

## 9ACC18-5501C06 EXTERIORIZATION

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### **EXTERIORIZATION**

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Well, I want to talk to you today about Route 1, exteriorization of a preclear, what you do with him after you got him exteriorized. An auditor doesn't know Route 1 doesn't know how to audit. I mean, that's that.

Now, there's the Six Basic Processes, and these are very, very fine processes. There's no doubt about that. Mostly because they can be run on somebody who is inside and doesn't permit an auditor to make a big boo-boo on exteriorized preclears.

Now you must know that an exteriorized preclear is about as - now don't let me give you this idea on your own case. I'm not trying to. But the actuality is that the auditing of somebody who is exteriorized in its initial stages is about as well proofed up with as many factors of safety as an eggshell. It is very, very delicate auditing.

And here we require in the auditor very good sense, very good alertness and two-way communication the like of which you've never heard of before.

We require enough restraint on the part of an auditor, neyer under any circumstances or conditions to go into any freak activities immediately after an exteriorization. Freak activities are all right after the fellow has been out and stable for four or five months. Get the idea?

But when he is first out he is a very queasy boy. And if you were to have somebody exteriorize and then tell him to go find something, why, he would probably just bang back in the head or turn off his visio or something of the sort.

It is a very touchy proposition. The moments from the first command that puts him three feet back of his head, up to the time when he has completed up to R2-15 [R1-15], are all touchy moments. You must not forget that. It is something like putting together a watch. It is a very delicate operation in spite of the fact that you are auditing something which is entirely indestructible.

Now, here is the - here is the paradox. It is an entirely indestructible object, this thetan. But he can have ideas which cause him to have qualms. And he can change his mind with great rapidity, but he will change his mind in favor of quitting or going back into the body for many, many hours after the initial exteriorization. Now, almost anybody in Scientology has had the experience of being put out, you know, exteriorized, and then banging back in and getting very solid for a while. Almost anybody has had this.

Now, although you may not have noticed at the time, if this were done by an auditor - if it were done by oneself, if one did it while he was by himself, he simply didn't have a grip on the situation at all. He was running a circuit and then the circuit - . You see, he was running a circuit which - the circuit of which, was running him slightly. And when he got exteriorized he went out of contact with the circuit and didn't himself start thinking, you see? So he stopped thinking and he stopped looking over the situation and now, no longer being under the duress of this circuit which was telling him what to do - . You see, he was telling himself what to do via a circuit.

All right. He exteriorizes, he goes out of contact with this and bang! Nothing is there via it. You know, no via commands are coming in to him at all. And he says, "Now what do I do?" and he gets all foggy and he feels kind of degraded, usually, because he has lost all that mass. And he will generally get stuck on the wall or he will do something of this character and - and bang! back into the head and he then doesn't get out easily afterwards. Well, that's individual exteriorization.

But all those cases where exteriorization has occurred during auditing, any mess-up of any kind which has occurred, was definitely the responsibility of the auditor and nobody else. The responsibility is with the auditor. He did not go far enough. He did not do enough.

Now, this might have been an excusable error in the days when we were still experimenting with a tremendous number of exteriorize processes, but it is not today an error which you can contemplate with equanimity, because the steps which one runs are the steps R1-4, 5, 6, 7 and 8 and 9. I think it is 1, 2, 3, I think, aren't they, are null steps. I haven't looked at that lineup - .

Female voice: Yeah.

- in a long time. Yes, yeah, 1, 2 and 3 are just standard auditing steps, and then it is R1-4 where we get into the exteriorize step.

All right. R1-4, then, to 15, if those are the numbers - the numbers aren't important; the order of the steps very definitely are - those steps, if followed, meanwhile maintaining a good two-way communication, being very careful to listen to what the preclear has to say, being very careful to listen to him, being very careful to find out what exactly he is doing, will actually produce a stable exteriorization on the part of the preclear.

Now, as we know, the only thing that defeats exteriorization is not flows, it is really not. Not flows, not masses, not vacuums, none of these things really defeat exteriorization. What defeats exteriorization is positioning, ineptness in. Ineptness on the part of the preclear at positioning is what defeats exteriorization.

Now, if an individual were in fairly good shape all he would have to say is "I am three feet back of my head," and he, of course, would be three feet back of his head. That is all there is to it. He'd just say "I am three feet back of my head." He would be. Because the only thing which puts him three feet back of his head is his own consideration.

All right. The auditor by saying, "Be three feet back of your head," causes the preclear to change his mind a little bit about where he is, consider where he is and all of a sudden say, "I am three feet back of my head."

Well, if he can do this, then he is three feet back of his head and he actually looks from the point three feet back of his head. This is elementary, you see?

But you have actually, with that command, asked the preclear to change his mind about where he is. And so he changes his mind. If he is able to change his mind he will be three feet back of his head. If he is unable to change his mind he won't be.

If he simply sits there and says "No, I am not," he thought you, you see, were going to put him three feet back of his head. You are not going to reach in with a beam and put this boy three feet back of his head because there's no mass.

You follow me? There is no mass characteristic which we can address here. Yea, verily. No mass characteristic which we have to address.

Now, if a thetan was a mass, if he was a mass in any degree, it would be the greatest of ease, the greatest of ease by which we would put a jack on him, or something of this sort, you see, and ratchet the thing until he was out there three feet back of his head. You see? But he is not mass.

He is quality; he is not quantity. He is a capability of position; he is not position. You follow me?

So we are not moving an object three feet back of his head. Therefore, drill with objects whereby they have their place, and so forth, really isn't the answer either. The answer is simply drill in changing his mind. But changing his mind about what? About positioning.

Now, people who cannot keep a mock-up stable in front of them, who can't keep an anchor point out there are people who are incapable of positioning.

People who have automatic avalanches which sweep in upon them, or automatic avalanches which start sweeping out upon them, have some slight incapability of position.

Now, let's go into this in its most basic thing. Let's take up Scientology 8-80. And we find out that an electric motor works - this is how we found out about positioning - an electric motor works, not because of the current coming from the power station (that's necessary, but that isn't the basic of why an electric motor works), not because of the nameplate, not because of the coils of wire which are wound and wound and wound around it, but because of the base of the motor.

The base of the motor keeps stretched apart two poles: the positive and negative poles of the motor. Now, in an alternating current motor, the positive swaps to negative and swaps back to positive, and the negative swaps to positive, and so on. They do this in alternation which is why you call an alternating current.

But the reason the motor works is because something is holding these two terminals apart. Now, have you all experimented with a magnet? And you know that after the little block of steel on the end of the magnet is approached fairly closely to the magnet itself, that the magnet starts it moving on in toward it and goes click.

Well, here you have an influenced unpositioning. The magnet itself unpositions this little block of steel. Well, if you put your finger down there and stop this little block of steel before it goes all the way into the magnet, you know - here is the magnet, and you stop it just before it reaches there and you keep the little piece of steel separate from the magnet - you have to exert a certain pressure there, don't you, in order to keep those two items apart.

Well, similarly, with an electric motor, if you did not impose space between the two terminals, they would simply snap together and the motor would not run and there would be no current problem at all. You would short circuit all the way through to the power station. There would be no possibility of mechanical energy or effort being produced simply by reason of an electric current. This is an elementary thing. But we look at the motor and we find that the most important part of the motor is the base. Now, by base, we, of course, don't mean anything esoteric. I've had people think I was talking in electronics and they didn't know the term. We're not, we're just talking in English. And by base we mean the metal plate on the bottom of the motor which is holding two insulated terminals apart.

Well, what is holding these two things apart, then, actually? Well, the base of the motor is. Because if we picked it up, you see, why the terminals would still be apart.

But what's imposing space there? Just the base of the motor. That's what's imposing the space. Well, of course, we go a little bit further along this line, we find some interesting things. What would impose space upon the motor base, we might say, is the floor of the area it is operating on. And what imposes space on that? Well, it would be Earth under it. Well, what imposes space on Earth? And we would discover that it would be the sun and the centrifugal force with the gravitic force combined which holds Earth in position, relationship to the sun.

We get a constant discharge. That's a DC motor. Sun to Earth is a DC motor. It is a constant discharge from the sun to Earth. Of course, now, Earth really isn't exerting a lot of power on the sun or isn't developing a lot of power simply because of that flow. But don't think that gravity of Earth doesn't influence the income of photons.

If you were to go out and take a look at Earth sometime while you are exteriorized and change your wavelength so that you can see a few electronic flows, you would see that photons are being yanked off their course from the sun, yanked bodily off of their course by the gravity of Earth.

In other words, photons flowing from the sun flow right straight at Earth. We actually have the semblance of an electrical motor. What imposes this space on the sun and the Earth? Well, a couple of laws, and really that is all there is to it. A couple of laws impose this space.

The pull in of the sun and the Earth - their mutual gravities operating one against the other - and then the pull out of the fact that Earth is swinging around the sun. And just as you can fill a bucket half full of water and swing it round and round and round without - over your head without water falling out, why, so is Earth, by that centrifugal swing around the sun, being forced out, but it's also being pulled in, and these two forces balance.

But this is a law. The point of it is, is space is being imposed between Earth and the sun. And then space is being imposed between the sun and stars, and space is being imposed between the stars of this galaxy and the stars of the next galaxy; these two galaxies have space imposed between them. And we get all the way through we find out that power exists when space can be imposed and held. But where this cannot occur, power does not exist.

An individual's ability to generate power by his own consideration depends utterly upon his ability to position himself. It's as simple as that.

Now, the ability to position himself is again only a consideration. That's his ability to position himself. He considers he can, so he can. So, if he considers he can position himself he can have power even under the operating laws of this universe. He can have power even under the operating laws of this universe.

In other words, he can actually stand off - if he has a good confidence in his ability to hold two terminals apart, he can actually take a meter of some kind or another and short out a couple of its tubes. Most fantastic thing you ever saw. He doesn't put a beam in them. He just sort of says to them, "Tubes, thou art now occupying the same space. Click." And they will short.

The reason you see thetan exteriors doing this so little is actually they themselves have not studied any of the laws of how this is done. Although they are right there in *The Creation of Human Ability*, *The Auditor's Handbook*, they are right there, to be read. If you want to reinterpret these things as laws instead of processes, you've got them all in a string. In addition, you've got the Axioms.

But if you made two things occupy the same space, they would try to cease to exist, see, to that degree. Well, now, what you're trying to do there is forcefully position two things on the same spot. And you will get a short circuit every time.

A thetan tries to do this on too many vias ordinarily when he is working. He does this on far too many vias. He said, "I am going to put a beam of energy down there between these two tubes and short them out."

The conduit of electricity across this slender beam, which he has there, would probably be measured in microamperes, which would be an inadequate amount to even change a reading on a crude meter. So he looks at it and he doesn't even see the meter flick, and he says, "Well, I failed."

The consideration that really does this is say, "Those tubes are now occupying exactly the same space, and kapowie! You've produced yourself an effect. And if you want to make an object disintegrate you say, 'All you molecules and atoms of this object,' you know, if you want to make it explode, are now occupying the same spot." And then you elect that spot, you see? Got the idea?

They elect - the thetan would elect the spot where they would all be occupying the same spot. He chooses one of them, for instance, to have all others occupy the space of. You will get an explosion. It's quite - it's quite remarkable; the imposition of space.

Now, the only thing that an electron or molecule over here knows, the only thing it knows, is that it's fixed; that it can be fixed by something. You get that thoroughly? That's all it knows. It doesn't know anything else. It can be fixed by something.

Some exterior thing can fix it in place. And there isn't anything there but a law in which it believes, you might say. It says, "I can be fixed in space."

All right. If it can be fixed in space by something else, let me assure you that it isn't doing any fixing of anything in space. It looks on its next door neighbors. It looks on the molecules around it to fix it.

And it probably is totally - probably every molecule in this table up here is convinced utterly that it is the other molecules of the table which are fixing it in space.

Now, this becomes very silly. There is no key molecule in there, you see, then. It's just every one of them considers that every other molecule is fixing it in space and draws the conclusion "Therefore I am in this space and fixed."

And when you look at a universe and its structure, it presents a very silly picture. It's a silly picture. Now, just extrapolate that a little bit further. The reason that chair is there could be said, with a little less truth, it's there because it has been fixed in space. It said, "Somebody fixed me in space." But the molecules and atoms in that chair looked to all the other molecules and atoms in that chair to have fixed it in space.

Well, now, actually they don't fix completely in space. They move. They move a little bit. In the course of ten or twelve years, a molecule in one of the arms of that chair will probably have moved a foot or so. It wanders around.

Well, if it wandered around and found itself out on the edge or in some detrimental condition, it would undoubtedly, inevitably, consider that the other molecules around it were not doing a good job of fixing it in space, you see. If it considered at all, which it doesn't.

But it believes only one thing: "I am fixed in space by an exterior determinism." Now, remember that. That's real important in the subject of exteriorization. This thetan is surrounded entirely by this complete belief that something else is fixing everything else in space, although we can't find any source of this, so we invent God. If we can't find any immediate source or prime - prime molecule unfixed - the molecule which is holding down everything and which starts the chain of telling all the other molecules that they are fixed in space - if we can't locate prime molecule unfixed, which doesn't exist, then we must be under the consideration that there is a belief current. And that this belief by constant observation, establishes itself in the thetan.

The thetan believes he is fixed in space by some exterior thing. Well, this is not true. He isn't. But your preclear will sit there by the hour, waiting for the auditor to unfix him. But look - he's not fixed!

Now, there is a method of exteriorization which is a little too technical for auditors to handle. That's a fact. There are about 5,000 methods of exteriorization, at least, that I have sorted through here in the past two or three years. Oh, there are just tons of them. I have even gotten so I stopped cataloging them. They are just too numerous.

But you rehabilitate, one, the individual's ability to change his mind on something and you rehabilitate his ability to fix a couple of objects in space and he will exteriorize. You see what you do? You fix him up to the degree that he can change his mind somewhat. You have to get him so he can change his mind about something. That unfixes him a little bit, you see. And then, by gradient scales, you make him fix a couple of things in mock-up in space. Got how that is now?

Now, if an individual puts an ashtray down on the table and says, "I have now fixed that in space," actually the ashtray is fixing itself in space. So this is not too true, is it? He's fixing the ashtray in space. He is not fixing it in space. He moved it into that position, but something else is fixing it in space. This is not true of mock-ups. If you can get somebody to hold one black cloud there and another black cloud over there, and see that a distance is fixed between these two small black clouds and hold that distance, or anything else that you could do on a subjective basis to make the individual impose space upon two tiny objects. Tiny objects - if they are big objects he will make a motor and you will get discharges. You know, matched terminaling? He makes a terminal out of two mamas, you know? And my God, all the characteristics of Mama will start discharging against Mama. That is just a motor. He is just making a motor. Two terminals, you know. He will put up that and there they sit.

Well, you have to make them kind of small and you make them fairly far apart so as not to get this terrific discharge. And you get the individual to be able to position them in that fashion so that he doesn't have to use force or effort to keep them that way.

At first he is going "Well, I can do it all right, you see?" You made him put up these two small objects out here in his own universe. He says, "I can do it all right. I guess. Yeah. I got them there. No, they are not c... - grrr. They are not coming there together."

Well, he considers he's still energy, you see? Well, you just make him do this time and time again, make him position things expertly enough - not in motion, but fixed - until he can actually fix something stably in his vicinity. Work on a gradient scale. Work with him very, very, very gently, and so forth. Give him lots of wins. And all of a sudden he will change his mind.

See, he had to be able to change his mind a little bit first before he can do this. He will change his mind to a position where he can actually recognize that he can fix a couple of particles in space.

Well, if he can fix a couple of particles in space, the next step is to have him (quote) create a couple of thetans (unquote) and fix them in space. Now, he recognizes he could do this all right. What the

hell is the matter with him if he isn't three feet back of his head? Now, you just ask him, "Now, can you make the consideration that you are fixed three feet back of your head?" And he quite ordinarily will simply fix himself three feet back of his head. He has to be worked up to it.

Now, when he goes out and snaps in, or when he is in and can't be out, we are simply up against the problem of an individual unable to fix himself in space.

The reason he is in is because he is being fixed in space just like any other molecule, get the idea, any other molecule. Here is this individual with these terrific potentialities and qualities which considers himself actually a molecule. He isn't but he considers himself such.

All right. Then exteriorization depends upon positioning. Well, you say, there are a lot of other qualities that come in here. Actually, the individual could be afraid of things in his environment, and so on. These are all secondary. This is the reason why, which always come after the fact. The reason why always comes after the fact.

Fellow has a fact: there is a dog in the house. He sees there is a dog in the house. Then he has asked himself, what is the dog doing in the house? And then figures out a reason why the dog is in the house.

Well, the dog didn't have any reason to be in the house. He was just in the house. You get the idea?

All right. Therefore, additional qualities are of no great value.

Now, how do we get somebody to change his mind? This is a peculiar one. Well, there's actually a lot of ways to get somebody to change his mind. There is one of the Route 2 steps which is simply thrown in because it is so time-honored and ancient that it ought to have a little bit of longevity. And that is a step, by the way, which will change somebody's glandular condition very rapidly.

You ask him to grab the bottom buttons of the Tone Scale. "Now, let's make up your mind that you don't know anything."

"Okay," he says.

'All right. Now, how high can you shift that? How high can you shift that toward that you know everything?'

"Oh. Know everything. Well, I can shift it up to the point where I know I am doing the process." Zzt. "All right."

Let's go back and get him set. Tell him "Now - now just get the idea that you know nothing. All right. Now shift that idea upwards toward knowing everything. How high do you get?"

"Oh, I could know a thing or two if I were reassured by somebody."

"All right. Now let's get this idea again that you know nothing. All right, now shift that upwards toward knowing everything. Where do you get?"

He gets the idea, "Well, I know anything I could know for a man in my position. I know everything I am supposed to know."

"All right. Now get the idea again that you could - you know nothing. All right, now shift that upward toward knowing everything."

And the guy will say, "Well, maybe I am a little smarter than the average." See, he is still getting his data from exterior.

And, "All right. Get the idea you know nothing. All right, now shift that upwards toward knowing everything."

And the individual will suddenly, actually change his mind about knowingness. That's one button. You do this with everything on the chain.

Now, the reason auditors never have had very much luck with this process is a very simple one. They think we are doing something connected with energy. And so they get interested in energy flows. They think we are trying to run out an engram, you see? And we're not trying to run out an engram. We are just asking an individual synthetically to do this incredible thing.

And of course, the moment that he does this, he gets flows. And the auditor paid attention to the flows. Well, we are just trying to disconnect this whole thing from flows, positions, anything. All we want is we just get him to get one idea, and then change it to another idea, see, on the same subject, and get that idea.

And you get all these bottom buttons, one after the other, and then you start back at the beginning again. And you will find that you will change somebody's considerations with great speed.

Very often, odd things happen when you do this to an interiorized person. The most notable thing which has happened and which is the common denominator of happenings, is that their glandular system suddenly goes ping! and their pineal, or something, will turn on.

But this isn't being done to change anything in the body so let's not worry about it doing anything in the body. It's just an exercise in changing a fellow's mind.

Now, we could just figure for a moment, and we could get a lot of processes on the same thing. We could ask somebody 'All right. Make up your mind you're in - you're in Oslo. Okay. Now make up your mind you're in London. Now make up your mind you're in Paris. Now make up your mind you're in South Africa," all while he is interiorized, you see? "Now make up your mind that you are in Phoenix."

And the individual will have a little difficulty with this. He'll - facsimiles will come flying through and all kinds of things will occur of no great moment to anybody. But it's very easy for the auditor to pay attention to the flows and phenomena. And we don't want to pay attention to that. To devil with that.

The preclear will mention it. Well, we mustn't cut two-way communication with him. We say, "Is that so? Well, okay. Now, make up your mind you are in Paris." Get the idea. We could just keep at this "make up your mind you are in various locations," and he would eventually blow out. Why? Well, you are giving him direct practice in changing his mind on his locations, aren't you? And all of his machinery is sitting there ready to call him a liar. And he finally runs this long enough so that the machinery no longer has the force and power to call him a liar.

All right. Right there we have a method of exteriorization for a lot of people that's terribly workable. We didn't even bother to get him to mock up two little objects. We simply got him into a state where he could change his mind directly on the subject of position, and then booted him out.



Unfortunately, unfortunately there are a few cases around that have to have further proof that they have enough ability to be three feet back of their head. So you don't give them a lose. You just go through this change of mind consideration about locations, one way or the other, and then you have him mock up a couple of little terminals from far apart and show him he can hold them apart without force or energy. Make him change his mind on using the force and energy to hold them apart. And then you will have somebody who will be three feet back of his head.

So, right there in "Be three feet back of your head," there are actually a large number of processes. Now, an individual can be fished out of his head very delicately. You can ask him to put his hand on his - put a (quote) "the-tan hand" on his right shoulder and a thetan hand on his left shoulder and push himself out gently. He very often will.

There are more darn ways to fish somebody out of his head.

I told somebody one time who was waiting for me to do something that I had done it, and he was therefore three feet back of his head. And the fellow was in enough of an hypnotic trance simply to be three feet back of his head at that moment. This is freak stuff.

Now, there is a rationale of change of quality which you must know about. Change of quality by reason of exteriorization having to do with mass loss; loss of mass because of change of quality of mass. Pardon me - quality change because of loss of mass. That is the proper statement.

Here's somebody who has been sitting in the middle of the Empire State Building, and we make him move his offices to a bench on Staten Island. He feels degraded. Not really because he moved his offices, but because he hasn't got the Empire State Building around him anymore. Just as simple as that.

So, every once in a while some preclear of yours will say, "Well, I feel so degraded. I - I just always feel degraded. I - ."

I tell them, "Well, this individual has experienced an enormous mass-mass loss."

There was a chap at the congress, by the way, who was on a tin can at the Battle of Jutland in 1916, which tin can got sunk and he got drowned. And he went and picked up another body and turned up in an Advanced Clinical Course unit, as the years went by. And this poor guy, he felt very degraded. He was, oh, you know, he was down. He was still in the throes of having lost all that beautiful mass, you know. That tin can. That big destroyer.

Lord help him if he had been on a battleship! That much more mass. This is just a problem in mass.

So the individual is sitting there with all this beautiful mass around him - a body - and you say, "Be three feet back of your head." And he's got no mass around him.

And if he's having a rough time with degradation and so forth, boy, will he be degraded. Right then, I have seen preclears feel so degraded, so thoroughly degraded, as to be sick, physically-ill. It's the most horrible feeling they ever run into.

I got around this. There is another-there is a freak process that gets around this which is sometimes workable. You say to the individual, "You see that couch over there?"

Fellow says, "Yep." And you say, "All right. Be in the side of it."

Just give him all that mass, you see? And quite often you will get somebody exteriorizing, just like that. You see how that would be?

Now, one chap that was around the operation had only exteriorized once. And he had done it by himself, which is quite common. Somebody does it by himself and then nobody fishes him out again. He had exteriorized just once and he had done it in this peculiar fashion: He had heard me talk about mass, so he said, "Well, if this the case - ." He was lying in bed late at night - only one, you know, no auditors alive to talk to this about and give him the idea and try it out so there would be somebody around. He mocked up a huge black mass way out from the body and got it nice and stable out there, way out from the body; a huge black mass, very dense. He worked on it for a long time getting it nice and huge and dense. It had a lot of mistakes, it collapsed a lot of times, so forth. But he finally got it to stay out there, huge and dense.

And then he postulated that he was in the center of it. And so he didn't get a mass loss. This was real clever, wasn't it? So he was totally disinterested in the body, he felt perfectly comfortable, he could get a vague perception of the body being way down there on the bed, he was not even vaguely interested in whether that body lived or died or went to hell or anything else.

The church would have you believe that something around you is going to go to hell. In view of the fact that we've only got three or four living things, we must assume that people must have the idea that the body, or something, is going to go hell or to heaven because they themselves are themselves.

Save your soul. Keep your soul from going to the infernal regions. Well, there must be something there that is going to go to the infernal regions. Maybe it is the reactive mind.

But anyhow, he didn't care whether this body went. He didn't care what happened to it. If somebody had walked in the door at that moment and had chopped this body to pieces with an axe, he simply would have been up there, way up above the body, simply would have watched it probably with no interest of any kind.

And then moved back in closer to the body to see if he couldn't do something about it. He wasn't really interested in it, but he just thought, experimentally, he probably ought to do something about it. He got in close to it and became interested in it again.

Look. Let me - let me give you a very rapid rundown there. Look, he mocked up a large mass. Well, to have moved closer to the body he must have moved this mass close to the body and he had two terminals, didn't he? So he got a discharge between the two, didn't he? So he suddenly moved into an influence area of the body and naturally got interested in the body again. And went on in and nobody was able to dig him out afterwards.

Of course, nobody really tried. I don't think he ever got any auditing immedi - after that, directly in the direction of exteriorization. People used to just put him back together again, patch him up, and so forth.

One of the main reasons, this - because he discouraged every auditor who ever audited him. He was very discouraging to auditors. He would say, after the end of the session, "How would - how do you feel?"

And he'd say "I feel terrible" with the most satisfied tone of voice you ever heard. So auditors just didn't audit him. And so, of course, here's somebody that people lost interest in.

But he had done this, and therefore he was very certain of the phenomena of exteriorization, and this was all, really, he wanted to know, you see? And so after that he wasn't interested in exteriorizing either, he said. Real goof case, but you will find cases like this around.

Now this, then, is a possible method of exteriorization, isn't it? And I've used it on a couple of preclears and I learned something very interesting about it. The efficacy of this method of exteriorization depends upon the ability of the preclear to create and stabilize a mass out there somewhere. And when he could do that, listen, he wouldn't even feel degradation if he had gone three feet back of his head. Mass didn't have too much to do with it, did it? Get the idea? But the loss factor of mass is always present to some degree in exteriorization, and it can be solved in numerous ways. But the way it is solved in Route 1 is, of course, the most efficacious way to solve it. You tell the fellow to be three feet back of his head, ask him what he is looking at. Tell him to make some copies of it, and then pull - of course, by gradient scale - these copies in on him. And you remedy his havingness.

In other words, you get him three feet back of his head and with great rapidity make him make some mass and remedy any feelings of degradation he might have. Just like that. Follow me?

And that is just a Route 1 step and it is right there in the Handbook, and you do it just that way and you get around this factor.

But where you have a sudden loss of mass you have this feeling of degradation.

All right. Everywhere we go in auditing, we find a lot of cases that had some old-time auditing and they're kind of bogged down, or they made some progress and they're holding on to that progress and they don't want any more. Now, we are finding less and less of these bogged down cases. They have really been gotten on the road in the last year, one way or the other.

But - but we still find people who have done one of these - you know, we don't find the real bogged down case anymore - but we find these misexteriorized cases where exteriorization, you know, has taken place and now it isn't. Well, obviously the individual could not possibly have done a good job of changing his mind or positioning masses, see? In being unable to position masses, being unable to change his mind easily, he has bonged back in. And that's why he is back in.

It was an unthorough job on the part of the auditor in getting somebody - the auditor didn't know this so he is not to blame - but the unthorough job on the part of the auditor in making it possible for the individual to change his mind and to position masses. Two things, see?

If you can position masses, you can change your mind. If you can change your mind you can position masses, rather. You can't position masses and then change your mind. Why, we have as a result the unstable exterior, or the person who has been out and gone back in.

Well, therefore, all is not told in the Auditor's Handbook. That is why we have to have training; there aren't that many pages can be put in a book. And this fact lines up immediately. We say, "Be three feet back of your head. What are you looking at?"

We don't care if he is looking at blackness, at just a mass, at a distance - we don't care what it was - we made him copy it. And then we made him take a part of one of these copies and we made him pull it in. And then another part of it, until we could - he could actually get this copy. And it is very important at that moment to actually make sure that this person does bring in one of those masses. And therefore you do it, you do it with finesse. You make him pull in a little bit of mass, a little bit of

a copy, and a little more of a copy, and a little more, and then you make him pull a copy in and then another copy in, and then two copies in, and then have him make some more copies, you see?

You'd only let him put up about four copies or five copies the first time anyhow, you see, and then you remedy his havingness with it. Now you put up more copies and have him remedy his havingness with those. Next time, however, the next time you did it, you said "Now what are you looking at?" And the fellow generally says the same thing. But we don't care.

I've even told a preclear, "Well, look at something else," and gotten his attention off the body when all he could see was the back of his head or something like that. Instead of going on making him copy the back of his head for 8 or 9 hours, I just told him, "Well, look around. What else do you see?" And the fellow says, "Well, I see the ceiling." You say, "Fine. Copy that."

But that is not kosher, particularly, and it's not really indicated that you do that, but it's just something I have done and quite often gotten away with.

But the classic step is simply, "What are you looking at?" Fellow says, "Blah-blah," whatever it is. "I'm looking at that lamp over there."

You say, 'All right. Make a copy of it. Make another copy of it. Make another copy of it. Make another copy of it. All right, now take one of those copies, now take a little, tiny piece of it and pull it in. All right, take another piece of it and pull it in. Now a little bit bigger piece of it and pull in. Pull in the rest of the copy. Did you do that?' Fellow says, "Yes."

"Well, pull in the next copy. All right. Pull in the last two. You do that? Fine. All right. Now what are you looking at?" "Oh, I'm still looking at the lamp." "Well, fine. Let's make a copy of it, and another copy of it, and another copy of it, and another copy of it. All right. Pull in one of those copies. Pull in the rest of those copies. Good. All right. Now what are you looking at?" He says, "I'm still looking at the lamp."

Now, you say "Put a copy of this lamp - ." You needn't ask him where he is putting the copies. He is probably doing something weird with them. But if he is having too much trouble he is doing something terribly weird such as making a copy of the lamp right where the lamp is - something like this. But you don't have to pay too much attention to that.

But about the third or fourth time around, probably the third time around, you should do this. You should say, "Now, what are you looking at?" He says, "I am looking at the lamp."

And you say, 'All right. Now make a copy of it and place it two feet to the right of the lamp.' "Okay."

"Stay there? All right. Now make a copy of the lamp and put it two feet to the left of the lamp. That stay there okay? Oh, it doesn't. Well, take that first copy and pull it in on you. Now make up a little tiny copy of the lamp and put it about ten feet over from the lamp."

See, you got an energy discharge, see, so we won't bother him with it.

"Take a little tiny copy of the lamp and put it over there about ten feet. Got that? All right. Now make another little tiny copy of the lamp and put it over in the opposite direction about ten feet from the lamp. Now you got that?" You got two little copies sitting about twenty feet apart. Of course, they are not going to discharge.

"Now," you say, "hold those there stably. Hold them there now. All right. You got them there real good? Well, make another little tiny copy of the lamp. And put that right where the lamp is. Oh, that's fine. Sweep all those copies together and eat them up," see?

Get what you are doing? You are giving him a drill in positioning stably. Work like a breeze, work like a breeze. You say - you can even tell him, "Get the idea that you are holding the lamp separate from the wall." He will.

Any kind of a drill there which lets him hold a couple or few things stable, and you go on, straight on through with Route 1. But remember, positioning has a lot to do with it. Very often a preclear who is having a rough time, really, after he's - right after he's exteriorized will do something like make up a copy, it will deteriorate or slap back into the lamp. It will do something peculiar.

Well, we won't worry about that for a couple of turns unless he wants to talk about it and then we will go into a little positioning drill with these copies.

But remember, we're still just making copies, but we're positioning them very carefully, in such positions that they won't discharge one against the other. Follow me?

All right. The two most important things about exteriorization is the ability to change his mind and to position things stably and hold them there without exerting force and energy upon them. Those are the two most important things about exteriorization. What you do from there is just indicated in the rest of the Route. But remember, that having done this once is not enough. The next time you audit this person, no matter what step you stopped on or anything of this sort, let's just go back to Route 1-4.

Now, you can go forward rapidly from that point, you understand. It doesn't take you very long, wouldn't take you 5-10 minutes to come right on up to the point where you left him yesterday. But nevertheless we've started at Route 1-4.

Just like with an interiorized person you always start a session with a two-way communication. No matter how briefly, let's make sure he is in communication.

Now, we could do a little Straightwire. We don't have to do it. We could ask him, "How did things go yesterday?" He's at least remembering yesterday. And we bring him on up and then we start in with the process which may be Opening Procedure by - of 8-C. May be what we were doing with him in the last session. We don't start the new session simply by saying, "Go over to the wall."

He might have had an automobile accident. You don't know a thing about between sessions. This has occurred often enough so that it is a major blunder for an auditor not to discover what has gone on between sessions.

Well, so you do this by starting a two-way communication with the preclear freshly and newly. But you would do this in any event. You would do this also if you were on the Route steps.

"Well, how did you get along?" Very standard sort of a problem, starts a two-way communication, you see, the problems he's had and all that sort of thing, very fine.

There's one other factor that we have to consult in exteriorization. Now, what are these factors? You should know them very, very well. You should know them well. If you know Scientology at all, you should know these well, you see?

And that is the ability to change one's mind is the toppest therapy there is, so the auditor must work in the direction of regaining that ability for the preclear - interiorized or exteriorized, it doesn't matter - to positioning of objects or thetans as a higher echelon.

Putting up a couple of ideas and holding them apart. That's one of the weirder ones, by the way.

"Put up the idea of drunkenness over here and the idea of singing over there. Now, hold them stable."

"Oh," he says, "that's no trick. They don't do anything."

You say, "All right. But hold them stable. Are they still there?"

"Well, they don't do anything."

"Well, are they - is this one still the idea of drunkenness? Is that one over there still the idea of singing?"

"Yes."

"Well, who's holding them apart?"

"I don't know."

"Who's holding them there?"

"I-I guess I am!" You know, big glee. This is real cute as a process.

That's number two. And the third one that you have to know about very, very definitely is that the individual has to be in communication. And if you forget everything else you know, why, remember that they're in these orders. That's actually an order of magnitude.

Ability to change his mind, the ability to position things, the ability to communicate. If he could do all these three things ne plus ultra he would be an Operating Thetan.

You say, "What is the definition of an Operating Thetan?" An Operating Thetan is one who can change his mind at will, who can hold two objects or ideas in positions without the use of force or effort and who can communicate.

Now remember, communication doesn't mean outflow. We've got somebody in the operation that time after time, he's in the office. But most fantastic thing, that is, a communication lag is the period of silence. There is no other kind of a communication lag than a silent one. And this has been pointed out to this person just time and time again, that there are obsessive communication lags, there are all kinds of communication lags, you see? There are diversionary communication lags. There are - that's change the subject rapidly, you know? There is the inattention communication lag. You ask a person for an answer and they suddenly shift their attention off of you and everything around you entirely, and go off someplace else. Until they come back, that is a communication lag. Could be a real long one.

You say "Hello" to somebody and they promptly get interested in a postal card. See? That's a communication lag. And they might start talking it - to somebody else, but this is a communication lag. See, there are all these kinds of communication lag. And this person just believes that there is just one kind of communication lag.

You ask a person a question, and the silence which intervenes until he answers it is the lag. This is not true, see?

Well, similarly, we have people who believe that communication is the ability to talk. And it's not. The ability to communicate would be the ability to emit a communication, to answer one, to acknowledge one and to willingly experience the presence of a live form. Got that?

So this must be communication, you see? Must be able to tolerate all the parts. Furthermore, if we want to go further, which is actually included in that, he must be able to receive an originated communication, which is included under the heading "he must be able to answer."

There are people around that if you - all you have to do is say (this is your own private business that you are working on) and you say, 'All I-I-I know what I'm going to do about that,' you say. "I think I'll go down to the bank," you know, you had a check bounce, "I'll go down to the bank and have them write a letter and say that it was their error," you see?

And the fact that you have originated a communication on something your own business just as idle chatter, is an insupportable thing to this person. And he will promptly tell you that that is the wrong way to go about it, anything, so that the originated communicated communication came from him. Do you see this as a - as an intolerance of communication?

Another type thing; he will tell you "No, you better not do that. I would go to the people and confess to them that this and that, and I would do this and that." Even though it weren't true, you see? And he would involve you in an argument on something of this sort that isn't any of his business.

You will see this dramatized with some mechanic who is a good mechanic trying to fix a carburetor. Somebody stands there and watches him fix the carburetor, and if he happens accidentally to turn a bolt or something in the wrong direction, why, somebody else just gets itchy-fingered for that screwdriver. He's got to get in there with that screwdriver and do something about this, you see?

The mechanic has originated the communication of repair. And the other individual can't tolerate the origin of a communication, even if it's a mechanical one. You get the idea?

Intolerance of the origin of a communication. An individual can get into a position in life, by the way, where this is forced upon him. When he sets himself up, for instance, as a concert pianist he is in competition with concert pianists. And the economics of the world force him to believe that his survival depends upon being intolerant of the communications of other concert pianists. This is the surest way to cease to be a pianist. All you have to do is get intolerant of the ability of some other pianist.

Well, now, supposing this individual were such a good concert pianist - there isn't much of an origin of communication; the position that maybe Paderewski might have been in. See, some other pianist comes along and bangs away.

Well, you'll find a guy who's in good shape - and Paderewski was in good shape - he just goes appetite over tin cup, he goes overboard to encourage and get into the groove some other concert pianist who doesn't know a right note from sour milk.

You'll see this every once in a while. You'll see a painter, a painter who is - who is very, very interested in other people's painting, you see, getting them to paint. He's in pretty good shape. He's just trying to get them to originate a communication on a par with his communication.

But if he gets real anxious about this he'll then downgrade his own communication so as to make it a comparable communication from the other side.

But this is much worse off if the concert pianist is railing against competition, who is terribly intolerant of competition. This is a real bum.

A mechanic who thinks he's the only - who is the only one who can fix a certain type of motor is in a terrible situation. He gets motors all the time that are... He gets this motor that's been "fixed" (unquote) by another mechanic, you see? He finally gets mad about the thing. That's an originated communication.

Well, an individual has to be up to a point where he's willing for somebody else to originate a communication. You'll find somebody who is exteriorized, who is getting fairly able, is liable to get very intolerant of other people being exteriorized and being fairly able. It's what we know as "the only one." It's the intolerance of an other-originated communication.

Now, I have actually seen auditors get jealous of their preclears simply because the preclear did so well. And the auditor couldn't rest till he dropped a vase on the preclear's foot or upset the ashtray or did something.

I know of one case - very, very remarkable - of a guy very highly connected, and in fact the source of trouble in the Wichita Foundation, who had a blind man with his sight on and who forcefully and violently kicked the foot of the bed on which he was auditing this blind man. You know, the sight came on and he kicked the foot of the bed. And the shock was considerable there and it took the blind man's sight off. Nobody else processed the blind man, either. As far as I know he's blind to this moment.

When this was discounted to me and it was told me that this was not too bad and that it was just an accident, I took a much closer look at this boy and within ten days resigned from the Foundation.

I didn't have time to process him. According to our techniques then it was a five-hundred-hour job. So to hell with it.

And it was just as fouled up as kicking the foot of the bed because, you know, couldn't stand the idea.

Now, here's a hell of a low level of competition, isn't it? The auditor in this case - he wasn't an auditor - could see. And the blind man's sight comes on; that's competition. That's too damn much competition in the world. So he kicks the foot of the bed. No accident.

I imagine if we put an electroscope on the boy we would have actually gotten the truth that he had calculated kicking the foot of that bed. A very unsuccessful auditor.

Similarly, the granting of beingness comes under this heading. And the granting of beingness is unwilling to let something else originate a communication. Follow me?

All right. That is about that.

Exteriorization, then, depends upon the goodness of heart of the auditor and a considerable delicacy on his part, realizing well that the preclear can be knocked out of base with great ease. So he has to be - the auditor has to be in a state of mind where he will let the preclear have a win if he starts in exteriorize processing.



Now, if any time, he's got to let the preclear have a win, because the preclear is in a strange universe all of a sudden. And the primary factors involved in this are the ability to change his mind, the ability to position at least two things in space and the ability to communicate. And if he had all those entirely, this person that you have just fished out of his head, and so forth, would rise right on up to operating thetan.

And where he hangs up, one of these factors have hung up. So do Route 1 just as is given in the Auditor's Handbook. But you'll just have to know a little bit more than Route 1 because there isn't enough space in that book to explain all this.

There's three factors there that will follow in back of every step on Route 1. And there's one attitude on the part of the auditor that will have to follow through: He has to be willing for the preclear to win, for the preclear to originate a communication or the preclear to originate an ability. And if he's willing in all those directions, boy, can he fish people out of their head.

Don't at any time let somebody downgrade exteriorization to you as therapy or anything of the sort because I don't really know how an extreme case of illness or something of the sort possibly could get well unless exteriorization were engaged upon. Any real, stable win has exteriorization as its fundamental auditing procedure. It's very important.

You can do an awful lot of tricks with somebody still dead in his head. You can do an awful lot of minor patch-ups. You can do things that would be so startling to man that he would immediately think he was facing a witch or a magician, with a preclear still interiorized. But for a real, good, long stable win you've got to exteriorize them and there's just no substitute for this.

This was the high peak of discovery in Dianetics and Scientology, and we mustn't neglect this. All too often it is neglected.

Okay. Thank you.

(end of lecture)