

# EXTERIORIZATION

A lecture given on 7 October 1953

1st ACC – 03

Transcript of lecture by L. Ron Hubbard AICL-3, renumbered 2A and again renumbered 3 for the "Exteriorization and the Phenomena of Space" cassette series. Tape number 654 on the Flag Master List.

[Clearsound.]

[We are concerned about the shortness of this lecture. Considering that it makes some advanced statements about entities, we suspect that some material may have been cut by the Clearsound editors. If anyone has the old reel, please check this transcript against it and post any omissions.]

Okay. This is the second hour of October 7th.

I want to give you kind of an insight on what not to use in this course.

I don't want you to use matched terminals or double terminals, even in brackets, unless a person is very thoroughly and reliably exteriorized because they run down the body potential and they exhaust energy. And you don't want that happening.

The body potential is something that you can straighten out with great ease when you can look at it. But straightening it out by running concepts is very silly. I mean, it's just silly. I just couldn't condemn this enough. It's very, very silly. It's something like trying to fix a clock in West Chester by thinking about it in Poughkeepsie. You fix a clock in West Chester by taking a look at the clock in West Chester and I mean a look. You have that now? It's just silly to think about something if there's a way to look at it. If you can't look at something, well, you have to think about it. But if there's any way that it can be figured out whereby you can look at it, you're on the ball. You're right there on the beam.

That's why people think about time travel all the time. They want to go back in time and take a real look at it. As it is, they take substitutes, facsimiles, mock-ups and so on.

All right. This is a simple and elementary problem. I don't want you to use techniques which tear down the body residual mechanism – the operating mechanisms of the body – by thinking about them with gunshot techniques except where you have a momentary chronic somatic. Pardon me, a momentary return of chronic somatic or an acute somatic that suddenly shows up.

The best way I know of to get rid of a burn is just throw your... You burned your hand; all right, just put your hand out there twice. That's all you do. If it's been badly burned you'd

probably have to keep putting it out there. Put your hand out there twice, the burn will run out – pam! Well, that's an emergency. That's an assist.

In the case of some preclear being terribly upset about having had an argument with the landlady, you can actually discharge this argument with the landlady, while it's fresh, simply by matched-terminaling her. Make her face her, and it runs out. You see, that's another version of Q and A. That's why Q and A works. People are trying to get exact terminals one from the other so to make this flow. All right.

What other techniques shouldn't we fool around with here? Well, there isn't any very specific lineup. But you shouldn't run engrams, scan locks or fool around with old-time Effort Processing.

But this doesn't say that you shouldn't run a grief-charge secondary if you encounter it. You might suddenly, with other things you're using, encounter a grief charge that's right there and spilling. Run it.

How do you run a grief charge? Take him to the beginning of the moment when the incident first occurred. First intimation they had anything was occurring, you run it through to the end. All perceptions would be picked up. And then you go to the beginning and run it through to the end again with all the perceptions that could be picked up. And then you go to the beginning and run it through to the end again with all the perceptions that could be picked up. And it comes on up the Tone Scale.

It's a fast process in that it does change people quite markedly because it's a process which applies to the GE. GE could get his grief off; he'd be in beautiful shape, believe me. It's fantastic.

This goes way back on the track to a thing called, evidently, the Weeper – salt water. And for about half a million years man was having a hell of a time trying to rush into the waves long enough to get some food and rush back to get some air. And he didn't have anything with which to rush. And it was – and it was very frustrating. So frustration winds up in spilling salt water. He had a couple of little tubes and he pushed these out of the shell and he'd pump like mad trying to pump out all the salt water. You run a preclear on this and it's just fabulous.

But you could actually turn on grief – you could run off grief charges and so forth. You could run out this mechanism. But it's a necessary mechanism in the body. If you go to start altering around very much the evolutionary pattern of a body – and you get a body in horrible condition. Because it's depending on these old past efforts and these old adjudications and adjustments in terms of force particles and just that much admiration and it's just in that degree here and there through the body. And it's fantastic to me that the body resists the way it does and that it is just – just wonderfully foolproof as a mechanism. It's really fabulous.

It's something I sometimes sit down and just – flabbergasted. I used to be – I used to be wondering about this on the basis of wrecks. A guy would go into a wreck or a blow-explosion or something. My God, they'd haul him out in horrible condition, and so on – he'd live.

And one time I began to worry about it. Just thought about it a little bit. It was, of course, immediately after an impact. But I'd been thrown through the top of a car – clear through its top and a hundred feet down a mountainside. And the car had struck a huge tree which didn't budge an inch. Demolished the car. Went through the top of the car, went a hundred feet down the mountainside. The next thing I knew – from the moment I saw the tree when I was sitting a hundred feet down the mountainside and I was just sitting there. Didn't have a scratch on me. I either picked myself up out of the car and sat myself down there where it was safe or I did something peculiar.

Everybody else who was in the car – I wasn't driving – everybody else who was in the car was in a bad state of disrepair. But not me. And I should have been very – in a very bad state of disrepair. Not a scratch. Yet the top of the car – and the rest of them didn't go through the top – they were still in the car – but the top of the car was utterly demolished. And if I were at this moment to take my fist and try to go through sheet steel, I'm sure I'd get a bruised knuckle. And yet I went through the top of that car and split steel. This human body is just fabulous in what it can take – only reason I'm mentioning that.

But that's no reason for us to find out how much it can take.

It's completely silly to process the body in terms of an indirect process when you can exteriorize the thetan and the thetan can reach over and straighten out the exact mechanism in the body that's causing trouble. If a guy is having trouble with eyesight, wearing glasses and that sort of thing, for God's sakes don't – don't worry too much about running the GE, if you can get the boy out there and have him just take his – a couple of little beams and streak them down the optic nerve – the optic nerve – and take off all the bumps. Smooth them all out and take off all the bumps and throw away the little, tiny deposits of energy and straighten them up. It's beautiful. He'll see beautifully.

Thetan knows how the body is built. You know how a body is built. Only you don't admit that you know it, because if you knew that you knew how a body was built, you might get mad at it someday and take it all apart. And therefore, you have to refrain from getting mad at it and you'd better not arm yourself with the knowledge that you know how a body is built.

A thetan is cute. He parks his knowledge around in little caskets and little, tiny boxes. And a thetan when he first exteriorizes, and so forth... Or the bad-off cases – they don't exteriorize because they're really persisting. This body is valuable; they have finally become something. They've become this body and they just don't want to leave.

Any one of your bad-off cases will shove off from the body if the body is extremely ill after a supreme disappointment. Guy is really sick, in bad shape and it looks completely impossible to go on, why, the worst case there is – can be – on his own final adjudication – "Well, it's all over. The hell with it. I can't go on any further." And he'll tell you some such phrase as "I could sit down and cry for ten thousand years." And he's really feeling real bad. All he does is just push himself out of the body, 100 percent, go and sit down someplace. "Well, try again." That's the way he goes, this way.

The complete sham of a man being stuck in a body – complete sham of it – becomes at once apparent to such a person. He thinks he can't control a body from the exterior, so there is no question of controlling the body that's shocked, sick, in horrible shape. He just backs out.

See how this is? See how simple? Actually, there's nothing sticking the thetan in the body – not a thing. There's no mechanism or anything else beside his – really – his own desire to stay there and his own anxiety that he must control it and his final realization that he is something, and so on. Well, when he drags out on such a circumstance, he finds out something terribly important: He's got little caskets and little boxes and all sorts of things hanging on him and he's got circuits all packed up this way and he's got trapped thetans.

When we think of these horrible entities, and so forth, that the thetan curses so and a person says are so terrible and so forth – he trapped them. What are they doing? They're thinking for him. He's a slave master. When he gets democratic his slave mastership has a tendency to weaken. When he gets out of the body he doesn't think anything about taking one of these poor critters and holding it out at arm's length, twisting it around, making it agonize a little bit. It's amusing. He has no feeling about it because there's no retribution as far as they're concerned. He has a crew.

Very often people say they have demons, and so forth. And he'll come around to the auditor to get the auditor to free him of one of these demons. Well, who the devil has got the demon? He has. He's holding it solidly by the throat. And every once in a while you say to the guy who is terribly impatient about being cleared, and so forth, he says, "I just have these voices clamoring, clamoring, clamoring."

And you say, "Why don't you tell them to shut up?"

"All right. What do you know," he says. "They did!"

You say, "Of course."

Now, you have been prone to apply an indirect method, some highly mechanical method, to making the body shut up. Just tell him to shut up.

Now, when he's out, when he's exteriorized, he actually feels like a – he feels real sad at first. Then he gets to feeling mischievous and he kind of feels like a mischievous ghost. And all the chains he's carrying and old tin cans and bric-a-brac and everything else is just stuff he's carrying around because they're anchor points he had once, and he has now facsimiles of these anchor points and he's made other anchor points to replace them. And in addition to that, in little capsules, he's got in condensed form a terrific variety of brilliant mock-ups that he has stolen way back on the track. And you just try and take his mock-ups away from him, and oh, no! He won't even look at them.

He's saying, "They're real dull. They're real dim. You can't see them anyhow. And they don't exist, really, and I haven't got a thing to do with it. And I can't see these."

Once in a while a preclear – you'll startle one into this: He'll be sitting there, looking at this gorgeous man or something of the sort (you know, he's got a little facsimile of it), in a wildly colored jungle or something in this facsimile. He'll be looking at that – she'll be looking at that, usually. Smile from her.

"Whatcha looking at?"

"Nothing."

Only they'll explain it to you this way. They'll say – they'll say, "I can't see it now. You interrupted me and it's dived out of sight." What they're running is "no responsibility," which is no force. They don't want to have enough force to destroy or enough admiration to destroy these precious mockups. Well, until they can make another mock-up similar to it, they're going to hold on to these things.

Boy, you talk about moving day – it's when some of these thetans start to move out of the body, brother. Well, they're not stuck to the body or anything. Once in a while a thetan will move out and push himself against the MEST universe, and his beams are sufficiently condensed that they'll stick. And that frightens him. Frightens him a lot. He'll all of a sudden try to get loose from whatever he's stuck to. He's got hands and he's doing this. And he's a complete being, tin cans and all.

And he'll all of a sudden do this and then suddenly it'll occur to him that he isn't anything. He'll say, "I'm just an invader from space," or "I'm just a – I'm just nothing," or "I've always failed anyway," or "There isn't hope – any hope for me anyway," and shoot right back into the body again. And he'll stick in there. He wasn't anything outside. Inside, all you have to do to free him again is redistribute his looking. Get him to look once more.

All right. Well, you get the favored technique, with regard to the GE, is exteriorization. The technique which returns the person his personality is exteriorization. The technique which adjusts the anxiety and troubles and inability to handle anchor points is exteriorization. The most workable technique is Postulate Processing but that is only workable, actually, on exteriorized thetans.

So we get as the first hump of the whole thing exteriorization; not perception when exteriorized but exteriorization after being exteriorized. Nothing to this.

Now the difficulty you will have with exteriorization is not great. If there is a difficulty it's because of the uncertainty of the preclear. He's got a big dodge he's running one way or the other. He's just running a dodge on you as to why he shouldn't leave this body because he finally is something. And he'll mean – if he could make the body run – my God, if it had two broken legs and he could still drag it down the street one way or the other, he would. Those things are scarce. He loses them too much and he loses them too easily. He'd drag anything with him rather than get out of the body.

Because this is – this seems idiotic to him that you should ask him to get out of the body, because he's got a body. And also, you try to tell him that he can't process himself while still in the body and he thinks you're goofy. Because he tangles up the GE with the entities he's carrying around and he sees the GE being totally obedient to him, and so forth, so he doesn't understand why the GE couldn't be cleared the same time he's cleared. And he goes into a big computation about this which he doesn't tell himself or you about.

And we get this kind of a silly situation of a body, which is built out of very heavy particles, being battered around all the time because the thetan knows what will process

himself. And when he uses that, it doesn't process the body properly and it rather knocks the body's operating mechanisms flat and upsets them considerably.

So there's your solution to the thing. You'll just have to get him out. And he's under the delusion that he has to be in.

Now, the effort of the body to get its anchor points back occasionally complements the effort of the thetan to stay in. But the thetan is trying to stay in and he's trying to haul in and he's trying to pull in and he's trying to haul flat whenever you get into this situation of difficult exteriorization.

What's he trying to do? He's trying to withdraw. What's he trying to do? He's trying to hide. What's he trying to do? He's trying to – anything you could think of but it's just the effort is in the direction of pulling in the anchor points and the body is in the direction of trying to pull in the thetan.

How do you solve this? Six Steps to Better Beingness will solve it. Or Step III, SOP 8, will solve it. There are endless solutions. And if you run against all else and so on, why, you've always got other techniques that you can fix him up so that he can't quite keep ahead of you.

But you don't have to have a vast array like this. He's got one on a lockup of "he mustn't let anything happen." And the other one is "he's got his anchor points back." He doesn't want to go any further than that. He's got his anchor points back. And the body is just one of his anchor points.

Another problem you'll run into: A thetan will feel tremendously big and Earth terribly small, and so on. He's lost his perception of relative sizes. It's easy to get it back again, very easy to get it back again. Duplication Processing will do it. Duplication – just like it's given in the book. Duplication will adjust his relative sizes. All right.

You can run a concept or two. You can waste. You can do anything while the guy is in the body. But actually, if the fellow is pinned down in the body, you're wasting time. You can run Explosions and Admiration on him and it will soften up some of the lines. You can run an awful lot of it, just an awful lot of it.

Female voice: Can you run it on Expanded GITA?

Huh?

Female voice: Or do you just... You run an explosion and admiration on Expanded GITA or you are just mocking them up?

Oh, just keep mocking them up and throwing them out, other people mocking. .. The less you figure about it, the better off you are. Just throw them out and let them explode. Have them explode out there, and so on.

Quantity – because you're dealing with energy. You just want more energy. You don't want more thinking.

Admiration – you just want more energy, not more thinking. People down below looking up in large masses is admiration. Odd things will happen on Admiration Processing.

Now, that's one of the first things we're going to do.

Female voice: Should you continue Admiration Processing after the preclear begins to feel he's rising with it? Or has he had enough?

Could he...

Female voice: Should you continue Admiration Processing after the preclear feels he's rising from the couch with it or has he had enough?

Huh! He hasn't had near enough. What you're getting is a tightening line there. You're getting lines opening up because of admiration. And lines which were just little balls, you might say, just nothing, are suddenly becoming strong tensional lines.

Female voice: So you can run it longer, huh?

Oh, you can run Admiration Processing by the hundred-hour lot. And you will get into the condition, though, where the whole body starts to soften. But it's not dangerous. Okay.

Now, the one member of the class to whom this is going to happen – Mr. Young. And I want you to take a notebook, like the petty-cash book that's out there in the other room, and while the processing is being done we're going to have the auditor doing the job making notes as to manifestations. We're going to run this for your benefit and for his benefit. You're going to see lines open up all over the place, and so forth. All we're going to run is Admiration Processing and we're going to alternate it with a little bit – minimal, minimal – of Six Steps to Better Beingness. We're just going to do this to show you what happens. Is that all right with you?

Male voice: Okay.

The way you do this process is simplicity itself You get people mocked up – no matter if he can't get mock-ups or can get mock-ups-you get people mocked up in masses, all looking up and admiring the preclear. People in masses looking up and admiring somebody else than the preclear. And other people mocking up masses of people to admire other people. And this at once wastes and accepts admiration.

You can run it this way and you'll occasionally find yourself a little bit pushed to get enough people there. Vary the kinds of people – stadiums full of people, theaters full of people, and so on. I won't forecast what would happen on this, but very possibly you'll find out that every time you put a stadium full of people around the preclear, all the seats get sucked empty, ptock. Then he's going to have to put them in there again.

Now, you'd use this, ordinarily, with an E-Meter. You'd see action on the E-Meter and I think you'll see the E-Meter stick. But I'd like to see how Admiration Processing works on the E-Meter. So, just set it up and roll it.

Now, we won't put any definite time on how long you're going to run this, because you might only have to run it for a very short time and you might have to grind out for two or three days. But I don't think that it will be much longer.

Now, remember that there's another formula in there. There's Formula H. And when the preclear gets the feeling that he's going completely insane, remember that this is "must withdraw but can't withdraw" or "must reach – must but can't reach."

"Must reach but cannot reach," "must withdraw but cannot withdraw" is insanity itself. And that turns on a funny emotion. Anybody here could have that emotion turned on, by the way. All of a sudden he says, "Nyah! I'm going mad!" Any time anybody starts feeling like that, why, you know it is either "must withdraw and can't withdraw" or "must reach and can't reach."

Well, you'd better run it this way – better run it this way: "Get the feeling that you must withdraw but can't withdraw. That you must reach but can't reach."

Male voice: In other words, you just suffer through until...

Well, as a matter of fact, it'll only last for about three or four minutes if you run that in there. It'll run for a little – quite a little bit longer on Admiration Processing – could continue for a half an hour or so, probably. But if you just – the guy just all of a sudden looks completely wild-eyed, and so forth, he's locked up on that. And it's a very delicate thing, although it seems to be very solid at the moment it's hit. It's a precise point and that emotion is the emotion of insanity.

It's just a precision point of exactly what pattern of particles gives this emotion which you accept as the emotion called insanity. That's all. See? And it's just "must reach but can't reach," "must withdraw but can't withdraw." It's either one or the other. It's not necessarily both. But to run it you would run "must reach but can't reach," "must withdraw – can't withdraw."

Male voice: Suppose your preclear gets feeling kind of rotten on Admiration Processing. Do you just continue Admiration Processing or do you switch to SSSA?

In this case – in this case, we will vary it slightly by a minimal use of Six Steps – minimal use. For instance, you shouldn't finish up a session, particularly, without letting him hold on to the anchor points of the room at least for a couple of minutes or do a duplication or two. See, just terrifically tiny use – just enough to orient in present time.

And you'll get a very good idea – you as a class – what happens to people with Admiration Processing. There's nothing bad going to happen, but you'll see the guy kind of have a tendency to slide out of present time, and various patterns turn up, and so on.

I want you to do that on an experimental level. Is that all right with you?

Male voice: Uh-huh.

Good. You would not do this in ordinary processing. You would do a little bit of Admiration Processing and a whole lot of Six Steps to Better Beingness – complete reversal. And I think you'll get him exteriorized very shortly.

See, the only thing that keeps him interiorized, as far as he's concerned, mechanically, is a collapsed communication line. And the only way the communication line can collapse... He can't get a communication line from an exterior point of the body into the body. When he



starts to move out, he feels like he is on springs. And ping, he comes back in again. Well, that's just too tight a line – admiration of that line.

And what do you admire? Well, you'd admire the thetan. You'd admire Christ. You'd admire ghosts. You could admire anything on the list of Expanded GITA – anything on subject matter, as far as that's concerned. You see, there's a little more of a technique there.

You don't have to admire subjects. You don't have to admire subjects. But if you keep on admiring bodies rather than thetans, you're just softening up all the body ridges and you're having the thetan service the body again, you see, rather than the thetan getting it directly.

Okay? Now, are there any questions about this?

Okay. There being none, it's the official end of the lecture.

[End of tape.]