

AXIOMS - (Part 3)

A lecture given on
20 August 1954

These Axioms of Affinity, Reality and Communication are inherent in everything we are dealing with in Scientology.

They are of extreme importance and usefulness. If you want to find where a break in a communication line is coming from, why, look for some affinity that is off, and if you want to audit somebody who is having a rather rough time, then you had better audit them with considerable affinity. If you demonstrate enough affinity one way or the other, you will be able to overcome their communication reluctance.

It's very important to understand that all these things are basically a consideration. We have to consider that they exist before they exist. We are covering on this track the considerations which Man has composited into an existence.

Man has decided that certain things exist and he has agreed upon them very thoroughly and so they exist for all of men. And if he had never decided upon these various existences, they wouldn't exist.

So we look at Affinity, Reality and Communication. We are looking at a long series of considerations which Man holds in common. These are not considerations simply because we in Scientology consider that they exist. We can do enormously important things with this information, this codification of the organization of this universe which has spanned a period of something on the order of magnitude of seventy-six trillion years, and to be able to bust it loose and knock it apart is quite an interesting feat.

In looking at the subject of affinity we see that the first thing to know about it is that it is a consideration, and then that in the ARC triangle the distance of communication is represented by affinity to a marked degree, and the type of particle.

They say that absence makes the heart grow fonder. That happens to be a lie, but you could postulate it that way and make it come out. You could also say that if you get two people far enough apart, they're likely to get mad at each other. A country wars with another country as a result of being far enough apart to afford to get mad. Somebody very furious at you as long as they are on the other end of a telephone line - when you went around to see them they weren't mad at you any more. That's an inversion on the situation. You closed the distance, and so you achieved a better affinity. There are many ways that you could handle this but again basically it's a consideration.

AXIOM TWENTY-SIX: REALITY IS THE AGREED UPON APPARENCY OF EXISTENCE.

The whole subject of Reality is a baffling one to people who do not add into Reality Affinity and Communication. It's not "This is my reality and that's your reality".

The person can postulate anything he wants to postulate, and he does have a personal reality. He could simply say, "It's there", or "That's real". Or he can have a facsimile appear which is more real to him than the actual universe around him - the psychotic to whom facsimiles are far far more real than anything else that exists. Well these are two conditions which we don't recognize as reality. On the one hand the person merely postulates a reality, and so that's his reality and other people don't agree upon it. The other is also a not-agreed-upon reality and that is an other-determined reality. Somebody's given him a facsimile and has really impressed him with it, and so this looks more real to him than reality. In other words, we have complete self-

determined postulation, and complete other-determined postulations, neither one of which is what we consider to be reality. Those are extremes.

What we actually consider to be reality is in the mean of these. That is: what do we agree is real. You and I agree that there's a wall there - and there's a wall there. We agree there's a ceiling there, and there's a ceiling there. That's real simply because you and I safely have agreed that that's how it is. Now if somebody came into the room and looked at forty people sitting down and said, "What are you all standing up for?" why, you'd have rather a tendency to believe there was something wrong with this fellow. As a matter of fact, the society uses natural selection to take out of the line-up people who have too much personal reality and too much other-determined reality. If this person walked in and said, "What are all you people standing up for?" - if he did that consistently about a number of things and said, "What is that lion doing walking on the ceiling?" there would be a tendency for him to get locked up. In other words, he would be moved away from survival where he wouldn't procreate. In other words, we'd move these people actually out of at least the genetic line-up. These are called the insane.

Now here we have in Reality a very embracing subject, because Reality is actually Is-ness. And unreality is Not-is-ness. An effort of trying to make things disappear with energy. Trying to make things disappear with energy was talked about amusingly in such places as the Bible and they used to say "He who lives by the sword dies by the sword" and somebody said once "Turn the other cheek", and what these people were actually saying was: fighting force with force does not bring about anything like a perfect duplicate. Maybe they didn't know they were saying that. But using force to fight force brings about an unreality. Oddly enough using force to build force brings about a reality.

Continuous alteration gives us an Is-ness. A Not-is-ness - saying it doesn't exist - gives us an unreality. So there we have Reality and Unreality defined.

Now how could you use this principle of Reality in auditing:

Reality is basically agreement. A mechanical agreement is: for two forms to be exactly similar. In other words, one's a copy of the other form. That's mimicry, and we learn by mimicry, which is the lowest level of entrance to ARC, and is a very good thing for an auditor to know in any case. What we know then as reality is: the agreed upon apparency of existence.

AXIOM TWENTY-SEVEN: AN ACTUALITY CAN EXIST FOR ONE INDIVIDUALLY, BUT WHEN IT IS AGREED WITH BY OTHERS IT CAN BE SAID TO BE A REALITY.

And we find that those things which have become solid to us, very fixed, must have been agreed upon by others.

The anatomy of Reality is contained in Is-ness, which is composed of As-is-ness and Alter-is-ness. Is-ness is an apparency, it is not an Actuality. The Actuality is As-is-ness altered so as to obtain a persistency. Unreality is the consequence and apparency of the practice of Not-is-ness.

This agreement is part of the total As-is-ness of this universe.

If you ask a preclear for "some things you wouldn't mind agreeing with," or "something that you could do that other people would agree with", and so on, you'll notice a change in the case. Why? We're improving his level of agreement. He is actually bound by certain considerations, and until he postulates otherwise, he will continue with those considerations. This is how somebody gets fixed into something.

The whole of existence in this universe actually is run very much like a hypnotic trance.

The worse off a group is, which is to say the less communication they have, actually the more communication can be forced on them, and you see a form of hypnotism there, but the interesting thing is that they must have been prepared by an enormous number of agreements

before they got into that state. In other words somebody else prepared them, so they didn't care who they agreed with after a while. When someone of higher rank in a uniform walks up to a soldier and says do something, the soldier will do it. Well, this is a form of hypnotism. You could get a group to agree first that you were simply standing there, and then the next thing that you could get them to agree to is the fact that they were listening to you, and then you would give them a few little things on which they would agree, and at some point you could tell them that the world was on fire, and the audience would rush out to find out or maybe they'd just sit there and burn.

Now what is this all about? Does that mean that anybody bringing about an agreement would bring about hypnotism? Oh, no.

The reason why, in Scientology, we do not bring about a hypnotism even in Open Procedure by Duplication, is that we are undoing the agreements which people have been making for seventy-six trillion years. We're undoing these, thus auditing makes a person freer, and freer, and freer.

Now, this fellow on the stage who simply gets the audience to agree and agree and agree and agree, and then tells them the place is on fire, isn't really going in the direction of making them freer, is he? His intention for this is entirely different. It isn't that an intention is above agreement, it's that consideration is always above agreement, and he is trying to work them into a situation where they will accept what he says without question. In Scientology we're not interested in anybody accepting what we say without question. We ask them to question it. We ask them to please look at the physical universe around you, please look at people, at your own mind, and understand thereby that what we are talking about happens to be actual. This is the series of agreements. These are. I could get people to agree with me about a lot of things and every once in a while throw them a curve. I could quite imperceptibly introduce a false datum into the science, and people have done this sort of thing but one can trace back in this development and see that what we're doing here is laying out the map of what has happened in seventy-six trillion years of a universe.

Your agreements have finally mounted up to a point where you believe this universe is all here and what you're agreeing to fortunately are the very things which you agreed to. We aren't giving you new things, we're giving you old things, and by understanding these old things which we have re-discovered, you become free.

What is this feeling of unreality that people get - this unconsciousness and upset and forgetfulness and so on down the list of discomforts of beings. Actually forgetfulness stems from an effort to make things disappear by pressing against them with energy. You can imagine that if we push against a thought hard enough and say it isn't there while it's still there, why, we will surely become forgetful. And if we push hard enough we will become unconscious. But remember we had to postulate that we could forget and we had to postulate that we could become unconscious before either of these things could happen. People toss around waiting to go to sleep, then they say "I am going to sleep." Well, inspect R2-40 and you'll understand why the proper thing to do is to simply say, "I'm asleep." "Well," they say, "that's a lie." No, it isn't a lie unless you consider that you're awake. Now, if you said, "I'm awake, and now I am going to sleep," why of course you wouldn't go to sleep. The point here is that you could make at any moment a prime postulate.

We come to the formula of communication.

AXIOM TWENTY-EIGHT: 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.

Now understand this word duplicate as copy, and we have perfect duplicate which means As-is. When we talk about a duplicate we merely mean a copy. Copy, facsimile, duplicate, are pretty

much the same thing, and when we're saying perfect duplicate we mean the object created again in its place, in its time, with its own energy. So we send a telegram from New York City which says, "I love you" and it arrives in San Francisco saying "I loathe you". Something has happened there, that we don't get a duplication. Well the more mechanical an individual becomes the less he can duplicate and the less he can make perfect duplicates - so he can't As-is anything. He falls off to a point where he can't make a copy. You say, "Go around the corner and tell Betty I love her", and he goes around the corner and says, "Joe said uh...to tell you he loathes you". In a line of soldiers we whisper a message, "H hour is at 10 o'clock," and when it goes through a dozen soldiers this way we find at the other end that "We had beans for supper". This is the inability to make copies. And this is a most disruptive thing, and the most important thing in communication. A workable statement of the formula of communication is simply: cause, distance, effect with a good copy at effect of that which was at cause. That's all you really need to know about communication.

AXIOM TWENTY-NINE: IN ORDER TO CAUSE AS-IS-NESS TO PERSIST, ONE MUST ASSIGN OTHER AUTHORSHIP TO THE CREATION THAN HIS OWN. OTHERWISE, HIS VIEW OF IT WOULD CAUSE ITS VANISHMENT. Any space, energy, form, object, individual, or physical universe condition can exist only when an alteration has occurred of the original As-is-ness so as to prevent a casual view from vanishing it. In other words, anything which is persisting must contain a "lie" so that the original consideration is not completely duplicated.

If Joe created something and then said "Bill made it," that's a lie, so he gets persistence stemming out of a second postulate, the lie.

AXIOM THIRTY: 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 THIRTY-ONE: GOODNESS AND BADNESS, BEAUTIFULNESS AND UGLINESS, ARE ALIKE CONSIDERATIONS AND HAVE NO OTHER BASIS THAN OPINION.

AXIOM THIRTY-TWO: ANYTHING WHICH IS NOT DIRECTLY OBSERVED TENDS TO PERSIST.

It's true that if you don't As-is it and you've already said it's going to be there, why naturally it will be there. But this is worse than that. You find somebody working and paying some attention to the work but never paying any attention to his machine. And you'll find he has facsimiles of the machine just all stacked up everywhere. He's never As-ised the machine. Or you find somebody who has always looked at lighted objects in dark rooms and has never looked at the darkness eventually seeing nothing but darkness when he closed his eyes. He'll have a "black bank", in other words.

AXIOM THIRTY-THREE: ANY AS-IS-NESS WHICH IS ALTERED BY NOT-IS-NESS (BY FORCE) TENDS TO PERSIST.

AXIOM THIRTY-FOUR: ANY IS-NESS, WHEN ALTERED BY FORCE TENDS TO PERSIST.

AXIOM THIRTY-FIVE: 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 THIRTY-SIX: A LIE IS A SECOND POSTULATE, STATEMENT OR CONDITION DESIGNED TO MASK A PRIMARY POSTULATE WHICH IS PERMITTED TO REMAIN.

Examples:

Neither truth nor a lie is a motion or alteration of a particle from one position to another.

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

The basic lie is that a consideration which was made was not made or that it was different.

AXIOM THIRTY-SEVEN: WHEN A PRIMARY CONSIDERATION IS ALTERED BUT STILL EXISTS, PERSISTENCE IS ACHIEVED FOR THE ALTERING CONSIDERATION.

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

Now we come to something which is tremendously interesting because it is the proof of the fact that we have reached an ultimate truth and an ultimate solution. And that ultimate truth is itself very, very important to an auditor because that tells you whether or not Scientology is a total subject.

We could show this by a line representing knowledge, going upward from no knowledge as follows:

ALL DATA KNOWN

ONE NEW DATUM KNOWN

NO DATA KNOWN

From no data to one new datum to eventually at top ALL data known.

But this is actually a circle. At the top is NO DATA KNOWN. Just before the top is ALL DATA KNOWN, and as we move to the top and then return to NO DATA we then move to the next point of ONE NEW DATUM KNOWN and so on around the circle to more and more, then ALL data, then again none:

ALL DATA KNOWN

NO DATA KNOWN

ONE NEW DATUM KNOWN

You see that on this circle everything known and nothing known are adjacent.

Well, we have reached that point in Scientology because we know that the ultimate truth, the ultimate solution, is the Static.

The solution to a problem is the As-is-ness of the problem, because by solution is meant: what will cause this problem to dissipate and disappear. With As-is-ness we have reached the solution to all problems. We have reached an ultimate truth. So that we know we have in Scientology a total subject.

AXIOM THIRTY EIGHT.

1: STUPIDITY IS THE UNKNOWNNESS OF CONSIDERATION.

2: MECHANICAL DEFINITION: STUPIDITY IS THE UNKNOWNNESS OF TIME, PLACE, FORM, AND EVENT.

He knows something happened, but he doesn't know what happened. He can't add it up. He can't do anything with it. We call that stupidity.

1: TRUTH IS THE EXACT CONSIDERATION.

2: TRUTH IS THE EXACT TIME, PLACE FORM, AND EVENT.

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

Thus we see that the discovery of Truth would bring about an As-is-ness by actual experiment.

Thus we see that an ultimate truth would have no time, place, form or event.

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

Lying is an alteration of Time, Place, Event, or Form.

Lying becomes Alter-is-ness, becomes Stupidity.

(The Blackness of cases is an accumulation of the case's own or another lies.)

Anything which persists must avoid As-is-ness. Thus, anything, to persist, must contain a lie.

He says: "I am a man," so he's a man. That's the exact consideration. He is not telling a lie until he has said I am a man - and then has masked or hidden the fact that he is a man, and says, "I am a woman", Now the odd part of it is that he made a truth when he made the first postulate. And that which denied that truth then persisted. The second postulate always persists. I give you R2-40. The dissertation in R2-40 in the Handbook

makes this much clearer. The second postulate introduced time. Persist is time - that's all. Mortality, immortality - this is a matter of time. It's also a matter of Identity, but it's basically time. That which is persisting means that which is time-ing. And if you have assumed that after you made a postulate you then had something which permitted you to make another postulate, you'd have to postulate time there, wouldn't you? It's quite interesting. So that your second postulate then introduced time, merely because it's the second postulate. You had to introduce time. You see, there is no time in the Static, natively. Time is just a consideration. All right. So you introduce time. You get a lie. Now any time the first postulate is masked (this is mechanical by the way, this is the way it works) and you put a second postulate in front of the first postulate it's the second postulate which persists, but it derives its strength from the first postulate.

Entered into the solution of this subject of Scientology and life was this datum, that stupidity is the unknowness of consideration. Well, then truth is the knowness of the consideration, isn't it? Right back there we have that perfect duplicate. We found out that when you got the As-is-ness of anything, if you made a perfect duplicate of it it would disappear. So truth is a perfect duplicate. But that's a disappearance. Well, if that's a disappearance then all you've got left is the Static. So that truth is the Static. And it follows through just as clearly as that. It's a mechanical proof. It's as mechanical as any kind of proof you ever wanted in any field of mathematics. It's totally mechanical.

Now again a problem is a solution only when you get the As-is-ness of the problem. We get the As-is-ness of the problem, therefore what have we got left? We've got the As-is-ness of the problem and we have nothing left. Oh, but we don't have nothing - we have a Static. So we find

out that the ultimate truth is also the basic truth, contains no time, no motion, no mass, no wavelength, and we find also that the ultimate solution contains no time, no motion, no mass, no length. So we come back to something which is not an imponderable: does and can one of these Statics exist? Yes, that too we can subject to proof, and we can subject it to proof immediately, instantly and easily. Nothing to it.

You just ask somebody who's in not too bad condition to "Be three feet back of your head." You can ask him to be anywhere, to appear anywhere in the universe, and he can. You ask him to manufacture space and energy, and he can. You can inspect actually whether or not this is taking place. And you'll find out that it is taking place, and you'll find out that Man is basically a Static. So he doesn't move. He appears. Therefore we have this thing called the Static. We have the perfect duplicate - the As-is-ness. We have an ultimate truth and we have an ultimate solution. At this point in Scientology we have wrapped it up. There are a great many strong points on the track where there's a lot of data hidden, and chaos and confusions and that sort of thing which we've by-passed, a lot of things which we haven't described adequately - for instance I'm not even satisfied at this moment completely with our description of Affinity, but I can tell you this, that they are knowingly by-passed points.

The other evening (at two o'clock in the morning) I suddenly found that I had arrived at the edge of a cliff, looking at End of Track. There isn't any more road out there, that's all, because we've come back to the Static, and we have found out what this Static is, we can demonstrate its existence, we can demonstrate what it does, we can prove it and we can all agree upon that proof, and we can do wonderful and miraculous things with it. The forty processes contained in the Auditor's Handbook can do those things just like that.

When you know well this material and can apply it in the first few of these processes, you will be doing very, very well.