

LIABILITIES OF BEING PROCESSED

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1st ACC – 31

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[Based on the clearsound version only.]

This is October the 21st, first morning lecture.

And we're trying to cover now the liabilities incident to being processed. I want you to keep your eye open for the various liabilities of these techniques. There are some.

Whenever you get upstairs into tremendously workable processes, you are operating so close to the rules of life itself that when you use the process, you are overriding, but grandly, the self-determinism of your preclear.

Now, his determinism is maybe to just sit tight and stay inside nice and close – as close as he can approximate it – and be at a nice acceptable level of illness. And he may be there being processed by you solely and completely because (quote) he has been driven to this by what they have done to him (unquote). And all he's doing is demonstrating how bad off he is. And if he can simply offer to you how bad off he is, he is all set. And then you up and – you up and completely upset his apple cart and dump apples all over the street by completely changing either his frame of reference or his modus operandi.

There isn't a single thetan who will come to you for processing, bringing along an old or young or slightly decayed body, who does not have one thing wrong with him above all other things: He's motivator hungry. Now, you wouldn't suspect this.

Bodies – bodies can be overt hungry and they can be motivator hungry. But a thetan can only be one thing – he can only be motivator hungry because there is nothing you can do to a thetan. And yet he can – he can actually engage in overt acts. There isn't anything much you can do to him. You throw him in a theta trap for eighteen thousand years and fish him out and he changes his mind a couple of times and he's on his way.

So he gets the idea from bodies that he – and from Christianity and from the MEST universe and from other places – that he ought to have bad things happen to him in order to atone for, be forgiven for, account for or balance the register. Of course, this is an automatic process. The moment he moves into using facsimiles at all, he has, of course, the problem on

his hands that he mustn't use any of his own strength to go forward. So therefore, he will hand out and try to fit on to his acts the facsimiles which account for them.

This is an impossible proceeding. None of the facsimiles fit. The answer to Q is A. And these never exactly fit. And so he is always left with something left over. And he's been for about seventy-four trillion. years – at least, usually – he's had this one, this little bit left over on every single overt act he's done. There is a residue, then, on the motivator that he's received and a residue on the overt act he's received. And his main problem, of course, is residue.

Now, what is the basic overt act-motivator sequence or DED-DEDEX sequence of the thetan? What is it? What thing has he made his first overt act against?

It's space. And what was his overt act against space? Collapsing it. It isn't an overt act against space to enlarge it. But it is an overt act against space just as an item – just like you'll see somebody bump into a – or get mad at a – at a fireplug and then kick the fireplug. You see, they're the same idea. Just because you don't do that anymore is no reason why you don't have the impulse to. You've just learned that it's no use to attack the physical universe. But you're totally cognizant of the fact that you can make an overt act or can commit an overt act against a physical object or the MEST universe.

And so it is, on our first entrance in, the first overt act against this universe happens to be an overt act concerning the implosion of space. So after that, the thetan tries to get himself a DEDEX, continually. See, nobody imploded his space, really. He tries to get a DEDEX and he works hard to get this DEDEX. And the DEDEX, of course, winds him up in imploding, and so he gets smaller and smaller. Totally mechanical; there isn't anything thinking about it. He's collapsed a lot of space, so when he collapses space, then his space has to be collapsed.

Now, he'll tell you that he was sitting there in his universe and something came along and imploded all of his space. And this is his story and he's stuck with it. But if you watch very carefully, his case doesn't resolve well when you run it this way. He is parasitic, he thinks, on MEST universe space. And he's always reducing space.

There's two things you can do with space: One is to fill it all up full of stuff – that's an overt act. And the other one is to pull it into nothingness, which is no space at all, by merely sending its anchor points in with a crash.

Now, he has collapsed more space than has been collapsed on him. So he is trying to collapse his own space in order to get a DEDEX. He doesn't have enough facsimiles to collapse his space. Truth is, nobody really can collapse his space, so he's got to mock it up.

Now, when you start hitting this button, you'll find that the recognition of the preclear on this horrible fact of "nothing can be done to him" – and really, his space can't be collapsed either – you'll find, by the way, that he can put out all the anchor points and flutter he wants. You can take the most occluded case that you've ever run into and you'll say, "Put out flutter," and he will. He'll sit there and put it out for half an hour. You'd say, "Why, gee-whiz. This'd make a fellow well." Oh no, it doesn't. It makes him kind of unhappy, but he goes on putting out flutter.

That's very strange, isn't it? You want to make that test, just ask somebody or yourself. Well, why don't you do it right now? Just get the idea of putting out flitter, gold sparks in all directions. You can do it. There's nothing much to it. It's a good trick.

All right. There's nothing impeding his going on and operating except the idea that he ought to be punished. Well, that's an idea he's bought from the MEST universe itself, because that's about all the MEST universe does.

Okay. Anybody fail to put out flitter? You didn't put out any flitter? Well, you can put out flitter if you want to. Maybe you don't quite know what flitter is. Flitter is just gold sparks that you just send out in various directions. It's very easy to do. That's just anchor points; every one of those is an anchor point.

All right. When we – when we deal, then, with a thetan, we find out that he's trying to crowd down into one space and keep fixed in one space and this is a tough trick. It isn't a tough trick to expand; it's a tough trick to collapse. And that's your DEDEX on collapsing of space.

Well, this thetan for various reasons or other, also wants to make everything into him. It's a basis on – you find that you run teeth this way. It's the most gorgeous setup you ever wanted to get into in your life.

You just start making teeth. You get the – get this pc to start mocking up teeth, mocking up teeth, mocking up teeth, mocking up teeth – mounds of teeth, piles of teeth. Not doing anything with them. If you just run through that exercise with just more and more teeth, you'll all of a sudden – he'll get a little impulse there and you can foster it along by saying, "Now start turning trees into teeth. Now turn something else into teeth. Now something else into teeth. Now something else into teeth. Now something else into teeth."

And if you work at this – takes quite a little while – but if you work at this, all of a sudden, he'll get this weird feeling – "Whee! Let's turn everything into teeth! Here we go; that's our big mission! It's really, really wonderful."

Now, you can do this with a preclear. He starts – you start mocking up a body and mocking up a body and mocking up a body and mocking up a body. Now if you take other people, mock up other people's bodies and then turn them into his body, and we just keep doing this and doing it and doing it and doing it, we get this same feeling – whee! Let's turn everything in the world into the shape of this body. That's his – that's his idea of randomness – is to make it all the same.

Well, anyway, we take space. And he's worked around with space. That's his first opponent. He found himself in space and there's various things you can do with space: you can fill it and you can empty it, you can explode it and you can implode it. Well, actually, the only real overt act against space is to implode it, pull all its anchor points down – pam! And then it isn't there anymore, because that is an overt act against space. That's the destruction of space – pull in its anchor points.

All right. How on God's green earth can you get this fellow with the idea that he has to have all these DEDEXes – all these acts back against himself – into a state of mind whereby he's willing to get well? His willingness to get well is right there on that pin.

He could only get well if he could work out enough DEDEXes to collapse enough space. He's motivator hungry. He wants to be shot full of holes, one way or the other, in such a way as to collapse all his space. He's hungry for implosions, then, and he isn't liable to give one up very easily.

Now, how does this come about mechanically in terms of motion? From point A in space to point B in space is one course of the particle. A complete communication would then make the particle go from point B back to point A.

When you have point A to point B, point A to point B, point A, point B, point A to point B, point A to point B – you just keep this up, see – and nothing point B to point A, point B to point A, point B to point A, you get a one-way flow or a stuck flow, which is the energy mechanism underlying – underlying your overt acts and motivators.

Now, if he has thrown a flow at space, which is to pull in its anchor points and to pull in its anchor points and to pull in its anchor points and to pull in its anchor points, he's got a stuck flow on pulling in the anchor points of space – which, of course, he can only answer by running it out as pulling in the anchor points of space, pulling in the anchor points of space, pulling in the anchor points of space himself of his own space. Very mechanical.

So if he keeps running this overt, he will run it out. You see how he'd go about it? He'd just run it out by doing it himself. He's done it to the – a lot of space that he's found lying around and so – and the next point is he's got to do it himself. You see how this would be? He's had all of these implosions.

Now, if you get every anchor point – supposing you have a point 0 at the center of space – center of a cube space – and we number the corners of the space: 1, 2, 3, 4, 5, 6, 7, 8. We've got the vectors: 1 to 0, 2 to 0, 3 to 0, 4 to 0, 5 to 0, 6 to 0, 7 to 0, 8 to 0. Those vectors are the implosion vectors.

Now, if he keeps running this and running it and running it, keep going around collapsing everybody's space and collapsing his space and collapsing MEST universe space, he – after a while he's in – what he's trying to do now: he starts to get the idea of going from 0 out to 1, 0 to 2, 0 to 3, 0 to 4. See, he'll unimplode things, rather than explode. He'll unimplode.

Well, the only way he can do that is to approximate it himself; you see, and start throwing it out and you get the basic mechanics or some of the basic mechanics of the overt act-motivator sequence just in that. It has to do with a communication – one-way flow on a communication.

Well, a thetan will try to do this any day of the week. And so what he's got to do is push from 0 out to the spaces, he thinks, in order to undo this weighty problem of space. And then somebody comes along and tells him that there's badness or goodness connected with this, you see.

It's just ideas that float above all these mechanical reasons which are up into the upper postulate, not the lower postulate range. The lower postulates merely derive from observing energy. Upper postulates simply derive. Nothing to it. They're cause.

All right. Was there any action prior to the MEST universe which you have to take into account as an auditor? Mm-hm. Because on this implosion of space your thetan has gone around and found other thetans who had their space all beautifully fixed up. And it was a case of "I'll blow and I'll blow till I blow your house in!" Because what could you do to some other thetan? Pull up his anchor points. That's all, and pow! A lot of fun. Pow!

Well, "forgiveness" and "feeling sorry for" – an interesting mechanism. You'll run implosions and explosions just about so long on a preclear. By the way, you can simply get him to change emotion and he blows all this off – it's an upper-level technique. I mean, you can just get him changing from point to point, on certainty that he's changing from these two points, and you'll create enough concept of energy so he'll blow it all up and start all over again. He just will do this.

But if you're going to take this apart in terms of understanding what is bogging him down, it is this fact that he, being with you today, has imploded more other spaces than his own space has been imploded. As a consequence he is motivator hungry on imploding space. He wants to be hurt. Well, I say, there's another mechanism for this; there's forgiveness.

Now, that's a wonderful mechanism. Every once in a while you'll have a preclear just burst out into a flying tropical storm of tears on just the idea that nobody will ever forgive them. Well, that's just about – just about as factual and beautiful and so forth as a very large wolf with a somewhat mangy hide, who has been eating human beings for a long time, sitting down and weeping large tears because nobody will feel sorry for him. Why does he want somebody to feel sorry for him? Now, let's look at the basis of – that is to say, "they forgive him," and so forth. Let's look at the basis of this.

How do you run out sympathy for a dead man? Now, that's an interesting thing because dead men have been around your preclear demanding sympathy endlessly, on and on and on. How do you ever run it out? Well, sympathy is just what it says – "same vibration as" – which means the same force and shape and motion as.

Now, you can do this right now where you're sitting – I'll just give you – give you an idea of this.

All right. Just mock up a dead man out in front of you demanding sympathy. A dead man.

All right. Mock up yourself alongside of the dead man – as dead, in the same form and shape as the dead man. See that? That's sympathy and that's how you run sympathy for a dead man. It's absolutely impossible to run sympathy for a dead man while you're walking around alive and upright.

And if the weight on you and demand on you is very heavy to be sympathetic toward a sick person, you've got a little less of a weight there, but the sick person is lying in bed...

Now mock up a sick person lying in bed, all decayed and caved in. Now, how do you feel sympathy for this sick person? Just mock up yourself exactly the same way, on a bed, lying alongside, and you got it!

Now, you wonder why some of your preclears are walking around in a bad state of disrepair. Well, there's a lot of things that can happen to them, but that is the basic one. People have demanded sympathy of them. Now, sympathy is – you know very well – an emotion. Well, it's a distance of looking. But you'd have to look exactly like the other person in order to sympathize with them. And there you have sympathy.

Now, by the way, I don't give you this as a technique. I merely give you this as an observation of the mechanics of life.

How does your thetan slow other people down, but to a walk, but to a crawl and unto death? He simply says, "Be sympathetic." While holding his mangled paw, he says, "Be sympathetic. Please be sympathetic. Poor me." And the only possible way the sympathy can be exactly approximated is for another thetan to swing around and go into exactly the same position, sensation, form and distance, relative distances within the thing.

The next time you see somebody demanding sympathy from you, just mock yourself up alongside of them in exactly the same situation. You will have given them sympathy. There is the way to give sympathy.

This is a very dirty trick because if you're up Tone Scale and you do this five or six times, you've given them exactly what they thought they wanted. But they will find it inedible because the terminals will collapse, one after the other. And then, if you were to mock yourself up in the coincident space they have, demanding sympathy, they would all of a sudden start to operate in your frame of reference. They would flip into your form and shape. You get the idea of how this would be?

This is actual mechanics way to hell and gone back on the track. Came around and. .. "Oh, boy," this fellow – "I really had," he said, "I really had the most horrible thing happen to me. Was I betrayed! Oh! Oh, was I betrayed!" and so on. "Feel sympathy for me, feel sympathy for me."

And the other guy, of course, in order to feel sympathy for him simply would go into that more or less automatic reaction, be caught off base, automatic reaction.

What happens to the guy that feels sympathy for him? He is instantly betrayed. Why? He's feeling sympathy for betrayal, so he has to mock himself up as betrayed. And then you can eat him up. Neat trick. Very palatable energy – slurp!

There's various animals in the animal kingdom will carry out this same program. They do it for various reasons. We needn't go into the entire anthropology of all of life, however, to demonstrate this. This is merely necessary for you... Can you think of a member of your family that always wanted sympathy? All right. Mock them up there wanting sympathy. Now mock yourself up alongside of them and then turn yourself exactly into their form and shape so that you got two of them. See this?

Now do it again. Get this person, mock them up. Now mock them up in their most trying hour. Now mock yourself up alongside of them and turn yourself into them. You see that technique?

And, by the way, that technique – that technique is tremendously interesting and educative. It is not a – it's not a process. It's just a method of demonstrating a mechanism of life.

Now, the funny part of it is, is I have run a preclear on testing this – back when I was investigating it – I've run a preclear on testing it for about twenty-five hours; grind, grind, grind. And, boy, was this person in horrible shape when I finished. I took all the people who were dead in his present lifetime and kept mocking him up alongside of them. Oh, the avidity with which he would suddenly slip into that deathbed, see? Oh, pam! pam! pam! And then all of a sudden, these locks would turn up when he was a little child of having his head half beaten off by the same person.

See, they were the winning valence. And so when they went down into the grave, so did he, because they were the winning valence. And now the winning valence was dead. And this is very confusing.

But you feel that if you could only feel enough sympathy for them and you could feed them enough, they'd come back to life. And so a dependency is answered by trying to give them enough energy so that they could continue. And that is the way it is done.

A thetan never really thinks to himself, "You know, I haven't got any energy to spare." He just says he thinks this. He always has energy to spare.

But the way he has equated his existence depends upon his ideas about overt acts and motivators. And his basic motivator, then, is "I've got to be collapsed." So you'll find people going into a state of collapse rather easily.

He's got to be imploded. He's got to be betrayed, not ridiculed. This one he – this one he doesn't buy at all. But it's much worse than being betrayed, because that's having – coming along and having somebody stretch out your anchor points and hold them out away from you there, you see, and just keep holding them so that you can't implode, which means you can never be forgiven. It's unforgivable to be ridiculed, you see? You can never be forgiven if you can't get your anchor points in and implode. See that?

"If I can't collapse," in other words, "I can't be forgiven." That's the way the (quote) "thinkingness" turns up on it. "I have to collapse to be forgiven. I have to implode to be forgiven. I can't explode and ever be forgiven." You see, he's still trying to run out collapsing space.

So this indicates a technique to you, which is a workable technique, on the subject of space. Now, put a cube of space out in front of you. Just mock up a little cube of space, any old way.

Now mock up yourself alongside of the cube as a thetan. Now turn it into the same kind of a cube as the first cube – turn yourself into the same kind of a cube as the first cube. Now throw that away.

Now take another cube of space which has been imploded. Now mock up yourself alongside of it and turn yourself into an imploded piece of space.

Now, that is one method of getting motivators, one method of You feel sympathy for space, so you implode. Feel sympathy for space and implode and feel sympathy for space – in other words, be the same as – same mock-up as space in imploded space. See how this is?

That is not the most workable technique in the world, but that is a method of getting motivators – motivator hunger.

There are many other ways of doing it. And that is, you mock yourself up in any kind of – or you have your preclear mock himself up in any kind of form, any kind of form you can think of; and then have him turn into a thetan.

Go ahead and do that. You'll see the reaction of it. Any – mock up somebody you know in any form you think of and then turn him into a thetan, same way you are, as a thetan.

Male voice: I wouldn't do that to him.

That's fine.

Female voice: It's okay.

Now, have you got some kind of an idea why some preclears are hard to exteriorize, and why some auditors will practically do anything rather than keep from exteriorizing a preclear? You see?

Basically very simple. You wouldn't do that to a person. That's a mean trick.

So, what you do is have your preclear mocking himself up as being turned into an imploded thetan by other thetans and spaces, all over the shop. You just have space imploding him and space imploding him. Have him be all set up and beautified and so forth and then get him imploded, all set up and beautified and get him imploded. Doesn't matter much – matter much whether he does a good job of getting imploded or not. This is motivator hunger and will actually work out motivator hunger.

Now, once in a while you work in with a case that doesn't move rapidly enough to suit you. They're slowed down some way or another. Give them some motivator hunger. You can do any kind of motivator to them you want – any kind you want. Get them hit with baseball bats, get them hit with bullets and bombs, get them – so on.

But the best kind of motivator to run into is an implosion. And if you can get them imploded one way or the other, which is to say betrayed one way or the other, why, you're all set. And you'll get them over a bump or two. And all of a sudden a lot of things will turn up.

Well, what is this mechanism of sympathy? Your second reaction – your reaction every time a thetan is offered a shape or form is for the thetan to take the shape or form. And every time he's offered something that can change its shape or form, he has an impulse to change it into his shape or form. You see, he just has just these two impulses he's operating on which are almost immediate.

That's why you get motivator hunger; he's just done this more times to others than it's been done to him.

Okay. Now, it is all essentially very simple. The hand is not even quicker than the eye. If you want to get anybody starved, get him real hungry, so forth, why, just start an exercise

having to do with turning his stomach into the things he eats. You'll put up his stomach and turn it into the things he eats. Put up his stomach and turn it into a brick of ice cream. Take his stomach and turn it into something else – a beefsteak. Take his stomach and turn it into something else.

Why? He is impeded from eating vast quantities of things because his stomach is motivator hungry. This is stomach trouble. When we've said that, we've said all there is to know about stomach trouble. He's motivator hungry, that's all. Any organ that is out of order is motivator hungry.

The basic motivator is, then, collapsed space or collapsed space which is re-released – second stage of collapse, you know, that it goes in, boom, and then goes out again to go in, boom, again. Well, you'll see people hitting this second stage and they'll be – actually look like they're exploding. Actually, they're just on the second implosion: out and in, out and in.

All right. We have, then, a very simple process here for the immediate cure-up of various organs of the body. The stomach, of course, has eaten, oh my, I don't know, ten to the billionth power more than it's been eaten. Otherwise, it wouldn't be sitting there as a stomach. This just follows. Every day it is guilty of the destruction of God knows how many – how many billions – how many billions of live beings. Mm!

Well, you see, when I spoke of stomachs, I also speak of teeth. Because your stomach, throat, teeth – well, the entire genitourinary system, in addition to that, fall into the same category. They all have receive – done more overt acts than they have received motivators and so their books aren't balanced. And you want to balance somebody's books for him, you'll get processing.

Very often a case is sort of hung up on this and very concerned with it and you want to do something about it. This doesn't mean that this won't resolve on a higher type of space and Change Processing. What I'm talking to you about is still a subjective level of technique, you see? But it'll resolve on the upper one. But as you work Change Processing, you will all of a sudden run into this. So you'd better do it subjectively a few times to prove it to yourself and know that it exists and can exist, because you're going to run into it with the dullest crash you ever heard when you start Change Processing.

And some case that you're changing from one place to another – motion, you know, you're speeding up his motion – will start to run through this gamut and practically blow to pieces. And he will blow to pieces with enough velocity – that is to say, or start to blow to pieces with enough velocity – so that he'll get in real, real perilous condition, as far as he's concerned, with his GE.

And now we'll go on to the second part of this morning's lecture, which is simply that – "Your Poor GE" should be the name of it.

As long as we had techniques which didn't particularly magnify and – a thetan up to a level where he was throwing around very much active energy, we were all right. As far as the GE was concerned, the GE could survive with great ease. Thetan – little beam, it didn't bother it much. But a thetan's apt to get careless, particularly about those things he's not particularly

afraid of. And if a thetan is no longer afraid of his body, he can handle it with great ease, he sometimes gets rather careless of it. He reaches too close to it or something of the sort.

Well now, a thetan – a thetan should know something about what can happen to a body without having to have it happen in terms of experience. And it's simply this: the body is bridged together with affinity. As long as it is bridged together with something vaguely approximating the wavelength of affinity – bridged, I say, molecule to molecule; joined together – it would be MEST molecules embedded in ridges of affinity. As long as it is hung together this way and left fairly well so that its cellular beingness and thinkingness and so forth can go on a fairly decent level of evolution and growth and to discharge of products and so forth, it is about the most indestructible machine you ever heard of. It is just fabulous. They have to take hammers and saws and everything else to it in hospitals to make it go out of order.

I think it is practically impossible to throw a body completely out of order unless one goes up toward Operating Thetan and simply starts taking one apart. You have automobiles, wrecks, train wrecks – my God, what bodies will survive! They survive their legs being cut off and their heads busted in half and so forth. And every once in a while, in a war or something like that, you can understand how the body would go by the boards that's been in a submarine or something of this sort without air for about five days and so on. Then somebody goes down and picks them up and, my God, if – there's one alive yet. That's impossible.

It isn't – it isn't really any – the wonder is not that bodies can survive this universe. The universe is rugged enough. The actual wonder is that the body is so confoundedly indestructible. There's only one thing that'll put it really back together again and one thing that'll take it apart. That thing which can put a body back together again observably can take it apart, right? And that's an Operating Thetan with beams and horsepower. It can really take them apart. But it's the only thing that can put them back together again.

You can take pills and you can take all sorts of things and hot baths and sitz baths and spits baths and masseurs and sewers and every other doggone thing and nothing much will happen to the body. People can crack its bones and pop its muscles and do all sorts of things with it and nothing much happens to it.

But a thetan gets back there and starts to patch it up one way or the other and his beam slips and he blows a ridge over into some other direction.

Now, it's always best to have your thetan, then, your preclear, patch up his body early in processing. He's still interested in it. And have him do his patch-up then, because he's liable to get so doggone much horsepower that a little bit later you say, "Why don't you patch up that leg?" and there's a resounding series of explosions all up and down the leg. And they're real flashes, I mean, you can feel them as an auditor. And then he has to go laboriously to work to get deposits of energy to put them in the right places and patch them up and put – make it all work again.

What's he blowing up? There are two things which these bodies are held around with: one is love and the other is hate. That is affinity. They're patched together with affinity. Well,

there has to be a tiny ingredient of dislike or the body doesn't stay together at all. But if it's total admiration, it would simply melt apart.

So, you take somebody who is complaining to you that he feels in terrible condition and his chest feels all soft or his face or his head feels soft or something like that: he's just been admired too much or loved too much in his own family. That's all, I mean – he'll tell you quite the contrary, but he actually had a terrific amount of affection handed to him in his life and it's practically melted him down. You get the idea? Most people don't have this trouble.

And the other fellow who can't seem to change his facial structure and there's hard ridges and so forth around: he's just been hated too much and he's hated too many things. Too much hate and hate is a hard ridge. And you try to blow this thing down, boy, he gets into passionate 1.5s about things and so forth. Well, as a thetan he can simply get back – he doesn't even have to wrap a beam around it to make it melt. He just says, "No hate in this ridge" and, pshew, melt, gone. Because that was all that was holding it together. I mean, it'll melt awful quick. In fact, it'll melt too quick sometimes.

A body which is in poor condition has been interbridged by antipathetic sentiments. It has had ridges introduced into it which it can't use adequately and can't adequately get around in its normal course of action.

People are taught to hate parts of their body and they go out of communication with them. They are taught to love parts of their body and these parts, they melt away. And the other parts become anesthetic and like stone. People are taught to hate the sexual part of the body by Christianity, and they're taught to love the soul or something, only nobody ever quite anatomized [anatomized] the soul. They're taught to love a kindly face and so on. That's a rough deal.

What is the liability of a thetan on an operating level in handling a body? It's actually only in sudden, unreasonable, you might say – he's not reasoning – but sudden dislikes and revulsions for it that makes him cuff it, makes him impatient with it. He hasn't any idea how much horsepower he's got till he's seen it work.

You'll find some thetans have quite an impulse. They put out a beam that looks like a hand and pass it through people's necks – pow! That's a wonderful idea. There's a bunch of ridges shattered and all sorts of things start going to pieces and so on. And then the guy's quite bemazed, because the body itself has so many old deposits of energy, being all out of present time and so forth – he has quite an explosive quality and it has an enormous amount of emotion in it.

So nobody should really fool around with trying to do something to a body unless he knows how to disconnect. You give him a disconnection drill. Have him put a beam on something, then take the beam off. Put the beam on, take it off; on, off; on, off; on, off; on, off; on, off – disconnection. In other words, there's no reason why he should get a kickback. As a matter of fact, there's no reason he should use a beam. But if he does, let him be able to disconnect.

Now, he should – if he's going in for any sort of thing – he should be up to a point where he isn't handling his body with beams. You don't handle bodies with beams unless you

want them just totally automatic, and that's like putting – that's like putting a windup motor in a little toy that walks around on the floor or something of the sort, see? You wind them up and they run. Well, you can always do that by putting a few ridges around and then energizing the ridges. But even then, they energize those ridges after you put them there – you don't need beams.

Now, a fellow gets impatient. Something is getting in his road or he can't go someplace fast enough or something of the sort. And he is actually liable to get antagonistic toward his body. And you will get people who have simply clipped their bodies, accidentally or on purpose. The body was in the road when they went through the room and they'll hurt themselves.

This is quite pertinent to me right now, which brought it up and why I wanted to mention it to you, because you're going to run into it whether you like it or not.

The first time when you get into trouble with a body will be when you're shifting in and around the head and you start blowing up these terrific little, oh, this terrific maze of rather pretty little – little laceworks of ridges that go through the skull. And you start blowing those things up. Well, they aren't there for any terrific purpose. They do this and that, but they're not needed; but they're very painful when they're blow- when they blow.

And somebody will – somebody will hit these one way or the other in his head, or he'll suddenly think of the wrong thing or something, or throw the beam in the wrong direction at them. And there'll be: pippity-pop, poppity-pop-pop-pop, poppety-pop-pop, crack-crack-crack-crack, poppety-pop-pop- pop-pop – all through his skull and his throat. Something on that order. Boy, he gets awful gun-shy if he's not up on an operating level. He thinks you did it or he'll look accusatively at you as an auditor or something. He doesn't realize that he set these off himself because he doesn't want to take the responsibility for having hurt his own body. But he did it.

And every once in a while you, in trying to help out some preclear or something of this sort, may, stupidly enough, put out a beam or something and start to take off one of these ridges with which they're struggling. You know, you just get impatient and you say, "What the hell is he having all this trouble for?" Pap. And the ridge goes pow! Then he looks at you accusatively, the foolish fellow, and says you did it. Of course, you didn't; nothing like that. You can see how this – what this operation is.

They think they have a scarcity of attention and a scarcity of action simply because they own a body. And they stay in the run and they stay in the agreement of the society enough to keep this body activated continually. Never occurs to them, for instance, to have the body go and take a rest every day or something of the sort. Never occurs to them to let the body sleep a long period of time.

You'd be utterly amazed, but anybody who's operating at all well has something on the order of six to eight hours out of every twenty-four – at least that much – completely free. Just put completely – he just puts the body to bed, which is the only reason I know of why bodies sleep. Started out this way and then thetans forgot this was what they were doing.

Now you put the body to bed and it goes to sleep and you're on your way. There's an automatic mechanism that puts the body to sleep, right in the skull. All a thetan's got to do is squeeze it or shut it or something of the sort and he's all set. Body will go to sleep; body will wake up the same way. Well, the body's convinced, of course, it needs to sleep because it's got such a mechanism installed in it.

You will find that it is rare that a thetan will make such a gross error as to blow up ridges by accident. It's rare, after he's operating well and so forth. But even then, once in a while, a sudden rush on the part of an automobile coming down the street while his body's walking across the street, something like that – a sudden incoming swish and a horn blow or something – and he'll reach for the body without omitting – he won't omit the beam. He'll just reach for the body and drag it up on the curb or something of the sort and then repair the damages afterwards. And there will be pop-pop-boom! See? He'll blow some essential ridges or something of the sort.

Well, the fact of the matter is, it's almost impossible to knock one of these bodies flat. A body is the doggonedest, most persistent piece of machinery that anybody ever ran into. The darnedest things can happen. But the thetan can heal it up rather well, and one of the ways he heals it up is, of course, the way you should process chronic somatics in a preclear.

We get into exteriorization the first moment we get into being serious about making people well. There isn't any other way which is highly stable, guaranteed and fast. I just don't know of any other way to make the body well, except to use the only therapeutic agent the body has: the being himself. The being himself can step outside the body and repair little energy deposits and changes of structure and so forth with fair speed.

And the main reason a lot of preclears don't fix themselves up after they've been stepped on and so forth, is, I guess, they just are too curious about other things or they're too worried about themselves as a thetan to give much thought to it. But sooner or later, they'll sit down for a few hours and go over it very painstakingly and they'll straighten out all the little energy odds and ends on the optic nerves and straighten out the endocrine system, instead of letting it go boom and crash and try to do something with it.

Now, a thetan who is not in terribly good condition would rather do it by thinking about it, of course, rather than looking for it, and they'd rather run a concept. Now, you can cater to that if you want to. The guy will get well, one way or the other or the curse will come off the injury with a concept. Or he'd rather run a mock-up, which is an approximation. But you're asking him to pervade an area when he does this.

So the only real therapeutic agent the body has is the preclear himself as a thetan. And the way we got into healing with regard to this is because a Step I can reach into his body (to use a nondescriptive phrase; that's not a good phrase) and straighten up the various odds and ends.

Now, how do you do this with a preclear? You say, "Is there anything you'd like to fix up about your body?" He looks it over. "Any little pinched nerves or wound-up muscles or ridges on various items and so forth around? Anything about the endocrine system?" And he'll

just start looking and he'll get quite interested. And he'll patch up this and patch up that and "Yes, this is better," and "Yes, that's better."

Well, it's hard for an auditor to credit – who hasn't done this yet – it's very hard for an auditor to credit that anything has happened to the body until the guy doesn't complain about it anymore and the condition does seem to be remedied. But nothing happened. You know, he didn't do anything dramatic, like hauling out and mocking up a saw or a hammer or chisel or anything, didn't do anything dramatic. It's too easy to adjust a body this way.

Now, could an individual still inside of his body adjust the body in the same fashion? Yes, but he has to know something, one little trick. When he is inside of his body and tries to reach to various areas of the body with energy, he's reaching too short a distance, and he's activating too many ridges interiorly. So he doesn't get there and he doesn't have clear perception because he can't look that close up.

The only real reason the inside of a body is dark is because it's too near to look at. That's about all. It's just the wrong wavelength. So he starts reaching beams around inside the body while he's still inside the body. He activates ridges. They blow up. He isn't on any long change of position, you see, from A to B. The A to B of the communication beam is too short for the type of energy present. You see, outside the body he could mock up a beam which would be right for some other condition; but there is an approximating energy present.

He then is relatively unable to handle his body from inside unless he runs Reach and Withdraw as a formula. Now, he could run Reach and Withdraw as a formula and knock out and ease up ridges. Don't neglect that one because there's some guy that doesn't exteriorize easily and you don't want to go on very far with him. He's got a very painful stomach. Well, just get him reaching and withdrawing for his stomach and his stomach reaching and withdrawing for him. The pain will go away. It's too easy.

Now, the next thing that you'd have a fellow do who's interiorized – if you wanted him to work on his body, so forth – is have him mock up the beam that he's going to use to fix it up as emanating from some exterior point from the body back to the body again. See that? He's reaching back toward himself. He can do all sorts of things. He can push things out of his eyes and push things out of his teeth that are caught in his teeth and he can adjust heart actions and so forth just by reaching from way outside the body into the body and adjusting it. See, he just mocks up the beam as having its – its "A" way outside the body and its "B" inside the body. You practice with this for a little while, you'll see exactly how this works.

You shouldn't do too much of it, because he's inside the body and he's liable to mock up a real hefty beam from outside the body in. He'll tell you, at first, that he can't mock up any beams at all. That's an impossibility. But he is able to do so. He's liable to mock up a real hefty beam and blow a ridge – pow! And he's inside the body then and he isn't in any condition to go and repair ridges.

There's a lot of things that you could do with that. But where a fellow just won't do anything for himself, or every – the world seems to be walking over him in all directions, the world has a permission to. The world has permission to walk all over him because he doesn't deserve to be helped. Well, that is motivator hunger. And he's just hungry to have his space

collapsed, his space collapsed, his space collapsed, his space collapsed – everybody collapsing his space one way or the other, as a thetan. Everybody coming along and turning him, as a thetan, into everything else – that's another motivator.

But the main motivator that he will accept is going blind. Going blind – collapsing space, you know? Looking is condensed feeling. Well, so therefore, collapsing space and going blind are the same thing. So he'll take motivators as going blind as well as motivators of collapsing spaces; they're the same operation.

Therefore, a fellow who's motivator hungry manifests himself as an unseeing thetan. If he exteriorizes at all, he has a rough time of it, see. He's unseeing; he's blind. "I'm blind," he says, "You can walk over me. I've done so many horrible things that..." Whether he has or not is beside the point, but it's just the way he looks at it.

All right. With regard to processing at large, I want you to continue your study of objective and subjective techniques and comparison thereof. But today, I want you to see if you can't make a little test on a Reach and Withdraw inside the body. That's a neat little technique and we don't have enough cases that are really fouled up to really show it.

But get somebody to get the effort of reaching and withdrawing inside the body toward any old or new chronic somatic.

Fellow says, "Well, I had a chronic somatic once." Well, get him to reach and withdraw from it and get it to reach and withdraw from him. You may turn it on again. There might be some little residual down there.

And if you're exteriorized, if you're exteriorized real good, you can make the body reach and withdraw from it. In other words, the energy deposits interoperate and you can see exactly what's happening there and it's quite an interesting mechanism.

The other thing I want you to get a good idea of today – there's two brutal things. That's one of them, Reach and Withdraw, because you've figured out for a long time that you've gotten rid of your epiglottis and you run Reach and Withdraw toward it and there's some of it left. And for a moment or two it's real rough going and then it turns off the rest of the way. There's just an old piece of a facsimile stuck around there someplace that you had a ridge – wound up in a ridge – and it went into action again.

And the other one is, again, Formula H. Please see if you can find the glee of insanity in yourself or on a preclear. Just do it long enough to find the glee of insanity. When exteriorized, get the matching beams of reach and withdraw, you know, "Must reach but can't reach," "Must withdraw but can't withdraw."

[End of tape.]

NOTE: There are six lectures following the above lecture which are on the flag master list with no known copies. They are skipped in this cassette series.

The original omitted tape numbers are: AICL-27 through AICL-32 (See Master Tape List of LRH lectures posted to the net by the Pilot at some earlier date.)