

LECTURE 1

OPENING: WHAT TO BE DONE IN COURSE

A LECTURE GIVEN ON 1 DECEMBER 1952
66 MINUTES

Pg 1

I just got a wonderful wire—just got a wonderful wire from somebody day or so ago, and they were going to send me a registered letter that had to be very secret about this whole thing and of course I'm expected, and John and Helen axe expected, to sort of hang on the ropes waiting for this letter to appear. And it just came just now, and that's why I look so pale and frightened.

[Para above - Example of secrecy and dread associated with knowing...]

Somebody has just run into one of the standard manifestations. They pick a pc off the street, you see, and they start running them and this pc gets the idea that he is practically the Prince of Darkness or something of the sort and that it's all a big plot They just start asking this person this—the person up to this moment has appeared perfectly a *Homo Sapiens*, and they're the Prince of Darkness from Venus or someplace, you see, and that there's a terrible plot out against everybody in Scientology. And everybody had better be very, very careful to put up force screens so that nothing like this can get in. And so I'm going to send him back a letter, 'So you say you have some connection with the Prince of Darkness out there and you're very worried about this. Who do you think I am?'

[This dread may be overcome.]

Pg 2

Well, we are to some slight degree fortunate when we're taking this series here. It's fortunate for me, at least; fortunate for a student from the standpoint of study. We have— imagine this, just imagine this—we have a textbook printed in advance of a lecture. And there is a complete text on the material, which I'm going to give you in the next three weeks. And it's called *Scientology 8-8008*. And it was a book which I wrote in England and which is being put through the mill there, and in view of the fact that the book was typed by a former BBC program typist—one of these people that takes it straight off the platter, you know, or straight over the air from some foreign station and puts it down—and as a result it was taken off the records and put onto stencils and put into a mimeograph machine. And that right now is being completed over there and is being air-expressed here for you and your use.

[The data compiled here would put you at cause over knowing. The textbook for this material is Scn 8-8008.]

Now, the subject and coverage in it is probably completely incomprehensible without the lectures, because all it is, is simply a machine gun—*bap-bap-bap* on precise definitions—just definitions, phenomena. And how you do it comprises maybe two pages in this book. And—but all the data is there and all the definitions are there. And so I'm going to orient these lectures against that book, and as you take notes there, you will find that your notes will correspond with this book.

[The book Scn 8-8008 would make sense with data presented in these lectures.]

Now, this is the only existing copy, which is here. And it starts out with the beingness of man and Scientology as a science of knowing how to know. It starts out with survival and the dynamics, and gives in its first chapter a very brief rundown of the material which has already appeared in *Dianetics: The Modern Science of Mental Health, Science of Survival, Self Analysis, Handbook for Preclears, Advanced Procedure and Axioms* and *Scientology Eight Thous— 8-880—no, 8-80*. That's right.

[The book Scn 8-8008 also summarizes all the data researched till now.]

Pg 3 The *Scientology 8-80* is a very good reference book, but it was one of those things, which happened and then was all very quick, and before the book got anyplace, why, results were being produced otherwise. It is an account of phenomena, which we have to have here, but we are no longer using the techniques of 8-80. They're old. It's been—it's been several weeks It's been several weeks.

[The techniques of Scn 8-8008 surpass the techniques of Scn 8-80.]

Now, related to that I want to say one point about that. The study of Dianetics is a study of *Homo sapiens* in his behavior manifestation. Now, the moment you take *Homo sapiens* apart you'll find out that he is a four-way composite. He comes into four chunks; he falls rapidly into four pieces. And the second he fell into four pieces in my hands, it was utterly necessary to go off and find out which one of those pieces we continued with. So just to be novel and unique about it, we took the preclear. Now, other people—other people might have had other opinions about this, but we thought taking the preclear was a good bet.

[Homo sapiens is a four-way composite. We continue with the piece called the "preclear."]

Well, the second you take the preclear, you find yourself addressing something which seems to be and is—seems to itself and himself or herself to be an energy-production unit which exists almost as a non-dimensional point existing in space. And this energy-production unit is quite separable from the body. This is the easiest part that we have to do is how to take these pieces apart There's hardly anything to it,

[The easiest part is to separate the pc from the body. The pc appears to be an energy-production unit which exists almost as a non-dimensional point in space.]

Now, to make something out of the pc from there on is a little bit harder and we'll have to study hard on that particular subject. Now, actually we could release Standard Operating Procedure for Theta Clearing and put it into people's hands. Of course, a lot of them would get in a lot of trouble, and a lot of things would happen and people would get...

[But to make something out of the pc from there on is a little bit harder.]

Four professional auditors one night called me up and said, "We've got a preclear stuck on the ceiling; we can't get her off."

Pg 4 So I said, "Well, put the body on the telephone," and you could hear things creaking round. And they held the telephone to the body's ear and I tried to get in communication; I couldn't do it—body was not responding. And so I had to go over and sit down and go on over there and take a look and finally with practically wave processing had this person running the "glee of

irresponsibility,” and running it as a dichotomy against the “glories of responsibility,” back and forth. And all of a sudden, why, she was able to pry herself off the ceiling and get back into her body again. This was a great relief to people.

[Example - Extant procedures require great skill to run.]

It’s always a great relief to people for some reason or other when they see the body become animate once more. It has something to do with police. There’s such an objection on the part of police to have bodies around that don’t breathe, and so on. I don’t know, it’s some fixation or psychosis with them—they want the heart running and so on. And it’s a very funny thing, the police come in, they find a body without its heart running, something like that; they get real upset about it and take people off and book them and put them in electric chairs—and they’re quite extreme about this. And it’s—will begin to look to you after a while, as you continue on with this study, is—this begins to look to you just about as sensible as somebody getting electrocuted because his radio isn’t turned on. Somebody comes in, finds the radio, and then that’s very bad.

[Example - Inanimate body causes great anxiety and upset.]

Well, anyway, the release of Standard Operating Procedure for Theta Clearing Issue 1—we’re now working on Issue 3; that’s what we’re teaching here now. Be Issue 4 next week, but that’s all right.

You—if you took Standard Operating Procedure, you could read it over and you would go out and about 50 percent of the people you would process with it—you get that English drag-over “process.” The British and I made a compromise. They stopped calling it “theeta—Theeta Clears” and so forth, and they call it “theta” now. And I stopped saying “prahcessing” and started calling it “processing.” So we made a bargain, a treaty, on it.

Pg 5

Now, the point is that Standard Operating Procedure is 50 percent, first fifteen minutes you’ve got a Theta Exterior—in the first fifteen minutes of play, in 50 percent of your cases—and probably it’s twenty-five or thirty hours for the toughest of the cases. That’s a long time. Well, when I say “a long time” now, measured in terms of ten hours— that’s a long time. A very, very long time would be twenty-five hours of processing

[It is relatively easy to get a Theta exterior.]

All right, now what happens then, that if you could go out and you could make a Theta Clear [Exterior] in the first ten or fifteen minutes of play on about 50 percent of the people that you ran into, just (this is run-of-the-mill, not people in Dianetics—they’ve already ceased to be *Homo Sapiens* and they’re a little bit tougher to handle), but just people off the street, why, what would really be the sense in—what’s all this body of stuff that you have to know in connection with that?

[About 50% will go exterior easily.]

Well, there’s several points here. One is that the other 50 percent of the cases are resolvable, but they’re only resolvable with skill, considerable skill. You can resolve them with running DED-DEDEXes and Technique 88. You actually could resolve them if you just sat down and plugged for about two hundred hours with irresponsibility and responsibility, and irresponsibility and

responsibility, and just assessed it and found out what they would want to be responsible for and what they wouldn't want to be responsible for and just get them to run this by flows and run it. And the next thing you know, maybe in fifty hours, a hundred hours, two hundred hours, your preclear's standing out in the middle of the room looking at the body saying, "I didn't know you could get out of that thing. What was I doing in it?" That would be by Technique 88. Well, that's an awful long time for an auditor to invest. There are much faster methods.

[But other 50% will require considerable skill with existing procedures.]

Pg 6

Now, using DED—DEDEX running on flows, you could probably do it in something like fifty hours. But that's too long, and there's, of course, more reasons why you have to know this additional data. The DED-DEDEX running is nowhere near as effective as Creative Processing—nowhere near as effective. That brings it down to maybe—I don't know, depends how skillful the auditor is with it, because that is something which is a set formula on which you can play anything, but sometimes one auditor plays a little bit better tune than another auditor on this and he gets a little bit faster results. There's not terrible variation in the thing, but, well, if you could use Creative Processing with regard to Theta Clearing what we call a Case V, why, that would be just wonderful. And twenty-five hours for a tough case, that would be very nice.

[Creative Processing is much more effective than earlier processes in getting these cases go exterior.]

Well, what do you know? There's a faster process called Spacation. Isn't that a wonderful word? I made that up all by myself. You won't find it in any dictionaries. It means a process having to do with the rehabilitation of the creation of space—a process having to do with the rehabilitation of the creation of space, that's Spacation. It also would have a second meaning, and that meaning would be... You see we—in English we don't have a word which means creation of space. People overlooked this word or didn't have the information or didn't get the word or were just stupid about all this or something. But you keep making this space called MEST universe all the time. If you weren't here there wouldn't be any space. But you keep making it, and you're stuck with it at the moment.

[SPACATION is a process having to do with the rehabilitation of the creation of space. The fact is that we keep making this space called MEST universe all the time, and we are stuck with it at the moment.]

Now, Spacation as a process would be one thing. Now, it would have another meaning—it would have another meaning—it would mean the subject of space. The subject of space. And we call the process Spacation, and Spacation would be the subject of space. This is above the subject of energy.

[Spacation also means "the subject of space." It is senior to the subject of energy.]

Now, in order to use these techniques, in order to get very rapid results, there's a considerable body of information connected with the thetan, and all the rest of the various parts of a human being. But don't think that's the only reason you have to have this information. It's actually a dirty trick to make a Theta Clear out of somebody without passing him the data that should go with it. He does not—he doesn't automatically know. His knowingness is high, but that's potential knowingness. That's only potential. And there's actual data goes along with the subject

of being a Theta Clear. He doesn't know this instinctively. If he knew this instinctively, he would not be here in the MEST universe. You make up your mind to that—if he knew all this data.

[There's a considerable body of information connected with the thetan. It helps one get rapid results as an auditor. A Theta Clear also needs this knowledge because he does not automatically have this knowledge.]

Pg 7 So—so, you particularly as an auditor have to know the most astonishing subject. I don't think this subject has ever been taught here on Earth before. There have been some wild subjects taught here. There's been Nazi intelligence services, the conduct thereof—wildest subject I know practically to date. All sorts of subjects: they've taught things called elementary physics—real wild subjects. They've—they teach in universities now—they teach atomic and molecular phenomena under the name of “nuclear physics” and teach it as though they knew. There's wild things going on, but no subject as wild as this.

[This subject has never been taught here.]

Fortunately, very few subjects are as elementary or as basically simple in their parts as this. So on the one hand when you say what this subject is, you can expect people's hair to stand on end. And then if you went ahead and explained its various component parts—and it might only take you three weeks—they would suddenly realize that the subject was knowable. And that's one of the first things you've got to know when I announce this subject to you—the subject is knowable, quite knowable, and you can satisfy yourself that it's knowable in a very short space of time. You can satisfy yourself. The first day you use Creative Processing you will suddenly realize that you are handling a knowable subject.

[The subject is quite knowable. When you use Creative processing you would realize this.]

When you realize that you're studying, then, this subject, don't be too shocked. Because you are studying the anatomy of universes—the construction, maintenance and destruction of universes of various kinds and dimensions with concomitant component parts. (I just threw the last in to make it sound good.)

[In this subject we are studying the anatomy (construction, maintenance and destruction) of universes.]

Pg 8 You're studying the basic structure—this is the most elementary level of its study—we're studying the basic structure and experience (get that structure and experience) called the MEST universe. That's the most elementary of these studies.

[We're studying the basic structure and experience called the MEST universe.]

Now, the reason we have to study this, and the only reason we have to study this, is because it sums up into what they laughingly call natural laws. And these natural laws are the outgrowth of the composite agreement of all the beings in this universe. These are the—these laws, you might say, are the inevitable average of agreement if you start out with something like the first entrance into the MEST universe—the first postulates of the MEST universe. And if you start out from there, you wind up seventy-six MEST universe—seventy-six trillion MEST universe years later with things squirreled up the way they are.

[We're studying the natural laws, which are the outgrowth of the composite agreement of all the beings in this universe.]

Now, when you get—when you get this basic agreement; when you get all these agreements summed up, you'll find out that they are stateable—very accurately stateable. Another thing, they're experienceable, which is more important. And they're experienceable by a preclear ten minutes after you start processing him. That's more important to you as an auditor. Now, he won't even vaguely know what's happening. You'll know what's happening. You've got to know what's happening, because all sorts of things might start to occur on which you would have no check or track if you didn't know what you are doing.

[These basic agreements can be stated and experienced. An auditor must know what these are because it helps one check and track all sorts of things that might start to occur in auditing.]

You are undoing his agreement that makes him a part of the natural law which became the MEST universe. And when I say “natural law” I'm not hedging; I'm talking about $E=mc^2$ —talking about those funny gravity formulas that were put out a few hundred years ago. You're talking about—oh, fulcrums, balances. You're talking about the most real of real experience in this universe. And those sum up out of agreement; and when we start studying this subject, we start studying natural law, and then we wind up by studying not natural law but the agreement which made natural law. And then it's inevitable that we would start studying that thing which is capable of making an agreement which then becomes natural law which then can build a whole universe.

[When we start studying this subject, we start studying natural law, and then we wind up by studying not natural law but the agreement which made natural law. And then it's inevitable that we would start studying that thing which is capable of making an agreement which then becomes natural law which then can build a whole universe. You are undoing pc's agreement that makes him a part of the natural law which became the MEST universe.]

Pg 9

Probably thirty trillion years ago or something like that, $E = mc^2$ —whatever that formula is—that probably wasn't true. Probably nobody'd agreed to that yet or something of the sort, I'm sure. There's an old civilization called Arsclycus that you'll find on an E-Meter with the pc. And this—by the way, if you want to make your pc terribly tired and worn out, if you want to put him under good control and start him down the automaticity curve (that's another one)—if you want to put him down the automaticity curve rapidly, just suggest to him something about Arsclycus and get him just to run a little corner of Arsclycus, and then sympathize with him and leave him there. He spent something like ten thousand lives in Arsclycus, on the average, and all he did was work. And he did the same job over and over. And when he died they could reach out and bring him back and put him in another body and he was a trained artisan and they didn't even educate him again; they grew the body very rapidly and they put him back on the same job. And the job would have to do with polishing the third row of bricks, and that would be all there was to the job—polishing the third row of bricks.

[Example - Natural Laws are result of agreements.]

Arsclycus got worse and worse. It got bigger and bigger. It was not built on a planet; - it was just built in space. And it got bigger and bigger and bigger and bigger, and one of these days I'm sure

one of these slaves suddenly got the big idea of mass. And it sounded so reasonable, it sounded so logical to everybody that you had to start going slow with Arsclycus because you would overdo the mass formula, that everybody agreed to this, the mass formula became a fact and Arsclycus broke to pieces and scattered around in that particular part of the sky as being of too great a mass to sustain itself. Before that it was just buildings built on thin air, and roadways going between buildings. And it blew to pieces and all broke up and everybody fell through the sky, and were very happy to see it gone. But I think that that is about the point where you got the law of gravity coming in strongly. And after that the law of gravity began to effect itself on the universe more and more and more and more and more, and you started to get all kinds of suns and planets and the most fantastic array of things.

[Example - Natural Laws are result of agreements.]

Pg 10 Now, all this of course is—I'm just kidding you mostly. I don't believe that you've been in the universe seventy-six trillion years. I don't believe you have any past before birth. I don't believe that there is any reason whatsoever for this universe to be here except some fellow called the devil or something that built it And I don't believe any of these things and I don't want to be agreed with about them. It infuriates me to be agreed with about them. So I'm not asking for anybody to agree with me, but I'm not asking for anybody to disagree with me either. All I'm asking is that we take a look at this information, and then go through a series of class assigned exercises. Each one of you will get a mimeographed piece of paper and that has a series of exercises on it, and it just says test this and test that And it gives you a rundown actually on the complete subject It is asking you to look for phenomena. And you'll complete that before we're finished here— complete that in the evening or when you're off for the weekend.

[You don't have to believe in any of this information. Just test it.]

It's a very interesting thing but all this phenomena is discoverable. So I'm not asking you to agree with me. I'm actually asking you to find out what you agreed with and what you have been agreeing with all this time in order to bring you to such a point of agreement that you're actually here and think that you should only be here and in the MEST universe and so forth—and examine that track of agreement so that then you can undo that track of agreement In other words, let's see if we can't disagree with this universe just a little bit not necessarily to destroy the universe—the universe is a good thing; I know a lot of people that ought to inherit it!

[All this phenomena is discoverable. No agreement is asked for. The idea is to find out what one has already agreed with so he is actually here in the MEST universe. Furthermore, the idea is to examine the track of agreement so one can undo it. In other words, let's see if we can't disagree with this universe just a little bit, not necessarily to destroy the universe.]

Pg 11 Now, where you got a technique, where this technique tied in suddenly with Dianetics, and so on, was that Dianetics had gone right ahead and studied natural law as natural law. But in 1950 I made a lecture in Elizabeth, and this lecture in Elizabeth concerned itself with affinity, reality and agreement And it was stated in that lecture that reality was in essence agreement. And that—the day when we discovered more about why reality was in essence an agreement, on that day we would make a very wide step forward.

[We have discovered why reality is in essence agreement.]

Now that fact has happened. We have found out about reality. And we found out about the agreement and why it's an agreement, and furthermore we can prove it—not by any esoteric means, but simply as easily as “chairs fall when you let go of them and they are held in the air.” They fall. Everybody can see that, everybody agrees on it and the chair has fallen—the actual fact is, there isn't any chair there. But we agree that there is a chair there and we're all set about it

[We can prove this easily (see the proof).]

If I remember part of that lecture, it said that we naturally select out of us, select out and push out of the group those who do not agree with our MEST perceptions. Some man were to walk in here at this moment and say, “There is a large black cat standing on this rostrum,” and that's all he would agree to, and then he would agree that he had pushed the large black cat out the window and all there was on the rostrum was myself and I kept standing here, and you perceived that—and he made a terrible ruckus about this large black cat or the Prince of Darkness that he has just found in upper Santa Monica, you would look at him and you would say he is mad. You'd think, if he were violent about this and continued violent and would not listen to reason—in other words, wouldn't agree—and if he hung on to his large white rabbit or large black cat from there on, even you would consider that something ought to be done about him quite desperately. He is obviously insane—in other words, he does not share your reality; in other words, he doesn't agree with you. But because he's just one guy and you're thirty-five or thirty-seven, you win, he loses.

[We naturally select out and push out of the group those who do not agree with our MEST perceptions.]

Pg 12

Now, he can make a universe in which black cats can appear at will and at random. He can have a fine universe that possibly is peopled by nothing but black cats. But that's his universe and he has made the horrible effort of trying to make black cats here, but he's trying to make them in the MEST universe and this isn't his space and it's—he's not trying to make them out of his energy or anything of the sort. And he hasn't had the good sense to go out and—knowing the anatomy of universes, go out and make a universe full of black cats for his own edification. And he has come in here and tried to tell us that this is his universe.

[He has made the mistake of coming in here and telling us that this is his universe.]

You get that horrible mistake. He comes in, he says, “This is my universe only, and I am peopling it with black cats, and you've got to listen to me because you have now a universe full of black cats.” And you look around, you don't see any black cats and you say that he's nuts, and he goes to the local spin bin and that's that.

[You say that he's nuts, and he goes to the local spin bin.]

And the race actually punishes nonagreement. Well, now, the reason Scientology gets by with this very easily is because we've been studying agreement We've been studying agreement harder than anybody else has ever studied agreement before. We know the anatomy of agreement. We know the laws on which agreement is based and how it takes place, and we could go ahead and set up, by a chain of agreement, some of the doggonedest things—and then take them apart, too.

[In Scientology, we are studying agreement. We know the laws on which agreement is based and how it takes place.]

So, in Scientology, we're really not trying to disagree with the MEST universe—that is just a handy way of saying it. Because that implies a flow against the MEST universe, and we're not interested in a flow against the MEST universe. What we're doing is simply taking the MEST universe and we can make it appear or disappear at will for any individual. That's pretty good. And I'm—you understand, I'm fully and thoroughly against destroying the MEST universe. Any two or three of you get together over some weekend and decide to blow all this up, you let me know, because I buried a bone out on the other side of Arsclycus and I want time to dig it up.

[We're really not trying to disagree with the MEST universe. We are simply taking the MEST universe and making it appear or disappear at will for any individual.]

Pg 13

Every once in a while a pc is looking at this; he's just getting processing, nobody is explaining this to him—I mean, he's just getting processing—he gets the awfully funny feeling that there's some thought he doesn't quite dare think. And he comes in close to it and he feels the plaster creak, and then he pats it back very hurriedly and runs away from there. Well, what he's fooling with there is the small atom bomb of agreement He's having a tough time with this little point He doesn't want the responsibility of undoing it because he can't handle that much energy.

[A pc will have a tough time of it if he doesn't want the responsibility of undoing it because he can't handle that much energy.]

You get him up to a point where he could handle this much energy, he would face that thought And really, actually, probably all that would happen to him is the MEST universe would momentarily disappear for him. And then he would have to fish around for a little while in order to get a point reference on the MEST universe again in order to get into it again. Because it's awfully easy to get into and out of. It's just nothing. You know Spacation, you know how to get in and out of the MEST universe. You just have to be able to handle space. If you can handle space, why, you can get in and out of the MEST universe like mad, because this MEST universe is a very temporary affair. It's very ramshackle, it's built out of cards; it's built out of old decayed energy that was dumped in here, and it exists in these large masses.

[If the pc is able to face it, the MEST universe may momentarily disappear for him and he would have to fish around for the reference point to get back into MEST universe again. With Spacation, one can know how to get in and out of the MEST universe.]

And then people come in and they say, “Oh, goodie, goodie! Look at all that building material, and let's build something out of it” And instead of doing the rather easy thing— they want some alternating current, so they just look at a something or other and they say, “All right, some alternating current is going through that thing now.” Alternating current goes through it and they say, “Want to know if alternating current is going through it. All right there is a meter which will be there now—all right we put that over here. Now, we'll have to have a line for the alternating current to go through so we make sure it's there. We'll hook that up to the meter now. The meter will read—ah! The meter is reading; we have some alternating current.

[The MEST universe is basically built out of old decayed energy that was dumped in here. It acts like a building material, which tempts the thetan. It becomes via of creation and perception. Direct creation and perception is suppressed.]

Pg 14 “Now, we will build—we will build a small streetcar and it will run up and down the street, fitted to this alternating current machine and that’s what powers it” You might as well say, “This streetcar will burn Coca-Cola? or something of that sort. The streetcar is still going to run, but it’s all in how you set up your universe.

[The MEST universe is built through agreements rather than from direct postulates.]

Now, when you’ve had as many people—and don’t ever get the feeling that people aren’t individuals—they are; that’s the most they become. That’s the horrible part of it, all this processing, is people stop being identities and start being individuals—a big difference there. They stop being a name, and are very comfortable under this name, but right under the name, they’re saying all the time, “Who the hell am I?” They don’t have any real feeling of beingness there except this name. And they got to have this body like you have to have a card to get into a war plant. They walk around with this body and they shove it up to the grocer and they shove it up to the bank teller and they draw their money and get their rations and so forth, and it’s a handy identification card.

[People are individuals and not identities. They have become identities. The name, body, etc provide this identity. There is no beingness in the identity. Processing restores their beingness and individuality.]

It’s a little bit destructible for an identification card—a little bit heavy for an identification card. You could make an identification card that weighed a couple of ounces or an ounce or a fifth of an ounce—you don’t have to have one that weighs a hundred and fifty pounds. But, well, people go to extremes in this universe, that’s all, and particularly in America they go to extremes on all these things. They want big, powerful, strong identification cards. You can’t quite get through your mind what you want these identification cards to do, but the identification card does furnish randomness. It permits a fellow to make a living so he can feed the identification card. And it permits the identification card to get tired and to get happy and to get sad and have an emotional line, which a fellow can stand alongside of and pretend that he is not putting the emotion there to feel back.

[Body is just a handy identity card, which is quite unwieldy. But it provides randomness. The thetan is putting emotion in it to feel them back, while pretending he is not doing that.]

Pg 15 He can make a big pretense out of this. He says, “I am very sad today.” He feels sad—he’s very sad, he feels sad. He reaches over and he says, “Now let’s see, I’m very sad today. I think I will be very sad today, you know. Been a lot of events happened and that should add up to sadness. So all right, now I’ve got that backflow coming in. That’s real good now—now I’m feeling how sad I feel. Good.” Another day—another day he says to himself, “I think today I’ll feel cheerful—feel cheerful.” And he somehow or other can’t find the plug or something to plug in cheerfulness into himself so that he will get back an emotion of cheerfulness.

[But the person may then lose the ability to put and feel back those emotions at will.]

That's a wonderful short circuit, by the way. A fellow gets himself localized. He gets less and less able to do this wider band of emotion and so he fixes on one emotion that's quite easy, and after that he's an old grouch or something. But that's the one he can feed in and get back. And he goes around pretending all the time that these sensations exist exterior to himself. He doesn't believe that he has to feed a feeling there to feel a feeling.

[He then fixates on a much narrower band of emotions that he is able to activate through circuits only.]

That's one thing that's dismaying to a preclear, just makes him want to quit right now if he's down the Tone Scale. "What! You mean all these beautiful girls around and all this aesthetic feeling and so on, and I actually—all this time I've been putting the sensation in that direction so I could feel this sensation back again, and all I've got to do is turn around here with this mock-up and put the sensation in this mock-up and feel the sensation back out of the mock-up and then make the mock-up three-dimensional and it'll dance? You make forty mock-ups and they dance back and forth; put blue veils on them and put them in a sky with clouds and you have a Mohammedan heaven. You mean, I can do all this?"

[A person down the Tone Scale is quite dismayed at the idea that he has been putting those emotions there, which he is, then feeling back.]

Pg 16

Well, he can not only do all that, but he can fix them up three-dimensionally and he can give them actual separate beingnesses and personalities if he wants to, and he can go on from there and get wilder and wilder. He can even get up to the point of making a university graduate or something if he wants to—wants to get this wild.

[Potentially, a person can mock up anything in three-dimensions and provide those things with separate beingness and personalities.]

And he—all he's got to do, if he wants to go way above this, is just take one of these illusions and show it to people in this MEST universe. They will agree with that because they can perceive it, if it's on the right wavelength.

[He can even get others to perceive those mock-ups.]

Now, that is what they talked about—the old-time magician. He's trying to do this all the time. Poor old Houdini goes on a stage. He uses curtains and boxes and everything you can think of to produce little things like elephants and so on out there for an audience to look at. And the audience says, "Isn't it wonderful the illusions which he is making there." Well, that's great. That's Houdini. He did a good job—but the guy never learned to handle space. He actually did this by curtains and occlusions of perception, which is fascinating, because that's almost impossible to do. That's hard to do, because do you know that there wasn't a man in any audience who couldn't have adjusted his MEST vision so as to see through any curtain there and see the elephant. The man in the audience is holding —on to the fact "A curtain is solid—a curtain is solid. Not supposed to look behind the curtain. All right, I won't look behind the curtain and therefore I won't see the elephant; therefore look what Houdini's done." It's much easier than that. All Houdini had to do was put the elephant in another piece of space and give him a slight push; furthermore, the elephant would have disappeared. And look-a-there, he had to—he had to buy hay all the time and feed these elephants. He had to do all sorts of things. And

he had to work hard and spot his time. And he couldn't give a performance when he wanted to; he had to give a performance when he needed money to buy hay to feed the elephants. That's slavery.

[Houdini did it by getting others to perceive things that he hid earlier. It would have been much easier to just mock things up for others to see.]

Pg 17

This is a—this is quite wild. I wish I could make it a little more wild. Actually, that's about as wild as it gets. You could probably move aside—move aside Podunk, Iowa and put a new Podunk, Iowa in there if you wanted to. Motorist coming down the street would see a new Podunk, Iowa. The only trouble is when this motorist looked at the new Podunk, Iowa, he would have to be able to look at a Podunk, Iowa, with which he could agree was a Podunk, Iowa. Now, if he did that, Podunk, Iowa would then be sitting there, he could go into the—he could go into the drugstore, he could go into the Brown Derby in Podunk, Iowa, he could go to MGM Studios in Podunk, Iowa, and he could go to the General Electric laboratories and main operating plant in Podunk, Iowa and everything would be there. It'd be in beautiful shape, he'd be able to pick up things and lay them down, and so on. He'd be completely satisfied and convinced that was there—if he agreed to it.

[The trick is to get others to agree to what you are mocking up.]

Well, now, the MEST universe has some interesting tricks of making you agree—busting your shinbones, burning your fingers—the overall agreement has a lot of trickery in it. If you don't agree with the MEST universe right off the bat, and remain in a state of complete unknowingness about it, it says. . . That's the horrible thing—the one thing you must not do in this universe is find out something. And you know, every secret cult, every cult there has ever been, every block of knowledge ever put forward in this universe has tried to have a big secrecy level on it. The information dives out of sight in this universe faster than anything you ever saw.

[The MEST universe is enforcing agreement by means of impact to get itself perceived. There is a lot of trickery there. In this MEST universe you are not supposed to know; you are expected only to agree.]

Several thousand years ago somebody made a philosophical machine called the tarot. Lord knows what that machine is up to or all about. And then he says, “The only way I can possibly make this last is to hand it over as playing cards to the gypsies.” And so today down through these thousands of years, we can again and still look at the tarot. It's still in existence, but it's just a philosophical machine. Every one of the cards in the tarot is a concept of human experience one way or the other. And what he did with these and what he knew with these, I don't know, but it's a very interesting gimmick.

[Tarot is a philosophical machine. Its true nature is to know, but that intention is well hidden.]

Pg 18

One of the things that survives from the tarot is “the Fool.” “The Fool,” of course, is the wisest of all. The Fool who goes down the road with the alligators barking at his heels and the dogs yapping at him, blindfolded, on his way—he knows all there is to know and does nothing about it. And that is the Egyptian variation of the word fool. Well, that's an interesting character.

[The Fool on the tarot cards is a character who doesn't care what danger lurks in his environment, because he understands it all.]

He could actually be describing somebody at about 45.0 on the Tone Scale. All the alligators in the world could bark at somebody that was 45.0 on the Tone Scale, and all the village dogs could tear him to pieces any time they wanted to try. He could be completely blindfolded to anything that was going on. There's nothing could touch him—just nothing could touch him. The village dog jumping on him would jump through him and be a very amazed dog. Probably its hackles would stand up and it would be upset. Because he had passed out of agreement by knowing all agreement.

[The Fool has passed out of agreement by knowing all agreement. Nothing can affect him.]

Well, that's in the tarot. But look at how we have to define it. We have to take Scientology and apply it to the tarot and then explain the tarot and say, "And then they see what they knew in the tarot" They didn't know it in the tarot; but that's the joke.

[We have to apply Scientology to the tarot to extract that knowledge.]

But every piece of information we have had in the past has dived out of sight. The one thing you mustn't do in the MEST universe is know. You must agree, not know. And if you agree enough, it seems to say—if you just agree enough—why, you'll just get along better and better and better. And sure enough, you apparently do, up to a certain point. And then it's a case of "agree or else." And then it's the case of "You will agree. We don't care if you're agreeing—we're just going to go right on punishing you. And sure, you're willing to do all this. We don't care if you're willing or not—we'll just go on punishing you."

[Knowledge dives out of sight pretty fast in this MEST universe. Agreement is preferred because it seems to help one get along better. But that happens only to a certain point. And then one is more an effect of that agreement and ceases to be cause.]

Pg 19 And the fellow gets into a frantic state. He doesn't know what to agree to. He's on his way down the cycle of agreement and he's finally down way, way, way, way down on the Tone Scale on a sublevel agreement. And, of course, MEST is in the complete chaos of having agreed to everything and it's MEST. It's no longer alive. It owns nothing; it controls nothing really. It takes a theta being to come along and do something to it and with it in order to reactivate it again.

[MEST is the complete chaos of having agreed to everything. The cycle of agreement moves one into that frantic state. It is no longer alive. It owns nothing. It controls nothing. It takes a thetan to come along and do something to it.]

So, what do we have here then? We have an agreement which starts to fade out. And the interesting proof of this pudding is the fact that you can take your preclears at random who fall into the category of V and you can spot with them—you could just give them a test and find out which one of them was in the firmest agreement with the MEST universe. And having found this out, what would you do? You'd look at a tough case—that boy's a tough case. Now, his deepening of agreement is just fastening him more and more solidly to MEST. And he's getting more and more MESTy and he's less and less able to control MEST, until one fine day he's either mad or very dead. And try to process this poor guy.

[Agreement gradually seeps away the vitality of cause. The proof is the observation that the more a person is in agreement with MEST the harder he is to process. He is less and less able to control MEST.]

Now, you'll pick up people who are below the level of agreement who are saying, "Well, even though you do agree to it, it'll just do something to you anyway. I mean, your luck's never in. You always lose—I mean, there's no winning of any kind." Well, that fellow's even gone below that level.

[Those who are total effect have even gone below the level of agreement.]

Now, you can trace then—here's a person that's higher up the scale. He's occasionally able to disagree with the MEST universe. Once in a while he can—he can disagree with it like mad. He can take a car out here and, I don't know, sort of pick it up on the curves at ninety degrees and turn it and it doesn't turn over. It just keeps rolling in some direction or other. He's just got a little tiny edge on things. He just doesn't quite care what the MEST universe does to him.

[A person higher up the scale doesn't quite care what the MEST universe does to him. He is able to do things with MEST that are unbelievable.]

Pg 20 Did you ever see anybody at a gambling table who cared desperately and who had to win. Did you ever see him win? Not in this Universe. But this fellow who's sitting there and he doesn't care—if he got the money he'd take it out and throw it in a spittoon. And there that fellow sits with the dollars rolling in on him. And he's getting a higher and higher stack of win. But then one day he gets married or something, he's threatened to lose his job and he says, "I've always won at gambling. Now I think I'll go back and play. I'll make some money." He's done. He goes back and he loses and loses and loses and loses and loses.

8

[Example: Those who don't care about MEST can easily control MEST; those who are desperate about MEST end up being controlled by MEST.]

Well, he was able to take a very grand view of all this at first Then later on, when it became serious to him. . . And you know—you know, the way to get ahead in the world is work hard and save your money, and be respectful—respectful and polite and willing, and very agreeable to your superiors. This is the old formula, and yet it's dismaying to go around and find the (quote) "captains of industry" and find out that they're a whole bunch of pirates and bums. They were never respectful to anybody. They just—it's just incredible, yet there they sit in command of large works and industries. They didn't save their money. They don't save their money. They are not cautious with their investments. They buy the doggonedest things. They get into the worst possible scrapes and trouble and seem to keep right on going and getting right out of them again.

[Those who are "captains of industry" are a bunch of "pirates" and "bums". They never followed the traditional formula of being respectful to MEST.]

And you sit around and say, "Well, the fellow is going to come to grief sooner or later." And after you've said that for about forty years, why, you get a little apathetic about it but you just know that right will triumph in the end. And of course, the end of that track is MEST. Well, the fellow who hopes this, by the way, is already pretty well on that track and he'll be MEST before

the other fellow will, because the other fellow can still bend the MEST universe around and he doesn't have to agree with it too much.

[A person who feels that he doesn't have to agree with the MEST universe too much can bend the MEST universe around to what he wants.]

Pg 21 Well, how does—how does a little kid get bent into an agreement with the MEST universe? Well, it's a remarkable thing. He runs down the street, and he's got a body and the body has to run just so fast, and his mother, by the way, is busy telling him, "You are a body, take care of your body." The teacher says so, the cops say so, traffic laws say so, everybody says so. The doctor gives an inspection, "You are your body. You are your body. You are your body."

[Agreement to take care of the body bends you into an agreement with the MEST universe.]

You ought to hear the wheezing sigh of electronic relief that goes out from a thetan you spring out of an eight-year-old kid. That's wonderful, you know. You can just take ranks of kids and you can just go down and you say, "All right, be two feet behind your head. Okay, are you there? Oh, well, that's fine."

Next kid, "Two feet behind your head."

Next one...

"What did you say? What did you say? Oh, you want to go to the British Museum? Well, go ahead."

[It is quite a relief to know that you are not a body, or tied forever to it.]

One fellow—one fellow doing this was—he was able to get the cooperation of a whole troop of scouts simply by telling them, "Now, you want all the ice cream you can eat and you want to go to any of the cinemas you want to go to? Okay. Now, this is how you do it." And sure enough! It's impossible to do anything with those children now—it's really terrible. I mean, he should have thought of the future society before he did this, because those children—those children are doing terrible things. They don't study—they just don't study. One of them picked up a bank of an education at Oxford and plugged it in. Well, you know you're not supposed to get things that easy in this universe!

[It is difficult to control free theta. Free theta can accomplish remarkable feats.]

And another one—another one, studying geometry—very interesting but all he would keep doing was making the shapes. He'd just make the shapes and fit them together, and of course, he could answer his problems and he could tell what the angles were on a truncated polygon when you did this or that with it—very easily just make one, you see. And he didn't keep figuring the way you were supposed to on it

[Free theta can observe directly and come up with accurate answers without subjecting oneself to the traditional methods of figuring out the problem.]

Pg 22 And another one, horribly enough, of course, looks through the top of the desk at the answers on the examination paper, goes back to his seat and makes his body write them down and gets a hundred.

Why, that's no good. I mean, we can't have a society running like that.

[It is difficult to create an organized society when there is total freedom of free theta.]

Two of these kids, by the way, are very amusing. They're brother and sister. And— oh, they were in kind of bad shape. They'd lost their daddy one way or the other a few years ago. And gee, they brightened right up. One of them lost her glasses and the other one lost his shyness and became really well-mannered instead of just shyly well-mannered.

And they spend hours and hours and hours now playing a game. They—one will mock up an illusion and put it on the mantelpiece and the other one will look at it. And then he will mock up an illusion and put that on the mantelpiece and she'll take hers down. And then she'll mock up an illusion, and you see, they're looking at each other's illusions that way. And that's all they do. They'll just sit there—their bodies parked over on the other side of the room, you see?

Now, it's very amusing that phenomena of this character, and so on, could exist all these years and be individually known in so many places without really coming up and presenting itself and saying, "Here we are." Important phenomena.

[But when bodies are understood to be what they are, a person finds oneself free to accomplish a tremendous amount.]

Every once in a while you talk to a preclear, they tell you rather shyly, "Well, yes, I get in and out of my body all the time. I thought there was something wrong with me." Or "I've been trying to get into my body for the last twenty years and I haven't been able quite to make it." Or "Yes, that's the way I solve my problems. I step out of my body, think of the answer and step back in again." And you'll run into people who will tell you this but they kept it kind of quiet, because this would have made them strange and peculiar and they didn't want to be thought of in that category.

[There is nothing peculiar about the phenomenon of getting in and out of the body. Most people know about it but keep it to themselves for the fear of being thought as peculiar.]

Pg 23 Furthermore—and get how important this is, then: They had no existing technique that would heighten the condition, make them even more separable and less dependent on a body, and they had no existing techniques which could put them in a safe state with regard to a body. Bodies are very dangerous, extremely dangerous. Juggling dynamite or being a shooter in the oil well field, carrying nitroglycerin around in your hip pocket—that is really less dangerous than packing a body around.

[Another reason why this phenomenon is not recognized widely is because there are no existing techniques that would heighten this condition, making one even more separable and less dependant on a body. To tackle this phenomenon without having techniques, which put one in a safe state with regard to the body, is quite dangerous.]

A body is a remarkable thing, it—but it's a theta trap to end them all. You should be able to handle a body at a distance, handle it well, easily, make it sick, make it happy, make it sad, any way you want to—you should be able to do all these things—without, at the same time, having the liability of at any moment becoming a body and thinking of yourself as only a body. That's grim—that's grim.

[A body is a remarkable theta trap. Ideally, one should be able to handle a body at a distance well without the liability of at any moment of becoming a body and thinking of oneself as only a body.]

When a thetan gets down to the level where he thinks of himself only as a body, he's on the minus-zero scale, because 0.0 on that scale is being a body. He thinks he is a body. Now he goes subzero. Some people are at - 8 subzero, and so forth.

[Thinking of oneself only as a body is below 0 on the Tone Scale.]

This accounts, by the way, for that strange variation you used to see in the Tone Scale all the time. You remember, you could always spot a preclear twice on a Tone Scale. You could spot him at one chronic level and then there was some other level that he kind of floated around on and this was sort of upsetting. What you were looking at there was you were spotting the thetan on the scale and you were spotting the thetan plus body on the scale. Thetan plus body is a bunch of social responses, stimulus-response mechanisms that are built into the being by the society. He is a unit being. He is a thetan plus body plus two other things. And he is handleable. Outside flows can hit him and make him act in certain ways; he's a sort of a puppet. But he is plottable on the Tone Scale.

[You can always spot a preclear twice on the Tone Scale. You can spot the "thetan" on the scale, and then you can also spot the "thetan plus body" on the scale. Thetan plus body is a bunch of social responses, stimulus-response mechanisms that are built into the being by the society.]

Pg 24 Now, oddly enough, that mechanism falls into the bracket of the Tone Scale of its society. If the society is at 2.5, this individual, this composite being Homo sapiens in that society, falls into a 2.5 stimulus-response basis and travels the same cycle as the others in— his brothers in that society.

8

[As composite beings, Homo sapiens fall into the bracket of the Tone Scale of their society on stimulus-response basis. They travel the same cycle as others in that society.]

If he suddenly were born in Africa, let's say up in Morocco, where the thing to do was to shoot up the surrounding area and be wild and enthusiastic about certain things or something like that at 4.0 on the Tone Scale, or 3.5, then his bank would be a stimulus- response bank at 3.5 or 4.0. But let's say—let's say that he had lived on the Lower East Side in New York City, and he'd been living down there. Well, this—that's what? That varies from 1.5 down to 1.1. It's kind of dog-eat-dog, survival of the fittest, and he would have a bank—his stimulus-response mechanisms and built-in mechanisms would be 1.1 to 1.5, somewhere in that category. He was either the gang boss as a kid or he was one of the mob. And he's one or the other and he comes out as that character and he goes on reacting throughout the rest of his life in that character.

[Example - A Home sapiens will have a stimulus-response bank (built-in mechanisms) at the same tone level as the rest of the society.]

Now, in addressing his facsimiles and ridges only, we can modify that character. We can modify it quite a bit, we can straighten it out quite a bit; but we never get him free till we get him out of his head.

[We can modify those mechanisms to quite some degree, but we never get him free till we get him out of his head.]

So you're, theoretically, going to be engaged in the business of driving yourself and other people out of their minds or out of their heads! It's not too hard to do that trick. But after you've done it, you have to know quite a bit.

[It's not too hard to do that trick. But after you've done it, you have to know quite a bit.]

The related fields of experience to the MEST universe, the codification of these related fields, so that they can be interchanged in processing. For instance, what's space in terms of human experience? That's a good question. What's action in terms of nuclear physics? What's time? Bluntly, what's time? What's time in terms of experience? Does time exist? and so on. How many degrees are there in a cycle of action? How many cycles of action are there? And how do they compare to the structure of the physical universe itself? These are all legitimate questions for which we now have the answers.

[We now have answers to questions, such as, "What's space in terms of human experience?" "What's action in terms of nuclear physics?" "What's time?" "What's time in terms of experience?" "Does time exist?" "How many degrees are there in a cycle of action?" "How many cycles of action are there?" "How do they compare to the structure of the physical universe itself?" and so on. We need codification of these related field (experience to the MEST universe) so that they can be interchanged in processing .]

Pg 25

Having those answers makes this awfully easy. You can very easily overestimate the esotericness of this data. It is not... But because perhaps—because the mind has never been studied before—well, I could amend that. There are some books that say the mind *has* been studied before, but then there are some books that say the riddle of the universe has been—long been solved elsewhere. And there's also books that say that mysticism will do something for you. And there's all kind of books. There's books about anything. But to get a direct study of the human mind which had as its goal a desire to know the human mind—not to obscure or merely use the human mind, but to know the human mind—we are dealing now with a precise subject And because past studies have not been precise, it is very, very simple for a student to make a very bad mistake in studying Scientology. He's trying to fit it into a frame of reference. There's no frame of reference you can fit it into. It's its own study.

[In Scientology we are studying a precise subject that has no parallel in the past. There's no existing frame of reference that you can fit it into. It's its own study.]

Now, you do have a *point* of reference to study it from. That's you. And you have another point of reference from which to study it—that's the other people you know. And just looking at them as *xs*, let's see if we can solve the *x*, just as though we didn't know anything and just go on, on a

precision level. When we say, “time is” in Scientology, we mean “time is.” We’re not trying to force upon all existence a definition. We’re trying to have a definition which is workable in Scientology and which accomplishes the goals of Scientology. And it does accomplish those goals, and so we’re not interested whether or not this “time is” definition necessarily holds true in the science of mugwumpism, because we frankly have never studied or evaluated for its correctness, the science of mugwumpism. But we have studied the human mind and we can theta clear people rather fast.

[We study Scientology data from the reference point of the individual. We consider individuals as “unknowns” in a set of equations, and see if we can solve those equations at a precision level without assuming anything. A definition in Scientology is there simply because it leads us to a solution. We are not interested in that definition agreeing with some other theory. We know these definitions to work when we clear people.]

Pg 26

So let’s just take it into this frame of reference only, and study it as a precision object And then look in to you as a reference point and to the people around you as a reference point, and to the social structure that you see as reference points or at rocks or trees or suns, and see if that data applies to what you observe with your own eyes. That person who is the best observer will get the most out of these lectures. We’re not asking anybody to observe what has been observed. We’re just asking people “This is the definition. Now, look and see if you can observe this If you can’t observe this, perhaps it isn’t there, but if you can observe it then it’s there.”

[See if the Scientology data applies to what you observe with your own eyes. We’re just asking people “This is the definition. Now, look and see if you can observe this If you can’t observe this, perhaps it isn’t there, but if you can observe it then it’s there.”]

Now, so we’re asking for observation. Now, to observe is quite a trick. It’s a sort of a clean-slate principle. You don’t observe and say, “Let’s see, how does this compare... ? Let’s see, he says space is...” and so on. Now, how does this compare with ancient judoism where the space was taken as the square root of the cube? But it’s on beyond the other side and that is the yam and the candied yamism. Now, how does candied yamism fit in and does that evaluate that?” Nah. It just doesn’t even vaguely, because you’re taking a precision—what has been formed to be, by definition, a precision (all these things are just by definition a precision)—precision and you’re applying it over here to an imprecise thing to wonder if it’s a precision.

[Observation is quite a trick. One observes something for what it is precisely. One doesn’t observe to see how it proceeds from some existing theory.]

There’s one way you can do this. You can do this and you can say, “Here’s this precision and then over here is this imprecise thing; how much more precise thing do we have in Scientology than we have over here?” Now, that’s a good comparison and a good comparative level, but that doesn’t either make valid Scientology or invalid candied yamism.

[The only valid comparison would be of the precision involved in the observations.]

The only thing that makes valid or invalid on the thing... If I tell you, “There is a chair. You are observing a chair.” Now, you could go on and think about all the chairs you’ve ever observed but that is not the question. The question is, is “There’s a chair, and do you observe a chair there?” And that’s all.

8

27

[The question would be, “There’s a chair, and do you observe a chair there?” And that’s all.]

Pg 27 So as a net result, it’s actually too simple to observe and it escapes many people. It goes clear beyond them to observe, just to look at something. And you say, “Chair there—now, can you feel that chair?”

8

“Hmm.”

All right, you can feel the chair, you can see the chair, and you can feel the weight of the chair and you can also feel the jolt when the chair is set back on the platform. That’s observation by perception, direct.

[We are talking about observation by direct perception.]

It requires nothing, no knowledge of basic or elementary physics of the trial and error of balances and red side of the ledger of chairs. Nothing to do with that at all. It’s just whether or not you can experience the chair.

[It is simply a matter of “Can you experience that?”]

Now, so therefore, a great deal of this data may appear to you to be incomprehensible. If it appears to be incomprehensible for a moment, please do me this favor, and that’s ask yourself, “Have I got this mixed up in some body of knowledge somewhere? Have I taken it over and planted it someplace else? Am I trying to look at it through the eyes of ... ?

[If some data appears incomprehensible to you then ask yourself, “Have I got this mixed up in some body of knowledge somewhere? Have I taken it over and planted it someplace else? Am I trying to look at it through the eyes of ... ?”]

Now, I’m not asking you to look at this subject through my eyes. There are two subjects here that I’m going to be talking to you about. Just two. And one is “Scientology, a precise science of universes and beings therein or beings who make universes”—that’s one subject. And then there’s “Hubbard’s opinion of this subject.” And boy, I got some wild opinions. You ought to hear them sometime. But that’s a different thing—that’s a different thing. And you can tell very easily when I swing over into my opinion. When I start talking about some field of healing or when I start to talk about this or that, that’s obviously a big slant and merely is my selection of randomness, take it as amusing or evaluate by it or throw it away or anything. It hasn’t anything really to do with Scientology. But the subject itself is actually a lot cleaner than a wolf’s tooth. I’ve examined a lot of wolves’ teeth and I’ve found out they’re not too clean. And—this subject is very clean, though.

28

[There are two subjects here. One is “Scientology, a precise science of universes and beings therein or beings who make universes”. And then there’s “Hubbard’s opinion of this subject.” And you can tell very easily one from the other.]

Pg 28 It has been under development for a long time and has actually been a progressive development and examination of the agreements which came to bring about the MEST universe, and then became the science of how agreements are made, and then became what are the beings who make these agreements and how can you start all this, from these basics. And that’s where we are now.

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[The subject of Scientology has been a progressive development and examination of the agreements which came to bring about the MEST universe. It then became the science of how agreements are made, and then became what are the beings who make these agreements and how can you start all this, from these basics. And that's where we are now.]

And boy, if you don't think you can't do something with that, you ought to quit. Because you can do terrible things with this, you can do terrible things with this—just horrible—too grim for words. The only thing that's a saving grace is as a person comes way up the Tone Scale, his ethic level also comes way up. And is that fortunate! I have a couple of British auditors and so forth, they've said to me—they said... I said, "Well now, speaking of sight in depth, it is one of the easier things to do to penetrate clothing."

[One can do terrible things with this data. Fortunately, a person's ethic level comes way up as he moves up the Tone scale.]

And the two of them looked at me rather astonished and they said, "Do you think we hadn't found that out?"

You know, I was shocked. It hurt my morals right there, to think of those boys, and a girl there, too, sitting out in the park, with their bodies home someplace, watching the pedestrians go by with sight in depth. That's not nice. We must remember to be moral above all other things.

[A simple example of how the abilities gain through Scientology may be put to wrong use.]

But you can do terrible, terrible things with this subject, and you can also do very, very good things with this subject And you're going to find your preclears attempting some of the doggonedest things with this subject. Right away you spring some preclear out of his body, he takes one look at the room, he says—he's actually about as weak as a kitten that's born dead. But he thinks of himself—in comparison to what he's been, you see, he thinks of himself as this huge being. Oh boy, is he strong, is he powerful, and he's going to go right over and knock out Russia. Yes sir! This afternoon. He's not going to tell you about it He's going to go home—and he's found out he can do this and he's all set, and he's very hepped on it. And he goes home and he puts the body down on the couch, and he goes over and he tries to find the Kremlin. And he finally finds the Kremlin, and he's going to do this and that and so forth, and he tries to find Joe—and something or other happens that makes him upset.

29

Pg 29 Location, space and time, he's doing too many things at once.

[A person just sprung out of the body may consider himself to be big and powerful. He's actually about as weak as a kitten that's born dead. Unless he learns to handle location, space and time he would soon become upset.]

8

Main points

OPENING: WHAT TO BE DONE IN COURSE

1. **Homo sapiens is a four-way composite. We continue with the piece called the “preclear.”**
 - The easiest part is to separate the pc from the body.
 - But to make something out of the pc from there on is a little bit harder.
 - A Theta Clear needs to be educated on information connected with the thetan.

2. **The fact is that we keep making this space called MEST universe all the time, and we are stuck with it at the moment.**
 - We now have answers to questions, such as,
 - “What’s space in terms of human experience?”
 - “What’s action in terms of nuclear physics?”
 - “What’s time?”
 - “What’s time in terms of experience?”
 - “Does time exist?”
 - “How many degrees are there in a cycle of action?”
 - “How many cycles of action are there?”
 - “How do they compare to the structure of the physical universe itself?”and so on.
 - In this subject we are studying the anatomy (construction, maintenance and destruction) of universes. We’re studying the basic structure and experience called the MEST universe. We need codification of these related fields (experience to the MEST universe) so that they can be interchanged in processing.
 - We study Scientology data from the reference point of the individual. We consider individuals as “unknowns” in a set of equations, and see if we can solve those equations at a precision level without assuming anything.
 - A definition in Scientology is there simply because it leads us to a solution. We are not interested in that definition agreeing with some other theory. We know these definitions to work when we clear people.
 - Observation is quite a trick. One observes something for what it is precisely. One doesn’t observe to see how it proceeds from some existing theory.
 - The only valid comparison would be of the precision involved in the observations. It is simply a matter of “Can you experience that?”

3. **We are studying the natural laws, which are the outgrowth of the composite agreement of all the beings in this universe... The subject of Scientology has been a progressive development and examination of the agreements, which came to bring about the MEST universe.**
 - The MEST universe is built through agreements rather than from direct postulates.
 - The MEST universe is basically built out of old decayed energy that was dumped in here. It acts like a building material, which tempts the thetan. It becomes via of creation and perception. Direct creation and perception is suppressed.
 - The MEST universe is enforcing agreement by means of impact to get it perceived. There is a lot of trickery there.
 - In this MEST universe you are not supposed to know; you are expected only to agree.
 - Knowledge dives out of sight pretty fast in this MEST universe. Agreement is preferred because it seems to help one get along better. But that happens only to a certain point. And then one is more an effect of that agreement and ceases to be cause.
 - MEST is the complete chaos of having agreed to everything. The cycle of agreement moves one into that frantic state. It is no longer alive. It owns nothing. It controls nothing. It takes a thetan to come along and do something to it.
 - The more a person is in agreement with MEST the harder he is to process. Those who are total effect have even gone below the level of agreement.

- A body is a remarkable theta trap. Agreement to take care of the body bends you into an agreement with the MEST universe.
- You can always spot a preclear twice on the Tone Scale. You can spot the “thetan” on the scale, and then you can also spot the “thetan plus body” on the scale. Thetan plus body is a bunch of social responses, stimulus-response mechanisms that are built into the being by the society.
- These basic agreements can be stated and experienced (an auditor must know these).

4. We then study the agreement, which made the natural law... It then became the science of how agreements are made

- Reality is in essence agreement. We naturally select out and push out of the group those who do not agree with our MEST perceptions.
- We know the laws on which agreement is based and how it takes place.
- One can get others to perceive one's mock-ups.
- The trick is to get others to agree to what you are mocking up.
- When one has passed out of agreement by knowing all agreement, nothing can affect him.

5. We then study that thing which is capable of making an agreement, which then becomes natural law, which then can build a whole universe... what are the beings who make these agreements and how can you start all this, from these basics.

- The pc appears to be an energy-production unit, which exists almost as a non-dimensional point in space.
- People are individuals. They have become identities. The name, body, etc provide this identity. There is no beingness in the identity. Body is just a handy identity card.
- The thetan is putting emotions in the body and feeling them back, while pretending he is not doing that. He then fixates on a much narrower band of emotions that he is able to activate through circuits only.
- Potentially, a person can mock up anything in three-dimensions and provide those things with separate beingness and personalities.
- Free theta can observe directly and come up with accurate answers without subjecting oneself to the traditional methods of figuring out the problem.

6. SPACATION is a process having to do with the rehabilitation of the creation of space.

- You are undoing pc's agreement that makes him a part of the natural law which became the MEST universe. The idea is to find out what one has already agreed with so he is actually here in the MEST universe.
- Furthermore, the idea is to examine the track of agreement so one can undo it. In other words, let's see if we can't disagree with this universe just a little bit, not necessarily to destroy the universe.
- We're really not trying to disagree with the MEST universe. We are simply taking the MEST universe and making it appear or disappear at will for any individual. A pc will have a tough time of it if he doesn't want the responsibility of undoing it because he can't handle that much energy.
- If the pc is able to face it, the MEST universe may momentarily disappear for him and he would have to fish around for the reference point to get back into MEST universe again. With Spacation, one can know how to get in and out of the MEST universe.
- Processing restores beingness and individuality. When bodies are understood to be what they are, a person finds oneself free to accomplish a tremendous amount.
- To tackle this phenomenon of getting in and out of the body without having techniques, which put one in a safe state with regard to the body, is quite dangerous. Ideally, one should be able to handle a body at a distance well without the liability of at any moment of becoming a body and thinking of oneself as only a body.
- Unless one learns to handle location, space and time he would soon become upset.

KEY CONCEPTS OF PDC LECTURE #1

1. The natural laws are the outgrowth of the composite agreement of everyone in this universe.
2. The physical universe is basically built out of “old decayed energy,” which acts like available building material. This is similar to having a library of agreed-upon “subroutines” with which to construct one’s “computer program” or “routine.”
3. Thus, energy provided by the physical universe becomes an easy way to create as compared to creation by direct postulates. This is similar to how the higher languages, like FORTRAN and C++, provide an easy way to program a computer as compared to programming a computer directly with machine language.
4. At the level of machine language one can create infinite variations in programming. The freedom to create such variations becomes more and more limited as one depends more and more on the pre-packaged “subroutines” of higher computer languages. Similarly, the more a person comes to depend on the physical universe’s energy, the less he is able to manipulate the physical universe for his purposes, and
 - (a) His perception itself comes to be based on physical impact.
 - (b) His reality comes to be determined more and more by the physical universe.
 - (c) The group naturally selects out and pushes out those who do not agree with its physical perceptions.
5. As the physical universe becomes increasingly the means of creation and perception, one’s own ability to create and perceive through postulates is suppressed.
6. Agreement is preferred because it seems to help one get along better. But as one agrees more and more one becomes more an effect of that agreement and ceases to be cause.
7. As one agrees more to be driven by the physical universe’s energy, it becomes increasingly difficult for one to investigate and understand the makeup of that energy.
8. Complete agreement means one has become physical (mechanical) oneself. One is no longer alive. One owns nothing. One controls nothing. It takes another person to come along and do something to it.
9. It will be interesting to find out who dumped this old decayed energy (the library of “subroutines”) in the first place that has tempted each one of us so much; but knowledge dives out of sight pretty fast in this physical universe.
10. A body is a remarkable trap. Agreement to take care of the body bends you into an agreement with the physical universe.
11. Such agreement reduces the person to a bunch of social responses (stimulus-response mechanisms that are built into the person by the society).
12. These basic agreements can be stated and experienced.
13. The phenomenon here is very gradual but similar to what happens under hypnosis.