

Specific Parts of Self-Determinism, Spacation

A Lecture given by L. Ron Hubbard
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The third hour this afternoon of December the third, third hour this afternoon, December the third, we talk now uh... about the anatomy of what we're doing, of what we're operating with and uh... we had better start right in without any more to – do about this.

In uh... discussing some of the specific parts we have been mentioning, now that again is self-determinism. Well, that ability to determine space, time, energy, matter. That would be self-determinism, and it's odd that self-determinism would crop up in there, because self-determinism is very very important – extremely important.

The self can go out so far as to include many friends, but when it starts out beyond a group size of certain dimensions, too much randomness ensues. You can go out there, and any... any battle if you've noticed in... in history that is fought between two champions is a battle which goes resounding down the corridors of that Mississippi of lies called history.

Now, the... that metaphor then misses corridors and so forth, well, rivers can run into corridors and so forth. Let's see now, now words are objects and uh...

All right, here is the uh... single ship actions, for instance. Here you have the identity of one vessel versus the identity of another vessel. You get the Serapis and the Bonhomme Richard, as a famous single ship action. Now that's fine. You get uh... Sir Lancelot and sh... some uh... knight or other, and they joust back and forth, and smash each other to bits, and we've got single actions there.

And that's very good in this universe, and it's very, very meaningful really on the broad scale of thetans, because a thetan's capabilities are so great that in order to engage by its – you... you start engaging by tens of thousands, you're still in a fairly safe margin, but you start engaging in tens of millions, and boy, the individual is lost. Ask any soldier who is engaged in any modern battle how big he felt and how big his identity was in that battle – and it's not very big.

So you get up in an universe above a certain level with a thetan and uh... he loses by it. And he is most satisfied then at a level where he wins most by it. Now that's really not a

universe, although we say so, it... it's really not a universe of just one. It's not really real fun playing chess with yourself.

You rush around the white side of the board and you say, "Now I'm white". And you move the pieces and so forth and you go around to the black side of the board and you move the pieces. And then you go around blah blah blah; oh heck, you know what you're doing. And you know who you're favoring, you've got to favor somebody or other. The second you start to favor somebody or other, you... you select the other out as randomness and the next thing you know, a theta would put an actual chess player there and endow that chess player with enough skill to make it interesting.

And he'd introduce randomness of this character. Several thetas could get together then and make a universe and a very very interesting universe.

Thousands of thetas could get together, and make a very interesting universe. Now let's get it up into millions. Now let's take it into billions. Now let's take it into trillions. And now, let's take it into a number that was written in microscopically small numbers – line after line would cover the front wall of this room and still keep going.

And you get that many thetas together and you get that much universe together and two of the fundamental rights are violated in particular. There are actually three rights which a theta in this universe is not permitted to have.

Three rights: you got liberty, eternity, and equality going pretty good here on Earth, but it has a tendency to get into a MEST sort of a liberty, eternity, equality sort of a thing. "Let's all... let's all be beautifully sad because we're all dying anyway" sort of a... of a liberty, eternity, equality. Not "Let's get the show on the road" – that'd be an entirely different level.

And so we have uh... we have then some freedoms that are missing. And one of them is a man's right to his own... a theta's right to his own sanity. And the other main right is, you see, because he hasn't any life to lose (that's a grim thing, by the way) uh... his right to his own sanity and his right to leave the game.

He doesn't have those two rights in this universe. For homo sapiens there are two rights, really, and one of them is the right to his own sanity, and the other one is a right to his own life. That is an extension of the rights of man, and the rights of man are a complete mockery without these two additional rights.

All you have to do is pronounce somebody insane, you see, or something of that sort, or drive him insane or something and he immediately has no rights; he becomes property.

So watch any hole in a bill of rights which leads to a slavery. A right to his own life, because men cannot be compelled into the acceptance of the moral codes of others; men will commit actions out and beyond the framework and good of the society and exceed the optimum solution – the greatest good along the greatest number of dynamics. They'll exceed that and, therefore, they uh... are then turned around because they'd been driven out to exceed that. Then... then they are turned around and punished because they've exceeded it and the punishment which can consist there is the deprivation of the property of a body.

And it's fairly safe to have a body in this society unless one has sufficient capabilities not to have a body, and there are... those capabilities are quite large.

But, uh... for a thetan there are two very essential rights: One is the right to his own sanity, and the other is the right to leave a game. And if he has those two rights, you don't get some kind of a big universe slopping all over the edges of everything under the sun. You don't get a theta trap of this magnitude setting up.

So, what do we have here then? We have your thetan going forward to an assumption, willy-nilly, of those two rights, come hell or high water. You got an assumption of the right to one's own sanity.

You know Scientology... in a universe which knows Scientology, the chances of anyone's taking away anyone's sanity become so remote as to be ridiculous, because there's always the raw red rebel who will say, "Those implants might be interesting, but are they useful really?"

Yes, yes, you have everybody convinced they don't know who they are, and that they're somebody else, but uh... and that's interesting. But is it right? And uh... you... you could have... you could have – because a dichotomy of combat can exist – you could have a great and powerful and doubtlessly awesome and fearful forces facing us with all of these threats if we dared make anybody sane.

Yes, you could always have those forces, and they'd never be able to make it stick. That's very interesting; they would not be able to make it stick, because they are on a track which in this universe is a self-ending track, not a self-perpetuating track. People recognize that, and although you will see a tremendous tendency on the part of the slave to assume his chains and wear them, and wear more chains if possible, you always have a greater number who in the end will turn on the master.

The masters of the slaves die. They have always died in this universe and they always will, and so may too a universe die.

But the point we are making is simply that force was never any weapon with which to combat reason. And every time force has been applied to reason in this universe force has come the cropper, not reason.

Sooner or later the reason would go around and through because there's on... force, you see, can't go through sixteen-foot bastions and barricades. You have this enormous citadel sitting on the high crown of an untouchable mount. And it is garrisoned and provisioned and watered to withstand the siege of centuries. And its garrison is well-trained and well-armed. Not a single shaft or a bolt or a lightning flash could go through that citadel. But by the water carrier or some other means an idea can go through the wall of any citadel. When you ask, "What is the strength of this garrison?" you always have to ask, "What is the loyalty of this garrison?" That is the other factor, and force was never able to win against it. It could win temporarily, oh, yes, but never completely. Now in a reaction against force, people quite often will assume a no responsibility for the whole universe. That's going down scale from force. Want to point out to you that there's an up scale from force. A high one, and that goes up to-

ward the reasonable thing to do, and people, very often, who are trying to go up scale toward the reasonable thing to do will find themselves caught with specious reasoning and will find themselves dropping down toward the weak thing to do.

Reason which is afraid of force, and reason which exists to keep force from hurting one is not reason. That, too, is a form of slavery. But reason which exists to go up from the level of force must first be able to confront force. Only then can such reason take responsibility for those things which reason alone can produce.

And so you find a society, just before it goes out, taking its last effort to escape force by being reasonable, but that reasonability consists normally of an assumption of slavery of one form or another – not an assumption of freedom. They will lay upon themselves various restrictions and – out of fear.

Now that man who is able to take responsibility for force, yet who does not employ force, is much more terrible than that man who can apply force alone. And the man who applies force alone is, of course, much more terrible to a lower scale on the chart than those who can only cluster together in terror and hope that the mass of their numbers will restrain the hand of force.

You want to remember then you're looking at harmonics, when you're looking at this on a tone scale. You'll find groups which cohere solely because they are terrified of force which may be applied to them. And in that cohesion they simply seek protection of the individual by the group.

That group almost never advances. Now that group which can be free in each and every individual matter is yet the only group that can act and reason and with cause. For a group to be cause it must consist of individuals who themselves are cause.

Therefore, that group where the individual has banded himself together to keep from being cause, is a group which is easily handled really by force. So you find the governments of a society and almost any line finds it handiest to use force, not reason.

And they get a people together and band them together and hold them and control them by the threat of force. And keep the group together by the threat of force. And the individuals of the group, by fear of starvation, by fear of pain, or other things stands in with other individuals in such a way a man can be made into a slave.

He is made into a slave by the threat of scarcity. And this threat of scarcity is held over him as a whip and it is enforced, again, by force. So those societies where scarcity exists cannot be a free society and scarcity itself is the greatest threat to Man's freedom.

This universe is a very interesting universe in that it has a potential of tremendous plenty, and at the same time makes that plenty quite scarce. Now all of these things perhaps are reasons and thoughts, uh... a little bit beyond the single matter of processing.

But what are you trying to do when you are processing? You're... what are you trying to do? What's the ultimate goal on this? The goal of Scientology 8-8008 can be stated as follows: the freedom and rehabilitation of the preclear – who is a thetan. The freedom and rehabilitation of a thetan is your goal, and the goal for the body is only as much goal as the free-

dom and rehabilitation of the thetan might suddenly be able to impose by good graces or force itself upon the body.

So the goal for the body as a body and just for the sake of a body is none. That's not a direct goal; it's a very very short-circuited goal to treat the body and not to do anything for the man – that would be a very short-circuited thing. Bodies have most successfully been treated by raising the self-respect and ability of the individual.

The overall treatment of bodies... let's take one organization which is a very interesting organization in terms of homo sapiens, and that's the U.S. Public Health Service. It doesn't do very much in terms of force, but its overall reason as far as the enemies of homo sapiens are concerned has raised the educational level of homo sapiens to a point where punitive action against disease gets less and less each year.

Now just look at that as treating the thetan who then, of course, can better and better handle the body. Many, many of the ills of the body are caused simply because the thetan is maltreating the body. He has a tractor wave on the front of the body of such magnitude that if he tightened it up any more it would actually crash bones, and then he pretends he doesn't even have it on the body.

You will see these people around. You will see any thetan of any horsepower at all... any thetan of any horsepower at all has made some dent on the body one way or the other. He... he will handle it impatiently or he will handle it swiftly or he will handle it too strongly, and you will see the imprint on the body itself.

It's very interesting. You can take a preclear and make him tighten the tractor wave that he has around his head, and if he is a very strong thetan, he can actually flatten his nose out. You ever see anybody able to flatten his nose like that? Well, you can do it simply by teaching a man to tighten his tractor wave around the head and release it.

And what do you think that does to the body? That's handling the body with force. What is the level of security? What's the level of the security of a thetan who has to handle his body with a whip? He doesn't have any level of security. He's scared. No matter how strong he is, he's scared.

As a consequence the body suffers, so there is an indirect action in this formula. Don't think the body is just being forgotten, but for the purposes of processing there is no real sense in processing the body. That is something that will work out by processing a much higher level of action.

So, goal for the thetan: education and rehabilitation, restoration of his capabilities and an increase thereof. The addition this time of the know-how to stay that way. And for the body, on a direct level of processing, none, no goal.

It's a funny thing that you can tell how well-off a thetan is, though, you can tell how well-off he is by the number of things wrong with the body actively. It's very possible that a thetan simply by thinking it, a body could restore its beauty – very possible. I've not seen it happen particularly, thetans get a little uninterested in it. But, uh... it's a possibility.

Restore the equilibrium of the body, rehabilitate its balances, something like that, simply by having himself sufficient balance. You'll find out that the characteristics of your preclear are quite markedly those of the thetan. The thetan was in command all the time and he had deserted the responsibility to the degree that he pretends he isn't even there.

That's really a desertion of post, isn't it? Yet he has the potential of being able, probably at will in this universe, to build a body. He certainly has the potential of doing it over a period of time. How fast can he do it?

When we look then at these capabilities and potentials, we find out that our whole goals, overall goals, are best answered then by remedying along all dynamics the thetan. And when you've done this, why he has had restored to him two rights: the right to his own sanity, and his right to leave the game.

All universes are to some degree games, and no universe would exist if there was not the spirit of play in the thetan. On Earth and amongst other political confederations, the spirit of play is almost forgotten. It's found in little children and even there it is found in a hectic state.

There is little ecstasy in play for anyone who has grown to any age at all. And yet there's hardly one of us that can't for a fleeting instant remember the heady and high ecstasy of action and engagement in activities. There's... they're dim most of them, because homo sapiens is supposed to work, and work is carefully defined as not play. Probably the hardest thing a man has to take is when he has to enslave himself to something which is not of his own choice and permits himself to be placed in time and space not of his own choice.

So let's boil all this down from a... an oration down to something which is a little more sensible on this level. This is all applicable. I fooled you now, because you thought I was digressing.

What's wrong with the MEST universe? Self-determinism is the placement or location in space and time. Here the thetan has been located forcefully, convincingly by an exterior, forceful thing in space and time not of that being's creation. That's all that's wrong with him.

Now the only thing that you would find wrong in the character of anybody you knew was the insistence of that person or the unreasonable or reasonableness – speciously reasonableness – with which that person might persuade you to become placed in space and time continually against what you realized was not your own best interest.

Placement in space and time, continuous, continual placement. If you wanted to make a slave out of any man, all you would have to do is by a very very gradual gradient scale start him in placing things in space and time for you. And as you magnified that, that person would go into a complete slavery, if you magnified it all the way. It's... it would... starts out with something like many of the social gestures and courtesies. You make it a custom to always hand him your hat to hang up. You make it a custom always to let her pour the teacup full, and then pass it to you. And always be just a little bit further away to be passed to.

And the next thing you know, that's it. One of the reasons why men have trouble in orienting themselves with women is because by necessity a homo sapiens has to be located

continually in space and time by his mother. He's put on feeding schedules, he... this and that's done for him, to him, and most horribly, his desire for sensation, which is to say his appetites of hunger, are themselves gratified by his mother.

And so we have mother as quite... as quite an object in the life of the preclear. And women multiply from that as an object to their own detriment, because when this fellow starts growing up he starts breaking his mother's heart. How does he start doing it? By breaking into that gradient scale and bursting free from these fetters of being placed in space and time. And that's all he really is doing; he's going to get married and live some-place else.

Or even much younger than that, he wants to go to a different school, or something like that, and he feels that he has to fight such a wall and such a barrier in order to accomplish this that he goes into a... a frenzy. He goes into a frenzy and he has to conjure up all sorts of terrible and awesome emotions against his mother, and against his family and against everything else in order to tell himself that he has his own right to place himself in space and time. He has his own right to do that.

If you were to take a little child and let them go on an automatic feeding schedule, that is to say, the little kid gets hungry, feed him, he'll put himself on a schedule fairly rapidly – odd but true. And as he grows up that little boy gets himself possessions. Let him have his own possessions. And if they're his possessions, they're his possessions, because as we will cover later, time is that insidious thing called the object possession.

And it's what happens to a possession that determines time.

All right, so, you... all... all he has to do is be permitted to own what he has. Tha... tha... that's so simple. And to have the space that he has, and to have a space. You take away from a child his absolute dictatorship over his intimate possessions, and take away from him the thought that he has any space, and uh... he's finished. He'll have a bad time all that life. That's all you have to do to him. Just fool around with his possessions, upset his possessions, which is upsetting to his time, and shove him around in space, move lots.

Oh, move and live in lots of houses. Uh... move and live in lots of houses and then change his room around, and then let him sleep with his sister and then give him different bureaus. And then uh... after you've given him a bureau drawer or something like that, decide one day to clean it out because it's only full of old rats' nests, so I'm going to throw those all away.

Rrrrr beuy, as far as the happy life is concerned you might as well take this individual out and machine gun him down, because he's not going to have one. By the time he's experienced this for years and years and years and years and years, he has the current life cycle patterned to be, "I have no space and I have no possessions, and scarcity reigns everywhere."

He'll, also, tell you immediately, of course, that he has no time, he can't do anything, he can't concentrate (concentration requires space) and this wise is what happens to him.

What's wrong with this universe? Very simple thing wrong with it. It just locates one willy-nilly in space and time and it doesn't let him have a single possession that's his own.

One cannot have in this universe what is one's own, because the only thing which is one's own is that which he himself created or helped to create. That's all that one can own.

Created or helped to create. And when I say created and helped to create you only get a shadow of that in this universe by taking MEST universe materials and building them into a form no matter how clumsily these materials handle, building them into some sort of a form which is the individual's own. In order to have something completely one's own one would also have to create the materials with which it's made, wouldn't he?

So, if you're not permitted to create the material, that is to say to furnish the energy with which to construct something as well as the aesthetic form, how can one have anything of one's own?

This universe is too afraid of competition; it must be an awfully weak universe. It gives you the space and it tells you where to be in the space, and then it tells you that you can't have anything of your own.

Well, you know what's wrong with a thetan? That's all. It's just continuous continuous placement in space not of his own creation or agreement.

He didn't agree on this space to the degree that you'd think he should agree. It wasn't a self-determined selection on his part, because to be a self-determined selection on his part he would've had to have helped create it, and it was already here.

Yes, he agreed on a totally different level. The level I was talking to you about of the... the hypnotist level.

All right then, we have to treat these items for what they are. You have space. He agreed there was space there. He also has consistently agreed it was not his. And then he's agreed not to have energy of his own, but to use the energy provided in order to create anything there.

And you wonder why he goes down scale, and why he gets worse and worse, and why he gets worse and worse, and why... why he has a large upset on this point.

All right. Therapy, then, consists of the restoration of two rights and two abilities: Creation of space and energy, because space and energy makes space, energy, objects, and time, and the right to continue in possession of space and energy.

Now you've got to restore those rights to the individual, and that's why Scientology 8-8008 produces the result it produces. You see it isn't a circuitous approach, it isn't a covert process, it is a straight line. It says immediately: This fellow has been located in space which he was – if he was agreed, he... – tricked into agreeing with.

Of course, it's that standard of agreement, that gradient scale of agreement which got him into finally agreeing that there was space. He didn't really help create this space. It wasn't there according to any plan he had and he's not free to move out of that space or handle that space, or be in parts of that space at his own decision.

The whole universe is all rigged up to shove somebody someplace else. Always gotta be someplace else – move someplace else, here, there.

You get a time track, most people think time tracks are linear, that's because they've been moved so often.

And as far as objects are concerned, you've got to restore his right to create the energy with which to make objects. You do those two things... you do those two things... why the universe will blow up. I mean – I didn't mean to mention that.

Naw. You do those two things, why you have restored the capabilities of the theta so this is a – this is a very direct... this is a very direct approach. Now, I've explained this at some length to demonstrate to you that liberty, eternity, and fo... equality might in one age and time have been a sort of a stopgap against force, but that we're talking about another higher level of freedom, and it is a level of freedom which is obtainable.

Other freedoms haven't been quite so obtainable. We had some freedoms listed in the United States, not too long ago; that was freedom from want, freedom from... what are all those freedoms – freedom from want, freedom from eating, uh... freedom from... yeah, yeah, yeah, wonderful. There were many freedoms, and isn't it strange, "We will protect you," they all said.

"We're going to give you something more. We're going to give you some more possession which you didn't make and which will place you again in space which you didn't create, and which will, thereby, establish time outside your own decision to do so."

The dole is remarkable for the reduction of the self-respect of people. If you've ever studied in that field, if you have ever investigated people who have been on social handout, you will be stunned because these people couldn't possibly... couldn't possibly feel that way.

They border between rage and seizure and down into the lowest depths of degradation. They... they have all sorts of specious reasons why if they're going to accept the material, why they have to accept it. That's all. It's... fantastic, and that's why you – going out to give charity and to help people – there's only one way to help anybody, and that's take some MEST away from him. That's right... that's right. That happens to be terribly true if you're really going to help somebody along this low liberty, eternity, equality level of a MEST society, I mean of a homo sapiens society.

It's just all... it's impossible to operate in... in charity, because the individual's self-determination is already at such an ebb that he can't support a little bit less self-respect, and he gets a little bit less self-respect when somebody has to help him. That's the last ditch.

And that's why you get... don't believe then or suppose that there is no love in the universe, simply because it doesn't work in this society. It's very true. It's only too true that along here in this low level of beautiful sadness of... of giving our all, and that sort of thing – that's MEST talking. That's its perversion of a finer emotion.

And when you start to engage upon charity, you'd better take some guns and bayonets along with you, because before you get through you'll need them. You start in this society to help people, you get the very definite answer right straight back, "You're trying to tell me that I have to be helped."

Because in trying to help people, you place them in time and have something to do with possession. And so they flashback on it.

There's only one safe way I know of to help anybody. I finally... finally know a safe way to help people, uh... in this society. I did not know this before, and it's been a very interesting contest, but that's this: Theta clear 'em in a hell of a hurry.

And they go up above the level where they think they're weakened by accepting help. You can only help a strong man, really. It's very dangerous to help a weak one.

So, when you get these preclears and so on, get them right up there into a strong man department, right away, quick. Otherwise they'll kick back at you and you'll wonder why... why this preclear that you started to process, and you tried to process this preclear, went around and told everybody that really what happened in the... when she went to your home, and so forth, she wouldn't want to talk about this but, well, ahem...

And one of the favorite tricks that a preclear who is at that level will do so horribly; they... they go around and they tell one auditor that another auditor did terrible things to them in processing, and this second auditor agrees with him, and remedies some of these things that are supposedly present, and then this auditor will go back to the first auditor, invariably, and tell the first auditor that the second auditor had said he was such a dirty bum and so on, and that this case was now really all messed up because of the second auditor. So the first auditor has to tie in and do something about this.

And a preclear at a certain level will do that – just shuttle around until a whole group of auditors is just lacerated and shot to pieces. This is an effort to destroy a group. But it's also a completely mechanistic thing on the part of this preclear.

They're trying to say, "Really, I don't want help, because everybody who tries to help me, and so forth, is really... really I don't need help from them." And then when she realizes, this preclear, or he realizes that somebody has helped him, he has to say this other person is a dog to deny the fact that he's been helped.

The answer to this is... the answer to this is rocket up, high scale bust 'em through, Theta Clear, and do it as rapidly as possible because you've got a fellow who is so capable of producing himself some space.

He's so capable of placing himself in space, he's so capable of handling objects that the idea of... of uh... it being a criticism, because somebody else gave him an object or showed him some space or something – it would never enter his mind.

They'd say, "Well, uh... what do you know? Yeah? Yeah, that's a pretty good illusion." Fellow way down tone scale would say at a certain level not too far down, "Oh, I can do a better illusion than that." And the fellow down the tone scale way below this thing would say, "Don't you think that there's something just a little bit nasty about illusions? Now I've noticed your illusions in particular. I think they, I... I think, well, I hate to say anything, but they've been talking you know, about your illusions, and they... they..."

And way down below that they don't even look, they're MEST. All right, now, when we have... when we have a... a preclear, and we want to free this preclear's ability to control himself or handle himself in the midst of the group, what do we do?

We orient him in space and with possessions to a point where he can handle his environment, and where he doesn't mind if the environment occasionally handles him. And to orient our preclear with regard to a broader sphere of society, where you get him so he is able to handle and locate things in space – handle possessions.

In another broader sphere, let's say the solar system, we're getting him to a point where he can handle space and possessions.

Now a little bit broader point, which is this end of this galaxy, we get him to a broader point where he can handle space and possessions.

Now, what do we do to get a preclear free? We get him so he can handle space and possessions.

Now, that applies to this galaxy, and that applies to this island of galaxies, and that applies to the next island of galaxies, and that applies to all these islands of galaxies, and that applies out to the outermost boundary, since there is no boundary, 'cause space isn't that way, of the MEST universe.

And I've been saying this in many ways, but I've been saying it this way, so I hope you don't forget it. And that is: A process which orients itself around handling space and possessions will work. And a process which does not orient itself around space and possessions will eventually make slaves. Now it's awfully arbitrary, isn't it?

Now, outside this galaxy there could be processes which didn't have to do with this but those are other games. As far as we're concerned it sure does.

It might be there are many ways out there of handling space and possessions and other things and so on, so that we don't get slavery just because some process wasn't oriented in that direction. But it's a safe direction to orient it, isn't it? So whether it has to do with an old facsimile, a secondary, a ridge, a flow, a concept, a feeling, affinity, reality, communication, emotion, thought, effort, counter-emotion, counter-thought, counter-effort, how do we handle these things.

Space and possessions, possession could be energy and, it could be creation of. Now, but those are the keys. Those are the keys to the kingdom called freedom. Now, when you are able to handle these things, there isn't such a thing as a locked door, and it does not matter what you're handling by them, but the best thing to handle with them is, of course, that thing which reestablishes two very essential rights to the preclear.

Two very essential rights, and that is: the right to his own sanity, and the right to leave a game, which boils down to the right to have an exertion of self-determinism, and the right to locate himself in some other universe if he suddenly chooses to.

It's all right for people to have a right, but if they don't have the capability, the right is meaningless. So the right depends to some extent, in any case, upon an education about the

right. Well, therefore, you restore these things – you get freedom, and that's what we're trying to do. And you should ask yourself, once in a while, when you're processing preclears, are you sending them in that direction?

If you're sending them in that direction, you're being very successful. If you're sending 50% of them in that direction you're being extremely successful, and if you only send a few out of many, you're still being successful. But if there's nobody going in that direction, you go in, you find yourself a mirror, and you see whether or not you got a white robe on or horns.

It so happens that a case level V reacts actually against his own choice and will – so thick are his ridges and stimulus-response mechanisms – reacts quite often to pin a thetan down in the head. Actually do that – to pin the thetan down, work hard to, all the while carrying on a tremendous amount of action that should be directed toward getting the thetan out.

Little things happen, it's... it's... it's not... not quite understandable that they... it's coincidental, of course, but just as the blind man's sight was about to turn on, the preclear kicked the bed. And uh... the reason he did this, uh... the reason he did this was because the auditor, uh... taking that, dropped an ashtray.

He had a preclear standing up and he was processing him just beautifully, and the auditor dropped an ashtray quite incidentally just at the crucial moment there. And the preclear bumped into an object which he had been seeing as being someplace else, and it invalidated his sight again, and so then the next auditor through really had to work. Yeah, just quite coincidentally, just terribly coincidental that at the... well, just, just at the moment when... when this... this preclear uh... well, he really had to stop the session because, after all, they obviously weren't getting anyplace. "Well, I... I know you thought you were getting someplace, and possibly it might have been and so forth, but there's not much use of continuing this." Ah, ohhh...

Another thing is, "Oh, um, you saw the room around you there. You looked at the room. What room were you looking at? Oh?" Oh, this... this V level will be very polite. "Oh, I'm so sorry, I mean, I... I... I didn't mean to infer but you see, you had looked at everything all wrong. I mean – I didn't mean to tell you that, but it was obvious. You would have found it out anyway." Uh... and so on. And... it's just... "Well, I guess you just don't see well. Well, there isn't much you can do about that, but we'll work hard on it tomorrow. Now – cheer up because it isn't all lost." Uh-huh, uh-huh, well, just a little bit of that sort of thing thrown along the line nails the preclear down in his head just as nice as you please. Now that should tell you, should tell you something about what the case of the auditor should be. The auditor's case oughta be in pretty good shape. One of the reasons it oughta be in pretty good shape is, an auditor takes a dreadful beating in terms of energy.

Oh, a preclear sits down, he's dispersing all over the place. There's energy flying all over the walls and the ceiling and the floor an...and ridges blow up and boom, and... and the glee of insanity is flying...

You want to... sometime when you're real good and clear go on down to an insane asylum someplace and just fly through the place, and just... just go through the place. Down a corridor and out the other side. Go kinda fast – I would say about four or five times the speed

of light. And when you get on the other side of it... when you get on the other side of it, pick up a small amount of the energy deposit that you've accumulated there just before you get rid of it, and look at it and feel its emotion.

It's the most fantastic thing. It's... it's glee of insanity. Well, looking back over this... looking back over this, then, the restoration of freedom lies unfortunately across a band which should have been very obvious to you – extremely obvious to you.

The second you look at these ridges, if you know anything about Technique 88 and flows, it should tell you that your preclear is ordinarily on the average a little bit below the level of solid ridges.

He's got some ridges right there in his vicinity. And what do these ridges say in terms of emotion? They say hate and anger.

You want to know why homo sapiens indulges in wars, and why he is so prone to experiencing hate, and why a homo sapiens fairly low on the line has such a good time hating his auditors and hating his friends? It's a matter of ridges, totally mechanical.

And this ridge of sensation here is a solid ridge of sensation, which very often expresses itself as a hatred of sensation. Hmm. This gets interesting, doesn't it? In other words, when you're curing him... bad word that... but when you're freeing him, you're curing him of hate – because there's hate.

The horriblest hate there is, of course, is really a harmonic below what we consider apathy, and that's the hatred of MEST. MEST is have not and have. There's have not MEST, and there's have MEST. That makes positive and negative flows. Positive and negative elements and all sorts of things.

"Have me," some of it says. And, "Don't have me," the others say. And between the two you get a line. So what you've got here is your theta any time he's gone down the level on these, you're going to find out that he has a lot of hatred he can express. And if you go ahead and let him express it in terms of this life, and if you keep on running it consistently and continually addressed only to people and to specific things, you're not going to get him out of his head.

You're just getting a light emotional feeder off of the ridge which is there. What is this hate? This hate's a very interesting thing. It's the hate along the line of sensation. That's the only thing that really pins him down.

Hate in sensation; it's a funny emotion. It really isn't an emotion which has been adequately described, but you will very often find it by running up with some preclear mock-ups that have to do with the butchery of the opposite sex.

And with what glee they will go ahead and butcher the opposite sex. Oh, but grim, really grim, really gruesome, and they feel wonderful afterwards. And when they have this hatred, it... it is actually a desire for sensation, which is held so tight and so close that it's closed all the space gaps.

It's closed the space gaps. This gap will be way close, clear up to here, and if you were to ask this fellow where to plot the lower part of his body, he would plot it immediately below the thetan. And if you asked him where to plot his mouth, he'd plot it back here in the back of his head.

Those gaps are closed gaps of space. The space has been contracted. And as long as space is contracted, as long as it's pulled together, particularly if it isn't even the fellow's space himself, you've got yourself a fine fancy ridge there to handle.

It's a wonderful ridge to handle, because it has to do even to the point of body displacement. All right, when we look this over, then, we find out... we find out that a relocation of space or a creation of space in which to locate something, a creation of energy to make materials in that space, and so on – all this is tremendously essential on doing this problem. And when we start to run anything like this, we're going to start picking up the emotional band.

One, the emotional section won't come apart easily. I mean, he... he isn't very free in his emotions because of this sensation which is pulled so tight together here. And he isn't free to move in space easily. And all space is, to some degree, contracted to him. He wants objects, and so it boils down to a very very astonishing point.

It means, then, freedom depends upon your ability to uncontract the spaces which he has contracted, and it means just what it says, "Man wants freedom." There couldn't be a more direct definition possible... And what freedom is, and whether it's freedom for a person, a group, a society, a galaxy, or anything else, it has to do with, he has to be able to uncontract his space. And if he can uncontract his space, the best way to do it is to find out he can create space. If he does that, he'll let go.

And he's got everything smashed down tight here against himself, and, of course, he cannot be free. Let's call it a day.

(TAPE ENDS)