

# SCIENTOLOGY AND DIANETICS

BOOKLET 2  
of the  
PROFESSIONAL COURSE

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Second Echelon  
Of Knowledge

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TO THE STEADFAST AND LOYAL SUPPORTERS OF  
TOMORROW AND THE THINKING MEN OF YESTERDAY

COMPILED IN WRITTEN FORM BY

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(THIS BOOKLET IS A SUMMARIZATION OF TAPE LECTURE 88L3C)

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## THE SECOND ECHELON OF KNOWLEDGE

1. In the understanding of human thought which is Scientology, a therapy may be found which makes men more sane.
2. Other things may be found in Scientology; methods for evaluating people, methods for getting along with people, methods for predicting people's behavior.
3. A very effective thought-control technique could also be worked out from Scientology, which could be used to make individuals into willing slaves.

The question which is before us as we begin our use of Scientology is: How can I produce a result which will further my own personal survival and that of my family and my associates and my nation and mankind and the total organism which is life on this planet? Is this best to be done by freeing men, or by controlling them?

The answer to this question is the central hub around which all therapy swings. To free men, or to control them; that is the question.

The answer which has been given through thousands of years of treatment of the insane has been: Control.

4. The answer of Scientology is: Make men free.

Why? Is it not safer to control a human being than to free him? Sometimes patients in mental hospitals who are treated well stop shaking with fear and begin to smash everything. If they are controlled, with sedation, they become quiet and do

not seem to be so disturbed. What is the sense of allowing them to do damage to themselves and others, when they can be so easily rendered harmless and less upset? Ordinary people have to have some inhibitions and rules, don't they? You can't just take away all the rules and let people do as they please. Terrible things would happen. Every human being is a beast.

Not so.

The tone scale predicts that human beings who are in a state of anger will smash things. It predicts that people in a state just a little higher than terror will engage in every underhanded, crooked, unethical, hypocritical, traitorous and indecent action which can be imagined. It predicts that people who have sunk below fear will allow all their own interests and those of everyone else to fall into ruin and decay. Certainly, there are some things which pass for human behavior that are undesirable. But how does a human being get into such a condition?

5. To drive a human being crazy, control him.
6. Sanity is self-determinism. To make a human being sane: free him.

The tone scale predicts that a man who is gaining greater and greater ability to use and move the physical universe is becoming saner and saner.

A man who is more and more the master of his own life, becomes less and less interested in controlling other people. He may inspire them, or give them good ideas, or create wonderful objects for them, or accept their love and respect, but he will not try to control them.

People who are not free are dangerous to be around. Contrary to common opinion, a man who is beaten down, who is cowed, who has been told by his stepmother and his teacher and his sergeant and his employer that he is weak and miserable and good-for-nothing and who has believed it, is about a hundred times as dangerous as an out-and-out bully who has learned to fight back and who will tell you without any provocation that he will be very glad to wipe up the floor with you any time you have the guts to step over that line right there. The cowed man may be quiet and easy to manage, but he is not nearly so sane as the bully. And the bully has not even begun to be free, or he would not be a bully.

The most dangerous thing it is possible for a human being to do is to interfere with another man's freedom, because this is interfering with life itself.

7. Scientology, as it relates to an individual's increasing self-determinism, may be considered on three echelons.

The first echelon would be getting in touch with MEST, finding out that the physical universe is there, that it can be sensed and experienced, that it is pleasant (at least, in part), that it appears the same to nearly everyone and so, presumably, is actually as it appears and is not false or delusionary. This would be establishing communication with MEST.

The second echelon would be restoring all self-determinism, with respect to MEST (and life organisms, which are partly MEST). This would mean reaching a level of sanity higher than the highest which has been imagined for man has not been in the least aware of his own capabilities. An individual who had recovered all his self-determinism with respect to

physical matter, energy, space and time would have encompassed the ability to have every experience which is within the realm of philosophy and mysticism, and would walk on the earth, knowing that he owned it.

The third echelon would be going beyond the physical universe, in search of the reasons for the existence of MEST and of thought; not how do these things exist? – but why? What is the Cause for all this result?

In the past, many individuals have plunged up into the third echelon without any preparation, like space travelers so eager to get to the moon that they straddle an experimental rocket and take off. Unfortunately, there is a lot of uninhabitable space to be traveled and the moon is not yet air-conditioned. It is possible to go into this space without preparation, but it is not so easy to survive there.

An individual who sets out to discover, in detail and through his own experience, just who made the universe and why, before he can remember in the evening what happened in the morning, or while he still thinks that all of the barbers in Salt Lake City are organized against him, is likely to run into trouble. Ironically, it is the very individuals that have the most difficulty with matter, energy, space and time who try to escape MEST by going on to "more important things". Granted that they are more important. But granted also that their very size and grandeur makes them dangerous exploring for people who have not the ability to manage the little things, like life, liberty and the pursuit of happiness.

For this reason, a line has been drawn between the second and third levels, and the course which is being given here

deals with the second level; *the operation of thought as it survives in the physical universe.*

8. The physical universe exists. It is real. But it is not composed of things, it is composed of motion.

Fred Hoyle tells us that if the sun were six inches in diameter, Pluto, which is the outermost planet of our sun's nine planets would be seven-hundred yards away. Inside a circle nearly a mile across, the largest object would be only as big as a large grapefruit. This is our "compact" little solar system. On this same scale, the nearest star, or the next grapefruit would be two thousand miles away. And yet, on a clear night, the Milky Way is a "solid mass of stars". That is the material of the material universe. It is not so solid as it looks.

Physicists maintain that the materials which we use in our daily life have the same kind of solidity. That the space in them is similar to the space between the stars, that if we could be small enough, a bar of gold would be just another galaxy – perhaps one where space travel had already been invented.

When do we get to something solid? What is matter made of? The physicist says it is made of protons, electrons, neutrons, positrons, negatrons, etc. So we ask the physicist, what is an electron? And he says, negative electricity. Well, we didn't get to anything solid that time, did we?

Much more demonstrable than the solidity of MEST, which is just a matter of numbers of motions, is the motion of MEST. "MEST" should probably just be "EST", energy moving in space and (therefore) time. The "Matter" is just there to make us feel comfortable in our easy chairs.

Motion defines space. Motion defines time. Motion defines energy. The physical universe is made of motion, and *motion is the only thing about it that is observable*.

9. The only other entity within our knowledge is thought. Thought is the one thing that is not composed of motion and that does not follow the laws of motion. Thought is actually easier for us to observe than the physical universe is. Descartes said, "I think, therefore I am". He realized that his most intimate and undeniable observation was his own thought. In comparison with this, the observation of the motion which is the physical universe is something seen through the wrong end of a telescope.

Is it any wonder that a science of thought has been long in coming in a scientific age which insists on looking through the wrong end of the telescope – which insists that the imperfectly sensed physical universe is the only reality and that thought, the one thing which can be intimately and directly known, is unreality, illusion, and an accidental result of a coincidence of physical motions? The chances against the "accident" which produces life, by the way, as reported by LeComte de Nouys, are on the order of ten-followed-by-seventeen-zeros to one against the formation of each life cell. Those are pretty long odds, when we consider the number of cells that have come into being on the planet by just such an "accident".

The theory that life is caused by thought organizing MEST is hard to *prove* in terms of MEST, but it is *impossible to deny* in terms of MEST. The laws of MEST itself, as they are revealed by the physicist, show beyond a doubt that life is im-



possible, that it cannot exist, that it does not exist, and that it is purely an illusion.

Who, then, is having the illusion?

"I think, therefore, I am".

Someone is having this illusion who is *not part of* this physical universe.

10. Hence, we have in Scientology, a division; MEST, and theta.
11. And in the second echelon of Scientology, we deal with the situation in which theta is surviving in relation to the physical universe. We take up the phenomena which occur in the process of this survival. And we find out what things can happen to diminish this survival in terms of an organism and how to untangle them so that the organism can continue to survive as an organism. If we do not untangle them, the theta which is running the organism will survive as theta by withdrawing from the organism and setting out to make a new organism, armed with the knowledge it has gained from the death of the old one. This is fine for theta, but it is not good for the organism. Since we are all organisms, we are mildly interested, at least, in untangling the knots in the life line of theta *before* they are cut by death.
12. At first, therapy uses light techniques. Later, when the individual is ready, heavier techniques are used. Actually, all techniques consist of just one thing; reversing hidden contra-survival decisions. All techniques are pointed toward remembering and re-evaluating, in present time, hidden decisions of the past. This process restores to present time the self determinism which has been caught in the past.

Techniques which may be considered light are; calling the attention to the present-time environment; remembering moments of success and high survival in the past; imagining such moments in the future; remembering light locks; scanning in series strings of related locks; remembering every possible relationship with MEST, to gain a better orientation toward MEST, particularly toward time.

Heavy techniques are: the re-experiencing (in facsimile) of incidents containing great counter-effort and great counter-emotion and contra-survival emotion. This is different from remembering in that the recall of these incidents is in much greater detail, with many more perceptions, than would ordinarily be remembered, and they are gone over many times, since the heavy charge they contain must be taken off little by little.

13. In the lecture, allusion is made to magic. It may be well to define magic for the student.

Magic is the action of thought upon the material universe, whether direct or through an organism. The growth of a flower is magic. The building of a city is magic. The conception and birth of a child is magic.

The idea of magic has become debased only in this age which does not believe that there is anything beyond the physical universe. If thought is a result of a physical accident, then there can be no action of thought to cause anything physical, and there can be no magic. So, magic has been restricted to the vaudeville stage.

On the vaudeville stage, the magician does things which are "impossible". He uses time and space in a way which does

not follow the laws of time and space. A thing is there, then it is here, but it has not passed between. Impossible. The man is a magician. He is doing the impossible.

But all thought is doing the impossible – in terms of MEST.

In terms of material science, a beautiful woman is a statistical impossibility. But there she is, and she's wonderful. Magic.

Here is a rocky chasm, with water rushing down. The boulders turn and crash in the empty wilderness. The sun, a physical entity, raises the water, a physical entity, into the air, a physical entity, and drops it upon the rocks, which are physical, and it rushes down in a great noise (physical motion) and tumult (physical motion) into the sea, a physical entity. One day, a delicate steel bridge appears to span the chasm. The bridge is a physical entity, too. But how did it get there? Magic. Thought working upon the physical universe.

If there could be a man made all of MEST – and in spite of anything that collectivists may tell you, there cannot be – everything that happened on Earth that was not unalive would be utterly strange and inexplicable. The whole of organic creation and of the further creations made by organisms would be a crazy impossibility. And so it is – when we look at it in terms of MEST.

There is a wild factor in the equation: magic; thought.

14. Thought builds the body. It builds the body from the memories it has of former efforts to conquer the physical universe.
15. Sometimes these memories are of failure to conquer and they contain decisions to give up, which are hidden by pain and

emotion. When the mind begins to use *these* facsimiles to run the body, it begins to tear down the body, and the body gets sick.

16. The only reason for any sickness (beyond the immediate accident of having a meteorite strike you) is a decision to give up. The only way to cure an illness is to change that decision, and the only way to change that decision is to remember it. (In the later stages of processing, remembering can be very rapid, but it is still remembering.)
17. Learning goes in a cycle. Whether the mind is learning how to build organisms or how to build an automobile, the same cycle of learning obtains; entanglement with the problem, confusion; withdrawal; entanglement on a higher level; confusion; withdrawal; etc; etc; etc.

This may be stated as: attack, enturbulation, withdrawal, attack with greater knowledge...

It may be stated as: birth, growth, death, birth, growth, death, birth...

It may be stated as: coming to class Monday morning; listening to the lecture and finding that it is too much to take all in one session, going home and thinking about it all evening, and finally understanding what it is all about; coming to the lecture on Tuesday morning full of confidence and understanding...

It may also be stated as: putting your hand in a box; getting it bitten; taking it out, sucking the venom, bandaging it, putting on armored gloves; putting your hand in the box and withdrawing the rattlesnake.

This is the cycle of learning.

18. Processing permits the assimilation of learning *without* the withdrawal into death. Therefore, processing permits organisms to live longer.
19. The withdrawal into death clears the mind as far as *that* particular organism is concerned, but it does not clear the mind as itself.
20. The aim of processing is to clear the mind through all its experience, and therefore, processing has a much higher goal than the saving of a particular organism or the permitting (as by death) of the starting of another organism which may not fare much better than the first.

21. The mind is to the brain and body as the mathematician is to the calculating machine. The machine may be able to perform functions which the mathematician cannot do alone, but the machine would have no reason to perform them if the mathematician did not give a reason, and the machine would not even exist if the mathematician did not build it.

The brain and body are built by the mind as a tool for use in the conquest of the physical universe, and the brain and body have no reason for being after the mind has left them.

22. What the mind's reason is for being, is a third echelon question.
23. A mind, inhabiting an organism, knows the physical universe through perceptions. These perceptions have been arbitrarily divided into the reception of various forms of motion. The most familiar division is into five senses: taste, touch, sound, sight and smell. This is a most inadequate list.

Perceptions, or percepts, or perceptics, however we wish to call them, may be enumerated until the cows come home.

There is no definite number. There could be a different perception for every nerve in the body or for every kind and frequency of motion which impinges upon the body. There are also perceptions (if we wish to stretch the word) of internal thought processes, such as imagining, concluding, remembering, etc.

24. All these perceptions are recorded in the mind (not the brain) into what we call facsimiles and, not being subject to time, endure "forever".
25. Some of the names which have been given to some of the physical perceptions are: visio (sight), sonic (sound), thermal (heat), tactile (touch), olfactory (smell), kinesthesia (motion of self), moisture, joint position, organic state (whether the heart beats fast or slow, how much salt there is in the bladder, etc.).

These words are not important.

What is important is to realize that the mind takes fantastically complete recording of the physical environment (including the body) through the sense channels and (possibly) independent of them and that this recording can be remembered.

26. The action of the body as a tool for the mind may be understood a little better if we consider how the physical universe might appear to the mind which was not using a body.

We may assume that the disembodied mind would know MEST as a series of motions, nothing more. There would certainly be no reason for the mind to complicate matters by introducing abstract concepts like green and red, or hot and cold, or loud and soft, or sweet and bitter, or smooth and

rough, or young and old, or strong and weak. All these motions would be taking place, and the mind would know about all of them, and that would be all there was to it.

Green and red, loud and soft, hot and cold, are merely abstractions which the human organism is constructed to notice. They are simplifications of an infinite number of motions.

We cannot know or even imagine how many kinds of motions there are to which we have developed no sensitivity whatsoever. This is merely one of the reasons for saying that the physical universe cannot be known as accurately as the non-physical universe, that we cannot know MEST as well as we know theta; we *use* MEST, but we *are* theta.

27. What does the mind do with all these recordings? One of the main things it does, the chief thing in terms of the organism, is to estimate from them the efforts which the organism must take in order to continue the mind's conquest of the physical universe.

28. And, of course, that estimate itself is recorded, as is the performance, successful or unsuccessful, of the effort.

In terms of an organism, that is what thinking is; perception of environment; estimate of effort; perception of resultant environment; estimate of effort; perception of further result in environment; estimate of effort, etc., etc.

In more detail; perception; computation of estimate; emotion; motor action; perception; etc.,

Or: Thought; emotion; effort; counter-effort; thought; emotion; effort; counter-effort; thought; etc.

29. The first thought that occurs as the mind begins its conquest of the physical universe is the thought: BE. This has been called PRIME THOUGHT. After the decision to BE, the mind begins to build, using the counter-efforts which it perceives, to form an appropriate organism. The only thing that can go wrong with this procedure is the introduction of decisions NOT TO BE. Every one of these decisions NOT TO BE, which are made in moments of great counter-effort, must be picked up and re-evaluated later (the sooner the better) so that they will not diminish the present-time self-determinism of the mind.
30. The optimum organism would always make the decision TO BE. However, the organism is designed to operate in very narrow limits of heat and cold, pressure, nutritional support, etc., and often the decision NOT TO BE is the only possible one. Death ensues (or partial death). The trouble comes not from making such a decision, but from *forgetting* it, so that it is still operating long after the need for it is gone.
31. There is reason to suppose that a fully cleared mind would refuse to give up its organism unless that organism were almost fully destroyed. We may suppose that when Jesus wanted Lazarus to come forth from the tomb, he merely had to show the mind of Lazarus several of the decisions it had made to die in the past, so that it could "change its mind" about them and resume its control of what was evidently an only slightly-damaged body. Many men have lived with worse physical damage than Lazarus. Many cases appear in the papers of men returning from the dead under the physicians probe. The newspapers usually put the word "dead" in quotation marks, reasoning that "real death is final; this must



have been a phony". But if they had that much information of "real death", they wouldn't have to waste their time putting out a newspaper.

32. Some people think that the mind is complicated. They are like an audience in a darkened hall watching the flight of a luminous tennis ball, and trying to figure out from its motions just what is going on. The motions of the tennis ball are hopelessly complex. But, turn on the lights and look at this thing from the point of view of purpose. *He* is trying to hit the ball inside the line, so that *she* won't be able to return it. There is the line, there is the ball, there is he, there is she. Four simple elements explaining an infinite complexity.

The operations of the mind are complex; the principle is not. The mind is surviving in the physical universe by turning the counter-efforts of the physical universe against the physical universe to control it. It records all occurrences and compares and contrasts them to estimate the efforts required to do this. Its entire operation is the recording of motions and the estimations of motions which must be caused. Every recording has, in any given problem, a certain survival value. It gets this value by being compared with other recordings. In a vastly multitudinous process of comparing pairs of recordings, the mind selects those which show the greatest survival value for the problem at hand and puts them into action as efforts. This is thinking.

Take a binary computer and add a mathematician, and you have human thinking. A machine, a process and a purpose. The results contain a lot of motions; too many to count. But the process is simple.

33. The value of the human body as MEST is slight. As a tool for the survival of theta in MEST, however, it is very useful.
34. It is an interesting fact that counter-efforts which are strong enough to be classed as pain can be "erased" from a facsimile by the repeated recalling of that facsimile. It is particularly interesting because pain is the only perception which can be so erased (this includes contra-survival emotion, which may also be called "pain"). What is most significant is that if the decision [is<sup>1</sup>] to feel the pain as pain is remembered, the pain falls away. If the decision that an incident calls for fear or grief is remembered, these emotions fall away. Processing concerns itself with these decisions NOT TO SURVIVE.
35. In processing, the individual decides to change his mind; he decides to be free. He decides to live.

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<sup>1</sup> In the original booklet compiled by D. Folgere, the sentence reads "What is most significant is that if the decision is to feel the pain as pain is remembered, the pain falls away." (Note the extra "is" after the word "decision".) Given the wording of the sentence that follows, relating to fear or grief, the Editors feel that this additional "is", which changes the meaning of the sentence somewhat, may not accurately reflect the meaning intended. For the sake of transparency, we point out this Editors' "correction" to the reader here.

## **SUMMARY BOOKLET 2**

### **Seminar Questions**

1. What is the mind? Differentiate between the brain and the mind. How does the mind get to know about the physical universe.
2. What is thought? How does it operate in MEST?
3. Discuss what Hubbard means by "magic".
4. What are facsimiles? Where are they stored? What can they do? What can they be used for?
5. Discuss what the physical universe is composed of.