

9ACC28-5501C21 AXIOMS LAWS OF CONSIDERATION- WHAT AN AXIOM IS

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AXIOMS: LAWS OF CONSIDERATION- WHAT AN AXIOM IS

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Okay. Let's take up a - let's take up an aspect of Scientology you may not have tripped across. I am going to make this a very short, simple, quiet dissertation - an aspect of Scientology that you may not have thought of in connection with the Axioms.

The Axioms are agreed upon considerations. They are agreed upon considerations. They are the central considerations which have been agreed upon. They are considerations.

A self-evident truth is the dictionary definition of an axiom. No definition could be further from the truth. In the first place, a truth can not be self-evident because it is a static. Anytime a static presents itself visibly to your view, let me know.

So, therefore, there is no "self-evidency" in any truth. We follow? This is not a self-evident truth, it never has been and never will be. However, there are self-evident agreements! And that is what an axiom is.

Now, although these Axioms, getting agreed upon and solidified, are basically considerations, they will not maintain themselves forever and aye as solid truths. You can change your mind about the Axioms. You can run an axiom long enough so that you can change your mind about it. Where does this leave it as a self-evident truth?

This is true of the axioms of geometry, physics, the various laws of physics, the laws of chemistry and so on. It just happens that people got into a mechanical spin-spin-spin of always agreeing upon this point, and so we got a self-evident truth.

Now, those fifty Axioms which comprise Scientology are not a dream up of "This would be real nice" and so forth. They happen to be the fifty points (forty-nine really, one is repeated) which became solidly enough agreed upon and were little enough admired so that they persisted. You get the idea? They were sufficiently agreed upon and little enough acknowledged that they became persistent. And these are the central points of agreement on the whole track from which then derives the activity and behavior of all solid masses, of all spaces and perforce, then thetans.

This is an interesting thing. If you wish to feel as though there is no point from which to start, I dare you to assimilate this datum: Everything is a consideration. As ye consider it so it be, providing you agree upon it enough and nobody acknowledges it. Now, the task of getting a consideration to persist is a very difficult one, but it could be done mechanically in many ways. The way it is being done mechanically is not to acknowledge it. You get the idea?

Now, how do you get a no-acknowledgment of one of these (quote) "self-evident" considerations? Huh? How do you get a persistency?

We get in a "everybody knows that" frame of mind. "Well, therefore when somebody says it, this is just stupid, so everybody knows that, so nobody acknowledges it." Have you got that? Huh?

Let's say you walk into this room and you say, "This room is warm," and you know, nobody turns around and looks at you and says, "That's right." They say, "Sure it's warm, you stupe." That kind of a feeling they get about the thing and they don't answer you.

You come in and you - let's get worse than that - and you say, "You know, I am wearing clothes." Well, you might get a few people that will do a double-take and check over whether or not you are wearing clothes or not, and you may have somebody with enough *joie de vivre* that will suddenly look at you and say, "Yeah, so you are." You know, just as a gag. But the truth of the matter is those things which you announce that everybody knows usually go unacknowledged.

If you came in and made a vast dissertation upon the fact that an apple when dropped to the floor falls to the floor - everybody knows this! Newton probably had one of the grimmest times you ever heard of trying to convince people that there was more significance in this than he had first noted. That there was something around which was causing this. So when you go through the subject of physics (you notice I didn't say "science" of physics), that could - that body of considerations which have been agreed upon and not acknowledged called physics, why you get yourself a fascinating thing. I mean, nobody goes through a physics textbook and starts acknowledging all of these things, you know. "They're true," so, of course, everybody accepts that. You get the idea?

Now, that's how something like an axiom or a physical law or a natural law gets codified. Somebody invents it and for awhile everybody carefully doesn't acknowledge it, so it persists, you see. And - somebody invents it, just that, whole cloth, somebody invents the fact that an apple is going to fall to the floor. And he goes around insisting this is the case and other people don't acknowledge it and don't acknowledge it and don't acknowledge it and don't acknowledge it and all of a sudden their apples start falling to the floor too. Up to that time they didn't! Isn't this curious?

It tells you that there very well might be a hundred thousand axioms, only there aren't. You might as well have had lots of other considerations that weren't acknowledged that everybody agreed upon, but we didn't have.

Why does this small set - why does this small set then occupy such an important position? It is just this: that nobody ever acknowledged these things and so you've got a universe. And the others, sometimes they did and sometimes they didn't. And they are physical peculiarities or mental peculiarities.

A fellow considers that every time he does something - every time he does something for somebody, they immediately put on their hat. Well, this is a perfectly valid consideration, just as valid as, "when you drop an apple it will fall to the floor." "Every time I do something for somebody he puts on his hat." Do you get the idea? All right. Why isn't it an axiom?

"Every time I get married, I get divorced." Movie star observation, consideration. Nobody acknowledges this. It becomes a law for her! And because it isn't a law for everybody we consider that aberrated. You see that? She's carrying along, then, a lot of peculiar laws. But she is carrying them after the fact of that which is not acknowledged becomes solid - after the fact!

We could have a whole universe built on this set of axioms: That which is acknowledged becomes solid; and you would get a reverse universe to this one so that every time you said, "Okay" to somebody, he weighed more. Do you get the idea? That would be their considerations. Well, those aren't the considerations of this universe.

What we are studying here in the two-way cycle of communication, with this cycle is a fascinating thing. It isn't fascinating because we invented it, but because we managed to dredge it up as the background of solidity; it's the background of solidity.

First they enter into this pattern, you see, they enter into this pattern of communication and the next thing you know, what have they got? They've got "no acknowledge, it becomes solid."

Now, get this please. There is no slightest liability in disobeying any of the Axioms of Scientology or physics as far as an actual living thing is concerned. There is a liability to his form; there is a liability to masses, to spaces, to energies. But no single living thing beyond what (quote) "pain" (unquote) he might suffer because of loss or damage, no single living thing is going to suffer. The live unit, the thetan, is not going to suffer but the masses will. The energies, the spaces are liable to alter and twist. Now, you see this?

So any axiom is so far from a self-evident truth - that's in any science - it's so far from a self-evident truth that it could be disobeyed with impunity so far as life is concerned.

People go around laying down laws, it makes a game, but these are the rules of the game. After you come off of a football field, unless you are daffy, you don't feel that if you were to touch another player or hold somebody's arm from crossing the street, that an umpire is going to walk up and penalize you, you see - holding. We don't carry the inhibitions of football off onto the city street unless we're batty. Battiness is carrying the rules of football off onto the city street. You've up and played yourself a game, you quit playing the game, you keep on playing the game but there's no longer any other - no teams and no playing field, but you go on playing this game. See?

Well, this tells you immediately that if you ran the Axioms long enough as a process on people and made them repeat the Axiom over and over and consider it over and over and each time carefully acknowledged what they were saying, you know, each time they repeated it over and over, you said, "Uh-huh, all right." And then you said, "No, a little bit of alteration there, it goes this way." And then they acknowledged the fact that you have just said it and then they said it and you said it and you said it and they said it. And you acknowledged each other back and forth and answered up right away and went on. The first thing you know the individual will wind up, as you may have, in a frame of mind about one of these Axioms, "What do you know, that - that's just an idea! Nothing connected with it at all! It's just an idea. It's merely a consideration."

Did any of you get that about any of the Axioms?

Audience: Yeah.

Did you?

Audience: Yeah. That's just an idea!

One of the more obvious ways to strip somebody out of the universe would simply to run this process. You would just knock this universe as far as they were concerned to flinders if you continued on with all fifty Axioms as nice as you please and got them to memorize them, each time carefully acknowledging the fact that they had just repeated it. Do you follow me?

Now, you're still operating, however, below the level of the laws of communication. Remember, those are considerations too. All right. Now, let's take an example of that. Just think to yourself now, think to yourself this: "People ought to answer me when I talk to them." Got that now? Think that.

All right. Well, all right.

All right, think that again: "People ought to answer me when I talk to them."

Well, mm-mm, mm, all right. All right.

Let's think that again: "People ought to answer me when I talk to them."

Okay. Mm-mm. Right. Mm-mm. Right. Okay.

Now, let's think that again: "People ought to answer me when I talk to them."

Well, all right! Mm-mm. Okay. All right.

You get the idea? Isn't that horrible? Did anybody get a momentary feeling like this is a piece of nonsense?

Female voice: Yeah.

Huh? Huh?

Female voice: I got dizzy.

You got dizzy? No kidding.

Female voice: I did!

Is that so? Now, all right, think this thing to yourself now. Think this thing to yourself "I ought to answer up when I am spoken to."

Well, all right. That's right. Hm-mm. Okay.

All right, think that again: "I ought to answer up when I'm spoken to."

Well, that's right. Yep. Hm-mm. Okay. Good.

All right, think that again.

Uh-huh. That's right. That's right.

Okay, think that again.

Uh-huh. That's so, that's so. Just so. Hm-mm.

All right, think that again.

Well, that's right. Uh-huh. Just so. Uh-huh.

All right, think it again. Well, okay. Uh-huh. Just so. That's right. Mm-mm. Is anybody getting a sensation like "maybe under some circumstances I might not have to?"

Audience: Hm-mm.

All right, so the communication formula itself then, is a process, isn't it? It's a basic consideration. And if the communication formula will solve all other laws, then the processing of the communication formula itself ought to blow your preclear into next week. You get this now?

Female voice: Gee!

So the most agreed upon thing which you've got is your communication formula and the answer to this is, is because it works case after case after case after case. So, it must therefore be that this case is composited on the basis of this communication formula. Right?

So, what about running out the communication formula as a process? I have just given you an example.

I will give you another one of the processes which of course are self-evident now that you know the formula again.

Has anybody ever got a deja vu with this whereby he's thought, you know, "I've been here before"?

All right. Now, let's take the communication formula. "I've done all the talking, he ought to talk."

Yes sir, that's right.

All right, now think that again: "I've done all the talking, he ought to talk."

Yes, sir.

Now, let's get - let's get that again. "I've done all the talking, now he ought to talk."

Yes, sir! Absolutely!

All right, let's take it again.

Yes, sir. Absolutely. Absolutely. Absolutely.

All right, let's think that again. "I've done all the talking, now he ought to talk."

Okay. Yes sir. Absolutely. Absolutely. All right! All right.

Now let's reverse it. "He's done all the talking, now I ought to talk."

Yes sir. All right.

Let's do that again. "He's done all the talking, I ought to talk."

Yes sir. Absolutely. All right.

Let's do that again.

Uh-huh. Just so. Absolutely. Absolutely.

All right, let's try it again: "He's done all the talking, now I ought to talk."

Okay. Just so. Absolutely. Right down the groove. Uh-huh. That's how it is.

Okay, what's the matter?

Did anybody get a headache or anything?

Audience: Wang, scoot, boom, skreek.

All right, let's go to the reverse of this now. Let's go to the reverse of this now. "I've done all the talking, now he ought to talk."

Yes sir. Absolutely. Yes, sir. Absolutely.

All right, let's do that one again.

Okay. Absolutely. Yep. Got it? Getting it? All right.

Now, let's turn it around the other way again. "He's done all the talking, now I ought to talk."

Yes sir. That's so. That's absolutely right. You bet. All right.

Now, how are you coming? It's pretty groggy isn't it?

Female voice: It hits like a - .

Feels like a what?

Female voice: To me, it hits your head hard.

Yep. All right. Now, just get the idea "There ought to be communication."

Yes sir. Absolutely. All right, let's try that again. "There ought to be communication."

Yes sir. Absolutely. Okay.

All right, now let's get that again. "There ought to be communication."

Yes sir. That's true. Yes sir. Absolutely.

All right, let's try it again. "There ought to be communication."

Yes sir. That's right. That's right.

There ought to be communication.

Okay. What happens as you do that? Murder?

Female voice: Well, all these "alls" "Oughts" and "mosts" put terrible pressure on somehow.

Uh-huh.

Female voice: So, oooh.

And that's true.

Female voice: It's wonderful.

All right, these are basically a consideration. We'd have to run it until it were very evident to ourselves that this is a consideration, wouldn't we, if you haven't recognized it clearly, if it hasn't come through as a bolt from the blue.

Now, let's get this one: "There ought to be communication to me."

Yes, sir. Absolutely. That's right.

Now, let's get it again.

Male voice: It's almost a button on havingness.

All right, now let's get that again. "There ought to be communication to me."

Yes sir. Absolutely. All right.

Now let's get that again.

Absolutely. That's correct. That's correct.

All right, let's get it again.

Yes sir. Yes sir. 100 percent.

All right, now let's get it again.

Uh-huh. That's right. There ought to be.

All right, now let's get it again. "There ought to be." That's what you are supposed to think now. Come on.

Yes sir. You are so right.

All right, now I am not going to acknowledge this, this time.

All right, think it again.

Think it again.

Think it again.

Think it again.

Think it again.

Think it again.

Think it again.

Think it again.

Okay, how is that, huh?

Female voice: That fast, it leads to an explosion.

Yes sir.

Female voice: There will be no guessing there.

All right. All right. All right. All right. All right. All right. All right. All right. All right. All right. All right. All right. That's right, there should be communication to you, I agree with you. That's right. That's correct. That ought to be and so forth.

Now, the fact that you need the communication formula still demonstrates to you that you haven't flipped the central consideration yet. Right? Huh? You see this? This is not necessarily a very fast process because you have been thinking this one for a long time!

But there is the centermost, key process of existence. It's simply getting the guy to get the central portion ideas of the two-way communication formula, and get him to get those ideas and then you acknowledge them and you answer them. And you just get him to get the idea and you acknowledge. You get him to get the idea and you acknowledge. Sooner or later he is going to blow through and he will say, "Communication? I wonder why I have to have communication? Well, I guess there is a good and adequate reason."

Now, the fact of the matter is the whole idea of two-ness is again a consideration - that we have to have two. In view of the fact that the thetan is an individual, he gets caught between the fact that this universe demands two and that he is one. And he gets caught between these two things so that he can be hung up and put into a dwindling spiral. And the top most mechanism of being trapped is: "I have to be two - I have to be one."

All right. So you think now, "Now, you know I have to be two."

Yes sir, that's right.

All right, let's do that again.

Yes, sir. How true, how true.

All right, now let's think that again.

How true. That's absolutely right. Yes sir.

All right, let's think that again. "I have to be two."

That's right. Absolutely correct. Absolutely correct.

Let's think it again. "I have to be two."

Yep, that's correct. That's right.

All right, now, let's alter that now. "I have to be one." "I have to be one. Think that.

Yes sir, that's right.

Okay, think it again.

Yes sir. That's correct.

All right, now think it again.

Yes sir. Absolutely correct.

Well, let's think it again.

How right you are. How right you are. That's right.

All right, now let's think it again.

Yes, sir. Mm-mm. You're right.

All right, now let's think again "I have to be one."

That's correct. That's correct.

That's right, you have to be one.

All right, now let's think it again.

Yes, sir, that's correct. That's correct.

All right, now let's think "I have to be two."

Yes, sir. That's right.

All right, now think again "I have to be two."

You betcha. That's right. All right.

Now, let's think it again. "I have to be two."

Yes sir. Yes sir. Too true.

All right, now let's think it again.

Yep. Yep. That's right. That's right. All right.

All right, what's the matter? Is it completely knocking you out?

All right, now let's think it again. "I have to be two."

Yes sir. Yes sir. That's right. All right.

Now let's think it again. "I have to be one."

Yep. Uh-huh. That's right.

All right, let's think it again. "I have to be one."

Yes sir, that's true. That's true.

All right, let's think it again. "I have to be one."

Yes sir. That's true. That's right. That's right. Absolutely right. You're correct. All right.

Let's think it again.

Yes sir. Right. All right.

Now let's think "I have to have somebody to talk to."

That's right. You're so right.

All right, now let's think that again. "I have to have somebody to talk to."

Yes sir. That's correct. That's correct.

All right, now let's think that again.

You are so right. You are so right. You are absolutely right. You do have to have. That's true. That's right. You are so right. Okay, you're so right.

All right, now again. "I have to have somebody to talk to."

Yes sir. That's correct. That's correct. That's absolutely correct. That's right. That's okay. You're so right.

All right, now let's think of that again: "I have to have somebody to talk to."

Right. You're correct. All right.

Now, let me point out something to you, let me point out something to you. Have you ever had somebody to talk to when you said to yourself, "I have to have somebody to talk to"?

Audience: Nope. No.

There is a central button. There is the central button right there. That's a never acknowledged statement. Have you got it?

Audience: Yes.

That statement is not acknowledged. All right, now, that's about all there is to it. Did you get that last one? "I have to have somebody to talk to," then was never acknowledged, was it? So, after you had bought a communication formula it had to hang up, didn't it. It definitely had to hang up. These things are considerations. They can be processed as such. And you have got one of the - one of the most interesting processes of Scientology.

That's all.

Thank you.

(end of lecture)

(end of 9th ACC)