

THIS IS LIFE

An introduction to Scientology

By Reg Sharpe

Published by and further information from:

Ron's Org Grenchen

Max Hauri

Mazzinistrasse 7

2540 Grenchen / Switzerland

Tel: +41 32 513 72 20

theta@ronsorg.ch

www.ronsorg.ch

Public Domain

2021

First Edition

ISBN 978-3-90727262-6



Dedicated to

Dr L. RON HUBBARD

and

MARY SUE HUBBARD

CONTENTS

INTRODUCTION	7
CHAPTER 1 STABLE DATA	11
Chapter 2 CYCLE OF ACTION	19
Chapter 3 THE EMOTIONAL SCALE	27
Chapter 4 UNDERSTANDING	39
Chapter 5 COMMUNICATION	51
Chapter 6 THE EIGHT DYNAMICS	61
Chapter 7 YOUR MIND, YOUR BODY AND YOU	71
Chapter 8 MORE ABOUT THE DYNAMICS	79
Chapter 9 PICTURES	87
Chapter 10 GAMES	97
Chapter 11 CONCLUSION	103
Some Scientology Publications	107

INTRODUCTION

From time to time the activities of Scientologists are subject to comment in the Press which more often than not takes the form of scathing criticism. Unfortunately, the reporters have little understanding of our motives or of the subject they are criticising. They isolate one very small part of our activities, magnify it out of all proportion and then proclaim that this is Scientology. (“If you can bear to hear the truth you’ve spoken, twisted by Knaves to make a trap for fools....”)

Not that we in Scientology complain. Such attacks never have the effect of deterring anyone who has knowledge of the subject and even from such adverse publicity we gain new members to our ranks. It would be better, however, if a more factual and altruistic attitude was adopted. This book is offered as an introduction to the subject in the hope that readers will be encouraged to acquire further knowledge.

Scientologists are people who are willing and able to help. We do not attempt to force our help on people, neither do we put a scarcity value on it, but we do like to let people know that we are available. It is not at the sick, lame and lazy that our activities are specifically directed – although they are not precluded – but to anyone who needs help. Nobody therefore is left out as help is the prime necessity of all, for in order to live one helps and is helped. The stated aim of Dianetics – the forerunner of Scientology – was “to make the able more able.” This leaves no one out as everybody is “able” to some degree.

It was early in 1953 that I was first introduced to the science. At that time I was engaged in developing a new business and handicapped to some extent by ill-health. As a result of my consulting a Scientology practitioner I have been able to foster the

growth of my business without indisposition and without worry. The business which employed about twenty in 1953, now has over two hundred and the turnover exceeds £1,000,000. The benefits which I received not only resolved the sickness which troubled me but they opened up an entirely new approach to problems. Furthermore I have been able to make time for a thorough study of Scientology and have read almost everything there is on the subject. I have attended advanced courses of instruction and have successfully practiced the techniques. I also teach and lecture and now I have written this little book.

The data contained herein was discovered by Dr L. Ron Hubbard and, by reason of its application, I am able to write about it. Six years ago I would not have aspired, let alone been able to have taken upon myself the task of authorship.

Dr Hubbard is the son of an American Naval officer and as a result much of his early youth was spent in travelling. His journeys took him to the Far East where he conversed with many exponents of eastern philosophies and religions, observing also their practices. Later he took a degree in engineering and was one of the original group of students studying nuclear physics.

His interest in the mind of man, already stimulated by the experiences of his youth, came to the fore and he decided to devote himself to finding out all he could about the human mind. He approached the subject using his scientific training and the exacting methods of a scientist.

World War 2 interrupted his studies and he joined the American Navy – at one time commanding a British Corvette Squadron. Even during this time he continued to observe human behaviour and to experiment with his theories.

The war over, he returned to his studies, supporting himself and financing his work by writing film scenarios and science fiction

novels. In 1949 he published “Dianetics, the Modern Science of Mental Health”. This was a best-seller and many people began to take an interest in and practise his methods; so many became interested and so large was his mail that he set up the Hubbard Communications Office to deal with enquiries.

Out of Dianetics grew Scientology – a natural development which had been envisaged in Dianetics. “Scientology” means “the study of knowledge” or “the study of knowing how to know”. It is a science which Dr Hubbard has directed since its beginning.

Training and dissemination centres have been set up throughout the world and Dr Hubbard personally directs all their activities. In addition he supervises in person several advanced clinical courses of instruction each year. During these courses he lectures – brilliantly – for an hour each day and at Scientology Congresses I have known him deliver four one-hour lectures on each of two successive days.

He is a prolific writer and has had published many books on the subject of Scientology and has issued hundreds of valuable, informative bulletins to the centres, practitioners and Scientologists generally. From all of this I have taken the material for this book and I will but take credit and responsibility for the form of presentation.

All that is contained herein is therefore the result of the work of Dr L. Ron Hubbard and one cannot but admire not only the ability of the man but his strength of purpose and persistence in finding a solution to the mess into which Mankind has placed itself.

If I interest you then you will find a wealth of possibilities available and I recommend that for your further enlightenment and education you seek one of the organisations he has set up. I am not stating the case too highly when I say that in this day and age, by

the advent of Scientology, we have a chance in a million years. It is there for us to take. The postman may not knock twice.

Anyone who reads this book, and I mean reads it, will be inevitably the better for it. The surprising thing is that there is nothing in it that you do not know already. It may be that you will be reminded of things you have forgotten; that your attention will be directed to things which you have ignored even though they were obvious or it may be that you will be regarding things from a new viewpoint but there is nothing in this book that you do not already know. That what I have just said is factual will emerge more and more as you read not only this book but any of the data of Scientology. On some points the realisation of your pre-knowledge may be delayed but eventually it will come and be a source of delight and satisfaction to you.

London, July 1961.

CHAPTER 1

STABLE DATA

As I pointed out in my introduction, all that is written here you know already. This book is intended to remind you of that knowledge and help you to align it. To explain what I mean, let us do a very simple sum together. The sort of sum that school teachers were fond of giving us. You will probably be able to do it quicker than it takes you to read my explanation, but just play along with me. You have 2 jugs. One holds 3 pints, the other holds 5 pints. The problem is how to measure out 4 pints. Here is one way to do it. First you fill up the 5 pint jug and from that fill up the empty 3 pint jug. You will then have 2 pints in the 5 pint jug. Empty the 3 pint jug and pour the 2 pints from the 5 pint jug into the 3 pint jug. The 3 pint jug now has room for 1 pint exactly. So fill up the 5 pint jug. From the 5 pint jug fill up the 3 pint jug, which will take just 1 pint, and you have left in the 5 pint jug exactly 4 pints.

If you have followed that through you will agree that all the knowledge you used you had already. That was just simple arithmetic. Some people, faced with the 3 and 5 pint jugs, might not at first sight have thought it possible to measure out 4 pints. However, by aligning their knowledge they could do it. Even if they were not up to it and the method was demonstrated to them they could follow the sheer logic of the process and agree the accuracy of the result. That, precisely, is what I am aiming to do.

Scientologists have studied the subject of Life in that way under the leadership of L. Ron Hubbard. Before us, and for us, he studied Life and subsequently wrote the Axioms of Scientology. There are some 57 in all and they are the self-evident truths of Life. As we progress I will introduce you to some of them, although not in the numerical order in which they are published.

I will be at pains to explain the meaning of unusual words. This is not that I question the size of your vocabulary or the extent of your education but because many words in the English language have many meanings. I do not want any doubts to arise from misinterpretation. Sometimes it has been necessary to coin a word.

I hope to get your agreement to each fact as I present it. We can then continue with agreed data. So often ideas go astray because the facts on which they are based are either false or not understood by another person. There is little doubt that at some time in your life you have been mystified or “left at the post” by an argument which started off with a piece of information with which you did not agree or you did not understand.

In discussions generally, if they are started with a piece of information which is not understandable, not acceptable or not accurate, the conclusions drawn are, to say the least, very suspect or the participants are in disagreement.

There is an Axiom in Scientology which is very much to the point. It is “Axiom 53 – A Stable Datum is necessary to the alignment of data”. It is important that we examine the implications of this Axiom.

It is necessary that we understand and agree as to what is meant by “stable datum”. Freely interpreted we could say that it means an accurate, pertinent, reliable and invariable piece of information. We can therefore express the Axiom this way: “An accurate, pertinent, reliable and invariable piece of information is necessary to discover or judge the accuracy of other information.” There is a famous stable datum in Trafalgar Square. It is the standard yard. Against this can be measured other rules and measures to see if they are accurate. A yard measure having thus been checked becomes in itself a stable datum. With it the building trade, for example, can use it to measure land or buildings, to check or gain information as to length, depth and height. Or a cabinetmaker can

use it in producing his furniture. Thus we are able to say that a 3 foot cabinet made to the measurements of the cabinetmaker will go into a 3 foot alcove made to the measurements of the builder. The stable datum for 3 feet is the measure in Trafalgar Square. Using this as a stable datum we can rely on the information of both the builder and the cabinetmaker.

Similarly, our weights are standardised. In weighing an ounce, one can rely on an ounce weight weighing the same as any other ounce weight. When, therefore, Mrs. Beeton in her cookery book says take one ounce of butter, a quantity can be exactly described. We are taking for granted a stable datum and fortunately we can rely on our weights and measures. These are all stable data.

But if one is going to measure anything, the instrument which we are using to take the measurement must be reliable, otherwise we cannot be certain about the information obtained. A surveyor may get a very good estimate of the size of a piece of land by pacing it out. He knows from experience the approximate length of his pace. Before, however, he attempts to draw an accurate plan he will need various instruments upon which he can rely to make true measurements. He wants his stable data.

When he comes to draw his plan he will draw it to scale. So, in order that other people can get their information he will state on the plan what the scale is. For example, "one-eighth inch equals one foot". This then becomes a stable datum for anyone interpreting the plan.

Sometimes stable data are more complex, as with scientific formulae and the formulae used by most trades and professions. Furthermore we are using stable data in our everyday lives – some simple, some complex. The distance one lives from one's place of work is a stable datum. The housewife uses stable data in her cooking. The gardener uses stable data when rearing plants.

Very often, however, one relies on allegedly stable data and then runs into terrible trouble when they are proved wrong. “My Jimmy never tells a lie” says a doting mother. She is terribly upset and shaken when she discovers that Jimmy has told a whopper. “My wife will be at the door when I get home” assumes a husband. The bottom is knocked out of his world when he finds a note saying that she has left him. Some people believe that a certain course of conduct will produce success in business. They accept this belief as a stable datum and are shattered if it doesn’t work out.

On the other hand, there are some who have very few stable data. They are the confused people. They are frightened to do anything because there is so little on which they feel they can rely.

You have no doubt met many people who, when faced with a difficulty, will look for a stable datum and having found one will proceed to handle the difficulty competently. Let us take an example.

A man goes into a room, presses down the light switch but no light appears. A sensible man will go about resolving the difficulty this way. He doesn’t say “I’ll find a stable datum” but, nevertheless, he does precisely that. He checks the light bulb in another socket. He then knows whether it is the light bulb or the circuit which is at fault. If the bulb is functioning he can use that to check the rest of the circuit. He will have a stable datum. If he had not troubled to check the bulb he could have wasted considerable time looking for a fault elsewhere. He would have been in difficulty through dependence on the bulb’s lighting up when he found the fault. This is elementary, but nevertheless such things often happen. I have known even television engineers to spend a lot of time trying to find a fault on a television receiver when the trouble was located in the plug that supplied the electricity to the set!

I can well remember an event which happened many years ago. I was the secretary of a firm's tennis club. The firm kindly supplied us with two hard tennis courts. When we started to play we thought them to be longer than the grass courts to which we were accustomed. I consulted the groundsman and together we took measurements. Sure enough we found them to be five inches too long and a few inches too wide. I reported this to my managing director, who was furious at the information. He demanded of the contractors that they put the matter right. Unfortunately his fury was directed at me after the contractors had checked and found the courts to be accurately marked out. They also discovered that the groundsman was using a linen tape which had been left out in the rain and consequently had shrunk a few inches. The information upon which we were relying was inaccurate. We had no stable datum.

In this case we were reasonably sure of our facts despite the error which was subsequently disclosed. Sometimes, however, one can jump to conclusions without reasonably establishing the accuracy of the information. In business a managing director is sometimes approached by a senior executive who says something like "Mr X is behaving atrociously and will upset the department. He must go or be transferred" Unless the managing director is very very sure of his executive, he should ascertain exactly what action of Mr X has given rise to such a report. In other words, what is the basic fact behind the opinion. "Behaving atrociously" could be almost anything. People's opinions vary, not only on ethics and morals, but they vary according to their like or dislike of a person they are judging. So, if the managing director persists in his demand for facts it is quite likely he will find that the executive has no first-hand information but is relying on the opinion of a junior executive who is relying on a complaining typist who has been chided by Mr X for coming in late!

Many quarrels arise because there is a fundamental piece of information accepted by one or both of the quarrellers as being true which actually is false. “They had a misunderstanding” could be re-written as “They had some wrong information”.

It is obvious that a stable datum must be relative to the subject under consideration. A stable datum such as “apple blossom precedes the forming of an apple” would not help very much if internal combustion engines were being studied. Although this is an absurd illustration there are many examples in life which are as bad. How about “He’s only a labourer – what could he possibly know about machine minding?” It might be that the labourer is well versed in machine minding. On the other hand he might know nothing. It would be as well to check on what he did know rather than assume a stable datum that all labourers know little about machine minding.

There are many sayings used every day which are taken as stable data but are not. “If you go out in the rain and get your feet wet you’ll catch a cold.” It is neither true nor false. Some people might catch a cold. It certainly isn’t a stable datum.

The people who give well-intentioned advice more often than not tender suggestions as stable data. Have you never had a special cure for a hangover or an ailment offered to you by an unqualified person as a sure cure? The cure, which is often worse than the complaint, may have worked for one person but it is not necessarily what you require.

The reason I have drawn your attention to all this is because in studying this book and, indeed, anything Scientological, I want you to be sure that the data presented is true. If you sit and try to prove it wrong you will be in trouble. On the other hand I do not wish you to try to prove it right. I just want you to read it and make up your mind as to its truth or otherwise.

I do hope you will neither accept nor reject anything just because you do not understand. I will do my best to make what I write understandable. If you do have difficulty I suggest you re-read what I have written on the subject. Above all I want you to discover for yourself what is true.

If you look around at the people you know or are acquainted with you will notice that some are more sure of themselves than others. If you look at them closely and examine their way of life, their character and their interests, you will find that the most able, the most sure of themselves are those that have the most stable data. They are more certain or, as Scientologists say, they have “Certainty”. There are so many things on which they are certain. In consequence they are better able to sum up situations and act to the best advantage. At worst we have the insane. There is little if anything that they are certain about. Certainty you will observe is closely allied to sanity. The more certainties a man has the more sane he is.

Just reading this book will prove to be therapeutic to the degree that you acquire more stable data – more certainty. If I can make you certain that it is possible to be more certain and have more certainties I shall have achieved my aim and the rest will be up to you.

CHAPTER 2

CYCLE OF ACTION

Having accepted that a stable datum is necessary to the alignment of data, let us look at something very simple but very obvious as our first stable datum. Something else upon which we can be sure of and agree about.

One thing both you and I are sure of at this moment is that you are looking at this book. To the hyper-critical, who will visualise the possibility of someone having the book read to them, we can satisfy that condition by saying we know this book exists. There is a book. You are aware of it. So let us take this as our first agreed-upon piece of data – our stable datum. There is no reason why you should not be as certain of the rest of the information I will present to you.

Scientology is not a belief. It is knowledge. It is an exact science. I am not suggesting there is anything wrong in believing things but in this subject we want you to rely upon your own knowledge. It is therefore essential that every point presented to you is examined carefully so that you can be certain of its truth. It is a question of acceptance or rejection rather than belief or disbelief.

Scientology means the study of knowledge. It is the study of knowing how to know. Sometimes it is confused with Psychology. People say, “Oh, this is another form of Psychology”, or, “It’s like Psychology”. No, Scientology is entirely different. I ask you to approach it as something different. It is an exact science. It is complete in itself. If you try to compare it with another science or study you will be in difficulty. It would be like trying to compare an apple with a shoe string.

Now let us return to our first piece of data. This book exists.

How do we know? We can sense, measure and experience it. You can feel its solidity. You can judge its weight. You can read the words. There is no doubt about it. Here is a book. How did it come to exist? First it had to be written. The ideas had to be assembled, sorted, classified and explained so that it is readable and understandable. It had to be checked and edited. Then the printer took over. The type had to be set, the proofs checked and last-minute alterations made. Then the paper had to be acquired, the printing machines set to work and finally it was cut, trimmed and bound so that it could arrive in your hands in its present form.

From the moment I put pen to paper to the time the book left the bookbinder we could say that a book was being created. Many helped in its creation. L. Ron Hubbard – whose ideas I have used. My secretary, the editor, the compositor, the printer and the bookbinder. All these helped in its creation so we can assuredly say that this book was created.

Some people boggle at the word “created”. To them creation is an imponderable thing. They may allow that an artist creates a picture but a woman makes a cake. What is the difference? In both cases someone has caused something to exist. In respect of this book I have explained in the preceding paragraph the manner of its coming into existence and that is what I mean when I say the book was created. Therefore, because it was caused to exist, this book was created, just as an artist creates a picture or a woman a cake.

Having, then, got our book, what will be its final destiny, that is, the final destiny of this book you are reading at this moment? All the evidence available to us shows that one day it will no longer exist. It will either be destroyed or it will somehow decay. It may exist for hundreds of years but eventually it will be no more. Let us be quite sure about this. We are referring to this book.

Scientists have talked about the indestructibility of matter but *this book* will either be destroyed or it will decay. If the book were burnt someone could say the ashes remained and they were the book. No, the ashes used to be the book. The book itself would be destroyed and exist no more. That would be the evidence. That would be the apparenacy. That would be the fact.

In between the creation of this book and its final destruction the book is existing or it survives as a book. It is during this period of survival that it can serve its purpose. It can be read, criticised or just stay in a bookshop or on a bookshelf. But it will be a book.

We can, then, express the foregoing as a cycle of action – Create-Survive-Destroy (Decay). This book was created. For a period it will continue to exist or survive and one day there will be no book. The cycle of action will have been completed.

Now, reader, look around at other objects in your immediate vicinity. You will see that they also follow the same cycle – Create-Survive-Destroy. (I have left out the alternative – decay – as I am sure that readers will readily grant that decay is a form of destruction. But not to worry. You can keep it in if you wish.) Having satisfied yourself on the immediate vicinity, look further afield. The same sequence applies to whatever you see. Everything is created, will survive and will be destroyed. Apparently there is no escape. This brings us to another Axiom: “Axiom 13 – The cycle of action of the physical universe is Create, Survive (Persist), Destroy.” Some things may take a long time to complete the cycle but eventually the Axiom is proved true.

If one wishes one can do something about delaying the eventual destruction. Care and attention lavished on a motor-car will keep it from the breaker’s yard for many years. Paint on wood-work will delay the inevitable rotting. Some things have been preserved for thousands of years but an examination of them shows that they are *on the way* to the inevitable end.

With this Axiom in mind let us examine a human life. Remember, at this stage we are dealing with physical things and it is from this aspect that we direct our examination. Let us then start with the birth of a baby. For all practical purposes it is at this point that a human life starts. Many will say it started in the womb and with this contention I will not quarrel. It does not matter at what stage from conception to birth you consider that the human being has started. It is just convenient to use the birth as our starting point. Certainly it is at this stage it starts an independent life. However, this is not a point over which we need haggle or argue as the following will not run foul of whatever considerations you may have on the subject.

A baby is born. A human being has been created. A human being starts to exist. We have in fact a creation. According to our beliefs or education we will attribute this to God, to a chemical action, to the nature of things or to the parents. For our purpose it does not matter. We are looking at agreed facts. No matter what are your beliefs or what is your education, it is an indisputable fact that a baby has been created – a human body. Provided it is not stillborn it will live and exist. Maybe for a short time, maybe for its full three-score years and ten. Maybe longer. For some period it will survive. One day it will die. It will decay or be destroyed. So here we have our cycle – Create-Survive-Destroy, or, as applied to a human body, Birth-Life-Death.

As I have said before, one can do something about extending the survival period. Medical endeavour has as one of its main goals to extend the period of survival of a body. The evidence shows that medicine has met with success. The “expectation of life” figures have increased considerably even in this century.

Preventive medicine – good sanitation – clean food – medical treatment – have done much to delay the death of a body. Even so medical men have by no means found out how to keep a body

going for ever. Indeed, I doubt if they even consider it a possibility. The cycle remains – Create-Survive-Destroy. Birth-Life-Death.

There is another cycle of action that I will now demonstrate to you and to this end let us examine the subject of control. If you are going to drive a motor-car you will need first to get it moving and you will need to be able to stop it. Between getting it moving and stopping it you will need to be able to steer it correctly. If you can do all these things efficiently you will be a good driver. When I say efficiently, I mean just that. I mean that you will be able to get away to a nice smooth start, that you will be able to steer it to avoid the hundred-and-one obstacles that one meets in the course of motoring, and that you will be able to stop it if something gets in your way or the traffic lights show red. It will also entail your doing these things with due consideration for other people using the road.

You will need to be able to get it moving, steer it and stop it. We can express this another way. Start the car, Change its position and Stop it. More briefly, Start-Change-Stop. This is the cycle of action of control. If you are going to control anything efficiently you must be able to start it, change it and stop it. You must be able to do all these things well. Do you follow this? Good control is start, change and stop. Just look at a few things that you control and you will see that this is the cycle. Unfortunately to many control is considered to be a bad thing. It is associated with army discipline. With angry employers. With stern schoolmasters. With dictatorship. With Government orders. If, however, you examine these associations you will notice that the three essential components are not all being carried out properly. Very often the word control is associated with only one of the three parts. More often, Stop. In our childhood our elders were constantly telling us

to stop doing this or stop doing that. “Stop talking” says the schoolmaster. “Stop spending” says the Government. And so one comes to regard control as being something that stops us from doing the things we like. Good control, you will find, is quite acceptable. How do people you know go about control? Have you an acquaintance who is always starting things and leaving them? An extreme example would be the woman who comes down in the morning, goes to put on the kettle, changes her mind and goes to get the milk, changes her mind and goes to light the fire, changes her mind and picks up the newspaper. I’ve said this is an extreme case but there are, nevertheless, people about like that. You can see that such a person is not in control of her life to any great extent.

Do you know of someone who is constantly changing things? One who is always changing around the furniture in the home or who is rarely, if ever, satisfied with things as they are?

Then there is the individual who habitually buys things, takes them home and then decides that he doesn’t like them and goes back to the shop to change them for something else. There are people who are constantly changing their minds. They say one thing one minute and another the next. Very annoying are the persons who change instructions that they are given. “He never does what I say” is the complaint against them. To sum up, they are unreliable people and in poor control of their lives and environment.

Finally, there are the individuals who go around stopping things. They rarely start anything themselves but are stopping things other people start. An example is the mother who is constantly saying to her child “Stop that”, “Don’t do that”, “Come away from that”. Here we may have the appearance of control but it is not liked. Certainly not by the child. The emphasis such parents put on control is stop. If you come up against such people and present them with a new idea or venture they will either by direct

opposition or apathetic negation prevent you from developing the idea or proceeding with the venture. Gradually they grind their lives to a halt so that finally they have nothing left to control anyway.

I grant, of course, that everybody goes through the actions of start, change and stop. It is inevitable. It is when the emphasis is put too heavily on one or two parts of the trio that control becomes bad, that a deficiency shows up on the part of such people.

Compare these types of individuals with those who take care to see through a cycle of action. They start a job, see it through and then finish. Their surroundings are usually tidy and one could say of them that they are methodical. They are in good control of their lives and surroundings and people are usually happy to do things for them. Furthermore, they are happy to do things for other people. The successful parent, you will find, is one who in effect tells his child to do something, sees him do it and then lets him know that the game is finished. The child knows where he stands. He is not just told to “Go play in the garden” and then left to his own devices. He is not constantly being told to stop doing things.

If you examine this subject of control in the light of what I have explained you will find much of the stigma attached to the word or the concept removed. Unfortunately we can see little good control around. Most so-called control has emphasis on one of the three components with not very successful results.

Bad control and confusion go hand in hand. When a situation is out of control there is confusion. Find something that is confused and you find something that is out of control. If you are faced with a confusion and if you want to do something about it try completing one cycle of action, then another and so on. Gradually the confusion will disappear.

I'll show you what I mean. A businessman finds his desk covered with papers that need attention. He might pick up one letter, glance at it and put it down, and then pick up another and so on. The desk remains untidy and confused. He is confused. His business becomes confused. Now suppose he picks up one letter (start), reads it (change) and answers it (stop), one bit of the confusion has been controlled. So he repeats the cycle on another letter and so on. Gradually the desk becomes more tidy and thus encouraged he continues until the desk is cleared. The confusion has gone. He is no longer confused and his business is that much better off.

Good control plays an important part in Scientology. We teach, demonstrate it and help people to develop their ability in this connection so that they can improve their lives.

I'll finish this chapter by reminding you that we have discovered two cycles of action which are very similar. They are:

Cycle of action of the Physical Universe:

Create-Survive-Destroy

Control:

Start-Change-Stop

CHAPTER 3

THE EMOTIONAL SCALE

This book is about life, therefore of the cycle Create-Survive-Destroy we are particularly interested in the section Survive. Now, remember, we are only dealing here with universally accepted certainties. Some of you may have firm beliefs or convictions on life after death and it is not my intention to dissuade. You may very well be right. Just now we are looking at that portion between the birth and death of the human body. The survival part of the cycle. The life part in other words. This lifetime. We could plot the cycle thus:

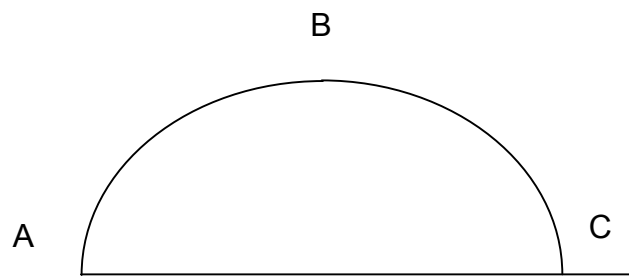


Fig. 1

Point A representing birth. Point B to represent the part where an individual is living to his fullest, and point C death. A purely arbitrary example would be a rapid rise to the age of 21, during which time the individual receives his education; a more gentle rise to the age of 30 during which time he gains experience; a level period of, say, 15 years, whilst he operates with his education and experience; and a gentle decline until, say, 65, when he retires from

business, at which point the graph falls away more steeply until the point of death is reached. Such a graph would be like Fig. 2.

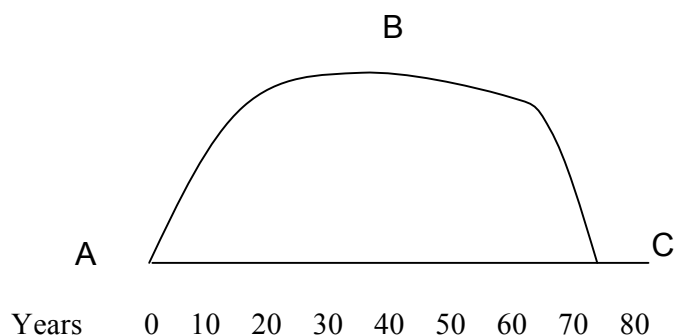


Fig. 2

In practice, of course, the line is different for each individual. It will have its ups and downs according to successes, failures, sickness and health, happiness and sadness.

Let us make our graph as shown in Figure 2 represent, on the horizontal axis, the person's age and, on its vertical axis, the degree to which a person is living. The more fully he is living, the better he is living, the higher the line will go. It now behoves us to decide what is meant by a "fuller, better life". When L. Ron Hubbard started his studies I imagine that he had a desire to show people how they could live better. With his customary thoroughness he searched to find out what would be better living. Having established that he studied to see what could be done about it. Be that as it may, he has certainly studied life and from his studies has enabled people who are prepared to look, to see for themselves what would be better living. I will show you how this is. Expressed on our graph in Figure 1, the desire would be to get point B higher and to maintain the graph at the highest point for as long as possible. It would be better expressed as getting the point B as high

as the individual wants it to go and maintain it there for as long as the individual wants. It is, of course, possible that many people would abhor the thought of living better and fuller for an indefinite length of time. Nevertheless, let us find out what we need to achieve in order to get a fuller and better life.

Suppose you want someone to redecorate a room for you.

First you have to find someone and ask him to do it. How best would you like him to react? Would you not like him to respond with keenness and pleasure? In other words with enthusiasm. Eager to do the job. Eager to do it well. Can you think of a better response? You have confidence in such a man and feel very happy about letting him do the job.

Unfortunately, we cannot always find people who are bubbling over with enthusiasm to help us, so let us set our sights a little lower. On examination you will find that the next best thing is for the response to be one of interest – strong interest preferably, mild interest not so good. The man is going to be interested in his job and at that level you still have confidence and you can be fairly assured of a good job. Coming down a bit we find the man who is content to do it. A lack of enthusiasm and interest, yet content to do it. Provided he is skilled and trained the room will be decorated satisfactorily. But some of the enjoyment of getting the room done is vanishing for you. What next? Failure to find enthusiasm, interest, contentment, the next best thing would be indifference and then boredom. You know the type. They are willing to do the job – just – and that's about all.

Now we come to the type who is hostile to the idea – antagonistic. He expresses himself forcefully as to why the job should not be done and, particularly, why he shouldn't do it. But worse is to come, because there is the man who is downright angry at being asked to do the job or that anyone should consider it necessary. He is the type who will fly off the handle in sheer

temper and express himself most unreasonably. This man has at least some display of energy, which is more than we can say of the next on our list. He is the sulky type, the man who is resentful of being asked but can't say so. He'll probably grumble behind your back but not to your face. He is not much better than our next specimen, the man who is afraid to tackle the job. Fear is his trouble. Now we are getting very low, because the next on our list is the one who bursts into tears at the mention of doing a job. He certainly isn't going to be much help. Finally we come to the man in a state of complete apathy. Real apathy. If he did anything about it he would die. The job "just can't be done". We can't go any lower because such a man would be dead!

You will observe that we have sketched out a scale of attitudes. In Scientology we call it the Tone Scale. What I have shown you is the emotional scale. The emotions felt and expressed by the person concerned. It is set out thus:

4,0		Enthusiasm
3,5	}	Strong Interest
		Mild Interest
3,0		Contentment
2,5	}	Indifference
		Boredom
2,0		Expressed Hostility
1,5		Anger
1,1	}	Unexpressed Resentment
		Fear
0,5		Grief
0,1		Apathy

These are the emotions set out in their order. Examine the scale and satisfy yourself that it is right. It applies to specific activities as outlined above and it applies to an individual's approach to life generally.

Alongside each emotion we have put a number. These numbers are purely arbitrary but are used by Scientologists for quick identification and have no other significance.

I would draw your attention to something. If you examine the emotions above 2.5 as applied to my example, you will notice they are contributing to getting the room decorated. At 2.5 there is little or no contribution. Below this point the effort is to stop the job being done. Look around your friends and acquaintances and observe their usual emotions as listed above and see how they are contributing to life or trying to stop it or destroy it. What is their attitude to projects? Do they go into them to make them successful or do they approach them with the idea that every project is doomed to failure?

I do not consider it necessary to introduce to you all the various aspects of the Tone Scale. I will, however, show you a few examples so that you can realize the potential of a detailed study. In point of fact detailed study of the Tone Scale is a sure guide to the character of one's fellow men and the key to predicting their behaviour. From my own experience I would say that any businessman will find it an invaluable guide in judging his business associates and employees.

Take the top of the Tone Scale, which is 4.0 and which I have introduced to you as enthusiasm. There are very few people who really come into this category – at least I haven't met many. What would be the character of this man – a man who was really enthusiastic? A man who despite set-back after set-back would still be enthusiastic? Let us compare him with the 2.5 – indifferent, bored, and the 1.1 – unexpressed resentment and afraid, and we

will compare them under various headings which are self-explanatory.

Undertakings

The 4.0 will be excellent at any project he undertakes. The 2.5, whilst capable of some action, will be relatively inactive, but at 1.1 a person is only capable of minor execution.

These findings can be arrived at by observation. They are also obvious by just reasoning. The man who is enthusiastic will put all he has got into an undertaking. He will have taken the trouble to find out all that he can. That he is well versed in the subject may be the cause of the enthusiasm but whichever comes first the result is the same. It is worth mentioning, however, that although a person might have the knowledge and the know-how he will undertake projects much, much better if he also has enthusiasm.

The individual at 2.5 who is bored or indifferent to a project is not likely to put much into the task, whilst the person who is sulky and has a chip on his shoulder (the 1.1) will hardly do anything at all.

Health

At 4.0 our man is rarely ill, at 2.5 he is occasionally ill and susceptible to the usual diseases, whilst at 1.1 illnesses are frequent and he gives way to them and goes to the doctor for the most trivial reasons.

An interesting point here. Is it the man's good health that keeps him enthusiastic or is it his enthusiasm which keeps him in good health? Further study of the subject will enable you to arrive at the right answer.

Truth

At 4.0 there is a high concept of truth. At 2.5 insincerity and carelessness of facts, whilst at 1.1 we have the plausible liar.

It can be seen that in enthusiasm a person is sure of himself. There is no need for him to indulge in untruths. He is happy, indeed, eager to face the truth. At 2.5 he just can't be bothered to find out the truth. The 1.1 is scared of the truth. Fearful of the consequences.

Courage

At 4.0 we have a truly courageous man. At 2.5 a stalemate – neither courage nor cowardice. Don't be misled by the fact that he neglects danger. At 1.1 he is definitely cowardly with occasional underhanded displays of action.

A point I would like to make here is that at 4.0 a man would be very much aware of the existence of any danger in a set of circumstances. Knowing this, he would be prepared to face it if he thought it necessary. As we descend the emotional tone scale one's awareness becomes less and less complete or acute. At around 2.5 apparent courage can be displayed just because of ignorance of danger.

Responsibility

At 4.0 the sense of responsibility is very high but at 2.5 there is too much carelessness for him to be trusted with much responsibility, and at 1.1 there is just an incapability for responsibility – he is, in fact, utterly irresponsible.

By responsibility is meant a willingness to cause or a willingness to take or have something in one's sphere of influence.

It does not follow that the 4.0 is going around “causing” all the time or that he is accepting every situation as concerning him. For example, there may be an accident in the street. The 4.0 would be willing to give assistance but would not necessarily insist on doing so if better-equipped people were handling the situation satisfactorily.

The 2.5 would be unwilling to cause anything and reluctant to summon sufficient interest or energy to cross the road to help in an accident.

The 1.1 is almost completely unable to cause anything and is certainly unwilling as he would be scared of the consequences.

Friendship Value

As a friend a 4.0 is excellent and is liked by many. At 2.5 fair and only liked by a few. At 1.1 he is a dangerous liability and usually despised.

I feel a word of caution is needed here. All levels of the scale will value the friendship of a 4.0 although by reason of their own level they may not display or express it. The saying that “birds of a feather flock together” is probably true. The 4.0, whilst able, would not be over-anxious to cultivate the friendship of a 1.1. The 1.1 will then have to associate with others of the same level.

You note I have said associate. They will not like each other very much. Here is something that seems to be friendship but which is far from friendship. Unfortunately there are so many at the level of 1.1 that we also get an appearance of popularity. The 1.1 type talk behind the backs of their friends. You can pick them out.

Understanding

The 4.0 understands and is understood very well. The 2.5 misunderstands and is often misunderstood, whilst our 1.1 has no real understanding at all.

It has become apparent that the 4.0 will want to understand and will make efforts to understand. He will also be at pains to be understood. To make statements clearly and factually. From this standard we fall away to the bottom of the scale where there is no understanding either way.

There, then, is a brief – very brief – survey of the Tone Scale. If you disagree on any point just have another look, but I'll be content if you can at least agree that above 2.5 we have actions directed towards survival; at 2.5 they are indeterminate; below this they are directed towards destruction.

By reason of education or necessity a person may show enthusiasm in one or a few subjects. If his life is wholly taken up with just these subjects he may have the appearance of enthusiasm. Nevertheless his actual level or, as Scientologists call it, his chronic level will manifest itself when his attention is directed to another subject. He may show boredom, anger or worse when he is distracted from his usual activities. A salesman may appear to be very enthusiastic whilst he is with his customers but at home he may well show his anger which may well be his chronic level. The examples I quoted earlier in this chapter are the chronic levels and to the discerning student of Scientology these will show through the apparent levels.

It has no doubt already occurred to you that most of the emotions are expressed at some time or another by every individual. In contact with people, situations and his environment

in general an individual goes up and down the scale. Children are great exponents of this. They will be playing enthusiastically one minute and crying the next. It seems that as we grow older the tempo slows down and our changes from one emotion to another take longer.

A loss of a loved parent would certainly knock a person down from 4.0 to 0.5 but he would recover quickly to his high level. Less heavy losses would not affect him so much. You will usually find that a person moves only about one emotion above or below his chronic level in a normal day's activities. One interesting point can be observed. In moving from one emotion to another any intermediate emotion will always be experienced.

At funerals there is grief about – naturally. After the interment the tone rises, sometimes quickly, sometimes slowly. One can observe this. Some get angry because they didn't have the right place at the graveside, or someone has upset them, or Auntie is having the teapot that Mum promised them. There is often a lot of talking behind other people's backs, which, as we have shown, is typical of the 1.1. Even the normal 4.0 may indulge in some 1.1 activities. When he recovers he will apologise and explain that he didn't know what came over him.

I have stated that the aim of Scientologists is to help people to live better. Already you may have sensed that when a Scientologist succeeds in raising a person to a higher chronic level on the Tone Scale that person will begin living a better life. This book is written to give you the hope and confidence that this is possible. This possibility is first-hand knowledge for me but it is not my primary aim in this book to prove it to you. The best proof you can have is to experience the change for yourself or to observe it quite definitely in another individual.

By now you will have aligned sufficient data of the Tone Scale to understand the following. Let us pretend that we have someone

at 1.1 and he comes to us for help. Now at 1.1 he is in fear and is not expressive of resentment he harbours. Beyond his occasional verbal attacks on people who are not present, he is fairly docile. People can tolerate him without much trouble even though they may despise him. So we give him some help and up the scale he starts. Sooner or later he hits the 1.5 band and then what have we? We have an angry man. His resentment is being freed and will be displayed. Whilst this lasts he is no longer the docile individual we had at 1.1. People begin to find him more difficult to handle and because they do not understand they complain about it. "Look at what you've done. You've made him angry." (If they, the complainers, are at 1.1 themselves they don't tell us but they talk behind our backs.)

This phenomenon is observable very readily in children. If you have ever tried to comfort a child who is crying very hard you may have been shocked on many occasions by a display of anger. A kick in the shins is poor reward for a word of comfort. The temptation is to give as good as one received in the form of a slap. But this has the effect of putting the child back down to grief, so one hasn't achieved very much! Try patience next time and continue just talking and observe the change of emotion without retaliation.

A Scientologist, understanding these changes, would not be discouraged by them. On the contrary he would know he was winning and helping somebody on the road to survival.

We are often sorely misunderstood by those who are ignorant of our data but I think I have shown you enough to validate the data and to show its possibilities. (This, however, is not intended to be a textbook. There is a comprehensive book written by L. Ron Hubbard entitled SCIENCE OF SURVIVAL which explains the scale and its implications in great detail.)

How about trying to observe your fellow men in the light of what I have said? I must warn you that at times you will have your work cut out to keep up with the various manifestations. If you do come across what you feel sure is an exception to the rule do, I beg you, look again and check your observations, or be content to accept for the time being that it is outside your present acquired data.

A further word of clarification – a person does not go around displaying his chronic emotion all the time. To place him on the scale one must look at his behaviour to life generally. When he does display an emotion it will be the one appropriate to his position on the scale. If, however, the emotion is expressed as the result of a success, it will be just above his usual emotion. If expressed as a result of a failure or loss, then it will be below.

Before closing this chapter I propose to remind you of some of the important points already made and to amplify them a little. When you attain a higher position on the Tone Scale you start to lead a fuller life. Put in another way, if a person were at 4.0 he would be living more fully than anyone lower on the scale. He would be good at projects, have a fast reaction time, nearly accident-proof. He would be eager to get on with anything he undertook and would have excellent reasoning abilities. A valuable member of society, being creative and constructive. His ethics would be high and he would be trustworthy and courageous. He would converse and listen freely, always willing to see another point of view to broaden his outlook. Responsibility would be second nature to him and he would complete any task he had undertaken. His assessment of situations would be excellent and he would be able to gain support for his ideas by his enthusiasm. He would be happy, healthy and the sort of reliable person one likes to have around. How's that as a goal for a better and fuller life?

CHAPTER 4

UNDERSTANDING

If we want to do something about improving our ability to live, we need to understand about living ability. That is what we have set out to do in this book.

We have already seen that whilst the individual who is high on the Tone Scale has good understanding, that of the man at the bottom is very limited, so it will be worthwhile examining the subject of understanding which plays such an important part in everyday life.

If we take on fresh employment and we wish to be successful, some understanding of the requirements of the new job is essential. The broader our understanding, the more complete our understanding, the more successful we are likely to be. When introduced to a new game, one of the first essentials is to understand what it is all about, so we require to know the rules and the objects.

In dealing with other people the desire, to varying degrees, is to understand them, to find out about them. In fact, most of our time is spent in trying to understand people, objects, schemes, games and operations, and the more we understand the happier we are. It also seems that the happier people are those who have reasonable understanding over a variety of subjects rather than a lot of understanding of one or a limited number of subjects.

Looking at personal relationships and friendships, one discovers that they are successful to the degree that there is understanding. Marriages are made or broken by understanding or the lack of it. "My wife doesn't understand me" is the complaint of many a man. This is often regarded as an excuse for promiscuous relationships.

It may well be that his complaint is justified but the statement would possibly be more accurate if he added: “and I don’t understand my wife.”

Industrial disputes invariably show a lack of understanding between employer and employee. One side or the other, but more often both sides, are unable or unwilling to see the other’s point of view – unable or unwilling to understand it.

By the same token, international affairs get out of hand and in consequence we have wars, “iron curtains”, shortages in a world of plenty, pestilence and disease. All because of a lack of understanding.

All this is deplorable. We have a community of people apparently all trying to understand, apparently all wanting to be understood, yet failing time and time again. They are failing because either they are unable to understand or unwilling to understand. This gives rise to confusion, bad feeling, unhappiness, poverty and hardship. All this happens because until the advent of Scientology nobody had taken the trouble to find out about or understand “understanding”. Perhaps we should be kinder and say that nobody had thought of trying to understand “understanding”. It is remarkable that this approach has been overlooked because we are dealing with something which is basic and yet so simple that it is dismissed as being unimportant. I assure you, however, that if our statesmen, captains of industry, professional men, scientists and the man in the street really grasped the data which I am about to expound, the work of L. Ron Hubbard and Scientologists generally would be amply justified. Herein is the key to all problems, yours and mine. It is the key to the problems of personal relationships, of industrial disputes, of international affairs and of any field of endeavour. It is all so obvious and so simple.

To understand an individual you require to know all about him. You need to know what he does, what are his interests, where he

goes and many other things besides. The only way to find the answers is to ask questions and listen to the replies. You have to ask questions of the person concerned or of someone who knows him very well. In short, you will need to communicate with or about him. You cannot hope to understand him unless you communicate. Until you communicate to some small degree (I shall be dealing fully with the subject of communication later) you do not even know he exists, so how can you possibly hope to understand him? Thus we have the first ingredient of understanding, which is communication.

I repeat, if you want to understand anybody or anything you will need to communicate with or about that person or thing. There is no other way. In the end the degree of understanding will depend upon the quality of communication used and to a study of this we will devote ourselves later.

Having got into communication with or about whom or what it is you wish to understand, you will find that you are searching for something with which you agree. You will be looking for a stable datum which you will be able to accept. If, for example, you find out in the course of your communication that the individual you are trying to understand states that apples only grow on orange trees you, who know full well that apples normally grow on apple trees, will have difficulty in understanding. The object then of the communication will be to establish where apples do grow. It may have to take the form of your taking him to an apple tree and saying "Look, there is an apple tree and apples are growing on it". Once you have convinced him you will have come to an agreement. You will be a little further along the road to understanding.

It doesn't matter what or whom you are trying to understand; you will find that unless there is agreement, there can be no understanding. Even an agreement to differ is somewhere along the

line to understanding. The second ingredient of understanding is agreement. To put it another way, a reality must be shared. If there is a chair in a room it is easy to agree that it is there because it is real. A reality is being shared. On more abstract things agreement is not so easily established. Things are not so real. The statement “A bottle of wine with dinner is very enjoyable” would not be agreed by someone who has never had a bottle of wine with dinner. He has had no experience. He has no reality on the subject. You will recall that at the beginning of this book I took as a stable datum something that was real to both of us. Something on which we could undoubtedly agree – the reality of this book.

Observation of people will show that one communicates in order to reach an agreement. One gives out information in the hope that it will be agreed to. One scans over information to find out how much of it one can agree with or how much of it is real to one.

In our anxiety to get agreement we sometimes resort to extraordinary measures – especially at the lower levels of the Tone Scale. A thug will beat his victim in order to get him to agree to hand over the contents of his pocket-book. A child sometimes resorts to tears in order to persuade his parents to agree to his staying up late. A person who is scared will resort to a lie to get agreement to his being left out of a dangerous mission. Communication then, however poor, is used in an attempt to get agreement or to share realities.

If in your travels you meet someone and you find you have much in common, the result is that you like that person. You discover that you can talk to him and he can talk to you. The interests which you both have are shared. You understand each other.

Another factor has now appeared and is the liking of the other person as a result of talking to him and discovering things held in common. This factor we will call “affinity” and is always present

to some degree in understanding. This applies not only to people but to things and subjects. If you communicate about a subject and find there is a lot you can agree with, then you will like it and you will understand it – naturally.

When I was at school they tried to teach me French. The master never succeeded in getting my agreement to pay attention or to the meaning of French words. I was probably slow and the teacher had other boys to instruct. His communication may not have been good and my ability to receive his communication may have been wanting. The outcome was that I never understood French and I hated the subject. If you look at your own experiences and find a subject that you do not understand you will see also that you have little or no liking for it, that it is not very real to you and certainly that little communication has taken place about it.

Affinity could be likened to nearness. In conversation we refer to people who like each other as being “very close to one another”. When loved ones are apart they write letters to each other and in this way they overcome the distance that is between them. This is a good example of the way communication works – it closes the gap. It closes the gap between one person’s realities and those of another. Thus comes about good affinity.

“Understanding is composed of Affinity, Reality and Communication.” That is Scientology Axiom No. 21. And how right it is. Communication without reality or agreement will not lead to understanding. If there is agreement without it being communicated, there will be no understanding. If affinity is lacking there will be no understanding. The three go together and as one increases so do the others.

We have already seen that understanding plays an important part in better living. Such an important part that in Scientology we constantly refer to it and call understanding A.R.C. (the initial letters of affinity, reality and communication) so that we are

reminded of the component parts. It is known as the A.R.C. triangle to show that the three are linked together.

We have already seen that at the top of the Tone Scale understanding or A.R.C. is very wide. Much is understood at that level. It follows that communication will be ready and free. Realities will be plentiful and there will be excellent affinity. We could therefore illustrate this as a big triangle of A.R.C. at the top of the scale.

Descending to the bottom of the scale we find that there is little or no communication. Very little reality, and affinity is almost absent. Our triangle has shrunk to very small dimensions. The following will show how in fact the triangle gets progressively smaller as it descends the scale.

At 4.0 understanding is easy, light, broad and very pleasant. If enthusiasm is present understanding becomes easy. One can understand and is willing to understand ideas and abstract things. At 3.5 to 3.0 we find things are fairly easily understood, an individual is reasonably placed where he could become enthusiastic. A little more effort is required at this level but nevertheless understanding is still fairly light and free.

At 2.5 understanding is becoming more difficult. You can well imagine the difficulty in trying to get a bored man to understand. It takes some effort both on his and our part. Understanding is limited to simple and straightforward things. At this level understanding of a complicated idea or piece of apparatus can be achieved with great difficulty and certainly it is limited.

Below 2.5 the tendency is not to understand. It is in the region of below 2.5 downwards that we get to misunderstandings, violent disputes and arguments and at lowest there is just no understanding.

Another way of looking at this is to observe that at the top of the scale A.R.C. is light, free, volatile, easy and even gay. At the bottom it is heavy, restricted, deadly serious and very solid. The analogy is more accurate than at first sight seems to be the case. Whilst at the top of the scale abstract ideas are understood, in the lower portions, particularly below 2.5, understanding is restricted to more and more solid objects.

What is true of the whole (A.R.C.) is true for the component parts. At 4.0 a man can converse easily and lightly. Realities can be shared in abstract things and there is affinity or liking for ideas or sentiments.

From 2.5 downwards communication takes the form of solid things, documents, fisticuffs or even bullets. Realities are restricted to solid things. A gift would be real in so far as its value or use is concerned. There would be little reality on the sentiment which prompted the gift. Similarly, affinity is restricted to solid things. There is little or no affinity for ideas.

It can also be observed that the lower one goes down the scale the more the three components become confused. Reality becomes confused with affinity and communication becomes confused with reality and so on. It is more difficult to differentiate. What is a punch on the jaw? A communication? Or is it a reality? Or is it an expression of no affinity?

So now, at least, we should know what understanding is. It is affinity, reality and communication. If there is no understanding then one at least of the three is missing. At the top of the scale we have the potential for good understanding – good A.R.C.; there is an ability for friendliness or, better, a great love. Communication is good; it contributes to good survival, to good living. Life is real. Life is good. Life is worth living.

I now want to get agreement on another aspect of life. If we take an individual we find him to be living in an environment – his environment. This could include his home, his clubs, his work, his recreation and so on. Now, each individual also has his ideas, his purpose, his desires, and all these things are his private property, his private thoughts. So his life is influenced by his environment and by his thoughts. To add to this his life is affected by the thoughts of other people who come into contact with him.

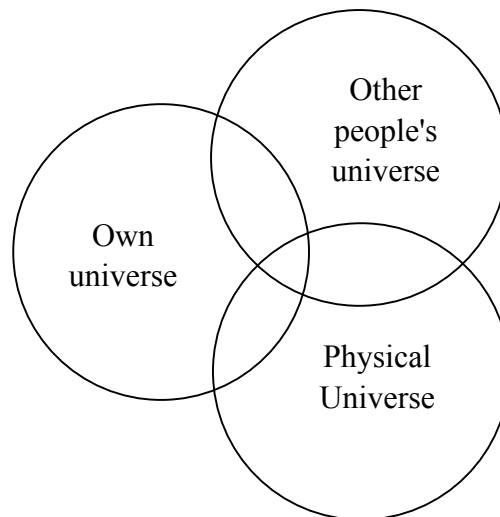
Now, I want you to allow me to refer to an individual's private ideas and thoughts and call it his universe. There is no need for you to go to the dictionary to look up the meaning of "universe". In fact it might confuse you. Just here I am asking you to use the term "his universe" as referring to a man's private thoughts and ideas. I am not taking such a great liberty, as one often refers to another as "living in a world of his own".

Now to come to a more acceptable term. Our man is certainly living in a physical universe and that can extend as far as you want it in regard to physical things.

Finally, to some extent he is living in the universe of other people (their thoughts, ideas etc). An employee is to some degree living in the universe of his employer. A husband in that of his wife and *vice versa*. Such examples are very numerous.

Here then comes the reason for wanting to understand. One tries in varying degrees to understand the universe of other people and thus broaden one's own universe. The physical universe is common to everyone. I'll explain this diagrammatically thus:

Fig. 3



The sizes of the universes are not meant to be relative. The diagram is just to show that an overlapping takes place, or that other universes are taken into one's own sphere.

One seeks to understand another person so that one can share his realities. To do this one communicates through the medium of the physical universe (which will include bodies and their organs of sense). Using my diagram, which is only a diagram, the ultimate would be that one's own universe and that of other people and of the physical universe would become congruent and we would then have complete and utter understanding. This is, to say the least, highly improbable, but it would be the theoretical ultimate. That this desire for understanding is inherent in every person in varying degrees is quite obvious. It is also a very important factor in living.

If you have accepted what I have just expounded you have the rudiments of getting to understand others better. By observing their position on the Tone Scale you will already have some understanding. To understand further you will have to get some communication going for the very reasons that I have outlined. If you are an expert at mathematics it will avail you little to try to get into communication with an uneducated person on the subject of Calculus. An uneducated person has no reality on mathematics so for the most part your communication would be unintelligible. This we can agree without further elucidation. The outcome is quite obvious when one looks at it.

To get into communication with someone it must be done at their reality level. It is of little use talking wonderful theories and ideas to people at 1.5. Here reality has to be much more solid. They

might be willing to communicate through the medium of a working model. Further, if you displayed too much enthusiasm it would be unacceptable. The secret here is to start at a level slightly above that of the chronic level of the person concerned.

To help you to understand this subject of A.R.C. a little better, I'll remind you of something you already know and which no doubt has occurred to you in reading the foregoing, and that is that a person can be placed on the Tone Scale not only generally but in relation to specific subjects. He might be enthusiastic about sport but bored with music. Nevertheless this does not affect the chronic level and what I have just said demonstrates the effect in some cases of education. Education is by no means the complete answer to raising a person from his chronic level.

Have you ever burst into a room full of enthusiasm and said something like "Mum, I've just won the form prize" and then found that you are talking to a woman who is shaking with grief? She may have lost a near relative and the natural reaction is grief. Understandably, she will not be able to receive the communication and its implication about a form prize. No, that communication will have to wait. The communication must be at the level of the person's reality which is very solid and restricted to such things as funerals, wills, possessions etc.

But, gradually, with communication the reality will improve. The existing affinity will help. She will come up the scale gradually. She will go through the phase of being angry with someone, maybe you for talking too much! Eventually she will reach boredom and indifference and finally be sufficiently interested to talk about the form prize. I repeat that in order to get into communication with someone it is necessary to get in at their reality level. The football fan has a reality on football and you can communicate about it whereas you would have difficulty in communicating about music if the individual had no reality on the

subject. An angry man can be communicated with at that level or maybe one higher – antagonism.

Do you see from these few examples and others that you can find for yourself how it is possible to get in communication and reach understanding with anyone? To be really efficient at this it will take a little more study than we have allowed for here. There are books which deal with this more fully and give a wealth of data, so if you have the desire, there are wide fields open to you.

CHAPTER 5

COMMUNICATION

In the foregoing chapter we have seen that understanding is composed of Affinity, Reality and Communication (Axiom 21), so let us now examine Communication in some detail. It is the most important of the three. It is the “doing” point. One can experience affinity, one can have a reality, but one does something in order to communicate.

Communication is so important that we should carefully define it. To enable it to take place we must have someone to do the communicating and we must have someone to communicate to. We must have someone to send the communication and someone to receive it. Inevitably there is distance between the two. It can be said that the sender is causing the communication and that the receiver is the effect of the communication. As I sit at my desk writing this book I am doing just that – writing a book. It does not become a communication until you read or receive it. The person who recites a poem alone in a room is just reciting. He is not communicating because there is nobody else present. Even if there were, unless that person chose to listen, communication could not take place.

The pedant may say that it is possible to send out communications even though they are not received and therefore communication takes place. At least he will agree with me that such communication is not ideal, and I am now dealing with perfect communication. So when in this book I refer to communication, that is what I mean. Here then are the essential ingredients of a communication. Someone to cause the communication, a distance over which to communicate and someone to receive it. We could say that the person causing the

communication is at the source point and the person receiving the communication is at the receipt point. We have a brief definition of communication as Cause-Distance-Effect, or, we could say Source-Distance-Receipt, but I would like to elaborate on this.

Let's look at the person at cause. He will want to get his message or idea across to his opposite number. So there must be an intention to do this. If there is no intention there is no communication. Let us be very precise about this, since there really is so much misunderstanding about communication. People go about uttering words, but they are not really communicating. They have little or no intention of getting the communication across. Let's say there are three people in a room – A, B and C. A says to B "Please pass me that book", and B obliges. That is a communication and it is between A and B. Now C overhears what is said but does not receive a communication. For the simple reason that A does not intend him to receive it. C might consider that he had received the communication but all he heard was a communication between A and B. There is no need for us to get bogged down over this. I just want to point out how exact we must be in our definitions. If there was no intention on the part of A to communicate to C then there was no communication.

So, we have with the originator the intention to communicate, and in order to get it across the distance he will want his attention on the receiver and he will want the receiver's attention on him. Now we are getting on. We now have Cause-Distance-Effect plus Intention and Attention. Not quite complete yet. What does the person at cause intend? What does he want to achieve? He intends that his message shall be received exactly as sent. In other words he wants a duplicate of what he sent to be with the receiver. He wants the receiver to duplicate what he sent. That is the effect he intends. This is so obvious that it is likely to be dismissed as of no consequence. But it is important as I will show you.

One sends out a message and one expects it to be duplicated by the receiver. But how often does this go wrong? “Pass me that book” you say to someone and they hand you the newspaper. “How are you?” and you get no reply! Messages not duplicated. No communication.

Have you ever played that party game of passing a message down a row of people and laughing at the final result? There is the classic example that was passed verbally down the ranks of an army unit. It is supposed to have started as “I’m going to advance. Send reinforcements.” It arrived at its destination: “Going to a dance. Send three and four pence.” Bad duplication!

So now we have the basic formula of communication. Cause-distance-effect with intention and attention and duplication. At this point I feel I can introduce another Axiom. “Axiom 28 – Communication is the consideration and action of impelling an impulse or particle from a source point across a distance to a receipt point with the intention of bringing into being at the receipt point a duplication of that which emanated from the source point.” Quite a mouthful, but all-embracing.

Having read all this, how do you fare in this matter of communication? Do you originate communications well? Can you receive communications? Do you have an intention to communicate? Do you make sure you have someone to communicate to? That is to say, do you put your attention on your receiver and do you make sure you have his attention? What kind of effects do you create? Do they agree with your intention?

Looking around at other people, how do they make out in this matter of communication? What about the bore? He’s a typical example of someone who has no interest in his listener. He is talking to satisfy himself. It is doubtful whether he cares if you hear what he has to say. The eloquent after-dinner speaker – very entertaining, but what is his intention?

Take another angle on this subject of communication. Just consider how much is said and written in the course of a day. Then consider how much really *is* communication. Forget our formula for a minute and consider how much of the talk and writing that goes on is other than just padding. It seems that people realize the value of communication but try to make up in quantity what is lacking in quality. Now examine all this writing and talk and see which of it complies with our definition and you will be well on the road to sorting out the wheat from the chaff.

A word of explanation on distance may be necessary. I have already mentioned that communication closes a gap. This gap can be one of physical distance or it could be a divergence of ideas. Obviously one has to speak loudly enough for the other person to hear. It is no use whispering a communication to someone who is 20 yards away and it won't be good communication if you bellow in the ear of someone whose hearing is unimpaired. In neither case has the distance been assessed correctly.

Another aspect of distance is the divergence of ideas. If you want to communicate on the subject of mathematics and your listener has had little to do with the subject it will be of little use your attempting to explain complex mathematical formulae. His view of the subject is limited so you will need to close the gap between your understanding and his.

If you do not take this trouble your listener will be unable to duplicate the communication and he will probably regard mathematics as a bore. Consequently you will make little progress towards getting him to share your view, which may well be enthusiasm for the subject. I wonder how many schoolchildren have developed a dislike for a study because the teacher did not fully realize this idea of distance between his ideas and those of his pupils.

You do not have to look far for examples of these divergences. How often have you had the experience of someone “talking over your head”? Such a person just hasn’t thought of the distance between your ideas or knowledge of a subject and his. Mind you, many of us err on the other side by sometimes posing that we have knowledge or a viewpoint which in fact we haven’t. We seek to impress this way. Unfortunately, in so doing, one often remains in ignorance of many of the good things of life.

Further investigation reveals that something tantamount to a vicious circle is abroad. It seems that it is considered bad not to know and bad to assume someone else doesn’t know. A pretence is set up that there is no distance, therefore there is a pretence at communication, a pretence of agreement, a pretence of affinity. In total, a pretence of understanding. Whilst this state of affairs exists how can we hope for better life, better understanding? Surely it would be better for one to say he doesn’t know and thus have a chance of finding out, than forever to go about in ignorance trying to bluff a way through life.

From another standpoint, would it not be better to discover how much the other person knows than to assume he is knowledgeable or to take on a superior attitude and not be bothered to explain?

We can see then that much of what is called communication is not communication. The idea of distance may be lacking. There may be lack of intention. Duplication by the recipient is often not carried out. Much of the deficiency occurs because one or other or both of the communicators either do not admit or do not realize that it is another person they are communicating with. At first sight this seems absurd but have you not had the experience of being “treated like a bit of dirt”? How about the employer who treats and talks to his employees as if they were robots instead of living men with lives of their own?

So now we see that there are many requirements for good communication and yet before Scientology appeared little study was made of the subject. Public speaking – yes. Correspondence – yes. But these were and are taught without reference to defining or finding out what communication really is. When one considers the necessity for communication, and when one considers the effort made to communicate, we realize that we cannot get very far without it. Not surprising that it is such an important part of understanding.

I would like now to draw your attention to another aspect. We use the term in Scientology – “Communication Lag”. By this we mean the length of time between the origination and the duplication or perhaps, more accurately, the acknowledgment of the receipt or duplication of the origination. Now this varies from person to person. You say to someone “Please pass me that book”. He may respond quickly, or he may appear to wait some time before complying. That is the time it takes for the message to “sink in”. Look around once more at your acquaintances and see for yourself how the communication lag varies. A communication lag can be the result of the receiver being “slow on the uptake” or it can be brought about by the originator, who may do it knowingly or unknowingly. He may, for instance, be the type who “wraps up” his communication so much that it takes the receiver a long while to sort it out.

Many people do this habitually. “Why don’t you say what you mean?” is the appeal often hurled at them. There are, of course, people who do this deliberately. They like to give people food for thought.

What of the artist? By our Axiom his work is a communication, even if the receipt point is rather vague. Nevertheless, he has someone in mind when he creates his work. He produces his work – his origination – and sends it out into the world intending

that some people will be his effect. Now, if you consider the world at large one finds that all things are communication particles. Someone has caused them and they create their effect on you. What do we get from this? All day long we are at one end of a communication line either causing or being the effect. Every time we look at anything we are looking at a communication particle and receiving a communication; indeed, any time we experience anything with our senses we are receiving a communication particle. We may be duplicating only a small part of what was intended but we are communicating.

Can you therefore visualise life without some form of communication? All day long it goes on. All day long we are being the effect of the physical things around us. Do you begin to realize the importance of communication? Everything around us has been created or otherwise caused by someone. The purpose was to create an effect. It does not matter to whom or what you assign the cause, it is still creating an effect. So I'll give you another Axiom. "Axiom 10 – The highest purpose in this universe is the creation of an effect."

To some degree therefore it appears that the physical universe and the things within it are communicating to us. More accurately, they are communication particles that have been originated and left around by someone. Be it God, be it a human being, or be it an animal. However, as we cannot be certain, or at least as we cannot always be certain, as to the origination of the particles (whatever form they may take) it seems that we accept the particles in their own right and attribute to them the ability to communicate. It suits our purpose to assume that the particles are the communications. There is no need to get confused over this. You can well say that this book is a communication and I would be quibbling if I demanded that you agree that I am the originator of the communication. The important point is that when you are reading

this book you are on the receiving end of a communication. You are being the effect.

By communication we can get agreement. We can get reality. Solid things are very real. It takes little effort to agree that they are there. The original communicator's intention must have been very strong. We certainly agree they are there. Try not to agree and one is in trouble. Try not to agree that there is a closed door in the doorway by trying to walk through it! Solid communications, and they are very low on the scale. Remember? Below boredom things are not surviving, they are decaying. Isn't this true? Have we not already seen the cycle of action is Create-Survive-Destroy? The solid things around us are very much on the decay side. We shout aloud that they are not alive.

And yet, as individuals we place so much store by solid things. One seeks to acquire solid things. A man is as successful as he has physical possessions. Isn't that a popular idea? Yet I once heard it said that one of the world's richest men would be prepared to trade his wealth for a new stomach! Don't get me wrong. I'm not saying it's wrong to have wealth and all the physical things that go with it. That's not the purpose of this book. Just look at what we have discovered and find out for yourself. Remember that the physical universe is made up of communication particles and that they are coming to you all the time. If you ignore them you are in trouble. What is the alternative? To accept them as communication particles and duplicate them. To willingly be their effect.

Let me give you an example. A man works in his office all day and then goes home, telling his wife he has had a hard day and is very tired. He puts his feet up, rests and takes little part in the events of the home. All day long he has been in an office surrounded by the walls and the rest of the contents of the office. The walls and contents have been shouting all day "I'm a wall", "I'm a desk", "I'm here" etc, etc. For the most part he hasn't

noticed their existence. He hasn't duplicated them. The effect is to make him feel very tired. He gets away and gradually the effect wears off and he can face them the next day.

Now, here is what you can do. When next you feel such a tiredness coming over you – as distinct from a bodily tiredness resulting from physical effort – try looking at the surroundings and notice and give your attention, one after another, to the various things about the room and see if you don't brighten up. In other words, be prepared to acknowledge the things are there as distinct from ignoring them. Receive the communication particles. Duplicate them.

How are you getting along with all this? Is it getting a little confusing to you? Well, let's point out a few marker buoys so that you can locate yourself.

At the beginning we discovered that the cycle of action of the physical universe is Create-Survive-Destroy. That this applies to a human body. That we are particularly interested in the survival part which we say is "this life".

We next discovered that one was more alive when in enthusiasm and interest. That one was succumbing on the lower levels of the scale – anger, grief, fear, apathy. We next saw that at the top of the scale understanding was easy. Surely the converse applies, i.e. that if one understands one can be at the top. The component parts of understanding are Affinity, Reality and Communication. And that communication is all-important, and in fact the essential part of living this life. Could it not be said that one is alive to the extent that one can originate and receive communications?

Here I would like to interject on the general theme to point out something to you. Something which I hope you have noticed already, something which will continue throughout this book. It is that I am not preaching to you. I am not trying to tell you what you

ought to do. Neither I nor any Scientologist will do that whilst explaining the subject to you. I am just presenting the facts and it is then up to you to make what use you can of them.

One may realize the ideal way of life and try to follow it. The snag sometimes is that although one realizes what is best one lacks the ability to achieve it. It would be futile of me to urge you to be enthusiastic about piano-playing if you had no ability or inclination in that direction. There are many things in the way. Even if you have some ability there may be something that prevents you from operating as you would wish. This we are cognisant of in Scientology and it is something to which L. Ron Hubbard has devoted most of his time with tremendous success. It is no use telling someone to “be good” unless they know what is meant by “being good” and unless they have removed the encumbrances which prevent them from “being good”. To have some idea of what would be ideal, of what would be a fuller life, is a step in that direction. There are ways, however, and very certain ways by which you can improve your ability, regain lost abilities and find new ones. These ways have been devised by L. Ron Hubbard in the light of the data set out here and elsewhere. Before we finish this book I will tell you more about them.

CHAPTER 6

THE EIGHT DYNAMICS

We have seen that the term “Life” as we are considering it here is synonymous with the term “Survival”. So long as one survives in this lifetime one lives. We have also seen the difference between survival and succumb. High tone level – survive. Low tone level – succumb. Now what is it that makes us want to survive? Everyone seems to be seeking survival. People will fight for survival and they even kill in order to survive! Whatever religious beliefs people may hold, whatever their politics, their views, the urge is to Survive, Survive, Survive. So let’s look at this aspect of life.

Let us consider the new-born baby. At first sight he doesn’t seem to be doing much about survival. It seems that he is just there and, to all intents and purposes, quite helpless. But is he? Any of my readers who have been able to observe a baby will have seen that he knows how and where to feed, he knows how to swallow and how to get rid of the surplus. He will lie in his crib and unless the odds are weighted too heavily against him, he will not do so in such a way that he suffocates.

Very quickly he acquires the knowledge necessary to attract attention to himself. Although he may not be able to communicate that he is uncomfortable, hungry or lonely he does know how to get someone to try to find out. As the weeks go by he develops these abilities and uses them according to his experience. He seems to have just one purpose – to survive as a human being.

It does not matter what are the circumstances of his parents or his environment, there is inherent in him this desire to survive. He behaves in a most selfish manner and of necessity is allowed to do so. He is just interested in his own survival as a human being. Here, then, we have what we will describe as his first urge. The urge to

start life and to survive as a person. In Scientology we call this the 1st Dynamic (Self).

As he continues on this new adventure his awareness increases and one has only to watch a baby to see this happening. At first his awareness is directed to his mother. She is the one who provides his food, cleans him, clothes him, comforts him. It is she who loves and to varying degrees understands him. To him it is necessary that she survives because he is aware that she is necessary to his survival.

Gradually this awareness increases to encompass the rest of the family – father and maybe brothers and sisters. They comprise the unit of which he is part and, at least in early days, very dependent upon. So there is developed an interest in the family and an urge to help it to survive. This desire may be nullified to some extent by force of circumstances or by the nature or character of the family. Primarily, however, it is there. It may be stifled until he is able to start a family of his own or it may be stifled for the whole of his lifetime, but basically it is present in every person.

The creation and survival of a family is brought about by sexual intercourse and the prime function of sex is the procreation of children. The fact that sex is pleasant, enjoyable, healthy and important could well be considered as an aid to keeping the family surviving. The urge to survive as a family and the sex urge have been coupled together in our studies and we call it the 2nd Dynamic (Family and Sex).

As a child grows older he will venture outside the family into the outside world. He will go to school and have circles of friends. He may join the Scouts, a football club, a debating society or have many such activities. He will find that these group activities are congenial and indeed necessary to his existence. He will be willing, if only by taking a small part in their activities, to help them to survive – to help them continue. As he grows older he finds that

groups exist and are necessary at every turn. His firm, his local council, his masonic lodge, his tribe, his country. Inevitably he is going to encounter some of them and be interested in their survival. This we call the 3rd Dynamic (Groups).

Sooner or later this individual will be aware that he is part of the human race and that he is therefore interested in the survival of Mankind as a whole. If some dire pestilence threatened to wipe out the human race he would, provided he was sensible, take his part in combating it, for if the human race is destroyed so is he. Even without such a threat he is dependent in no small measure on people in all parts of the world to contribute to his life. Aeroplane and shipping lines keep the contributions flowing from one country to another, one nation to another, one group to another. The improvements in the standard of living of one group affect eventually the standard of living of other groups and thus Mankind as a whole. This interest or desire for the survival of mankind we call the 4th Dynamic (Mankind).

Up to now we have been dealing with people but it is obvious that an individual needs more than people to ensure his existence. With the exception of water, all the food he takes into his body is or was once alive. Fruit, vegetables, eggs and meat all come from living things. The air he breathes has the right proportion of oxygen and nitrogen by reason of the green leaves of plant life. Without other living things the first four Dynamics could not survive. Therefore from the day our baby is born to the day he dies, he is interested in the survival of other life forms. I have only mentioned the nourishing aspect but a quick consideration will reveal the many things that other life forms contribute to one's survival. This necessity to encourage other forms of life we have named the 5th Dynamic (Other life forms).

It is clear that people and other life forms would not be able to live if they had nowhere to exist on or upon so it is essential to

their survival that there is a planet. We need the earth on which to put our feet and the soil in which to grow food, the sun to warm us and the moon and stars to light and guide our way by night. In short we need the physical universe and within this term we include matter, energy, space and time. These four are essential if we are to exist. We are at pains to preserve them and adapt them where possible to our requirements. Here we have another classification of interest and we call it the 6th Dynamic (Physical Universe or matter, energy, space and time).

So far we have been dealing with solid things except perhaps for energy, space and time but these we can fairly easily define or at least sense, measure or experience them. They are obviously with us and no one in his senses will deny that they are there. The scientist may tell us that the door is not solid but if he tries to get through without first opening it he'll discover that it is really there and that it is solid. It would be poor consolation to tell him that it really only consists of fast-moving particles. Be that as it may, there is more to living than these solid things. I am sure I have your agreement, otherwise you would not have come so far with me in this book. What else is there? Coming straight to the point, there is man as a spirit. This may or may not be real to you but you will at least agree that people have thoughts. That people know things. That people can decide things. These thoughts and the ability to use them are intangible. By that I mean they are not observable, in the ordinary way, by another person.

It is quite clear that an individual depends upon his thoughts to a large extent for his survival. Similarly he depends upon the thoughts of others. One depends on others to think up ideas on what to do and what to make. One depends on the opinions of others. Similarly others depend on our thoughts. So we have that part of an individual that does the thinking. It is of course the individual himself. It is referred to in various doctrines as the ego, the soul or the spirit. So as not to be confused with any other

teaching Scientologists refer to it as the Thetan. So we have then the Thetan and his dream world. It is essential to survival and we call this the 7th Dynamic (Spirits).

I will add a few more words on the subject of the 7th Dynamic. I mentioned the word 'soul'. Sometimes people refer to "their soul", but usually with a wrong conception, because the soul is the man himself.

"If you are good, your soul will go to Heaven" is often said, but if anything is going to Heaven it is the individual himself. I'm interested in going to Heaven. I wouldn't be interested if some remote, obscure part of me was going to enjoy the delights of Heaven if I was going to be left out of it. The soul is the Man and Man is interested in his survival as a soul. Given a choice between Heaven and Hell, assuming the latter is a place of destruction or damnation, there is no doubt about the outcome.

Finally we come to the urge to survive as God or part of God. This can be quite a controversial subject but we are remaining factual. There is without doubt Something that makes the flowers grow and the rain to fall. That keeps the sun and moon in place. It is not my intention to recommend or condemn any particular religious belief. That is a matter for the individual, but the study of Scientology reveals that there is something or someone of Infinite Power. This is called God, the Infinite, the Supreme Being or Mother Nature. Without it this universe would collapse. We are therefore interested in Its continuance or Its survival. To offend no one we refer to the 8th Dynamic as Infinity.

What does all this add up to? These various survival interests. It adds up to what in Scientology we call the Eight Dynamics. Eight main driving forces for survival. I have explained them, so let's list them:

- Dynamic 1 Self
- Dynamic 2 Family and Sex
- Dynamic 3 Groups
- Dynamic 4 Mankind
- Dynamic 5 Other Life Forms
- Dynamic 6 The Physical Universe or Matter, Energy, Space and Time (MEST)
- Dynamic 7 Spirits
- Dynamic 8 Infinity (God or Supreme Being)

The 1st Dynamic – Self. This includes the man as, say, John Jones. He lives in suburbia and goes about his daily life. He has his bank balance and possessions. He is good or bad at his job and follows, no doubt, some pastime. He likes three meals a day and eight hours' sleep. He may smoke and drink or not and he likes to have two weeks' holiday each year and a good dinner on Christmas Day. He would not exist unless he was interested to some degree in his survival.

The 2nd Dynamic. This is the family and the production of it. It is a unit which is sometimes closely knit or scattered. It is something that one holds in respect or rejects as being worthless. It is something upon which one is dependent for many things or which is dependent upon you. It is the family that produces and raises new members of the human race. That is the prime purpose. Its functions vary in scope according to individual ideas, to custom and to the law of the land. Without a family a man would not exist. He would not be born, let alone brought up.

The 3rd Dynamic. This is the desire of man to gather together for protection, to interchange ideas, for carrying out projects, for entertainment and recreation. Included would be groups such as

business firms, a sports club, a profession or occupation, a tribe, a nation.

The 4th Dynamic. This is Mankind as a whole. Man considers rightly or wrongly that it is the most important inhabitant of this planet and everything is subservient to it. It fights disease and the unwanted activities of other life forms. Now it is engaged in conquering space. It is surprising that in this latter connection it is at the present time not completely united in this enterprise.

The 5th Dynamic. If Mankind is to survive then other life forms must survive. Mankind could not exist without there being other forms of life on the planet. The purity of the air depends upon the green trees etc. Food would be very difficult to come by if we were dependent only upon the raw minerals of the planet.

The 6th Dynamic. For Man to survive he must have somewhere to survive in and when. He must have matter for the solid things, energy to keep things going, space in which to operate and time in which to do it. Matter, Energy, Space and Time. Yes, Man needs these in order to survive.

The 7th Dynamic. This is the urge or desire to have ideas, to have other people's ideas. Without them civilisations could not have developed. Without them we would not have had control of fire, the invention of a wheel. This is the Dynamic which requires survival as an individual, not necessarily as a human being, but for as long as the individual considers he can exist. The spirit of man. This is the concern of the various religions. Associated with it is the desire to go to Heaven or the desire to be reincarnated. If we really believed this present existence was to be the only life and then "curtains", it is doubtful if we would bother to make anything of this life.

The 8th Dynamic. This with all humility I'll leave to you. God. The Supreme Being. The Creator. The Infinite. Nature. But you are

certainly interested in Its survival. Nothing would be here without It.

I would like you to have a little more reality on the eight Dynamics so let's take a different look. First of all, see how your life is dependent to some degree on each of the foregoing. Now take a look at some of your friends and see how they also depend on them. Now take a look at how many and how much they are operating along each one. Do you not know someone who is just not interested in Mankind? Couldn't care less about world affairs. Or another who is by no means a family man – a bachelor living on his own and just not interested in the 2nd Dynamic?

Have you any friends who are mainly interested in gardening and that fulfils almost completely their interests? They are operating mainly on the 5th Dynamic. What about a very selfish man? Cares little about anything or anyone apart from himself. A 1st Dynamic man. Now take someone of varied interests and see how far over the eight he spreads and then notice how full his life is. To get a better idea of the Dynamics, list half a dozen of your friends, tick off the Dynamics they are mainly operating on and tick off those which they hardly operate at all. You will find that the man most to be envied is the one that has fairly evenly spread his interests and activities over the whole eight.

These eight Dynamics play a major role in a person's life. It is difficult to draw a distinct dividing line between them. The individual can be very much part of a family, so where is it that his particular interests start and finish? Was the breakfast prepared for him or for the family or for both? The family belongs to a tennis club. Where exactly does the tennis club's interest start and the family's finish and so on?

You will observe that they merge very much into one another. They knit together to make one driving force toward survival. What happens when someone has a set-back on one of the

Dynamics – one who isn't surviving so well? Take, for example, a man who runs into trouble at home with his family – say his wife is taken very ill. Now he doesn't feel too good and the 1st Dynamic has suffered. He's not quite on his toes at his job and his activities in his tennis club – 3rd Dynamic – suffer. His interest in world affairs will be less – 4th Dynamic – and so on, through the others. You will see that a failure or loss on one Dynamic inevitably affects the others adversely. On the other hand, success on one Dynamic will react favourably on the others. Example: a man wins first prize at a vegetable show. This reflects in his home life – job – clubs and so on. So although these eight Dynamics are separate in themselves for the purpose of defining, they are nevertheless very much interwoven and although they are listed and numbered it is not suggested that there is any order of importance.

Survival is a purpose of life so it follows that to survive is right. Have another look at the list and observe that if a person was not operating at all on any of the Dynamics he would be dead. If, however, he was operating at maximum on all the Dynamics, let us say at enthusiasm on the Tone Scale, he would be living the fullest possible life and would be quite a man. Here, then, is a yardstick of right and wrong. How wrong can you be? You can be dead. How right can you be? You'll Live.

Morals get mixed up with rightness and wrongness. It doesn't need much of a look to realize that morals vary according to the age and locality in which one finds oneself. When I was a boy it was not done to run on a Sunday, one should walk sedately. Nowadays some of our clergy allow and even encourage dancing on Sunday. In some parts of the world it is immoral for a woman to show her face. Polygamy and monogamy are both moral and immoral according to where one lives. I am not suggesting that morals are bad but they are variable and some are based on mysterious or doubtful or unreasonable origins. The eight

Dynamics are, however, stable. They are true wherever one is and whenever one is.

Now it is true that I know of no one who is operating fully and completely on all the Dynamics. Neither have I heard of anyone. The appearance is therefore that absolutes are unattainable. In this life there is no such thing as Absolute Right or Absolute Wrong. An act can be more right than another or more wrong than another. One can always find something right about an action and one can always find something wrong.

Striving, then, towards optimum survival, and bearing in mind that each Dynamic affects the others, we can conclude that a right action would be one which produced the maximum amount of good (survival) over the greatest number of Dynamics. Here we have a stable basis for ethical behaviour, using the word ethical as being related to right or wrong conduct. This is not a question of what one ought to do. It is not a question of belief or method. It is a bald, hard statement of fact, i.e. one will live fully and enjoy living to the extent that one is surviving over the greatest number of Dynamics.

CHAPTER 7

YOUR MIND, YOUR BODY AND YOU

From the previous chapter it is observable that the first four of the eight Dynamics relate to people and they, of course, form part of your environment. It is the understanding of people which is our main concern and often presents the greatest difficulty. May I try to help you?

In every individual (1st Dynamic) can be found each of the other Dynamics. He is part of a family – 2nd Dynamic. Certainly he is a member of some group – 3rd Dynamic – and of Mankind – 4th Dynamic. The bacteria in his body is 5th Dynamic and there is his body which is 6th Dynamic. It must be admitted he has thoughts (7th Dynamic), and I leave it to you to notice the 8th Dynamic. This is the general overall look but now I think we should make a more detailed study to find out what comprises an individual. This will increase our understanding.

If we look at an individual the most obvious thing is the body. That is what we are looking at. All human beings have a body. It can be seen, touched, measured, weighed and generally observed. It is fed and clothed and when it tires it is rested. It is exercised and subjected to various activities which produce good or bad effects on the body according to the individual's considerations. Medical men study it in great detail and much advice is given not only by the medical profession but by physical culture experts regarding its care and development.

It is generally accepted that in addition to a body a person has a mind. This is not observable in the same way that one can observe a body. We will leave one's own mind out of this for the time being. In another the mind is not available for all and sundry to see. Some claim to read other minds and, assuming their claims to be

justified, it is certainly not an ability held by many. The effects of a mind can be seen, however. An insane person will act in an entirely different way from someone who is sane. Contents of a mind to varying degrees can be explained by the owner to another. I think therefore that it is reasonable to conclude that everybody has some sort of mind and it is his own private property.

So far then we can say that a person has a body and he has a mind. *He* has a body, *he* has a mind. The suggestion is that there must be a “he” or “she” to own the body and the mind. It therefore follows that there is a “he”, a body and a mind. Three things at least. It is, however, a fact that these three get confused and mixed up. The most confused are the “he” and the mind.

It is important or at least interesting to find out if we can get a better idea of the difference between the individual and his mind. This can be shown to some extent by a simple experiment. If you close your eyes I’m sure you can get a picture of a cat. Now that picture is in your mind. Here is the 64,000-dollar question: “Who is looking at the picture of the cat?” The answer is quite obvious – you are. So it is you that is looking at the picture.

You put the picture there and you looked at it. You did not use your eyes of the body because they were closed. You looked at it directly. That it was a copy of a picture of a real cat or that it was an entirely new concept of a cat doesn’t matter. You put it there and you were looking at it.

I have asked you to co-operate in this experiment primarily to establish the difference between you and your mind. I don’t suppose I have succeeded one hundred percent, but at least you should have some inkling of what I am getting at and I hope I have given you sufficient reality to enable you to study with me a mind as being something other than yourself. An interesting something that you own and use.

If someone says “cat” you will get a picture of a cat. It may be only a very hazy picture but there will be enough for you to know that it is a cat. If, for example, I said “A cat ate an elephant” you would know I was talking rubbish because you would have a picture of a small animal trying to devour something that is hundreds of times bigger. So when the word cat is mentioned you get a cat picture. Quite likely you will be recalling a cat that you have already seen. This being so you must have conjured up that picture from somewhere. It follows that you must have been carrying around with you a picture of that cat. So you must have seen a cat, taken a picture and stored it away with an index label marked “cat”.

Now I consider that this is very clever of you. I just say “cat” and you go and find a label marked “cat”, pull it out and there you are looking at the cat. It is clever because you must have taken thousands upon thousands of pictures of different objects – animals, insects, plants, flowers, fruit, toys, furniture and buildings to name but a few, and yet as quickly as I can say them you can produce a picture. Isn’t that remarkable! You really must have a very efficient index system. True, if I were to ask you to produce a particular cat at a particular time it might take you longer, nevertheless it would be quite an achievement.

From what I have written it is obvious that in your mind there must be thousands upon thousands of pictures and very many of them, if not all, nicely indexed. Furthermore, they are cross-indexed very thoroughly. “Cat” would probably be cross-indexed under “pet, animal, feline, fur, pussy, tabby” and so on. So it seems that you go around taking pictures, labelling them and efficiently filing them away.

But more is to come. All the time you are conscious you are looking at pictures of the physical universe, making copies, labelling and filing them, and at the same time comparing them

with pictures you have already got. You go into a room and see a man. Very quickly, and so quickly that you don't realize you've done it, you take a picture, compare it with one or more pictures you have already stored in your mind and you say "Hello, Dad". The picture agrees with the picture or many pictures you have of Dad.

There is yet another aspect. Now suppose you see a rose. You compare it with a labelled picture you have of a rose and therefore know it is a rose. With this visual picture you will also have a picture or impression of its smell. So, if you had your eyes closed and smelled the perfume of a rose you would recognise it and be able to get a visual picture. Further, if the first time you smelt a rose you were unable to see it but someone told you it was a rose, quite likely you would be able to identify a rose when you did see one by its perfume.

By now it should be clear that pictures or impressions stored in the mind are not necessarily visual. You have read enough to realize for yourself that they are pictures taken via any of our perceptions. The five senses plus many more. The indexing system as I have already shown is very efficient and indeed very reliable. The number of times it lets us down is apparently very small when the extent to which we use the system is considered. Just look around wherever you are and see the number of objects you can quickly identify and you'll see that the number that you can't, in comparison, is very small.

That the system appears to break down on occasions is a fact. For example, you may meet a man whom you recognise but cannot recall his name. It would seem that for some reason or other you haven't a clear picture of his name. It is quite likely that you will know his name immediately someone mentions it. Not that you are told for the first time but the mention of the name "jogs your

memory” or, as I prefer to put it, helps you to locate it in your mind.

Now we are beginning to get some idea of what the mind is and how it is used. The mind is used or should be used by the individual. The mind is the storehouse and the individual is constantly adding to it and referring to it. What can go wrong? Two main things can go wrong but they both have to do with the individual. The first thing is that the individual loses his ability to store pictures properly; the second thing is that he loses or has not the ability to use the store of pictures to their best advantage. There is, however, much more to it – this is not a textbook but an introduction to a science. When later you pursue your studies you will find a wealth of data on this particular subject.

As I was saying, these two things can be wrong or below optimum. In these circumstances we would have on the one hand an inability to compare and recognise similar and dissimilar pictures and/or on the other hand a store of indistinct or badly filed pictures. Looking at someone whose abilities in both cases are little impaired, one is looking at a person who is bright and intelligent. I suggest to you that intelligence will vary according to a person’s ability to compare and differentiate between pictures. Intelligence tests seem to be based largely on this concept.

Education is probably related to the number of clear pictures a person has stored on a particular subject. He can look at them and describe them without necessarily comparing them with others. This could well be the reason why it is that an educated person is not necessarily an intelligent person. In this case the ability to store and index is good but his ability to compare is deficient. Similarly an intelligent person is not necessarily educated. He might well have an ability to compare but either have a small store of pictures or a store of pictures that are indistinct.

Apart from storing and comparing pictures or impressions one can derive happiness from looking at pleasant pictures that one has stored. As you know, one can experience to varying degrees the emotion of the time that the picture was taken. Here incidentally is another part of the picture – the emotion. This is faithfully recorded with the rest. The happier moments are usually the most easy and available to look at. Ex-soldiers easily recall the good times of their wartime experiences whilst the bad times are kept in the background.

I was discussing this latter aspect with a friend and he asked me about bomb stories and times of dire peril. This does seem to go contrary to the general line of reasoning but in the majority of such cases the relater of the story has really come through such an experience with honour. It is a moment of which he is proud, a moment when he survived against great odds, and naturally he was very pleased.

The emotion content of a picture is therefore recorded and the higher the emotion is on the tone scale the more ready one is to look at it. In reality the pictures are clearer and for this reason can be looked at better. It follows that high tone level pictures are clear, low tone levels less clear. This ties up quite well with the data we have accumulated so far in this book. We have seen that one is living better at the top of the scale than at the bottom of the scale. One is aware of more things and more detail at the top than at the bottom. It is readily observable that persons in grief are not aware of very much beyond what they are in grief about. They may be looking at things and taking pictures but they are not aware of so doing. Consequently the pictures they are taking will contain this degree of unawareness.

It now becomes apparent that if one wanted to increase a person's intelligence and to make better available to him the education he had received, and if one wanted to make him better

able to be educated, it would be necessary to increase his ability to compare pictures or to make existing pictures more distinct or to get existing pictures filed better or to do some or all of these things. Scientologists do just that.

It has been said by many people that one cannot alter a person's intelligence. He is born with it and will have it more or less constant for the whole of his life. What rubbish. At the end of Scientological courses I have conducted, people completed an intelligence test as much as 25% better than at the commencement of the course. The courses were between 15 and 20 hours' duration. (I am disappointed if there is only a 10% improvement but this is higher than is thought possible by people who are supposed to know about these things.)

In this chapter I wanted to make clear to you the component parts of a human being – the mind, the body and the individual himself. In Scientology we refer to the latter as the Thetan. It has little significance as a word and is used because it does not become confused with other terminology and the associated beliefs and theories. We haven't invented Thetans, only the name. A person hasn't got a Thetan. He is a Thetan. A Thetan has a body and a mind and with these things we call him a human being. So don't go around with your body and mind looking for your Thetan. You are the Thetan and that's how we define you in Scientology. It is you, the Thetan, that decides how to operate the body and mind, and it's you, the Thetan, that looks at the pictures in the mind.

Somebody, I'm sure, is going to say before long, that is if they haven't said it already, "But what about the subconscious mind?" and I will therefore deal with that question before I conclude this chapter. Much goes on in the mind of which the Thetan is unaware. It could well be – that there are pictures that the Thetan doesn't know he's got and doesn't know where to find them even if he

thinks he might have them. He could have hidden them or put them in when he wasn't looking!

I've already shown to some extent that when a person is low on the scale he is less aware. He's putting this unawareness into his pictures. Supposing he were so low that his awareness was nil but nevertheless was still taking pictures. The pictures thus taken would have "nil awareness" in them. This is as near as I can explain it in this book. The problem is to take the "nil awareness" out and so to make the pictures visible. I will just say at this stage that this is a commonplace happening in Scientology but you would need to have your own experience to really know and understand. This point is, however, dealt with very fully together with the greater subject of the mind in a book by L. Ron Hubbard entitled "Dianetics, the Modern Science of Mental Health". In this he refers to what is popularly called the subconscious mind as the reactive mind. This is a better description. The reactive (subconscious) mind reacts to various stimuli without the Thetan knowing what it is all about.

CHAPTER 8

MORE ABOUT THE DYNAMICS

The 5th Dynamic (Other life forms) would make a very interesting study. It has been studied very thoroughly elsewhere and in Scientology it has received its share of attention. There is not, however, much that I can say on the subject which will contribute to the main purpose of this book. Other life forms are certainly part of our environment. It may well be that a botanist or zoologist having studied Scientology could return to botany or zoology with a new outlook and find much more to interest him.

The 6th Dynamic, the Physical Universe, needs to be examined to make this introduction more complete. We have already seen that the Physical Universe is made up of Matter, Energy, Space and Time. Under the general heading of Science these things have been studied in great detail. As a result of these studies much that is good has emerged and much that is bad. It is not my purpose to evaluate on this work if only for the reason that I have not studied science beyond an elementary examination level. L. Ron Hubbard has studied nuclear physics but I myself will avoid encroaching in realms that are unfamiliar to me. However, that does not preclude my looking at Matter, Energy, Space and Time and from obvious facts arriving at certain conclusions, neither does it preclude my pointing out aspects that appear to have been neglected.

First, then, let us look at matter which manifests itself to us as objects, as solid forms. One can become confused by scientific arguments, at least I can. I believe scientists say that all matter, and therefore all objects, is made up of fast-moving particles and go on to say that even the particles are locked-up energy. This may or may not be true. The fact remains that to all intents and purposes

the objects in the physical universe are solid whatever their composition.

I'll give you an example to show what I mean. A bicycle wheel is not completely solid. There are spaces between the spokes through which we could pass a pencil. If, however, we spin the wheel at a great speed we would no longer be able to pass a pencil through the spaces between the spokes. It would assume for the purpose of our example the characteristics of a disc wheel. It has become more solid. It would be fair to say that although at rest it was not completely solid, when rotated at speed it was solid.

If we had not had the opportunity of seeing the wheel at rest but had only seen it rotating at speed it would not be easy for us to determine whether it was a wheel made up of spokes or whether it was a disc wheel. It follows that the closer the spokes are together the slower it need be rotated in order to take on the appearance of solidity.

Another way to achieve the appearance would be to take several cycle wheels and with their centres touching arrange the position of the wheels so that the spokes of one overlapped the spaces of others. In this circumstance we would not be able to see or pass a pencil through them. The effect would be to have a solid barrier.

All objects or all material can be reduced to a powder which would consist of a large number of tiny particles. In so doing we have altered the form or shape of the object. To reconstruct our original form or shape it would be necessary to put back each particle of powder in its original position. If we can now substitute in our example the powder particles for the spokes of the wheel we can deduce that in order to get solidity we have either to place our particles in a suitable position or move them at speed in a suitable pattern. In either case some grouping of the particles is necessary. This is expressed concisely in Axiom No. 6: "Objects consist of grouped particles and solids."

Next we come to energy. Usually we associate energy with movement, with doing something. It is obviously a power of some kind. One cannot actually see energy but we can observe the effects of it. Furthermore, we have to have something solid in or upon which to observe the effect. At first sight it would seem that energy keeps particles moving or keeps them still. It is reasonable to assume that in the beginning a particle had to be created and it had to be created somewhere and then either kept there or moved about. Some power was necessary to do this. It does not seem to matter if the power is directed or not, but the power of movement or of no movement is a requisite. In other words there just has to be energy to enable a particle to exist. It is reasonable to assume that the creator put it there and that in fact it was the product of an original creative thought. It could well be that the scientists are right when they say that a particle is locked-up energy. In Scientology energy is defined in Axiom No. 5: "Energy consists of postulated particles in space."

This brings us to space, which is quite something to define. Pure space – to coin a phrase – would be an area of nothingness yet to all intents and purposes it would have size. When we look out into space it appears to be infinite – maybe it is. In fact it is difficult to get an idea as to how it could be bounded. We can be certain that without space this universe could not exist. How big is space? Quite obviously it is as big or as small as you wish to consider it. Without it we could not have size. We could not have dimension. Axiom No. 4 says: "Space is a viewpoint of dimension."

Finally on this Dynamic we have Time. So much is written on the subject "Time", so very much that the mere consideration of it can be very confusing. Let us examine it from a different angle. First of all, how do we measure time? The most obvious way is by clocks or watches. Now, suppose we stopped all the clocks and watches, how then could we measure time? By the movement of the sun and stars. If we were unable to observe the sun and the stars

we could, as an alternative, observe the growth of plants or the burning of candles. You will notice that in all of these things we are observing change. Something is changing. It is quite obvious that if one is in a position where one cannot observe change of some kind one has great difficulty in judging or gauging time. In fact if nothing changed there would be no time. But so long as we have a physical universe something is changing. There are cycles of action going on and therefore there is change. Axiom 9: "Change is the primary manifestation of time"; and Axiom 8: "The apparenacy of time is the change of position of particles in space".

Another way of saying this is that if everything, and I mean everything, were perfectly still there would be no time.

At this point I want to introduce you to a word which is used a lot in Scientology. The word is "postulate". The dictionary defines it as 'an assumption – something assumed without proof. In Scientology we use the word "postulate" to mean "created thought". Let me explain. If you assumed that there was a rope stretched one foot high across the doorway and assumed this very strongly you could play a game and step over the "rope" each time you went through the doorway. Maybe your assumption could be so strong as to give you a picture of the rope.

Just suppose that you could make your assumption so strong that not only you but everyone else could see and feel the rope, in Scientological terms you would have postulated a rope. Now don't get the idea that Scientologists go about doing these things, I didn't say that. I just set out to show the meaning we adopt for the word "postulate".

We have already seen that the universe was created. First there was nothing (no matter, no energy, no space, no time) and then there was something. There is no way out, it had to be postulated. Someone or something had to have the creative thought (postulate) for there to be a physical universe. Before, this postulate was

nothing (no matter, no energy, no space, no time). So whoever or whatever did the postulating had no matter, energy, space or time. It was able to create by postulate but was not of them. It had no substance, no motion, no position and no change. It would therefore be perfectly static. In Scientology we refer to “It” as a Static, meaning something that has no substance, no matter, no position and doesn’t change, in fact no matter, energy, space or time.

It follows that the Creator of the physical universe is a Static and it is not of the physical universe. A Static does, however, have the ability to postulate and to perceive. It also follows that one cannot perceive a Static, one can only be aware of it through its postulated creations. So, when one says one looks at life one is really looking at the effects life has created. So it follows that life is basically a Static.

So here we have

Axiom 1: “Life is basically a Static.” Definition: A life static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.

Axiom 2: “The Static is capable of considerations, postulates and opinions.”

Axiom 3: “Space, energy, objects, form and time are the result of considerations made and/or agreed upon or not by the static, and are perceived solely because the static considers that it can perceive them.”

For good measure I’ll add Axioms 4 to 10 which we have already quoted:

Axiom 4: “Space is a viewpoint of dimension.”

Axiom 5: “Energy consists of postulated particles in space.”

Axiom 6: “Objects consist of grouped particles and solids.”

Axiom 7: “Time is basically a postulate that space and particles will persist.”

Axiom 8: “The apparency of time is the change of position of particles in space.”

Axiom 9: “Change is the primary manifestation of time.”

Axiom 10: “The highest purpose in this universe is the creation of an effect.”

The first nine show what life and the physical universe are and the tenth shows what the purpose is. As I have already said there are 57 Axioms but it is not my purpose to expound on them all. If you have a good grasp of those I have quoted you are well on your way to comprehending the rest. If you doubt the accuracy of the Axioms, look around and you’ll realize just how right they are.

The goal that L. Ron Hubbard and his followers are trying to attain is a better civilisation or culture. We earnestly try to help people to this end. To really do this we had to know what Life and Livingness was all about. The Axioms I have quoted begin to show us. Once the basic facts were known, once the stable data were established, something could be done about finding out what, if anything, had gone wrong and what to do about it.

We cannot leave this chapter without some consideration of the 7th and 8th Dynamics. The 7th Dynamic we have described as “Spirits” and in particular the spirit that is you and the spirit that is every other person you meet. The spirits that are capable of perceiving, considering and, although apparently not on a grand scale, of postulating. The spirit that is capable of opinions.

By definition it is outside of Matter, Energy, Space or Time. It is a Static. So also with the 8th Dynamic.

It would seem, at least as far as we have gone, that the 8th Dynamic is the Supreme Static. The Static or Statics that created the Universe. The 7th Dynamic would be statics that at least agreed that the universe existed and agreed to participate in it.

With this information available great fields of possibilities are opened up. Here we have hope. Hope that our abilities can be increased. Hope that we can achieve things way beyond our wildest dreams.

CHAPTER 9

PICTURES

Let us have another look at “Survival”. We have already seen that the cycle of action of the physical universe is Create-Survive-Destroy. We have also seen that Statics or Thetans are not of the physical universe although they are concerned with it. It seems that Thetans are not necessarily subject to the cycle of action. A Thetan being a Static has none of the component parts of the physical universe, having no matter, energy, space or time. He cannot therefore be destroyed. He survives to the degree that he IS. A Thetan is eternal. As a spirit one just goes on for ever. There is an apparency that one is fighting for one’s life but in fact one is fighting for the survival of one’s body, one’s way of life, one’s possessions. It is with these things that we have identified ourselves.

However, a body and the physical universe generally are very much part of our existence and although one can reason, as we have in this book, that in fact we are other than our bodies, beyond reasoning thus there seems little one can do. We are apparently “tied” to our bodies and until death it seems we cannot get free. Indeed, many will say “Why should I worry? I’m happy.” That’s as maybe but the fact remains that the evidence, the data, the instinct of an individual says that man is not only a body, he is superior to a body and at best is imprisoned in a body. This is obvious and is one of the facts and pieces of data that Scientologists are aware of and recognise. But just to present to a person irrefutable arguments that he is something more than a body, although giving him hope or encouragement does little more to get him out of his predicament, if predicament it is. Although the data in this book is true it does little more than present the data.

Many philosophies, many religions have hit on one or more of the truths I have expounded. Many philosophies, many religions have told us what we should do about it. They have talked of Heaven and of ways to it, of Hell and of other places, but I have yet to meet anyone who has been to either place and has come back to tell me about it. This doesn't mean no one has. "Give up wine, women and song and you will go to Heaven" say some. Perhaps I like wine, women and song, so why should I give them up for something which nobody can tell me about, at least from first-hand experience? I give up wine and my digestion improves – that I can understand and it is real to me. Give up women and I am a free man – that I can experience. Give up song and I have time to read Shakespeare – that I am prepared to consider, but to go without these things on the strength of something about which nobody has any first-hand experience is not reasonable to me. Now, please, don't run away with the idea that I am an atheist or a sit-on-the-fence agnostic. I have but to look around me to have such ideas put right out of mind. And to think that I have denied the existence of a Heaven is equally absurd. I can no more prove to you in this book its non-existence than its existence. In this book we are looking at facts. Facts which are manifest around us in the form of the physical universe and all that therein is and facts which are manifest by our behaviour and experience, by the behaviour of others and their experience.

Taking the Tone Scale and the Eight Dynamics we found that what was good was survival (high tone) along the Eight Dynamics. Yet we find many, indeed a large majority of people, low on the Tone Scale and hardly operating knowingly on any of the Dynamics. Why? We have seen that a full life is attainable by interest and enthusiasm, yet so many people are apathetic. Look around friends and see for yourself the lack of enthusiasm resulting in apathy to most of life's activities and pursuits. We see angry people, sulky people, bored people, apathetic people. Of how many

of your acquaintances do you say “He’s dead from the neck up?” The point of life is to survive, yet here we have people “destroying”. Individuals, families, groups, nations and even mankind itself bent on the idea of destruction. Stop and think just – for a moment what a wonderful place this world would be if we could replace survival for destruction. If we could replace boredom with interest and apathy with enthusiasm.

“It’s the environment, old boy.” Fair comment. But why does the environment knock some people for six and not others? People of a stronger character? Yes, I suppose that’s one way of putting it. Then why does one person have a stronger character than others? “His upbringing” they say. And then, when someone rises from “the gutter”; someone who has had everybody against him; someone who has struggled and struggled through life; someone who comes through failure after failure and eventually reaches the top to become a great artist, musician, statesman, or just a great man, they say it is because of his environment. Because of his adversity. Because he starved in a garret. Oh dear no, we want something better than that as an explanation. Why is it that one man will survive against all odds and another succumb when everything is in his favour? There must be an explanation. Here lies the difference between sanity and insanity, between genius and madness.

Come on, let’s examine this problem. What do we know so far? Man is comprised of a body, mind and Thetan. The Thetan is the part that decides what he is going to do. How does he decide what he is going to do? As I’ve told you already, he looks at pictures. He looks at pictures he makes of his future and he looks at pictures he has of his past. Do I have to tell you that his pictures of his future are influenced by those of his past? Indeed, the very pictures he has at the present are influenced by those he has of the past. Example: if a man has cut himself with a knife he is going to regard a picture in the present of a knife with caution at least. His picture of the

future of, say, how to hold a knife will be affected by his previous picture of when he was cut. This is the way experience works. One has pictures of what has happened in the past and can use these to handle the present and to guide one's future. As I have shown earlier, a man's intelligence is measured by his ability to compare pictures. It follows that his efficiency will be as good as that ability.

This ability, however, is not the same for each individual. The intelligence quotient varies with people and it is obvious that although this life's trials and tribulations have some effect on it, nevertheless it is apparent that people come into this life with varying degrees of this ability. Some people are "slow on the uptake", others are "quick-witted", some are "dull", some are "bright". Some people can acquire lots of data (well-educated) but are unable to apply it. On the other hand there is the uneducated type (short of data) who can yet use to the full data he has and relate it to a problem in hand. The really able person is the one who can easily acquire and use data.

I would now like you to consider the contents of a picture that a Thetan takes. He is out in the country on a bright sunny day. The most obvious thing about the picture he takes is the visual scene – the colour, the brightness, the contours, the size, light and shade, beauty and ugliness. All these and many more he can see through his body's eyes.

The "picture" will contain other perceptions as well. The smell of the countryside as a whole and particular smells as well. The newly cut grass, the smoke from a nearby fire, the flowers. It will contain the sounds that are present, the bells in the distance, the children shouting nearby, birds singing, a reaper gathering in the corn. All these and many more. The picture will contain impressions of "feeling". The ground under the feet. The hand on the stile. The breeze on the face. Clothing against the body. It will

contain a recording of the temperature, of the humidity. All these things will be recorded. The proof? As I reminded you of these things you were able to re-experience them to some degree, so you must have had some of the pictures in the first place. Then there are other things recorded at the time. The sense of well-being (if it was present) or maybe of feeling not so good. Maybe a sense of loneliness if nobody was there to share the experience, or a sense of affinity or companionship if you were there with a friend. Perhaps fear was present if you did not know where you were and didn't know which way to go. All these things would be present in a "picture" and indeed many more. I am sure you can supply many things I have left out.

So there we have our picture. We take it and we "file" it away and we cross-reference it with every detail and perception present. When next we visit the scene we compare the present-time picture with the recorded picture. We notice many things are different but there is enough alike to know that it is the same place.

One day we come to a similar scene and again we compare the picture and not only do we realize that it is a different place, we look at the first picture and can recall (one is reminded) of the detail of the first picture.

It is the cross-reference filing that enables us to do this. One can merely smell newly cut grass and one pulls out the picture of the country scene and can enjoy or at least experience the various things recorded in it. So you see that one can have pictures not only of things visible but of the recordings of all the senses.

Also recorded would be considerations made at the time such as beautiful, ugly, or degrees or mixtures of such considerations. Also we would have safe, unsafe, dangerous. There would be many many more but in this book it is only my task to give you some idea of what is present in a picture.

Bearing in mind it is a combination of the pictures available for comparison and the degree of ability to compare them which constitutes a person's intelligence, I think we should have a glimpse as to what could affect the availability or otherwise of the multitudes of pictures that we take in the course of living. Let's suppose that in the course of getting a country scene one falls into a bog and nearly drowns. Recorded in the picture will be an "unsafe" or even "dangerous" consideration. If this happened many times one would have many country scenes with "unsafe" or "dangerous" attached to them. It is no small wonder that eventually country scenes would be avoided. Picture of a country scene – picture of an "unsafe" consideration. As one wants to survive and an "unsafe" situation is a threat to survival, it would be given lots of importance. The pictures of "safe" countryside would be suppressed by the pictures of "unsafe" countryside and thus, acting on experience, one would avoid the countryside.

I think I have illustrated enough to go on to show how various pictures would become foremost in one's mind and others suppressed. I have already said that the pleasanter pictures are clear in one's mind whilst unpleasant pictures are not so clear. The difficulty is that unpleasant pictures are taken with a content of unawareness. The whole picture is there *plus* the unawareness. Therefore when one tries to recall such a picture one recalls also the unawareness. This makes things very difficult, for in order to get a clear picture one would have to get rid of the unawareness. In this manner much of the detail of a picture is obliterated. You have heard of the person who has an accident – who has a complete blackout for part of the happening? This was an extremely unpleasant picture and on top of it has been placed almost complete unawareness. The outcome is that one's apparent ability to recall this picture is impaired. The ability to compare is not necessarily impaired, it is that one has suppressed some, or most of the content, of the picture that could be used in the comparison. Thus we get

people taking jaundiced views of things. Thus we get irrationality. “But” protests someone “it is perfectly delightful to walk across the golf course.” Unfortunately the object of his protestations has fallen into many bogs and he can see no pleasure whatsoever in risking his body to the hazard of bogs.

Here, then, is the key to unintelligence. Confused pictures. Unknown pictures. As I said, I have only given you a glimpse of the possibilities. You look around and you can observe many more. So long as you can understand that confused or unknown pictures can affect a person’s behaviour, I shall have achieved my purpose.

What can we learn from this? If we went into an office of a big business firm and found their filing department in a state of utter confusion, items wrongly labelled, filed under the wrong heading, some not filed at all, one does not have to be a businessman to realize that there we would have a most inefficient firm. The files would have to be sorted, correctly labelled and distributed before one could get any real efficiency. It would be tragic if the firm’s best customer had a “don’t do business with this firm, they don’t pay” stuck on to its file in error.

The task of putting the filing department into order would have to be undertaken, however distasteful the job might seem, if the firm was to be successful. Remember, I am talking about a large organisation with thousands upon thousands of records. It would not be much use someone outside coming in to do the job. He wouldn’t have a clue as to what was important or unimportant, what was a sale or what was a purchase. An outside person could help. He could even direct the operation, but in the end it would have to be the firm that looked at the individual papers to decide their significance, importance and usefulness, bearing in mind the nature of the business and their aims and purposes.

So it is with a person’s mind. To make him more intelligent it is necessary to get him to look at his pictures and then to sort them

out. There is one advantage here. A Thetan when he really looks at a picture will file it away correctly. The only help he needs is to keep him looking at pictures and maybe guiding him to where pictures might be hidden. He only needs guidance and encouragement. And there we have the therapy of Scientology. It is rewarding both from the point of view of the practitioner and the patient (in Scientology we use the term “preclear” – one who could say that his pictures are not clear or are not clearly filed away).

If you have followed me this far you will have seen that a confusion of pictures can upset an individual, can aberrate him, in other words, can give him a distorted look at life. We have not, however, discovered why some people are born with a comparatively high intelligence and others with little or no intelligence worth speaking about.

It must be that a man comes into this life with some pictures already in his mind. Some clear, some confused. Take a look at children generally. Some are inexplicably afraid of the dark, some are “naturally” unhappy, others happy. There are children who are slow to learn whilst others get into the “A” stream at school with no difficulty whatsoever. These differences cannot be explained by differences of environment or of family. How often do twins who have shared as near as possible identical conditions turn out to have entirely different abilities, moods or outlooks?

How can one account for a child prodigy? Is it not a possibility that he comes into this life with some pictures already there? Where, how and when does he get these pictures? To answer this question one would have to look for oneself. I have said that I will only say in this book those things that you can readily observe. When you start to look – under the guidance of a Scientology practitioner – you can decide for yourself. All I want to stress here is that the evidence, which it is hoped this book will encourage you to look at, shows that pictures are present at birth. How else could a

child know where to go for and how to handle its first intake of food?

There is a popular theory – and it is only a theory – that the memory or, as we say, the storage of pictures, is in the brain, I have even seen some models showing how this could be done. These theories are put forward by scientists. We have seen in this book that one picture lasting, say, $\frac{1}{25}$ th of a second contains numerous impressions and perceptions. Furthermore, we have seen the multitude of cross-references that are taken of it. I invite scientists to calculate the number of such pictures taken during a lifetime, to take into account all the separate impressions and perceptions, and to work out the number of cells necessary in the brain to store them and then to tell me the size of the head necessary to store that number of cells. I don't think there are any bodies about capable of carrying such a head. If I can indulge in a little levity, I'll say that the way some people behave could well imply that they have stuffed all their pictures into their head and are for ever having trouble sorting out the right one. No wonder their heads ache fit to burst on some occasions!

Before we leave this subject, just let us look at the really enthusiastic type. At least, enthusiastic on a particular subject. You will observe that he has a clear mind and but a few pictures which distract him from his purpose. His data is straightforward and he can readily align it. Look at your angry man. Is he capable of clear thinking? Does he compare clear pictures with clear pictures? Oh dear no. He's all mixed up. At least, his pictures are.

Intentionally I have but given a glimpse of the possibilities. Deliberately I have not touched upon success or failure in projects, neither have I sought to show whence comes perseverance, courage, leadership, affection, trust, refinement, generosity or manual dexterity – art, music, appreciation and execution.

These are questions that you may seek to answer but you must answer them for yourself. Answers are suggested in the many works of L. Ron Hubbard but he is the first to insist that for them to be of any use you must satisfy yourself as to their accuracy.

CHAPTER 10

GAMES

In this book we have been looking at the fundamentals of life as presented by Scientology. To some extent we have also been looking at the mechanics. It is necessary that once again I remind you that we are having but a cursory glance at the subject so that you can get some idea of the possibilities available from a more detailed study. A book of this size on the subject of mathematics would not enable you to pass many mathematical examinations although it could arouse your interest and give you some groundwork.

Early in my business career I visited the showrooms of a firm producing machines which used a punched card system of accounting. I was fascinated with the apparent magic of the machines and the speed at which they could operate. I spent but an hour in the showrooms but although I acquired insufficient knowledge to use the machines or adapt the system to my particular use, nevertheless I saw enough to realize that there were strong possibilities for its use in my business. Later, when my business was of sufficient magnitude to justify the expenditure, I made a more detailed study and had some machines installed. Even then I left much of the detail and adaptation to the supplier's technicians who thoroughly understood the machines and their functions.

For the same reason, although I have presented a wealth of data for you to examine, sufficient indeed to get you well on the way to better living, there is much left for you to discover and it is advisable for you to have the guidance of those who have explored and investigated the subject. So much has been done that it would be foolish not to avail oneself of the experience, counsel and

direction of those practised in the science. Before concluding this chapter I will present a brief outline of what is available but first I will give you just one more aspect.

Of the many pastimes in which we indulge throughout life, games are very popular. Most people indulge in at least one game. The majority indulge in many. It will be worth while looking at the subject of games, in particular to find out why they are enjoyable and to discover if there are common denominators or some things or conditions that are essential if games are to be played.

One very obvious fact is that we need somewhere in or on which to play a game. For football we need a field, for chess we need a board, for cards we need a table and so on. Whatever the game we need somewhere to play it. Essential, too, are the obstacles in a game. In all games we need obstacles and these are the opponents, the rules, the equipment and sometimes the boundaries of the playing field. The obstacles are introduced into the game to make it interesting and worth while playing. We need also some freedom within the boundaries, within the rules and against the opponents, otherwise no game could take place. Finally there is a need for a purpose and this could be stated as the object of the game.

It can therefore be said that for a game to take place we need to have a playing field, some barriers (obstacles), some freedom (which includes a freedom of choice to participate) and a purpose. If any of these are lacking there is no game. It is worth noting at this stage that if there were no barriers there would be no freedom. The idea of someone being “free” immediately poses the question “Free from what?”. One must be free of or from something. In any case one achieves the purpose by overcoming the barriers. Similarly if there was no freedom there would be no barriers as there would be nothing to bar. The playing field is part of the freedom and part of the barriers and sometimes, at least, the

playing field is part of the purpose. For example, a running track could be the playing field and in a race part of the purpose is to run the length of the track. Freedom of choice to play the game does not arise until the game has been established. In order, then, to establish a game the essentials are Freedom, Barriers and Purpose and you will find they are requisites and parts of every game.

It can also be seen that the quality of the game depends upon a balance between the three. If the barriers are insurmountable there is no game because it follows there is little or no freedom. A tennis net too high would make a game of tennis impossible. On the other hand too much freedom would result in there being no game. A tennis court double the size and a net 6 inches high would be too easy. Barriers are to be overcome, not done away with. The ideal game has the right balance between Freedom, Barriers and Purpose. The right relationship in the consideration of one player would not necessarily be so for another player. A player's abilities and desires affect the assessment. Thus it comes about that some people like some games which others dislike and *vice versa*.

Games in the popular sense of the word give us fun, pleasure and enjoyment. When anyone gets the idea he can no longer enjoy games, he is well on the road to succumbing. It is not necessary to win all the time. One tries to win but it is possible to play and lose but yet to have thoroughly enjoyed participating. People have little time for bad losers.

A poor balance between freedom, barriers and purpose will take away the enjoyment for some people but there is also another aspect – the attitude of the players. There is less pleasure in playing with a bored or angry partner or opponent than with one who is enthusiastic. What we learnt when we were examining the Tone Scale about a person's attitude to projects will apply to games. High-toned people enjoy games much better than those who are low on the scale. A young man's ability at games is often taken

into account when he seeks a place at school, a university or in commerce. Whilst such abilities are not an infallible guide to a person's suitability to participate in other activities, taken into account with other attributes they help in the final assessment.

Observable also is the way in which the tone level of players affects the tone of each other. An enthusiastic player can be pulled down to indifference if the other players are in apathy. Conversely the enthusiastic player will put some of his fellow players up to anger or even boredom. The higher the average level of the players the more pleasurable is the game. A group of enthusiastic players can have friendly discussions and disputes without detracting from the enjoyment of the game. Indeed, such discussions and disputes will even add to the interest and enthusiasm. At this level even a player's skill can be discussed and criticised with high A.R.C.

Let us return to the subject of the book – Life. We can see that it presents all the necessary factors for a game. First we have a playing field, the whole physical universe if you like or, if you prefer it, just your immediate surroundings. There are barriers such as solid objects, conventions and laws. We have opponents – these are our rivals at school and in other walks of life, business competitors and professional contemporaries. You will be able to think of many more. There is freedom. Freedom to move within the barriers and freedom to participate to varying degrees. To some it may seem that there is little freedom but there is with everybody some degree of freedom. The most oppressed and tortured inmate of a prison is free to breathe. When that freedom goes the game ceases.

Finally we have a purpose. Axiom 10 says: "The highest purpose in this universe is the creation of an effect." The effects take many forms and the purposes vary from individual to individual.

Some people have many purposes, some but a few. Some have big purposes whilst some have such small purposes that it seems they have no purpose at all. But purpose we all have, even if it is merely to get through the day without trouble.

Unfortunately for many, life is far from being a game. It is a deadly serious business. Looking at such people one finds that they have not a good balance existing in respect of the three essentials. Maybe their freedom may be too restricted or too great for their liking or it may be that the barriers are or seem to be too formidable. If they are lacking in purpose then both the freedom and the barriers are too much for them.

If life could be regarded by all as a game and if the barriers (the difficulties of life) could be seen as part of the game and if people in playing the game helped their fellows to enjoy and play the game better, what a wonderful civilisation we would have. There would be good-natured competition without the necessity of having to harm someone in order to win. To you, the reader, I say: "Here is a game, play it, learn about it, enjoy it."

It is so futile to get angry when one is playing a game, so futile making the other players angry. In fact consider any of the emotions of the Tone Scale from boredom downwards and see how ridiculous it is to get people down to that level. The task before us is to bring them up. In a good football team, players do all they can to improve the play of their teammates. They are anxious that other teams in their league maintain a good standard. It is better to beat a good team than one that is poor. After a game they congratulate their opponents. In this way the game as a whole improves and so does the morale of the players.

CHAPTER 11

CONCLUSION

In Scientology we seek to improve the tone level of players in the game of life and thus improve the game. To many this seems an impossible task. They look around at mankind and despair at its behaviour. They say, "It is just human nature, and you cannot change that!" Isn't that a terrible admission? Sheer hopelessness and apathy. I'll point out something to you. So long as you are alive you can do something about something. It may be only a tiny something, but the ability is yours. When you can do nothing about anything you are dead! Scientology says you can do something about putting the world to rights. To do this maybe you will have to do something about yourself, but before, after or at the same time you can do something about other people. So "Begone, dull care!" There is hope!

Scientology gets to grips with the problem and shows that something can be done and shows how. It is no good leaving it to the other fellow, he may be doing nothing about it either. In any case only you can sort out your own pictures. Good advice may possibly get you to put some more pictures in your mind, but these will give only apparent help and will do nothing towards sorting out the mess already there.

In order to get the best from the discoveries and data, centres of Scientology have been set up in all continents in the world. Thousands of people have been trained in the methodology and hundreds of thousands have benefited as a result. There are three main lines of presenting the subject. First there is the dissemination of the data and this book is a contribution to that effort. The second line is the training of practitioners or in our vocabulary "auditors"

(those who listen and compute). The third line is the helping of individuals to improve themselves.

This approach is similar to that which obtains in all sciences and professions. For example, in the sphere of medicine the data is published in book form and is also imparted in lectures. Doctors are trained to use this data to help the medical disorders of people – the patients. It does not need much data or training to be a patient, although some is desirable! General health rules are suggested which are calculated to lessen the likelihood of having to go to a doctor.

In Scientology we attach much importance to the dissemination of the data and to a large extent this is preventive medicine. Dr Hubbard publishes all his findings and he considers that people have a right to know what goes on. At this stage I would like to remind you of the data we have briefly examined.

First we saw the importance of Stable Data, of being certain of one's facts. How can one be certain of one's facts if the mind is full of preconceived ideas which are founded on falsehood? We have seen that the cycle of action of the physical universe is Create-Survive-Destroy. That we can do something about Survival. From there we went on to discover that control – good control – is Start-Change-Stop. It follows that if we use this cycle we are going to order our lives better. In looking at survival we demonstrated that good survival was at the top of the emotional tone scale which we were able to graduate from Enthusiasm at the top to Apathy at the bottom. At the top of the scale understanding is broad, easy and light, whilst at the bottom it is restricted, difficult and heavy. We should not forget that understanding is composed of affinity, reality and communication. Although stated last, communication is the most important. It should merit your further study.

The Eight Dynamics have been defined and described as these give us the basis for ethical behaviour. They further led us to the

data that man has a body, a mind and that he himself is a spirit. He is the spirit that has put pictures into his mind which he then can look at and compare. The tragic fact came to light that many of the pictures, though obscure, nevertheless adversely affect his behaviour and thus it comes about that people are aberrated. Finally we saw that life was a game but by reason of our aberrations became a serious business. I promised that I would indicate what could be done about it.

At the various centres that have been set up people are being trained to be auditors. Thousands have already been trained. The training consists of teaching in great detail the theory, and drilling the student in the practice of the theory. The training is thorough and rigorous and incidentally very therapeutic. It takes many years for a student to become an able auditor and he returns from time to time for further training.

After a student has satisfactorily completed his training he is well able to audit individuals. This he does either as a staff auditor at one of the centres or he sets up in private practice. Auditing of individuals (preclears) consists of a series of carefully prepared mental drills under the direction of the trained auditor. I will not explain what goes on in these sessions, as to be really appreciated they have to be experienced. In any case each individual experiences differently. I will say, however, that they are designed to be gentle yet powerful and that at all times the preclear is doing no more than he wants to. There is no question of hypnotism as this is something that auditors, by very reason of the nature of the drills, cannot use. Similarly "brainwashing" is also out of the question. All auditors practise to a very rigid ethical code and they are people in whom you can place your trust and confidence.

Here, then, so far as this book is concerned I will leave you to consider what I have been trying to impart. It is now up to you to investigate the subject and discover for yourself what Scientology

can do for you and for Mankind. The books on the subject are listed herein, as also are the centres of instruction and guidance.

It behoves me to thank you for reading what I have written and to wish you well in your further studies.

SOME L. RON HUBBARD PUBLICATIONS

FOR BEGINNERS:

DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH. L. Ron Hubbard

THE PROBLEMS OF WORK. L. Ron Hubbard

EVOLUTION OF A SCIENCE. L. Ron Hubbard

FUNDAMENTALS OF THOUGHT. L. Ron Hubbard

FOR FURTHER UNDERSTANDING:

DIANETICS 55! L. Ron Hubbard

SCIENTOLOGY 8-80. L. Ron Hubbard

SCIENTOLOGY 8-8008. L. Ron Hubbard

SCIENCE OF SURVIVAL. L. Ron Hubbard

DIANETICS: THE ORIGINAL THESIS. L. Ron Hubbard.

CHILDREN:

CHILD DIANETICS. L. Ron Hubbard

BUSINESS:

HOW TO LIVE THROUGH AN EXECUTIVE. L. Ron Hubbard

