

## OPENING LECTURE: WHAT IS TO BE DONE IN COURSE

A lecture given on  
1 December 1952

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 are 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.

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. This 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?"

Well, we are to some slight degree fortunate when we're taking this series here. It's fortunate for me, at least. It's 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.

Now, the subject and coverage in it is probably completely incomprehensible without the lectures, because all it is is simply a machine gun bap-bapbap on precise definitions—just definitions, phenomena. And how you do it comprises maybe two pages in this book. 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.

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 8-80.

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 several weeks. It's been several weeks.

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 preclean Now, other people—other people might have had other opinions about this, but we thought taking the preclear was a good bet.

Well, the second you take the preclear you find yourself addressing something which seems to be, and seems to itself and himself or herself to be an energy production unit which exists almost as a nondimensional 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.

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 into a lot of trouble, and a lot of things would happen and people would get . . .

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."

So I said, "Well, put the body on the telephone," and you could hear things creaking around. 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. 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 will begin to look to you after a while, as you continue on with this study, 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 that's very bad.

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.

If you took Standard Operating Procedure, you could read it over, and you would go out and about fifty 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"—you get "theeta clears" and so forth—and they call it "theta" now; and I stopped saying "prah-cessing" and started calling it "processing." So we made a bargain, a treaty on it.

Now, the point is that Standard Operating Procedure is fifty percent first fifteen minutes. You've got a theta exterior in the first fifteen minutes of play in fifty percent of your cases, and probably it's twentyfive 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.

All right, now what happens then, that if you could go out and you can make a theta clear in the first ten or fifteen minutes of play on about fifty percent of the people that you ran into—this is runof-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?

Well, there's several points there. One is that the other fifty 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 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.

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. 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.

Well, what do you know? There's a faster process called Spacation. Isn't that a wonderful word? I have 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, 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 overlook 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.

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.

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, 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, make up your mind to that, if he knew all this data.

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've 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 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.

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.

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.

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.

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 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, if you start out from there, you wind up 76 trillion MEST universe years later with things squirreled up the way they are.

Now, when you get this basic agreement, when you get all these agreements summed up, you'll find out that they are statable, very accurately statable. Another thing, they're experiencable, which is more important. And they're experiencable 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 were doing.

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 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 could build a whole universe.

Probably 30 trillion years ago, or something like that,  $E=mc^2$  (or whatever that formula is) probably wasn't true. Probably nobody had agreed to that yet, or something of the sort.

I'm sure—there's an old civilisation called Arslycus that you'll find on an E-meter with the pc. 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 Arslycus and get him just to run a little corner of Arslycus, and then sympathise with him and leave him there.

He's spent something like ten thousand lives in Arslycus, 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.

Arslycus 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 Arslycus because you would overdo the mass formula, that everybody agreed to this. The mass formula became a fact and Arslycus 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 affect 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.

Now, all this of course is—I'm just kidding you mostly. I don't believe that you've been in the universe 76 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 classassigned 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.

It is 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.

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.

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.

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.

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 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.

You get that horrible mistake. He comes in and 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 and you don't see any black cats and you say that he's nuts, and he goes to the local spinbin and that's that. 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 doggonest things; and then take them apart too.

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. Now, 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 Arslycus, and I want time to dig it up.

Every once in a while a pc is looking at this; he's just getting processing, nobody's 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.

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.

Now, 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's—exists in these large masses.

And then people come in and they say, "Oh, goody, goody! Look at all that building material," and, "Let's build something out of it." Then instead of doing the rather easy thing—they want some alternating current so they just look at 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 the alternating current's going through it all right. "There is a meter which will be there now— 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.

"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-Colas," or something of that sort. The streetcar's still going to run. But it's all in how you set up your universe.

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. There's a big difference there. They stop being a name, and they're 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.

It's a little bit destructible for identification card. It's 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 150 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 life, which a fellow can stand alongside of and pretend that he is not putting the emotion there to feel back. He can make a big pretence 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 back-flow coming in. That's real good now. Now I'm feeling how sad I feel. " Another day— another day he says to himself, "I think today I'll feel cheerful, feel cheerful." He somehow or another can't find the plug or something to plug in cheerfulness into himself so that he will get back an emotion of cheerfulness.

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.

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

mockup 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?"

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.

And 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.

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 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.

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 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 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.

Well now, the MEST universe has some interesting tricks of making you agree: busting your shin bones, 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.



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.

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. He could actually be describing somebody at about 45 on the tone scale. All the alligators in the world could bark at somebody who was 45 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.

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.

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. 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."

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.

So what do we have here, then? We have an agreement which starts to fade out. The interesting proof of this pudding is the fact that you can take your preclears at random who fall into the category of [case] 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 is 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 MEST-Y, 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.

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's—it'll just do something to you anyway. I mean it—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.

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 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 another. He's just got a little tiny edge on things. He just doesn't quite care what the MEST universe does to him.

Did you ever see anybody at the 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.

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. It's just incredible! Yet there they sit in command of large works and industries. And these fellows, they didn't save their money. They don't save their money. They are not cautious with their investments. They buy the doggonest things. They get into the worst possible scrapes and trouble, and seem to keep right on going and getting right out of them again.

And you sit around and say, "Well, that fellow's 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. 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.

Well, 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 it an inspection. "You are your body. You are your body. You are your body."

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. And that's wonderful. You know, you can just take ranks of kids and you can just go down and you say, "All right. (snap!) Be two feet behind your head. Okay, you're there? Oh, well, that's fine."

Next kid, (snap!) "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."

One fellow—one fellow doing this, 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!

And 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. He would just make one, you see, and he didn't keep figuring the way you were supposed to on it.

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

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. 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. 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 are 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—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.

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.

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.

When a thetan gets down to the level where he thinks of himself only as a body, he's on the minuszero 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.

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. 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.

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 stimulusresponse basis and travels the same cycle as the others, in his brothers, in that society.

If he suddenly were born in Africa, let's say up in Morocco, where the thing to do is 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 stimulusresponse 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, he'd been living down there. Well, that's what? That varies from 1.5 down to 1.1. That'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.

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.

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.

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? Broadly, what's time? What's time in terms of experience? Does time exist? 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.

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. 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.

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 X's, 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 thetaclear people rather fast.

So let's just take it into this frame of reference only, and study it as a precision object. And then look into 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."

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—how does this compare . . . ? Let's see, he says, 'Space is. . . ' and so on. Now how does this compare with ancient—with ancient, 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. Uh, now how—how does candied-yamism fit in, and does that evaluate that?" No, 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—and you're applying it over here to an imprecise thing to wonder if it's a precision.

There's one way you can do this. You can do this and you can say, "Here is 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 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 have ever observed, but that is not the question. The question is "There's a chair and do you observe a chair there?" And that's all.

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'll say, "Chair there? Now can you feel that chair?" Hmm, all right, you can feel the chair, you 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.

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.

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?"

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've 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.

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.

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 sightin-depth, it is one of the easier things to do to penetrate clothing."

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-indepth. That's not nice. We must remember to be moral above all other things.

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 doggonest 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 a 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 when he tries to find Joe—and something or other happens that makes him upset.

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