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Sanity Needs Creation-Destruction Balance

SPACE, TIME AND ENERGY HAVE THEIR PARALLELS
IN START, STOP AND CHANGE

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Self-determinism seeks as its goal the attainment of the goal of theta itself.

Theta has the capability of locating matter and energy in time and space, and of creating time and space.

Any action requires space and time, for space and time are necessary to motion.

Motion can be defined as change of location in space, and any change of location requires time.

Thus we have an interacting triangle, one corner of which could be labelled space, another corner time, and the third energy. Matter is not included in the triangle because matter is apparently cohesion and adhesion of energy.

The cycle of a universe could be said to be the cycle of creation, growth, conservation, decay, and destruction. This is the cycle of an entire universe or any part of that universe; it is also the cycle of life forms.

This would compare to the three actions of energy, which are Start, Change and Stop. Where creation is Start, growth is enforced Change, conservation and decay are inhibited Change, and destruction is Stop.

The two extremes of the cycle—creation and destruction or, in the terms of motion, Start and Stop—are interdependent and are consecutive.

There could be no creation without destruction; as one must eradicate the tenement before building the apartment house, so, in the material universe, must destruction and creation be intermingled. A good action could be said to be one which accomplished the maximal construction with minimal destruction; a bad action could be said to be one which accomplished minimal construction with maximal destruction.

That which is started and cannot be stopped and that which is stopped without being permitted to run a course are alike actions bordering upon the psychotic. Unreasonableness itself is defined by persistence in one or the other of these courses of starting something which cannot be stopped (as in the case of an A-bomb) or of stopping something before it has reached a beneficial stage.

Unlimited creation without any destruction would be insane; unlimited destruction without any creation would be similarly insane.

In actuality, insanity can be grouped and classified, detected and remedied by a study of creation and destruction.

If one discovers in an individual where he will not use force, or cannot tolerate force, he will find where that individual will also refuse to be responsible. The definition of responsibility is entirely within this boundary.

An assessment of a case can be done by use of the accompanying graph. We see here *creation* with a line pointing straight downward and find there the word *insane*;

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under this, we list the dynamics. Wherever along any of these dynamics the individual cannot conceive himself to be able to create, on that level he will be found aberrated to the degree that he does not believe himself able to create. This might be thought to introduce an imponderable but such is not the case, for the individual is most aberrated on the first dynamic and, rightly or wrongly, conceives that he could not create himself. This goes to the extent, in homo sapiens, of believing that one cannot create a body and, rightly or wrongly, one is then most aberrated on the subject of his body.

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

To the extreme right of the graph, we have the word *destruction* and a line pointing downwards toward *insane*, and beneath this, the list of the dynamics. That individual who can only destroy along any of these dynamics and cannot or will not create could be said to be aberrated on that dynamic. He is aberrated to the degree that he would destroy that dynamic.

Looking again at the column of *creation*, one finds the individual aberrated anywhere along the dynamics in that column where the individual will only create and will not destroy.

In the *destruction* column, one finds the individual aberrated on any dynamic in that column where he will not destroy.

Use of this graph and these principles enables the auditor to assess hitherto hidden compulsions and obsessions on the part of the preclear.

This is an auditing graph. If one looks at it in another way than auditing, he finds laid out what has been occasionally posed as a philosophy of existence. Friedrich Nietzsche, in his book *Thus Spake Zarathustra*, presents as a desirable code of conduct unlimited willingness to destroy. In order to survive in any universe, conduct must be regulated by a sense of ethics. Ethics are possible on a reasonable level only when the individual is high on the tone scale. In the absence of such height, ethics are supplanted by morals which can be defined as an arbitrary code of conduct not necessarily related to reason. Should one attempt to regulate his conduct on the basis of unlimited creation or destruction, he would find it necessary to act without judgment to put his philosophy into effect. It is noteworthy that the late Nazi regime can serve as a clinical test of the workability of a scheme of things wherein unlimited creation and destruction are held as an ideal.