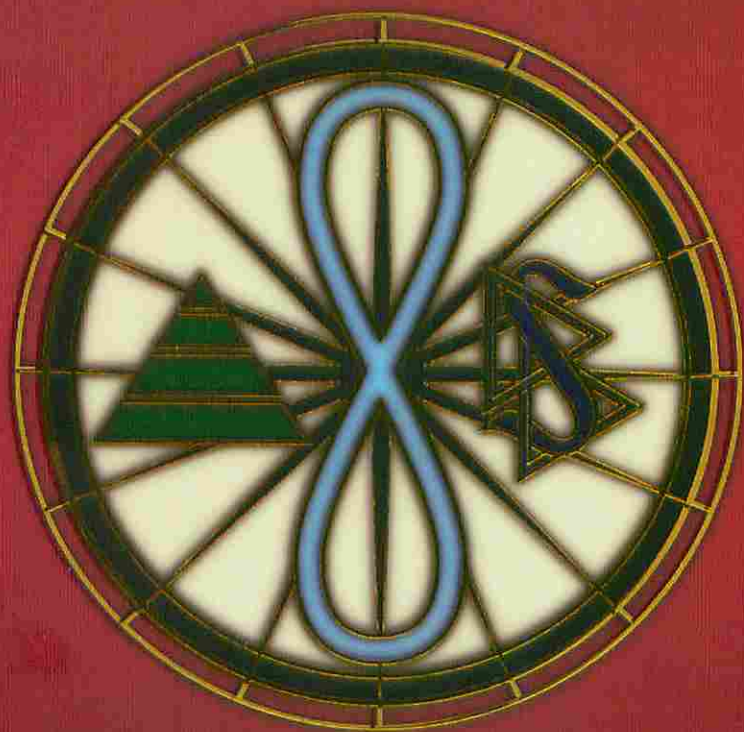


L. RON HUBBARD



SCIENTOLOGY 0-8
*The Book of
Basics*



Scientology 0-8: *The Book of Basics* is the ultimate companion to all Ron's books, lectures and materials and, indeed, the indispensable reference on Scientology itself.

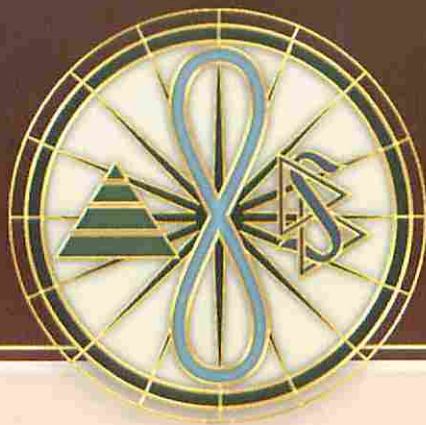
Distilled from over 3,000 lectures, 20,000 pages of writings and the entire library of Dianetics and Scientology books, this single volume contains the senior laws of the mind, spirit and life itself.

These Axioms, Codes and Scales are the graphic explanations of existence gained from a direct observation of all spectrums of livingness. They apply to cases, to people, to all things.

Included are:

- Over 150 scales, graphs and charts embracing the subjects of the Tone Scale, ARC, MEST, Perceptics, Logic, Thought, Emotion and Effort, Cause and Effect, Responsibility, Awareness, Knowingness, Be, Do and Have, Creation and Destruction, Havingness, Body and *many* more
- All Codes and Creeds including the Auditor's Code, the Code of a Scientologist, the Code of Honor, Credo of a True Group Member, the Credo of a Good and Skilled Manager and the Creed of the Church of Scientology
- The Qs (Prelogics) and Logics
- The Factors
- All the Axioms of Dianetics and Scientology
- The Hubbard Chart of Human Evaluation and the Chart of Attitudes
- The Dynamics
- The Dichotomies
- The 57 Human Perceptics
- Plus much more found *nowhere else*—it's all here

Scientology 0-8 contains the very fundamentals on which every part of existence turns, on which the route to Total Freedom is built and on which *you* can attain the full measure of that freedom.



T O T H E R E A D E R

This book is presented in its original form and is part of the religious literature and works of Scientology® Founder, L. Ron Hubbard. It is a record of Mr. Hubbard's observations and research into the nature of man and each individual's capabilities as a spiritual being, and is not a statement of claims made by the author, publisher or any Church of Scientology.

Scientology is defined as the study and handling of the spirit in relationship to itself, universes and other life. Thus, the mission of the Church of Scientology is a simple one: to help the individual regain his true nature, as a spiritual being, and thereby attain an awareness of his relationship with his fellow man and the universe. Therein lies the path to personal integrity, trust, enlightenment, and spiritual freedom itself.

Scientology and its forerunner and substudy, Dianetics, as practiced by the Church, address only the "thetan" (spirit), which is senior to the body, and its relationship to and effects on the body. While the Church is free, as all churches are, to engage in spiritual healing, its primary goal is increased spiritual awareness for all. For this reason, neither Scientology nor Dianetics is offered as, nor professes to be physical healing, nor is any claim made to that effect. The Church does not accept individuals who desire treatment of physical or mental illness but, instead, requires a competent medical examination for physical conditions, by qualified specialists, before addressing their spiritual cause.

The Hubbard® Electrometer, or E-Meter, is a religious artifact used in the Church. The E-Meter, by itself, does nothing and is only used by ministers and ministers-in-training, qualified in its use, to help parishioners locate the source of spiritual travail.

The attainment of the benefits and goals of the Scientology religion requires each individual's dedicated participation, as only through one's own efforts can they be achieved.

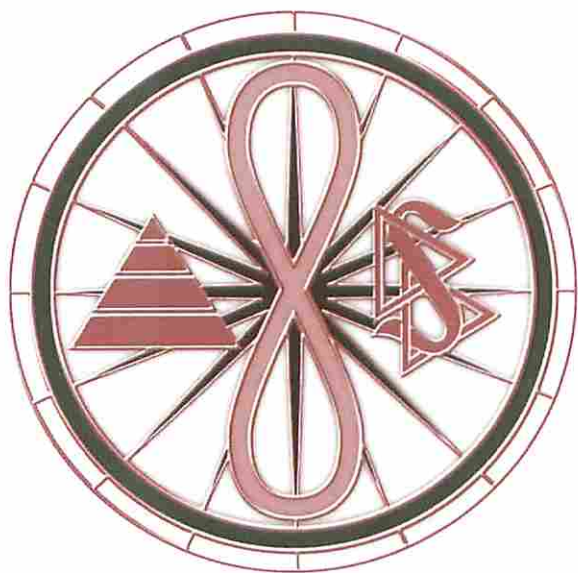
We hope reading this book is only one step of a personal voyage of discovery into this new and vital world religion.

THIS BOOK BELONGS TO

SCIENTOLOGY 0-8
*The Book of
Basics*

SCIENTOLOGY 0-8

*The Book of
Basics*



L. RON HUBBARD

Burge

Publications, Inc.

A
HUBBARD®
PUBLICATION



BRIDGE PUBLICATIONS, INC.

4751 Fountain Avenue
Los Angeles, California 90029

ISBN 978-1-4031-4491-1

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I M P O R T A N T N O T E

In reading this book, be very certain you never go past a word you do not fully understand. 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.

The confusion or inability to grasp or learn comes AFTER a word the person did not have defined and understood. It may not only be the new and unusual words you have to look up. Some commonly used words can often be misdefined and so cause confusion.

This datum about not going past an undefined word is the most important fact in the whole subject of study. Every subject you have taken up and abandoned had its words which you failed to get defined.

Therefore, in studying this book 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 and get it defined.

FOREWORD



Condensed into this single volume are the senior laws of the mind, spirit and life as discovered and codified by L. Ron Hubbard through half a century of research, investigation and development.

Scientology 0-8 means “Scientology from Zero to Infinity,” the “8” being the infinity sign turned upright. As expressed in the title, this book embodies the basics of Scientology from “Zero” (the very beginning or fundamental) to “Infinity” (ultimate truths as contained in the Logics, Factors and Axioms).

This book, then, serves the purpose of providing an indispensable reference of the basics of the entire subject. For contained herein is the very foundation upon which L. Ron Hubbard built the Bridge to Total Freedom.

Much of the material within this book is available nowhere else in print. This compilation is a result of exhaustive research through all books, policies, bulletins and the thousands of lectures that comprise the full library of Dianetics and Scientology.

Throughout the years, Ron continually worked to refine the technology. Wherever necessary, we have included each successive revision, be it the Scales, Codes, Axioms, with the exact date it first appeared. Therefore, while studying other written materials or lectures, you can easily find the basic Scale, Code or Axiom in the form it existed *at that time*. Similarly, while studying *Scientology 0-8* you will also find the exact Source reference allowing you to then study that issue, book or lecture from which it was drawn.

For ease of locating the reference you desire, the Table of Contents contains a categorization of each type of basic, while the appendix additionally includes three complete indexes—*Subject, Alphabetical* and *Chronological*.

In summary, *Scientology 0-8* is meant for *use on your* journey to Total Freedom.

May it help *you* progress—from Zero to Infinity!

—The Editors

SCIENTOLOGY 0-8

The Book of Basics

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The Book of Basics

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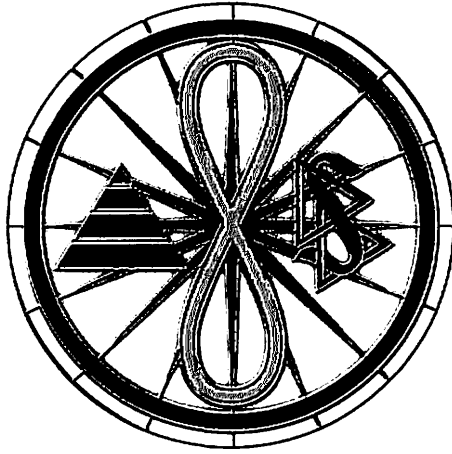
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Chapter One



THE AIMS OF
SCIENTOLOGY

THE AIMS OF SCIENTOLOGY

SEPTEMBER 1965



A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights, are the aims of Scientology.

First announced to an enturbulated world in 1950, these aims are well within the grasp of our technology.

Nonpolitical in nature, Scientology welcomes any individual of any creed, race or nation.

We seek no revolution. We seek only evolution to higher states of being for the individual and for society.

We are achieving our aims.

After endless millennia of ignorance about himself, his mind and the universe, a breakthrough has been made for Man.

Other efforts Man has made have been surpassed.

The combined truths of fifty thousand years of thinking men, distilled and amplified by new discoveries about Man have made for this success.

We welcome you to Scientology. We only expect of you your help in achieving our aims and helping others. We expect you to be helped.

Scientology is the most vital movement on Earth today.

In a turbulent world the job is not easy. But then, if it were, we wouldn't have to be doing it.

We respect Man and believe he is worthy of help. We respect you and believe you too can help.

Scientology does not owe its help. We have done nothing to cause us to propitiate. Had we done so we would not now be bright enough to do what we are doing.

Man suspects all offers of help. He has often been betrayed, his confidence shattered. Too frequently he has given his trust and been betrayed. We may err, for we build a world with broken straws. But we will never betray your faith in us so long as you are one of us.

The sun never sets on Scientology.

And may a new day dawn for you, for those you love and for Man.

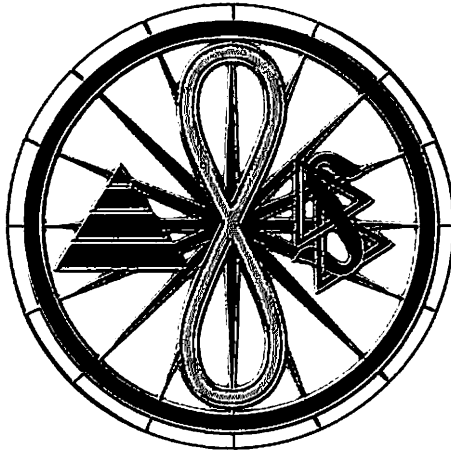
Our aims are simple if great.

And we will succeed, and are succeeding at each new revolution of the Earth.

Your help is acceptable to us.

Our help is yours.

Chapter Two



DEFINITIONS &
SYMBOLS

DIANETICS AND SCIENTOLOGY DEFINITIONS

SEPTEMBER 1981



DIANETICS was the forerunner of Scientology.

By use of Dianetics, as early as 1950, it became apparent that we were dealing, not with cells and cellular memory, but with a beingness that defied time. Anyone using Dianetics properly would make the same discovery. For Dianetics reached deeper than Man had ever gone before in plumbing the mystery of life.

The phenomena of past lives was followed by exteriorization. Many of the things Man has always wondered about were suddenly very plain even to the most skeptical observer.

The conclusion was inescapable: We were dealing with the human spirit.

When this was revealed, those who comprised the wide membership of organizations at that time were insistent that the organization was actually, then, one which was dealing in spiritual matters and therefore would have to be a religious organization in order to be factual.

SCIENTOLOGY marked the point of change from a materialistic viewpoint to a spiritual one.

However, there has been no issue truly clarifying this and one is needed.

DIANETICS is defined as, *DIA* (Greek) through, *NOUS* (Greek) soul.

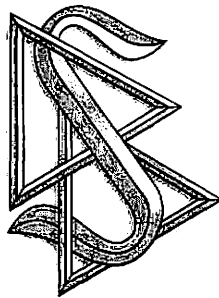
DIANETICS is further redefined as WHAT THE SOUL IS DOING TO THE BODY.

SCIENTOLOGY, as defined, addresses the thetan (the spirit). Scientology is used to increase spiritual freedom, intelligence, ability and produce immortality.

SCIENTOLOGY is further redefined as THE STUDY AND HANDLING OF THE SPIRIT IN RELATIONSHIP TO ITSELF, UNIVERSES AND OTHER LIFE.

Dianetics, though it might not have guessed it in its early publication, was dealing with the human spirit and it is interesting that its name, as derived, meant that.

SYMBOLS OF DIANETICS AND SCIENTOLOGY



SCIENTOLOGY SYMBOL

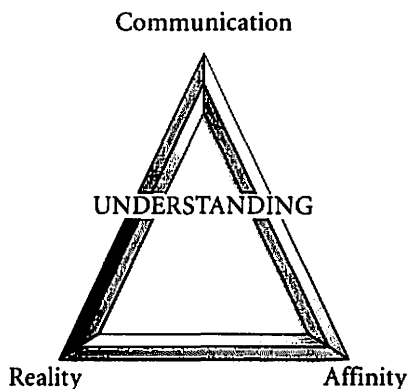
The explanation of the Scientology Symbol, the S and Double Triangle, should be more generally known.

There are *two* triangles, over which the S is imposed.

The S simply stands for Scientology. The term Scientology is taken from the Latin word *scio* (knowing, in the fullest meaning of the word) and the Greek word *logos* (study of).

The lower triangle is the A-R-C Triangle—AFFINITY, REALITY and COMMUNICATION.

The upper triangle is the K-R-C Triangle—KNOWLEDGE, RESPONSIBILITY and CONTROL.



A-R-C TRIANGLE

The A-R-C TRIANGLE is the keystone of living associations. This triangle is the common denominator to all of life's activities.

The first corner of the triangle is called AFFINITY.

The basic definition of affinity is "the consideration of distance, whether good or bad." The most basic function of complete affinity would be the ability to occupy the same space as something else.

The word affinity is here used to mean "love, liking or any other emotional attitude." Affinity is conceived in Scientology to be something of many facets. Affinity is a variable quality. Affinity is here used as a word with the context "degree of liking."

The second corner of the triangle is REALITY.

Reality could be defined as "that which appears to be." Reality is fundamentally agreement. What we agree to be real is real.

The third corner of the triangle is COMMUNICATION.

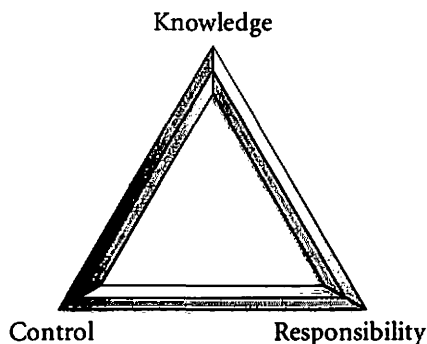
In understanding the composition of human relations in this universe, communication is more important than the other two corners of the triangle. Communication is the solvent for all things (it dissolves all things).

The interrelationship of the triangle becomes apparent at once when one asks, "Have you ever tried to talk to an angry man?" Without a high degree of liking and without some basis of agreement, there is no *communication*. Without communication and some basis of

emotional response, there can be no *reality*. Without some basis for agreement and communication, there can be no *affinity*. Thus we call these three things a *triangle*. Unless we have two corners of a triangle, there cannot be a third corner. Desiring any corner of the triangle, one must include the other two.

The triangle is not an equilateral (all sides the same) triangle. Affinity and reality are very much less important than communication. It might be said that the triangle begins with communication which brings into existence affinity and reality.

A-R-C *are* UNDERSTANDING.



K-R-C TRIANGLE

The upper triangle is particularly applicative to an executive, but applies to all Scientologists. It has not been widely known.

The points of the K-R-C TRIANGLE are K for KNOWLEDGE, R for RESPONSIBILITY and C for CONTROL.

It is difficult to be responsible for something or control something unless you have KNOWLEDGE of it.

It is folly to try to control something or even know something without RESPONSIBILITY.

It is hard to fully know something or be responsible for something over which you have no CONTROL, otherwise the result can be an overwhelm.

A being can of course run away from life (blow) and go sit on the backside of the moon and do nothing and think nothing. In which case, he would need to know nothing, be responsible for nothing and control nothing. He would also be unhappy and he definitely would be dead so far as himself and all else was concerned. But as you can't kill a thetan the state is impossible to maintain and the road back can be gruesome.

The route up from death or apathy or inaction is to *know* something about it, take some *responsibility* for the state one is in and the scene and *control* oneself to a point where some control is put into the scene to make it go right. Then *know* why it went wrong, take *responsibility* for it and *control* it enough to make it go more toward an ideal scene.

Little by little one can make anything go right by:

INCREASING KNOWLEDGE on all dynamics,

INCREASING RESPONSIBILITY on all dynamics,

INCREASING CONTROL on all dynamics.

If one sorts out any situation one finds oneself in on this basis, he will generally succeed.

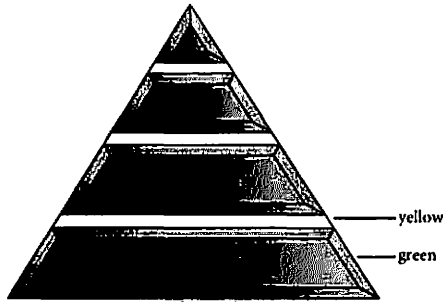
The K-R-C Triangle acts like the A-R-C Triangle. When one corner is increased, the other two also rise.

Most thetans have a dreadfully bad opinion of their capabilities compared to what they actually are. Hardly any thetan believes himself capable of what he is really capable of accomplishing.

By inching up each corner of the K-R-C Triangle bit by bit, ignoring the losses and making the wins firm, a being at length discovers his power and command of life.

The second triangle of the symbol of Scientology is well worth knowing.

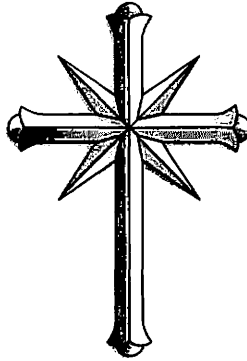
It interacts best when used with high A-R-C. Thus the triangles interlock.



DIANETICS SYMBOL

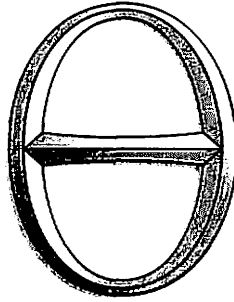
The Dianetics Symbol uses the Greek letter *delta* as its basic form. The dark stripes are green which stands for growth, the light stripes are yellow for life.

The four green stripes represent the four dynamics of Dianetics.



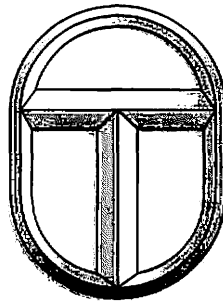
SCIENTOLOGY CROSS

It is an eight-pointed cross representing the eight dynamics of life through which each individual is striving to survive.



SYMBOL FOR THETA

Theta is the eighth letter of the Greek alphabet. Ancient Greeks used this to represent spirit or thought.

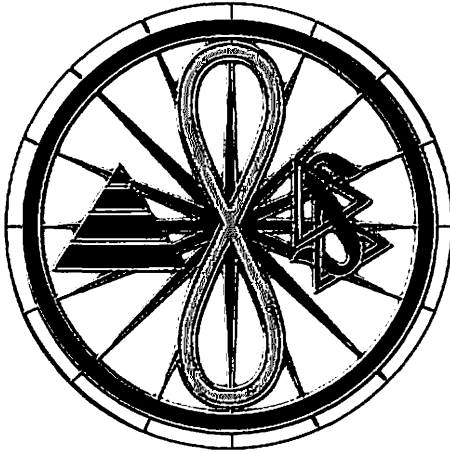


SYMBOL FOR OPERATING THETAN (OT)

The symbol used for OT is an oval O with a horizontal bar two thirds up from the open bottom of the O and contained within the O, and a vertical bar down from its center to the bottom of the O.

The definition of the state of Operating Thetan is “knowing and willing cause over Life, Thought, Matter, Energy, Space and Time.”

Chapter Three



THE EQUATIONS,
LOGICS & AXIOMS
OF DIANETICS

THE PRIMARY AXIOMS OF DIANETICS

1948

(Dianetics: The Original Thesis)



Dianetics is a heuristic science built upon *axioms*.
Workability rather than Truth has been consulted.

The only claim made for these axioms is that by their use certain definite and predictable results can be obtained.

AXIOM 1
SURVIVE!

AXIOM 2
The purpose of the mind is to solve problems relating to survival.

AXIOM 3
The mind directs the organism, the species, its symbiotes or life in the effort of survival.

AXIOM 4
The mind, as the central direction system of the body, poses, perceives and resolves problems of survival and directs or fails to direct their execution.

AXIOM 5
The persistency of the individual in life is directly governed by the strength of his basic dynamic.

AXIOM 6
Intelligence is the ability of an individual, group or race to resolve problems relating to survival.

THE THREE EQUATIONS OF AUDITING

1948

(Dianetics: The Original Thesis)



T

here are three equations which demonstrate how and why the auditor and preclear can reach engrams and exhaust them:

- I. THE AUDITOR'S DYNAMICS ARE EQUAL TO OR LESS THAN THE ENGRAMIC SURCHARGE IN THE PRECLEAR.
- II. THE PRECLEAR'S DYNAMICS ARE LESS THAN THE ENGRAMIC SURCHARGE.
- III. THE AUDITOR'S DYNAMICS PLUS PRECLEAR'S DYNAMICS ARE GREATER THAN THE ENGRAMIC SURCHARGE.

THE FUNDAMENTAL AXIOMS OF DIANETICS

MAY 1950

(*Dianetics: The Modern Science of Mental Health*)



T

he Dynamic Principle of Existence—SURVIVE!

Survival, considered as the single and sole Purpose, subdivides into four *dynamics*. By *symbiote* is meant all entities and energies which aid survival.

DYNAMIC ONE is the urge of the individual toward survival for the individual and his symbiotes.

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

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

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

The *absolute goal* of survival is immortality or infinite survival. This is sought by the individual in terms of himself as an organism, as a spirit or as a name, or as his children, as a group of which he is a member or as Mankind and the progeny and symbiotes of others as well as his own.

The reward of survival activity is *pleasure*.

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

Successes raise the survival potential toward infinite survival.

Failures lower the survival potential toward death.

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

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

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

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

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

Intelligence is inhibited by engrams, which feed false or improperly graded data into the analyzer.

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

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

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

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

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

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

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

Psychosomatic ills are caused by engrams.

The *engram* is the single source of aberrations and psychosomatic ills.

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

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

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

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

$$PV = ID^x$$

where I is Intelligence and D is Dynamic.

The *worth* of an individual is computed in terms of the alignment, on any dynamic, of his potential value with optimum survival along that dynamic. A high PV may, by reversed vector, result in a negative worth as in some severely aberrated persons. A high PV on any dynamic *assures* a high worth only in the unaberrated person.

THE DIANETIC EQUATIONS OF AUDITING

MAY 1950

(Dianetics: The Modern Science of Mental Health)

THE DYNAMICS OF THE PRECLEAR ARE LESS THAN THE FORCE IN HIS REACTIVE BANK.

THE DYNAMICS OF THE PRECLEAR PLUS THE DYNAMICS OF THE AUDITOR ARE GREATER THAN THE FORCE IN THE PRECLEAR'S REACTIVE BANK.

THE ANALYTICAL MIND OF THE PRECLEAR IS SHUT DOWN WHENEVER HE REACHES AN ENGRAM AND HE IS THEN UNABLE TO PURSUE IT AND RECOUNT IT ENOUGH TIMES TO DISCHARGE IT WITHOUT AUDITOR ASSISTANCE.

THE ANALYTICAL MIND OF THE PRECLEAR PLUS THE ANALYTICAL MIND OF THE AUDITOR CAN DISCOVER ENGRAMS AND RECOUNT THEM.

THE FORCE OF THE PRECLEAR'S ENGRAM BANK PLUS THE FORCE OF THE AUDITOR'S ANALYTICAL MIND IS GREATER THAN THE ANALYTICAL MIND AND THE DYNAMICS OF THE PRECLEAR.

THE EDUCATIONAL AXIOMS OF DIANETICS

AUGUST 1950

(Lecture of 29 August 1950,
Educational Dianetics)



All data must have a goal around which to align itself. The child, to be educated into manners and skills, must have a wish to have them and that wish is principally the desire to grow up. In addition, he has minor goals such as awards for being a “good boy” and the admiration of his fellows or adults, or on a good, thorough analytical route, any goal he supposes valuable.

Whether one is teaching a child to eat with a fork or training him in calculus, the principles are the same. There must be a good reason, first, before the child will use the fork and he must understand that reason. There must be an equally good reason and use for calculus, *as calculus*, not a grade or degree, before he can be expected to derive much from it.

In addition to this goal, there are various other axioms about education:

In Educational Dianetics, a datum is as important as it contributes to the solution of problems.

A problem is as important as it is related to survival.

A solution is as important as it assists the urge along any or all of the dynamics.

A datum is valid only when it can be sensed, measured or experienced.

A foremost part of all education is the evaluating of the importance of data.

A datum is important only in relationship to other data.

A datum is as valuable as it has been evaluated.

Arbitrary law is anything formulated and promulgated by reason of Man's will, to be enforced by threat or punishment or merely disapprobation.

Natural law is enforced by nature. Logic adapts decision and conduct to nature or adapts nature.

The amount of arbitrary law existing in a society is a direct index to the inability of that society to be rational and to the irrationality of the members of that society.

Only in the face of irrationality is force necessary.

All things or entities which are irrational are handled by force in ratio to their irrationality. Inanimate matter and free energy are handled only by force. Life forms are used with force less and less as they ascend up the scale from irrationality to rationality. A fully logical entity not only should not be handled by force, but excepting only cataclysms, cannot be handled by force.

Any subject should be called and treated as an art until its natural laws, or some of them, are known. The formulation of rules before the natural laws are known introduces arbitrary factors which inhibit action and destroy reason. As much flexibility and variability must be employed in any educational subject as the subject contains—which is to say that so long as the natural laws are unknown, the subject must be taught with the fullest possible awareness that they are unknown and the fact that they are unknown must be a part of the teaching.

Authoritarianism is the introduction of arbitrary law where no natural law is known, yet maintaining that the arbitrary law is the natural law.

Education must raise the level of rationality and increase and reinforce the basic purpose and dynamics of the individual if it is to result in a betterment of the individual or of society.

It is a prime purpose of education to increase the self-determinism of the individual.

It is a goal of education to sort the arbitrary from the natural.

It is a principle of education to properly label that which is arbitrary and that which is natural.

It is directly opposed to the best interests of education and a society to give force to any opinion of whatever kind and to force that opinion upon any student or individual.

The maintenance of a high level of self-determinism is more important in educating than the maintenance of order.

As the aberration of the individual forces itself against others, so must force be applied against the individual, but in such a way as to decrease the exhibition of the aberration and with due regard to the health and self-determinism of the individual.

The story of the growth of knowledge is the story of individuals, not the story of societies. Individuals make societies, societies only modify and moderate or warp individuals.

All education is the education of individuals, not the education of the masses.

THE LOGICS

NOVEMBER 1951

(Advanced Procedure and Axioms)

LOGIC 1

Knowledge is a whole group or subdivision 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 from authoritarian command aberrate that problem or solution.

LOGIC 15

The introduction of an arbitrary into a problem or solution invites the further introduction of arbitraries into problems and solutions.

LOGIC 16

An abstract postulate must be compared to the universe to which it applies and brought into the category of things which can be sensed, measured or experienced in that universe before such postulate can be considered workable.

LOGIC 17

Those fields which most depend upon authoritative opinion for their data least contain known natural law.

LOGIC 18

A postulate is as valuable as it is workable.

LOGIC 19

The workability of a postulate is established by the degree to which it explains existing phenomena already known, by the degree that it predicts new phenomena which when looked for will be found to exist, and by the degree that it does not require that phenomena which do not exist in fact be called into existence for its explanation.

LOGIC 20

A science may be considered to be a large body of aligned data which has similarity in application and which has been deduced or induced from basic postulates.

LOGIC 21

Mathematics are methods of postulating or resolving real or abstract data in any universe and integrating by symbolization of data, postulates and resolutions.

LOGIC 22

The human mind is an observer, postulator, creator and storage place of knowledge.*

LOGIC 23

The human mind is a servomechanism to any mathematics evolved or employed by the human mind.

POSTULATE: *The human mind and inventions of the human mind are capable of resolving any and all problems which can be sensed, measured or experienced directly or indirectly.*

COROLLARY: *The human mind is capable of resolving the problem of the human mind.*

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

LOGIC 24

The resolution of the philosophical, scientific and human studies (such as economics, politics, sociology, medicine, criminology, etc.) depends primarily upon the resolution of the problems of the human mind.

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

THE AXIOMS OF DIANETICS

NOVEMBER 1951

*(These axioms appear in full in Advanced Procedure and Axioms.
Axiom 121 was later refined by Ron in the lecture of
25 June 1952, Invalidation. That refinement is incorporated here.)*

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* (θ).

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* (ϕ).

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* (λ).

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, acquires, 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 failure 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 heartbeat, 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/or 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 subspecies, 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 subdivisions to randomity: data randomity and force randomity.

AXIOM 73

The three degrees of randomness consist of minus randomness, optimum randomness and plus randomness.

DEFINITION: Randomity is a component factor and necessary part of motion, if motion is to continue.

AXIOM 74

Optimum randomness is necessary to learning.

AXIOM 75

The important factors in any area of randomness 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 randomness of efforts.

DEFINITION: The degree of randomness 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 randomness can be reinforced by randomities of greater or lesser magnitude.

AXIOM 80

Areas of randomness 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 randomness.

AXIOM 82

Aberration exists to the degree that plus or minus randomness 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 randomness in its environment or its existence.

AXIOM 84

The self-determinism of an organism is increased by optimum randomness of counter-efforts.

AXIOM 85

The self-determinism of an organism is reduced by plus or minus randomness 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 randomness can occlude data on any of the subjects of that plus or minus randomness 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 randomness can produce increased plus, minus or optimum randomness respectively in the organism.

AXIOM 90

An area of randomness can assume sufficient magnitude so as to appear to the organism as pain, according to its goals.

AXIOM 91

Past randomness can impose itself upon the present organism as theta facsimiles.

AXIOM 92

The engram is a severe area of plus or minus randomness of sufficient volume to cause unconsciousness.

AXIOM 93

Unconsciousness is an excess of randomness 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 misaligns the organism's command of itself or its environment establishes plus or minus randomness 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 randomness. 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 randomness and so discover a solution to reduce all randomness 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 randomness.

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 randomness.

AXIOM 107

Data of plus or minus randomness depends for its confusion on former plus or minus randomness or absent data.

AXIOM 108

Efforts which are inhibited or compelled by exterior efforts effect a plus or minus randomness 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 aberrated thought has been preceded by a counter-effort.

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 randomness 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 randomness 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 randomness area.

AXIOM 133

Self-determinism alone brings about the mechanism of restimulation.

AXIOM 134

A reactivated area of the past randomness impinges the effort and the perceptions upon the organism.

AXIOM 135

Activation of a randomness area is accomplished first by the perceptions, then by the pain, finally by the effort.

AXIOM 136

The mind is plastically capable of recording all efforts and counter-efforts.

AXIOM 137

A counter-effort accompanied by sufficient (enrandomed) force impresses the facsimile of the counter-effort personality into the mind of an organism.

AXIOM 138

Aberration is the degree of residual plus or minus randomness 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 of receipt into the plus or minus randomness 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 randomness 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 randomness 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 randomness 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 randomness, 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 randomness gathers to it situations similar to it which do not contain actual efforts but only perceptions.

AXIOM 151

Whether an organism has the goal of surviving or succumbing depends upon the amount of plus or minus randomness 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 randomness still leaving the effort and counter-effort of that plus or minus randomness.

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 randomness.

AXIOM 172

Dreams are the imaginative reconstruction of areas of randomness or the re-symbolization of the efforts of theta.

AXIOM 173

A motion is created by the degree of optimum randomness 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 randomness, 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 randomness existing in its past. (This includes learning.)

AXIOM 177

Areas of past plus or minus randomness can be readdressed by the control center of an organism and the plus or minus randomness 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 randomness nullifies the effectiveness of that area.

AXIOM 180

Pain is the randomness produced by sudden or strong counter-efforts.

AXIOM 181

Pain is stored as plus or minus randomness.

AXIOM 182

Pain, as an area of plus or minus randomness, can reinflict itself upon the organism.

AXIOM 183

Past pain becomes ineffective upon the organism when the randomness of its area is addressed and aligned.

AXIOM 184

The earlier the area of plus or minus randomness, the greater self-produced effort existed to repel it.

AXIOM 185

Later areas of plus or minus randomness cannot be realigned easily until earlier areas are realigned.

AXIOM 186

Areas of plus or minus randomness become increased in activity when perceptions of similarity are introduced into them.

AXIOM 187

Past areas of plus or minus randomness 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 randomness 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 randomness. 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 randomness 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.

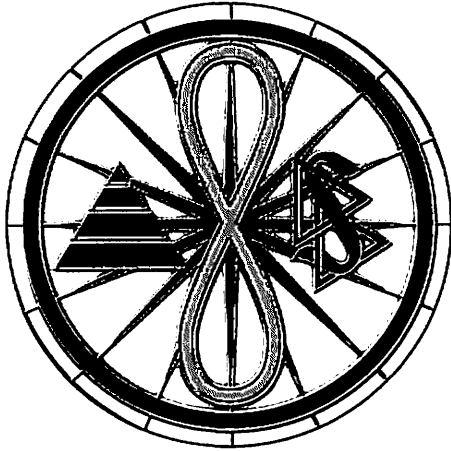
AXIOM 193

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.

Chapter Four

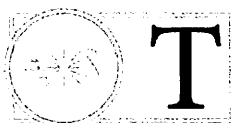


THE Qs, PRELOGICS
& AXIOMS OF
SCIENTOLOGY

THE Qs

NOVEMBER 1952

*(Lecture of 10 November 1952,
Introduction: The Q List and Beginning of Logics)*



There is nothing in mathematics even vaguely approaching this, but Q means the top level from which we are now working, the highest echelon from which all other things are derived. Knowledge is a pyramid and knowledge as a pyramid gets itself a common denominator which evaluates all other data below it. At this top point of the pyramid, we have what could be called a Q and it could also be called a common denominator. It is in common to every other datum in this pyramid full of data.

At any level of this pyramid, we have a greater complexity of knowledge. As we descend down the line from that common denominator, we find this common denominator less and less able to be recognized in the data. It is less and less obvious what its common denominator is, but that does not make that common denominator any less a common denominator or any less workable. And the Q from which we're operating now evaluates all the data in the material universe.

Q simply means the most common datum that sums all other data and the point from which we are operating. It does not say there is no higher point. It does not say that point does not exist. Q says that point up here above the pyramid is probably attainable, but we aren't there. We're operating from here and this, by the way, is quite satisfactory as an operating point at the moment. If it weren't satisfactory as an operating point, there wouldn't be any subject of Scientology or Dianetics.

- Q1** *The common denominator of all life impulses is self-determinism.*
- Q2** *Self-determinism may be defined as the location of matter and energy in space and time, as well as a creation of time and space in which to locate matter and energy.*
- Q3** *The identification of the source of that which places matter and energy and originates space and time is not necessary to the resolution of this problem at this time.*
- Q4** *Universes are created by the application of self-determinism on eight dynamics.*
- Q5** *Self-determinism, applied, will create, conserve, alter and possibly destroy universes.*

PRELOGICS AND AXIOMS OF SOP 8-C

JANUARY 1954

(*Journal of Scientology* 24-G, 31 January 1954,
SOP 8-C Formulas and Steps)

STEP I: LOCATION

PRELOGIC: *Theta orients objects in space and time.*

AXIOM: *In life experience, space becomes beingness.*

STEP II: BODIES

AXIOM: *In life experience, energy becomes doingness.*

AXIOM: *Compulsive position precedes compulsive thinking.*

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

STEP III: SPACE

PRELOGIC: *Theta creates space and time and objects to locate in them.*

DEFINITION: *Space is a viewpoint of dimension.*

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

STEP IV: HAVINGNESS

AXIOM: *In life experience, time becomes havingness.*

OBSERVATION: *To a thetan, anything is better than nothing.*

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

STEP V: TERMINALS

AXIOM: *Space exists by reason of anchor points.*

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

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

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

AXIOM: Cause is a potential source of flow.

AXIOM: Effect is a potential receipt of flow.

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

AXIOM: Wrongness in terms of flow is inflow.

STEP VI: SYMBOLIZATION

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

STEP VII: BARRIERS

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

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

STEP VIII: DUPLICATION

FUNDAMENTAL: The basic action of existence is duplication.

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

AXIOM: Communication is as exact as it approaches duplication.

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

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

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

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

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

AXIOM: Perception depends upon duplication.

AXIOM: Communication depends upon duplication.

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

THE AXIOMS OF SCIENTOLOGY

JULY 1954

(The Creation of Human Ability)

AXIOM 1

Life is basically a Static.

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

AXIOM 2

The Static is capable of considerations, postulates and opinions.

AXIOM 3

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

AXIOM 4

Space is a viewpoint of dimension.

AXIOM 5

Energy consists of postulated particles in space.

AXIOM 6

Objects consist of grouped particles.

AXIOM 7

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

AXIOM 8

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

AXIOM 9

Change is the primary manifestation of time.

AXIOM 10

The highest purpose in the Universe is the creation of an effect.

AXIOM 11

The considerations resulting in conditions of existence are fourfold:

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

AXIOM 12

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

AXIOM 13

The Cycle-of-Action of the physical universe is: Creation, Survival, Destruction.

AXIOM 14

Survival is accomplished by Alter-isness and Not-isness, by which is gained the persistency known as time.

AXIOM 15

Creation is accomplished by the postulation of an As-isness.

AXIOM 16

Complete destruction is accomplished by the postulation of the As-isness of any existence and the parts thereof.

AXIOM 17

The Static, having postulated As-isness, then practices Alter-isness, and so achieves the apparency of Isness and so obtains Reality.

AXIOM 18

The Static, in practicing Not-ness, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness and other undesirable states.

AXIOM 19

Bringing the Static to view As-is any condition devaluates that condition.

AXIOM 20

Bringing the Static to create a perfect duplicate causes the vanishment of any existence or part thereof.

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

AXIOM 21

Understanding is composed of Affinity, Reality and Communication.

AXIOM 22

The practice of Not-ness reduces Understanding.

AXIOM 23

The Static has the capability of total Knowingness. Total Knowingness would consist of total ARC.

AXIOM 24

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

AXIOM 25

Affinity is a scale of attitude which falls away from the co-existence of Static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.

By the practice of Isness (Beingness) and Not-ness (refusal to Be) individuation progresses from the Knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolizingness, Eatingness, Sexingness, and so through to Not-Knowingness (Mystery). Until the point of Mystery is reached, some communication is possible, but even at Mystery an attempt to communicate continues. Here we have, in the

case of an individual, a gradual falling-away from the belief that one can assume a complete Affinity down to the conviction that all is a complete Mystery. Any individual is somewhere on this Know to Mystery Scale. The original Chart of Human Evaluation was the Emotion section of this scale.

AXIOM 26

Reality is the agreed-upon apparency of existence.

AXIOM 27

An Actuality can exist for one individually, but when it is agreed with by others it can then be said to be a Reality.

The anatomy of Reality is contained in Isness, which is composed of As-isness and Alter-isness. Isness is an apparency, it is not an Actuality. The Actuality is As-isness altered so as to obtain a persistency.

Unreality is the consequence and apparency of the practice of Not-isness.

AXIOM 28

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

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

The component parts of Communication are Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, the Velocity of the impulse or particle, Nothingness or Somethingness. A non-Communication consists of Barriers. Barriers consist of Space, Interpositions (such as walls and screens of fast-moving particles) and Time. A communication, by definition, does not need to be two-way. When a communication is returned, the Formula is repeated, with the Receipt-point now becoming a Source-point and the former Source-point now becoming a Receipt-point.

AXIOM 29

In order to cause an As-isness to persist, one must assign other authorship to the creation than his own. Otherwise, his view of it would cause its vanishment.

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

AXIOM 30

The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed, at which time it will vanish.

If only partially viewed, its intensity, at least, will decrease.

AXIOM 31

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

AXIOM 32

Anything which is not directly observed tends to persist.

AXIOM 33

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

AXIOM 34

Any Isness, when altered by force, tends to persist.

AXIOM 35

The Ultimate Truth is a Static.

A Static has no mass, meaning, mobility, no wavelength, no time, no location in space, no space.

This has the technical name of "Basic Truth."

AXIOM 36

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A lie is a statement that a particle having moved did not move, or a statement that a particle not having moved did move.

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When a primary consideration is altered but still exists, persistence is achieved for the altering consideration.

All persistence depends on the Basic Truth, but the persistence is of the altering consideration, for the Basic Truth has neither persistence nor imperistence.

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1: *Stupidity is the unknownness of consideration.*

2: **MECHANICAL DEFINITION:** *Stupidity is the unknownness of time, place, form and event.*

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Thus we see that failure to discover Truth brings about stupidity.

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Thus we see that an Ultimate Truth would have no time, place, form or event.

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Theta can become a problem by its considerations but then becomes MEST.

A problem is to some degree MEST. MEST is a problem.

AXIOM 47

Theta can resolve problems.

AXIOM 48

Life is a game wherein Theta as the Static solves the problems of Theta as MEST.

AXIOM 49

To solve any problem it is only necessary to become theta the solver rather than theta the problem.

AXIOM 50

Theta as MEST must contain considerations which are lies.

AXIOM 51

Postulates and live communication not being MEST and being senior to MEST can accomplish change in MEST without bringing about a persistence of MEST. Thus auditing can occur.

The above is a summary of states of being which can be used to create, cause to persist or destroy.

HAVING AGREED TO THE MECHANICS AND RETAINING THE AGREEMENTS, THE THETAN CAN YET MAKE INNUMERABLE POSTULATES WHICH, BY THEIR CONTRADICTION AND COMPLEXITY, CREATE, CAUSE TO PERSIST AND DESTROY HUMAN BEHAVIOR.

THE PRELOGICS (THE Qs)

SEPTEMBER 1955

*(Ability Issue 6 Major, September 1955,
The Prelogics)*

THE PRELOGICS (THE Qs) ♦ SEPTEMBER 1955

- Q1** *Self-determinism is the common denominator of all life impulses.*
- Q2** *Definition of self-determinism: the ability to locate in space and time, energy and matter, also the ability to create space and time in which to create and locate energy and matter.*
- Q3** *The identification of the source of that which places matter and energy and originates space and time is not necessary to the resolution of this problem at this time.*
- Q4** *Theta creates space, energy and objects by postulates.*
- Q5** *Universes are created by the application of self-determinism on eight dynamics.*
- Q6** *Self-determinism, applied, will create, alter, conserve and possibly destroy universes.*
- Q7** *The action cycle is one of the abilities of a thetan. An action cycle goes from 40.0 to 0.0 on the Tone Scale. An action cycle is the creation, growth, conservation, decay and death or destruction of energy and matter in a space. Action cycles produce time.*

THE AXIOMS OF SCIENTOLOGY

1972

(In 1954, LRH first presented The Scientology Axioms in The Creation of Human Ability. Originally numbering 51, further research and discovery resulted in 7 additional axioms. All 58 are provided here in their complete and final form.)

AXIOM 1

Life is basically a Static.

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

AXIOM 2

The Static is capable of considerations, postulates and opinions.

AXIOM 3

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

AXIOM 4

Space is a viewpoint of dimension.

AXIOM 5

Energy consists of postulated particles in space.

AXIOM 6

Objects consist of grouped particles and also of solid masses.

AXIOM 7

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

AXIOM 8

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

AXIOM 9

Change is the primary manifestation of time.

AXIOM 10

The highest purpose in this Universe is the creation of an effect.

AXIOM 11

The considerations resulting in conditions of existence are fourfold:

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

AXIOM 12

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

AXIOM 13

The Cycle-of-Action of the physical universe is: Creation, Survival, Destruction.

AXIOM 14

Survival is accomplished by Alter-isness and Not-isness, by which is gained the persistency known as time.

AXIOM 15

Creation is accomplished by the postulation of an As-isness.

AXIOM 16

Complete destruction is accomplished by the postulation of the As-isness of any existence and the parts thereof.

AXIOM 17

The Static, having postulated As-isness, then practices Alter-isness, and so achieves the apparency of Isness and so obtains Reality.

AXIOM 18

The Static, in practicing Not-isness, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness and other undesirable states.

AXIOM 19

Bringing the Static to view As-is any condition devaluates that condition.

AXIOM 20

Bringing the Static to create a perfect duplicate causes the vanishment of any existence or part thereof.

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

AXIOM 21

Understanding is composed of Affinity, Reality and Communication.

AXIOM 22

The practice of Not-isness reduces Understanding.

AXIOM 23

The Static has the capability of total Knowingness. Total Knowingness would consist of total ARC.

AXIOM 24

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

AXIOM 25

Affinity is a scale of attitude which falls away from the co-existence of Static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.

By the practice of Isness (Beingness) and Not-isness (refusal to Be) individuation progresses from the Knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolizingness, Eatingness, Sexingness, and so through to

Not-Knowingness (Mystery). Until the point of Mystery is reached, some communication is possible, but even at Mystery an attempt to communicate continues. Here we have, in the case of an individual, a gradual falling-away from the belief that one can assume a complete Affinity down to the conviction that all is a complete Mystery. Any individual is somewhere on this Know to Mystery Scale. The original Chart of Human Evaluation was the Emotion section of this scale.

AXIOM 26

Reality is the agreed-upon apparency of existence.

AXIOM 27

An Actuality can exist for one individually, but when it is agreed with by others it can then be said to be a Reality.

The anatomy of Reality is contained in Isness, which is composed of As-isness and Alter-isness. Isness is an apparency, it is not an Actuality. The Actuality is As-isness altered so as to obtain a persistency.

Unreality is the consequence and apparency of the practice of Not-isness.

AXIOM 28

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

The Formula of Communication is: Cause, Distance, Effect, with Intention, Attention and Duplication with Understanding.

The component parts of Communication are Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, Understanding, the Velocity of the impulse or particle, Nothingness or Somethingness. A non-Communication consists of Barriers. Barriers consist of Space, Interpositions (such as walls and screens of fast-moving particles) and Time. A communication, by definition, does not need to be two-way. When a communication is returned, the Formula is repeated, with the Receipt-point now becoming a Source-point and the former Source-point now becoming a Receipt-point.

AXIOM 29

In order to cause an As-isness to persist, one must assign other authorship to the creation than his own. Otherwise, his view of it would cause its vanishment.

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

AXIOM 30

The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed, at which time it will vanish.

If only partially viewed, its intensity, at least, will decrease.

AXIOM 31

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

AXIOM 32

Anything which is not directly observed tends to persist.

AXIOM 33

Any As-isness which is altered by Not-isness (by force) tends to persist.

AXIOM 34

Any Isness, when altered by force, tends to persist.

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The Ultimate Truth is a Static.

A Static has no mass, meaning, mobility, no wavelength, no time, no location in space, no space.

This has the technical name of "Basic Truth."

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AXIOM 52

MEST persists and solidifies to the degree that it is not granted life.

AXIOM 53

A Stable Datum is necessary to the alignment of data.

AXIOM 54

A tolerance of confusion and an agreed-upon Stable Datum on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics. This defines sanity.

AXIOM 55

The Cycle-of-Action is a consideration. Create, Survive, Destroy, the Cycle-of-Action, accepted by the GE, is only a consideration which can be changed by the thetan making a new consideration or different action cycles.

AXIOM 56

Theta brings order to chaos.

COROLLARY: *Chaos brings disorder to theta.*

AXIOM 57

Order manifests when Communication, Control and Havingness are available to theta.

DEFINITIONS:

COMMUNICATION: The interchange of ideas across space.

CONTROL: Positive postulating, which is intention, and the execution thereof.

HAVINGNESS: That which permits the experience of mass and pressure.

AXIOM 58

Intelligence and judgment are measured by the ability to evaluate relative importances.

COROLLARY: *The ability to evaluate importances and unimportances is the highest faculty of logic.*

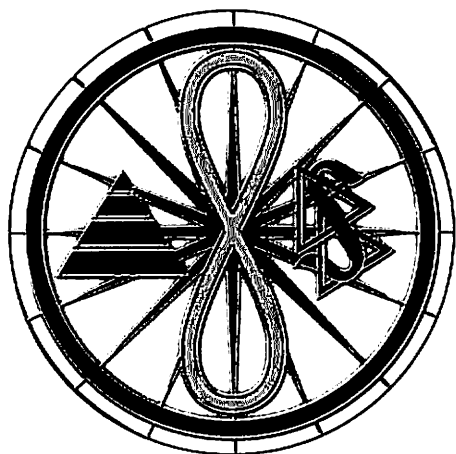
COROLLARY: *Identification is a monotone assignment of importance.*

COROLLARY: *Identification is the inability to evaluate differences in time, location, form, composition or importance.*

The above is a summary of states of being which can be used to create, cause to persist or destroy.

HAVING AGREED TO THE MECHANICS AND RETAINING THE AGREEMENTS, THE THETAN CAN YET MAKE INNUMERABLE POSTULATES WHICH, BY THEIR CONTRADICTION AND COMPLEXITY, CREATE, CAUSE TO PERSIST AND DESTROY HUMAN BEHAVIOR.

Chapter Five



THE
FACTORS

THE FACTORS

APRIL 1953

(*Scientology 8-8008*)



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

- 1 *Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.*
- 2 *In the beginning and forever is the decision and the decision is TO BE.*
- 3 *The first action of beingness is to assume a viewpoint.*
- 4 *The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.*
- 5 *Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point to view.*
- 6 *The action of a dimension point is reaching and withdrawing.*
- 7 *And from the viewpoint to the dimension points there are connection and interchange: thus new dimension points are made: thus there is communication.*
- 8 *And thus there is LIGHT.*

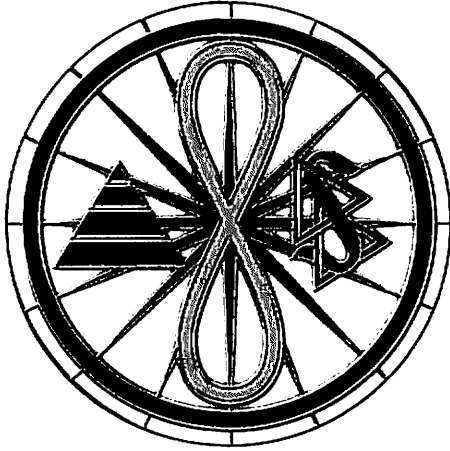
- 9** *And thus there is energy.*
- 10** *And thus there is life.*
- 11** *But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.*
- 12** *The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action: and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints and thus comes about all the fundamentals there are to motion.*
- 13** *The dimension points are each and every one, whether large or small, solid. And they are solid solely because the viewpoints say they are solid.*
- 14** *Many dimension points combine into larger gases, fluids or solids: thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.*
- 15** *The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.*
- 16** *The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoint and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.*
- 17** *And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.*

- 18 *It is the opinions of the viewpoints that some of these forms should endure. Thus there is survival.*
- 19 *And the viewpoint can never perish; but the form can perish.*
- 20 *And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.*
- 21 *From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.*
- 22 *And there are universes.*
- 23 *The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.*
- 24 *And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.*
- 25 *Thus comes about death.*
- 26 *The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.*
- 27 *There is beingness, but Man believes there is only becomingness.*

- 28** *The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.*
- 29** *In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.*
- 30** *And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so could give to Earth a culture of which Earth could be proud.*

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

Chapter Six



THE DYNAMICS

THE FOUR DYNAMICS

1948

(Dianetics: The Original Thesis)



Dynamic is defined as the dynamic thrust through time toward the attainment of the goal. "Survive!" is considered to be the lowest common denominator of all energy efforts and all forms. It can then be subdivided specifically into several dynamic lines as applicable to each form or species. The unaberrated self contains four main dynamics which are held in common with Man.

The **PERSONAL DYNAMIC** consists of the dynamic thrust to survive as an individual, to obtain pleasure as an individual and to avoid pain. It covers the general field of food, clothing and shelter, personal ambition and general individual purpose.

The **SEXUAL DYNAMIC** embraces the procreation of progeny, the care of that progeny and the securing for that progeny of better survival conditions and abilities in the future.

The **GROUP DYNAMIC** embraces the various units of the species Man, such as the association, the military company, the people in the surrounding countryside, the nation and the race. It is characterized by activity on the part of the individual to obtain and maintain the survival of the group of which he is a part.

The **MANKIND DYNAMIC** embraces the survival of the species.

THE FOUR DYNAMICS

MAY 1950

(*Dianetics: The Modern Science of Mental Health*)



From the survival dynamic were evolved the four dynamics. By *survival dynamic* was meant the basic command “SURVIVE!” which underlay all activity. By *dynamic* was meant one of the four purpose divisions of the entire dynamic principle. The four *dynamics* were not new forces, they were subdivisions of the primary force.

DYNAMIC ONE is the urge toward ultimate survival on the part of the individual and for himself. It includes his immediate symbiotes,* the extension of culture for his own benefit and name immortality.

DYNAMIC TWO is the urge of the individual toward ultimate survival via the sex act, the creation of and the rearing of children. It includes their symbiotes, the extension of culture for them and their future provision.

DYNAMIC THREE is the urge of the individual toward ultimate survival for the group. It includes the symbiotes of the group and the extension of its culture.

DYNAMIC FOUR includes the urge of the individual toward ultimate survival for all Mankind. It includes the symbiotes of Mankind and the extension of its culture.

*The Dianetic meaning of *symbiote* is extended beyond the dictionary definition to mean “any or all life or energy forms which are mutually dependent for survival.” The atom depends on the Universe, the Universe on the atom.

THE EIGHT DYNAMICS

JANUARY 1951

(Science of Survival)



The system of dynamics is a method of subdividing the theta of an individual to show how much theta he has available in any one sphere of activity. These divisions could be made as follows:

FIRST: the dynamic of self, the urge for individual survival, reason toward individual survival for one's self.

SECOND: the dynamic of survival through sex and children.

THIRD: the urge to survive through groups, as a member of the group or for the survival of the group itself.

FOURTH: the urge of the individual to survive for Mankind or the urge of all Mankind to survive.

FIFTH: the urge of the individual to survive for life or of life to survive for itself.

SIXTH: the urge of the individual to promote the survival of **MEST**, either for his own benefit or for the benefit of **MEST** itself (manifested in the preservation of property as such, no matter to whom it belongs).

SEVENTH: the urge of theta to survive, the urge of the individual to promote the survival of theta and to survive through the survival of theta.

EIGHTH: the urge toward survival through the Supreme Being. The number eight, laid on its side, gives us the symbol for infinity.

Any of these dynamics can be broken down into the three component parts of affinity, communication and reality.

On the First Dynamic one has the affinity for self, the concept of the reality of self and the ability to communicate with memory of self.

The Second Dynamic would concern itself with the affinity for a mate or children for the future of a race, the communication with a mate or children and a concept of the reality of these.

In the Third Dynamic lies the affinity of the individual for the group or the affinity of the group for itself, the ability of the individual and the group to communicate, the general reality or agreement existing in the group and between the individual and the group.

The Fourth Dynamic, as ARC, would mean the affinity of the individual for all Man and of Mankind for the individual. It would include the communication of Man with Man, and the reality concepts or agreements of men with Mankind.

The Fifth Dynamic would include the affinity of the individual for life or the affinity of life for other life, the ability of life to communicate with life or with the individual, and the concept of agreement and reality of life.

The Sixth Dynamic would include the affinity, communication and reality of MEST as itself (within its own laws as expressed in the physical sciences), but more important for our purposes, the feeling of the individual for MEST: to know it, to use it and to preserve it.

The Seventh Dynamic would be that of theta itself, which is composed in its component parts, according to our postulates, of affinity, reality and communication.

The Eighth Dynamic would be the dynamic of the Supreme Being, or the Creator. That would be God. One could consider that God created the physical universe and the theta universe.

THE EIGHT DYNAMICS

DECEMBER 1951

(Handbook for Prelears)



We have what we call DYNAMICS. Dynamics, in life, resemble somewhat effort in physics. A dynamic is the urge to survive along a certain course. A dynamic is the persistence in living. It is the effort to live.

Very low on the Tone Scale, in the psychotic or neurotic band, individuals think they survive for themselves alone. This, of course, would not be possible. As one rises up the Tone Scale into better states of being, he expands his sphere of interest and action. But no matter what he thinks in a low-tone state, he is still surviving on the many dynamics—even if in a limited state.

There are EIGHT DYNAMICS. These embrace all the goals of survival an individual has. They embrace all the things for which he survives.

None of these dynamics is more or less important than another. And, oddly enough, when one is blunted or shortened, so blunt or shorten all the rest. When one offends against one, he automatically offends against all the others. These dynamics are very easy to demonstrate.

The FIRST DYNAMIC is SELF. This is the effort to survive as an individual, to be an individual. It includes one's own body and one's own mind. It is the effort to attain the highest level of survival for the longest possible time for self.

The SECOND DYNAMIC is SEX. This dynamic has two sections, 2s and 2c. The first section is sex itself, the sexual act, anything relating to the physical action of sex. The second section is the urge for survival through children, the product of sex. This dynamic also includes a portion of family, since the family as a unit affects the rearing of children.

The **THIRD DYNAMIC** is **GROUP**. This is the effort to survive through a group, such as a community, a state, a nation, a social lodge, friends, companies or, in short, any group. One has a definite interest in the survival of a group.

The **FOURTH DYNAMIC** is **MANKIND**. This is the effort to survive as a species. It is the interest in the species as such.

The **FIFTH DYNAMIC** is **LIFE FORMS**. This is the effort to survive for any and every form of life. It is the interest in life as such.

The **SIXTH DYNAMIC** is **MEST**. This is the effort to survive as the physical universe and is the interest in the survival of the physical universe.

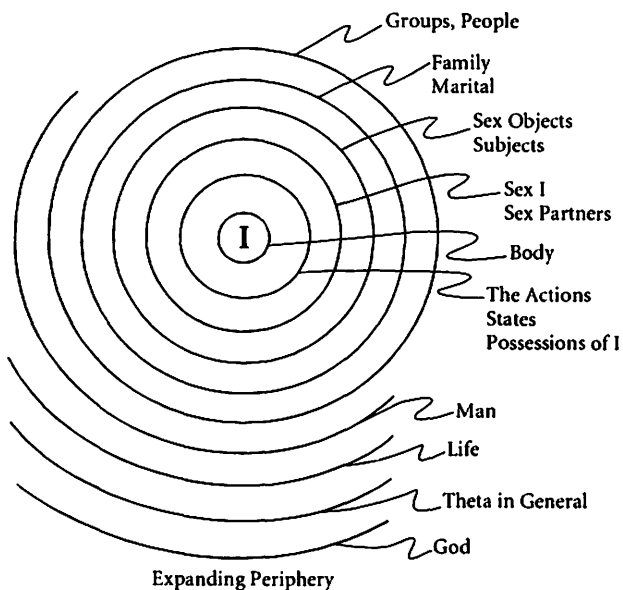
The **SEVENTH DYNAMIC** is **LIFE SOURCE**. This, in this new science, is separate from the physical universe and is the source of Life itself. Thus there is an effort for the survival of Life source.

The **EIGHTH DYNAMIC** is **SUPREME BEING**. This is written with the figure eight turned on its side (∞), meaning infinity. It is the postulated ultimate Creator of All and the effort to survive for the Supreme Being.

THE DYNAMIC SCALE

MAY 1952

*(Lecture of 20 May 1952,
Decision: Cause and Effect)*



THE EIGHT DYNAMICS

NOVEMBER 1952

(*Scientology 8-8008*)



T

he impulse to Survive is found to contain eight sub-impulses. These are:

FIRST, the urge to survive as self.

SECOND, the urge to survive through sex and the extension of children.

THIRD, the impulse to survive as a group.

FOURTH, the impulse to survive as Mankind itself.

FIFTH, the urge to survive as animal life.

SIXTH, the impulse to survive as the material universe of matter, energy, space and time.

SEVENTH, the impulse to survive as a spirit.

EIGHTH, the impulse to survive as what may be called the Supreme Being.

The above sub-impulses are called *dynamics*.

THE EIGHT DYNAMICS

DECEMBER 1954

(Dianetics 55!)



T

he Eight Dynamics are as follows:

DYNAMIC ONE is the urge toward survival as self.

DYNAMIC TWO is the urge toward survival through sex or children and embraces both the sexual act and the care and raising of children.

DYNAMIC THREE is the urge toward survival through the group and as the group.

DYNAMIC FOUR is the urge toward survival through all Mankind and as all Mankind.

DYNAMIC FIVE is the urge toward survival through life forms, such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.

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

DYNAMIC SEVEN is the urge toward survival through spirit and would include the manifestations or the totality of awareness of awareness units, thetans, demons, ghosts, spirits, godlings and so forth.

DYNAMIC EIGHT is the urge toward survival through the Supreme Being or, more exactly, Infinity. It is called Dynamic Eight because it is Infinity (∞) turned up on its side.

THE EIGHT DYNAMICS

SEPTEMBER 1956

(Scientology: The Fundamentals of Thought)



T

here could be said to be eight urges (drives, impulses) in life.

These we call DYNAMICS.

These are motives or motivations.

We call them THE EIGHT DYNAMICS.

There is no thought or statement here that any one of these eight dynamics is more important than the others. While they are categories (divisions) of the broad game of life, they are not necessarily equal to each other. It will be found amongst individuals that each person stresses one of the dynamics more than the others, or may stress a combination of dynamics as more important than other combinations.

The purpose in setting forth this division is to increase an understanding of life by placing it in compartments. Having subdivided existence in this fashion, each compartment can be inspected (as itself and by itself) in its relationship to the other compartments of life.

In working a puzzle, it is necessary to first take pieces of similar color or character and place them in groups. In studying a subject, it is necessary to proceed in an orderly fashion.

To promote this orderliness, it is necessary to assume (for our purposes) these eight arbitrary compartments of life.

The FIRST DYNAMIC is the urge toward existence as one's self. Here we have individuality expressed fully. This can be called the *Self Dynamic*.

The SECOND DYNAMIC is the urge toward existence as a sexual activity. This dynamic actually has two divisions. Second Dynamic (a) is the sexual act itself. And the Second Dynamic (b) is the family unit, including the rearing of children. This can be called the *Sex Dynamic*.

The THIRD DYNAMIC is the urge toward existence in groups of individuals. Any group, or part of an entire class, could be considered to be a part of the Third Dynamic. The school, the society, the town, the nation are each *part* of the Third Dynamic and each one is a Third Dynamic. This can be called the *Group Dynamic*.

The FOURTH DYNAMIC is the urge toward existence as or of Mankind. Whereas one race would be considered a Third Dynamic, all the races would be considered the Fourth Dynamic. This can be called the *Mankind Dynamic*.

The FIFTH DYNAMIC is the urge toward existence of the animal kingdom. This includes all living things, whether vegetable or animal, the fish in the sea, the beasts of the field or of the forest, grass, trees, flowers or anything directly and intimately motivated by *life*. This can be called the *Animal Dynamic*.

The SIXTH DYNAMIC is the urge toward existence as the physical universe. The physical universe is composed of Matter, Energy, Space and Time. In Scientology we take the first letter of each of these words and coin a word—MEST. This can be called the *Universe Dynamic*.

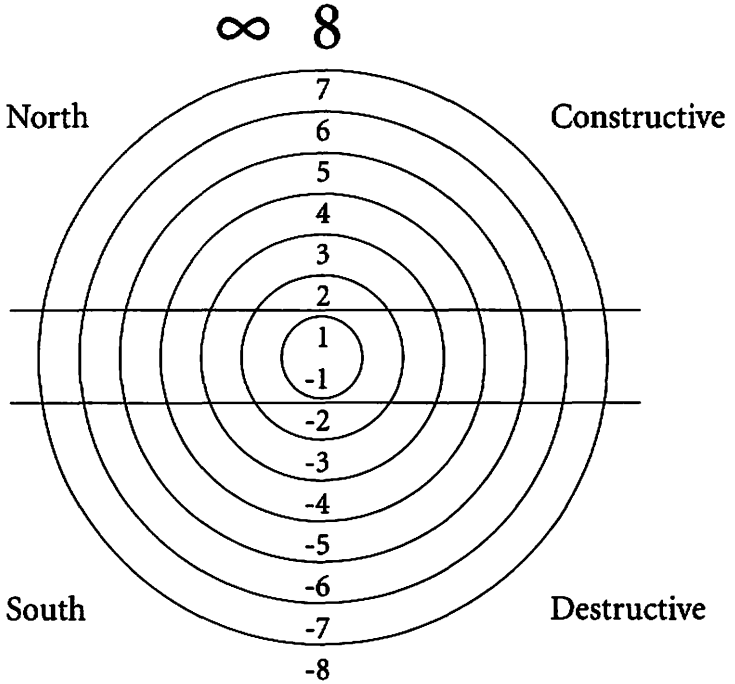
The SEVENTH DYNAMIC is the urge toward existence as or of spirits. Anything spiritual, with or without identity, would come under the heading of the Seventh Dynamic. This can be called the *Spiritual Dynamic*.

The EIGHTH DYNAMIC is the urge toward existence as infinity. This is also identified as the Supreme Being. This is called the Eighth Dynamic because the symbol of infinity, ∞ , stood upright makes the numeral 8. This can be called the *Infinity* or *God Dynamic*.

POSITIVE AND NEGATIVE DYNAMICS GRAPH

JULY 1958

(Lecture of 4 July 1958,
The Freedoms of Clear)



There is a peculiarity on the eight dynamics: they are a matter of reach; they are a matter of sphere of influence. A person who would *only* be on the First Dynamic would have the area of reach of merely self. But don't think that is a bad thing. Some people have been educated to believe that thought of self (and awareness of self) is a very bad thing: "You should think of the other fellow, never of you." That is *below the line*.

Up above this line, we are talking about *reach*. We are talking about how far an individual can go, not necessarily in terms of space, but how far his influence exists. When we talk about the First Dynamic, we say, "Well, he can influence himself pretty well." (We probably mean body.)

The next circle is the Second Dynamic. If he could control that pretty good, he would really be something.

The Third Dynamic (up above the line), the handling of groups, becomes a little more rare but can be done. That is handling a number of First Dynamics.

We get up to the Fourth Dynamic, handling that species to which he belongs. Here, we are talking about physical bodies of human beings. If we were talking about the Fourth Dynamic of cockroaches, we would be talking about all the cockroaches that there are in this universe.

The Fifth Dynamic would be all life forms. That is your combination of life plus material objects making body forms. This would be trees and grass and all the rest of that dynamic.

The Sixth Dynamic would be the physical universe.

The Seventh Dynamic (on the last circle) would be all of the spiritual world.

Outside that, you have an infinity.

We also have a minus One, Two, Three, Four, Five, Six, Seven and Eight.

Where does the average person sit in this community or this society today? People are at least at minus One: "Well, I don't amount to much. I'm nobody. You know how it is ... I know I won the trophy but I slipped." Negation of self.

Walk downhill and we see minus Second. This individual is inhibited sexually. That is enough to put him on a minus Second.

Minus Third. He thinks of groups as masses, not as Firsts. He knows what a group is; it's a mass. That is the way he would define it.

There is the fellow at minus Four who is talking about "Mankind." Little boy runs up to him and says, "Daddy, can I have a nickel?" ...

“Get away you little brat. Mankind has got to be saved! Get away from here.” He is not upstairs on any of the dynamics above him but “Mankind!” He is just going on an avoidance. The further we go *south*, the more he is avoiding the things just *north* of him.

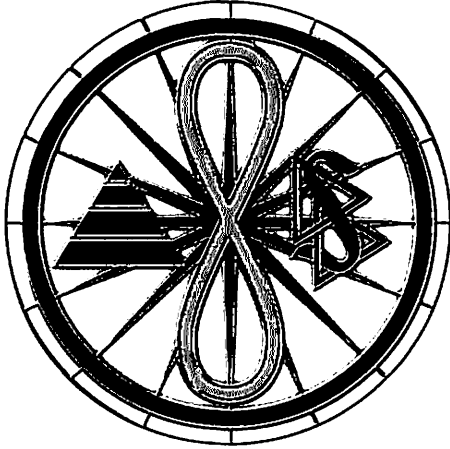
As he goes down to minus Six—nuclear physicist—he never looks at it, but he says, “There’s something in it! I know there’s something in it. If I combine enough stuff this way and move it over this way and move it back this way, it will go boom! And there will be no Fifth, no Fourth, no Third, no Second! Wheel!”

So, we actually have your divisions here of *constructive* and *destructive*. A person who is in very good shape can construct and destroy. But persons who can only destroy are certainly below the line. And persons who can construct (and gradually, as we go up, we get them also to destroy too, but they can do this at analytical choice) are above the line.

We get, then, *negative dynamics*. And this is the way they are laid out.

Judgment is how many (and what side) dynamics does a person compute on instantly. That is judgment.

Chapter Seven



SCALES & CHARTS

SCALES



All things proceed from livingness. This is very true of scales.

A scale, intelligently used, is a wonderful yardstick. But like arithmetic, you must remember that two apples plus two apples may equal four apples, but the fact itself is not going to do anything for anybody. You have to apply these scales to cases, to people, to things.

Remember two things:

These scales are true.

They do apply to life. And unless you clothe them with some sensibility, unless you can use them while processing somebody, unless you can intelligently apply them and know where they begin and where they end—and know enough to use your own good sense too—they are just nice mathematical arrangements that are very pretty.

These scales were gained from an observation of livingness.

A scale is some type of measure. In Scientology, it is also something else and that is a gradient.

A gradient is simply a little bit more, added to a little bit more, until you get a whole range from a small amount to a large amount. That is a gradient. And the world operates on gradient scales.

GRADIENT SCALES

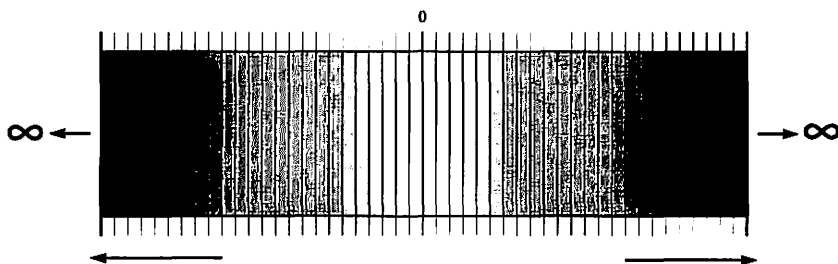
The term “gradient scale” can apply to anything and means “a scale of condition graduated from zero to infinity.” Absolutes are considered to be unobtainable.

Depending on the direction the scale is graduated, there could be an infinity of wrongness and an infinity of rightness. Thus, the gradient scale of rightness would run from the theoretical (but unobtainable) zero of rightness up to the theoretical infinity of rightness.

A gradient scale of wrongness would run from a zero of wrongness to an infinity of wrongness.

The word “gradient” is meant to define “lessening or increasing degrees of condition.” The difference between one point on a gradient scale and another point could be as different or as wide as the entire range of the scale itself. Or it could be as tiny as to need the most minute discernment for its establishment.

Gradient scale means a progressive scale from “none of,” to a “slightly little bit more than none of,” to “a lot more than none of,” to “a lot *more* than none of” to “you almost got some”—little tiny grades.



Terms like 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 zero or center would be more and more wrong, approaching an infinite wrongness. The gradient scale is a way of thinking about the universe which approximates the actual conditions of the universe more closely than any other existing logical method.

Gradient scales are necessary to do anything. That is true of handling energy, handling space, handling time or anything else.

The first process in Scientology (1947) was one that increased the preclear’s ability to confront by use of a gradient scale. Things happen little by little, not all at once as the total-effect people would like one to believe.

You solve all cases by gradient scales. All things are solved by gradient scales. All auditing is done by gradient scale.

You never get an absolute *anything* in processing. You don’t get absolute reduction, complete states and so on. Why? The universe is conducted on a gradient scale.

THE TONE SCALE

1948

(*Dianetics: The Original Thesis*)



T

he *Tone Scale* denotes numerically, first, the status of an engram in the reactive mind, next, its progress during work, and provides a measure of sanity in an individual.

The derivation of this scale is clinical and is based upon observation of engrams during work. When an engram is located and developed, the extreme range it can follow begins with *apathy*, develops into *anger* (or the various facets of antagonism), proceeds into *boredom* and arrives at last in *cheerfulness* or vanishes utterly.

The Tone Scale is essentially an assignation of numerical value by which engrams and individuals can be numerically classified. It is not arbitrary, but will be found to approximate some actual governing law in nature.

Tone 0 is equivalent to death. An engram with 0 tone would be a death engram. An individual with a 0 tone would be dead.

Ranging upward from 0 to 1 is then that emotional bracket which may be denoted as apathy, along its graduated scale from death to the beginnings of apathetic resentment.

From 1 to 2 is the range of antagonism, including suspicion, resentment and anger.

Boredom and its equivalents, by which is denoted minor annoyance, begins at 2 and ends at 3.

From 3 to 4 are the emotions which range from carelessness to cheerfulness.

The term *Tone 4* denotes an engram or an individual who has achieved complete rationality and cheerfulness.

THE TONE SCALE

MAY 1950

(Dianetics: The Modern Science of Mental Health)



The physical and mental state of the individual varies from hour to hour, day to day, year to year. Therefore, the level of survival would form either a daily curve or the curve of a life on a measure of hourly or yearly position in the zones. (See *Descriptive Graph of Survival*, May 1950.) And there would be two curves made possible by this: the physical curve and the mental curve.

The zones, then, can apply to two things: the physical being and the mental being. Therefore, these four zones can be called zones of the states of being. If a person is happy mentally, the survival level can be placed in Zone 4. If the person is extremely ill physically, he might be plotted, on estimation of his illness, in Zone 1 or close to death.

Very unprecise but nevertheless descriptive names have been assigned to these zones:

Zone 3 One of general happiness
 and well-being

Zone 2 A level of bearable existence

Zone 1 One of anger

Zone 0 Zone of apathy

These zones can be used as a Tone Scale by which a state of mind can be graded. Just above death, which is 0, would be the lowest mental apathy or lowest level of physical life, 0.1. A Tone 1, where the body is fighting physical pain or illness or where the being is fighting in anger, could be graded from 1.0, which would be resentment or hostility, through Tone 1.5, which would be a screaming rage, to a 1.9, which would be merely a quarrelsome inclination. From Tone 2.0 to Tone 3.0, there would be an increasing interest in existence, and so forth.

THE EMOTIONAL TONE SCALE

NOVEMBER 1950

*(Lecture of 27 November 1950,
Straight Memory, Tone Scales)*

3.0	Happiness
	Relief
	Indifference
2.0	Boredom
	Expressed Resentment
	Anger
1.0	Unexpressed Resentment
	Fear
	Grief
	Apathy
0.0	Death

THE SUB-ZERO TONE SCALE

AUGUST 1952

(Scientology 8-80)



Below zero on the Tone Scale is applicable only to a thetan.

It has been quite commonly observed that there are two positions for any individual on the Tone Scale. This occurs because there is a position for the composite of the thetan plus his MEST body, operating in a state of unknowingness that he is not a MEST body and behaving according to social patterns which give him some semblance of sanity. The other position on the Tone Scale is the position of the thetan himself and it is necessary for us to demonstrate a negative scale in order to find the thetan at all.

For the thetan, you will find the scale as follows:

(over)

THETAN SCALE RANGE	40.0	Serenity of beingness
Well below body death at "0.0" down to complete unbeingness as a thetan	20.0	Action
	8.0	Exhilaration
THETAN-PLUS-BODY	4.0	Enthusiasm
Social training and education sole guarantee of sane conduct	3.0	Conservatism
	2.5	Boredom
	2.0	Antagonism
	1.8	Pain
	1.5	Anger
	1.2	No-sympathy
	1.0	Fear
	0.9	Sympathy
	0.8	Propitiation
	0.5	Grief
	0.375	Making amends
	0.05	Apathy
	0.0	Being a body
	-0.2	Being other bodies
	-1.0	Punishing other bodies
	-1.3	Responsibility as blame
	-1.5	Controlling bodies
	-2.2	Protecting bodies
	-3.0	Owning bodies
	-3.5	Approval from bodies
	-4.0	Needing bodies
	-8.0	Hiding

THE EMOTIONAL TONE SCALE EXPANDED

APRIL 1959

(Lecture of 8 April 1959, Scales)

40.0	Serenity of Beingness
8.0	Exhilaration
4.0	Enthusiasm
3.5	
3.0	Conservatism
2.5	Boredom
2.0	Antagonism
1.8	Pain
1.5	Anger
1.2	No-sympathy
1.1	Covert Hostility
1.0	Fear
0.9	Sympathy
0.8	Propitiation (can selectively give)
0.5	Grief
0.375	Making Amends (Propitiation, can't withhold anything)
0.1	
0.05	Apathy
0.0	Failure (Body Death)
-0.2	Shame (Being Other Bodies)
-1.0	Blame (Punishing Other Bodies)
-1.3	Regret (Responsibility as Blame)
-1.5	Controlling Bodies
-2.2	Protecting Bodies
-3.0	Owning Bodies
-3.5	Approval from Bodies
-4.0	Needing Bodies
-8.0	Hiding

THE TONE SCALE IN FULL

SEPTEMBER 1971

(HCOB 25 September 1971RB,
Tone Scale in Full)

TONE SCALE EXPANDED	TONE	KNOW TO MYSTERY SCALE
Serenity of Beingness	40.0	Know
Postulates	30.0	Not-Know
Games	22.0	Know About
Action	20.0	Look
Exhilaration	8.0	Plus Emotion
Aesthetic	6.0	
Enthusiasm	4.0	
Cheerfulness	3.5	
Strong Interest	3.3	
Conservatism	3.0	
Mild Interest	2.9	
Contented	2.8	
Disinterested	2.6	
Boredom	2.5	
Monotony	2.4	
Antagonism	2.0	Minus Emotion

Hostility	1.9
Pain	1.8
Anger	1.5
Hate	1.4
Resentment	1.3
No-sympathy	1.2
Unexpressed Resentment	1.15
Covert Hostility	1.1
Anxiety	1.02
Fear	1.0
Despair	.98
Terror	.96
Numb	.94
Sympathy	.9
Propitiation (Higher toned—selectively gives)	.8
Grief	.5
Making Amends (Propitiation—can't withhold anything)	.375
Undeserving	.3
Self-abasement	.2
Victim	.1
Hopeless	.07
Apathy	.05
Useless	.03
Dying	.01
Body Death	0.0

Failure	-0.01	
Pity	-0.1	
Shame (Being Other Bodies)	-0.2	
Accountable	-0.7	
Blame (Punishing Other Bodies)	-1.0	
Regret (Responsibility as Blame)	-1.3	
Controlling Bodies	-1.5	Effort
Protecting Bodies	-2.2	
Owning Bodies	-3.0	Think
Approval from Bodies	-3.5	
Needing Bodies	-4.0	Symbols
Worshiping Bodies	-5.0	Eat
Sacrifice	-6.0	Sex
Hiding	-8.0	Mystery
Being Objects	-10.0	Wait
Being Nothing	-20.0	Unconscious
Can't Hide	-30.0	
Total Failure	-40.0	Unknowable

THE DESCRIPTIC GRAPH OF SURVIVAL

MAY 1950

(Dianetics: The Modern Science of Mental Health)



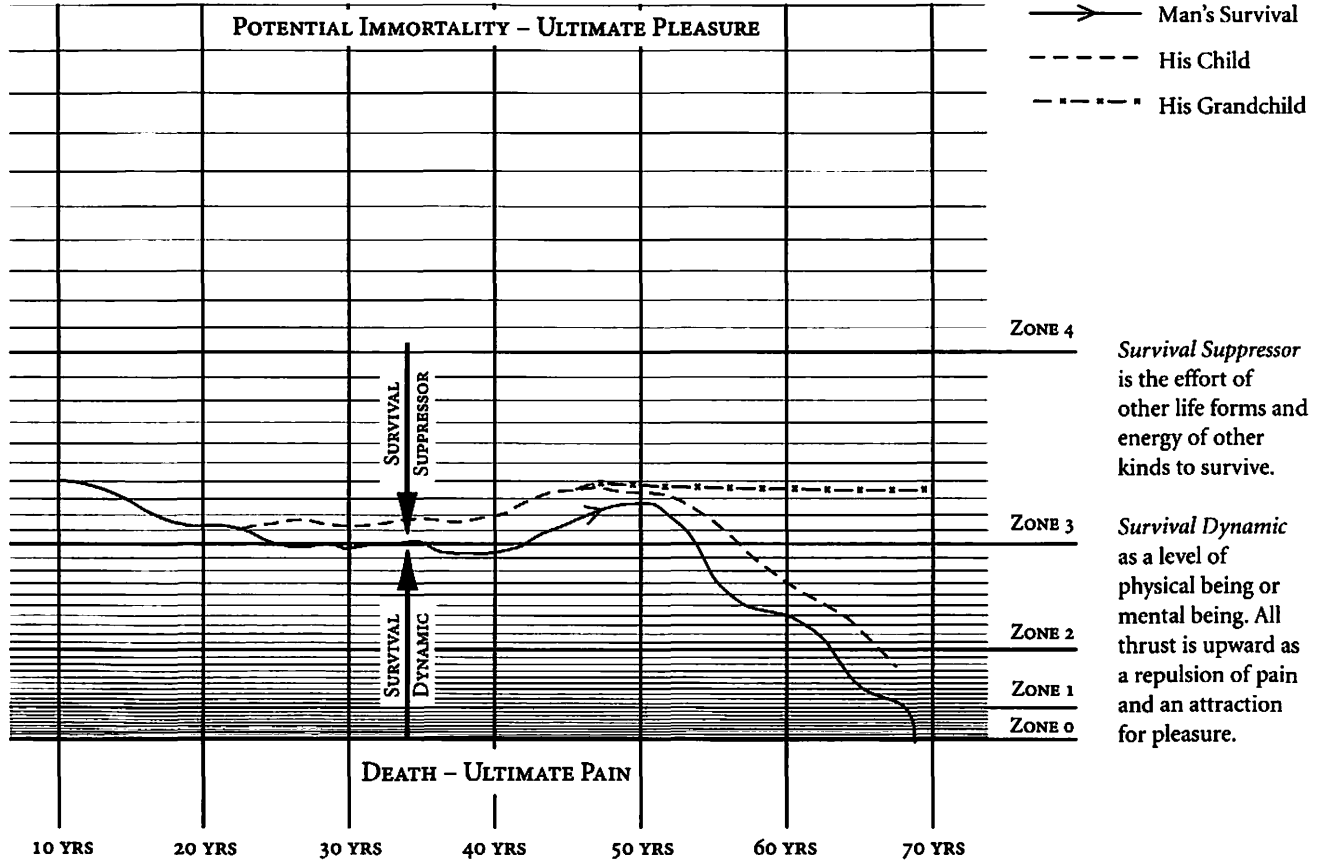
As will be seen in the accompanying graph, a spectrum of life has been conceived to span from the zero of death or extinction toward the infinity of potential immortality. This spectrum was considered to contain an infinity of lines, extending ladder-like toward the potential of immortality. Each line, as the ladder mounted, was spaced a little wider than the last, in a geometric progression.

The thrust of survival is away from death and toward immortality. The ultimate pain could be conceived as existing just before death and the ultimate pleasure could be conceived as immortality.

Immortality could be said to have an attractive type of force, and death a repelling force, in the consideration of the unit organism or the species. But as survival rises higher and higher toward immortality, wider and wider spaces are encountered until the gaps are finitely impossible to bridge. The urge is away from death, which has a repelling force, and toward immortality, which has an attracting force; the attracting force is pleasure, the repelling force is pain.

For the individual, the length of the arrow could be considered to be at a high potential within the fourth zone. Here the survival potential would be excellent and the individual would enjoy existence.

DESCRIPTIVE GRAPH OF SURVIVAL



Lines in a geometric progression of spacing, the inner widths being both a quantity of pleasure possible and survival forecast for the organism. Showing lessening degrees of non-survival as immortality is approached.

Survival Suppressor is the effort of other life forms and energy of other kinds to survive.

Survival Dynamic as a level of physical being or mental being. All thrust is upward as a repulsion of pain and an attraction for pleasure.

TONE SCALE OF A SOCIAL ORGANISM

MAY 1950

(Dianetics: The Modern Science of Mental Health)



T

here is a precision definition for each social level as related to the Tone Scale.

- | | |
|-----------------------|--|
| Tone 4 Society | A free society, working in complete cooperation toward common goals |
| Tone 2 Society | A society hindered by arbitrary restrictions and oppressive laws |
| Tone 1 Society | A society managed and dictated to by the whims of one man or a few men (War is an international Tone 1.) |
| Tone 0 Society | A society governed by the mystery and superstition of some mystic body |

The potential of survival in each case can be seen anywhere in history. Any Golden Age is a Tone 4.

THREE GENERAL CLASSES OF MIND

JUNE 1950

*(Lecture of 29 June 1950,
Research and Discovery—Part I)*

A mind which is capable of doing
some adjusting to the environment,
but adjusting the environment

A mind which is capable of
adjusting to the environment

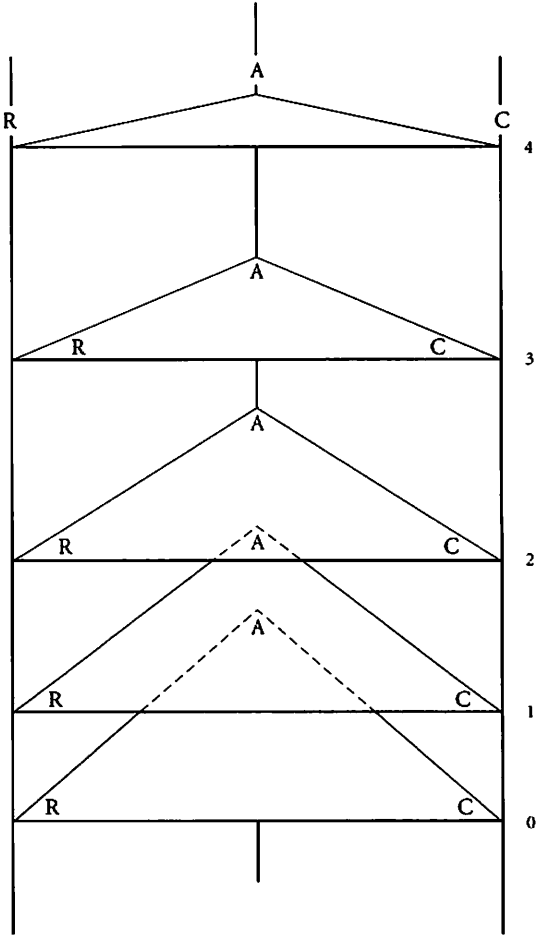
A mind which is incapable of
adjusting to the environment and
is incapable of adjusting the environment

As you rise on the scale and get a higher and higher intelligence level, greater and greater worth to the society, you find that the person is more and more capable of adjusting his environment.

THE THREE-DIMENSIONAL TONE SCALE

NOVEMBER 1950

*(Lecture of 21 November 1950,
Spectrums of Logic and Emotion)*



THE THREE-DIMENSIONAL TONE SCALE ♦ NOVEMBER 1950

DEGREES OF ACCESSIBILITY

NOVEMBER 1950

*(Lecture of 24 November 1950,
The Accessibility Chart)*

1. Personality accessible for conversation.
2. Memory accessible for Straightwire.
3. Affinity, reality, communication break locks accessible.
4. Circuits accessible.
5. Affinity, reality, communication engrams accessible.
6. Own valence consistently accessible.
7. Engrams accessible for erasure.
8. Full reason accessible (Clear).

THE COMMUNICATION SCALE

NOVEMBER 1950

*(Lecture of 27 November 1950,
Straight Memory, Tone Scales)*

- 3.0 (and above) **COMMUNICATIVE**—This person will talk when he should talk and be quiet when he should be quiet, not because somebody else is oppressing him, but according to his understanding of the reasonableness of the situation. He is able to communicate to and be communicated with. Communication is a two-way affair.
- 2.0 **SECRETIVE**—Selectively cuts out communications. This person will sometimes be so secretive that he will occlude stuff which is coming in. He won't receive it. He'll select it out as it comes in.
- 1.0 **PREVARICATION/DISTORTION**—Life lies to this person because of his selection. What he observes actually lies to him. He doesn't get the straight communication in. Furthermore, when he puts it out he is very apt to lie. He distorts what actually happens.
- 0.0 **UNRESPONSIVE**—Doesn't put out, doesn't receive. Here is your dead man.

THE REALITY SCALE

NOVEMBER 1950

*(Lecture of 27 November 1950,
Straight Memory, Tone Scales)*

- Tone 3 Agreement with Reason**
- Tone 2 Indecision**
- Tone 1 Disagreement**
- Tone 0 Unresponsive**

THE INHIBITION SCALE

NOVEMBER 1950

*(Lecture of 27 November 1950,
Straight Memory, Tone Scales)*

Inhibition of Speech

Inhibition of Hearing

Inhibition of Seeing

Inhibition of Feeling

Inhibition of Smelling

Inhibition of Motion

Inhibition of Heat and Cold

(Inhibition of Thermal)

THE COMPULSION SCALE

NOVEMBER 1950

*(Lecture of 27 November 1950,
Straight Memory, Tone Scales)*

Compulsion of Speech

Compulsion of Hearing

Compulsion of Seeing

Compulsion of Feeling

Compulsion of Smelling

Compulsion of Motion

Compulsion of Heat and Cold

(Compulsion of Thermal)

tone scale of a nation

DECEMBER 1950

(Lecture of 1 December 1950,
Groups)

tone scale of a nation ♦ DECEMBER 1950

HIGHLY ANALYTICAL. Postulates that the group has a high survival value, very high survival value, but it also postulates that its thought is very fluid. People can join into this or take away from this very easily. They can change this general idea up here. Also this group must be in the process of being enormously contributed to by everybody in it and it must be in the process of contributing to everybody in it.

AUTHORITARIAN. Ceases to let people contribute to *it*, but contributes to *them*. It's an authoritarian proposition—it's buying them. It's got to be a *two-way* concourse.

After a while, something goes wrong and somebody enters in some force and it gets down into this band. Then somebody enters some more force and the group's ideas are not quite alive, because the second the group itself starts to punish the individuals within it, it goes into a dwindling spiral.

REVOLTS AS A GROUP. When the group starts down the spiral like that, it revolts. It goes completely over and changes polarity. The revolution of the group is exactly the same thing as thought changing polarity, because the group is thought. It can change polarity. The people in it are sort of just sucked into the idea that there's a revolt. A dictator comes in here about this point. The revolution produces this dictator, inevitably.

GRAPH OF LOGIC

JANUARY 1951

*(LRH Article January 1951,
Dianometry—Your Ability and State of Mind)*



Logic is not good or bad in itself, it is the name of a computation procedure: the procedure of the analytical mind or collective analytical minds in their efforts to attain solutions to problems.

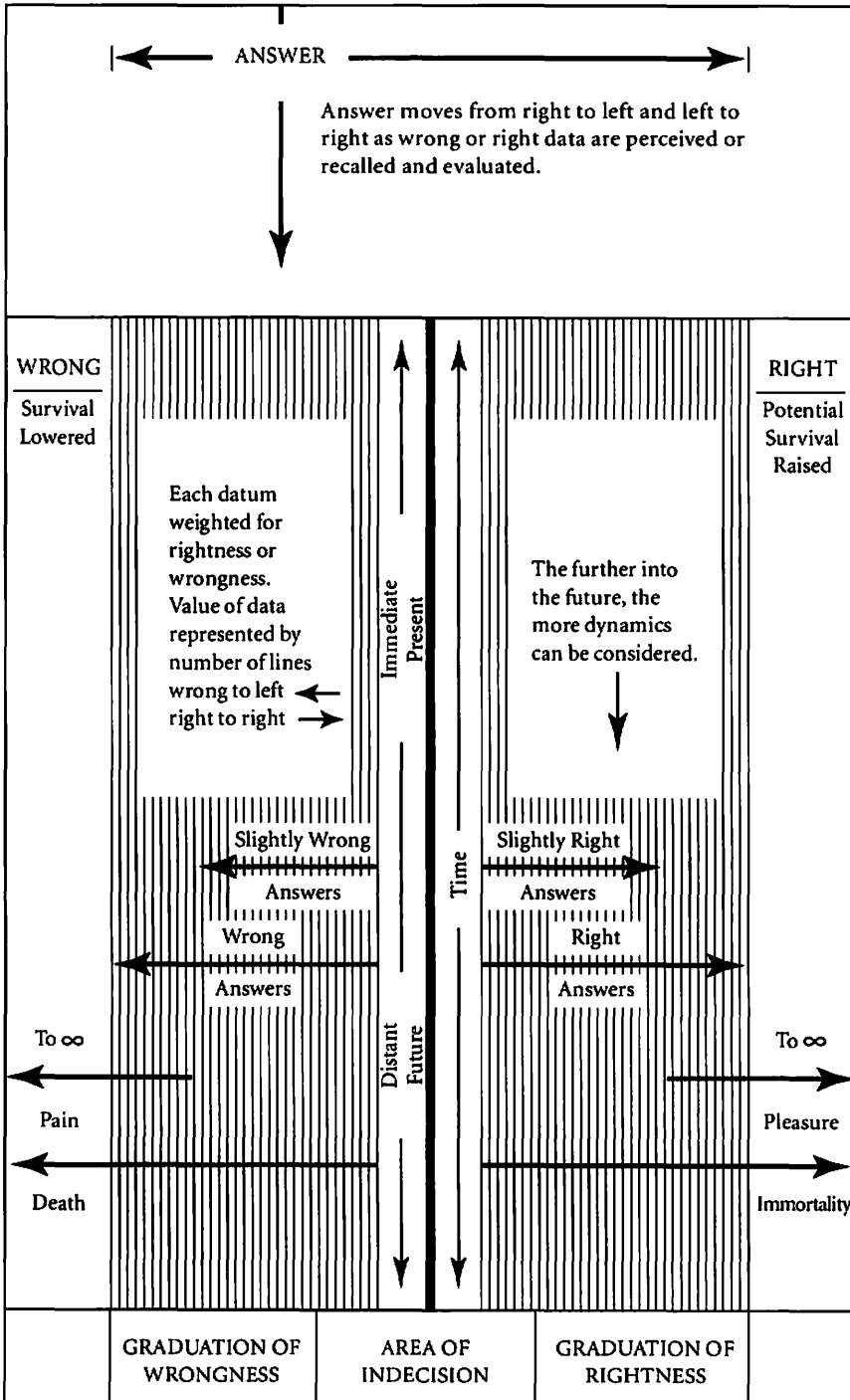
The process of logic consists of:

1. Finding out what one is trying to solve.
2. Formulating the question for solution.
3. Obtaining or recalling the data for the question and solution.
4. Evaluating the data to be used in the solution.
5. Comparing data with data, new conclusions with old conclusions.
6. Evolving a new answer or confirming an old one or deciding there is no immediate answer (all answers in terms of relative rightness or wrongness).
7. Action or conclusion.

As outlined above (and on the graph), in one problem, the arrow of decision swings back and forth, back and forth, until, by greater-than and lesser-than computations, it finally comes to rest with an answer.

GRAPH OF LOGIC

(Simplified for illustration)



YOUR ABILITY AND STATE OF MIND

JANUARY 1951

(LRH Article January 1951,
Dianometry—Your Ability and State of Mind)



he tests which Dianometry applies so that Dianetics may be begun include the following:

RECALLS:

EASY CASE	DIFFICULT CASE	VERY DIFFICULT CASE
20 hours each item	50 hours each item	100 hours each item
Sonic	Non-sonic	Sonic “dub-in”
Visio	Non-visio	Visio “dub-in”
Pain	Pain shut-off	
Emotion	Emotional shut-off	Emotional “dub-in”
Good memory	Poor memory	No memory
Demon circuit	Two demon circuits	More demon circuits
No chronic psychosomatic ill	Mild psychosomatic ills	Severe and chronic psychosomatic ills
Good-humored	Angry	Apathetic
Medium dynamic	High dynamic	Low dynamic
	Named after family member	Named after parent
Loves parents interestedly	Dislikes one parent	Dislikes both parents and is propitiative to them Prenatal area in foreign tongue
High ability to think	Medium ability to think	Low ability to think

You will notice that each list has a figure at its head. Anyone can select out of this list his mental abilities and disabilities and add them up and he will get some idea how long it will take him, working with some friend, to become Cleared Dianetically. This is, of course, an approximation, for one cannot tell how skilled the new auditor will be or how much content the individual actually has in his engram bank.

TONE SCALE OF GOVERNMENTS, COMPANIES OR GROUPS

JANUARY 1951

*(HCO PL 9 January 1951,
An Essay on Management)*

Near cooperative state

Democratic republic

“Emergency Management”

Totalitarianism

Tyranny

Apathy of a dying organization or nation

THE HUBBARD CHART OF HUMAN EVALUATION AND DIANETIC PROCESSING

JANUARY 1951

(Science of Survival)



On the many columns of this chart we find the majority of the components of the human mind and all those necessary to process an individual.

FREE THETA (Approximations)	A THE TONE SCALE (Ref Text) Native, Acute, Chronic	B DIANETIC EVALUATION	C BEHAVIOR AND PHYSIOLOGY	D PSYCHIATRIC RANGE
1000	40.0	Unknown	Ultimate capabilities unknown.	
900 - 100	36.0 - 4.0	Theta-MIST Clear	Capabilities only partly explored.	
100	4.0	MIST Clear	Excellent at projects, execution. Fast reaction time (relative to age).	None.
70	3.5	Dianetic Release	Good at projects, execution, sports.	None.
47	3.0	Very High Normal	Capable of fair amount of action, sports.	None. ----- High Normal
32	2.5	Boredom	Relatively inactive but capable of action.	Normal ----- Neurotic
22	2.0	Overt Hostility	Capable of destructive and minor constructive action.	Neurotic
15	1.5	Anger	Capable of destructive action.	Psychotic
10	1.1	Covert Hostility	Capable of minor execution.	Psychotic
6	0.5	Apathy	Capable of relatively uncontrolled action.	Psychotic (Apathy)
3	0.1	Pretended Death	Alive as an organism.	Psychotic (catatonic)
1	0 -1	Some cellular theta remaining—somatic life. ----- Entity theta out of contact.	Cells alive.	None.
0	-3	MEST remaining in MEST. Theta out of contact.	Chemicals.	None.

<p style="text-align: center;">E MEDICAL RANGE</p>	<p style="text-align: center;">F EMOTION</p>	<p style="text-align: center;">G AFFINITY</p>
<p>Near accident-proof. No psychosomatic ills. Nearly immune to bacteria.</p>	<p style="text-align: center;"><u>Exhilaration.</u> Eagerness.</p>	<p style="text-align: center;">Love—strong, outgoing.</p>
<p>Highly resistant to common infections—no colds.</p>	<p style="text-align: center;">Strong Interest. _____</p>	<p style="text-align: center;">Tentative advances, friendliness.</p>
<p>Resistant to infection and disease. Few psychosomatic ills.</p>	<p style="text-align: center;">Mild Interest. _____</p> <p style="text-align: center;">Content.</p>	<p style="text-align: center;">Tolerance without much outgoing action—acceptance of advances offered.</p>
<p>Occasionally ill. Susceptible to usual diseases.</p>	<p style="text-align: center;"><u>Indifference.</u> Boredom.</p>	<p style="text-align: center;">Neglect of person or people—withdrawal from them.</p>
<p>Severe sporadic illnesses.</p>	<p style="text-align: center;">Expressed Resentment.</p>	<p style="text-align: center;">Antagonism.</p>
<p>Depository illnesses (arthritis). (Range 1.0 to 2.0 interchangeable.)</p>	<p style="text-align: center;">Anger.</p>	<p style="text-align: center;">Hate, violent and expressed.</p>
<p>Endocrine and neurological illnesses.</p>	<p style="text-align: center;"><u>Unexpressed Resentment.</u> Fear.</p>	<p style="text-align: center;"><u>Covert Hostility.</u> Acute shyness. Propitiation, withdrawal from people.</p>
<p>Chronic malfunction of organs. (Accident-prone.)</p>	<p style="text-align: center;">Grief. _____</p> <p style="text-align: center;">Apathy.</p>	<p style="text-align: center;"><u>Supplication,</u> <u>pleas for pity.</u></p>
<p>Chronically ill. (Refusing sustenance.)</p>	<p style="text-align: center;"><u>Deepest Apathy.</u> None.</p>	<p style="text-align: center;">Complete withdrawal from person or people.</p>
<p>Dead.</p>	<p style="text-align: center;">None.</p>	<p style="text-align: center;">Cellular cohesion.</p>
<p>Dead.</p>	<p style="text-align: center;">None.</p>	<p style="text-align: center;">Normal physical laws of cohesion, adhesion.</p>

			C O M M U N I C A T I O N		
FREE THETA (Approximations)	A THE TONE SCALE (Ref. Text) Native, Acute, Chronic	H SONIC	I VISIO	J SOMATIC	
1000	40.0				
900 – 100	36.0 – 4.0				
100	4.0	Full sonic recall. Vividly correct reception from environ.	Full visio recall in actual size, three dimensions and color. No occlusions.	No somatics to recall. Present time pain automatically resisted on receipt.	
70	3.5	Spotty sonic. Remainder in strong impressions. Environ recordings correct.	Bright visio pictures as originally observed but spots occluded.	Somatics strong and correct. Any can be recovered. Present time pain receipt less intense.	
47	3.0	Strong sonic impressions. Correct detail.	Visio impressions. Correct detail. Many occluded areas.	Somatics correct. Many may be occluded. Receipt of present time pain average intensity.	
32	2.5	Recalls correct—in vague impressions. Mostly occluded. Interprets environ fair.	Recalls correct—in vague impressions. Mostly occluded.	Recalls correct. Intensity of present time pain may be too great.	
22	2.0	Minor dub-in. Bulk of recall correct. Occluded actual sonic in most cases.	Minor dub-in. Bulk of recall correct. Occluded actual visio in most cases.	Somatics in right places but occasionally occluded. Present time pain sharp.	
15	1.5	Dub-in. Wild reversal of recalls. Reversal of incoming sounds to wrong meaning.	Dub-in. Wild reversal of recall. Reversal of incoming sights to wrong meaning.	Recall of pain possible but recall perverted. Present time anesthesia to pain.	
10	1.1	Dub-in sonic when it exists. Sound in environ perverted to threats.	Dub-in visio when it exists. Sights in environ perverted to threats.	Recall of pain as such very occasional. Physical pain converted to fear. Same somatic represents many somatics.	
6	0.5	"I" out of contact with interior world. Partly in contact with environ.	"I" out of contact with interior world. Partly in contact with environ.	Recall of pain as such impossible. Physical pain converted to grief. Somatics in wrong places when felt.	
3	0.1	No response to sound in environ. Recall cut off.	No response to light. Recall cut off.	Organism as a whole without reaction. Anesthesia. Cells record.	
1	0 -1	Cellular response to sounds in environ.	Cellular response to light in environ.	Cells capable of feeling further individual pain.	
0	-3	MEST sound waves present but no recording.	MEST light waves present but no recording.	MEST forces present. No recording save as MEST.	

<p>K</p> <p>SPEECH: TALKS</p> <hr/> <p>SPEECH: LISTENS</p>	<p>L</p> <p>SUBJECT'S HANDLING OF WRITTEN OR SPOKEN COMM WHEN ACTING AS A RELAY POINT</p>	<p>M</p> <p>REALITY (AGREEMENT)</p>
<p>Strong, able, swift and full exchange of beliefs, ideas.</p>	<p>Passes theta comm, contributes to it. Cuts entheta lines.</p>	<p>Search for different viewpoints in order to broaden own reality. Changes reality.</p>
<p>Will talk of deep-seated beliefs and ideas.</p> <hr/> <p>Will accept deep-seated ideas, beliefs and consider them.</p>	<p>Passes theta comm. Resents and hits back at entheta lines.</p>	<p>Ability to understand and evaluate reality of others and to change viewpoint. Agreeable.</p>
<p>Tentative expression of limited number of personal ideas.</p> <hr/> <p>Receives ideas and beliefs if cautiously stated.</p>	<p>Passes comm. Conservative. Inclines toward moderate construction and creation.</p>	<p>Awareness of possible validity of different reality. Conservative agreement.</p>
<p>Casual, pointless conversation.</p> <hr/> <p>Listens only to ordinary affairs.</p>	<p>Cancels any comm of higher or lower tone—devalues urgencies.</p>	<p>Refusal to match two realities. Indifference to conflicts in reality. Too careless to agree or disagree.</p>
<p>Talks in threats. Invalidates other people.</p> <hr/> <p>Listens to threats. Openly mocks theta talk.</p>	<p>Deals in hostile or threatening comm. Lets only small amount of theta go through.</p>	<p>Verbal doubt—defense of own reality. Attempts to undermine others'. Disagrees.</p>
<p>Talks of death and destruction only. Hate.</p> <hr/> <p>Listens only to death and destruction. Wrecks theta lines.</p>	<p>Perverts comm to entheta regardless of original content.</p> <hr/> <p>Stops theta comm. Passes entheta and perverts it.</p>	<p>Destruction of opposing reality. "You're wrong." Disagrees with reality of others.</p>
<p>Talks in apparent theta but vicious intent. Lies.</p> <hr/> <p>Listens little but mostly to cabal or gossip. Lies.</p>	<p>Relays only malicious comm.</p> <hr/> <p>Cuts comm lines. Won't relay comm.</p>	<p>Doubt of own reality. Insecurity. Doubt of opposing reality.</p>
<p>Talks only in apathetic tones. Very little.</p> <hr/> <p>Listens little, mostly to apathy or pity.</p>	<p>Takes little heed of communications. Does not pass them.</p>	<p>Shame, anxiety—strong doubt of own reality, easily has reality of others forced on him.</p>
<p>Does not talk.</p> <hr/> <p>Does not listen.</p>	<p>Does not relay communications. Unaware of them.</p>	<p>Complete withdrawal from conflicting reality—no reality.</p>
<p>None.</p> <hr/> <p>None.</p>	<p>MEST body, none. Theta not certainly contactable by existing technology.</p>	<p>Subjective reality none. Cellular reality.</p>
<p>None.</p> <hr/> <p>None.</p>	<p>Same as -1.</p>	<p>MEST reality only. Theta not contactable. Subjective reality, none.</p>

FREE THETA (Approximations)	A THE TONE SCALE (Ref. Text) Native, Acute, Chronic	N CONDITION OF TRACK AND VALENCES	O MANIFESTATION OF ENGRAMS AND LOCKS	P SEXUAL BEHAVIOR ATTITUDE TOWARD CHILDREN
1000	40.0			
900 - 100	36.0 - 4.0	Moves at will. Seldom leaves present time. Own valence everywhere.	No current life engrams or locks. Will react on educational pattern modified by reason. Does not restimulate.	Sexual interest high but often sublimated to creative thought. <hr/> Intense interest in children.
100	4.0			
70	3.5	Moves very easily. Comes quickly to present. Remains in present.	Only very occasionally dramatizes concept of a chain of engrams. Very difficult to restimulate.	High interest in opposite sex. Constancy. <hr/> Love of children.
47	3.0	Moves easily on track. In own valence.	Dramatizes engrams not locks, but alters content. Hard to restimulate.	Interest in procreation. <hr/> Interest in children.
32	2.5	Moves on track. Sometimes difficult to interest in incidents. Mostly in own valence.	Dramatizes engrams below this tone. Does not dramatize locks.	Disinterest in procreation. <hr/> Vague tolerance of children.
22	2.0	Moves on track but very poorly. In and out of own valence, sags out of present.	Dramatizes some locks and most engrams. Many dramatizations.	Disgust for sex—revulsion. <hr/> Nagging of, nervousness about children.
15	1.5	Moves on track in valence of dominant parent or model.	Dramatizes locks and engrams on winning valence side, verbatim.	Rape, sex as punishment. <hr/> Brutal treatment of children.
10	1.1	In synthetic valence—moves on a false track or stuck. Views scenes from odd angles.	Dramatizes locks and engrams on losing valence side.	Promiscuity, perversion, sadism, irregular practices. <hr/> Use of children for sadistic purposes.
6	0.5	Ordinarily stuck in apathy and grief engrams. Out of valence where stuck.	Locks and engrams highly effective when below grief or 1.0. In a state of anaten.	Impotency, anxiety, possible efforts to procreate. <hr/> Anxiety about children.
3	0.1	Usually unaware of any past. Hard to get to present.	Any present time incident effective. Locks, engrams wholly effective.	No effort to procreate.
1	0 -1	No track.	None.	Cellular efforts to procreate reported by physiologists. <hr/> None.
0	-3	No track.	None.	None. <hr/> None.

<p style="text-align: center;">Q COMMAND OVER ENVIRONMENT</p>	<p style="text-align: center;">R ACTUAL WORTH TO SOCIETY COMPARED TO APPARENT WORTH</p>	<p style="text-align: center;">S ETHIC LEVEL</p>
<p>High self-mastery. Aggressive toward environ. Dislikes to control people. High reasoning, volatile emotions.</p>	<p>High worth. Apparent worth will be realized. Creative and constructive.</p>	<p>Bases ethics on reason. Very high ethic level.</p>
<p>Reasons well. Good control. Accepts ownership. Emotion free. Liberal.</p>	<p>Good value to society. Adjusts environ to benefit of self and others.</p>	<p>Heeds ethics of group but refines them higher as reason demands.</p>
<p>Controls bodily functions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic.</p>	<p>Any apparent worth is actual worth. Fair value.</p>	<p>Follows ethics in which trained, as honestly as possible. Moral.</p>
<p>In control of functions and some reasoning powers. Does not desire ownership of much.</p>	<p>Capable of constructive action, seldom any quantity to be reckoned with. Small value. "Well adjusted."</p>	<p>Treats ethics insincerely but not particularly honest or dishonest.</p>
<p>Antagonistic and destructive to self, others and environ. Desires command in order to injure.</p>	<p>Dangerous. Any apparent worth wiped out by potentials of injury to others.</p>	<p>Chronically and bluntly dishonest when occasion arises. At this level and below: authoritarianism, criminals.</p>
<p>Smashes or destroys others or environment. Failing, may destroy self. Fascistic.</p>	<p>Insincere. Heavy liability. Possible murderer. Even when intentions avowedly good will bring about destruction.</p>	<p>Immoral. Actively dishonest. Destructive of any and all ethics.</p>
<p>No control of reason or emotions, but apparent organic control. Uses sly means of controlling others, especially hypnotism. Communistic.</p>	<p>Active liability. Enturbulates others. Apparent worth outweighed by vicious, hidden intents.</p>	<p>Sex criminals. Negative ethics. Deviously dishonest. Perverts honesty without reason.</p>
<p>Barest functional control of self, only. No control of reason or emotions.</p>	<p>Liability to society. Possible suicide. Utterly careless of others.</p>	<p>Non-existent. Not thinking. Obeying anyone.</p>
<p>No command of self, environment, other persons. Suicide.</p>	<p>High liability, needing care and efforts of others without any contribution.</p>	<p>None.</p>
<p>None.</p>	<p>Value of body depends on former worth to his group.</p>	<p>None.</p>
<p>None.</p>	<p>Same as -1.</p>	<p>None.</p>

FREE THETA (Approximations)	A THE TONE SCALE (Ref Text) Native, Acute, Chronic	T THE HANDLING OF TRUTH	U COURAGE LEVEL	V ABILITY TO HANDLE RESPONSIBILITY
1000	40.0			
900 - 100	36.0 - 4.0			
100	4.0	High concept of truth.	High courage level.	Inherent sense of responsibility on all dynamics.
70	3.5	Truthful.	Courage displayed on reasonable risks.	Capable of assuming and carrying on responsibilities.
47	3.0	Cautious of asserting truths. Social lies.	Conservative display of courage where risk is small.	Handles responsibility in a slipshod fashion.
32	2.5	Insincere. Careless of facts.	Neither courage nor cowardice. Neglect of danger.	Very careless, not trustworthy.
22	2.0	Truth twisted to suit antagonism.	Reactive, unreasoning thrusts at danger.	Uses responsibility to further own ends.
15	1.5	Blatant and destructive lying.	Unreasonable bravery, usually damaging to self.	Assumes responsibility in order to destroy.
10	1.1	Ingenious and vicious perversions of truth. Covers lying artfully.	Occasional underhanded displays of action, otherwise cowardly.	Incapable, capricious, irresponsible.
6	0.5	Details facts with no concept of their reality.	Complete cowardice.	None.
3	0.1	No reaction.	No reaction.	None.
1	0 -1			
0	-3			

<p style="text-align: center;">W</p> <p style="text-align: center;">PERSISTENCE ON A GIVEN COURSE</p>	<p style="text-align: center;">X</p> <p style="text-align: center;">LITERALNESS WITH WHICH STATEMENTS OR REMARKS ARE RECEIVED</p>	<p style="text-align: center;">Y</p> <p style="text-align: center;">METHOD USED BY SUBJECT TO HANDLE OTHERS</p>	<p style="text-align: center;">Z</p> <p style="text-align: center;">COMMAND VALUE OF ACTION PHRASES</p>
<p style="text-align: center;">High creative persistence.</p>	<p style="text-align: center;">High differentiation. Good understanding of all comm as modified by Clear's education.</p>	<p style="text-align: center;">Gains support by creative enthusiasm and vitality backed by reason.</p>	<p style="text-align: center;">No engrams. Present time phrases no reactive value. No locks.</p>
<p style="text-align: center;">Good persistence and direction toward constructive goals.</p>	<p style="text-align: center;">Good grasp of statements. Good sense of humor.</p>	<p style="text-align: center;">Gains support by creative reasoning and vitality.</p>	<p style="text-align: center;">Chains of engrams effective. Individual phrases mildly effective.</p>
<p style="text-align: center;">Fair persistence if obstacles not too great.</p>	<p style="text-align: center;">Good differentiation of meaning of statements.</p>	<p style="text-align: center;">Invites support by practical reasoning and social graces.</p>	<p style="text-align: center;">Engram action phrases effective.</p>
<p style="text-align: center;">Idle, poor concentration.</p>	<p style="text-align: center;">Accepts very little, literally or otherwise. Apt to be literal about humor.</p>	<p style="text-align: center;">Careless of support from others.</p>	<p style="text-align: center;">Secondary chains, engrams effective.</p>
<p style="text-align: center;">Persistence toward destruction of enemies. No constructive persistence below this point.</p>	<p style="text-align: center;">Accepts remarks of Tone 2.0 literally.</p>	<p style="text-align: center;">Nags and bluntly criticizes to demand compliance with wishes.</p>	<p style="text-align: center;">Lock chains, secondaries, engrams effective.</p>
<p style="text-align: center;">Destructive persistence begins strongly, weakens quickly.</p>	<p style="text-align: center;">Accepts alarming remarks literally. Brutal sense of humor.</p>	<p style="text-align: center;">Uses threats, punishment and alarming lies to dominate others.</p>	<p style="text-align: center;">Locks, secondaries, engrams matching tone very effective. Control phrases most effective.</p>
<p style="text-align: center;">Vacillation on any course. Very poor concentration. Flighty.</p>	<p style="text-align: center;">Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor.</p>	<p style="text-align: center;">Nullifies others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip. Seeks hidden control.</p>	<p style="text-align: center;">Locks, secondaries, engrams effective. Valence shifters very effective.</p>
<p style="text-align: center;">Sporadic persistence toward self-destruction.</p>	<p style="text-align: center;">Literal acceptance of any remark matching tone.</p>	<p style="text-align: center;">Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy.</p>	<p style="text-align: center;">Present time percepts, locks, secondaries, engrams effective.</p>
<p style="text-align: center;">None.</p>	<p style="text-align: center;">Complete literal acceptance.</p>	<p style="text-align: center;">Pretends death so others will not think him dangerous and will go away.</p>	<p style="text-align: center;">Present time percepts, locks, secondaries, engrams effective. Groupers particularly effective.</p>
			<p style="text-align: center;">None.</p>
			<p style="text-align: center;">None.</p>

FREE THETA (Approximations)	A THE TONE SCALE (Ref Text) Native, Acute, Chronic	AB PRESENT TIME	AC STRAIGHT MEMORY	AD PLEASURE MOMENTS
1000	40.0	Highly stable in PT. Does not leave it. All percepts clear.	Can recall anything.	Responds to any pleasure stimuli in environ. Enjoys life. All past moments of pleasure available.
900 - 100	36.0 - 4.0			
100	4.0			
70	3.5	Very alert to PT. Stable in it.	Straight Memory is automatic on material.	Runs pleasure moments easily. Most past pleasure available.
47	3.0	Pc has no difficulty reaching or maintaining self in present time.	Use Straight Memory on auditing and locks.	Runs pleasure moments easily, but much past and present pleasure unavailable.
32	2.5	Once brought to PT pc usually remains there until next processing.	Use Straight Memory to contact anger and apathy dramatizations of those about pc's life.	Runs pleasure moments. Present and past pleasure occasionally occluded.
22	2.0	Pc must be brought to PT and stabilized there. Usually will remain.	Use Straight Memory to knock out broken dramatizations, ARC and pleasure moments.	A few real pleasure moments can be reached. Takes "pleasure" in venting antagonism.
15	1.5	Pc out of present time. Reduce locks and get to present time.	Use Straight Memory on ARC locks and others' efforts to control him.	True pleasure moments difficult to find. Reactive satisfaction in destroying.
10	1.1	Pc stays out of PT most of time. Reaching it, slumps back. Get charge off locks and bring to present.	Straight Memory of things he <i>knows</i> are real experiences and on broken dramatizations.	Occasional pleasant memory can be found but very rare. Reactive delight in inflicting sadistic injuries on helpless persons or objects.
6	0.5	Attempt to bring pc to present time. Sags back easily.	Use Straight Memory and contacting present time only.	No pleasure moments available. Experiences little or none in PT.
3	0.1	Pc's percepts can be directed to present time concepts.	Use only as an aid to contacting environment.	No reaction.
1	0 -1	No contact.	Genetic recall.	
0	-3	Only MEST in PT. Theta out of contact.	None in MEST body.	

TYPES OF ENTHETA WHICH CAN BE RUN ON

<p>AE IMAGINARY INCIDENTS</p>	<p>AF LOCKS</p>	<p>AG SCANNING LOCKS</p>	<p>AH SECONDARY ENGRAMS</p>
	All locks discharged.	All locks have been scanned.	All secondaries out.
Mechanism not necessary.	Locks blow as fast as engram is erased.	Scan auditing and locks of engrams just run.	Run out all secondaries. They will release if scanned as locks.
Mechanism not necessary. Differentiates well between reality and imagination.	Treatment of locks as individual incidents unnecessary.	Sharpen perceptics by scanning locks.	Secondaries can be touched and left without bad effect on this level and above only.
Use imaginary pleasure moments to raise tone.	Treatment of locks as individual incidents relatively productive.	Scan locks until engrams show up clearly. Run those. Scan locks again for new engrams.	Any secondary can be run. Usually will discharge.
Mechanism useful at start of case. Use imaginary pleasure moments.	Locks can be contacted and restimulated without reducing them.	Scan locks, working with chains given up by file clerk. Reduce all chains.	Run any secondary. Run them thoroughly until discharged.
Imaginary revenges. Will clue what has been done to pc.	Run broken dramatizations, ARC locks as you would engrams, until charge is off.	Scan locks until pc sticks in one. Run it as an engram. Scan through no physical pain.	Run secondaries of fear or grief or anger. Usually they are hard to discharge.
Mechanism can be used with profit. All incidents seem imaginary.	Run ARC break locks as engrams.	Scan locks until pc hangs up in one. Run it as an engram. Avoid scanning through any physical pain.	Cautionary: Run any fear secondary presented by file clerk. They usually will not wholly discharge.
Too hypnotic. Suggest no such incidents.	Treat only very lightest locks near present time. Running heavier locks pulls pc into engrams.	Do not scan locks.	Cautionary: Run secondary only when it is obviously presented by file clerk. Do not order pc into them.
Too hypnotic. Use no such mechanism.	Touch only lightest past moments if at all.	Never scan any chain of locks.	Do not let pc get into any secondaries.
None.			
None.			

FREE THETA (Approximations)	A THE TONE SCALE (Ref: Text) Native, Acute, Chronic	P R E C L E A R B Y A U D I T O R		
		AI ENGRAMS	AJ CHAINS OF ENGRAMS	AK CIRCUITS
1000	40.0			
900 - 100	36.0 - 4.0			
100	4.0	All current life MEST engrams out.		All control vested in "I". No circuits.
70	3.5	Any engram on case will run with all perceptics.	Engrams can be scanned if carefully checked.	Circuits out of case or did not exist.
47	3.0	Auditor can choose early specific engrams to run but should work with file clerk.	Never scan engrams.	Few active circuits.
32	2.5	Run engrams as presented by file clerk only.	Never scan engrams.	Some circuits. Not effective in secondaries or prenatal.
22	2.0	Cautionary: Run those engrams file clerk will present. Do not force pc into engrams.	Never scan engrams.	Numerous in prenatal engrams. Not effective in locks.
15	1.5	Cautionary: Run only engrams which easily present themselves. (Be careful.)	Never scan engrams.	Relatively heavy. At least one parent very dominant. Effective in secondaries.
10	1.1	Never touch an engram on this level unless it is a mild, near PT incident.	Never scan engrams.	Heavy. Particularly in prenatal engrams.
6	0.5	Never touch an engram on this level.	Never scan.	Very heavy, particularly in prenatal and childhood. Active in early locks.
3	0.1	Never touch engrams on this level.	Never scan.	Heavy over entire span of track. Even late locks contain circuits.
1	0 -1			
0	-3			

<p style="text-align: center;">AL</p> <p style="text-align: center;">CONDITION OF FILE CLERK</p>	<p style="text-align: center;">AM</p> <p style="text-align: center;">HYPNOTIC LEVEL</p>	<p style="text-align: center;">AN</p> <p style="text-align: center;">LEVEL OF MIND ALERT (Approximations)</p>	<p style="text-align: center;">AO</p> <p style="text-align: center;">RELATIVE ENTHETA ON CASE (Approximations)</p>
<p>Computes accurately with flash answers.</p>	<p>Impossible to hypnotize without drugs and consent.</p>	<p>Full analytical.</p>	<p>All locks, secondaries, engrams converted.</p>
<p>File clerk very active and dependable.</p>	<p>Difficult to trance unless still possessed of a trance engram.</p>	<p>Analytical about 70 percent on.</p>	<p>Major lock chains and nearly all secondaries converted. Light charge on some engrams.</p>
<p>File clerk highly active and dependable.</p>	<p>Could be hypnotized, but alert when awake.</p>	<p>Analytical about 47 percent on.</p>	<p>A few highly charged lock chains. A few secondaries, minor charge. Engrams only lightly charged.</p>
<p>File clerk responsive. Occluded on secondaries occasionally.</p>	<p>Can be a hypnotic subject, but mostly alert.</p>	<p>Analytical about 32 percent on.</p>	<p>A few highly charged lock chains. Major secondaries existing. About one-third of engrams enough charged to be wholly uncontactable.</p>
<p>File clerk works most of time.</p>	<p>Negates somewhat, but can be hypnotized.</p>	<p>Analytical responsive and reactive fully alert.</p>	<p>Many highly charged lock chains. Many major secondaries. Half of engrams in bank wholly uncontactable.</p>
<p>File clerk works occasionally. Occluded most of time.</p>	<p>Negates heavily against remarks, but absorbs them.</p>	<p>Analytical partially shut down. Reactive on full.</p>	<p>Highly charged lock chains. Heavy secondaries. Three-quarters of engrams in bank wholly uncontactable.</p>
<p>Circuit "file clerk," gives data by strange mechanisms. Undependable.</p>	<p>In a permanent light trance, but negates.</p>	<p>Analytical partially shut down. Reactive somewhat alert.</p>	<p>Most lock chains charged nearly as heavy as secondaries. Secondary charges mainly sunk into engrams. Engrams nearly all uncontactable.</p>
<p>No response from real file clerk. Circuits sometimes respond.</p>	<p>Very hypnotic. Any remark made may be a "positive suggestion."</p>	<p>Analytical shut down. Reactive slightly alert.</p>	<p>Almost a solid sheet of charge.</p>
<p>No trace of file clerk.</p>	<p>Is equivalent to a hypnotized subject when "awake."</p>	<p>Reactive and analytical shut down.</p>	<p>Track too charged for anything but Straight Memory.</p>

FREE THETA (Approximations)	A THE TONE SCALE (Ref Text) Native, Acute, Chronic	AP ABILITY OF PC TO EXPERIENCE PRESENT TIME PLEASURE	AQ TONE LEVEL OF AUDITOR NECESSARY TO HANDLE CASE	AR HOW TO AUDIT THE CASE
1000	40.0			
900 - 100	36.0 - 4.0			
100	4.0	Finds existence very full of pleasure.	Can audit out anything but a heavy drug engram himself.	
70	3.5	Finds life pleasurable most of the time.	3.0—altitude not necessary.	Scan engrams and secondaries and all lock chains until case Clear.
47	3.0	Experiences pleasure some of the time.	3.0	Run engrams, secondaries. Keep auditing scanned off.
32	2.5	Sometimes experiences a moment of pleasure. Low intensity.	3.0	Scan locks, run secondaries and engrams as routine. Scan all circuits located in locks.
22	2.0	Occasionally experiences some pleasure in extraordinary moments.	3.0	Scan locks. Run secondaries. Run only engrams file clerk easily presents. Locate circuits in locks.
15	1.5	Seldom experiences any pleasure.	3.0	Scan locks. Run locks and secondaries as engrams. Be very careful with any engram. Use Straight Memory on circuits.
10	1.1	Most gaiety forced. Real pleasure out of reach.	3.5 or above. (Such cases very restimulative.)	Establish ARC with Mimicry if necessary. Use Straight Memory on locks, scan locks. Touch no engrams.
6	0.5	None.	3.5 or above.	Establish ARC, heavy affinity. Get up some minor apathy locks. Touch no engrams.
3	0.1	None.	3.5 or above.	Establish ARC and get pc into contact with PT. Touch no engrams.
1	0 -1			
0	-3			

THE HUBBARD CHART OF HUMAN EVALUATION

AUGUST 1951

(Self Analysis)



This chart is a specialized form of the Hubbard Chart of Human Evaluation and Dianetic Processing.

A full description of each column on this chart (except the last six, which are only in *Self Analysis*) will be found complete in *Science of Survival*.

	1 BEHAVIOR AND PHYSIOLOGY	2 MEDICAL RANGE	3 EMOTION
TONE SCALE 4.0	Excellent at projects, execution. Fast reaction time (relative to age).	Near accident-proof. No psychosomatic ills. Nearly immune to bacteria.	<u>Exhilaration.</u> Eagerness.
3.5	Good at projects, execution, sports.	Highly resistant to common infections—no colds.	<u>Strong interest.</u> <u>Mild interest.</u>
3.0	Capable of fair amount of action, sports.	Resistant to infection and disease. Few psychosomatic ills.	<u>Content.</u>
2.5	Relatively inactive but capable of action.	Occasionally ill. Susceptible to usual diseases.	<u>Indifference.</u> Boredom.
2.0	Capable of destructive and minor constructive action.	Severe sporadic illnesses.	Expressed resentment.
1.5	Capable of destructive action.	Depository illnesses (arthritis). (Range 1.0 to 2.0 interchangeable.)	Anger.
1.1	Capable of minor execution.	Endocrine and neurological illnesses.	<u>Unexpressed resentment.</u> Fear.
0.5	Capable of relatively uncontrolled action.	Chronic malfunction of organs. (Accident-prone.)	<u>Grief.</u> Apathy.
0.1	Alive as an organism.	Chronically ill. (Refusing sustenance.)	<u>Deepest apathy.</u> None.

4	5	6
SEXUAL BEHAVIOR — ATTITUDE TOWARD CHILDREN	COMMAND OVER ENVIRONMENT	ACTUAL WORTH TO SOCIETY COMPARED TO APPARENT WORTH
Sexual interest high but often sublimated to creative thought. — Intense interest in children.	High self-mastery. Aggressive toward environ. Dislikes to control people. High reasoning, volatile emotions.	High worth. Apparent worth will be realized. Creative and constructive.
High interest in opposite sex. — Constancy. — Love of children.	Reasons well. Good control. Accepts ownership. Emotion free. Liberal.	Good value to society. Adjusts environ to benefit of self and others.
Interest in procreation. — Interest in children.	Controls bodily functions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic.	Any apparent worth is actual worth. Fair value.
Disinterest in procreation. — Vague tolerance of children.	In control of functions and some reasoning powers. Does not desire ownership of much.	Capable of constructive action, seldom any quantity to be reckoned with. Small value. “Well adjusted.”
Disgust for sex—revulsion. — Nagging of, nervousness about children.	Antagonistic and destructive to self, others and environ. Desires command in order to injure.	Dangerous. Any apparent worth wiped out by potentials of injury to others.
Rape, sex as punishment. — Brutal treatment of children.	Smashes or destroys others or environment. Failing, may destroy self. Fascistic.	Insincere. Heavy liability. Possible murderer. Even when intentions avowedly good will bring about destruction.
Promiscuity, perversion, sadism, irregular practices. — Use of children for sadistic purposes.	No control of reason or emotions, but apparent organic control. Uses sly means of controlling others, especially hypnotism. Communistic.	Active liability. Enturbulates others. Apparent worth outweighed by vicious, hidden intents.
Impotency, anxiety, possible efforts to procreate. — Anxiety about children.	Barest functional control of self, only. No control of reason or emotions.	Liability to society. Possible suicide. Utterly careless of others.
No effort to procreate.	No command of self, environment, other persons. Suicide.	High liability, needing care and efforts of others without any contribution.

	7	8	9
	ETHIC LEVEL	HANDLING OF TRUTH	COURAGE LEVEL
TONE SCALE 4.0	Bases ethics on reason. Very high ethic level.	High concept of truth.	High courage level.
3.5	Heeds ethics of group but refines them higher as reason demands.	Truthful.	Courage displayed on reasonable risks.
3.0	Follows ethics in which trained, as honestly as possible. Moral.	Cautious of asserting truths. Social lies.	Conservative display of courage where risk is small.
2.5	Treats ethics insincerely but not particularly honest or dishonest.	Insincere. Careless of facts.	Neither courage nor cowardice. Neglect of danger.
2.0	Chronically and bluntly dishonest when occasion arises. At this level and below: authoritarianism, criminals.	Truth twisted to suit antagonism.	Reactive, unreasoning thrusts at danger.
1.5	Immoral. Actively dishonest. Destructive of any and all ethics.	Blatant and destructive lying.	Unreasonable bravery, usually damaging to self.
1.1	Sex criminals. Negative ethics. Deviously dishonest. Perverts honesty without reason.	Ingenious and vicious perversions of truth. Covers lying artfully.	Occasional underhanded displays of action, otherwise cowardly.
0.5	Non-existent. Not thinking. Obeying anyone.	Details facts with no concept of their reality.	Complete cowardice.
0.1	None.	No reaction.	No reaction.

<p style="text-align: center;">10</p> <p style="text-align: center;">SPEECH: TALKS</p> <hr/> <p style="text-align: center;">SPEECH: LISTENS</p>	<p style="text-align: center;">11</p> <p style="text-align: center;">SUBJECT'S HANDLING OF WRITTEN OR SPOKEN COMM WHEN ACTING AS A RELAY POINT</p>	<p style="text-align: center;">12</p> <p style="text-align: center;">REALITY (AGREEMENT)</p>
<p>Strong, able, swift and full exchange of beliefs, ideas.</p>	<p>Passes theta comm, contributes to it. Cuts entheta lines.</p>	<p>Search for different viewpoints in order to broaden own reality. Changes reality.</p>
<p>Will talk of deep-seated beliefs and ideas.</p> <hr/> <p>Will accept deep-seated ideas, beliefs and consider them.</p>	<p>Passes theta comm. Resents and hits back at entheta lines.</p>	<p>Ability to understand and evaluate reality of others and to change viewpoint. Agreeable.</p>
<p>Tentative expression of limited number of personal ideas.</p> <hr/> <p>Receives ideas and beliefs if cautiously stated.</p>	<p>Passes comm. Conservative. Inclines toward moderate construction and creation.</p>	<p>Awareness of possible validity of different reality. Conservative agreement.</p>
<p>Casual, pointless conversation.</p> <hr/> <p>Listens only to ordinary affairs.</p>	<p>Cancels any comm of higher or lower tone—devaluates urgencies.</p>	<p>Refusal to match two realities. Indifference to conflicts in reality. Too careless to agree or disagree.</p>
<p>Talks in threats. Invalidates other people.</p> <hr/> <p>Listens to threats. Openly mocks theta talk.</p>	<p>Deals in hostile or threatening comm. Lets only small amount of theta go through.</p>	<p>Verbal doubt—defense of own reality. Attempts to undermine others'. Disagrees.</p>
<p>Talks of death and destruction only. Hate.</p> <hr/> <p>Listens only to death and destruction. Wrecks theta lines.</p>	<p>Perverts comm to entheta regardless of original content.</p> <hr/> <p>Stops theta comm. Passes entheta and perverts it.</p>	<p>Destruction of opposing reality. "You're wrong." Disagrees with reality of others.</p>
<p>Talks in apparent theta but vicious intent. Lies.</p> <hr/> <p>Listens little but mostly to cabal or gossip. Lies.</p>	<p>Relays only malicious comm.</p> <hr/> <p>Cuts comm lines. Won't relay comm.</p>	<p>Doubt of own reality. Insecurity. Doubt of opposing reality.</p>
<p>Talks only in apathetic tones. Very little.</p> <hr/> <p>Listens little, mostly to apathy or pity.</p>	<p>Takes little heed of communications. Does not pass them.</p>	<p>Shame, anxiety—strong doubt of own reality, easily has reality of others forced on him.</p>
<p>Does not talk.</p> <hr/> <p>Does not listen.</p>	<p>Does not relay communications. Unaware of them.</p>	<p>Complete withdrawal from conflicting reality—no reality.</p>

	13 ABILITY TO HANDLE RESPONSIBILITY	14 PERSISTENCE ON A GIVEN COURSE	15 LITERALNESS OF RECEPTION OF STATEMENTS
TONE SCALE 4.0	Inherent sense of responsibility on all dynamics.	High creative persistence.	High differentiation. Good understanding of all comm as modified by Clear's education.
3.5	Capable of assuming and carrying on responsibilities.	Good persistence and direction toward constructive goals.	Good grasp of statements. Good sense of humor.
3.0	Handles responsibility in a slipshod fashion.	Fair persistence if obstacles not too great.	Good differentiation of meaning of statements.
2.5	Very careless, not trustworthy.	Idle, poor concentration.	Accepts very little, literally or otherwise. Apt to be literal about humor.
2.0	Uses responsibility to further own ends.	Persistence toward destruction of enemies. No constructive persistence below this point.	Accepts remarks of Tone 2.0 literally.
1.5	Assumes responsibility in order to destroy.	Destructive persistence begins strongly, weakens quickly.	Accepts alarming remarks literally. Brutal sense of humor.
1.1	Incapable, capricious, irresponsible.	Vacillation on any course. Very poor concentration. Flighty.	Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor.
0.5	None.	Sporadic persistence toward self-destruction.	Literal acceptance of any remark matching tone.
0.1	None.	None.	Complete literal acceptance.

<p style="text-align: center;">16</p> <p style="text-align: center;">METHOD USED BY SUBJECT TO HANDLE OTHERS</p>	<p style="text-align: center;">17</p> <p style="text-align: center;">HYPNOTIC LEVEL</p>	<p style="text-align: center;">18</p> <p style="text-align: center;">ABILITY TO EXPERIENCE PRESENT TIME PLEASURE</p>
<p>Gains support by creative enthusiasm and vitality backed by reason.</p>	<p>Impossible to hypnotize without drugs and consent.</p>	<p>Finds existence very full of pleasure.</p>
<p>Gains support by creative reasoning and vitality.</p>	<p>Difficult to trance unless still possessed of a trance engram.</p>	<p>Finds life pleasurable most of the time.</p>
<p>Invites support by practical reasoning and social graces.</p>	<p>Could be hypnotized, but alert when awake.</p>	<p>Experiences pleasure some of the time.</p>
<p>Careless of support from others.</p>	<p>Can be a hypnotic subject, but mostly alert.</p>	<p>Sometimes experiences a moment of pleasure. Low intensity.</p>
<p>Nags and bluntly criticizes to demand compliance with wishes.</p>	<p>Negates somewhat, but can be hypnotized.</p>	<p>Occasionally experiences some pleasure in extraordinary moments.</p>
<p>Uses threats, punishment and alarming lies to dominate others.</p>	<p>Negates heavily against remarks, but absorbs them.</p>	<p>Seldom experiences any pleasure.</p>
<p>Nullifies others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip. Seeks hidden control.</p>	<p>In a permanent light trance, but negates.</p>	<p>Most gaiety forced. Real pleasure out of reach.</p>
<p>Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy.</p>	<p>Very hypnotic. Any remark made may be a "positive suggestion."</p>	<p>None.</p>
<p>Pretends death so others will not think him dangerous and will go away.</p>	<p>Is equivalent to a hypnotized subject when "awake."</p>	<p>None.</p>

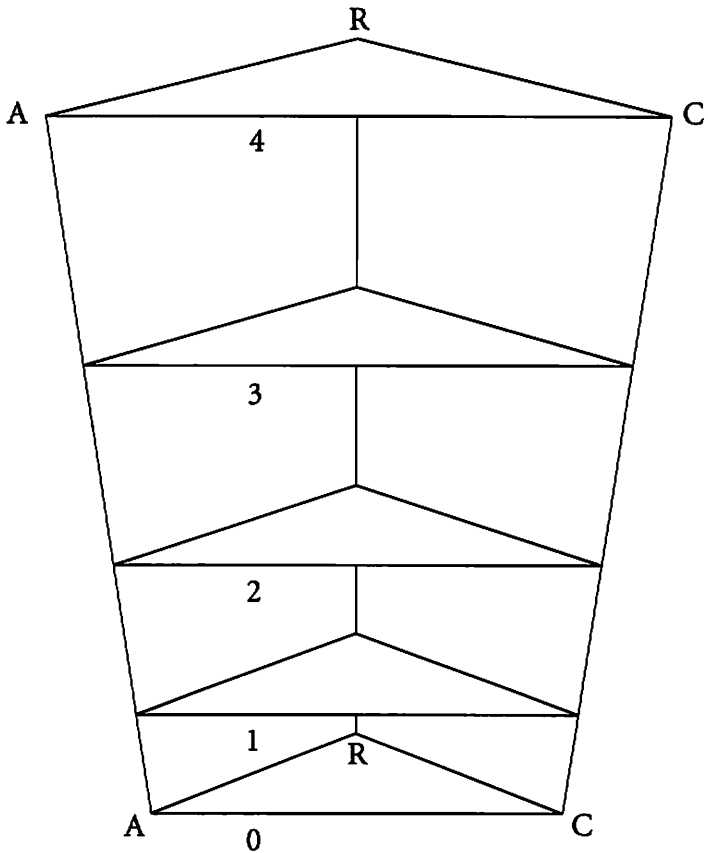
	19 YOUR VALUE AS A FRIEND	20 HOW MUCH OTHERS LIKE YOU	21 STATE OF YOUR POSSESSIONS
TONE SCALE 4.0	Excellent.	Loved by many.	In excellent condition.
3.5	Very good.	Well loved.	In good condition.
3.0	Good.	Respected by most.	Fairly good.
2.5	Fair.	Liked by a few.	Shows some neglect.
2.0	Poor.	Rarely liked.	Very neglected.
1.5	Definite liability.	Openly disliked by most.	Often broken. Bad repair.
1.1	Dangerous liability.	Generally despised.	Poor. In poor condition.
0.5	Very great liability.	Not liked. Only pitied by some.	In very bad condition generally.
0.1	Total liability.	Not regarded.	No realization of possession.

<p style="text-align: center;">22</p> <p style="text-align: center;">HOW WELL ARE YOU UNDERSTOOD</p>	<p style="text-align: center;">23</p> <p style="text-align: center;">POTENTIAL SUCCESS</p>	<p style="text-align: center;">24</p> <p style="text-align: center;">POTENTIAL SURVIVAL</p>
<p style="text-align: center;">Very well.</p>	<p style="text-align: center;">Excellent.</p>	<p style="text-align: center;">Excellent. Considerable longevity.</p>
<p style="text-align: center;">Well.</p>	<p style="text-align: center;">Very good.</p>	<p style="text-align: center;">Very good.</p>
<p style="text-align: center;">Usually.</p>	<p style="text-align: center;">Good.</p>	<p style="text-align: center;">Good.</p>
<p style="text-align: center;">Sometimes misunderstood.</p>	<p style="text-align: center;">Fair.</p>	<p style="text-align: center;">Fair.</p>
<p style="text-align: center;">Often misunderstood.</p>	<p style="text-align: center;">Poor.</p>	<p style="text-align: center;">Poor.</p>
<p style="text-align: center;">Continually misunderstood.</p>	<p style="text-align: center;">Usually a failure.</p>	<p style="text-align: center;">Early demise.</p>
<p style="text-align: center;">No real understanding.</p>	<p style="text-align: center;">Nearly always fails.</p>	<p style="text-align: center;">Brief.</p>
<p style="text-align: center;">Not at all understood.</p>	<p style="text-align: center;">Utter failure.</p>	<p style="text-align: center;">Demise soon.</p>
<p style="text-align: center;">Ignored.</p>	<p style="text-align: center;">No effort. Complete failure.</p>	<p style="text-align: center;">Almost dead.</p>

THE ARC TRIANGLE TONE SCALE

JANUARY 1951

(Science of Survival)



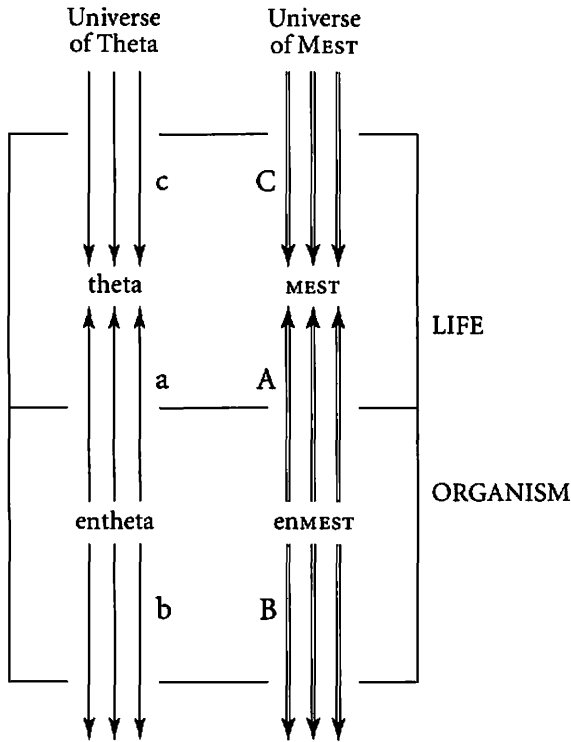
THE TONE SCALE

Affinity, Reality and Communication, the three component parts of theta, ascend and descend the Tone Scale in unison.

GRAPH OF RELATIVE ENTHETA ON CASE

JANUARY 1951

(Science of Survival)

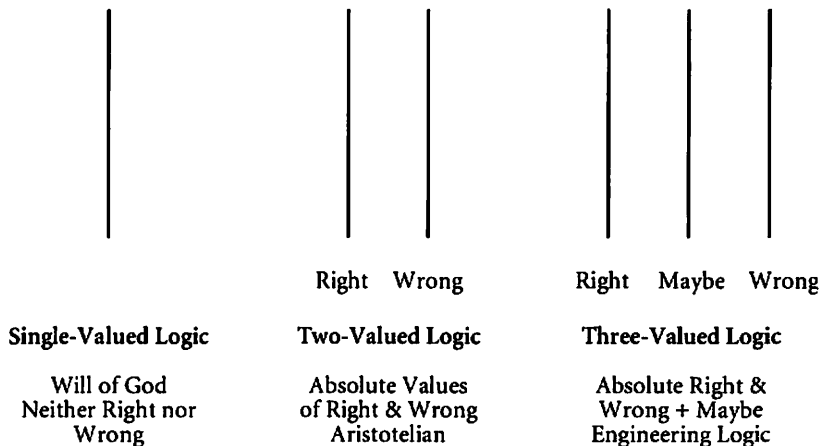


During processing, entheta is converted into theta and enMEST is converted into MEST. It is postulated that this happens in the following way: EnMEST becomes MEST, part of which (A) is retained for use by the organism, and part of which (B) leaves the organism to be replaced later (C) by new MEST. Entheta becomes theta (a). It may also be postulated that entheta leaves the organism (b) and is replaced by new theta (c).

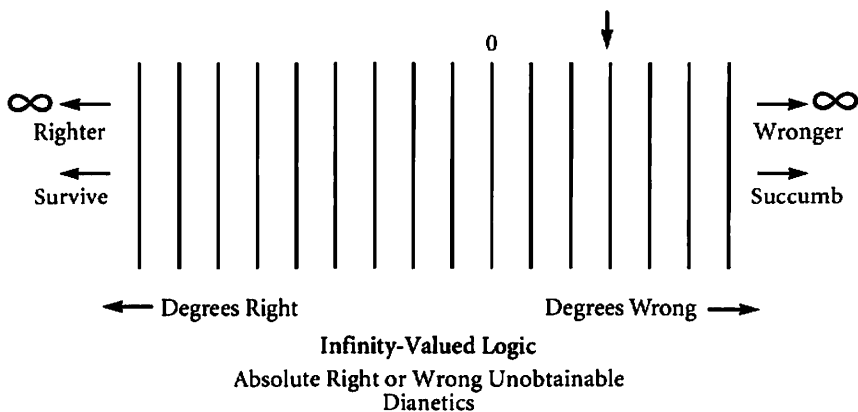
EVOLUTION OF LOGIC

JANUARY 1951

(Science of Survival)



GRADIENT SCALE OF THE RELATIVE VALUE OF DATA



TONE SCALE OF MOTION

JANUARY 1951

(Science of Survival)

TONE	BEHAVIOR
4.0	Motion toward, swift approach
3.5	Motion toward, approach Motion toward, slow approach
3.0	No motion, stay
2.5	Motion away, recede slowly Motion away, recede quickly
2.0	Motion toward, slow attack
1.5	Motion toward, violent attack
1.1	Motion away, slow retreat
0.9	Motion away, violent flight
0.5	Slight motion, agitation in one place, suffer
0.1	No motion, apparent death
0.0	Death

MOTION SCALE

OCTOBER 1951

(Lecture of 25 October 1951,
The Service Facsimile, Part II)

TONE HANDLING OF MOTION

Adequate handling of motion. Utilization, transfer, not very upset about motion of any kind.

2.0 Receiving efforts and batting them back—entheta efforts, any effort like that. Retaliation.

Takes in *more* motion and tries to freeze it on down to 1.2.

1.5 Taking in motion and not giving it back out again. *Holding* it, damping it out right there. Doesn't give motion back. Tries to destroy motion.

1.2

1.1 Not just holding the motion, but trying to adjust to it. Trying to *be* the incoming motion. Trying to vibrate somehow to it or adjust to it in some way. This is your propitiation, covert hostility, because every once in a while he'll find an area where he isn't succumbing to that motion. He's trying to be the willow tree bending in the wind.

0.5 A person is filled with this motion and evidently has no motion of his own. He's *all* this motion.

0.1 The person *is* the motion. He *is* the counter-effort.

MOTION SCALE

DECEMBER 1951

(Lecture of 27 December 1951,
Counter-Emotion)

TONE HANDLING OF MOTION

- 2.0 The handling of motion is, as it comes in, “change it and get right rid of it.” Here is where we find, “Anything you say to me, I’ll say right back to you. I will show you.” Pugnacious echoing. Motion that comes in, they will put out the motion again.

- 1.5 Trying to hold everything still. It’s destruction, because it’s no-motion that he’s trying to accomplish. Effort to cause zero counter-effort.

- 1.1 { Fear. Motion hits him, he has a tendency to go with the motion a little bit. He is undecided whether to flee or not. It’s an indecisive state. Here is the counter-effort. It hits a person who is afraid or at 1.1 on the band. As soon as this counter-motion goes away, he will make sure that it’s not going to be there and then he comes back.

- 0.5 Motion hits them, they just go where the motion says.

- 0.05 The person isn’t even there. They sort of feel like *anything* goes through them. Their whole virtue is that they can endure.

- 0.0 Zero motion is death.

SYMPATHY
(Interchange
of mis-emotion)

MOTION-EMOTION SCALE

MARCH 1952

(Lecture of 4 March 1952,
Thought, Emotion and Effort)

TONE HANDLING OF MOTION

3.0 Has a tendency to be a little bit conservative and to sort of hold on to things.

2.0 Bats it back. You say something to him, he'll snap back at you. If you threw something to him, he'd bat it back at you—he'd slap it rather angrily.

1.5 Will *hold on*. No matter how loudly he's roaring, he's getting tense. If you throw motion at him at that moment, he will *hold* that motion. He won't let it very far in, but he won't let it out.

Will let the motion go slightly by and sort of pretend it didn't. Sort of hoping that it won't hurt him. And his reaction to it is to sort of let it go by. Therefore you have covert action.

1.0 You slap his hand, he'll take his hand aside and then when you're not looking he will put his hand back. Covert action.

0.5 Molded by the motion. Any motion that hits this person will mold him. They are pretty limp and will stay the way you put them.

0.05 Motion goes through them. They will not get out of the way, they will knock aside on it. It will sort of go through them.

TONE SCALE OF MOTION

JUNE 1952

*(Lecture of 24 June 1952,
Attention Unit Flows)*

Attacking
Holding
Retreating
Neglecting
Being unaffected by

GRADIENT SCALE OF MOTION

SEPTEMBER 1952

*(Lecture of 22 September 1952,
Tone Scale Characteristics—Flows, Part I)*

**TONE
SCALE
RANGE**

1000.0	Static	No Motion	Potential of placing in time and space
-50.0	Matter	All Motion	All motion with no capability of placing in time and space

The interaction between the all-motion and the no-motion causes energy flows.

Action could be defined as an interchange of motion.

MOTION SCALE

AUGUST 1956

*(Lecture of August 1956,
Scales, Motion)*

TONE

MOTION

Serenity

Would just sort of drift along.

(It is amazing how much apathy, though, passes for serenity.)

Enthusiasm

Decision would come into it, but cooperation would be there too.

*(“You want to move my hand over here?”
Bang. Terrific cooperation, more speed, is very capable of following direction or giving direction.)*

Conservatism

Holds.

(He looks at where you are going to move his hand to and he decides that is safe, so he assists you. You will find a little bit of his strength and effort is mixed up in this move.)

Boredom

In all directions, but in no direction. All directions in conflict.

(Start to move somebody’s hand who was in boredom and he would become flippant concerning it. He would move his own hand before we touched his hand, in some indifferent manner.)

TONE	MOTION
Antagonism	<p>Comes toward you.</p> <p>(You start to move toward his hand to move it and he flicks at you to get you away.)</p>
Anger	<p>Holds.</p> <p>(You move over to his hand and he is not going to move to meet your hand, but he will simply hold on tighter.)</p>
Fear	<p>Moves away from you.</p> <p>(As you move toward his hand to move it, he would move it.)</p>
Grief	<p>Holds.</p> <p>(You move his hand, he would have a tendency for that hand to cling and then move and then cling again.)</p>
Apathy	<p>Motion goes through him. He stops no motion.</p> <p>(If you were to take his hand and you were to move his hand, he would leave his hand in the place you moved it to. Without any reaction or effort at all he would move his hand back. His capability in moving that hand is really not in question, it's just whether or not he would do so.)</p>

CHART OF ALL POSSIBLE ABERRATIONS

JUNE 1951

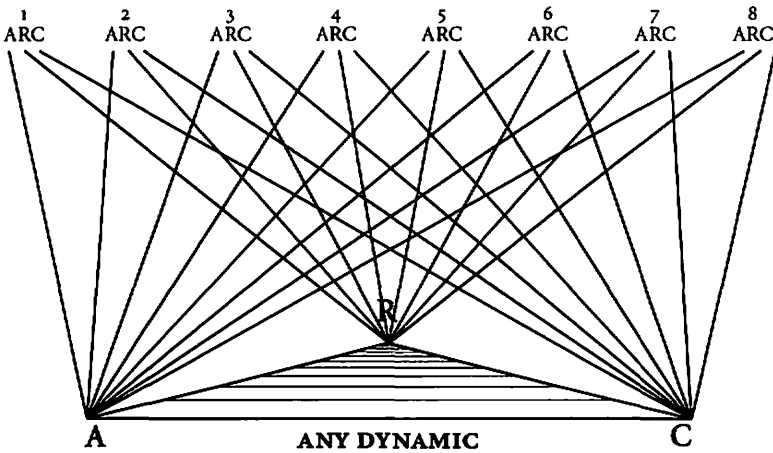
*(Lecture of 4 June 1951,
All Possible Aberrations)*



T

here are eight dynamics. Each one is an ARC Triangle. Any one of these dynamics or any of the subjects of these dynamics may suppress or aberratively enforce the remaining one in any person.

CHART OF ALL POSSIBLE ABERRATIONS ♦ JUNE 1951



CYCLE OF THE CONQUEST OF MEST

JULY 1951

*(Lecture of 9 July 1951,
MEST Processing)*

TONE	DESCRIPTION
	Theta comes into a harmonious conquest of MEST, then begins to impinge a little harder and a little harder and a little harder on the MEST.
2.5	It really isn't fun to have MEST, but the MEST isn't raising anything very tough.
2.0	Theta is not doing well with this MEST, but has come to the point where it is going to have to do something drastic in order to retain possession of this MEST.
1.5	Seeks to destroy the MEST.
1.0	Realizes that it is going to lose the MEST.
0.5	Then loses it.

LIST OF PERCEPTICS

JULY 1951

*(Lecture of 30 July 1951,
Basic Reason—Part II)*

1. Time
2. Sight
3. Color Perception
4. Depth Perception
5. Relative Sizes External
6. Sound
7. Pitch
8. Tone
9. Volume
10. Rhythm
11. Smell
(four divisions)
12. Touch
(four divisions)
13. Personal Emotion
14. Endocrine States
15. Awareness of Awareness
16. Personal Size
17. Organic Sensation

18. Hunger
19. Heartbeat
20. Blood Circulation
21. Cellular and Bacterial Position
22. Gravitic
(self and other weights)
23. Motion of Self
24. Motion Exterior
(subdivision of time)
25. Body Position
26. Joint Position
27. Internal Temperature
28. External Temperature
29. Balance
30. Muscular Tension
31. Saline Content of Cells
32. Fields/Magnetic
(would include electrical shock phenomena)
33. Time Track Motion
34. Physical Energy
(weariness and so forth)
35. Self-determinism
(relative on each dynamic)
36. Moisture
(self)
37. Sound Direction
38. Emotional State of Other Organisms
39. Personal Position on Tone Scale

40. Affinity
(self and others)
41. Communication
(self and others)
42. Reality
(self and others)
43. Emotional State of Groups
44. Compass Direction
45. Level of Consciousness
46. Pain
47. Perception of Conclusions
(past)
48. Perception of Computing
(past)
49. Perception of Imagination
(past, present, future)
50. Perception of Having Perceived

There are a lot of them. Yet kinesthesia (motion of self), time, sight, color perception, depth perception, sound (pitch, tone, volume), smell and personal emotion just about cover what the auditor has to have. He has got to have motion of self and motion of others, of course, too. But that about covers what has to be rehabilitated, because you get that many *on* and the rest of them will start to come on.

LIST OF PERCEPTICS

JULY 1978

(HCOB 23 July 1978R,
List of Perceptics)



his was researched and dates of 1951.

It is the 57 human perceptions.

1. Time
2. Sight
3. Taste
4. Color
5. Depth
6. Solidity
(barriers)
7. Relative Sizes (external)
8. Sound
9. Pitch
10. Tone
11. Volume
12. Rhythm
13. Smell
(the sense of smell has four subdivisions
which are categories of the type of odor)

14. Touch
 - a. Pressure
 - b. Friction
 - c. Heat or Cold
 - d. Oiliness
15. Personal Emotion
16. Endocrine States
17. Awareness of Awareness
18. Personal Size
19. Organic Sensation (including hunger)
20. Heartbeat
21. Blood Circulation
22. Cellular and Bacterial Position
23. Gravitic
(self and other weights)
24. Motion of Self
25. Motion (exterior)
26. Body Position
27. Joint Position
28. Internal Temperature
29. External Temperature
30. Balance
31. Muscular Tension
32. Saline Content of Cells
33. Fields/Magnetic
34. Time Track Motion
35. Physical Energy
(personal weariness, etc.)

36. Self-determinism
(relative on each dynamic)
37. Moisture
(self)
38. Sound Direction
39. Emotional State of Other Organisms
40. Personal Position on the
Tone Scale
41. Affinity
(self and others)
42. Communication
(self and others)
43. Reality
(self and others)
44. Emotional State of Groups
45. Compass Direction
46. Level of Consciousness
47. Pain
48. Perception of Conclusions
(past and present)
49. Perception of Computing
(past and present)
50. Perception of Imagination
(past, present, future)
51. Perception of Having Perceived
(past and present)
52. Awareness of Not-Knowing
53. Awareness of Importance, Unimportance
54. Awareness of Others

- 55. Awareness of Location and Placement
 - a. Masses
 - b. Spaces
 - c. Location Itself
- 56. Perception of Appetite
- 57. Kinesthesia

TONE SCALE OF EFFORT

SEPTEMBER 1951

*(Lecture of 20 September 1951,
Self-determined Effort Processing)*



T

he Tone Scale is a graph, demonstrating how much the 4.0 vector toward survival has been turned around and pointed toward succumb.

TONE	DESCRIPTION
4.0	Recognized, well-directed, controlled individual effort which is meeting with effort on the parts of others in the vicinity.
3.5	More or less still going in the same direction.
2.5	Some of the force vectors have reversed so that a person is not sure which way he's supposed to be going. He's been inhibited and compelled enough, just analytically in society, until he comes down to a point of boredom. This could pertain to any one action or it could pertain to a lifetime.
2.0	Vectors have started to come the other way. Now we get down to randomness and all of a sudden your effort starts to weigh over in the direction of succumb.
1.5	You've still got magnitude of effort. The magnitude itself is not starting down very markedly yet, until you get down here.

ACTION ABOUT PAIN

OCTOBER 1951

(LRH Research Notes)

1. Throw it back and employ it as a conquered, converted effort.
2. Throw it back with its action damped.
3. Hold it and dampen it. No retaliation. Let it in but channel.
4. Try to equalize with it. Endure.
5. Suffer it localized and let it destroy.
6. Succumb to its vibration rate.
(agree to counter-effort motion)

GRADIENT SCALE OF CAUSE TO EFFECT

NOVEMBER 1951

(Advanced Procedure and Axioms)



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 0.0.

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.

SCALE OF RESPONSIBILITY

NOVEMBER 1951

(Advanced Procedure and Axioms)

- Full Responsibility**
- 20.0 I Am Responsible and
I Must Do Something About It
- I Won't Be Responsible
- I Am Afraid of Responsibility For It
- I Don't Care
- It's No Use Being Responsible
- 0.0 Full Other-Responsibility,
No Responsibility For Anything

GRADIENT SCALE OF RESPONSIBILITY

NOVEMBER 1952

(*Scientology 8-8008*)

TONE	DESCRIPTION
40.0	Responsibility manifests itself as will and can be so pervasive that there is no randomness. This would be Full Responsibility.
20.0	Responsibility would manifest itself in terms of action, where roughly half one's environment or space had been selected for randomness and for which one would take no responsibility. At 20.0 responsibility would be 50 percent of the total energy existing.
4.0	We find <i>Homo sapiens</i> , in his narrow environment, disagreeing (by using the emotion of Enthusiasm) with an existing state of affairs and directing energy toward the righting of that state of affairs. Even so, responsibility is low at this level.
2.0	Blame enters the Tone Scale as a major factor. This is the level of the Tone Scale where fault is envisioned for the first time. Above this level there is sufficient breadth of understanding to see that interdependencies and randomities can exist without fault and blame. At 2.0, with the emotion of Antagonism, an individual is assigning blame for lack of responsibility rather than trying to enforce responsibility.

TONE	DESCRIPTION
1.5	Blaming is almost the sole activity of the individual and while taking no real responsibility himself, yet blames all on his environment and does so with violence.
1.1	One pretends to take some responsibility in order to demonstrate that others are at fault, but one has no real responsibility.
0.9	Around the level of Fear, one does not think in terms of responsibility, but is willing to accept all blame in an effort to escape all punishment.
0.5	At Grief, the individual blames himself and accepts the fault for what has occurred.
0.05	At Apathy, there is no question of either blame or responsibility. At this level one has become MEST.

GRADIENT SCALE OF RESPONSIBILITY

JANUARY 1960

*(Lecture of 5 January 1960,
Processing Against an E-Meter)*

Man is basically good and when he finds out that he is being very, very bad, he restrains himself from action.

Goes from merely not being as able or not doing as much or not reaching as far, to blowing himself off of any location he is in.

When they can't blow themselves off, they chop themselves up.

When they can't trust themselves and can't blow themselves off and can't execute themselves, then we get down to a lower level, where they substitute for themselves a machine which they mock-up as trustworthy.

After they go on a machine, or something like this, and they totally can't trust themselves at all, then they fix themselves up so they can't do anything, which leaves anything they have ever set up before on total automatic. They're not responsible now.

The individual can't even die, so he goes insane. That is the level below dying. The person isn't there anymore, there is nobody responsible for being anything. And he hopes by this lack of direction that he will not be destructive.

Catatonic. The person who simply lies there all the time, totally motionless, totally insane.

SCALE OF RESPONSIBILITY

JANUARY 1962

(HCO PL 17 January 1962 II,
Responsibility Again)



This is a deterioration of Pan-determinism over a game into "No Responsibility" as follows:

No Previous or Current Contact	=	No Responsibility or liability
Pan-determinism	=	Full Responsibility for both sides of game
Other-determinism	=	No Responsibility for other side of game
Self-determinism	=	Full Responsibility for self No Responsibility for other side of game
Valence (Circuit)	=	No Responsibility for the game, for either side of the game or for a former self

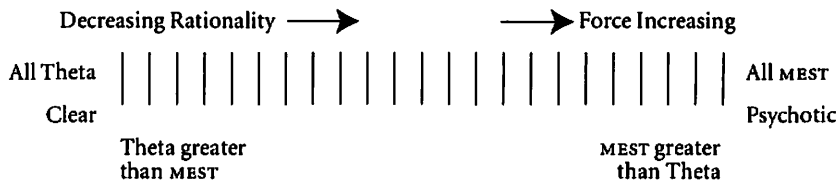
SCALE OF REASON AND UNREASON

NOVEMBER 1951

*(Dianetic Auditor's Bulletin, Volume 2, No. 5, November 1951,
An Essay on Authoritarianism)*



Individuals, as far as their reason or unreason are concerned, might be plotted on a gradient scale between theta as pure reason and MEST as entire unreason. The amount of MEST enturbulated in the individual might be said to measure his position on such a scale.



AUTHORITARIANISM SCALE

NOVEMBER 1951

*(Dianetic Auditor's Bulletin, Volume 2, No. 5, November 1951,
An Essay on Authoritarianism)*



Authoritarian (arbitrary) actions are necessary to begin groups. If the group remains rational or is Cleared, the authoritarian action is undone in the natural evolution of the group. Otherwise, its ideals and rationale and ethic will suffer and the group will dwindle.

Examining these various postulates and examples, one begins to have some concept of authoritarianism. An action which is unreasonable produces nothing creative and remains unexplained and is backed by threatened force, such as deprivation of some or much MEST, which is the ultimate in authoritarian actions. As these factors drop away, the action is less authoritarian. Thus, authoritarianism is a graded scale, not an absolute:

Arbitrary, without good reason, backed by force threat, uncreative. Unexplained.

Entheta, dealing with enMEST.

Arbitrary, good reason, backed by force. Unexplained.

Brief time duration available. Entheta, but theta present.

Arbitrary, good reason, backed by force. Explained.

More time available. More theta, less entheta.

Good reason. (Suppressor to group existing.) Explained.

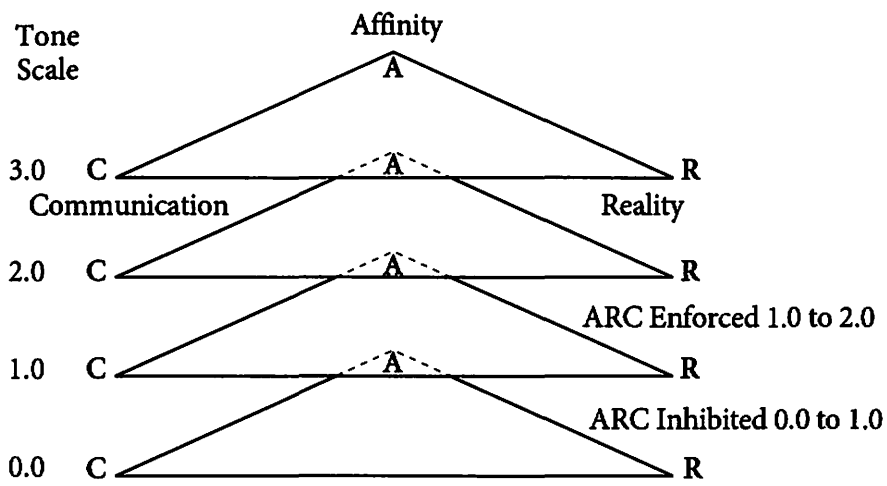
Theta order.

This is a crude scale, but serves to point out that enMEST and entheta are active in a group when authoritarianism is present.

THE ARC TRIANGLE IN PROGRESSIVE LEVELS

DECEMBER 1951

(Handbook for Preclears)



The triangle in progressive levels.

THE HUBBARD CHART OF ATTITUDES

DECEMBER 1951

(Handbook for Preclears)

	EMOTION	1 SURVIVES	2 RIGHT	3 FULLY RESPONSIBLE
27 to 40				
22.0	<i>Exhilaration</i>	I'll live forever.	My actions are naturally right.	I have full responsibility and I act freely upon it.
16.0				
11.0	- <i>Enthusiasm</i>	How could I do otherwise than live long?	I'm glad to be in the right.	I'll be responsible for it.
7.0				I can change at will.
4.0	<i>Courage</i> - <i>Cheerfulness</i>	I'm alive and I like it.	I guess we're all more or less right. Minor irresolution. You'd better be right.	Things aren't serious. I don't mind responsibility. Maybe it's serious. You'd better take responsibility SERIOUSLY.
2.0	<i>Boredom</i> <i>Antagonism</i>	Sometimes you don't survive.	I'm right whenever I'm wrong! You're wrong! I'm afraid to be right.	You're responsible! How serious things are!
1.5	<i>Pain</i> <i>Anger</i>	Everything had better succumb but me.	I don't dare be wrong. Doubt. Indecision. I was wrong!	If I had responsibility I'd be hurt. It's terribly serious. I was and I failed.
1.0	<i>Fear</i> <i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i>	I guess I'll succumb but maybe I'll take you with me.	I don't dare be wrong. Doubt. Indecision. I was wrong!	If I had responsibility I'd be hurt. It's terribly serious. I was and I failed.
0.5	<i>Apathy</i>	I can't survive it.	I don't dare be wrong. Doubt. Indecision. I was wrong!	I was and I failed.
0.0		I'm waiting to succumb.	Everything is beyond right and wrong. WRONG	I'm not even responsible for myself. NO RESPONSIBILITY
		DEAD	(Dead)	

↑ Can Live in Any Time
 ↓ Lives in Future
 ↑ Lives in Present and Plans Future
 ↓ Barely in Present
 ↑ Lives in Past



EMOTION	4 OWNS ALL	5 EVERYONE	6 ALWAYS
27 to 40			
22.0 <i>Exhilaration</i>	I may own it but it's theirs, too.	I am an individual as I please.	The future is endlessly beautiful.
16.0			
11.0 - <i>Enthusiasm</i>	I wouldn't mind owning some things.	I like my individuality.	
7.0			I can put so much into the future.
4.0 <i>Courage</i> - <i>Cheerfulness</i>	I enjoy possessions. Possessions are often troublesome.	I'm myself and I'll make the best of it.	The future holds so much.
2.0 <i>Boredom</i> <i>Antagonism</i>	I own in spite of them.	I've got to be myself somehow.	The future can be faced, barely.
1.5 <i>Pain</i> <i>Anger</i>	It's MINE! I OWN people and destroy material.	I'm somebody. I hate whatever threatens me.	The present is bad.
1.0 <i>Fear</i> <i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i>	I'm afraid I'll lose it. I have to hide it. I've lost it.	Maybe I'm not even myself.	There may be no future or present.
0.5 <i>Apathy</i>	I'd better not own.	I'd better be another. I'm too painful. Is there anybody? I'm nobody.	The past is all there is. I can't even face the past.
0.0	OWNS NOTHING	NOBODY	NEVER

NOTE: Although this chart is written in first and third person, it is valid for any dynamic

7 MOTION SOURCE	8 TRUTH	9 FAITH*	Static (Spirit) Serene	27 to 40
				22.0
I start and stop any motion at will.	I can make any good thing real.	I trust on all dynamics and act that way.	<i>Exhilaration</i>	16.0
	Builds constructive future reality and acts to make it truth.			11.0
I control and use motion.	Future reality is good.	I trust myself. I can straighten out what I can't trust.	<i>Enthusiasm</i>	7.0
	Constructive, imaginative goals to enthuse others.			4.0
I adjust myself as needed. I can endure it. I'll stop it if it threatens me and hurl it back.	I like reality most always. Present reality can be endured. Reality is a threat.	Things can be trusted most of the time. You can't trust things.	<i>Courage</i> <i>Cheerfulness</i>	2.0
I have to stop motion. I'll control people or die.	All reality is perverted. Gossip.	I hate people. I'm too good for them.	<i>Boredom</i> <i>Antagonism</i>	1.5
WAITING.	It better not be real. Lies are best.	Life is threatening.		1.0
	I've lost my illusions. Reality is so painful.	I'll betray.	<i>Fear</i> <i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i>	0.5
Motion goes through me. I am powerless before any motion.	Things are never real.	I'm betrayed.	<i>Apathy</i>	0.0
STOPPED	HALLUCINATION	DISTRUST	Static (Dead)	0.0

and is the attitude toward any entity or any dynamic.

*This column can also be called the column of TRUST-DISTRUST or BELIEF-DISBELIEF.



10 I KNOW	11 CAUSE	12 I AM	<i>Static (Spirit)</i> <i>Serene</i>	27 to 40
I know and I use what I know.	I am causing wonderful effects.	I AM MYSELF.	<i>Exhilaration</i>	22.0
				16.0
I understand.	Causing action is wonderful.	I am and they need me.	<i>Enthusiasm</i>	11.0
				7.0
I can understand. I could understand.	Life has a good effect on me.	I am along with them.	<i>Courage</i> <i>Cheerfulness</i>	4.0
If I find out I'll...	You're not going to effect me.	I'll BE even if I don't like them.	<i>Boredom</i> <i>Antagonism</i>	2.0
I only want to know enough to destroy.	I'll make an effect if I have to destroy everything. OBEY!	I'll be if I have to destroy them. I'm important.	<i>Pain</i> <i>Anger</i>	1.5
I'm trying not to know but...	It may effect me permanently.	I would be if I could get around them.	<i>Fear</i> <i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i>	1.0
Gullible, credulous about fearful things. Knowing anything is painful.	Life has affected me terribly.	I'm not because they won't let me. I'm lost. I'm not important.		0.5
I can't know. I KNOW NOT	FULL EFFECT	I AM NOT	<i>Apathy</i>	0.0
			<i>Static (Dead)</i>	0.0



THE CHART OF ATTITUDES

NOVEMBER 1952

(*Scientology 8-8008*)



In order to do Rising Scale Processing, the auditor should know very well his Chart of Attitudes and the reasons underlying each.

- | | | | |
|-----------------------|--------------------------|---|-----------------------------|
| 1) Survives
Dead | 2) Right
Wrong | 3) Fully Responsible
No Responsibility | 4) Owns All
Owns Nothing |
| 5) Everyone
Nobody | 6) Always
Never | 7) Motion Source
Stopped | 8) Truth
Hallucination |
| 9) Faith
Distrust | 10) I Know
I Know Not | 11) Cause
Full Effect | 12) I Am
I Am Not |
| Win
Lose | Start
Stop | Differences
Identification | Being
Had |

This chart on the upper line in each of the above represents from 27.0 to 40.0. The lower line under each one represents 0.0.

Each one of these is a gradient scale with many intermediate points. In Rising Scale running, one seeks the attitude of the preclear nearest to the lowest end of this scale and asks him to do a “rising scale” in order to see how high he can change his postulate toward the upper end of the scale.

The last lines are of course a repeat, without the intermediate positions of the earlier interdependencies of experience.

DEI SCALE

DECEMBER 1951

*(Lecture of 29 December 1951,
Cause on All Dynamics)*

CAUSE	TONE	EFFECT
	20.0	
Desired Cause	4.0	Desired Effect
	2.0	
Enforced Cause (Blame)	1.5	Enforced Effect
Inhibited Cause	0.5	Inhibited Effect
	0.0	

DEI SCALE

DECEMBER 1952

*(Lecture of 10 December 1952,
Flows: Basic Agreement and Prove It!)*

TONE	DESCRIPTION
40.0	Desire
18.0	
1.5	Enforce
0.0	Inhibit
-8.0	

DEI SCALE

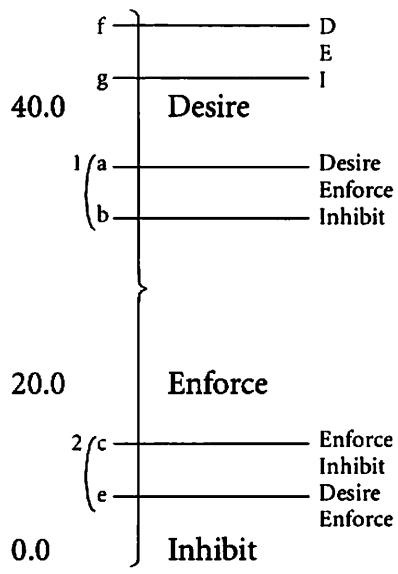
DECEMBER 1952

(Lecture of 12 December 1952,
Game Processing)



Desire, Enforce and Inhibit can exist way up, and then not quite so high up, and then start DEI all over again.

You may have been thinking only in grand cycles. If you have been, amend it. Gradient scales have the *whole* as the sequence of their parts—that's a proper statement of it. The sequence of the whole is similar to the sequence of any part of the whole.



Let's look at this again and find the cycle of part (a) to part (b) and what do we find? We find Desire, Enforce and Inhibit. Now, you have another small part, and that would be from point (c) to point (e). And maybe it's Enforce, Inhibit, Desire, Enforce—same sequence. You can take this sequence anyplace, and it could start out Inhibit and then go into Desire and Enforce.

DEMAND FOR ATTENTION SCALE

JUNE 1953

(*Journal of Scientology* 16-G, 1 June 1953,
This Is Scientology, The Science of Certainty)

TONE	DESCRIPTION
40.0	Curiosity
	Desire
1.5	Enforcement
1.1	Inhibition
	Inhibition of attention <i>elsewhere</i>

HIDE TO CURIOSITY SCALE

JULY 1954

(The Creation of Human Ability)



In *Scientology 8-8008* you will find a scale which begins at its lowest rung with Hidden. Above that is Protection. Above that is Ownership (see *The Sub-zero Tone Scale*, August 1952). I have recently discovered that the DEI cycle and the above low scale join to make the scale read:

- Curiosity
- Desire
- Enforcement
- Inhibition
- Ownership
- Protection
- Hidden

And I have discovered that the road upward through this scale is communication.

CDEI SCALE

JANUARY 1957

*(Lecture of 4 January 1957,
Havingness in General and Bodies in Particular)*



It was found that the DEI Scale had a C up above it. So it was CDEI, really, and that scale probably should be called the CDEI Scale. Curiosity brings one into a state of desire, desire brings one into a state of enforcement, enforcement brings one into a state of inhibition.

We exploit this scale a little more widely and we find that it must be, then, the not-know postulate which lies immediately above C.

Not-Know

Curiosity

Desire

Enforce

Inhibit

CDEI SCALE

JULY 1957

*(Lecture of 26 July 1957,
The Mind: Its Structure
in Relation to Thetan and MEST)*

- Curiosity
- Desire
- Enforce
- Inhibit

EXPANDED DEI SCALE

OCTOBER 1959

*(HCOB 13 October 1959,
DEI Expanded Scale)*



T

he original scale:

- 4.0 Desire
- 1.5 Enforce
- 0.5 Inhibit

was expanded in 1952 to:

- Curiosity
- Desire
- Enforce
- Inhibit

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

- Curiosity
- Desire
- Enforce
- Inhibit
- Unknown

I suspect also that “Wait” fits between Unknown and Inhibit.

To make these agree in intention, they would become:

Interest

Desire

Enforce

Inhibit

Unknow

This scale also inverts, I find, similar to the dynamics and below sanity on any subject:

Unknow

Inhibit

Enforce

Desire

Interest

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

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

The above inversion is of course all reactive.

CDEI SCALE

AUGUST 1963

*(Lecture of 8 August 1963,
R2H Assessment)*

Known
 Unknown
 Curious About
 Desire
 Enforce
 Inhibit
 Do Nothing About
 Falsify

After you've gone down this whole scale, how do you start it all over again? Your K at the top, Known, becomes False. And then, of course, you don't know about falseness and then, of course, you're curious about the falsifications and so forth. And this scale then turns round and round on that basis, but it is just the same scale. It now hits level after level after level after level all the way down by just running this one point. That is what makes the scale invert.

EXPANDED CDEI SCALE

AUGUST 1978

*(HCOB 11 August 1978,
Rudiments, Definitions and Patter)*

Curious About

Desired

Enforced

Inhibited

No

Refused

CARE OF BODY SCALE

1952

(LRH Research Notes)



T

his is the contracting periphery of care of MEST:

No care of bodies

Care of others

Oblivious of own

Care of others and own

Care of own

Unable to face caring of others

Care of a part of own

Damage of others

Inhibit others

Abandonment of own

Death

GRADIENT SCALE OF BEINGNESS

MAY 1952

*(Lecture of 19 May 1952,
Beingness)*

∞	Ultimate beingness (full life) Capability of being all the dynamics
32.0	Starting to get into the beingness along all the dynamics
8.0	Beingness with identity
4.0	Survival
0.0	Not-beingness (dead)

TONE SCALE OF DECISION

MAY 1952

*(Lecture of 20 May 1952,
Decision)*

Making of decisions
which can be put into effect

Making decisions
which cannot be put into effect

Indecision

Irrational decision to force
irrational decision into effect

Indecision

Decision not to be

SCALE OF INVALIDATION

JUNE 1952

(Scientology: A History of Man)

CRITICISM AND COUNTER-CRITICISM are the overt and motivator invalidations on the thought level.

MIS-EMOTIONALISM AND COUNTER-MIS-EMOTIONALISM are the overt and motivator invalidations on the emotion level.

PHYSICAL FORCE AND COUNTER-PHYSICAL FORCE are the overt and motivator invalidations on the effort level.

RELATIVE SUCCESS IN ESTIMATING EFFORTS

JUNE 1952

*(A Key to the Unconscious,
Symbolical Processing)*



There is a scale of emotional tones which the auditor should know, for he can find anyone he processes fixed rather solidly somewhere up or down this scale. The Tone Scale could be called a scale of Relative Success in Estimating Efforts. And it could be called the Scale of Potential Survival. This scale has an actual series of precisely measured wavelengths, but an arbitrary numerical value is given to each level.

4.0	Happiness	Few computations conflicting	Uses effort well
3.0	Conservatism	Many known conflicts	Uses effort cautiously
2.5	Boredom	Conflicts known but opposed	Uses effort poorly
2.0	Antagonism	Conflicts considered dangerous	Strikes back
1.5	Anger	Unknown conflicts balanced	Holds and destroys
1.1	Covert Hostility	Many unknowns	Uses effort covertly
1.0	Fear	Sharply fixed on unknown Attention unfixed	Uses effort to withdraw
0.75	Grief	Holds unknown pains	Has given up
0.5	Apathy	Doesn't know or care	Effort uses him

ATTENTION SCALE

JUNE 1952

*(Lecture of 24 June 1952,
Attention Unit Running)*



T

his cycle of motionless units, units gradually in motion, units enturbulated, units smoothed out and outward going, is a continuing cycle all the way up the Tone Scale. This is why you could actually confuse a 4.0 and a 2.0, why a fellow at one time appears to be in two positions on a Tone Scale at once. Antagonism and enthusiasm are both outward flows. Wavelength and characteristic are the difference between the two. So a person who is capable of great enthusiasm is also capable of great antagonism.

That should explain something to you about the Tone Scale. He not only has *two* positions on it, he potentially has several hundred, because he'd have harmonics, gradual harmonics and half harmonics, all the way to the top of the scale, repetitively.

TONE	TONE LEVEL	ATTENTION UNITS
4.0	Enthusiasm	Direction outward.
3.0	Conservatism	Holding action. Conservatism is very enturbulated. It's pretty solid and it's holding.
2.5	Boredom	<p>We get another outflowing.</p> <p>The attention units are sort of spinning idly. And just above this you get the boredom action. People who are in that band will very often go around and do the damnest things. They fluctuate from this inaction of boredom and they're immediately going through senseless activities, just tearing around like mad, doing practically nothing, following any kind of a fad. It's escape. So, escape and boredom are just there, one on the other side of the other.</p>
2.0	Antagonism	We get an outflowing.
1.5	Anger	You get here this holding sensation. Anger is really a terrible confusion. Anger is solid.
1.0	Fear	Dispersed. Attention units are outward flowing.
0.5	Grief	You get the other holding sensation. Grief and anger are very closely intermarried. Grief is very often solid.

TONE TONE LEVEL

ATTENTION UNITS

It follows that there must be an emotion down here below grief, which is an outflow emotion or an inflow emotion. There must be a straight motion. Down here, there's something that looks like a complete stop. And sure enough, there is. We don't have a name for it, but you'll find it in auditing. You'll find its behavior in auditing. You go on down below grief, you think you're immediately in apathy. No—apathy is not immediately below grief. There are several shades of difference.

0.05 Apathy

Attention units are very dispersed. He's getting inflow. It is a person who is not in confusion particularly, but just who reacts and goes with every motion that comes along.

Just above 0.0, we have direction inward.

0.0

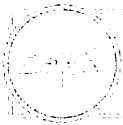
Theta zero is where you get this motionlessness. This is just an *apparent* motionlessness. It isn't moving because it's all so random it's cancelled itself out. And that's real apathy. It's about the lowest level life can be tolerated. And it's solid.

tone scale of wavelengths

JULY 1952

(*Scientology 8-80*)

TONE SCALE OF WAVELENGTHS ♦ JULY 1952



Here are some rough estimates of wavelengths which produce reactions on the mind. (Accurate lengths not given here.)

TONE	WAVELENGTH
∅	∞ w.l. or 0.0 w.l.
39.0	.000000000000000000000000000002 cm
	Aesthetics
8.0	.0000002 cm
	Analytical Thought
1.5	.024 cm
	Emotion

THE DICHOTOMIES

AUGUST 1952

(*Scientology 8-80*)



he dichotomies are:

- | | |
|--------------------------------------|---|
| 1. Survive
Succumb | 16. Future
Past |
| 2. Affinity
No affinity | 17. Everybody
Nobody |
| 3. Communication
No communication | 18. Owns all
Owns nothing |
| 4. Agree
Disagree | 19. Responsible
Not responsible |
| 5. Start
Stop | 20. Right
Wrong |
| 6. Be
Not be | 21. Stay
Escape |
| 7. Know
Know not | 22. Beauty
Ugliness |
| 8. Cause
Effect | 23. Reason
Emotion |
| 9. Change
No change | 24. Emotion
Effort |
| 10. Win
Lose | 25. Effort
Apathy |
| 11. I am
I am not | 26. Acceptance
Rejection |
| 12. Faith
Distrust | 27. Sane
Insane |
| 13. Imagine
Truth | 28. No-sympathy
Sympathy |
| 14. Believe
Not believe | 29. Sympathy
Propitiation |
| 15. Always
Never | And the state of Static, a
motionlessness sometimes
necessary to run. |

SCALE OF AGREEMENT

AUGUST 1952

*(Lecture of 7 August 1952,
Straightwire—Technique 88)*

TONE	DESCRIPTION
	Creativeness.
	Less and less creativeness.
	More and more MEST universe wave.
	More and more force.
8.0	Force so heavy, waves so heavy, that an individual starts to fight them. He will start fighting and turning back any incoming wave before it reaches him. Any heavy wave that he sees coming in toward him, he just instinctively guides it back.
4.0	The concept that if he puts out an outgoing wave that no waves can come in and hit him. That is enthusiasm.
3.0	The fellow is holding this wave here.
2.0	I'll get those waves away from here. (Effort band.)
1.5	I'll stop this motion.
1.0	From 1.0 down he is agreeing with the physical universe. The physical universe takes that level of agreement because it's in apathy.

SCALE OF ENERGY GRADES

SEPTEMBER 1952

*(Lecture of 4 September 1952,
Where We Are At)*

Static

Aesthetic Line

Reason

Emotion

Effort

Matter

SCALE OF ENERGY

NOVEMBER 1952

(*Scientology 8-8008*)



Human emotions manifest themselves in energy flows, dispersals and ridges. As the emotions drop down from high on the scale to low on the scale, they are found to follow a cycle of dispersals, flows and ridges. Each dispersal has a harmonic on the scale, each flow has a harmonic and each ridge has a harmonic.

TONE	TONE LEVEL	DESCRIPTION
4.0	Enthusiasm	Flow
3.0	Conservatism	Ridge
2.5	Boredom	Idle Dispersal
2.0	Antagonism	Flow Outgoing
	(Unnamed emotion)	Dispersal
1.5	Anger	Solid Ridge
1.1	Covert Hostility	Flow
1.0	Fear	Dispersal
		(A drawing away)
	(Unnamed emotion)	Flow
0.5	Grief	Ridge
		(Occasioned by loss)
	(Unnamed emotion)	Fearlike Dispersal
	(Unnamed emotion)	Flow
0.05	Apathy	
0.0	Death	Ridge

RELATED EXPERIENCES

NOVEMBER 1952

(Scientology 8-8008)



T

here is a table of relationships which the auditor must have. These are divided into three general columns. Any one of the columns may be addressed first, but all three must be addressed on any subject. The vertical levels of the column can be considered to be terms which are synonymous.

40.0

Start

Space

Beingness

Positive

Creation

Conception

Differentiation

20.0

Change

Energy

Doingness

Current

Alteration

Living

Association

0.0

Stop

Time

Havingness

Negative

Destruction

Death

Identification

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

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

CYCLE-OF-ACTION SCALE

NOVEMBER 1952

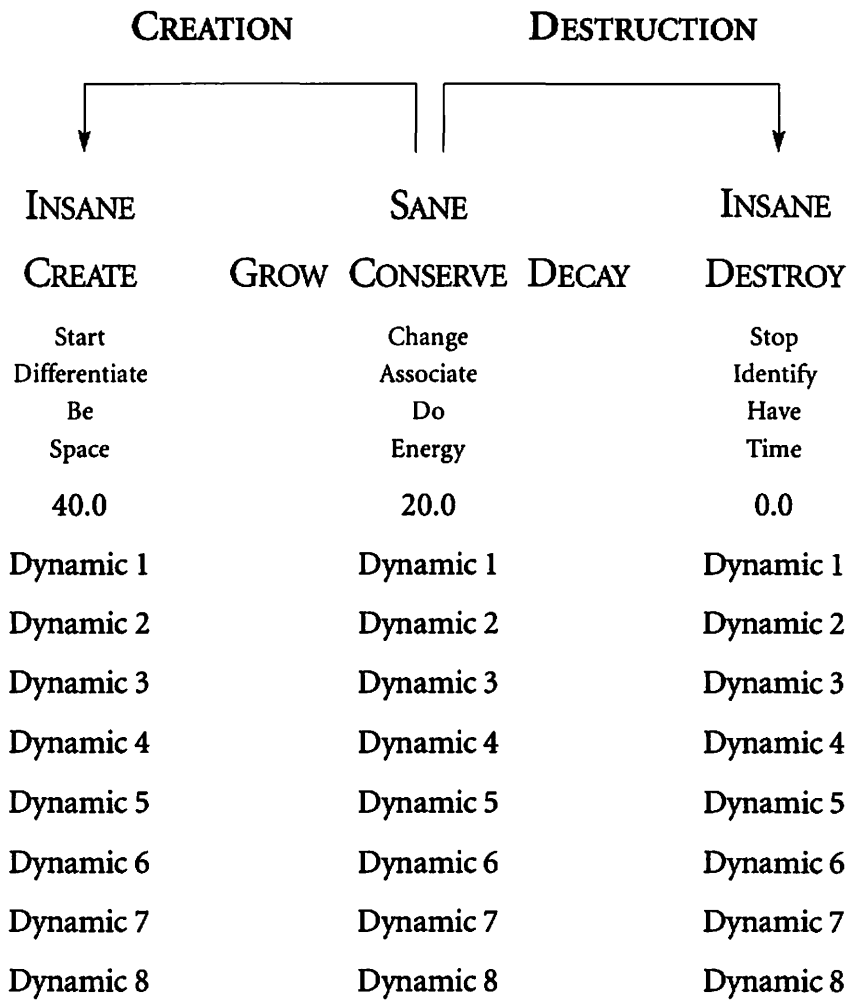
(Scientology 8-8008)



An assessment of a case can be done by use of the accompanying graph. We see here Creation, with an arrow pointing straight downward, and find there the word Insane. And under this we list the dynamics. Wherever along any of these dynamics the individual cannot conceive himself to be able to create, on that level he will be found aberrated to the degree that he does not believe himself able to create. This might be thought to introduce an imponderable, but such is not the case. For the individual is most aberrated on the First Dynamic and, rightly or wrongly, conceives that he could not create himself. This goes to the extent, in Homo sapiens, of believing that one cannot create a body and, rightly or wrongly, one is then most aberrated on the subject of his body.

Potentially, because of the character of theta itself, an individual in an absolute and possibly unattainable state should be able to create a universe. Certainly it is true that every man is his own universe and possesses within himself all the capabilities of a universe.

To the extreme right of the graph, we have the word Destruction and an arrow pointing downward toward Insane. And beneath this, the list of the dynamics. That individual who can only destroy along any of these dynamics, and cannot or will not create, could be said to be aberrated on that dynamic. He is aberrated to the degree that he would destroy that dynamic.



GRADIENT SCALE OF KNOWINGNESS

NOVEMBER 1952

*(Lecture of 6 November 1952,
Methods of Research—The Thetan as an Energy Unit)*

Know Illusion

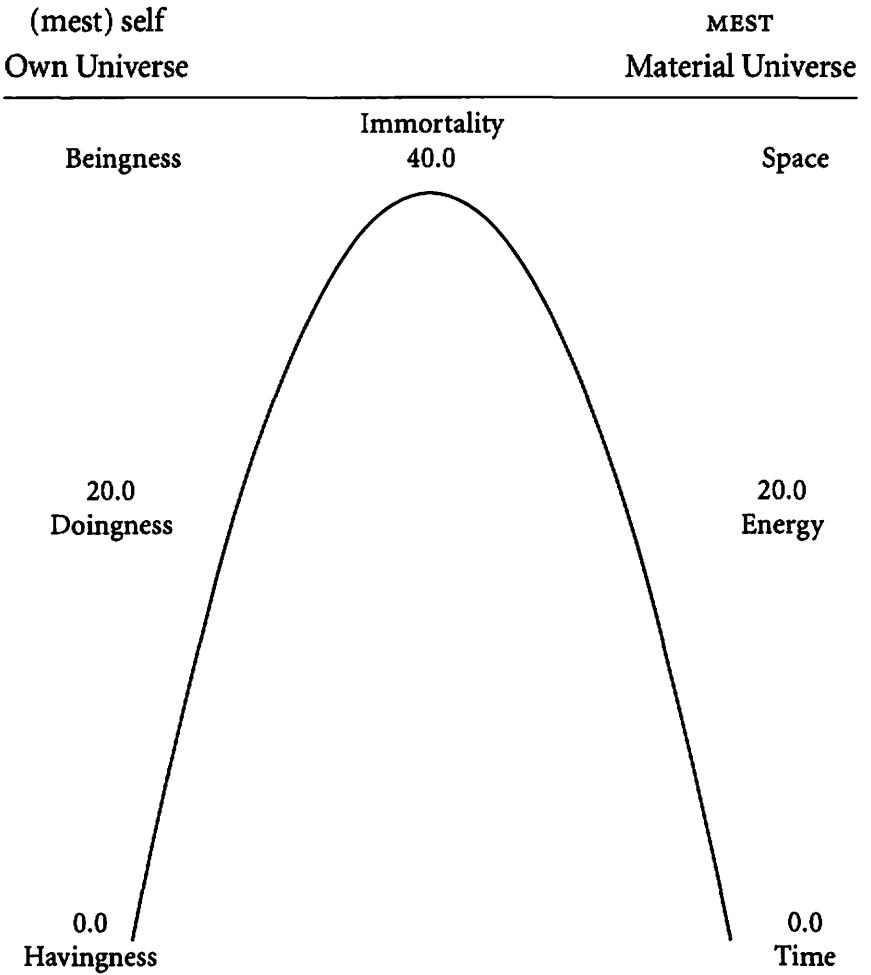
Know MEST

Know Delusion

PARABOLIC TONE SCALE

NOVEMBER 1952

*(Lecture of 17 November 1952,
Self-Determinism and Creation of Universes)*



GRADIENT SCALE OF BLAME

NOVEMBER 1952

*(Lecture of 19 November 1952,
Responsibility)*

TONE DESCRIPTION

- 4.0 There is a lot of bad cause around here. But you and I, we are good cause and we are going to get out there and we are going to pitch. If we all get together on this thing, we can make good cause out of it. And the way to be responsible for the whole thing is just to get in there and pitch and get a lot of forward motion. You get a lot of forward motion, you are going to get good cause out of this.
- 3.0 There probably is good cause if you examine it carefully to find out and make sure that it is not bad cause. And it probably is shared equally by other people and by yourself. But you have to be rather careful about this in order to engage in action on it. And you can do all right if you are cautious.
- 2.5 There probably is not any good cause and there probably is not bad cause, either. There is tolerance. Nothing is to blame. Everything is more or less to blame. But it is not very serious. There is just nothing to be worried about.
- 2.0 I'm being responsible and I'm going to force you to be, too. Are you sure you are being responsible? Now, you are probably going to be bad cause. But, if I force you to be, you might be good cause. But only if I force you to be.

TONE	DESCRIPTION
1.5	<i>You are</i> to blame. <i>You are</i> bad cause. There is no good cause. Everything has to be stopped because it is all bad cause—and <i>you</i> did it.
1.1	<p>I was bad cause but they were bad cause, too.</p> <p>I admit it. I was bad cause. I am to blame. I caused all these bad things. The things which I cause are bad. If I cause anything, it'll be bad. Anytime I do anything, it just seems to wind up wrong.</p> <p>I am to blame for everything that happened.</p> <p>It wasn't mine. I didn't do it. <i>They</i> were to blame.</p>
0.0 to -8.0	Glee of insanity, irresponsibility, apathy, done for, don't want anything to do with it.

GRADIENT SCALE OF MATTER

DECEMBER 1952

*(Lecture of 4 December 1952,
The Logics: Infinity-Valued Logic)*



The gradient scale of agreement is mirrored in the gradient scales which you find in existence all through matter.

Flows

Gases

Heavier and Heavier Gases

Liquids

Soupier and Soupier Liquids

Solids

GRADIENT SCALE OF COLOR

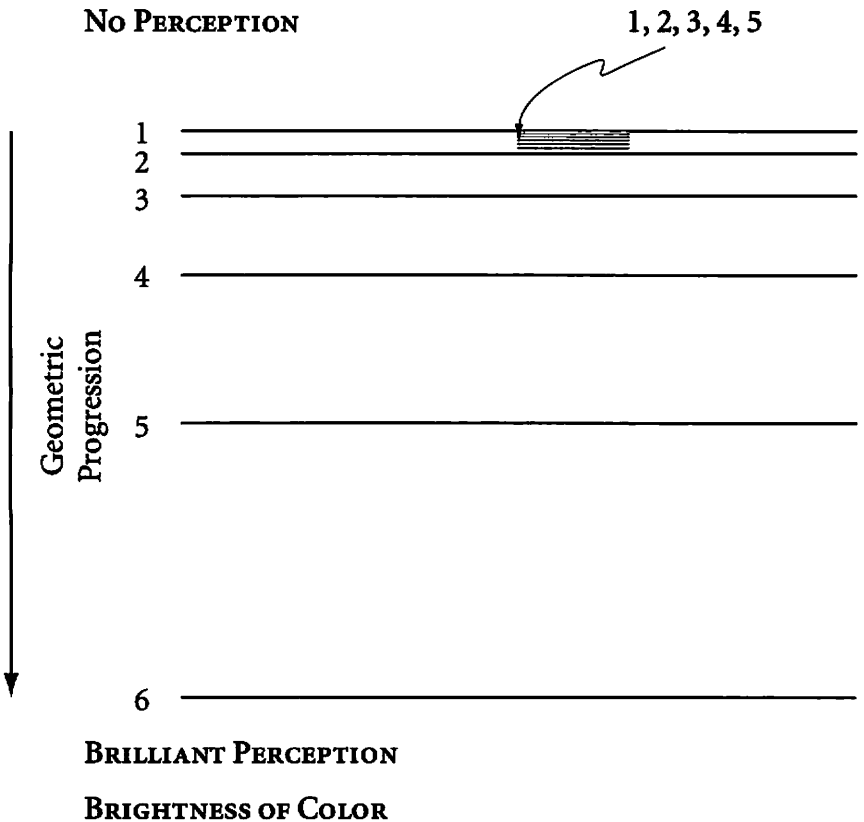
DECEMBER 1952

(Lecture of 4 December 1952,
The Logics: Infinity-Valued Logic)



This gradient scale means brightness of color and it runs from none to brilliant.

There could be a gradient scale within the gradient scale within the gradient scale. You can have the tiniest graduations imaginable.



SENSATION SCALE

DECEMBER 1952

*(Lecture of 4 December 1952,
Spacation: Anchor Points, Origin)*



Sensation has a lot to do with ARC. It gets pretty crude when you can define it as ARC. At first it is merely sensation. It is rather undifferentiative. It's still a flow, the ridges on it are quite minor and then the ridges start to get heavier as the person comes down the Tone Scale.

(over)

	EMOTION SCALE	ACTION CYCLE	EMOTIONAL EXPERIENCE/ SENSATION	CREATION, CHANGE, DESTRUCTION CYCLE
40.0	Space	Start	Serenity	Creation
20.0	Action	Change	Very high exhilaration	Change
			Exhilaration dwindles off. We skip right on down into what the Homo sapiens, and low-level beings in general, experience as emotion:	
			Enthusiasm	
			Caution	
			Boredom	
			Antagonism	
			Anger	
			Fear	
			Grief	
			Apathy	
0.0	Matter	Stop		Destruction

The Sensation Scale and the Emotion Scale can be considered to be coincident scales.

SCALE OF DIFFERENTIATION, ASSOCIATION, IDENTIFICATION

DECEMBER 1952

*(Lecture of 6 December 1952,
Formative State of Scientology, Definition of Logic)*

TONE	DESCRIPTION
40.0	Differentiation
20.0	Association
0.0	Identification
-8.0	

SCALE OF SELF-DETERMINISM

DECEMBER 1952

*(Lecture of 8 December 1952,
More on Automaticity)*

TONE	DESCRIPTION	
40.0	High Self-determinism Total Lack of Automaticity	↓ Easier Machinery ↓
20.0	Interacting Determinism with 50% Self-determinism 50% Automaticity	
0.0	Total Lack of Self-determinism	
	↓	
	Total Automaticity	
-8.0		

GRADIENT SCALE OF SPACE

DECEMBER 1952

*(Lecture of 9 December 1952,
Flows: The Part Space Bears in Clearing)*

GRADIENT SCALE OF SPACE ♦ DECEMBER 1952

TONE

40.0	Differentiation	Start	Space (widely different objects)
22.0	Association	Change	Wider Spaces (with more or less related objects in them or disrelated objects)
0.0	Identification	Stop	No Space (condensed space, such as an object)
-8.0			Minus Space (into somebody else's space and scattered)

THE CAUSATION SCALE

DECEMBER 1952

*(Lecture of 13 December 1952,
Standard Operating Procedure [SOP])*

Causation by postulate

Go into action and make it happen,
and it would occur

Wish it would happen,
and it would not occur

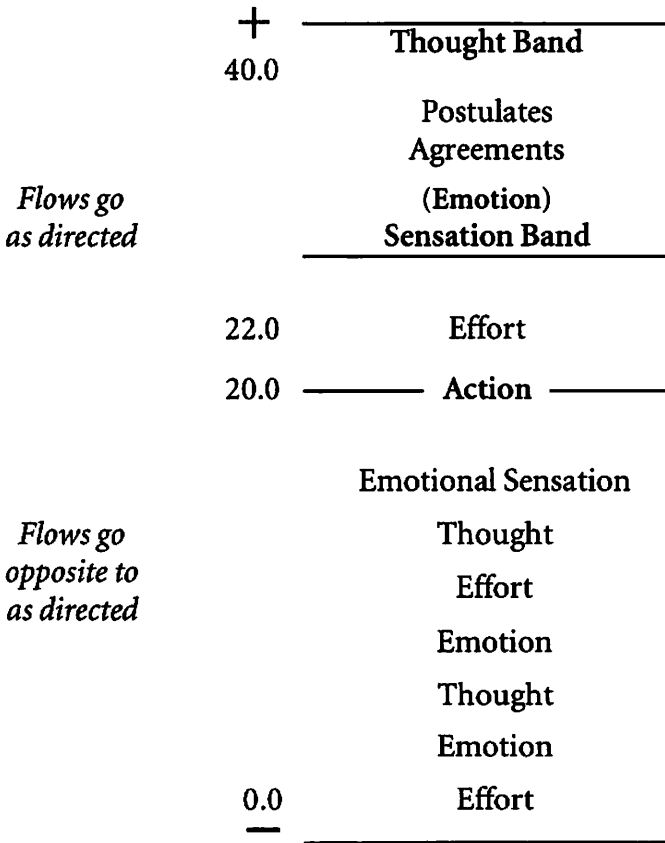
Somebody ought to

MEST

THE THOUGHT, EMOTION AND EFFORT SCALE

DECEMBER 1952

*(Lecture of 18 December 1952,
How to Talk to Friends about Scientology)*



TONE SCALE OF A POSTULATE

JANUARY 1953

*(Lecture of 12 January 1953,
Agree and Disagree: Have, Not Have)*

A Postulate.

Orders.

Cooperation.

Association. Reasoning with things
in order to get something done.

Force Action. Using force
in order to get a postulate done.

TONE SCALE OF ADMIRATION

MARCH 1953

(LRH Research Notes)



T

here is a Tone Scale of Admiration:

Certainty

Certainty of applause without applause

Certainty in applause

Confidence in applause

Applause

Lag in applause

Waiting for applause

No applause

Realization that there will never be any applause

This is a Scale of Confidence and is also a Scale of Time since, as one descends the scale, one goes into an interaction (back and forth action) which pins one in the time strata of others.

EFFECT SCALE

JUNE 1953

*(Journal of Scientology 16-G, 1 June 1953,
This Is Scientology, The Science of Certainty)*

One knows that he is causing the effect.

He says he is not causing the effect
(even though he is causing the effect, only *he*
knows he causes it).

He causes an effect and instantly believes that
something else caused the effect, rather than
himself, and that he is the effect of the effect.

EFFECT SCALE

APRIL 1957

*(Lecture of 14 April 1957,
The Reality Scale and the Effect Scale)*

EFFECT SCALE ♦ APRIL 1957

EFFECT ON OTHERS SCALE

Satisfied with little tiny effects on others

↑ As it goes upscale, the acceptable effect on somebody else is lighter, and lighter, and lighter, and lighter, and lighter, and lighter until it is not necessary

Effect on others tremendous

EFFECT ON SELF SCALE

Able to tolerate tremendous effects on self

↑ Greater and greater tolerable effect, can stand greater and greater effects, greater and greater effects, greater and greater effects

No effect on self of any kind

EFFECT SCALE

JULY 1957

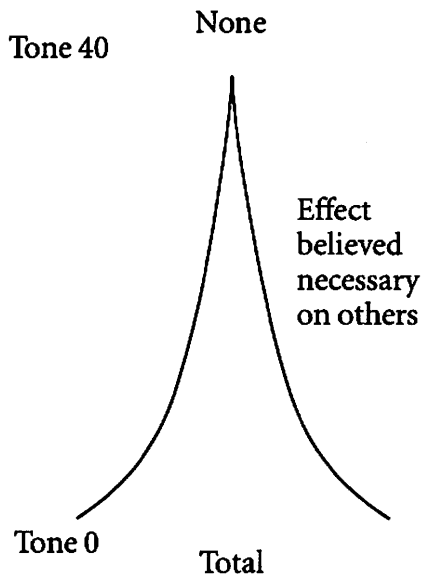
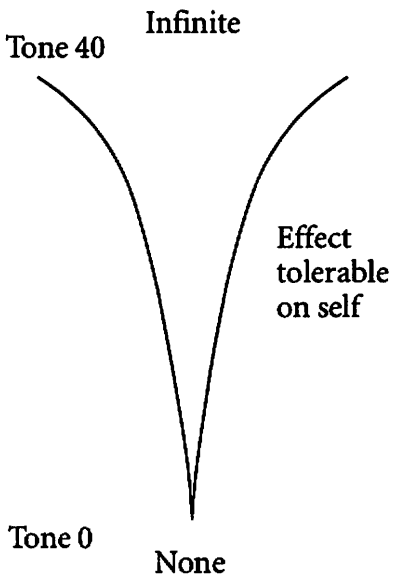
(Lecture of 25 July 1957,
Scales {Effect Scale})

TONE	EFFECT
40.0	Any effect acceptable, whether received or delivered
22.0	Must only be cause, it is never safe to be effect An individual must have <i>no</i> effect on self and <i>total</i> effect on everything and everybody else (the category of “only one”)
0.0	All causes would be all effects and all effects would be all causes Any cause, any place, would cause a total effect upon him

EFFECT SCALE

1957

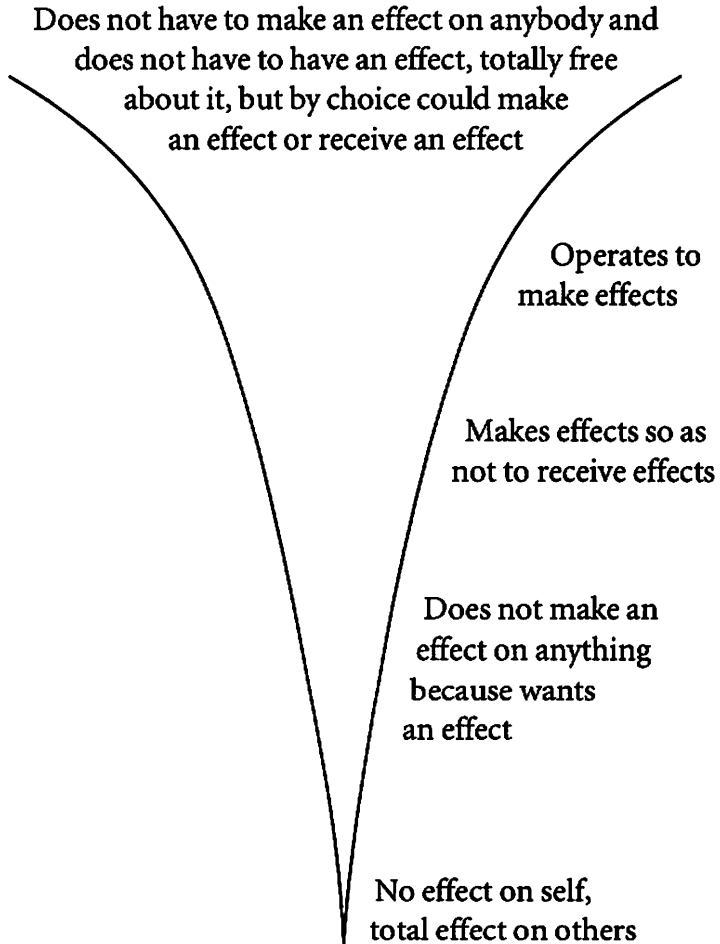
(LRH Research Notes)



EFFECT SCALE

JULY 1958

*(Lecture of 15 July 1958,
ACC Procedure Outlined: E-Meter TRs)*

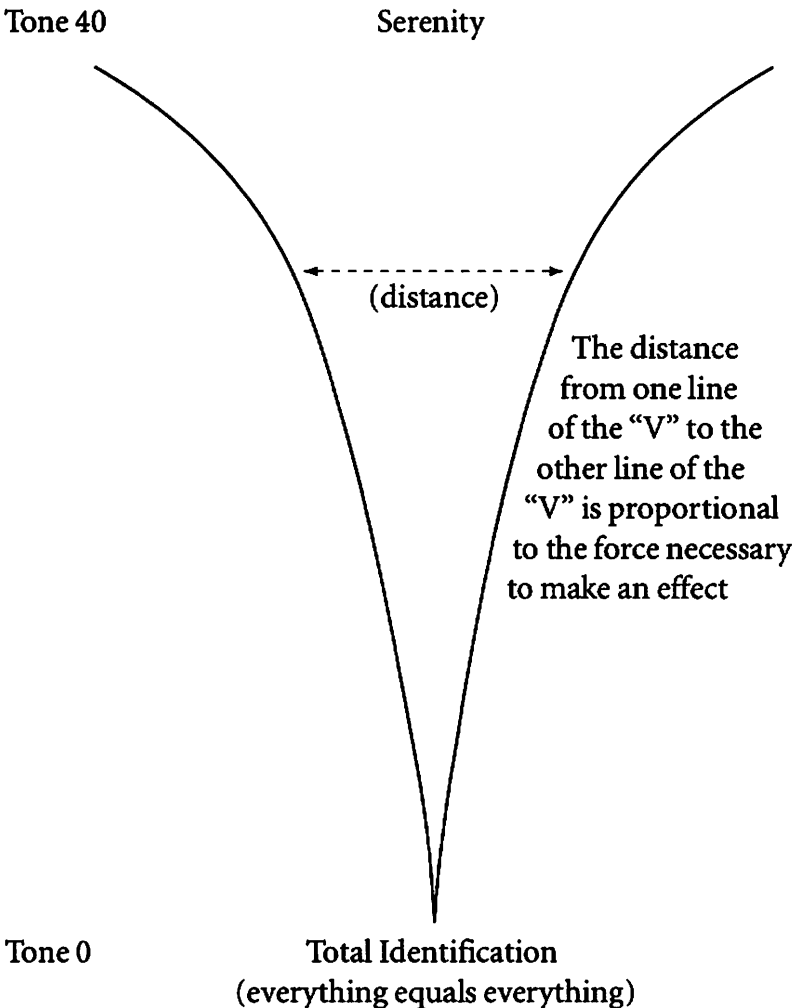


EFFECT SCALE

NOVEMBER 1958

*(Lecture of 13 November 1958,
The Attitude of an Auditor)*

EFFECT SCALE ♦ NOVEMBER 1958



EFFECT SCALE

APRIL 1959

*(Lecture of 8 April 1959,
Scales)*



Everything or anything, to be injured, must first give its consent. So, the Effect Scale is a measurement of how many consents an individual has given to being injured. This is how often and how many times he's consented to certain things being injurious.

It goes from just one little old thing being injurious, so as to make a game, on downscale to everything and anything being injurious.

The individual can give or receive any effect.

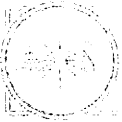
The individual could give or receive quite a few effects. He could cause a lot of things, a lot of things could be caused to him. (This is about the plane in which life operates. Very successful life operates in selective giving and receiving effects.)

He can receive no effects, but he still feels he must give a total effect. Total identification. Everything is injurious everywhere. The ultimate is that the individual dare not confront things because if he confronted them, he would be receiving an effect from them just perceiving them. He knows they are totally harmful, so he mustn't see them.

THE TRIANGLE OF CERTAINTY OF AWARENESS

JUNE 1953

*(Journal of Scientology 16-G, 1 June 1953,
This Is Scientology, The Science of Certainty)*



Simplicity, it would be suspected, would be the keynote of any process, any communications system which would deliver into a person's hands the command of his own beingness. The simplicity consists of the observation of three universes.

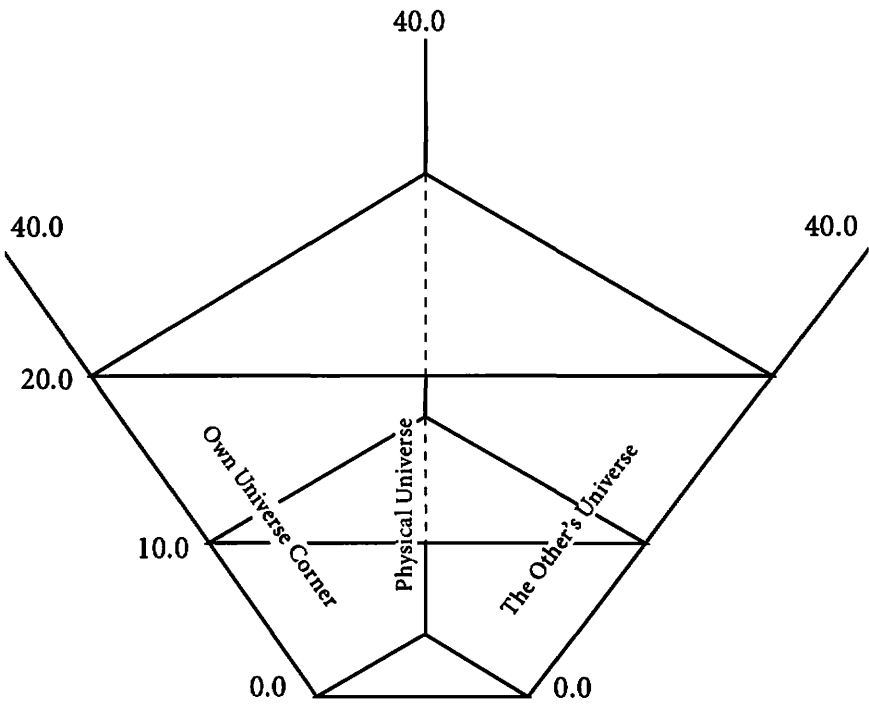
The first step is the observation of one's own universe and what has taken place in that universe in the past.

The second step would be observation of the material universe and direct consultation with it to discover its forms, depths, emptinesses and solidities.

The third step would be the observation of other people's universes or their observation of the MEST universe, for there are a multitude of viewpoints of these three universes.

Where observation of one of these three is suppressed, hidden, denied, the individual is unable to mount, beyond a certain point, into certainty.

Here we have a triangle, not unlike the Affinity, Reality, Communication Triangle of Dianetics. These three universes are interactive to the degree that one raises all three by raising one. But one can raise two only so far before it is restrained by the uncertainty on the third. Thus any point on this triangle is capable of suppressing the other two points and any point of this triangle is capable of raising the other two points.



This drawing could be called the Scale of Awareness. It is also the Scale of Action and the Cycle-of-Action.

TONE SCALE OF AWARENESS

JUNE 1953

*(Journal of Scientology 16-G, 1 June 1953,
This Is Scientology, The Science of Certainty)*



There is a downward spiral on the Tone Scale and an upward spiral. These spirals are marked by decreasing or increasing awareness. To go upscale, one must increase his power to observe with certainty. To go downscale one must decrease his power to observe.

There are two certainties here. One is a complete certainty of total *awareness*, which would be at 40.0 on the Tone Scale. And the other is a certainty of total *unawareness*, which would be 0.0 on the Tone Scale (or nearly so). Neither end, however, is itself an absolute for the analytical mind and the analytical mind can go below 0.0 of the reactive mind. However, these two classes of certainty are very wide in their satisfaction of the qualifications of a certainty. Because the two extremes of the scale are both zeros in terms of space, it is possible to confuse one for the other and so make it appear that total awareness would be total unawareness. Experience and observation can disabuse one of this idea. The scale is not circular.

(over)

40.0 Complete certainty of total *awareness*

- Unbounded creation
- Outflow
- Certainty
- Going-awayness
- Explosion
- Holding apart
- Spreading apart
- Letting go
- Reaching
- Goals of a causative nature
- Widening space
- Freedom from time
- Separateness
- Differentiation
- Givingness of sensation
- Vaporizingness
- Glowingness
- Lightness
- Whiteness
- De-solidifyingness
- Total awareness
- Total understanding
- Total ARC

36.5

Action

3.5

0.0	Certainty of total (or nearly so) <i>unawareness</i>	Death Inflow Certainty Coming-backness Implosion Letting-come-together Pulling together Holding together Withdrawing Effect goals (ambition to be an effect rather than a cause) Contracting space No time or infinite time in a moment Connectingness Identification Identity Receivingness of sensation Condensation Blackness Solidification No-awareness No understanding No ARC
-----	--	---

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

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

The above conditions of top and bottom of the scale, of course, reach away from the extreme and toward each other.

THE APPLAUSE SCALE

JUNE 1953

*(Journal of Scientology 16-G, 1 June 1953,
This Is Scientology, The Science of Certainty)*

One performs for an effect and knows that it is an effect, whether or not there is any attention or admiration—which is to say, applause.

One desires a nod or the actual substance of admiration. If it does not come, he is not concerned.

The individual actively invites and requests applause.

He becomes Angry in the absence of applause.

He exhibits Fear, Grief and Apathy in the lack of applause. Apathy is the realization that there will never be any applause for any effect.

CAUSE TO EFFECT SCALE

AUGUST 1953

*(Professional Auditor's Bulletin No. 8, August 1953,
Viewpoint Processing)*

TONE	DESCRIPTION
40.0	Cause (emanating)
30.0	Mainly Cause, sometimes Effect
20.0	Half Cause, half Effect
4.0	More Effect than Cause (high-toned man)
2.0	Mainly Effect, destructive Cause
0.0	All Effect

GRADIENT SCALE OF CASES

AUGUST 1953

*(Professional Auditor's Bulletin No. 8, August 1953,
Viewpoint Processing)*

Clear viewpoint (cleared on)

Viewpoint of facsimiles

Viewpoint partially occluded (the average case)

Viewpoint entirely occluded

Viewpoint partially occluded, partially delusive

Viewpoint of delusive facsimiles (the dub-in case)

THE RESTRAINT SCALE

NOVEMBER 1953

*(Professional Auditor's Bulletin No. 14, November 1953,
On Human Character)*



There is another scale which one should have if he is to understand human character.

Thought, as Man thinks it, is not the highest level of the scale but the lowest level.

TONE	DESCRIPTION
Highest on the scale, above 20.0	Fully creative thought (by which is meant the ability to create actual energy), free emotion and a wide knowingness as opposed to understanding, which is low on the scale
20.0	Force Force Restrained Overt Gesture Overt Gesture Restrained Overt Emotion
Last few range down to and around 0.0	Overt Emotion Restrained Overt Thought Overt Thought Restrained

GRADIENT SCALE OF ATTENTION

NOVEMBER 1953

*(Lecture of 28 November 1953,
Group Processing: Gradient Scale of Attention)*

Look, don't think

Look, don't feel

Feel, don't use effort

Don't use effort, think

KNOWINGNESS SCALE

DECEMBER 1953

*(Lecture of 30 December 1953,
Group Processing)*

Knowingness

Lookingness

Feelingness

Effort

Thinkingness

A Symbol

KNOWINGNESS SCALE

JANUARY 1954

*(Lecture of 14 January 1954,
Beingness, Justice, Identity)*

Knowingness

Beingness

Lookingness

Emotingness

Effortingness

Thinkingness

Symbolizingness

Eatingness

Sexingness

KNOW TO SEX SCALE

APRIL 1954

*(Advanced Course: Data Sheet,
10 April 1954)*



There is a scale of behavior, patterned on the Tone Scale, which starts at the top with Know and goes (as follows) downscale. This is also a Scale of Tolerance of Viewpoints, or Tolerance of Space, or Interiorization in Universes, and furnishes a fast diagnosis.

KNOW—can create space

LOOK—is creating space

EMOTE—is combining space and energy

EFFORT—is condensing space

THINK—is wandering in condensed spaces

SYMBOLS—has codified spaces into words and other significances

EATING—is content with spaces already condensed, but belonging to others

SEX—finds no space tolerable for present beingness, but looks to other and future beingnesses as the only chance for universes

KNOW TO SEX SCALE

MAY 1954

*(Lecture of 28 May 1954,
Know to Sex Scale)*

Know

Look

Emote

Effort

Think

Symbols

Eat

Sex

No Knowingness

KNOW TO SEX SCALE PLUS MYSTERY

JULY 1954

(The Creation of Human Ability)

Know

Look

Emote

Effort

Think

Symbols

Eat

Sex

Mystery

SCALE OF CONDENSED KNOWINGNESS

JULY 1954

(The Creation of Human Ability)

Trying to know

Looking to know

Emoting to know

Effort to know

Thinking to know

Symbols to know

Eating to know

Sexual activity to know

Oblivion of knowing or “mystery”

KNOW TO SEX SCALE

JULY 1954

(Lecture of 28 July 1954,
Relation to Dynamics—Operating Thetan)



The Know to Sex Scale upper is predominantly *good*:

- Know
- Look
- Emote
- Effort
- Think
- Symbols
- Eat
- Sex

The same scale inverted is predominantly *bad*:

- Sex
- Eating
- Symbols
- Thinking
- Effort
- Emotion
- Looking and Being Looked For
- Mystery

KNOW TO MYSTERY SCALE

JANUARY 1955

*(Lecture of 7 January 1955,
Elementary Material: Know to Mystery Scale)*

Knowingness

Lookingness

Emotion

Effort

Thinkingness

Symbols

Eating

Sex

Mystery

Peering

Mis-emotion

Horror of Effort

A Circuit

Incomprehensible Symbols

Indigestion

Sterility and Impotence

Unconsciousness

KNOW TO MYSTERY SCALE

AUGUST 1956

*(Lecture of August 1956,
Knowingness)*

Know
(Knowing a totality)

Not-Know

Look
(Perceive)

Emotion

Effort

Solids

Think

Symbols
(a symbol has mass,
meaning and mobility)

Eat

Sex

Mystery
(reverse of Know)

EXPANDED KNOW TO MYSTERY SCALE

MAY 1959

(HCOB 20 May 1959,

Know to Mystery Straightwire for Extreme Cases)



T

he Know to Mystery Scale expanded:

Not-Know

Know

Look

Emotion

Effort

Think

Symbols

Eat

Sex

Mystery

Wait

Unconsciousness

KNOW TO MYSTERY SCALE

SEPTEMBER 1971

*(HCOB 25 September 1971RB,
Tone Scale in Full)*

TONE	DESCRIPTION
40.0	Know
30.0	Not-Know
22.0	Know About
20.0	Look
8.0	Plus Emotion
2.0	Minus Emotion
-1.5	Effort
-3.0	Think
-4.0	Symbols
-5.0	Eat
-6.0	Sex
-8.0	Mystery
-10.0	Wait
-20.0	Unconscious
-40.0	Unknowable

GRADIENT SCALE OF SENSATION

DECEMBER 1953

*(Lecture of 3 December 1953,
Time: Cause and Effect, Part II)*

God, or what Man calls God

Spirit

MEST

Emotion which would sort of be life

Feeling of a benevolent beingness

Feeling of friendship

Milder forms of sexual sensation

Taste, or physical discomfort because of taste

CHART OF CHARACTER PROCESSING

DECEMBER 1953

*(Professional Auditor's Bulletin No. 16, December 1953,
Acceptance Level Processing)*

	Acceptance Level	(Sympathy level)
	Grasp	
	Determent Level	
	Withdraw	
	Deprivation Level	Pain
	Let go	
	Interest Level	Sexual Sensation
	Reach	
	Intention Level	Ethic (honesty)
	Enthusiasm Level	
	Spiritual Level	(Duplication, resist, accept, let go, hold on)
	Applause Level	
	Death Level	Always something new (original)
Perception	{ Sonic Level	Acceptance of
	{ Visio Level	Insanity
	{ Tactile Level	Unconsciousness
	Friendship Level	Agreement
	Enmity Level	Comm

Force	{	Physical Strength Level	Affinity
		Emotional Strength Level	MEST, Accepts MEST God accepts MEST
		MEST Aid Level	
		Obedience Level	List of MEST Objects
		No-sympathy Level	What will they take
		Fear Level	<i>Responsibility</i> for
		Propitiation Level	
		Grief Level	
		Apathy Level	

An auditor who knows his Scientology could, without much trouble, draw up this chart, using as a guide the chart in *Science of Survival* or *Self Analysis*. In processing, we are only trying to raise the acceptance level of the individual high enough so that he can finally accept himself on all eight dynamics.

SCALE OF ENDOWING WITH LIFE

FEBRUARY 1954

*(Lecture of 8 February 1954,
Summary of Course Data)*

**Taking things which are obviously inanimate
and animating them**

**Taking things that are alive
and making them more alive**

Healing, doctoring

GRADIENT SCALE OF KNOWINGNESS

APRIL 1954

*(Lecture of 9 April 1954,
Conditions of the Mind and Remedies)*

Pure knowingness which is
not influenced by space or energy

Knowingness which is already influenced
and cut down by space

Knowingness which is
cut down by space and energy

Knowingness which is dropped to a point
of where it is cut to practically nothing
by the continuous existence of practically no space
and tremendous quantities of energy (stupidity)

GRAPH OF COMMUNICATION

APRIL 1954

*(Advanced Course: Data Sheet,
10 April 1954)*



T

he graph of communication is:

Cause to Effect

or

Cause, Distance, Effect

or

C Distance E

GRADIENT SCALE OF EXTERIORIZATION

JULY 1954

(The Creation of Human Ability)



here is a Gradient Scale of Exteriorization which could be described as follows:

First, the thetan without contact with a universe;

Then, a thetan in full contact with a universe;

Then, a thetan in contact with part of a universe, who considers the remainder of the universe barred to him;

Then, a thetan in a universe without any contact with any part of the universe;

Then, a thetan unknowingly in contact with a large part of a universe.

The first condition would be a true static. The last condition is called, colloquially, in Scientology “battered all over the universe.”

As it is with a universe, such as the physical universe, so it is with physical bodies. The thetan, who has already gone through the cycle on the universe itself, may be in contact with a physical body in the same order:

At first, he would be without association with a physical body;

Then, with occasional contact with bodies;

Then, with a fixed contact on one body but exteriorized;

Then, interiorized into a body but easy to exteriorize;

Then, in contact with and interiorized into a body, but withdrawn from the various parts of the body;

Then, obsessively “battered all through the body”;

Then, obsessively and unknowingly drawn down to some small portion of the body, and so forth.

This is the gradient scale which includes inversion and then inversion of the inversion.

SCALE OF SUBSTITUTES

JULY 1954

(The Creation of Human Ability)



Here is the Scale of Substitutes Acquired by Reason
of Loss:

Cumulative Spiral
Stopped Time

Object
Loss

sub Object owned
Loss

sub Object others
Loss

sub Mock-up
Loss

sub Mock-up owned
Loss

sub Mock-up others
Loss

sub Problem
Loss $\left\{ \begin{array}{l} \text{Lost by solution} \\ \text{Lost by occlusion} \end{array} \right.$

- sub Problem owned
Loss
- sub Problems others
Loss
- sub Blackness
(something in it?)
Loss
- sub Blackness owned
Loss
- sub Blackness others
Loss
- sub Unconsciousness
Loss
- sub Unconsciousness own
Loss
- sub Unconsciousness others
Loss
- sub Unconsciousness own
Loss
- sub Unconsciousness
Loss
- sub Blackness others
Loss
- sub Blackness own

Hallucination

SCALE OF UNDERSTANDING

OCTOBER 1954

*(Lecture of 20 October 1954,
On Comprehending the Incomprehensible)*

TONE	DESCRIPTION
40.0	Enormous understanding.
20.0	You simply know what the other fellow is talking about. In other words, terrifically high comprehension.
4.0	Understanding has become at least fixed in syllables and signs and only a small amount is being transmitted on a spontaneous basis.
2.0	Understanding has almost vanished unless it is 2.0 understanding, which is "Somebody ought to do something! You ...!" High antagonism. We have an "antagonistic situation understandable." No other situation understandable.
1.5	The only thing that a 1.5 understands is that he is mad. He is sore at something about something and he is going to destroy something and these things he can understand.
0.5	Grief. You say to this person who is in grief, "What a beautiful sunny day, how nice it all is out here. Look at the little kids playing." And they would say, "Don't it make you think of coffins?"

TONE	DESCRIPTION
	From 0.5 on down to 0.0, there are harmonics on the Tone Scale so tightly packed together that they are almost indistinguishable. There is an apathetic anger. There is an apathetic, very, very apathetic grief and actually several bands of it.
0.0	A person in apathy is actually doing some little portion of apathy and he's echoing the upper scale and nevertheless, it is noncomprehension.

As we go downscale, we are watching the reduction of knowingness into understanding and the reduction of understanding into incomprehension, which is where you get when you get below zero. (MEST)

REDUCTION OF KNOWINGNESS

OCTOBER 1954

*(Lecture of 20 October 1954,
On Comprehending the Incomprehensible)*

Knowingness about life and its ability

Knowingness about forms of life

Understanding amongst and between
these particular life forms

Misunderstanding among
these particular life forms

Nuclear physics

CHART OF PROCESSES

DECEMBER 1954

(*Dianetics 55!*)



here they are on the A-R-C Scale:

	Exteriorized	
↑	Spot Spots in Space	4.0
	Spot Spots in Space	3.6
	Remedy of Havingness	3.5
	Remedy of Havingness	3.1
	Opening Procedure by Duplication	3.0
	Opening Procedure by Duplication	2.6
	Opening Procedure 8-C	2.5
	Opening Procedure 8-C	
	Elementary Straightwire	1.8
	Elementary Straightwire	1.1
	Two-way Communication	1.0
	↕	
	Two-way Communication	-8.0

↑	“One-shot Clear”	4.0
	“One-shot Clear”	2.5

THE SCALE DOWN FROM PAN-DETERMINISM

DECEMBER 1954

(*Dianetics 55!*)



The Scale Down From Pan-determinism is:

Pan-determinism

Fighting

Must and Must Not Happen Again

Repair

Association

An individual at a Pan-determinism level can *create*.

An individual at Association can only *destroy*.

An individual at Repair and Must and Mustn't Happen Again is making a very heavy effort—and I do mean effort—to *survive*.

REALITY SCALE

APRIL 1955

*(Lecture of 4 April 1955,
Staff Auditors' Conference)*

Aware of being aware.

Aware of an environment is sufficient
communication.

Knows of the existence of communication.

Communication with intent to
communicate.

Communication with significance
with somebody else.

Communication with significance.

Communication with self with significance.
Worry.

Some small awareness that he is thinking a
thought and communicating with the
thought.

Unconsciousness.

REALITY SCALE

OCTOBER 1956

(Lecture of 22 October 1956,
Scale of Reality)

TONE	DESCRIPTION
22.0 (and above)	Reality occurring by postulate. Reality on what the other fellow's reality was.
5.0	Necessity of an agreement for a reality to occur.
3.5	Agreement must take the form of a contract.
2.0	From 2.0 down, the only reality there is, is <i>solid</i> and there is no agreement associated with it. We're dealing now with <i>masses</i> .
1.0	The terminals start to disappear as real. Lines begin to take on something more than an emptiness. The lines themselves become tensible, feelable, sensible.
0.7	The terminals are entirely gone and only the line is there. The line itself is <i>solid</i> and the terminals are not. They aren't even there.

Reality is a confusion of communication lines to which there is no terminal connective.

At the really psychotic band we begin to characterize all matter as a confusion of communication lines. And no matter has any character as a terminal. Matter consists of a bundle of communication lines.

REALITY SCALE

JANUARY 1957

*(Lecture of 3 January 1957,
Reality Scale in Action)*

A postulate.

An agreement.

Conviction and reassurance of a reality
by a terminal. No reality without a terminal.

Intolerance of that space and a necessity to
have a connecting link between the two
terminals.

A line. There are no terminals.

No awareness of a communication,
an intention, a line, a terminal, an agreement
or a postulate. None of these things exist
concerning reality.

REALITY SCALE

FEBRUARY 1957

*(Lecture of 26 February 1957,
ARC Triangle and Associated Scales)*

Postulate

Consideration

(a continuing postulate)

Agreement

(a shared consideration)

Mass (Havingness Scale fits here at "Mass")

(terminal)

Line

(solid communication line)

No Terminal, No Line

REALITY SCALE

APRIL 1957

*(Lecture of 14 April 1957,
The Reality Scale and the Effect Scale)*

Postulate

Continuing Postulate
(a consideration)

Agreement
(special continuing postulate)

Terminals

Lines

No Lines, No Terminals

REALITY SCALE

FEBRUARY 1958

*(Lecture of 12 February 1958,
Havingness, Anaten, Flows in Relation to Clearing)*

Postulate

Consideration
(a continuing postulate)

Agreement

Terminals

Line

Nothing

REALITY SCALE

NOVEMBER 1958

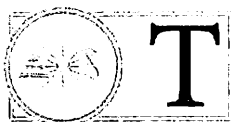
*(Lecture of 17 November 1958,
How to Audit an Engram: Question and Answer Period)*

Postulate
Agreement
Terminal
Comm Line
Nowhere

REALITY SCALE

APRIL 1959

(Lecture of 8 April 1959, Scales)



The ARC Triangle, at this long look after all these years, is still as valid as it ever was, but we see it best through the Effect Scale. (See *Effect Scale*, April 1959.)

An individual's fear of creating bad effects, an individual's fear of receiving them—all of these things compound into communication, into reality and into his general attitude toward the world, which we call affinity.

The Affinity Scale is graduated in emotions.

The Reality Scale is graduated in manifestations.

High emotional levels

Permits experience. An individual can experience a terminal, he can experience being something.

He can merely confront it, usually with some trepidation. You can go easily from confront to experience.

He not-ises it to a point where it becomes invisible. When he can no longer make it invisible, he makes it black. When he can no longer make it black, he puts something else in its place. That we call dub-in.

2.0

It is all dub-in. Individual looks at a wall, sees a castle. He looks at an engram, sees a rhinoceros. He looks at a small bird flying through a picture and he at once wonders desperately about a ham sandwich.

There's also a Communication Scale, how a person handles communication.

OLD AND NEW REALITY SCALE

APRIL 1959

(HCOB 22 April 1959,
Old and New Reality Scale)

TONE	"OLD" REALITY SCALE	"NEW" REALITY SCALE
40 – 20	Postulates	Pan-determined Creation
20 – 4.0	Considerations	Self-determined Creation
4.0 – 2.0	Agreements	Experience
1.5	Solid Terminals	Confront
1.1	Terminals <i>too</i> Solid Lines Solid	Elsewhereness
1.0 – 0.5	No Terminal Solid Line	Invisibility
0.5 – 0.1	No Terminal Less Solid Line	Blackness
0.1	No Real Terminal No Solid Line Substitute Terminal	Dub-in
0.0	No Terminal No Line	Unconsciousness

SCALE OF CRITICALNESS

APRIL 1955

*(Lecture of 13 April 1955,
The Eight Dynamics)*

Can look, see what is wrong, recognize its remedy and act to remedy that wrongness.

Not only looks, but knows he can do something right about it.

Can look and find the things that are wrong.

Gets the glimmering that there is something wrong and is determined to get the actual thing that is wrong.

Talks about hallucinatory wrongnesses. Lots of things wrong, but he doesn't show wherein.

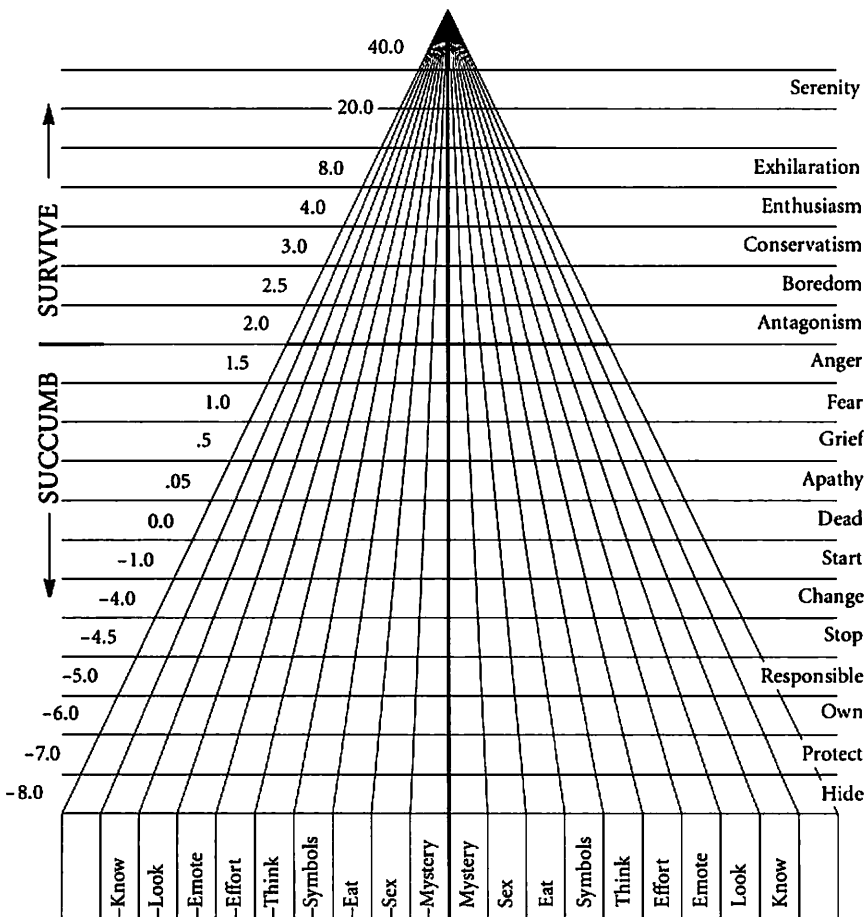
Won't even complain about the hallucinatory wrongnesses. He is real apathy.

THE TONE PLOTTING SCALE

JUNE 1955

(Lecture of 5 June 1955,
How to Chart the Preclear—Knowingness and Unknowingness)

THE TONE PLOTTING SCALE ♦ JUNE 1955



SCALE OF POSTULATES

OCTOBER 1955

*(Lecture of 3 October 1955,
Fundamentals of Scientology and Rudiments of Auditing, Part II)*

Native State:	Knows all
First Postulate:	I don't know
Second Postulate:	I know something
Third Postulate:	Forget it
Fourth Postulate:	Remember it

SCALE OF POSTULATES

OCTOBER 1955

*(Lecture of 21 October 1955,
Native State and Communication)*

Native State:	Potentiality of Great Knowingness or a Knowingness of Anything and Everything
First Postulate:	Not-Know
Second Postulate:	Know
Third Postulate:	Forget
Fourth Postulate:	Remember
Fifth Postulate:	Oclude

THE THIRD DYNAMIC SCALE

OCTOBER 1955

*(Lecture of 20 October 1955,
An Understanding of Creative Processing)*

Number of people who will
participate in the game.

Number of people who will
actively sit there and watch the game.

Number of people who will
talk about things.
They won't go to the game;
they will talk about it.

THE COMMUNICATION TERMINALS SCALE

OCTOBER 1955

*(Lecture of 20 October 1955,
An Understanding of Creative Processing)*

**Terminals you could actively utilize
in communication**

**People who would relay with certainty
communications for you or about you**

**People who would talk about you,
bad or good**

POWER OF DECISION SCALE

OCTOBER 1955

*(Lecture of 29 October 1955,
The Machinery of the Mind)*

Knowingness

Knowingness by Decision

Decision

Communicate

THE RANDOMITY SCALE

NOVEMBER 1955

*(Lecture of 2 November 1955,
Randomity and Automaticity)*

RANDOMITY LEVEL	MOTION
Plus Randomity	Too much motion for his tolerance.
Optimum Randomity	His idea of unexpected motion necessary to the living of a life. How much unexpected or random motions he has to have to live.
Minus Randomity	Too little motion for his tolerance.
No Randomity of any kind	No particles, no space.

LEVELS OF UNDERSTANDING

NOVEMBER 1955

*(Lecture of 9 November 1955,
Six Levels of Processing, Issue 5, Level Three)*

Know

Postulate

Decision

Choice

Able to Think a Clear Thought

Unable to Think

SCALE OF KNOWINGNESS TO UNCONSCIOUSNESS

DECEMBER 1955

*(Lecture of 1 December 1955,
The Fundamentals of Auditing Style)*

Knowingness

Not-Knowingness

Understandingness

ARC

Stupidity about Something

Non-existent Understandingness
(Stupidity)

Unconsciousness

MOCK-UP SCALE

JANUARY 1956

*(Lecture of 3 January 1956,
Solution to Body Behavior, Part I)*

Pure Agreement	I agree
Contracts	A complicated agreement, known as a contract
Problems	A problem, which is a non as-isable contract (a good problem is one that just never solves)
Mock-ups, Pictures	The mock-up, the solid
Real Life	Solid, real universe, which is the time agreement of us all

GAMES CONDITION AND NO-GAMES CONDITION

AUGUST 1956

*(Briefing Bulletin, August 1956,
Games Congress, Shoreham Hotel, Washington, DC)*

GAMES CONDITION KNOWING OR UNKNOWING

Not-Know
Forget

Interest

Disinterest

Attention

Self-determinism

Identity
Individuality

Problems

Can't Have
(games have some
havingness)

Alive

Opponents

Facsimiles

Continued Solidity

NO-GAMES CONDITION KNOWING OR UNKNOWING

Know
Remember

No Attention

Pan-determinism

Namelessness

Solutions

Have

Neither alive nor dead

Friends—Alone

No Pictures or Universes

No Spaces or Solids

**GAMES CONDITION
KNOWING OR UNKNOWING**

Continued Adherence
Loyalty, disloyalty
betrayal, help

Motion

Emotion

Continued Action

Hot
Cold

Thinking

Hate
(some love)

Continued Doubt of Result
(expecting a revelation)

No-Effect on Self

Effect on Others

Stop Communication

Change Communication

Into it

Agitation

Noise
(some silence)

Control

Start, Change and Stop
(change most important)

Responsibility

**NO-GAMES CONDITION
KNOWING OR UNKNOWING**

No Enemies or Friends

No Motion

Serenity

Motionless

No temperature

Knowing

Win-Lose

Effect on Self

No-Effect on Others

No ARC

No No-ARC

Out of it

Calm

Silence

No Control

No Responsibility

GAME AND NO-GAME CONDITIONS

SEPTEMBER 1956

(Scientology: The Fundamentals of Thought)

GAME CONDITIONS

GAME CONDITIONS are:

Attention

Purpose

Identity

Problems of play

Effect on opponents

Self-determinism

No-effect on self

Opponents

Can't have on opponents
and goals and their
areas

The possibility of loss

The possibility of winning

Communication

Have on self, tools of
play, own goals and
field

Non-arrival

Control

NO-GAME CONDITIONS

NO-GAME CONDITIONS are:

Knowing all	Understanding
Not-knowing everything	Total communication
Serenity	No communication of any kind whatsoever
Namelessness	
No-effect on opponent	Win
Effect on self or team	Lose
Others have everything	No universe
Self can't have	No playing field
Solutions	
Pan-determinism	Arrival
Friendship with all	Death

BASIC SCALE OF LIFE

AUGUST 1956

(Lecture of August 1956,
Scales, Motion)



T

his is the basic scale, just the graphing of the individual's hope in reaching eternity. That is the

Basic Scale of Life.

Knows that he is living all the way out

Completely certain that he is well
on the way to attaining it

Know they can't make it

Know they haven't made it

Of course, these things are basically differences of consideration. But they graph against the continuing game of life and that is all this eternity is.

SCALE OF STUCKNESS

AUGUST 1956

*(Lecture of August 1956,
Scales, Curiosity and Not-Know)*



We had an old scale that used to go Curiosity, Desire, Enforce, Inhibit as various phenomena. That scale still obtains, but we find out something very interesting: that the Not-Know, Curious step now goes down into a great many other factors. The thetan will interpret all of them in terms of either interest or curiosity.

Know

Not-Know

Interest

Curious

Doubt

Suspicion

Not quite sure about

This scale goes from Know, Not-Know, Interest, Curious and then we go down into other manifestations and gradients of Curious. And that is the scale of stuckness. And it matches right in there against the emotional scale.

So we actually pick up, as mechanisms of curiousness, all of those mental, emotional reactions which make up complexities of personality and stick-to-ivity of engrams.

HAVINGNESS SCALE

NOVEMBER 1956

*(Lecture of 29 November 1956,
The Scale of Havingness)*

Create
Contribute To
Confront
Substitute
Have
Waste

HAVINGNESS SCALE ♦ NOVEMBER 1956

HAVINGNESS SCALE

DECEMBER 1956

*(HCOB 3 December 1956,
BScn—HAA Techniques)*

Create
Contribute To
Confront
Have
Substitute
Waste
Substituted
Had
Confronted
Contributed To
Created

HAVINGNESS SCALE

DECEMBER 1956

*(Lecture of 31 December 1956,
Sub-zero Scale—Relation to Scale of Awareness)*

Create

Contribute To

Confront

Have

Waste
(of the thing itself)

Substitute

Waste
(of the substitute)

Had

Must Be Confronted

Must Be Contributed To

Created

HAVINGNESS SCALE

JANUARY 1957

*(Lecture of 24 January 1957,
Auditing Techniques: Altering Cases)*

Create
Contribute To
Confront
Have
Substitute
Waste
Substitute
Wasted
Had
Must Be Confronted
Contributed To
Created

HAVINGNESS SCALE

FEBRUARY 1957

*(Lecture of 26 February 1957,
ARC Triangle and Associated Scales)*

Create

Contribute To

Confront

Have

Waste

Substitute

HAVINGNESS SCALE

JULY 1957

*(Lecture of 25 July 1957,
Scales [Effect Scale])*

Create
Contribute To
Confront
Handle
Have
Waste

SCALE OF CREATIVENESS

NOVEMBER 1956

*(Lecture of 7 November 1956,
Creation)*

Creation of a mechanic

Creation of a thought

Creation of masses, spaces, particles

Lies

(lowest level of creativeness)

THE CREATE SCALE

1956

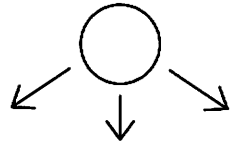
(LRH Research Notes)

No-Create

40.0
Serenity

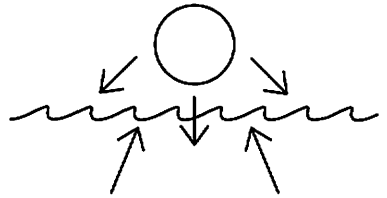


Create



Create-Create-Create

4.0
2.0

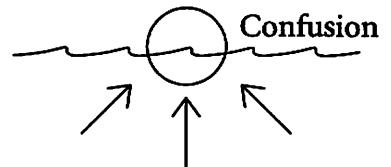


Create-Counter-Create

Grief

No-Create
Ceases Create
Ceases Exist

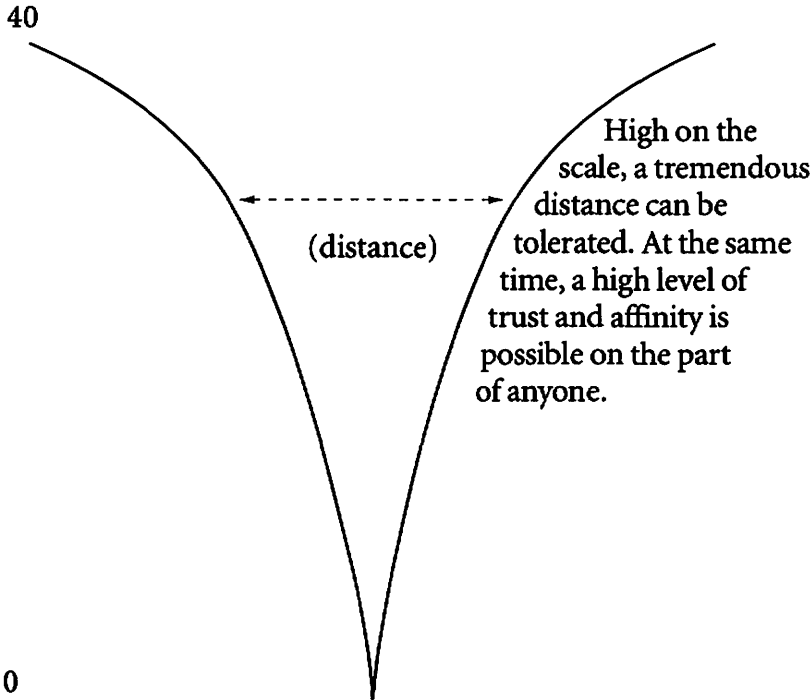
Apathy



THE AFFINITY SCALE

JULY 1957

(Lecture of 17 July 1957,
Theory and Definition of Auditing)



No distance tolerable.

The distance he can tolerate
is no distance and he can't tolerate that!
And he's more or less on an inverted distance.

A person's ability to handle things always has to do with his ability to handle distance. He interiorizes into those things which he distrusts. The more he distrusts them, the closer he goes in until, at length, he *is it*.

SCALE OF SLEEP

JULY 1957

*(Lecture of 31 July 1957,
Surprise—The Anatomy of Sleep)*

Sleep

No Sleep

Exhaustion

Manic State

Degradation

(a harmonic of Exhaustion)

Death

GRADIENT SCALE FROM THOUGHT TO SOLIDS

AUGUST 1957

*(Lecture of 6 August 1957,
The Scale of Withhold)*

Thought

Little Energies
(like aesthetics)

Plain Emotions

Mis-emotions

Less Solids

Solids

THE CONTROL SCALE

JANUARY 1958

(LRH Research Notes)

Control

Can't control

Restrains others from controlling

Protects the thing he can't control

**Provides reasons as to how good the thing
is—why should be uncontrolled**

Deifies the thing he can't control

THE DESTROY SCALE

JANUARY 1958

(LRH Research Notes)

Can destroy—action

Can't destroy—no action

Restrain others from destroying

Protects the thing he can't destroy

Tells people how good the thing is and
aren't we lucky to have it around

Deifies the thing that he can't destroy

THE VALENCE SCALE

JANUARY 1958

(LRH Research Notes)

I can control Mother

Hysterical effort to control Mother = psychosomatics

I can't control Mother (takes no action at all)
(no comm with Mother)

Keeps others from handling Mother—"Don't try
to reason with Mother or you'll get hurt!"

Protects Mother from everything

Tells people Mother is so good and
aren't we lucky to have her around

Deifies Mother

GRADIENT SCALE OF HELP

FEBRUARY 1958

*(Lecture of 11 February 1958,
The Key Processes of Clearing)*

Help

Destroy it but we might let some of it live

Destroy the hell out of

Covertly destroying

Propitiate

CREATION OF FORM SCALE

JULY 1958

(Lecture of 21 July 1958,

The Key Words [Buttons] of Scientology Clearing: Question and Answer Period)

- Nothingness: Thetan potential
- Postulate One: Perfect mock-up, perfect form in perfect space
- Postulate Two: Fragmentation and chaos inhibiting the perfect mock-up or as a result of the perfect mock-up
- Postulate Three: Recomposition of the fragments into a solid whole
- Postulate Four: Disintegration or inhibition of this third form
- Postulate Five: Recomposition of form
- Postulate Six: Disintegration of that form

You can go five, six, seven, eight, nine, ten, on down the line. This all by itself will tell you why it is so hard to as-is MEST. It's a recomposition of chaos.

SCALE OF SUCCUMB PROBLEMS

OCTOBER 1958

*(HCOB 15 October 1958,
ACC Clear Procedure)*

How to live better

How to live

How to get better

How to endure

How not to care

How to get shed of responsibilities
so one can die

How to die

How to escape

How to go insane

How to feel nothing

How to go unconscious

SCALE OF DETERIORATION OF A CASE

JANUARY 1959

*(HCOB 22 January 1959,
Not-Is Straightwire)*



P

reclears divide into three general classes:

1. Those who have 3-D pictures and good time sense.
2. Those who are occluded with black, colored or invisible fields and poor time sense.
3. Those who dub-in and have no time sense.

First there are 3-D copies of the real universe, then there is the action of not-ising these pictures (while they're still there) and, finally, while not-ising, substituting false pictures.

SCALE OF CONFRONT

FEBRUARY 1959

*(Lecture of 16 February 1959,
Staff Auditors' Conference)*

Beingness

Experience or Participate

Ability to Confront

Elsewhere

Invisible

Black

Dub-in

This is the Confront Scale and it is the scale of disintegrating reality.
It is how a person handles terminals or a situation.

CONFRONTINGNESS SCALE OF REALITY

MARCH 1959

*(Ability Issue 92 Major, March 1959,
The Subject of Clearing)*

No need to Experience a Reality

Willing to Experience a Reality

Willing to Confront a Reality

Willing to be Elsewhere from a Specific Reality

Willing to Not-is a Reality
(invisible field)

Willing to Screen a Reality
(puts black curtain over it or self)

Willing to Dub-in a Reality

Willing to Figure-Figure on a Reality

Willing to Figure-Figure on a Dubbed-in Reality

GRADIENT SCALE OF CONFIDENCE

JANUARY 1960

(HCOB 8 January 1960,
OT Procedure for HCS/BScn Courses)



The keynote is *increase confidence* by increasing ability. The gradient scale is:

- a. Confidence in being audited
- b. Confidence in present existence (immediate time track)
- c. Confidence in present life
- d. Confidence in regaining health by running off chronic somatic
- e. Confidence in regaining memory of and recovering from past few lives, particularly the last one
- f. Confidence on the whole track by removing overts and reestablishing withhold ability on the whole track

PRE-HAVINGNESS SCALE

JANUARY 1961

*(Lecture of 22 January 1961,
Evolution of Early Research—Pre-Hav Scale)*



Y

ou can use this chart to interest people in
Dianetics and Scientology:

- Interest
 - Failed Interest
- Communication
 - Failed Communication
- Control
 - Failed Control
- Help
 - Failed Help
- Overts
 - Failed Overts
- Withholds
 - Failed Withholds
- Leaving
 - Failed Leaving
- Protect
 - Failed Protection
- Abandon
 - Failed Abandonment
- Inverted Help
 - (help equals betrayal)

Inverted Control

(all control is bad control)

Inverted Communication

(all comm equals lies, to communicate is to lie)

Inverted Interest

(perversions, strange tokens,
strange associations)

PRE-HAVINGNESS SCALE

JANUARY 1961

*(HCOB 28 January 1961,
New Assessment Scale)*

Havingness
Failed Havingness

Interest
Failed Interest

Communication
Failed Communication

Control
Failed Control

Help
Failed Help

Overts
Failed Overts

Withholds
Failed Withholds

Importance
Failed Importance

Leave
Failed Leave

Protect
Failed Protect

Abandon
 Failed Abandon
Inverted Help
Inverted Control
Inverted Communication
Inverted Interest
Obsessive Can't Have

AUXILIARY PRE-HAV 3D SCALE

NOVEMBER 1961

(In 1961, LRH refined the Pre-Havingness Scale based on continuing application and research. The final and updated scale, issued 23 November 1961 as HCOB Auxiliary Pre-Hav 3D Scale, is given here.)

- 65. Faith In
- 64. Cause
- 63a. Prevent Knowing
- 63. No Effect On
- 62. Effect
- 61. Obsessively Can't Have
- 60a. Make Something Of
- 60. Create
- 59. Think About
- 58. Peculiar Interest In
- 57. Disperse
- 56. Intend to Not Communicate
- 55. Badly Control
- 54. Betray
- 53. Collect For
- 52. Substitute For
- 51. Withdraw From
- 50. Duplicate

49. Enter
48. Inhibit
47. Disagree With
46. Enforce Upon
45. Agree With
44. Desire
43. Know
42. Failed to Endure
41. Endure
38. Abandon
36. Waste
35. Failed to Protect
34. Protect
- 33a. Make Nothing Of
32. Leave
30. Survive
27. Failed in Importance To
26. Important To
25. Propitiate
24. Attention For
23. Separate From
22. Failed to Withhold From
21. Withhold From
19. Destroy
18. Motion Of
17. Failed to Attack
16. Attack

- 15. Dislike
- 14. Like
- 13. Compete With
- 12. Failed to Help
- 11. Help
- 10. Failed to Control
- 9. Control
- 7. Failed to Communicate
- 6. Communicate
- 5. Failed to Interest
- 4. Interest
- 3. Connect With
- 1. Have
- Fail
- Reason With
- Challenge
- Postulate
- Make Beautiful
- Torture
- Make Ugly
- Panic
- Terrorize
- Horrify
- Make Succumb
- Feel Affinity For
- No Affinity For
- Start

Try to Stop
Change
Try Not to Change
Calm
Win
Undermine
Lose
Civilize
Distrust
Imagine
Show Contempt For
Make True
Believe
Not Believe
Own All
Deny
Own Nothing
Make Responsible
Not Responsible For
Make Right
Make Wrong
Try to Stay With
Escape From
Throw Out of Control
Accept
Reject
Drive Crazy

Unbalance
Degrade
Try to Make Guilty
Brutalize
Exhibit
Bury
Pain
Wound
Make Apathetic
Mourn For
Plead With
Idolize
Lift
Drop
Push
Pull
Raise
Lower
Close With
Expose
Scorn
Punish
Crush
Make Eager
Make Responsive
Make Content
Scandalize

Be Indifferent
Love
Spurn
Neglect
Supplicate
Evade
Identify
Associate With
Impress
Get No Response From
Kill
Revive
Resist
Contribute To
Contact
Deprive
Move
Humble
Ruin
Ennoble
Confuse
Disable
Educate
Sicken
Shun
Slander
Injure

Be With
 Take Away From
 Part From
 Continue
 Criticize
 Pity
 Avoid
 Preserve
 Lose
 Find
 Use
 Defy
 Adjust
 Threaten
 Make Serious
 Hurt
 Make Irresolute
 Doubt
 Consider
 Remember
 Occlude
 Receive
 Make Unconscious
 Differentiate
 Identify
 Disassociate From
 Eat

Sexually Satisfy
Sexually Arouse
Sexually Repress
Create a Mystery For
Trouble
Worry
Fool
Get Into
Get Out Of
Approach
Force
Energize
Free
Dream About
Associate With
Sate
(Satisfy)
Look At
Convince
Lie To
Fixate
Enthrall
Entrance
Feel
Touch
Smell
Perceive

Hear
Speak To
Enjoy
Hold Off
Attract
Defend
Harass
Nag
Heal
Distrust
Despise
Problem About
Dislocate
Deny
Unknown
Forget
Not-Know
Hide
Need
Approve
Own
Shame
Blame
Regret
Fail
Make Amends
Grieve

Sympathize With
Fear
Resent
Feel No-sympathy For
Anger
Antagonize
Bore
Conserve
Enthuse
Exhilarate
Trust
Make Serene

AUXILIARY PRE-HAV 3D SCALE ♦ NOVEMBER 1961

THE CHANGE SCALE

MAY 1961

(LRH Research Notes)

Alter	Vary
Change	Move
Convert	Shift
Melt	Swap
Turn	Invert
Modify	Reverse
Displace	Reform
Remove	Temperature
Resist	Heat
Supplant	Cold
Replace	Vibrate
Substitute	Vibration
	Energize
	Exalt
	Degrade

GRADIENT SCALE OF EFFECT

AUGUST 1961

*(Lecture of 4 August 1961,
Methodology of Auditing—Not Doingness and Occlusion)*

Do something and have an effect on things

Have an effect on things by not doing

Not being there

Forget it (That still has an effect on things.)

ROUTE TO JUDGMENT

JANUARY 1962

*(Lecture of 24 January 1962,
Training: Duplication)*

Pan-determined over the data. Ability to
judge something.

Realization, totally self-determined, of the
existence of the data.

Understanding of the data.

Duplication of the data.

FLOWS, BASIC

FEBRUARY 1962

(HCOB 1 February 1962,
Flows, Basic)



A flow is a progress of energy between two points. The points may have masses. The points are fixed and the fixedness of the points and their opposition produce the phenomena of flows.

There are two flows, when viewed from one point.

- a. Outflow
- b. Inflow

These flows are modified by being accelerated and restrained.

The acceleration and restraint as applied by a thetan can be classified by many attitudes. The basic attitudes are covered in the CDEI Scale—Curiosity, Desire, Enforce, Inhibit.

For purposes of processing these attitudes become

1. Permissible
2. Enforced
3. Prohibited
4. Inhibited

This scale inverts from outflow to inflow so that you have:

- Permissible
- Enforced
- Prohibited
- Inhibited
- Inhibited
- Prohibited
- Enforced
- Permissible

For all general purposes, these then are the listed flows that are actually used by the auditor in lists, commands, etc.

- Permissible Outflow
- Permissible Inflow
- Enforced Outflow
- Enforced Inflow
- Prohibited Outflow
- Prohibited Inflow
- Inhibited Outflow
- Inhibited Inflow

INDEX OF WITHHOLDS

FEBRUARY 1962

(Lecture of 20 February 1962,
What Is a Withhold?)

If the pc doesn't think it's very dangerous, they give it to you directly and straight.

If the pc thinks it's a little bit dangerous, they explain around the fringes of where it might lie.

If the pc thinks it's rather confoundedly dangerous, it's getting just a little bit grim, maybe on the jail borderline on that chain—the pc will criticize.

If it is so dangerous that the pc *believes* he is right up to the point where, with a jingle-jangle the patrol wagon arrives, the officers pick up the battering ram, they knock down the front door, they come crashing in with the handcuffs and leg irons and drag him screaming off—they give you the motivator.

The person will die before he will reveal himself.

THE PRE-CLEARING SCALE

OCTOBER 1962

*(HCOB 29 October 1962,
Pre-Clearing Intensive)*

Auditing	Processing
Self-auditing	Working
Clearing	Preclears
Dissemination	Auditors
Practicing	Talking
Teaching	Goals
Learning	Hopes
Living	Helping
Intention	Finance
Sessions	Problems
Courses	Sex
Training	Dianetics
Processes	Scientology
	Organizations

STATE OF CASE SCALE

JUNE 1963

(HCOB 8 June 1963R,
The Time Track and Engram Running by Chains, Bulletin 2)



Charge, the stored quantities of energy in the time track, is the sole thing that is being relieved or removed by the auditor from the time track.

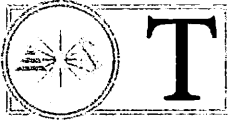
When this charge is present in huge amounts, the time track overwhelms the pc and the pc is thrust below observation of the actual track. This is the State of Case Scale. (All levels given are major levels. Minor levels exist between them.)

LEVEL	TIME TRACK	CHARGE
1.	No Track	No charge
2.	Full Visible Time Track	Some charge
3.	Sporadic Visibility of Track	Some heavily charged areas
4.	Invisible Track (Black or Invisible Field)	Very heavily charged areas exist
5.	Dub-in	Some areas of track so heavily charged pc is below unconsciousness in them
6.	Dub-in of Dub-in	Many areas of track so heavily charged, the dub-in is submerged
7.	Only Aware of Own Evaluations	Track too heavily charged to be viewed at all
8.	Unaware	Pc dull, often in a coma

THE TIME SENSE DETERIORATION SCALE

JULY 1963

(HCOB 28 July 1963,
Time and the Tone Arm)



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

The dwindling spiral was as follows:

- State A Time sense
- State B Time sense dependent upon matter, energy and space
- State C ARC breaks with matter, energy, space and other beings
- State D Deteriorated time sense

Identification (A=A=A) is most easily present when time sense is awry, therefore the degree a person identifies different things establishes the degree of aberration.

THE WAYS TO BE RIGHT SCALE

AUGUST 1963

*(Lecture of 27 August 1963,
Rightness and Wrongness)*

Really right

A method of survival

A method of dominating

A method of being right
in order to make others wrong

What was right about it is now
wrong about it, but what was
wrong about it is now right about it

SCALE OF HOW A GOAL BECOMES WARPED

JANUARY 1964

*(Lecture of 9 January 1964,
Bad Indicators)*



here is the scale of how a goal of the individual
becomes warped:

Becomes an overt

Becomes a withhold

Becomes unawareness

Becomes unconsciousness

Becomes humanoid

THE AWARENESS CHARACTERISTICS

MAY 1965

(Classification, Gradation and Awareness Chart of Levels and Certificates and the Seven-Division Org Board of May 1965)

LEVEL	AWARENESS CHARACTERISTIC
21	Source
20	Existence
19	Conditions
18	Realization
17	Clearing
16	Purposes
15	Ability
14	Review
13	Result
12	Production
11	Activity
10	Prediction
9	Body
8	Adjustment
7	Energy
6	Enlightenment
5	Understanding
4	Orientation
3	Perception
2	Communication
1	Recognition
-1	Help
-2	Hope
-3	Demand for Improvement

LEVELS BELOW "NEED OF CHANGE"
FROM HUMAN TO MATERIALITY

-4	Need of Change
-5	Fear of Worsening
-6	Effect
-7	Ruin
-8	Despair
-9	Suffering
-10	Numbness
-11	Introversion
-12	Disaster
-13	Inactuality
-14	Delusion
-15	Hysteria
-16	Shock
-17	Catatonia
-18	Oblivion
-19	Detachment
-20	Duality
-21	Secrecy
-22	Hallucination
-23	Sadism
-24	Masochism
-25	Elation
-26	Glee
-27	Fixidity
-28	Erosion
-29	Dispersion
-30	Disassociation
-31	Criminality
-32	Uncausing
-33	Disconnection
-34	Unexistence

SCALE OF POLITICAL PHILOSOPHIES

MARCH 1969

(HCOB 17 March 1969,
Politics)



Here is a scale taken from “Excalibur” from memory. “Excalibur” was an unpublished book written in the very late 1930s. Only fragments of it remain.

By placing it against the Tone Scale developed at the end of 1950, certain current political philosophies are better estimated. By then looking up these tone characteristics in *Science of Survival*, much can be learned and the ideologies are thus made easier to predict or handle.

- 3.0 Republic
- 2.5 Democracy
- 2.0 Social Democracy
- 1.5 Fascism
- 1.1 Communism
- 0.0 Anarchism

The cycle of a nation goes on a descending spiral down this scale.

Those two tones apart are not likely to fight. Those a tone apart fight seldom. Those a half tone apart are in continual conflict.

SCALE OF MOTIVATION

NOVEMBER 1969

*(HCO PL 11 November 1969 II,
Promotion and Motivation)*



The scale of motivation from the highest to the lowest is:

Duty—Highest

Personal Conviction

Personal Gain

Money—Lowest

THE ADMIN SCALE

DECEMBER 1970

*(HCO PL 6 December 1970,
Third Dynamic De-Aberration)*



I have developed a scale for use which gives a sequence (and relative seniority) of subjects relating to organization.

Goals
Purposes
Policy
Plans
Programs
Projects
Orders
Ideal Scenes
Stats
Valuable Final Products

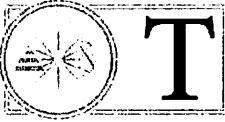
This scale is worked up and worked down UNTIL IT IS (EACH ITEM) IN FULL AGREEMENT WITH THE REMAINING ITEMS.

In short, for success all these items in the scale must agree with all other items in the scale on the same subject.

THE GROUP SANITY SCALE

DECEMBER 1970

(HCO PL 14 December 1970,
Group Sanity)



he points of success and failure, the make and break items of an organization are:

1. Hiring
2. Training
3. Apprenticeships
4. Utilization
5. Production
6. Promotion
7. Sales
8. Delivery
9. Finance
10. Justice
11. Morale

These eleven items *must agree with and be in line with the Admin Scale.*

Where these subjects are not well handled and where one or more of these are very out of line, the organization will suffer a Third Dynamic aberration.

This then is a *Sanity Scale* for the Third Dynamic of a group.

SCALE OF LINES AND TERMINALS

FEBRUARY 1971

(HCO PL 16 February 1971,
Lines and Terminals)



here is a scale concerning Lines and Terminals.

ASSOCIATED TERMINALS

Handling flows and correctly changing particles

GROUPED TERMINALS

LINES

PARTICLES

SIGNIFICANCES

FALSE TERMINALS

MISDIRECTED LINES

WRONG PARTICLES

FALSE SIGNIFICANCES

(Rumors)

MYSTERIOUS TERMINALS

CHAOTIC LINES

MENACING PARTICLES

DANGEROUS IMPRESSIONS

NON-EXISTENT TERMINALS

NON-EXISTENT LINES

NON-EXISTENT PARTICLES

UNCONSCIOUS IMPULSES

THE CHAOS OF UNHAPPY NOTHINGNESS

Any organization and any individual staff member thereof is somewhere on this scale.

The trick of the scale is the awareness factor. At a position on the scale, the being or org is NOT AWARE of the scale levels above him.

Thus an organization *at* “Mysterious Terminals” is unaware of “False Significances” or anything else above “Mysterious Terminals.” Thus an org or individual at “Mysterious Terminals” is unaware of any falsity or any oddity in significances or ideas.

Any level is the effect of any level ABOVE IT.

Any level is slightly at cause over any level below it.

Thus a well-organized group is not at effect and can make an effect upon any group below it in awareness on the scale.

THE ROBOTISM SCALE

MAY 1972

(HCOB 10 May 1972,
Robotism)



The individual with an evil purpose has to withhold himself because he may do destructive things.

When he fails to withhold himself, he commits overt acts on his fellows or other dynamics and occasionally loses control and does so.

This of course makes him quite inactive.

To overcome this, he refuses any responsibility for his own actions.

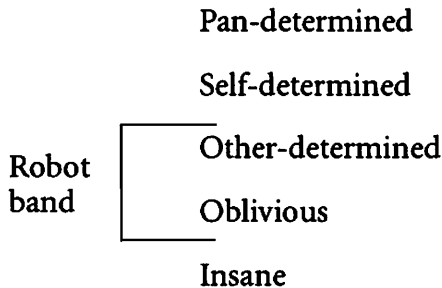
Any motion he makes must be on the responsibility of others.

He operates then only when given orders.

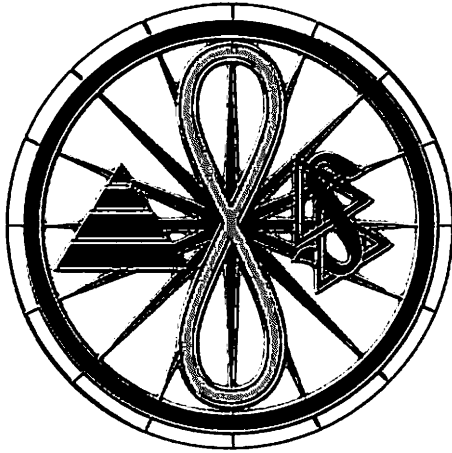
Thus, he *must* have orders to operate.

Therefore, one could term such a person a *robot*. And the malady could be called *robotism*.

There is a scale which shows the robot band:



Chapter Eight



**CODES &
PRINCIPLES OF
CONDUCT**

THE AUDITOR'S CODE

1948

(*Dianetics: The Original Thesis*)



Not because it is a pleasant thing to do or because it is a noble idea, the auditor must always treat a *preclear* in a certain definite way which can be outlined as the *Auditor's Code*.

Even if he is not himself cleared, the auditor must act like a Clear toward the preclear. The Auditor's Code is the natural activity of a Clear.

The code is nearly "Christlike."

The auditor must be *confident*, in that he must continually reassure the preclear when restimulated engrams cause despondency on the preclear's part. A cheerful, optimistic presence encourages the preclear through his most painful experiences.

The auditor must be *courageous*, never permitting himself to be intimidated by either the aggression or hostility of the preclear.

The auditor must be *kind*, never indulging in hostilities or personal prejudices.

The auditor must be *trustworthy*, never betraying or capriciously denying a preclear and, above all, never breaking his word to the preclear.

An auditor must be *clean*, for personal odors or bad breath may be restimulators to the preclear or may disturb him.

The auditor must take care *not to offend* the concepts or sensibilities of the preclear.

The auditor must be *persistent*, never permitting the case of the preclear to either resist him or to remain unsolved until it is in a proper Tone 4, since the restimulation of engrams is a malady unto itself unless they are being properly exhausted.

The auditor must be *patient*, never hurrying or harassing the preclear beyond the needs of stirring an engram into view. He must be willing to work at any and all times necessary, for the length of time necessary to exhaust the engram in process of elimination.

In addition to these things, it may be remarked that a definite affinity is established between the auditor and preclear during the time of auditing. In the case of opposite sexes, this affinity may amount to an infatuation. The auditor must remain aware of this and know that he can and should redirect the infatuation to some person or activity other than himself when auditing is at end. Not to do so is to produce an eventual situation wherein the preclear may have to be rebuffed, with consequent trouble for the auditor at the end of therapy.

THE AUDITOR'S CODE

MAY 1950

(*Dianetics: The Modern Science of Mental Health*)



The Auditor's Code should *never* be violated. Practice in Dianetics has demonstrated that violation of the Auditor's Code alone can interrupt cases.

The auditor should be *courteous* in his treatment of all preclears.

The auditor should be *kind*, not giving way to any indulgence of cruelty toward preclears, nor surrendering to any desire to punish.

The auditor should be *quiet* during therapy, not given to talk beyond the absolute essentials of Dianetics during an actual session.

The auditor should be *trustworthy*, keeping his word when given, keeping his appointments in schedules and his commitments to work and never giving forth any commitment of any kind which he has any slightest reason to believe he cannot keep.

The auditor should be *courageous*, never giving ground or violating the fundamentals of therapy because a preclear thinks he should.

The auditor should be *patient* in his working, never becoming restless or annoyed by the preclear, no matter what the preclear is doing or saying.

The auditor should be *thorough*, never permitting his plan of work to be swayed or a charge to be avoided.

The auditor should be *persistent*, never giving up until he has achieved results.

The auditor should be *uncommunicative*, never giving the patient any information whatsoever about his case, including evaluations of data or further estimates of time in therapy.

THE AUDITOR'S CODE

JANUARY 1951

(*Science of Survival*)



The first thing any auditor should know and know well about processing is the Auditor's Code. This has been called the code of how to be civilized. It is much more important than knowing mechanical techniques, to know well the attitude one should have toward a preclear. This is not for courtesy, but for efficiency. No preclear will respond to an auditor who does not adhere to the Auditor's Code.

The auditor must permit himself to be embraced by the Auditor's Code and to keep these principles as sacred as if they were the vows of priesthood:

The auditor conducts himself in such a way as to maintain optimum *affinity, communication* and *agreement* with the preclear.

The auditor is *trustworthy*. He understands that the preclear has given into the auditor's trust his hope for higher sanity and happiness and that the trust is sacred and never to be betrayed.

The auditor is *courteous*. He respects the preclear as a human being. He respects the self-determinism of the preclear. He respects his own position as an auditor. He expresses this respect in courteous conduct.

The auditor is *courageous*. He never falls back from his duty to a case. He never fails to use optimum procedure, regardless of any alarming conduct on the part of the preclear.

The auditor *never evaluates* the case for the preclear. He abstains from this, knowing that to compute for the preclear is to inhibit the preclear's own computation. He knows that to refresh the preclear's mind as to what went before is to cause the preclear to depend heavily upon the auditor and so to undermine the self-determinism of the preclear.

The auditor *never invalidates* any of the data or the personality of the preclear. He knows that in doing so he would seriously enturbulate the preclear. He refrains from criticism and invalidation, no matter how much the auditor's own sense of reality is twisted or shaken by the preclear's incidents or utterances.

The auditor uses only techniques designed to restore the *self-determinism* of the preclear. He refrains from all authoritarian or dominating conduct, leading always, rather than driving. He refrains from the use of hypnotism or sedatives on the preclear, no matter how much the preclear may demand them out of aberration. He never abandons the preclear out of faintheartedness about the ability of techniques to resolve the case, but persists and continues to restore the preclear's self-determinism. The auditor keeps himself informed of any new skills in the science.

The auditor *cares for himself* as an auditor. By working with others, he maintains his own processing at regular intervals in order to maintain or raise his own position on the Tone Scale despite restimulation of himself through the process of auditing others. He knows that failure to give heed to his own processing, until he himself is a Release or a Clear in the severest meaning of the terms, is to cost his preclear the benefit of the auditor's best performance.

PRECAUTIONS

NOVEMBER 1951

(Advanced Procedure and Axioms)

- 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.*
- 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 them nutritional supplements. (This applies to Straightwire 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.*

THE AUDITOR'S CODE

1954

(The Creation of Human Ability)

- 1 *Do not evaluate for the preclear.*
- 2 *Do not invalidate or correct the preclear's data.*
- 3 *Use the processes which improve the preclear's case.*
- 4 *Keep all appointments once made.*
- 5 *Do not process a preclear after 10:00 P.M.*
- 6 *Do not process a preclear who is improperly fed.*
- 7 *Do not permit a frequent change of auditors.*
- 8 *Do not sympathize with the preclear.*
- 9 *Never permit the preclear to end the session on his own independent decision.*
- 10 *Never walk off from a preclear during a session.*

- 11** *Never get angry with a preclear.*
- 12** *Always reduce every communication lag encountered by continued use of the same question or process.*
- 13** *Always continue a process as long as it produces change and no longer.*
- 14** *Be willing to grant beingness to the preclear.*
- 15** *Never mix the processes of Scientology with those of various other practices.*
- 16** *Maintain two-way communication with the preclear.*

The Auditor's Code of 1954 has been evolved from four years of observing processing. It is the technical code of Scientology. It contains the important errors which harm cases. It could be called the moral code of Scientology.

THE GROUP AUDITOR'S CODE

JULY 1954

(Lecture of 28 July 1954,
Group Processing)



The Group Auditor's Code includes the Auditor's Code but has more to it:

- 1** *People don't ever come late to a Group Auditing session.*
- 2** *The Group Auditor does not audit with processes which establish long comm lags.*
- 3** *The Group Auditor audits primarily with techniques which will discover every person in the group alert at the end of an hour's processing.*
- 4** *The Group Auditor must be willing to grant beingness to the group.*
- 5** *The Group Auditor gives his commands in a clear, distinct voice.*
- 6** *If the Group Auditor notices that people at some part of the room or another look at him suddenly after he's given the command, or look at him questioningly, he simply repeats the command for the whole group.*
- 7** *The Group Auditor's mission is to get that command through and registered.*

- 8** *The Group Auditor recognizes and must recognize that the people to whom he is talking in this group are not an audience. They are a number of people who are in a greater or lesser degree involved in recognizing, looking at or resolving problems relating to their beingness and, as such, of course, they are slightly out of communication with the Group Auditor. The Group Auditor must recognize this, just as in an individual session.*
- 9** *The Group Auditor must take enormous precautions, actually very exaggerated precautions, to make sure that every word he says is clearly registered to the most anaten person in the entire group.*
- 10** *The Group Auditor must also be careful to give his commands in such a way as not to give a number of failures to one or more individuals in the group.*
- 11** *If the Group Auditor is willing for the group to get well, they'll get well; if he's interested in whether they get well, they will; if he's interested in having a group, he'll have one.*

THE AUDITOR'S CODE

SEPTEMBER 1956

(Scientology: The Fundamentals of Thought)

- 1 *Do not evaluate for the preclear.*
- 2 *Do not invalidate or correct the preclear's data.*
- 3 *Use the processes which improve the preclear's case.*
- 4 *Keep all appointments once made.*
- 5 *Do not process a preclear after 10 P.M.*
- 6 *Do not process a preclear who is improperly fed.*
- 7 *Do not permit a frequent change of auditors.*
- 8 *Do not sympathize with the preclear.*
- 9 *Never permit the preclear to end the session on his own independent decision.*
- 10 *Never walk off from a preclear during a session.*

- 11** *Never get angry with a preclear.*
- 12** *Always reduce every communication lag encountered by continued use of the same question or process.*
- 13** *Always continue a process as long as it produces change and no longer.*
- 14** *Be willing to grant beingness to the preclear.*
- 15** *Never mix the processes of Scientology with those of various other practices.*
- 16** *Always remain in good two-way communication with the preclear during sessions.*

THE AUDITOR'S CODE

JULY 1957

(HCOB 1 July 1957, Addition to the Auditor's Code,
revised to amplify code #11 and to add #17)

- 1 *Do not evaluate for the preclear.*
- 2 *Do not invalidate or correct the preclear's data.*
- 3 *Use the processes which improve the preclear's case.*
- 4 *Keep all appointments once made.*
- 5 *Do not process a preclear after 10 P.M.*
- 6 *Do not process a preclear who is improperly fed.*
- 7 *Do not permit a frequent change of auditors.*
- 8 *Do not sympathize with the preclear.*
- 9 *Never permit the preclear to end the session on his own independent decision.*
- 10 *Never walk off from a preclear during a session.*

- 11** *Never get angry with a preclear. (Also never get apathetic with one.)*
- 12** *Always reduce every communication lag encountered by continual use of the same question or process.*
- 13** *Always continue a process as long as it produces change and no longer.*
- 14** *Be willing to grant beingness to the preclear.*
- 15** *Never mix the processes of Scientology with those of various other practices.*
- 16** *Stay in two-way communication with your preclear.*
- 17** *Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditor's own personal profit.*

THE AUDITOR'S CODE

AUGUST 1958

(HCOB 28 August 1958, Change Auditor's Code,
revised to amplify code #6 and to add #18)

- 1 *Do not evaluate for the preclear.*
- 2 *Do not invalidate or correct the preclear's data.*
- 3 *Use the processes which improve the preclear's case.*
- 4 *Keep all appointments once made.*
- 5 *Do not process a preclear after 10:00 P.M.*
- 6 *Do not process a preclear who is improperly fed or who has not received enough rest.*
- 7 *Do not permit a frequent change of auditors.*
- 8 *Do not sympathize with the preclear.*
- 9 *Never permit the preclear to end the session on his own independent decision.*
- 10 *Never walk off from a preclear during a session.*

- 11** *Never get angry with a preclear.*
- 12** *Always reduce every communication lag encountered by continued use of the same question or process.*
- 13** *Always continue a process as long as it produces change and no longer.*
- 14** *Be willing to grant beingness to the preclear.*
- 15** *Never mix the processes of Scientology with those of various other practices.*
- 16** *Maintain two-way communication with the preclear.*
- 17** *Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditor's own personal profit.*
- 18** *Estimate the current case of your preclear with reality and do not process another imagined case.*

THE AUDITOR'S CODE

FEBRUARY 1959

(HCOB 19 February 1959, Auditor's Code #19,
revised to add code #19)

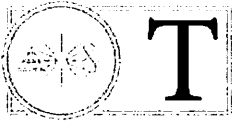
- 1 *Do not evaluate for the preclear.*
- 2 *Do not invalidate or correct the preclear's data.*
- 3 *Use the processes which improve the preclear's case.*
- 4 *Keep all appointments once made.*
- 5 *Do not process a preclear after 10:00 P.M.*
- 6 *Do not process a preclear who is improperly fed or who has not received enough rest.*
- 7 *Do not permit a frequent change of auditors.*
- 8 *Do not sympathize with the preclear.*
- 9 *Never permit the preclear to end the session on his own independent decision.*
- 10 *Never walk off from a preclear during a session.*

- 11** *Never get angry with a preclear.*
- 12** *Always reduce every communication lag encountered by continued use of the same question or process.*
- 13** *Always continue a process as long as it produces change and no longer.*
- 14** *Be willing to grant beingness to the preclear.*
- 15** *Never mix the processes of Scientology with those of various other practices.*
- 16** *Maintain two-way communication with the preclear.*
- 17** *Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditor's own personal profit.*
- 18** *Estimate the current case of your preclear with reality and do not process another imagined case.*
- 19** *Do not explain, justify or make excuses for any auditor mistakes whether real or imagined.*

THE AUDITOR'S CODE

OCTOBER 1968

(The Auditor No. 43, 1968 and
HCO PL 14 October 1968, The Auditor's Code, AD 18)



his is the Auditor's Code of 1968.

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

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

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

We want successes.

THE AUDITOR'S CODE AD 18

In celebration of the 100 percent gains attainable by Standard Tech I hereby promise as an auditor to follow the Auditor's Code.

- 1** *I promise not to evaluate for the preclear or tell him what he should think about his case in session.*
- 2** *I promise not to invalidate the preclear's case or gains in or out of session.*
- 3** *I promise to administer only Standard Tech to a preclear in the standard way.*

- 4 *I promise to keep all auditing appointments once made.*
- 5 *I promise not to process a preclear who has not had sufficient rest and who is physically tired.*
- 6 *I promise not to process a preclear who is improperly fed or hungry.*
- 7 *I promise not to permit a frequent change of auditors.*
- 8 *I promise not to sympathize with a preclear but to be effective.*
- 9 *I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.*
- 10 *I promise never to walk off from a preclear in session.*
- 11 *I promise never to get angry with a preclear in session.*
- 12 *I promise to run every major case action to a floating needle.*
- 13 *I promise never to run any one action beyond its floating needle.*
- 14 *I promise to grant beingness to the preclear in session.*
- 15 *I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.*
- 16 *I promise to maintain communication with the preclear and not to cut his comm or permit him to overrun in session.*
- 17 *I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.*

- 18 *I promise to continue to give the preclear the process or auditing command when needed in the session.*
- 19 *I promise not to let a preclear run a wrongly understood command.*
- 20 *I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.*
- 21 *I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.*
- 22 *I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.*
- 23 *I promise to see that any donation received for processing is refunded if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.*
- 24 *I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.*
- 25 *I promise to cooperate fully with the legal organizations of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.*

Auditor

Date

Witness

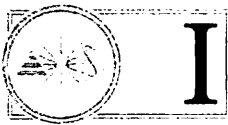
Place

THE AUDITOR'S CODE

JUNE 1980

(Through continued years of application, LRH refined and expanded the Auditor's Code to its final form as presented here.

*TR Instruction Film No. 9, The Auditor's Code,
HCO PL 19 June 1980, The Auditor's Code.)*



I hereby promise as an auditor to follow the Auditor's Code.

- 1** *I promise not to evaluate for the preclear or tell him what he should think about his case in session.*
- 2** *I promise not to invalidate the preclear's case or gains in or out of session.*
- 3** *I promise to administer only Standard Tech to a preclear in the standard way.*
- 4** *I promise to keep all auditing appointments once made.*
- 5** *I promise not to process a preclear who has not had sufficient rest and who is physically tired.*
- 6** *I promise not to process a preclear who is improperly fed or hungry.*
- 7** *I promise not to permit a frequent change of auditors.*
- 8** *I promise not to sympathize with a preclear but to be effective.*
- 9** *I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.*

- 10 *I promise never to walk off from a preclear in session.*
- 11 *I promise never to get angry with a preclear in session.*
- 12 *I promise to run every major case action to a floating needle.*
- 13 *I promise never to run any one action beyond its floating needle.*
- 14 *I promise to grant beingness to the preclear in session.*
- 15 *I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.*
- 16 *I promise to maintain communication with the preclear and not to cut his comm or permit him to overrun in session.*
- 17 *I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.*
- 18 *I promise to continue to give the preclear the process or auditing command when needed in the session.*
- 19 *I promise not to let a preclear run a wrongly understood command.*
- 20 *I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.*
- 21 *I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.*
- 22 *I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.*
- 23 *I promise to never falsify worksheets of sessions.*

- 24** *I promise to see that any donation received for processing is refunded following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.*
- 25** *I promise not to advocate Dianetics or Scientology only to cure illness or only to treat the insane, knowing well they were intended for spiritual gain.*
- 26** *I promise to cooperate fully with the authorized organizations of Dianetics and Scientology in safeguarding the ethical use and practice of those subjects.*
- 27** *I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment."*
- 28** *I promise not to permit sexual liberties or violations of patients.*
- 29** *I promise to refuse to admit to the ranks of practitioners any being who is insane.*

Auditor

Date

Witness

Place

THE CREDO OF A TRUE GROUP MEMBER

JANUARY 1951

(HCO PL 9 January 1951,
An Essay on Management)

- 1 *The successful participant of a group is that participant who closely approximates, in his own activities, the ideal, ethic and rationale of the overall group.*
- 2 *The responsibility of the individual for the group as a whole should not be less than the responsibility of the group for the individual.*
- 3 *The group member has, as part of his responsibility, the smooth operation of the entire group.*
- 4 *A group member must exert and insist upon his rights and prerogatives as a group member and insist upon the rights and prerogatives of the group as a group and let not these rights be diminished in any way or degree for any excuse or claimed expeditiousness.*
- 5 *The member of a true group must exert and practice his right to contribute to the group. And he must insist upon the right of the group to contribute to him. He should recognize that a myriad of group failures will result when either of these contributions is denied as a right. (A welfare state being that state in which the member is not permitted to contribute to the state, but must take contribution from the state.)*
- 6 *Enturbulence of the affairs of the group by sudden shifts of plans unjustified by circumstances, breakdown of recognized channels or cessation of useful operations in a group must be refused and blocked by the member of a group. He should take care not to enturbulate a manager and thus lower ARC.*

- 7 *Failure in planning or failure to recognize goals must be corrected by the group member, for the group, by calling the matter to conference or acting upon his own initiative.*
- 8 *A group member must coordinate his initiative with the goals and rationale of the entire group and with other individual members, well publishing his activities and intentions so that all conflicts may be brought forth in advance.*
- 9 *A group member must insist upon his right to have initiative.*
- 10 *A group member must study and understand and work with the goals, rationale and executions of the group.*
- 11 *A group member must work toward becoming as expert as possible in his specialized technology and skill in the group and must assist other individuals of the group to an understanding of that technology and skill and its place in the organizational necessities of the group.*
- 12 *A group member should have a working knowledge of all technologies and skills in the group in order to understand them and their place in the organizational necessities of the group.*
- 13 *On the group member depends the height of the ARC of the group. He must insist upon high-level communication lines and clarity in affinity and reality and know the consequence of not having such conditions. And he must work continually and actively to maintain high ARC in the organization.*
- 14 *A group member has the right of pride in his tasks and a right of judgment and handling in those tasks.*
- 15 *A group member must recognize that he is, himself, a manager of some section of the group and/or its tasks and that he himself must have both the knowledge and right of management in that sphere for which he is responsible.*
- 16 *The group member should not permit laws to be passed which limit or proscribe the activities of all the members of the group because of the failure of some of the members of the group.*

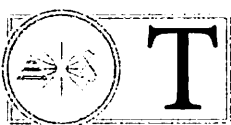
17 *The group member should insist on flexible planning and unerring execution of plans.*

18 *The performance of duty at optimum by every member of the group should be understood by the group member to be the best safeguard of his own and the group survival. It is the pertinent business of any member of the group that optimum performance be achieved by any other member of the group, whether chain of command or similarity of activity sphere warrants such supervision or not.*

THE CREDO OF A GOOD AND SKILLED MANAGER

JANUARY 1951

(HCO PL 9 January 1951,
An Essay on Management)



o be effective and successful a manager must:

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

- 6 *He must protect all affinity in his charge and have, himself, an affinity for the group itself.*
- 7 *He must attain always to the highest creative reality.*
- 8 *His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.*
- 9 *He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.*
- 10 *He must constitute himself on the orders of service to the group.*
- 11 *He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the end of keeping high his rationale.*
- 12 *He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.*
- 13 *He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates, nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.*
- 14 *He must have faith in the goals, faith in himself and faith in the group.*
- 15 *He must lead by demonstrating always creative and constructive subgoals. He must not drive by threat and fear.*

16 *He must realize that every individual in the group is engaged in some degree in the managing of other men, life and MEST and that a liberty of management within this code should be allowed to every such submanager.*

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

THE CODE OF A SCIENTOLOGIST

JULY 1954

(The Creation of Human Ability)



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

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

9 *To refuse to impart the personal secrets of my preclears.*

10 *To engage in no unseemly disputes with the uninformed on the subject of my profession.*

THE CODE OF A SCIENTOLOGIST

FEBRUARY 1969

*(First written in 1954 and after years of application by Scientologists,
Ron further refined and expanded the Code of a Scientologist
culminating with the code used today as issued in
HCO PL 5 February 1969R, Code of a Scientologist.)*



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

- 1** *To keep Scientologists, the public and the press accurately informed concerning Scientology, the world of mental health and society.*
- 2** *To use the best I know of Scientology to the best of my ability to help my family, friends, groups and the world.*
- 3** *To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.*
- 4** *To decry and do all I can to abolish any and all abuses against life and Mankind.*
- 5** *To expose and help abolish any and all physically damaging practices in the field of mental health.*
- 6** *To help clean up and keep clean the field of mental health.*
- 7** *To bring about an atmosphere of safety and security in the field of mental health by eradicating its abuses and brutality.*
- 8** *To support true humanitarian endeavors in the fields of human rights.*
- 9** *To embrace the policy of equal justice for all.*

- 10** *To work for freedom of speech in the world.*
- 11** *To actively decry the suppression of knowledge, wisdom, philosophy or data which would help Mankind.*
- 12** *To support the freedom of religion.*
- 13** *To help Scientology orgs and groups ally themselves with public groups.*
- 14** *To teach Scientology at a level it can be understood and used by the recipients.*
- 15** *To stress the freedom to use Scientology as a philosophy in all its applications and variations in the humanities.*
- 16** *To insist upon standard and unvaried Scientology as an applied activity in ethics, processing and administration in Scientology organizations.*
- 17** *To take my share of responsibility for the impact of Scientology upon the world.*
- 18** *To increase the numbers and strength of Scientology over the world.*
- 19** *To set an example of the effectiveness and wisdom of Scientology.*
- 20** *To make this world a saner, better place.*

THE CODE OF HONOR

NOVEMBER 1954

*(Professional Auditor's Bulletin No. 40, 26 November 1954,
The Code of Honor)*

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

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

Scientology is itself the microcosm of a civilization. It contains two moral codes: one is the moral code of practice, which is the Auditor's Code of 1954; the other is the Code of a Scientologist. It also contains an ethical code and that is its Code of Honor.

The difference between ethics and morals is very clearly known in Scientology, if they are not in a modern dictionary. This mergence of morals and ethics has occurred in recent times and is symptomatic of a general decline. An ethic is practiced on an entirely self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is proud enough or decent enough or civilized enough to so conduct himself. An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called for an enforcement on the grounds that the Code of Honor had been disregarded, the punitive act itself would involve and violate the Code of Honor. The Code of Honor is a Code of Honor as long as it is not enforced. If a person is big enough or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely, and of his own decision, the Code of Honor. When such an ethical code begins to be enforced, it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes

of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand the suspension or revocation of certificates or memberships or both. However, no such action is possible with the Code of Honor. A person could continually and flagrantly flaunt the Code of Honor and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honor clearly states conditions of acceptable comradeship among those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one," and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Among those friends and comrades in arms, one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honor. Anyone practicing the Code of Honor would maintain a good opinion of his fellows—a much more important thing than having one's fellows maintain a good opinion of one.

If you believe Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honor, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed, yet you did not turn away from the rest of Man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men—there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, perfection—no matter what you see. Do this, person after person, as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process—it is simply

a demonstration of a fact that he who lives believing wrong of all his fellow men lives, himself, in Hell. The only difference between Paradise on Earth and Hell on Earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honor.

THE INSTRUCTOR'S CODE

1957

(From ACC Preparatory Manual, 1957)



The Instructor's Code has been developed over many years' experience in training. It has been found that any time an Instructor broke one of the rules, to any degree, the course and training activities failed to function properly.

Teaching Scientology is a very precise job. And an Instructor must maintain that precision at all times to render the service he should to the students entrusted to his care.

An Instructor cannot hope to gain the respect or willingness of the student to be taught by him sitting there, spouting words and being an "authority" on the subject. He must know his subject and follow the Instructor's Code to the letter. It isn't a hard code to follow, and it is a very practical one. If you feel you cannot honestly follow all of it, you should receive more training and, maybe, more processing until you can make the code your own before attempting to train students in Scientology.

We have had the rules of the game of Scientology a long time, and now we have the rules of the game called training. Have fun!

- 1** *The Instructor must never neglect an opportunity to evaluate for and to a student about Scientology.*
- 2** *The Instructor should invalidate a student's mistakes ruthlessly and use good ARC while doing it.*
- 3** *The Instructor should remain in good ARC with his students at all times while they are performing training activities.*

- 4 *The Instructor at all times must have a high tolerance of stupidity in his students, and must be willing to repeat any datum not understood as many times as necessary for the student to understand and acquire reality on the datum.*
- 5 *The Instructor does not have a "case" in his relationship with his students, nor discuss nor talk about his personal problems to the students.*
- 6 *The Instructor will, at all times, be a source-point of good control and direction to his students.*
- 7 *The Instructor will be able to correlate any part of Scientology to any other part and to livingness over the eight dynamics.*
- 8 *The Instructor should be able to answer any question concerning Scientology that a student may ask. If an Instructor cannot answer a particular question, he should always say so, and the Instructor should always find the answer to the question from a reliable source, and tell the student the answer.*
- 9 *The Instructor should never lie to, deceive or misdirect a student concerning Scientology. He shall be honest at all times about it with a student.*
- 10 *The Instructor must be an accomplished auditor.*
- 11 *The Instructor should always set a good example to his students, such as giving good demonstrations, being on time, and dressing neatly.*
- 12 *The Instructor should at all times be perfectly willing and able to do anything he tells his students to do.*
- 13 *The Instructor must not become emotionally involved with students of either sex while they are under his training.*
- 14 *When an Instructor makes any mistake, he is to inform the student that he has made one and rectify it immediately. This datum embraces all phases in training, demonstrations, lectures and processing, etc. He is never to hide the fact that he made the mistake.*

- 15 *The Instructor should never neglect to give praise to his students when due.*
- 16 *The Instructor to some degree should be pan-determined about the Instructor-student relationship.*
- 17 *When an Instructor lets a student control, give orders to, or handle the Instructor in any way, for the purpose of demonstration or other training purposes, the Instructor should always put the student back under his control by using control processes on the student until the Instructor is thoroughly satisfied that the student is under control again.*
- 18 *The Instructor will at all times observe the Auditor's Code during sessions and the Code of a Scientologist at all times.*
- 19 *The Instructor will never give a student opinions about Scientology without labeling them thoroughly as such; otherwise, he is to give only tested and proven data concerning Scientology.*
- 20 *The Instructor shall never use a student for his own personal gain.*
- 21 *The Instructor will be a stable terminal, give stable data, be certain, but not dogmatic or dictatorial, toward his students.*
- 22 *The Instructor will keep himself at all times informed of the most recent Scientology data and procedures, and communicate this information to his students.*

THE INSTRUCTOR'S CODE

SEPTEMBER 1957

(Ability Issue 54, September 1957,
More Confronting)



In an *auditing* session the auditor is bound by the Auditor's Code.

In a coaching session (one which is occupied with training drills as Training 0 [Confronting]) it is the *coach* who runs the session. The coach is bound not by the Auditor's Code but by the Instructor's Code which follows:

- 1** *The Instructor must never neglect an opportunity to evaluate for a student about Scientology.*
- 2** *The Instructor should invalidate a student's mistakes ruthlessly.*
- 3** *The Instructor at all times must have a high tolerance of stupidity in his students.*
- 4** *The Instructor should remain in communication with his class during class work.*
- 5** *The Instructor does not have a "case" in front of his students.*
- 6** *The Instructor should always be a source-point of good 8-C to his students.*
- 7** *The Instructor should be able to correlate any part of Scientology to any other part and to livingness over eight dynamics.*
- 8** *A course Instructor must be an accomplished auditor.*

- 9 *The Instructor must not become emotionally involved with students of either sex while they are under his training.*
- 10 *The Instructor should never neglect to give praise to his students where due.*
- 11 *The Instructor, at least to some degree, should be pan-determined about the Instructor-student relationship.*

THE SUPERVISOR'S CODE

SEPTEMBER 1967

(HCO PL 15 September 1967,
The Supervisor's Code)

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

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

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

THE CODE OF A C/S

NOVEMBER 1971

(HCOB 30 November 1971,
The Code of a C/S)

THE CODE OF A C/S ♦ NOVEMBER 1971



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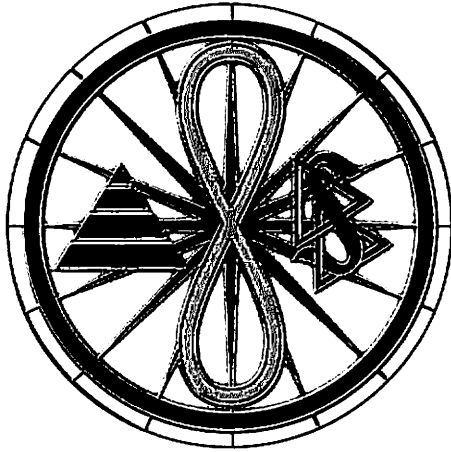
his is the Code of a C/S as regards his auditors and their pcs for whom he is C/Sing.

- 1 *I promise to know my Dianetics and Scientology totally cold up to the level at which I am C/Sing.*
- 2 *I promise never to look for some imagined error in tech data but always to look for and find the real error in the auditing, programing or C/Sing.*
- 3 *I promise never to treat a case as "different."*
- 4 *I promise that if I cannot find the reason why a session has failed from the folder that I will suspect a false auditing report and get the pc asked about the session and get data as to why it failed.*
- 5 *I promise never to punish an auditor for querying a C/S.*
- 6 *I promise to refrain from discussing or mentioning data from pc folders socially.*
- 7 *I promise to correct my auditors' application of tech positively without invalidation.*
- 8 *I promise that I will order the auditor to Cramming or retraining for any flunked session.*

- 9 *I promise never to order an unnecessary repair.*
- 10 *I promise never to use repair processes to get case gain when the pc needs the next grade.*
- 11 *I promise never to give verbal C/S instructions but always to write them down.*
- 12 *I promise never to talk to the auditor about the case.*
- 13 *I promise never to talk to a pc about his case.*
- 14 *I promise to send the pc to the Examiner or D of P, to get data, if unsure why the folder has been sent up for C/S.*
- 15 *I promise never to be reasonable as a C/S.*
- 16 *I promise to maintain sufficient ethics presence to get my orders followed.*
- 17 *I promise never to issue involved repair orders.*
- 18 *I promise never to follow C/S advice from a pc but I will accept the pc's data.*
- 19 *I promise that I will ALWAYS read through the pc folder before C/Sing a case.*
- 20 *I promise I will always have the folders of cases in trouble casewise, ethically or medically, reviewed to find the out-tech.*
- 21 *I promise never to put a pc on a grade to "solve his case."*
- 22 *I promise to always order a repair of a misaudited grade until the End Phenomena has been achieved.*
- 23 *I promise to advance the pc up the Grade Chart in the proper sequence.*

- 24 *I promise never to order a grade run that the pc is not set up for.*
- 25 *I promise never to indulge in the practice of "hopeful C/Sing."*
- 26 *I promise never to C/S a session I cannot read but will instead return it to the auditor for clarification.*
- 27 *I promise to make every effort to find and point out an actual goof and send the auditor to Cramming.*
- 28 *I promise never to invalidate or harass an auditor for a correct action or when no technical goof has occurred.*
- 29 *I promise to recognize and acknowledge a technically perfect session.*
- 30 *I promise to see that a pc or pre-OT who knows he has made an EP is sent to Exams and C&A to attest.*
- 31 *I promise never to send a pc or pre-OT who hasn't made it to Declare and attest.*
- 32 *I promise to see that pcs and pre-OTs who haven't made it are handled until they have made that specific Declare.*
- 33 *I promise to complete cycles-of-action on the pc and never start a new one while an old one is still incomplete.*
- 34 *I promise to ensure that the auditors for whom I am C/Sing continue to improve in skill and training level.*
- 35 *I promise to maintain a standard of the highest professional conduct.*

Chapter Nine



THE CREED OF
THE CHURCH OF
SCIENTOLOGY

THE CREED OF THE CHURCH OF SCIENTOLOGY

1954



W E OF THE CHURCH BELIEVE

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

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

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defense.

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

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

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

That the souls of men have the rights of men.

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

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

AND WE OF THE CHURCH BELIEVE

That Man is basically good.

That he is seeking to survive.

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

AND WE OF THE CHURCH BELIEVE THAT THE LAWS OF GOD FORBID MAN

To destroy his own kind.

To destroy the sanity of another.

To destroy or enslave another's soul.

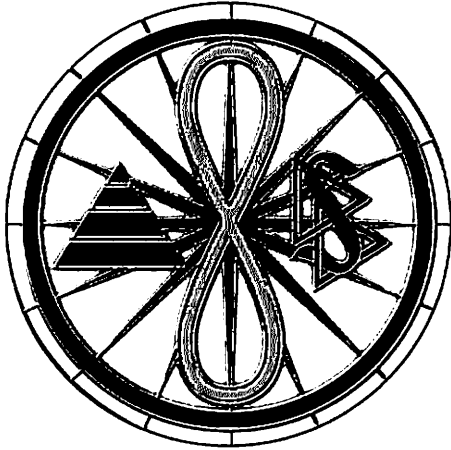
To destroy or reduce the survival of one's companions or one's group.

AND WE OF THE CHURCH BELIEVE

That the spirit can be saved and

That the spirit alone may save or heal the body.

Chapter Ten



**SCIENTOLOGY &
THE BRIDGE**

THREE ROUTES TO FREEDOM

CLASSIFICATION AND GRADATION PROGRAM

APRIL 1964

THREE ROUTES TO FREEDOM ♦ APRIL 1964



NOMENCLATURE

The name of the program is the GRADATION PROGRAM because that includes all levels for preclears, co-auditors and professional auditors and this is what it will be called in a broad sense.

THREE ROUTES TO FREEDOM

SCIENTOLOGY is the name of a body of knowledge discovered by L. Ron Hubbard. It means *scio* (knowing, in the fullest sense of the word), *logos* (study of). In it are the answers sought by Man in the fields of religion, mysticism, spiritualism, philosophy, mental arts, metaphysics, science and allied studies. Its goal is the attainment of the full ability of the individual in all activities. It has a long and vivid record of success even before it achieved full development. Its earlier precursor was Dianetics (*dia* through, *nous* mind or soul). Scientology contains the answers to life and death and proudly delivers exactly what it promises to all those who wish to pursue its way properly. Scientology is given only to those who personally want it. Scientology is undoubtedly the best and most comprehensive body of knowledge in the reach of Man. At its highest levels it resolves even Scientology, an ability never possessed by any other study.

A PRECLEAR is one who receives processing. The original term was "one who is becoming clearer," hence *preclear*. The word has become time-honored and still means what it originally did, although the state of Clear has been raised repeatedly until it now means

more or less the same as the highest state. There is a condition called “Keyed-out Clear” which is achievable at Level IV but it is not as permanent as that attained at Level VII, which is as close to an absolute as can be attained.

A preclear is *not* a patient or a subject. Preclears are not sane or insane, neurotic or normal. A preclear is just somebody who wants to be better and make things better and is using Scientology. There is no idea of being “not all right,” in being a preclear.

AN AUDITOR is a trained Scientologist who administers Scientology to preclears.

A CO-AUDITOR is one who audits another co-auditor under supervision and after training at a given Level.

AUDITING is the activity of administering Scientology to an individual or a group.

TRAINING is a formal activity (differing from casual reading or interest) imparting the philosophy or technology of Scientology to an individual or group and culminates in the award of a Grade or Certificate.

Training is done by a skilled or unskilled Scientologist, but to culminate in an award of Grade or Certificate must be conducted by a qualified Scientologist.

HCO stands for HUBBARD COMMUNICATIONS OFFICE. It has its international center in HCO International, is continentally represented by HCO Continental, and locally by HCO Area. It has full power in matters of certificates, awards, ethics, and auditor activities in general.

HUBBARD, the last name of L. Ron Hubbard, the being who discovered Dianetics and Scientology. Various bodies of auditors from time to time have elected to have for themselves, when freely solicited for recommendations, only those certificates titles prefaced by the word “Hubbard.” Hence all certificates bear this designation. To be valid, by long-standing custom, a certificate must also bear the signature of L. Ron Hubbard. This was established by the fact that Scientology, as was Dianetics, is singularly the discoveries of one being. HCO officers and secretaries hold their positions as

L. Ron Hubbard's personal representative and terminal in an area, a continent, or international.

CENTRAL ORGANIZATIONS are those Scientology organizations founded in strategic areas of the world to bring first rank Scientology service to the public and to handle Scientology activities. They sometimes have City Offices and District Offices.

SCIENTOLOGY CENTRAL ORGANIZATIONS are the only ones that conduct Academies of Scientology for Training and Hubbard Guidance Centers for individual processing of preclears or professionals. Academy training is requisite for certification at Level IV and above.

A LEVEL is a segment of technical information or performance of Scientology whether philosophical or technological for any application of Scientology. There are levels for the untutored general public (Level 0) up through I, II, III, IV, V, VI and VII. Levels are written in Roman numerals, as are all grades and classes. LEVEL means "that body of Scientology data for that point of progress of the individual." A being is taken from Level 0 up to Level VII on a gradient scale of more and more information. The information of a higher level depends on having obtained and understood the data or attainments of case of lower levels. This is true of each level in turn. One cannot expect a being to embrace the data of Level IV unless the person has already understood and experienced the truth of Level III, etc.

THE BRIDGE is a term originating in Dianetic days to symbolize travel from unknowingness to revelation. It itself is based on the mystic's Abyss allegory wherein a wide, deep chasm is seen to separate a lower state of existence and a higher plateau of perfection; many attempting to attain the higher plateau do not, but fall instead into the abyss. We conceive Scientology as a bridge between the lower and higher state, a thing hitherto lacking. The Bridge could be seen to exist as several linked spans, each one of which could be called a level. The lowest level is the approach to the Bridge from the lower state of existence, and higher levels one by one lead on to the higher plateau, with VII the highest end of the Bridge and the point of egress onto the plateau. This allegory is easily communicated and is quite true. Man has lacked, then, a bridge that any could travel. Scientology is the first bridge. It is complete, detailed and safe.

There still exists the danger of attempting, say, to start traveling the Bridge from Level IV. In trying to start from Level IV, one omits recognition of being at Level 0 and traveling Levels I, II and III. This drops the person into the abyss. Therefore the Gradation Program is the road map over the Bridge and reduces the danger of crossing the abyss and makes a successful negotiation of the Bridge a comparatively easy thing. By not providing explicit and detailed directions for its travel, the Bridge would soon be lost and later efforts to negotiate it after we have succeeded would fail utterly. The targets of all religions, mysticism, spiritualism, metaphysics and all other studies, hopes and ambitions that Man has had are summarized and obtainable to their full feasibility in crossing this Bridge.

We find ourselves the sole guardians of the only bridge between the lower and the highest states of existence—an ambitious statement; but one which becomes real to the student of such efforts as he effects his own crossing of the Bridge. The Gradation Program therefore could be called the “Road Map Across the Bridge” and if we would preserve the Bridge we must then preserve the Gradation Program and frown on violations of it in the knowledge that such violations will drop many more into the abyss than would isolatedly be speeded across. Let us not apathetically shrug away the responsibility for accomplishing the hopes of Man, but keep for him a bridge which he can travel to reach a higher and far happier state of existence, with similar resultant improvements in his societies, thus carrying him away from the inhumanity and barbarity with which he has been forced, through lack of enlightenment, to handle his affairs. Man’s complete destruction would surely follow our forgetfulness. Therefore the Gradation Program.

GRADE is the word used to describe the attainment of level achieved by a preclear or co-auditor. GRADE is the personal point of progress on the Bridge. Grades are designated by Roman numerals 0 to VII. They exactly follow the numbering and technology of Levels. A preclear is a Grade 0, I, II, III, IV, V, VI or VII depending on the technology successfully applied and the philosophy of the Level learned. Let us say, for example, a Grade II preclear has successfully received the processes and philosophy of Level II—and is now being processed in Level III. A Grade II co-auditor would have the certificate of Grade II

and be completing the processes of Level II and beginning on the studies of Level III.

CLASS as a word, and CLASSIFICATION, are reserved *entirely* to the *professional auditor*. Class follows Level as in the case of Grade. A professional auditor has his certificate and has taken and passed his classification examinations and is known as, let us say, HPA (Hubbard Professional Auditor) Class III.

PROCESS means a processing activity of a certain level. Processes are auditor techniques administered by an auditor or co-auditor to a *preclear* to improve the preclear's ability in life and rid the preclear of mental or physical retardations. Processes are numbered with letters and Arabic numerals to designate their level, such as R (for routine) 3 (for Level III) N (to designate it from other R3s).

DRILL is a word designating a practice activity done by auditors or co-auditors to enable them afterwards to use a similar process activity on a preclear. It is not processing but training, even though it sometimes attains case gain. DRILLS are designated by TR (for training) plus an Arabic numeral, for example TR 2. A drill does not refer to any one level necessarily as some apply to all.

CERTIFICATE means an award given by the Hubbard Communications Office to auditors to designate study and practice performed and skill attained. Honorary awards are also occasionally called certificates. A certificate is not a degree since it signalizes competence, whereas degrees ordinarily symbolize merely time spent in theoretical study and impart no index of skill. A qualified auditor has his CERTIFICATE on prominent display. The CLASS of the auditor is prominently embossed on an HCO Gold Seal in the lower left-hand corner of the certificate or by a letter signed by an HCO Secretary prior to the stamping. All auditors have certificates. Only professional auditors have classification.

ONE: THE ROUTE AS PRECLEAR

A Preclear is *graded* according to the Class of process he has received successfully and the instruction he has been given by his auditor or Co-audit Supervisor.

Preclear Grades are from 0 to VII. Preclears are not required to attend Academies of Scientology but are trained by their auditors in certain basic data.

TWO: THE ROUTE AS A CO-AUDITOR

The second of the three routes available to a being is Co-auditing.

This is the cheapest route, if more difficult.

A co-auditor is a well-trained Scientologist who with another co-auditor or as a member of a co-audit group processes another and is processed in turn up through the grades.

A co-auditor may not accept donations for processing as a professional auditor may. His or her pay consists of receiving processing, or in other ways such as a far better command of the environment.

Many businessmen, housewives, people from all walks of life, study Scientology not to be a professional, but to use the data in their own jobs or lives. This use of Scientology by the nonprofessional is routine and expected. But it is also expected that the use will be expert, hence the requirement of brief training periods of a qualified nature.

The difference between the co-auditor and the professional is vaguely similar to being in the reserves and in the regulars, though Scientology is far from a military organization. For example, one Scientologist with nonprofessional training was a salesman of some renown who processed customers back to health on need and was in continual demand over half of America. His sessions consisted of free half-hour assists. Another well-trained nonprofessional auditor built a business using Scientology know-how. Another saved his marriage. Another saved her daughter's life and was trained only to do so. And so on.

Professional auditors also use co-auditing activities on their own cases, in which case the group is called a Professional Co-audit, not to be confused with the activities of co-auditors.

THREE: THE ROUTE AS A PROFESSIONAL

The third and final route across the Bridge is that of the professional auditor.

All professional auditors must be classified for the Level they process for.

Classified auditor means the same as professional. A person does not have to earn his living as an auditor or have an office to be a professional.

Classification is the final mark of competence. It is given by strict examination and awarded by HCO. It opens the door to professional membership in the auditor's division, staff work in Central Organizations and field offices.

The professional is the backbone of organization and field staffs.

He knows the answers.

Probably of the three routes, the classified auditor's is the most sure, if sometimes hard.

He or she has the pick of auditors when processed, access to all the data and shortcuts and immediate help in time of trouble.

At the same time the professional gets the toughest cases and the most arduous duties.

But undoubtedly when the final count is in a much higher percentage of professionals will have made it than preclears or co-auditors.

The professional is not harder to process, he is less propitiative and more demanding of results. The professional also has a tougher minded attitude toward his own frailties and upsets which gets him over rough spots more easily.

A classified auditor is known by the Roman numeral on the HCO Gold Seal at the lower left-hand corner of his certificate.

This means he can accept donations for processing at established rates, that he is competent and that he will do everything he can for a preclear.

If that gold seal and numeral are not displayed, he or she may not accept donations for auditing, amongst other things.

SUMMARY:

There are three routes that go all the way.

These are:

1. Preclear.
2. Co-auditor.
3. Professional.

All these routes lead to the same destination: complete recovery of abilities.

They are all feasible.

By routes and proven processes, with every assistance available to those who travel this established way, complete victory for the individual is assured.

Departures from these routes, violations of established qualifications and procedures, disregard of tested policies, shortcuts in processes, departures from tested technology no matter how apparently desirable or how unimportant the signposts we have erected seem, will result inevitably in chaos and disaster.

Man has been trying for thousands of years to find his way upward and out. The way has been found, the Bridge approaches and spans well marked. If followed precisely the way will be passable. Even so well marked and followed, it will be bumpy enough. For you should not expect a ride on a cloud while passing in fact through the accumulated hell of eons. But you can get across and safely to the plateau.

If you violate the rules of the game you will not pass at all but arrive instead in the abyss, not because we want you to, but because you would not walk upon the road. Cut-rate auditing, slipshod training, getting more auditing than you give, pretending to understand when you don't, buying some offbeat brand, experimenting with peyote, listing "your own goals" yourself, turning up late for appointments, suing somebody to make trouble, piling up withholds against your auditor—any of these and other departures will hold you up or stop you completely. We know. We've been through it all, again and again.

There is no shorter way than this. We're lucky that there's any way at all. There never has been before, you know.

So good luck, good processing, good auditing and good wins. We'll see you on the other side.

THE STATES OF EXISTENCE

1965

(*The Auditor No. 10, 1965*)



Man is so visibly MAN that he overlooked in most of his philosophies and *all* of his sciences that there is more than one state of existence attainable by Man.

Indeed, until we came along and changed their minds, all nineteenth century psychologists *stated* that Man could never change. And described only one state of existence—mortal man.

If you think about it for a moment, you will see that there are many states of existence even in Man. He is rich or poor, well or sick, old or young, married or single. If Man can alter his state of existence as a man, could he be anything else than a man? Or a woman, or a boy or a girl?

There are two or more lower (and abhorrent) states of existence.

The state of ANIMAL is quite often descended to by Man as a chronic condition. Not only in mental hospitals, but in life, one can find such changes. Indeed, since 1870 the psychologists have said Man *was* an animal.

Man can also change to a state of matter. This is also seen in mental hospitals.

But those are lower states. Are there any upper and happier states?

These are the whole of the horizon and attainment of Scientology. We are *not* seeking to make the insane sane. We are seeking to make a Man into a higher being.

There are *many* states of existence besides that of Man. This has been touched on by earlier philosophies. What is new about Scientology is that one being can attain several different states of existence in just one lifetime.

This is so novel an outlook that it is no wonder Scientologists are sometimes misunderstood and are taken for healers or psychiatrists.

In fact, Man at large has never thought of it before. That he personally and in this lifetime could become something far higher and better than a Man is brand-new to him. He has heard of dying and his soul going to heaven or hell, and he has variously regarded the prospect as good or boring or terrifying.

But for John Doe to hear that he can become a higher being is a new thing.

Some savants amongst the Himalayas have worked in this direction. Gautama Siddhartha (Buddha) spoke of it. Fifteen or twenty years of hard work were said to result in a nebulous conclusion.

There are actually nine clear-cut states of existence higher than Homo sapiens.

A sick man would think the best possible states would be a well man or a dead man. And whereas these might be (to him) desirable states, they are still MAN.

COMMUNICATION

The first state above MAN is a being who can communicate.

We instinctively revere the great artist, painter or musician and society as a whole looks upon them as not quite ordinary beings.

And they are not. They are a cut above Man. That they were born this way and were not audited to it does not make them less higher beings. He who can truly communicate to others is a higher being who builds new worlds.

Auditing can achieve this higher state of being—he or she who can communicate. That is a Grade 0 Release.

PROBLEMS

What distinguishes civilized Man as MAN is that he is mired into PROBLEMS which just get worse the more he “solves” them.

The being who can recognize the actual source of problems and so see them vanish is too rare to be easily comprehended. Man *solves* problems. A being in a higher state looks at them and they vanish.

There is fantastic phenomena here which MAN has never before Scientology examined.

When a being can do this—make problems vanish with a glance—he certainly is no longer MAN. And the problems artists have are legend.

A being can be audited up to being able to do this. It is a Grade I Release.

RELIEF

MAN has never known, except in some of the rare miracle workers he regarded as saints, how to bring relief to various ills.

The secret was that one is connecting oneself to what he abhors.

To be able to easily bring relief to oneself and others from the hostilities and sufferings of life is a skill MAN has seen only in healers.

Relief is obtained at Grade II Release.

FREEDOM

MAN is chained to the upsets in his past.

He has never understood why he felt so upset and misunderstood about his family or people or situations.

Most men dwell perpetually on troubles they have had. They lead sad lives.

Freedom from the upsets of the past with the ability to face the future is almost an unknown condition to MAN.

It is attained as a Grade III Release.

ABILITY

MAN's abilities tend to be individually specialized. He is so intent upon some action that he is clumsy in performing others.

Moving out of a fixed condition and being able to do other things is attained as a Grade IV Release.

POWER

MAN can seldom handle POWER. He retreats from it or abuses it. When he has it he often misdirects it.

To have it and handle it is attained as a Grade V Release.

WHOLE TRACK RELEASE

MAN is not even aware of his “time track.” It is a record of his consecutive moments of living stretching back as long as he has lived.

His past is his “time track.” There are three conditions concerning it. A being is first unaware he has one, then is fascinated by what he finds out about his own past and then finds what made him and it that way.

Some of this often shows up in lower auditing. But at this higher state one comes to handle it.

At this grade it is hard to describe the state, it is so high above common experience and is totally missing in all Man’s literature.

It is Grade VI Release.

CLEAR

This state has often been described in Dianetics and Scientology. It has always been understated.

Release, for years, was mistaken for Clear and was even called Clear. But time has revealed that Clear was far above anything one had dreamed of previously.

Grade VII is not a Release Grade. It is a Clear.

OPERATING THETAN

This term “Operating Thetan,” has meaning mainly to old-time Scientologists.

By “Operating” is meant “able to act and handle things” and by “Thetan” is meant the spiritual being that is the basic self. “Theta” is Greek for thought or Life or the spirit.

An Operating Thetan, then, is one who can handle things without having to use a body of physical means. “Poltergeist” is a learned term for only one of the phenomena of this state.

Basically, one is oneself, can handle things and exist without physical support or assistance.

This state is really just “OT” but is numbered Grade VIII for convenience. It doesn’t mean one becomes God. It means one becomes wholly oneself.

EXTERIOR

Since 1952 we have been able to make Man into a spiritual being in a few seconds.

It was startling. It was also unstable. A minute, a day or weeks later the person would become MAN again and the experience was often remembered only dimly.

Recently we solved why this was so. It is fatal to overrun the processes of a Grade once that Grade has been obtained. One can be audited on the processes of a new Grade one has not attained. But not on the same Grade one had already reached.

Overauditing—auditing beyond a Grade of Release attained—is very upsetting to a person. He often does not really know why he got upset. He got better, then got worse again.

The same thing happened with the “Thetan Exterior” processes. We made a person exteriorize and *then overaudited him* by a few more commands. Or the person tried to audit himself into further “exteriorization.”

This state, however, is not a different state of existence. It occurs along with many of the higher Release Grades as a natural condition. And it is, of course, only a foreshadow of Operating Thetan.

Thus there are nine definite states of existence above that of Homo sapiens and there are some intermediate states such as Grade VA on the chart.

It is hard for Man to grasp even that these states exist. He has no literature about them really or any vocabulary for them.

But they do exist.

Reach for them and you'll see.

Once one starts going up, there is no wish to stop. The whiff of freedom and the total reality of it after all this time is too strong.

Scientology is concerned with the states above Man and opens the way with a certain and sure Bridge into a future. The way has been dreamed of in ages past. For Man it never existed until today.

And today we have it in Scientology.

THE NATURE OF A BEING

JULY 1980

(HCOB 30 July 1980,
The Nature of a Being)

THE NATURE OF A BEING ♦ JULY 1980



When one is associating with or attempting to guide or handle a person, it is necessary to know something of the nature of a being.

If a being were a single unit, separated from all other beings, conditions and current influences, the task of understanding him would be relatively simple and philosophers would have had it all worked out long before Dianetics and Scientology.

A single-unit being responds to the most elementary and simple rules and laws you will find in Dianetics and Scientology: affinity, reality, communication and understanding; the time track; mental image pictures; the earlier incident holding the later in place; responses to matter, energy, space, time, form, as well as force; and the Axioms. On this you can rest assured. And one might even wonder why we need all the additional bulletins and cautions and provisions and lectures.

The fact of the matter is that when one addresses a person, a human being “in the flesh,” one is *not* addressing a simple being.

Possibly an example will illustrate this: I had just finished giving a Congress and a staff member had made some appointments for me to see people who wanted to talk to me. And, in a conference room, I was suddenly confronted by a woman who was demonstrably and actively insane. She was incoherent; she was being “pursued”; she was utterly agitated. Well, I was not then and never was in the business of treating the insane. Yet here was a situation which had to be handled if only to maintain social calm. In those days there were many techniques

for exteriorizing people and so I used one of them, putting her back of her head. Promptly she went sane, calmly reviewed her problem with her husband, sensibly made up her mind what she was going to do to properly resolve the matter, thanked me and departed. For a brief time she had temporarily become a single-unit being.

I have not given the example as a lesson in what to do in such cases, for exteriorization techniques are not reliable, but only to illustrate the complexity of people.

What you see as a human being, a person, is not a single-unit being.

In the first place, there is the matter of valence. A person can be himself or he can be under the belief that he is another person or thing entirely. This removes him a step from being a simple being.

Then there is the matter of being in a body. A body is a very complex contrivance, quite remarkable, quite complicated. And it is also quite subject to its own distortions.

There are also the entities (as discussed in *Dianetics: The Modern Science of Mental Health*, Book Two, Chapter 4; and also *The History of Man*, Chapters 2, 6 and 11). These follow all the rules and laws and phenomena of single beings.

And then there is the matter of influences of other people around this human being.

From a single, simple being, there is a progressive complication setting in as one adds all these other factors.

The single, simple being, without any further associations, can be out of valence even miles away from other contacts.

It is the aggregate of all these factors which you address when you seek to guide or handle the usual human being.

This is also why Objective Processes are so effective—they get many of these factors all going in the same direction for once.

None of this is to say that it is impossible to handle all this. Far from it. But it does tell one why all the additional precautions (like don't overrun, like careful session procedures) are there in all those materials.

But mainly it tells you that full recoveries seldom happen fast and that cases require an awful lot of work and often for a very long time.

And like the woman at the Congress, one sometimes gets a sudden near-magical result. The trouble with that one was that she soon went back into her head and became again a composite, even though she now did have a sane plan of action to follow.

Results, if you follow the rules and laws carefully and with good heart, can be obtained. And you, knowing your business, can obtain them.

But don't become discouraged if it all doesn't happen fast and if it takes a long time. When you are handling a human being, you are handling a composite.

We did not construct the human mind or human body. We did not put the universe there to involve, oppress or complicate life. We are working with the end product of an awful lot of trials and tribulations.

If we were working with single beings, it would be a nothing to do. We are not. We are working with a complexity and we can do an awful lot, far more than anyone could do before us. And our work with life has effects and influences far beyond our auditing tables. It took vast, vast numbers of years and eons for life to get that involved and complicated. Be glad that it doesn't take even a tiny fraction of that to dig it out and smooth it out with Dianetics and Scientology.

FROM CLEAR TO ETERNITY

MAY 1982

*(Ron's Journal 35, 9 May 1982,
From Clear to Eternity)*



As I continue to research, I never cease to be amazed at the amount of gain potentially available to an individual.

There are six rough divisions of case gain.

1. From raw public to a realization Scientology works and should be continued.
2. The realization that, through his auditing, one will not get any worse—an arrested decline.
3. The whole band of gains we call the lower grades. The very least of these gains (and there are many), by pc testimony, is stated to exceed by far any advance in personal gain ever before achieved in any former practice known. (A simple flying of ruds can get more gain than ten years of psychoanalysis!)
4. The band that achieves, in a final burst of glory and freedom, the state of Clear.
5. The pre-OT levels, leading to personal spiritual freedom. These carry up through all New Era Dianetics for OTs (NOTs), audited and Solo. What is amazing here is that each one of these levels, according to rave reports, has, each one, its own spectacular level of gain.
6. The actual OT levels beginning now with New OT VIII and going on up.

According to the spiritual research records and pre-OT and OT reports, the AMOUNT of gain available to one person is never really conceived, in an aberrated state, to potentially exist above him.

It is a never-ending source of wonder to people, going truly on this route, that there could be such QUANTITY of gain available to one being.

Thus in an aberrated state, the person is not likely to turn his eyes up very high and still keep a reality on it.

In the age of speed, people may conceive it all should happen in a minute. Or maybe a minute and a half. Or as the result of a needle jab which will make them free forever.

Alas this universe isn't built that way.

This universe is based on QUANTITY. There's an awful lot of it.

The number of electrons in an atom, the number of atoms in a molecule, the number of molecules in a drop of water is awesome arithmetic.

The number of planets in systems, the number of suns in a galaxy, the number of galaxies add up to mind-boggling figures.

TIME, on this very short-lived and hectic planet, is hardly conceived of at all. Just recently geologists concluded that Man might have been here for a million years. HAH! Little do they know!

The age of this and other universes is very, very long. It is not eternity but almost.

So, without getting into questions as to how long you've been around (the brain-theory boys might object since they're TERRIFIED of spirits), let's ask this question:

If a being had half an eternity to louse himself up, how loused up could he get?

Right. Go to the head of the class. Plenty!

And you now can get an inkling of how much spiritual gain might be available. And this could explain why, at each one of the six levels, there are so many new gains according to testimonies collected.

All right. Got that? Good.

We now come to the next question, since one and all are being very bright this morning:

If it took a being half an eternity to louse himself up, how long would it take to unlouse him?

Now before your mouth turns down at both sides and before you collapse into apathy considering it, let's look at the next miracle of Dianetics and Scientology.

It doesn't take half an eternity. It doesn't take millennia—though this could be reasonably expected. It doesn't take centuries. It only takes years.

That's right. Years.

The above six rough divisions of gains are sort of on an expanding scale.

The first one could take, with an introductory session or assist, maybe half an hour plus a few evenings reading books.

The next level (consisting of formal auditing and Purification), possibly could take a week or two.

The third level, consisting of the lower grades and more books could, due to scheduling of time and all that, consume a month.

The fourth level, depending on the case, might take a bit longer. But it can result in *Clear*.

The fifth band now begins to really lengthen. To become a Solo auditor and go up through the levels to OT III could take months. And through OT III can stretch out considerably. And then audited NOTs and Solo NOTs really adds time on. The gains at each point of progress can make, according to reports of pcs, progress at the lower end look like inches. Yet the lowest of these bands is above any progress Man had made before.

Now when we get to band six, get ready for a long haul. It won't happen in a minute.

So what we're looking at here is time proportional to reported gain.

Once one has gone Clear and gets to Solo, one has to plan one's time to each day put his auditing time in and just keep at it.

Some balk when they have gone a ways. Life looks too interesting. Or they bog and are “too busy” to get a repair to get them going again. They are, after all, moving at a much faster pace personally—their interests may have multiplied.

But if they will just keep at it and make the arrangements necessary to be able to do it, according to the rave reports, it is very worthwhile.

So what is one really looking at? The higher the level, the longer the time—because one is handling a higher band of potential gain.

And what is one rising to, after all?

One is rising to eternity.

You think time is behind you?

Have another thought. Look AHEAD.

There’s eternity!

And you’ll be in it.

You’ll be in it in a good state or a bad one. Really, I’m sorry to have to tell you, there’s no choice. One may be able to step off the planet. One isn’t going to step off life.

In this time and in this place—for possibly just a little while—we have this chance. To go free and to make it. Planets and cultures are frail things. They do not endure.

I cannot promise you that you will make it. I can only provide the knowledge and give you your chance.

The rest is up to you.

I strongly advise you to work hard at it—don’t waste this brief breath in eternity.

For that is your future—ETERNITY.

It will be good for you or bad.

And for you, my dearest friend, I’ve done what I could to make it good for you.

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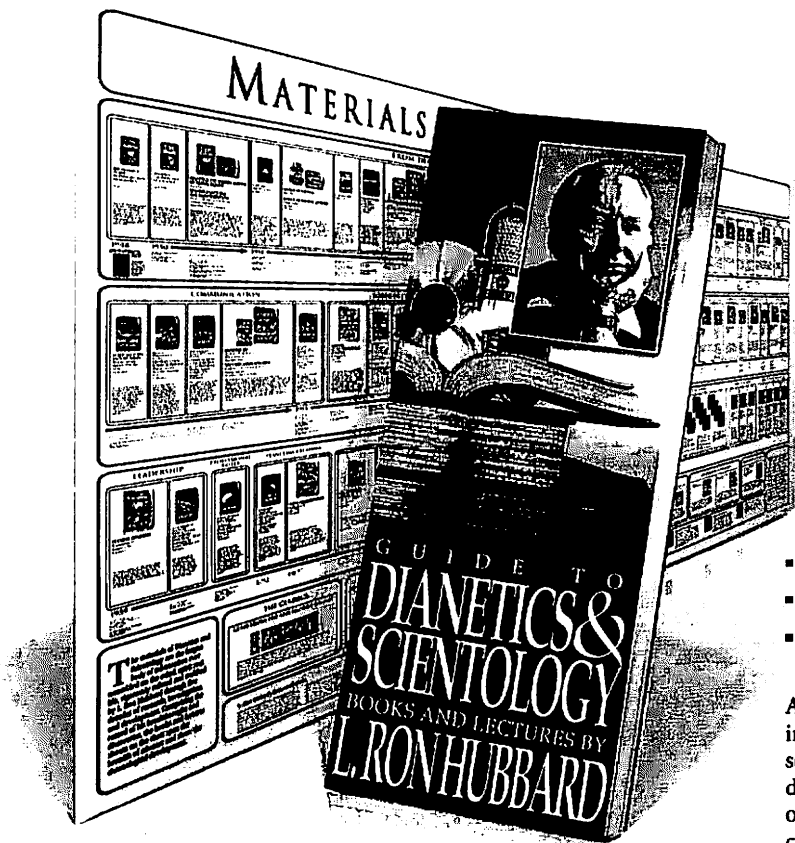
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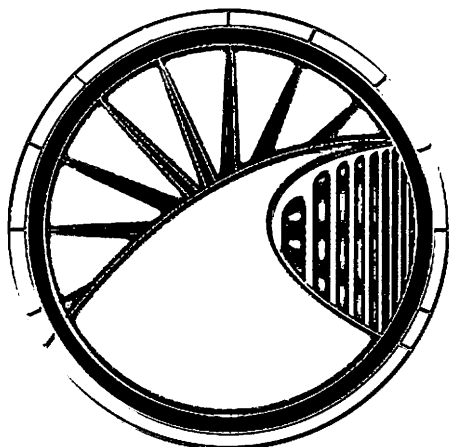
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FROM CLEAR TO ETERNITY



*I*n this time and in this place—for possibly just a little while—we have this chance. To go free and to make it. Planets and cultures are frail things. They do not endure.

I cannot promise you that you will make it. I can only provide the knowledge and give you your chance.

The rest is up to you.

I strongly advise you to work hard at it—don't waste this brief breath in eternity.

For that is your future—ETERNITY.

It will be good for you or bad.

And for you, my dearest friend, I've done what I could to make it good for you.

L. Ron Hubbard

TAKE YOUR NEXT STEP ON THE BRIDGE





No more fitting statement typifies L. Ron Hubbard than his simple declaration, "I like to help others and count it as my greatest pleasure in life to see a person free himself of the shadows which darken his days."

With over two hundred million copies of his works in circulation and dozens of international bestsellers, he has inspired a movement spanning every continent on earth. All told, those works comprise some 5,000 writings and 3,000 recorded lectures and, as such, not only stand as the single most embracing statement on the human mind and spirit, but provide the only road to total spiritual freedom.

Yet the greatest testament to L. Ron Hubbard are the miracles of his technology, and the millions of friends who carry forth that technology into eternity. Both continue to grow with each passing day.

The logo for Bridge Publications, featuring the word "Bridge" written in a stylized, cursive red font. The letters are connected and have a flowing, handwritten appearance.

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BRIDGE PUBLICATIONS, INC.
4751 FOUNTAIN AVENUE
LOS ANGELES, CALIFORNIA 90029

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The work in the development of Scientology has been the culling of truth from an ocean of fact and finding that the truth has a tiny group of data possessed of the overwhelming power of changing all other facts in this universe and in livingness.

*This is the power of Scientology:
that it, by stressing single, simple truths,
eliminates oceans of mere data.*

L. Ron Hubbard

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From zero to Infinity
The Basics of Dianetics and Scientology

ISBN 978-1-4031-4491-1



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