the discovery of the genetic line facsimiles, the blueprint of the body, should permit just one individual to go back and clear the original upsets for the whole human race. It has been tried several times. It affects none but the preclear. His source is the very model of self-determinism.

What then are you trying to do with your preclear? You are rehabilitating him from a state of partially *I am not* to *I am*, from *understand* to *know*, from distrust to trust.

If you only concentrated upon distrust in others of him and his distrust of others, his enforced faiths on others and the enforced faith of others on him, and with his trust and distrust on all dynamics, particularly self, and de-sensitized such facsimiles,

your preclears would be at around Ten at least. Occluded cases may be only broken trust cases for the preclear cannot trust himself, thus cannot trust his recalls. Run trust-distrust, and enforced and broken "know" and "I am" and "faith" in Act Four.

Responsibility

In the *Fourteenth Act*, the proper control center is rehabilitated. This is done by an indoctrination of the principles of *responsibility* and the running of *responsibility*. An auditor, thus, must understand this subject thoroughly. The preclear will make his largest leap ahead with the *Fourteenth Act*.

DEFINITION: *Responsibility is the ability and willingness to assume the status of full source and cause for all efforts and counter-efforts on all dynamics.*

There is no compromise with full responsibility. It lies above 20.0 on the tone scale and is descended from in order to effect randomness but is descended from with the full knowledge of its assumptions. It means responsibility for all acts, all emotions on every dynamic and in every sphere as one's own. It includes such "disrelated" data as the death of an individual one has never met on a highway on which one has never travelled at the hands of a stranger no matter how culpable. *One does not send to find for whom the bell tolls without full willingness to have tolled it and to have caused the cause of its tolling.*

There is a scale of responsibility between full responsibility and full other-responsibility where the former is above 20.0 and the latter is at 0.0. Complete negation of responsibility is complete admission of being under the complete control of the environment. Assumption of full responsibility is a statement of control of the environment and persons within it without necessity of control.

There is a cycle of responsibility. One acts and seeks to negate his responsibility for such action by placing the "reason" at another's door. This works as long as one succeeds in making another accept responsibility for the action. The moment this action fails and another does not accept it, the entire action comes back at one. It is then a matter of fault and fixed (by another) blame and stirs the emotion of guilt. Before this cycle begins, there is no aberration, no matter *what* has been done, no matter *what* has happened to anyone. The action occurs but is no cause for discussion or justice until one seeks to shunt cause elsewhere than self.

This starts the cycle and eventually comes back as fault. Full responsibility is not fault; it is recognition of being cause. *Rationalization* is wholly an attempt to shunt responsibility. Whatever occurs to one is actually his own responsibility, as the student will realize as soon as he re-evaluates the factors involved and as soon as he sees the enormous effect of this process.

The highest common denominator so far reached on occlusion is the responsibility factor. One is occluded on whatever he has tried not to be responsible for. He refuses responsibility for the incident, thus he has no control or responsibility for the facsimile of the incident. One can control nothing without assuming full responsibility for it.

Let us survey fundamentals. Self-determinism, self-confidence, *I know, I am*, lie along 20.0. All knowledge is known at source, as witness the theta manufacture of complex compounds not yet touchable by chemists. One, thus, by extrapolation, did

not *agree to survive*. One had a free choice to survive, quite obviously. The *agree* viewpoint is occasioned by postulating obedience to the Supreme Being, which postulate is demonstrably not workable as it poses a low-scale point for the eighth dynamic which would drag down all the other dynamics at once to zero and would continue them there, and life would become impossible. Notwithstanding this point which may or may not be acceptable, there are points which are inexorable.

Overall life through all tracks is a continuous survival through many deaths. Succumb is only relative. Total succumb would be a discontinuance of the theta line, which demonstrably has not happened in any line on earth today and which, by extrapolation and by the nature of the life static, will not happen tomorrow for only MEST has time. Theta changes the organism form by varying efforts and counter-efforts and natural selection and planned development in MEST.

Development of rationalization (negation of responsibility establishing conflict for development) establishes randomness; and randomness is apparently vital in order to effect a conquest of MEST (our closest approach to why survival, being a conquest of the material universe by theta). One is obviously conceived after free choice. One obviously seeks and selects randomness on free choice.

Every individual is possessed of an urge for survival on every one of the eight dynamics. He can exercise free choice for the survival of every one of the eight. Indeed, since he has existed prior to any existing situation, he had the free choice to do something about it and thus had free choice about any existing situation. At least the problem resolves itself in this fashion. Its proof is that preclears soar up the tone scale on acceptance of full responsibility and the proposition is thus credited by its workability.

Running back any happenstance *before* the cycle of blame-failure-guilt is started will discover that the preclear had *full responsibility* for anything done to him or by him or, reaching far back, for anything done to anybody by anything or anybody. Full responsibility as AA's occurs if only in choosing conception. Anyone alive today had responsibility in creating our social order.

A soldier shot on the field of battle may "blame" the sniper, the Selective Service, the stupidity of government, *but he* nevertheless had full responsibility not only for being there and getting shot but for the sniper, Selective Service and the stupidity of government.

You may locate any *rationalization cycle* merely by finding any mis-emotion such as antagonism, anger, fear, grief or apathy on the part of the preclear for anything or anybody. You will find then a cycle wherein the preclear considered himself affected by environment, blamed environment (and environment contains all dynamics including self), failed to make the blame stick and received the consequences, thus losing self-determinism, thus getting controlled by environment, thus getting aberrated, thus getting and using the service facsimile.

The auditor is not seeking the point where the preclear accepts the harm which came to him as his *fault*. The auditor is seeking the point where the preclear

decided it was not his responsibility and then the earlier point of refusal of responsibility. Get the *fault acceptance* point and you will find apathy since here is agreement with accusation – wrong point. Get the first instant of rationalization and then the earlier generalization of negated responsibility and you will find the postulates which deny full responsibility. A postulate of illness so as not to attend school is not the primary postulate on the chain. The primary postulate on this chain is refusal of full responsibility for school.

Occlusions are resolved by full responsibility on the subject. This includes occluded persons. Dub-in is resolved by a full responsibility resolution, for the dub-in is far more active in rationalization than an occluded case.

The preclear, understanding all this, may yet wonder when he discovers in his past a person who avowedly had full responsibility, is always right and yet made him unhappy. Let the preclear look in this person for the actuality of full responsibility and the person in question will be found to have suspicions, antagonisms and rationalizations and is thus discovered to be lacking in full responsibility after all.

The environment starts to control the individual the moment he rationalizes away his inherent full responsibility. The individual becomes "unable" to handle any facsimile of any incident for which he has not assumed full responsibility, thus he becomes subject to facsimiles "handling" him.

Attempting to invalidate someone is attempting to negate full responsibility for that person. The person who insists it is "your fault" is invalidated on a low-tone level by insisting it is not your fault. Thus, assuming "fault" seems to validate the accusation of the person so claiming. Assumption of full responsibility is also assumption of the accusative person as a responsibility.

For definition, the responsibility scale drops to its next level to "I am responsible and I must do something about it". This dwindles down through "I won't be responsible", "I am afraid of responsibility for it", "I don't care, it's no use being responsible". The lowest rung is *no responsibility for anything*.

Past deaths are occluded because one does not take their responsibility, such deaths being contrary on a shadow level in an aberrated society, to survival. Thus past deaths are sometimes hard to explain to people for they would not have any responsibility on their own and therefore refuse it on the subject.

Using symbols for actuality is negating responsibility. Several group experiments, including teaching every man on a naval vessel that he was responsible for everything, have been made which validated these postulates. A negative series was also made with opposite results, again demonstrating these postulates. How irresponsible can one be? Refusal of full responsibility for dying and its survival value.

Cause and Effect

An individual is evidently designed to be cause. When one speaks of *responsibility* he means "the determination of the *cause* which produced the *effect*".

The goal of *full responsibility* is not attained simply by making a new postulate. It is attained by discovering and reducing the preclear's assignment of cause.

Ordinarily people call the assignment of *cause* "blame". If one assigns cause to something, he delivers to that entity power. This is not mystical. It is a new discovery of hitherto unknown phenomena. By it strange visios and occlusions resolve.

A swift survey of emotions demonstrates that a gradient scale from *cause* drops down to *effect*. *Cause* is the life static itself. *Full Effect* would be MEST, or a dead body.

An organism seeks to be cause without becoming effect. *Cause* is above 20.0; *effect* is at 0.

The gradient scale goes downward in this wise: One is cause, he begins motion and is able to change it. He is committed to motion and becomes less able to change it. He comes into a range of being the effect of motion. He seeks to hold motion to keep from being an effect at 1.5. He is unable to hold motion and begins to fear motion at 1.1, propitiating it. He regrets anything about motion and is in grief as an effect at 0.5. He becomes and recognizes that he has become *effect* at 0.1.

A strange visio on a case will vanish if regret is scanned up from it. Occlusions will turn off if blame is scanned off the occluded object or person including self.

This operates on any of the eight dynamics. That which one blames becomes a power and is occluded as unexaminable including self. That which is in stationary visio is that which one regrets having caused.

There is a cycle on any chain on any dynamic as follows. One causes something. He fails. He postulates blame (1.5). He establishes sympathy and regrets. Each new blame thrusts him further, on that chain, into an apathy. Find a thing on any dynamic (including the first dynamic) which one blames and the auditor will discover at the bottom of the chain a cause and failure of magnitude. He need only scan blame and regret from the chain to recover the basic incident. Then he should exhaust from that incident its emotional curve. This recovers any computation on a case.

Effort can be run on *cause* and *effect* but the *effect*, of course, is apathy, and should probably be run as *counter-effort*.

Full responsibility resolves only in this wise.

Definitions, Logics and Axioms

These are the definitions, logics and axioms of this science. It should be borne in mind that these actually form epistemology, the science of knowledge. These cannot but embrace various fields and sciences. They are listed in this volume without further elucidation but will be found to be self-explanatory for the most part. Adequate phenomena exist to demonstrate the self evidence of these definitions, postulates, logics and axioms.

The first section, the logics, are separate from the axioms only in that from the system of thinking so evaluated, the axioms themselves flow. The word logics is used here to mean postulates pertaining to the organizational structure of alignment.

The Logics

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

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

LOGIC 3. ANY KNOWLEDGE WHICH CAN BE SENSED, MEASURED OR EXPERIENCED BY ANY ENTITY IS CAPABLE OF INFLUENCING THAT ENTITY.

COROLLARY – THAT KNOWLEDGE WHICH CANNOT BE SENSED, MEASURED OR EXPERIENCED BY ANY ENTITY OR TYPE OF ENTITY CANNOT INFLUENCE THAT ENTITY OR TYPE OF ENTITY.

LOGIC 4. A DATUM IS A FACSIMILE OF STATES OF BEING, STATES OF NOT BEING, ACTIONS OR INACTIONS, CONCLUSIONS, OR SUPPOSITIONS IN THE PHYSICAL OR ANY OTHER UNIVERSE.

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

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

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

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

DEFINITION – ACTION DEFINITION: ONE WHICH DELINEATES CAUSE AND POTENTIAL CHANGE OF STATE OF BEING BY CAUSE OF EXISTENCE, INEXISTENCE, ACTION, INACTION, PURPOSE OR LACK OF PURPOSE.

LOGIC 6. ABSOLUTES ARE UNOBTAINABLE.

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

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

COROLLARY – ANY DATUM HAS ONLY RELATIVE TRUTH.

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

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

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

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

LOGIC 11. THE VALUE OF A DATUM OR FIELD OF DATA CAN BE ESTABLISHED BY ITS DEGREE OF ASSISTANCE IN SURVIVAL OR ITS INHIBITION TO SURVIVAL.

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

LOGIC 13. PROBLEMS ARE RESOLVED BY COMPARTMENTING THEM INTO AREAS OF SIMILAR MAGNITUDE AND DATA, COMPARING THEM TO DATA ALREADY KNOWN OR PARTIALLY KNOWN, AND RESOLVING EACH AREA. DATA WHICH CANNOT BE KNOWN IMMEDIATELY MAY BE RESOLVED BY ADDRESSING WHAT IS KNOWN AND USING ITS SOLUTION TO RESOLVE THE REMAINDER.

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

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

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

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

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

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

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

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

LOGIC 22. THE HUMAN MIND⁴ IS AN OBSERVER, POSTULATOR, CREATOR AND STORAGE PLACE OF KNOWLEDGE.

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

POSTULATE – THE HUMAN MIND AND INVENTIONS OF THE HUMAN MIND ARE CAPABLE OF RESOLVING ANY AND ALL PROBLEMS WHICH CAN BE SENSED, MEASURED OR EXPERIENCED DIRECTLY OR INDIRECTLY.

COROLLARY – THE HUMAN MIND IS CAPABLE OF RESOLVING THE PROBLEM OF THE HUMAN MIND.

The borderline of solution of this science lies between *WHY* life is surviving and *HOW* life is surviving. It is possible to resolve

HOW life is surviving without resolving *WHY* life is surviving. LOGIC 24. THE RESOLUTION OF THE PHILOSOPHICAL, SCIENTIFIC AND HUMAN STUDIES (such as economics, politics, sociology, medicine, criminology, etc.) DEPENDS PRIMARILY UPON THE RESOLUTION OF THE PROBLEMS OF THE HUMAN MIND.

NOTE: The primary step in resolving the broad activities of the man could be considered to be the resolving of the activities of the mind itself.

Hence, the logics carry to this point and then proceed as axioms concerning the human mind, such axioms being substantiated as relative truths by much newly discovered phenomena. The ensuing axioms, from Logic 24, apply no less to the various 'ologies' than they do to de-aberrating or improving the operation of the mind. It should not be thought that the following axioms are devoted to the construction of anything as limited as a therapy, which is only incidental to the resolution of human

⁴ The human mind by definition includes the awareness unit of the living organism, the observer, the computer of data, the spirit, the memory storage, the life force and the individual motivator of the living organisms. It is used as distinct from the brain, which can be considered to be motivated by the mind.

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aberration and such things as psychomatic illnesses. These axioms are capable of such solutions, as has been demonstrated, but such a narrow application would indicate a very narrow scope of view.

Axioms

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Organisms can exist only as higher levels of complexities because lower levels of converters exist. Theta evolves organisms from lower to higher forms and supports them by the existence of lower converter forms.

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

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

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

AXIOM 19. THE EFFORT OF LAMBDA IS TOWARD SURVIVAL. The goal of Lambda is survival.

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

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

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

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

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

AXIOM 23. ALL THOUGHT IS CONCERNED WITH MOTION.

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

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

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

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

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

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

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

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

AXIOM 30. RIGHTNESS IS PROPER CALCULATION OF EFFORT.

AXIOM 31. WRONGNESS IS ALWAYS MISCALCULATION OF EFFORT.

AXIOM 32. THETA CAN EXERT ITSELF DIRECTLY OR EXTENSIONALLY.

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

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

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

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

DEFINITION: MOTION IS ANY CHANGE IN ORIENTATION IN SPACE.

DEFINITION: FORCE IS RANDOM EFFORT.

DEFINITION: EFFORT IS DIRECTED FORCE.

AXIOM 36. AN ORGANISM'S EFFORT CAN BE TO REMAIN AT REST OR PERSIST IN A GIVEN MOTION.

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

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

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

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

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

Known threats to survival when sensed cause attention to fix.

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

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

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

AXIOM 40. THE PENALTY OF AN ORGANISM FAILING TO ENGAGE UPON SURVIVAL ACTIVITY, OR ENGAGING IN NON-SURVIVAL ACTIVITY, IS PAIN.
AXIOM 41. THE CELL AND VIRUS ARE THE PRIMARY BUILDING BLOCKS OF LIFE ORGANISMS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Note: Corollary for other dynamics.)

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

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

(Note: List of dynamics.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AXIOM 69. PHYSICAL UNIVERSE PERCEPTIONS AND EFFORTS ARE RECEIVED BY AN ORGANISM AS FORCE WAVES, CONVERT BY FACSIMILE INTO THETA AND ARE THUS STORED. DEFINITION: RANDOMITY IS THE MISALIGNMENT THROUGH THE INTERNAL OR EXTERNAL EFFORTS BY OTHER FORMS OF LIFE OR THE MATERIAL UNIVERSE OF THE EFFORTS OF AN ORGANISM, AND IS IMPOSED ON THE PHYSICAL ORGANISM BY COUNTER-EFFORTS IN THE ENVIRONMENT.

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

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

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

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

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

AXIOM 74. OPTIMUM RANDOMITY IS NECESSARY TO LEARNING.

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

(Note: As distinguished from near-perceptions of effort.) AXIOM 76. RANDOMITY AMONGST ORGANISMS IS VITAL TO CONTINUOUS SURVIVAL OF ALL ORGANISMS.

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

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

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

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

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

AXIOM 81. SANITY CONSISTS OF OPTIMUM RANDOMITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AXIOM 99. THETA FACSIMILES CAN RECOMBINE INTO NEW SYMBOLS.

AXIOM 100. LANGUAGE IS THE SYMBOLIZATION OF EFFORT.

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

(Note: Counter-effort, not language, is aberrative.) AXIOM 102. THE ENVIRONMENT CAN OCCLUDE THE CENTRAL CONTROL OF ANY ORGANISM AND ASSUME CONTROL OF THE MOTOR CONTROLS OF THAT ORGANISM. (ENGRAM, RESTIMULATION, LOCKS, HYPNOTISM.)

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

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

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

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

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

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

AXIOM 109. BEHAVIOR IS MODIFIED BY COUNTER-EFFORTS WHICH HAVE IMPINGED ON THE ORGANISM.

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

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

AXIOM 112. AFFINITY IS THE COHESION OF THETA.

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

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

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

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

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

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

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

Self-determinism is manifested along each dynamic.

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

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

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

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

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

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

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

All loss is a loss of motion.

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

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

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

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

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

This is an explanation for the assumption of valences.

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

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

DEFINITION: RECALL IS THE PROCESS OF REGAINING PERCEPTIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Valences are assistive, compulsive or inhibitive to the organism.

A CONTROL CENTER IS NOT A VALENCE.

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

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

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

AXIOM 143. ALL LEARNING IS ACCOMPLISHED BY RANDOM EFFORT.

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

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

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

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

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

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

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

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

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

AXIOM 152. SURVIVAL IS ACCOMPLISHED ONLY BY MOTION,

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

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

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

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

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

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

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

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

AXIOM 161. THE CONTROL CENTER ATTEMPTS THE HALTING OR LENGTHENING OF TIME, THE EXPANSION OR CONTRACTION OF SPACE AND THE DECREASE OR INCREASE OF ENERGY AND MATTER.

This is a primary source of invalidation, and it is also a primary source of aberration.

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

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

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

DEFINITION: SANITY, THE COMPUTATION OF FUTURES.

DEFINITION: NEUROTIC, THE COMPUTATION OF PRESENT TIME ONLY.

DEFINITION: PSYCHOTIC, COMPUTATION ONLY OF PAST SITUATIONS.

AXIOM 165. SURVIVAL PERTAINS ONLY TO THE FUTURE.

COROLLARY: SUCCUMB PERTAINS ONLY TO THE PRESENT AND PAST.

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

AXIOM 167. AS THE NEEDS OF ANY ORGANISM ARE MET IT RISES HIGHER AND HIGHER IN ITS EFFORTS ALONG THE DYNAMICS.

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

AXIOM 168. AFFINITY, REALITY AND COMMUNICATION CO-EXIST IN AN INEXTRICABLE RELATIONSHIP.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AXIOM 191. CONSTRUCTION IS AN ALIGNMENT OF DATA.

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

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

Destruction is the effort of bringing randomness into an area. AXIOM 192. OPTIMUM SURVIVAL BEHAVIOR CONSISTS OF EFFORT IN THE MAXIMUM SURVIVAL INTEREST IN EVERYTHING CONCERNED IN THE DYNAMICS.

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

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

Glossary

ACCESSIBILITY:

The state of being willing to be processed (technical sense in this science). The state of being willing to have interpersonal relations (social sense). For the individual himself, accessibility with self means whether or not an individual can recontact his past experiences or data. A man with a "bad memory" (interposed blocks between control center and facsimiles) has memories which are not accessible to him.

ACT:

A stage of processing. Applies solely to the particular process in use at a certain case level.

ASSESSMENT:

An inventory, an examination, a calculation or evaluation of a case. **ASSISTS:**

The straight perception by perception running over and over of an incident until it is desensitized as a facsimile and cannot affect the preclear. The assist is used immediately after accidents or operations. It takes away shock and most of the harmful effects of the incident and promotes healing. It is done by starting the individual at the beginning of the incident, with the first awareness of the incident, just as though the preclear were living it all the way through again with full perception of sight, sound, etc., as nearly as they can be obtained. An assist run, for instance, immediately after a dental operation takes all the shock out of the operation. One concludes an assist by picking up the auditing as another incident and running through the auditing and the decision to be audited. An assist saves lives and materially speeds healing.

AUDITOR:

One who listens and computes. A technician of this science. **BROKEN:**

Slang used in the wise of "breaking a case", meaning that one breaks the hold of the preclear on a non-survival facsimile. Used in greater or lesser magnitude such as "breaking a circuit" or "breaking into a chain" or "breaking a computation". Never breaking the preclear or his spirit, but breaking what is breaking the preclear.

CENTER OF CONTROL:

The awareness of awareness unit of the mind. This is not part of the brain but part of the mind, the brain being physiological. The mind has two control centers possible, by definition, the right and the left. One is an actual, genetic control center, the other is a sub-control center subservient to the control center.

CLEAR (verb):

The act of desensitizing or releasing a thought impression or a series of impressions or observations in the past, or a postulate, an emotion, an effort or an entire facsimile. The preclear either releases his hold on the facsimile (memory) or the facsimile itself is desensitized. The word is taken from electronic computers or com-

mon office adding machines and describes an action similar to clearing past computations from the machine.

CLEAR (noun):

A much misunderstood state of being. The word has been used before with other meanings. It has been mistaken as an absolute. It is still used. It is used here as electronics slang and can apply to a chain, an incident or a computation.

COMPUTING PSYCHOTIC:

One who is running on a circuit, a circuit being a pseudo-personality out of a facsimile strong enough to dictate to the individual and BE the individual.

DRAMATIZING PSYCHOTIC:

One who dramatizes one type of facsimile only.

DYNAMICS:

The central drives of an individual. They are numbered from one to eight as follows: 1. Self survival; 2. Survival through children (includes sexual act); 3. Survival by groups including social and political as well as commercial; 4. Survival through Mankind as a whole; 5. Survival through Life including any species, vegetable or animal; 6. Survival through MEST; 7. Survival through theta or the static of Life itself; 8. (Written as infinity). Survival through a Supreme Being. Each individual is surviving for all eight.

EFFORT:

The physical force manifestation of motion. A sharp effort against an individual produces pain. A strenuous effort produces discomfort. Effort can be recalled and re-experienced by the preclear. No preclear below 2.5 should be called upon to use effort as such as he is incapable of handling it and will stick in it. The essential part of a painful facsimile is its effort, not its perceptions.

EMOTION:

The catalyst used by the control center to monitor physical action. The relay system, via glands, interposed between "I" and self and, by thought, others. The main emotions are *happiness* in which one has confidence and enjoyment in his goals and a belief in his control of environment; *boredom*, in which one has lost confidence and direction but is not defeated; *antagonism* wherein one feels his control threatened; *anger* wherein one seeks to destroy that which threatens and seeks without good direction beyond destruction; *covert hostility* wherein one seeks to destroy while reassuring his target that he is not so seeking; *fear* wherein one is catalyzed to flee; *grief* in which one recognizes loss; *apathy* in which one accepts failure on all dynamics and pretends death. Other emotions are a volume or lack of volume of those named. *Shame* or *embarrassment* are emotions peculiar to groups or interpersonal relations and are on a level with grief, denoting loss of position in a group. *Emotion* is the glandular system parallel of *motion* and each *emotion* reflects action to gain or

lose to *motion*. At a high level one is sending back *motion*, at a mid level one is holding *motion*, at a lower level, motion is sweeping through and over one.

ENVIRONMENT:

The surroundings of the preclear from moment to moment in particular or in general, including people, pets, mechanical objects, weather, culture, clothing or the Supreme Being. Anything he perceives or believes he perceives. The objective environment is the environment everyone agrees is there. The subjective environment is the environment the individual himself believes is there. They may not agree.

FACSIMILES:

A facsimile is a memory recording for a finite period of time. It is considered that memory is a static without wave length, weight, mass or position in space (in other words, a true static) which yet receives the impression of time, space, energy and matter. A careful examination of the phenomena of thought and the behavior of the human mind leads one to this conclusion. The conclusion is itself a postulate used because it is extremely useful and workable. This is a point of echelon in research, that a facsimile can be so described. The description is mathematical and an abstract and may or may not be actual. When a thought recording is so regarded, the problems of the mind rapidly resolve. Facsimiles are said to be "stored". They act upon the physical universe switchboard called the brain and nervous and glandular system to monitor action. They appear to have motion and weight only because motion and weight are recorded into them. They are not stored in the cells. They impinge upon the cells. Proof of this matter rests in the fact that an energy which became a facsimile a long time ago can be re-contacted and is found to be violent on the contact. Pain is stored as a facsimile. Old pain can be re-contacted. Old pain, in facsimile form, old emotion in facsimile form, can re-impose itself on present time in such a wise as to deform or otherwise physically affect the body. You can go back to the last time you hurt yourself and find there and re-experience the pain of that hurt, unless you are very occluded. You can recover efforts and exertions you have made or which have been made against you in the past. Yet the cells themselves, which have finite life, are long since replaced although the body goes on. Hence the facsimile theory. The word facsimile is used as bluntly as one uses it in connection with a drawing of a box top instead of the actual box top. It means a similar article rather than the article itself. You can recall a memory picture of an elephant or a photograph. The elephant and the photograph are no longer present. A facsimile of them is stored in your mind. A facsimile is complete with every perception of the environment present when that facsimile was made including sight, sound, smell, taste, weight, joint position and so on through half a hundred perceptions. Just because you cannot recall motion or these perceptions does not mean they were not recorded fully and in motion with every perception channel you had at the time. It does mean that you have interposed a stop between the facsimile and the recall mechanisms of your control centers. There are facsimiles of everything you have experienced in your entire lifetime and everything you have imagined.

FIFTEEN (noun):

A designation to denote a finished case. Solely for case recording to designate a case advanced to current completion. This is a Foundation number system for pre-clears. A case is noted on record by the act number to which it has been advanced.

GENETIC:

By line of protoplasm and by facsimiles and by MEST forms the individual has arrived in the present age from a past beginning. Genetic applies to the protoplasm line of father and mother to child, grown child to new child and so forth.

LOCK SCANNING:

A process which starts the preclear from a point in the past with which he has made solid contact up through all similar incidents without verbalization. This is done over and over, each time trying to start at an earlier incident of the same kind, until the preclear extroverts on the subject of the chain. BOIL-OFF often results wherein the preclear seems to go to sleep. Avoid boil-off for it is not therapeutic and will eventually result in reduced tone. BOIL-OFF is a lazy auditor's excuse to be idle and facsimiles in such severe conflict that they will not resolve without resolving postulates first. Lock scanning is a standardized drill, started on signal and ended with the preclear saying he is again in present time. It can be done on any subject. ABOVE 2.0 only.

MEST:

A compound word made up of the first letters of MATTER, ENERGY, SPACE and TIME. A coined word for the PHYSICAL UNIVERSE. THETA IS NOT CONSIDERED AS PART OF THE PHYSICAL UNIVERSE BUT IS NOT CONSIDERED ABSOLUTELY AS NOT PART OF THE PHYSICAL UNIVERSE.

PAST POSTULATES:

Decisions or conclusions the preclear has made in the past and to which he is still subjected in the present. Past postulates are uniformly invalid since they cannot resolve present environment.

PERCEPTIONS:

By means of physical waves, rays and particles of the physical universe, impressions of the environment enter through the "sense channels" such as the eyes and optic nerves, the nose and olfactory nerves; the ears and aural nerves; inter-body nerves for inter-body perceptions, etc., etc. These are all perceptions up to the instant they record as facsimiles at which moment they become recordings. When recalled they are perceptions again, being again entered into sense channels from the recall side. There are over half a hundred separate perceptions all being recorded at once.

POSTULATE (verb):

To conclude, decide or resolve a problem or to set a pattern for the future or to nullify a pattern of the past.

POSTULATE (noun):

A conclusion, decision or resolution made by the individual himself on his own self-determinism on data of the past, known or unknown. The postulate is always known. It is made upon the evaluation of data by the individual or on impulse without data. It resolves a problem of the past, decides on problems or observations in the present or sets a pattern for the future.

PSYCHOSOMATIC ILLNESS:

A term used in common parlance to denote a condition "resulting from a state of mind." Such illnesses account for about seventy percent of all ills, by popular report. Technically, in this science, a chronic or continuing painful facsimile to which the preclear is holding to account for failures. Arthritis, bursitis, tendonitis, myopia, astigmatism, bizarre aches and pains, sinusitis, colds, ulcers, migraine headaches, toothache, poliomyelitis deformities, fatness, skin malformations are a few of these legion of chronic somatics. They are traceable to service facsimiles.

PSYCHOTIC:

An individual who is out of contact to a thorough extent with his present time environment and who does not compute into the future. He may be an acute psychotic wherein he becomes psychotic for only a few minutes at a time and only occasionally in certain environments (as in rages or apathies) or he may be a chronic psychotic, or in a continual disconnection with the future and present. Psychotics who are dramatically harmful to others are considered dangerous enough to be put away. Psychotics who are harmful on a less dramatic basis are no less harmful to their environment and are no less psychotic.

PRECLEAR:

One who has entered processing enroute to becoming a fifteen. **RECOVERY:**

Recovery of one's own ability to determine one's existence.

RELEASE (verb):

The act of taking the perceptions or effort or effectiveness out of a heavy facsimile or taking away the preclear's hold on the facsimile.

REPETITIVE STRAIGHT-WIRE:

Attention called to an incident over and over amongst other incidents until it is de-sensitized. Used on conclusions or incidents which do not easily surrender.

SERVICE FACSIMILE:

A definitely non-survival situation contained in a facsimile which is called into action by the individual to explain his failures. A service facsimile may be one of an illness, an injury, an inability. The facsimile begins with a down emotional curve and ends with an upward emotional curve. Between these it has pain. A service facsimile IS the pattern which is the chronic "psychosomatic illness." It may contain coughs, fever, aches, rashes, any manifestation of a non-survival character, mental or physical. It may even be a suicide effort. It is complete with all perceptions. It has many

similar facsimiles. It has many locks. The possession and use of a service facsimile distinguishes a Homo sapiens.

SERVICE FACSIMILE CHAIN:

The entire chain of similar incidents which comprise the total repertoire of the individual who is explaining this failure and thus seeking support. STRAIGHT-WIRE:

A process of recalling, from present time, with some perception or at least a concept, a past incident. The name straight-wire derives from the MEST communications process of connecting two points of a communications system. It is essentially memory work. It is applied to postulates, evaluations, incidents, scenes, emotions, or any data which may be in the storage banks of the mind without "sending the pre-clear" into the incident itself. It is done with the pre-clear sitting up, eyes open or shut. The auditor is very alert. Straight-wire is done rapidly. The pre-clear is not permitted to wander or reminisce. He responds to questions on the part of the auditor. MANY PRECLEARERS DISLIKE BEING QUESTIONED. THE AUDITOR MUST THEN FIRST RESOLVE THE POSTULATES AGAINST BEING QUESTIONED; this would be called "clearing for broad straight-wire."

TEN:

A case advanced to the point of released service facsimile. THETA:

The mathematical symbol for the static of thought. By THETA is meant the static itself. By "facsimile" is meant THETA which contains impressions by perception.

THOUGHT:

The facsimiles one has recorded of his various environments and the facsimiles he has created with his imaginings, their recombination and evaluations and conclusions for the purpose of determining action or no action or potential action or no action. THOUGHT is used also to mean a progress treating awareness level recordings as distinct from non-awareness level recordings.

L. Ron Hubbard