

## SCIENTOLOGY DEFINITIONS I: OT AND CLEAR DEFINED

A lecture given on  
29 November 1966

Thank you.

Thank you.

I like you, too.

Well, I thought I'd better show me face. For any Americans that hear that tape, that's "face." But over here in England, we're down in the south country, you know, and they have peculiar accents. The accent of Sussex now is getting more and more American.

Well, what's the date?

*Audience: Twenty—nine November, AD 16.*

Twenty—nine Nov. AD 16, Saint Hill Special Briefing Course, and a lecture.

One of the things that's very interesting is, do you know that we now have a majority of the major executives of Scientology Clear? Pretty good, huh? Boy, that took some doing, too.

In the first place these people, you know, are the busiest of the people. We just had a swarm in here from Washington. And I made a crack in a bulletin or a cable or something of the sort. I think it was a public statement, wasn't it? And it said to the effect that well, it was no wonder Washington was doing so badly because so far we hadn't heard of any enthusiasm for getting Clear in their top bracket and so forth.

Well, quite a few of them were on the Clearing Course and they promptly went and got their E - Meters and audited literally day and night, day and night, day and night. And a couple of them showed up the other day, three of them as a matter of fact, and they were Clean But it's pretty remarkable for somebody who is working twenty—four hours a day to audit five more or something like that. But that's very good.

So the trend I first noticed was the statistics of divisions which were headed by executives were in just about the same state as the state of the executive who was in charge of that division. This was quite interesting; it was a rough coordination, but it nevertheless was a factual one. So the executives who were worse oft you see, further on down—not worse off but further on down the Release list, they would have the lower statistics; and those who were more progressed on up the line would have the better statistic. It was quite interesting. There was a coordination between these two.

And since this feat of the major executives of Scientology are now Clear and so forth, statistics are starting to take off and are starting to do very, very well. And this shows a tremendous forecast for the general future of Scientology. And further than that and beyond that, it shows a tremendous forecast for a different future for this planet, actually. Of course, I don't say that we will have to work at it and do it all by next year and neither do I say it will take the fifteen hundred years to fail taken by some organizations. I didn't mention any names at all.

Okay. Now, this lecture begins a series of lectures. And I see the D of T—where is the Exec Sec, so we can file an ethics chit—actually didn't get the word out fast enough to the students, because I expected a stack of cards up here that high. But next lecture we'll have them.

All right. No. I won't—I'm not giving any ethics chits, just public announcements.

Now, we have many times tried to put together a dictionary for Scientology, and although we make some progress in doing it, it all requires a certain amount of effort and action from myself. (That's all right. Come up tone again.) And the... (And next time get an announcement out faster.) So the—every time we try to do this dictionary project it requires some work from me because the words are not always totally defined in books and so on.

So I sit down with a tremendous administrative backlog—or, my administration is seldom backlogged, so that would be a fib—but a tremendous administrative line to get through, my research to do, with everything else to do and so on, and I just don't do it. So we don't have our major dictionary. But anyway, we will have, one of these days.

But we have certain words which perhaps students fall across; common as well as esoteric words. And if for the next few lectures, if you get out a stack of cards... Cards—don't write them all on a list of paper—legibly. That's the biggest GAE there is, is an illegible auditor. Poor old Case Supervisor sitting there. I—you know, I finally s—I finally solved all this. I've got a very powerful magnifying glass that has a built—in crystal ball.

But if you will legibly write these words, particularly those you honestly are curious about, or you think other people have been curious about, and hand them in to the LRH Communicator Saint Hill—LRH Communicator Saint Hill will collect these things and he will pass them over to the LRH Aide and you can give me fistfuls of them. And we will try to get through all of these things. And probably not very exciting going over a lot of words of this particular character. The truth of the matter is, the definitions and meanings of Scientology have not, from the most basic values on up, ever completely been covered. So you might get an entirely new insight into the whole thing.

So anyway, I will try to make it exciting, I'll try to tell jokes—get me a Joe Miller joke book—and try not to make it too dull. But we will go over this and maybe amongst us we can dig up all the basic simple words. You know, I don't want the complicated words. We can forget those. We can just draw a line through them in the text, you know? But it's the basic, simple words. There's probably—I don't know what the vocabulary of Scientology is, but it probably doesn't exceed five hundred words or it's about the same as basic English.

But there are a lot of fringe words which you possibly think are Scientology which aren't, you know. Like “esoteric,” you know? Merely means “exotically strange.” But I probably also, in doing this exercise, should get myself my historical dictionary and I probably ought to sit up here and go through the thing somewhat exhaustively for clarification of these things. I got an historical dictionary; I got a child's dictionary. I've got an Oxford Abridged Dictionary.

Now, the Oxford Abridged Dictionary couldn't be carried across the room by a strong porter, so Cod help us if we ever got hold of their full edition. I probably should get hold of a Skeat's. I think—that's not something you trap—shoot, that's something that gives the derivation of words and how they got that way. But regardless of all of that, I think it might be very beneficial as a run—over—a general run—over of Scientology.

See, I'm doing so much research on things I can't talk about, that I had to find something, you see, that I could talk about. And the something I can talk about is, in actual fact, words and definitions.

And I see, staring me in the face, the first word to be defined, which I will take up with you now without further preamble or prelude—that means something that goes before. A preamble is that part of the Constitution which the people found most desirable in the United States and which is not part of the enforceable law of the Constitution. I always got a big kick out of that, you know? They told everybody that the preamble of the Constitution... And people more or less think it's law. Life, liberty and the pursuit of happiness, and the

Declaration of Independence and all of this sort of thing—all of the things that were good, you know, in the Constitution and really were hot and so forth. One of the first actions of the Supreme Court was to say they weren't part of law. Not enforceable.

The government cannot be forced to deliver the pursuit of happiness or the happiness of anybody. And boy, do they carry that out.

It isn't that the US government is worse than the English government. It's that we're in England and the English government, you see, would be insulted and the US government can't get at me. Now, if I were lecturing in Washington at this particular time, I would have to take the English government, you see, over the rolly coasters.

I will give a lecture sometime on the subject of "Can One Get Along with Government?" You know, they used to say, "You can do business with Hitler" and then, "You can't do business with Hitler." Well, can you do business with a government? Interesting and a challenging question. Of course, we all know the answer. And that brings us up to word number one, as I said, and that is OT

Now, why that is the first word on the list, I don't know, since it's the toppest word that would have to be defined: Operating Thetan. Now, I have to write an essay on that subject for Auditor 19, which is almost ready to go to press but has one little column missing and so forth. So if I defined that now, I would spend all my enthusiasm for defining it in that Auditor

So, operating: Operating simply means to operate or manipulate or handle. You operate an E - Meter; you operate a car; you operate a steam engine, a railway locomotive, a ship, you see? Operate. And that is that one also oneself can operate. He can fly around and do this and that. He himself is operative. In other words, he is able to operate.

The word has been appropriated by the medical profession as a method of torture under law, but that is not part of the definition. In psychiatry, it's legalized euthanasia, which means "mercy killing." Only I don't think you can even call that "mercy killing"—prefrontal lobotomies and transorbital leukotomies, and that sort of thing that they do in psychiatry. It's just outright murder

Anyway, this word operating: it merely means to manipulate, handle, operate.

And thetan, of course, is the Greek word theta. The Greek word theta traditionally amongst the Greek philosophers, unless my memory fails me, was the symbol, the letter of the alphabet, which was used to determine thought. It was their letter of the alphabet for thought. That is not original with us, the word theta. But under ordinary... It's like in a mathematical equation you've got x; c always means a constant in a mathematical equation. Well, a Greek philosopher, when he was talking and he included the idea of live thought or something like that, then he used this word theta, which is a circle with a bar across it.

Now in entering, a lot of Scientology terminology is engineering in derivation or manipulation or handling. And the modern way of making something into a noun would be to add an n to it. You make an adjective with an - ic—i - c, something like that—but you add an n to something and you have a noun. The trouble in Scientology has been that we did not dare use—mostly because the phenomena themselves didn't exist in other mental studies and other religious studies—actually there was no phenomenon, they didn't know the phenomenon, so of course they could have no name for what they didn't know. So there was a whole field there where you had to have nomenclature. Well, it isn't in human experience and it isn't in the traditional fields.

But in this particular case this letter theta is in the traditional field and it's in the traditional field of Greek philosophy. And by it, however, we have altered its meaning. We mean a life unit; we mean a being, an individual who is alive and who is capable of thinking. And I think

you may find that some of the Greek philosophers also gave it that designation. When they said “thought”—that was the thought in a person as opposed to his body.

The idea, by the way, that there is a spirit inhabiting the body is the oldest traditional concept of man, not the newest. The Johnny—come—lately one is that “all men are rats.” And perhaps that was based on experience with other psychologists.

Yeah, you don’t need a Joe Miller’s joke book; I can—I can get these in. But you better get one, I might slip up one day.

So we have thetan, which means the being. Now, the being or life unit is the individual who inhabits the clay. I wouldn’t call it common clay, because look at Marilyn Monroe, you know? Who inherits the—the being inherits this stuff and mashes, moves it around. In other words, it gets a body and moves it around.

Now, to that degree, anybody who can move is really—is really operating as a thetan. See, anybody who can move is doing that. But that isn’t what we mean. We mean somebody who can operate without a body. And that means somebody who can not only operate bodies, who can operate without a body. And that was its original meaning. Now, the definition of an Operating Thetan is a being—and this gives us our extreme specialized definition—and that means a being who is cause over thought, life, matter, energy, space and time; cause over it. By cause in this effect we mean the communication formula of cause, distance, effect. An individual who is cause is being a source of action or impulse and so on. Now, therefore, we mean by this somebody who can operate without the encumbrances of the common clay.

Now, this is different than Clear, as we will go into when we get to Clear, but it’s quite different than Clear because actually there are degrees, not of OT, but degrees of condition of a thetan. As I’ve just said, every thetan is, unless he’s knocked flat out—you know, unless he’s been eating some of the recent food preservatives—this fellow is operating to some degree, even if he’s just an effect. You see, he’s—he still can put out an impulse. See, he’s mostly effect, but he can put out a little bit of an impulse, see?

Well, actually that would be an interiorized thetan who was very wog. And the word wog, of course, is in essence a “worthy oriental gentleman” as been defined by the Royal Air Force. There’s nothing derogatory in being called a wog. As a matter of fact, that was the source of a general order issued in Egypt on the complaint of the Egyptian government. The air force officers were calling Egyptians wogs. So the commanding officer defined it. And he said, “Well, wog, that means ‘worthy oriental gentleman,’” and insisted his officers use it. Those were in the days when the Empire wasn’t dead!

Anyway, this means a common, ordinary, run—of—the—mill, garden—variety humanoid. And a garden—variety humanoid means a person who has human characteristics. By which we define—not that he is human in his treatment of things—he isn’t. It’s simply that he is a body—he is a body. When you get way downhill, you get a person who is a body; he isn’t there as a spirit at all. Spirit is dead into the MEST of the—you know, the—it’s dead into the matter, energy, space and time, and it itself isn’t alive. The matter, energy, space and time is animate, do you see? He isn’t there at all. He doesn’t know he’s there, you see? Nothing. He’s, you know, wog. All right. Naturally, he’ll develop a philosophy that says everything is matter, including himself, see?

Now, that isn’t the bottom end of the scale; I couldn’t really tell you where the bottom end of the scale is. Haven’t been down there—lately, at least. The bottom end of the scale, however, would have in it as scale—there would be psychotic, neurotic, the person who was just totally motionless all the time, didn’t even know they were MEST, you know? Psychiatrist, commissar, other undesirable things. Insect is above those. That’s way upscale.

Now, where we’ve got the idea of gradients—a little more of something, a little more of something—or when we see that something can be more and more and higher and higher and

so on up a scale, we'd see that in measuring this scale, we get the top end of it there is—at the top end, why, we have actually not OT; that is not the top end of the scale. And boy, that baffled you, didn't it?

No, at the top end of the scale would be the lower harmonic of the bot—I mean, on the lower harmonic you'd have the bottom of the scale. And that's always true. By harmonic, we mean it repeats characteristic. Top end of the scale would be a thetan who didn't have to operate. See, he didn't have to at all. He'd be in a total, almost unattainable absolute, don't you see? But he theoretically would be in a state where he was so serene, calm, disassociated with the physical universe, that he wasn't even in it; he wasn't even in the time stream; he had nothing to do with anything and so forth. Now, that would be the theoretical top of the scale and that would be a thetan who did not have to operate.

Now, as you see a person with a present time problem is not over the present time problem as long as he has to do something about it. Have you—did you ever notice that, by the way? When a person has a problem, you think you've gotten rid of the problem, but he says, "Well, no, I can take care of that now. I can go out and see..." You know, you haven't gotten rid of the problem yet. He's got to do something about it, do you see?

Very often preclears of very inexperienced auditors go springing out of the chair after having had a problem handled to go handle the problem. And you notice that the preclear doesn't—has to still handle the problem, you have not handled it as a problem. That's pretty remarkable, but that lays in a stricture on it of fantastically thorough handling of the problem. It's almost unimaginably thorough handling of the problem not to have him—not to have a severe problem. If a guy has a severe problem that's actually in the universe, it's in present time right now, and the handling of that problem would have to be so good on the auditor's part that he didn't have to do anything about it. And what do you know: if he—if the auditor does this, it's a strange phenomenon that the problem thereafter cannot affect the pc.

This is one of the goofinesses. In other words, man makes himself the subject of effect. You know, he actually elects to get his brains blown out. In some way or another he does. Even if it was only being there and communicating, see? He was there and visible, so he got his brains blown out, do you see? Well, to that degree, why, he was the effect of something.

Now, an individual at the bottom of this scale that leads up to OT and through OT, of course, is the effect of everything. He can cause nothing. Now, the individual at the total top of the scale would be potentially able to cause everything and anything—life, thought, matter, energy, space and time—and would not have to cause anything; would be under no compulsion of causing anything. He would, however, be in a no—games condition. And one of the characteristics of the thetan, the idiot, is he likes to have a game going.

So just below this point of theoretical absolute of a thetan who didn't have to operate, you would have an Operating Thetan. And he could operate and would operate, do you understand? Even if it was only building his own universe and doing something, he'll mess around, see.

It's one of those characteristics, basic and native characteristics of a thetan—he messes around. He can actually not do it, but he gets bored. After you've sat around a while being totally serene and totally benign, and totally, you consider that you're being much too absolute. And you decide to go out and put a strange and unfamiliar mock—up in the middle of somebody else's universe, you know? You go out and see what will happen.

But today—today we have a different being than the theoretical state of the individual who existed at the beginning of the universe. That individual was totally potential and had no experience. He could totally, potentially have all experience, but he didn't have any. He potentially could know everything, but he di—stupid as a... Well, I wouldn't go on. Do you understand? So he'd soak himself down scale, and he finally got to a state where he couldn't

regulate his own state, and then he was in trouble and he went right on down the scale and he fell out the bottom.

Now, when you put somebody back to the level of Operating Thetan, you're putting somebody back there who is different than any being who has ever been on the track. Where there's never really been one on the track—because he's operating with experience. Now, before, there has never been in the history of the universe anything more than a released OT. So we must get the difference between a Clear OT and a released OT. So there are two different types of OT.

Now, a fellow who's a released OT is just temporarily up and feeling high and great, but he can fall on his head. A Clear OT, particularly because of experience and so forth, it would be very, very difficult indeed—if at all possible—to make him fall on his head. So the way we use OT is we really mean Clear OT. That's what we really mean when we say, "We're going for OT." All right, we mean Clear OT. And so, therefore, you must always be careful to use the word release ahead of an OT who is simply an exterior.

So you see, you'd say, "Oh, well, I..." Don't let somebody jump out of a—out of a Level III session or something where they've all of a sudden gone and find themselves as tall as the Empire State Building and are walking around with their feet in the Atlantic being lord of all they survey and so forth. This person is not an OT; this person is a released OT. The funny part of it is, he may stay that way for centuries; he may stay that way for five minutes. But do not send to find for whom the bell tolls; the rest of his bank, sooner or later, is going to catch up with him.

Now, therefore, when you make a person who is exterior and conceives himself to be powerful on the lower levels—which you very often will do—you are making a released OT. And the definition is of course, somebody who is exterior; he is temporarily exterior.

Now, there is a whole line which parallels the line of clearing, so there are two lines involved here. There's the line of how much less bank does a fellow have? See, it's less and less bank—the person is going clearer and clearer—and how much is he out of his bank? So you can release a person out of his bank. The bank still exists, you see, and that is a Release; but the individual, actually, with less and less bank eventually becomes Clear, which is no bank and no compulsion to make a bank. And that is a Clean. Do you follow?

Well, these states are actually not as absolute as you would imagine but the whole subject of exterior is another line—the subject of exterior. You know, you can take almost any human being with some techniques that we had back in 1952, you can bang almost anybody out of his head. And he at that moment will exhibit the characteristics of a Thetan Exterior—a being not influenced by a body. So when we say "a Thetan Exterior," we simply mean a being who is not influenced by a body; that's all we mean. He's out of his body.

It's an interesting side commentary on some past mental studies, and so forth, that they considered this an insane condition. I've conducted research across this line. As a matter of fact, by taking an insane person and exteriorizing him you instantly have a sane person. So that a real exteriorization is quite phenomenal. The only trouble is, it's very temporary. And if you do it very often to the individual, or if he bangs back into the body—some of them last three days, some of them last three months, you know, some of them last three hundred years, as I've got some evidence. But the point I'm making here is that it's simply an exterior being, you know. The change of state is the lack of influence of the body. That is what brings about the change of state.

Now, a body can influence a person so much that an individual exhibiting neurotic circumstances or characteristics in a body will not exhibit them out of a body. But at the same time, he occasionally, because they are his aberrations, not the aberrations of the body... You exteriorize somebody and he will still have his aberrations. He'll still have some aberrations

when he gets outside. He'll be able to handle them better, but he still has some aberrations, particularly physical ones.

You say, "Well, what is he doing outside with a physical aberration?" Well, it's hilarious when you try to cure somebody's cough by curing his body ailments, that when you exteriorize him, you find out that it is the thetan who's coughing! He'll be out there twelve feet back of his head going "Cough! Cough! Cough! Cough!" He'll be the first one that recognizes it. He'll say, "Oh, I always thought it was the body coughing. It's me! Ho—ho!"

But it would have been very, very, very careless observation, if not criminal misreporting, to say that a person ext—that exteriorization only exists amongst the insane. You recognize that as a suppressive statement to prevent people from exteriorizing. That they knew about it and didn't investigate it any better than that is also a very bad commentary. But of course they had no technology by which it could be done.

Now, actually, Gautama Siddhartha in 523 B.C. was exteriorizing people and he was banging them out of their head left and right. And they were making a state called bodhi, from which you get the word buddha. Now, anybody who exteriorizes is a buddha. In Scientology we can make a buddha in thirty seconds. See, our technology on this is better, which is quite startling in itself. The lamas, a further extension of Buddhism, tried to develop practices which assisted exteriorization. And those developments did exist and they did assist exteriorization, and that is the basic goal of the lama also.

Now, when he doesn't make it and can't get out of his head, then he talks about benign conduct. Do you understand? He wasn't able, in actual fact, to attain bodhi, which is exteriorization, so he redefines the word bodhi as somebody who is calm and benign and serene.

I'm not now talking now out of a knowledge of the current texts of Buddhism. I'm telling you the hot dope. Very, very difficult to exteriorize some people—so difficult to exteriorize them that they think they are a body. Now, some people who don't think they are a body are also difficult to exteriorize because of the mental masses and so forth which pin them into the body. (You can cheer up now. Golly, I didn't know my postulates were getting that bad, you know?) And this is a very uncertain procedure—exteriorizing somebody. But Buddha worked on it a long while, and it's uncertain and difficult to do. Some people can't do it at all, and so on.

Well, what prevents a person from exteriorizing is the mental mass called a mind. And this is the composite of his own pictures and aberrations. And these pin him to the body. Do you see? So, some people have more in restimulation than others, and so they're much harder to exteriorize than others; and because they're still able to develop this and it can still come in contact with the body, they snap back in with the greatest of ease and they can't operate outside. You get this difference? They can't operate outside. They need a body to drive a car.

Now, a Thetan Exterior, then, is a lower state and a perfectly valid Scientology state—Thetan Exterior—and that is below the level of Operating Thetan. And this what gives the word Operating Thetan its substance and definition. A Thetan Exterior is in actual fact somebody who's simply outside his body. Now, it doesn't matter whether he has a body or not; if he's outside of a body, he's a Thetan Exterior. So that everybody sooner or later is a Thetan Exterior. He kicks the bucket and he has to be a Thetan Exterior to go pick up another body, do you see? It doesn't matter whether he was knowing or unknowing or otherwise.

You'll find out that it's mostly the worry about getting a body that makes those periods very, very unhappy. As a matter of fact, a person is quite often very well off during those periods, except he's so worried. He isn't talking to anybody and things are—you know. He doesn't really get a chance to find out if he can go very long without food, you know. And no Kool cigarettes or Coca-Colas, you know?

But—so then, this state is common to mankind, but he has a very low reality on it. And he doesn't think he's ever lived before because he identifies himself thoroughly with the body he is in. He identifies himself so thoroughly with it that he says he himself doesn't exist. Well, this is the total of suppression and invalidation, isn't it? Fellow must have been suppressed and invalidated to the last nth to believe he didn't exist but the body did. Right?

Now, an Operating Thetan is a Thetan Exterior who can have but doesn't have to have a body in order to control or operate thought, life, matter, energy, space and time. So it's okay for him to be exterior.

Now, it's—it's almost, in the past, the state of Release made this very complex. So that somebody would bang out of his head suddenly—you know, somebody would knock the body off or something like that—and he'd be out of his head, bang, you see? There he'd be. See, "out of his head" also in English, you know, is a suppressive definition of a cliché, means somebody who is crazy. Not accidental. That was knowing suppression.

So this fellow finds himself outside, see? And he can't do a thing. He can just about, you know, reactively go around and find the maternity ward of another hospital, you know? Terrible, you know. He can barely get from the accident ward to the maternity ward, you know? Total state of unknowing—ness, no power of choice, you know? Chooses any child at random, doesn't do a Security Check on the parents. All he can do is crawl down the hall and get to the maternity ward, you know, and find out, "Nyeaaa!" "Well, that's good, then."

Now, through some change or experience or some factor in life, why, a few hundred years later—you know, he's been many times exterior, but just—oh, one day, why, he—bang! And he's out of his body. And he (quote) "1)rings his fist" (you know, he hasn't got one now, you know) down on the nearest table and says, "Damn it! That was a mistake." His fist doesn't go through the table.

And all of a sudden with great mysteriousness he finds out that he has somehow or other regained, through some way he doesn't quite know how... He gets quite excited about it, by the way. He can write... The only operating textbook that he has had has been ghost stories, so he quite commonly goes and haunts a castle; that's what he thinks he's supposed to do now, or something like that. He hasn't had any games manual, you see? It's a fact.

See, he—well, now, he's an Operating Thetan, just like that! You know, he could pick up an automobile and pack it down the street. Well, this happens very rarely indeed! It's every few trillenia. But it's happened. Sometimes it scares him so thoroughly that he promptly drops the ability before he hurts himself you see? But he does this.

And he knows he's like this. He knows he's like this. And maybe he'll go along for several hundred years in this kind of a state of operation. He gets into a duel. Somebody kills the body and he gets outside the body and he picks up the sword and just cuts the other fellow into small mincemeat. And you have these periods when witchcraft and that sort of thing are so well advertised, you know? Then Roman Catholic Churches, not to name any organizations, rise up in order to put it down. Funny things happen. Funny things.

Well, these are sufficiently rare and far apart and the people who observe them are usually so frightened that nobody credits them, and so on, because that is a very rare state. Now, you get the idea?

There are even two states of being more or less aware of yourself exterior. A fellow can be very aware of himself; he can go running around and try talking to his friends and so forth and to hang around for two or three years and admire things, and so forth. Whereas he actually, in actual fact, can't move anything and can't talk to anybody.

Now, you get an incident of this character: Fellow is swarming up a scaling ladder—attack on a castle, see? Now, according to his reality, he gets up to the top of the ladder, he dodges a



bunch of Greek fire that hits him in the teeth, see. And he throws that aside and he goes on up the ladder and he gets to the top of the ladder and he gets onto the battlement and he's got his broadsword and he's just hewing about him left and right, till all of a sudden he realizes that this thing he sees as a broadsword is going through everybody, but they're not paying any attention to it. And he looks over the battlement and he looks down into the moat, and there was his recent body. He's been dead for several minutes. But in the enthusiasm of carrying on, he hasn't noticed.

Now, most anybody sooner or later has had an experience of that..... It's terribly embarrassing! One feels very silly. You know, it's like the girl doesn't know her slip is showing; he hasn't noticed he's lost his body. So, that would be a Thetan Exterior. And this fellow might stay exterior for some time in a very knowing state. But this is only a knowing state, and he can't operate and he can't move anything, and this makes him very upset indeed. So he gets upset after a while with the state of being exterior and goes and finds another body.

Now, Buddha was interested in curing the death—birth cycle. Why did you keep having to come back and pick up a body? Why did you keep having to come back and pick up a body? What was all this about? And he was trying to knock that out and some other people added the idea of nirvana and you became nothing, and so forth, afterwards. That was added by—with trimmings. But it was just to knock off this thing of having to pick up another body and another identity all the time and mess it up like that. That was the aim and goal of Buddhism. It didn't have the aim and goal that the fellow ought to be able to operate. To that degree we have enormously exceeded any limits ever put in this direction before.

Now, Suleiman is one of the characters of Arab fame—not Solomon (only he might be, for all I know)—you read about him in the Arabian Nights. And he put all the jinns in bottles and threw them—with brass stoppers—and threw them in the ocean. Well, I don't know what he did—probably ran an implant station—but he and the Catholic church have had, actually, periods of being extremely active in knocking out any possibility that any thetan would ever come uphill far enough to be an Operating Thetan. People become terrified of these beings. Your biggest forward menace in Scientology is that the world becomes too terrified of an Operating Thetan.

Man is basically good. An aberrated Operating Thetan can exist, just by the accidental combination of being outside and find out that he could move MEST, that he could make sound, that he could do things. Do you understand? Just by that alone. But this character is very aberrated; very, very, very aberrated in that condition. And he's liable to do most anything, because he in actual fact is operating automatically. He can do these things without knowing how he does them; he's not able to control them. Do you understand? It's like some characters, see, around them things move. That's poltergeist, known to some students of this. It means simply the ability to—the spiritual movement of things, you know? Poltergeist phenomena. It's very automatic. And he takes this on, he loses it. He's in an unknowing state, so he really is not an Operating Thetan at all. He's just a released OT. You got it? Accidentally, momentarily released OT.

Now, those beings can be upsetting, because they're doing what they're doing without knowing what they're doing, you know? They're sort of a higher—scale wog amongst thetans, you know.

Well, our definition of an Operating Thetan, I wish to bring again to your attention, is that of a Clear Operating Thetan. He would know what he was doing, he would know why he was doing it and he would be able to do that. Now, he, being basically good, responds to fairly decent impulses and never destroys cities unless an Ethics Order has been issued against them. One of the rules.

Now, previously, individuals who got into a released state of Operating Thetan had no one with whom to associate with. Anybody who went Thetan Exterior, he didn't have any hope of

anything else and it was a pretty shut track. So the game of “be a body” became an extremely active and functional game. And this became all.

Actually, there’s no reason to believe that an Operating Thetan couldn’t mock up a body whole cloth, because how else do you think you’ve got a body, see? So that gives you some kind of an essay and definition—a cyclopediac look at the subject of OT which probably is very pertinent to it.

And I’d rather have a classification on this. I can tell you now and describe to you the definition of Clear, because this is another state. You understand this one about OT now, don’t you? He’s a Clear who can operate like billy - o. And so let’s define this word Clear, so that we’ve got these two words at least adjacent in the lineup.

A Clear—a Clear is a thetan without a bank. Now, he doesn’t have to be in a body or out of a body—there are no such conditions imposed on it—just has to be without a bank. And the source of the bank is the being himself. He is making himself the unknowing and unwilling effect of his own bank, and he is causing himself to receive, unwillingly and unknowingly, the effect of his own bank, all of which is very complex. And you can state that theoretically, and maybe one person in every eight million would say, “Oh, is that what I’m doing?” and would promptly cease to do it, but I’m afraid the rest of them have to go through the course. Anyway...

The individual compulsively makes up pictures, and that’s pretty well covered in Dianetics. And any severe experience an individual has had is covered with pictures. Now, when an individual gets very, very bad oft he no longer has pictures. All he has is a blanked—out picture. That is to say, he has a black mass which covers up the picture or he has some action of pressure which crowds the picture back into oblivion. You see, it’s really there but it’s not there. Do you understand? And he can’t have pictures.

Now, down below that an individual will just have pictures on automatic and they’re so automatic that they go flickity—flick—flick. You actually can’t audit him through an engram at all, because he couldn’t stay in one point of time long enough to regard the situation.

He’s—he’d be sort of looking at a motion picture screen gone mad, you see, which is showing everything and anything to him. And it goes thrrrrrrrr and brrrrrrrr and they change. And you try to tell him to look at something, and so on: “What’s that?” and he gets twenty more like them. You get the idea? And he can’t even explain to you what he’s looking at, but he knows he’s looking at something.

Well, now, we’d normally call that a bank. And that is taken from an electronic computer, the word “bank.” An electronic computer has bank. And cards have been made up and they normally are put into a file system and this file system is called the “bank.” And then the machine itself pulls out of this card system certain data cards and puts them into operation or computation in the machine in order to solve problems, and so on.

For instance, a data bank on insurance policies: You feed the name John Doe into it, or you feed a number into it that will give you John Doe, and it all of a sudden goes whirr—clank and gives you all the John Does which are in the bank—meaning the data bank. And it’ll feed you all of those and it’ll actually go ahead and do things with those for you. But mainly it feeds you something from the bank: a datum, or it feeds you a picture or it feeds you a card or it feeds you something.

Now, the body—bound thetan, particularly, is peculiarly affected in this direction, and he operates very thoroughly on bank. Now, there is no such thing as a crazy thetan. There is really no such thing as a crazy thetan. There is a thetan who is mocking up craziness that he is the effect of. Now, that opens the door very hopefully. If it weren’t this way, why, there would be no hope at all. And when people try to tell you that there is such a thing as insanity or disease or predisposition or something like this, entirely independent of any cause—”The

being is just that way,” see? Well, of course, that’s a stupid, suppressive statement, anyhow. It means the person making it himself cannot conceive—he’s so low on the scale that he can’t even conceive the idea that something is cause.

So if there is anything wrong with a thetan, if the fact he does this. But he does this automatically; he does not know how he is doing it, he does not know what he is doing, usually, and he does not see the things which are affecting him. It’s a very strange experience to somebody to say, “Look around you and what...” We got some old process, “Look around you

“Shut your eyes,” you know, “Look around you, what do you see?” Some guy merely sees his pink eyelids. But if you keep it up for a while, why, he eventually, “Oh, that’s what you’re talking about!” You know, if he’s rather bad off, you’ll have to go on and on and on with this and so forth.

You say, “Well, shut your eyes. Well, look out in front of you. What do you see?”

“Well, I don’t see anything,” so forth. “Of course, there’s nothing there.”

And that is, of course, what he is saying all the time to himself about it! And he just hands you the dramatization, see?

“Nothing there. I don’t see anything. There’s nothing different than the usual. And what are you talking about?”

And you say, “Wait a minute. Wait a minute. Wu—wu, wu—wu, wu—wu—wu! You said ‘nothing different than the usual.’ What is usually there?”

“Oh, well!” This is probably the first time he himself has ever recognized it, see? “Oh, yeah. Well, there’s a window.”

“Well, what about this window?”

“Well, there’s a window. I always have a window out in front.” He never really realized it before. “But you know, it’s always there, you know; there’s a window out in front of me. Yeah, always there! Huh, what do you know? So that’s what you were talking about. Why didn’t you say?”

You could tell him, “Well, I didn’t know that you had a window.”

“Oh, is that so? Everybody doesn’t have a window? What do you...”

You can get in the most marvelous conversations with this if somebody is unable to see a picture, conceive of the idea of pictures or masses in the mind and so on. And you box it around, however, he’ll always come up with it after a while.

And if you were to run a process, if you wanted to get his bank rolling, you can do the weirdest things. You can say, “Well, all right, now what part of the window could you be responsible for?” And you run a little process on him. You can do this to some engineer that comes in to fix the TV set. He doesn’t even have to be in—session. You’ll get all kinds of remarkable things. I ran it one day on somebody who wanted an explanation: “What do you mean by bank? What do you mean by mind?” He was being rather challenging about the whole thing, and so forth.

And I said, “Well,” I said, “what are you looking at?” you know? “Oh, well, I’m looking at you.”

And I said, “No, no.” I said, “You know, in your mind, what do you look at?”

“Nothing! Never look at a thing,” and so on, and so on, and so on—”Except that ball of smoke.”

And I said, “What ball of smoke?”

“Well, the one I always see out there and so forth, naturally”

Well, I didn’t bridge him over into an explanation or anything like that. I just merely gave him the auditing command. “What part of that ball of smoke could you be responsible for?” knowing very well what was going to happen. The ball of smoke promptly went off, became an atomic explosion. First time there had ever been any variation in this that he could ever remember. He had an atomic explosion stop dead. He was on a lookout station somewhere up on a mountain, and that atomic explosion was his city. And so just by this, well, he sees a car and he sees this and he sees that, and all of a sudden he got the full physical response of being in an automobile and going over a swerving road. And he topped the rise and got down out of sight of the thing and seemed to be a little bit calmer, so I knocked it off. I’d moved his position. He was always different after that; he was in a different part of the track of course, and he’d erased a little bit of it, and he knew a little bit more about himself. And he said, “That’s what you mean about a mind. That’s what you mean about pictures?” so forth.

“Yes, sir.”

“Boy,” he said, “that sure was real.” He said, “You know,” he says, “I’ve been looking at that thing.” He said, “I’ve got an idea I’ve been looking at that thing for thousands of years,” and this guy knew nothing about anything. And there was a guy who in actual fact couldn’t see pictures, didn’t have pictures, didn’t have a mind or anything of the sort—”Oh, you mean that ball of smoke?”

Well, now, an individual can have everything so not—ised and be so blind that he doesn’t even know he’s got a mind, and that is actually below being able to see one. But he can come up to the level of being able to see it, and he not only can come up to the level of being able to see, he can come up to the level of not having it at all. And its value is exactly zero, because all the masses do is not furnish you with data as they seem to do, but charge the area of the data up so that you can’t directly recall it. So you try to recall it and you get hit in the teeth by the picture. And you think the picture is giving you the data, so therefore you mustn’t get rid of the picture, because if you got rid of the picture then you wouldn’t have the data. Well, of course, this is silly, because if you didn’t have the picture, you could recall it all. You could recall it very easily without consequences.

A Clear is not then—doesn’t have a mind, in that he is not the effect of this picture mechanism. He doesn’t have masses and pictures knocking him about. Now, this doesn’t say that a Clear in a body won’t get sick, because there’s such things as bacteria, “viri” (word I invented, just now.) Doctors call it virus, but I don’t know. I don’t think they’re singular. If they exist at all, they’re viri.

So the whole upshot of the situation is that there are influences. Because in—a Clear is—if you ever noticed... I don’t know if you’ve ever looked around and noticed but there are some walls and a floor and ceiling and rain and a body. And these things are still around. And if you try to pick up a ten—ton safe with a body, I think you’d probably get a rupture. It’s not a very strong instrument. And furthermore, it’s made out of cells that are susceptible to various things. And it’s probably not very well built anyhow and it probably has got all of its cogwheels out of gear over the period of years.

So, to measure a Clear by his health of course is plain idiocy, see, because we’re talking about the individual. Nevertheless, Clears are far more healthy. And there’s a lot of things on a health side of the picture as far as body health is concerned: All their chronic

psychosomatic illnesses have vanished and their various aberrations about this, that and the other thing have gone. In other words, it's—what you're talking about is the absence of mind.

Now, in view of the fact that the mind does more than its share of pinning somebody down inside of a body, it follows that when an individual is Clear, he can more easily become exterior. And when he becomes exterior, he's a Clear Exterior.

Now, he may be only a Clear Exterior—that would be another type of or state of beingness, you see? He may only be a Clear Exterior, but as a Clear Exterior he would not be able to talk. You know, babies have to learn how to walk, if you ever noticed that, see? So this guy is Clear, and he gets rather—great, you know? Now, he starts diffidently trying to walk, and now what he's actually trying to do is walk up scale toward OT. But not having a bank or an impulse to make a bank, and that sort of thing, then he doesn't go snapping in all the time and you have a stable state—and this is a stable state.

Now, the task of moving a person from Clear to OT is proofing him up, getting him into such a state that he, even if he made a bank, he wouldn't be affected by it. So in actual, sober fact—in actual, sober fact, when you say a Clear OT, you're saying something else. You're saying a proofed—up being who won't hit the banana peel. Because that's the way we hit the action of OT. We don't just say, “Oh, well, wheeee—eee, he just got through picking up the Empire State Building so, all right, he's OT.”

No, we're concerned with his interrelationship between matter, energy, space and time and thought, life and so forth—his relationships with these things. Because after a guy is exterior in the physical universe, he looks around and what do you know? What does he see? What's the first thing he starts looking at? Physical universe, of course. Well, what's he doing in something?

So you see, in actual fact, exteriorization could probably be practiced that you could probably exteriorize a Clear Exterior—you know, a person who is Clear and who slides out of his skull—and you could probably fix him up so that he could exteriorize from the universe. And you probably even could get an auditing command that would probably do it. And I probably can tell you what the auditing command is. As a matter of fact, I see no reason not to tell you, since nobody is interested in it or would use it, and so forth. And it's not part of the OT course, see?

It would be just like 1952, the command that puts people exterior. Bang! It would be the same command exactly, which would be: “Try not to be outside the physical universe,” you know? So you could probably move somebody out of the physical universe as an exterior; you could probably take a Clear Exterior and you could probably exteriorize him from the universe, too. But again, this would be a situation where you were just merely making an exterior, and it would undoubtedly be completely unstable. Because in actual fact, this person is not at cause over life, thought, matter, energy, space and time. He's not at cause over this stuff. He is still very much the effect of this stuff. And as long as he is thoroughly the effect of this stuff all the way up the line, why, of course he cannot exteriorize from the stuff.

There's a lot to know about this. It's very complex. It looks—sounds awfully, awfully simple when I tell it to you this straight, and actually would seem to be very simple, and seem to be straightforward. But it's something like saying to somebody, “You can come back in the universe now.”

An individual—an individual who is cause over something, or can be cause over something, is not necessarily total and absolute effect of it. Don't you see? That doesn't mean he doesn't have to have anything to do with it. Just because you can fix a car is no reason why you can't enjoy a car. Do you follow?

As far as the technology is concerned though, you say to this fellow (he's a knight; he's going out in the jousting and there's the big lists down there), and you say, “Now, Joe”—Sir Joe—

"Now, Joe, all you've got to do, Sir Joe, is go down there and just take that stick and just shove the champion of Europe out of his saddle, and you'll be champion of Europe. Now, you go do that, Joe."

You see, that's apparently a very simple action. There's apparently nothing much to this. And it'd only be a damn fool, though, who would do just that, because he might accomplish it once but the next time he would probably get the other fellow's stick through him. There's a lot to know about jousting. Terrific amount to know about it. It's a very complex subject indeed.

And whereas all you have to do is stick your spear in the certain strategic spot so as to... Not—no, just all you have to do is hit the other fellow with your spear so as to knock him out of the saddle and you win. See? Well, all right. But now your trouble begins. He's been trained not to be hit; he is also trying to hit you. And between these two factors, the action of trying to do something to him can become very, very dicey indeed. And if any of you have ever seen a gout of dust going up on either side of your ears, seen through small slits with occasionally the columnous leg of a horse acting as a bar across your field of vision, you will know what I mean.

Now, man, previously, in his previous philosophic studies, simply said—it wasn't that he didn't know that you could be exterior—but he simply said, "Well, I'm going into a state of total serenity and benignity and withdraw up to the top of the mountain and abandon the body, and so forth, and meditate." There's nothing to this. Then he sees that dust coming up on either side of his head! He says, "My God! What happened?"

Well, the adversary in this case is all of the complexity of wisdom of the ages, carefully suppressed and combined to keep somebody from doing it. Truth of the matter is, it's absolutely impossible to make a Clear, it's absolutely impossible to make an OT. We've now made a hundred and forty Clears and we're well on the way to making a tremendous number of OTs. But there's a lot of blood, sweat and tears goes into it, see? It's not a mild operation as the Clearing Course Supervisors can tell you.

There are probably people lying out right now, watching that dust curl up into the air around, and thinking, "My Cod! I will never make it." Because life is quite an adversary; and the bank is quite an adversary, and you shouldn't ever underevaluate these things. And therefore, you can't really overvalue the state of Clear. It has never been achieved before.

Now, a fellow accidentally one fine day would shift in his bank, or differently handle his bank or something like this, and he would find himself temporarily or momentarily without a bank just like that—while exterior—and momentarily be without those things which prevented him from making himself visible and handling himself and momentarily then he would be an OT. He would be a Clear OT but he's actually only a released OT. You understand?

So he's a Clear, he thinks. He has got all the abilities of a Clear Or' see? All of a sudden he—he's getting out of the coffin, you know, and he throws the lid open. Mourners scatter in all directions.

He's never read an employment handbook for this particular thing, so he goes and finds himself a castle and slams the doors endlessly. He has a ball. He doesn't know what to do with himself And one day he slams the door on his beam, and it hurts like the mischief And suddenly, mysteriously he's not a Clear OT, he's a released OT; he's just a Thetan Exterior; he's crawling down to the maternity ward to pick up a body.

A man gets very suspicious of these states. Well, the reason he's suspicious of them—any state which occurs suddenly, accidentally and miraculously is a state that the individual doesn't understand in the least. Do you see? Therefore, he's the effect of the state.

Now, the individual starts walking uphill, and he takes this by gradients, and there's probably a greater distance between Clear and OT than there actually is between wog and Clean. There's probably a greater distance. It isn't necessarily that the distance is huge or enormous or anything like that. I say there's a great distance in it. Because what he's doing is walking upstairs and he's integrating all of his experience against this thing.

We're getting this strange being who isn't just suddenly all—powerful or something of the sort. We're getting this being who is all—powerful and still can fix the kid's electric train, do you see? And who still knows that if you make entries in ink for a Jewish employer, you get in trouble in the field of accounting, you see? And he knows all about life, you know? He knows this whole pattern out here of the causes and effects of various things and how they're interwoven and what happens and what doesn't happen—he knows all these things by experience. Without suffering from the experience, he yet has the experience.

So he experiences everything that he wants to experience and doesn't have to experience things that he doesn't want to have experience. He is in actual fact a walking miracle who is himself comprehending all the miracles. So, it's quite remarkable. And these states have existed, so therefore it's very possible for you to read some place or another about somebody who's been an exterior and so forth, and say, "Oh, well, yes, Scientology existed before." No, no. You yourself have been exterior.

I'd say in the not—too—distant future, at some time or another, you will know by the count and number, the number of times you've been released. You just lost a body and you were on a mountainside, and thunder and lightning opened up, and you hadn't had time to pick another body. And you got hit in the skull by lightning and you suddenly found it didn't hurt. And you said, "I didn't like that," so you threw an equally large shaft of lightning back at the lightning. You say, "I did that? What am I doing? Goodness, I can do that." And like a prizefighter that knows not his own strength, goes out and starts knocking out every man that comes along, see? And then with that equal speed, one day one is getting the lightning coming down from the sky and in a fit he throws back the lightning and nothing happens. He's been perfectly able to talk to Joe... You see, something that came on unknowingly went off unknowingly.

So knowing and willing cause is part of the definition of OT, and total absence of bank is the definition of Clear. So as you move from Clear to OT, why, all additional automaticities and miraculous changes of state and that sort of thing, these come under your control and position, one right after the other. And you gradually get to a point where you could turn these things on and off you see? You could be the storm or the sunset, you know? You would know what you were doing. It wouldn't all be an accidental action.

Now, anyway, that's—gives you some kind of an insight, perhaps—I hope—into these various states and how they happen and how they don't happen and how they go upside down and backwards and all that. And I think they look so sad, that you had better probably get two of those Joe Miller joke books.

Now, you expected to hear a tremendous number of words defined, but you actually were asking me one definition there which follows the other definition there. It's actually the highest target at which one is shooting, so it actually has never been completely discussed or defined before for general public issue. So I thought I had better tell you something about it. I hope it's been of some slight value. If it crosses up your own reality in any way, shape or form, by all means don't change your own reality on the matter. Just run your auditing sessions.

Okay. Well, I hope you'll find that of some benefit. Thank you very much.

Thank you.