

Appendices






The
Theological
Fundamentals
of the
Scientology
Religion



The Aims of Scientology

By L. Ron Hubbard



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

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

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

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

We are achieving our aims.

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

Appendix One

Other efforts man has made have been surpassed.

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

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

Scientology is the most vital movement on Earth today.

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

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

Scientology does not owe its help. We have

done nothing to cause us to propitiate. Had we done so, we would not now be bright enough to do what we are doing.

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

The sun never sets on Scientology.

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

Our aims are simple, if great.

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

Your help is acceptable to us.

Our help is yours.

The Factors

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



1 Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.

2 In the beginning and forever is the decision and the decision is TO BE.

3 The first action of beingness is to assume a viewpoint.

4 The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.

5 Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.

6 The action of a dimension point is reaching and withdrawing.

7 And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.

8 And thus there is light.

9 And thus there is energy.

10 And thus there is life.

11 But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.

12 The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.

13 The dimension points are each and every one, whether large or small, *solid*. And they are solid solely because the viewpoints say they are solid.

14 Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.

15 The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.

16 The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.

17 And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and

these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.

18 It is the opinions of the viewpoints that some of these forms should endure. Thus there is survival.

19 And the viewpoint can never perish; but the form can perish.

20 And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.

21 From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.

22 And there are universes.

23 The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.

24 And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.

25 Thus comes about death.

26 The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and



being are thus derived and the riddles of our universe are apparently contained and answered herein.

27 There is beingness, but man believes there is only becomingness.

28 The resolution of any problem posed here by is the establishment of view-points and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

29 In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.

30 And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

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

The Scientology Axioms

Written by Mr. Hubbard in 1954, the Scientology Axioms are a condensation of all earlier Axioms and Logics. These Axioms are truths which are

proven by all of life and which represent the most succinct distillation of wisdom regarding the nature of the human spirit.

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 by the static and are perceived solely because the static considers that it can perceive them.

Axiom 4 Space is a viewpoint of dimension.

Axiom 5 Energy consists of postulated particles in space.

Axiom 6 Objects consist of grouped particles.

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

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

Axiom 9 Change is the primary manifestation of time.

Axiom 10 The highest purpose in the universe is the creation of an effect.

Axiom 11 The considerations resulting in conditions of existence are fourfold:

a. *AS-ISNESS is the condition of immediate creation without persistence, and is the condition of exis-*

tence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival.

b. *ALTER-ISNESS is the consideration which introduces change, and therefore time and persistence, into an AS-ISNESS to obtain persistency.*

c. *ISNESS is an apparency of existence brought about by the continuous alteration of an AS-INESS. This is called, when agreed upon, reality.*

d. *NOT-ISNESS is the effort to handle ISNESS by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an ISNESS.*

Axiom 12 The primary condition of any universe is that two spaces, energies or objects must not occupy the same space. When this condition is violated (a perfect duplicate) the apparency of any universe or any part thereof is nulled.

Axiom 13 The cycle of action of the physical universe is create, survive (which is persist), destroy.

Axiom 14 Survival is accomplished by alter-isness and not-isness, by which is gained the persistency known as time.

Axiom 15 Creation is accomplished by the postulation of an as-isness.

Axiom 16 Complete destruction is accomplished by the postulation of the as-isness of any existence and the parts thereof.

Axiom 17 The static, having postulated as-isness, then practices alter-isness, and so achieves the apparency of isness and so obtains reality.

Axiom 18 The static, in practicing not-isness, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness and other undesirable states.

Axiom 19 Bringing the static to view as-is any condition devaluates that condition.

Axiom 20 Bringing the static to create a perfect duplicate causes the vanishment of any existence or part thereof.

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

Axiom 21 Understanding is composed of affinity, reality and communication.

Axiom 22 The practice of not-isness reduces understanding.

Axiom 23 The static has the capability of total knowingness. Total knowingness would consist of total ARC.

Axiom 24 Total ARC would bring about the vanishment of all mechanical conditions of existence.

Axiom 25 Affinity is a scale of attitudes which falls away from the coexistence of static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.

By the practice of isness (beingness) and not-isness (refusal to be) individuation progresses from the knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through lookingness, emotingness, effortingness, thinkingness, symbolizingness, eatingness, sexingness, and so through to not-knowingness (mystery). Until the point of mystery is reached, some communication is possible, but even at mystery an attempt to communicate continues. Here we have, in the case of an individual, a gradual falling away from the belief that one can assume a complete affinity down to the conviction that all is a complete mystery. Any individual is somewhere on this Know to Mystery Scale. The original Chart of Human Evaluation was the emotion section of this scale.

Axiom 26 Reality is the agreed-upon apparency of existence.

Axiom 27 An actuality can exist for one individually, but when it is agreed with by others it can be said to be a reality.

The anatomy of reality is contained in isness, which is composed of as-isness and alter-isness. An isness is an apparency, not an actuality. The actuality is as-isness altered so as to obtain a persistency.

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

Axiom 28 Communication is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication and understanding of that which emanated from the source-point.

The formula of communication is: cause, distance, effect, with intention, attention, and duplication with understanding.

The component parts of communication are consideration, intention, attention, cause, source-point, distance, effect, receipt-point, duplication, understanding, the velocity of the impulse or particle, nothingness or somethingness.

A noncommunication consists of barriers. Barriers consist of space, interpositions (such as walls and screens of fast-moving particles) and time. A communication, by definition, does not need to be two-way. When a communication is returned, the formula is repeated, with the receipt-point now becoming a source-point and the former source-point now becoming a receipt-point.

Axiom 29 In order to cause an as-isness to persist, one must assign other authorship to the creation than his own. Otherwise, his view of it would cause its vanishment.

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

Axiom 30 The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed, at which time it will vanish.

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

Axiom 31 Goodness and badness, beautifulness and ugliness are alike considerations and have no other basis than opinion.

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

Axiom 33 Any as-isness which is altered by not-isness (by force) tends to persist.

Axiom 34 Any isness, when altered by force, tends to persist.

Axiom 35 The ultimate truth is a static.

A static has no mass, meaning, mobility, no wavelength, no time no location in space, no space. This has the technical name of "basic truth."

Axiom 36 A lie is a second postulate, statement or condition designed to mask a primary postulate which is permitted to remain.

EXAMPLES:

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

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

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

Axiom 37 When a primary consideration is altered but still exists, persistence is achieved for the altering consideration.

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

Axiom 38 1. Stupidity is the unknownness of consideration.

2. Mechanical definition: Stupidity is the unknownness of time, place, form and event.

1. Truth is the exact consideration.
2. Truth is the exact time, place, form and event.

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

Thus we see that the discovery of truth would bring about an as-isness by actual experiment.

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

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

Lying is an alteration of time, place, event or form.

Lying becomes alter-isness, becomes stupidity.

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

Anything which persists must avoid as-isness. Thus, anything, to persist, must contain a lie.

Axiom 39 Life poses problems for its own solution.

Axiom 40 Any problem, to be a problem, must contain a lie. If it were truth, it would unmock.

An "unsolvable problem" would have the greatest persistence. It would also contain the greatest number of altered facts. To make a problem, one must introduce alter-isness.

Axiom 41 That into which alter-isness is introduced becomes a problem.

Axiom 42 Matter, energy, space and time persists because it is a problem.

It is a problem because it contains alter-isness.

Axiom 43 Time is the primary source of untruth.

Time states the untruth of consecutive considerations.

Axiom 44 Theta, the static, has no location in matter, energy, space or time, but is capable of consideration.

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

Appendix One

- Axiom 46** Theta can become a problem by its considerations, but then becomes MEST.
MEST is that form of theta which is a problem.
- Axiom 47** Theta can resolve problems.
- Axiom 48** Life is a game wherein theta as the static solves the problems of theta as MEST.
- Axiom 49** To solve any problem it is only necessary to become theta, the solver, rather than theta, the problem.
- Axiom 50** Theta as MEST must contain considerations which are lies.
- Axiom 51** Postulates and live communication not being MEST and being senior to MEST can accomplish change in MEST without bringing about a persistence of MEST. Thus auditing can occur.
- Axiom 52** MEST persists and solidifies to the degree that it is not granted life.
- Axiom 53** A stable datum is necessary to the alignment of data.
- Axiom 54** A tolerance of confusion and an agreed-upon stable datum on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics. (This defines sanity.)
- Axiom 55** The cycle of action is a consideration. Create, survive, destroy, the cycle of action accepted by the genetic entity, is only a consideration which can be changed by the thetan making a new consideration or different action cycles.
- Axiom 56** Theta brings order to chaos.
COROLLARY: *Chaos brings disorder to theta.*
- Axiom 57** Order manifests when communication, control and havingness are available to theta.
DEFINITIONS:
Communication: the interchange of ideas across space.
Control: positive postulating, which is intention, and the execution thereof.
Havingness: that which permits the experience of mass and pressure.
- Axiom 58** Intelligence and judgment are measured by the ability to evaluate relative importances.
COROLLARY: *The ability to evaluate importances and unimportances is the highest faculty of logic.*
COROLLARY: *Identification is a monotone assignment of importance.*
COROLLARY: *Identification is the inability to evaluate differences in time, location, form, composition or importance.*
- The above is a summary of states of being which can be used to create, cause to persist, or destroy. Having agreed to the mechanics and retaining the agreements, the thetan can yet make innumerable postulates which by their contradiction and complexity, create, cause to persist, and destroy human behavior.