

CASE REPORTS, SOP 8-C, SOP 8-L (continued)

A lecture given on 28 October 1953

1st ACC – 39

Transcript of lecture by L. Ron Hubbard AICL-40, renumbered 20B and again renumbered 39 for the "Exteriorization and the Phenomena of Space" cassette series.

[Based on the clearsound version only.]

All right. This is the second part of the morning lecture of the 28th.

Throughout the world of man you will find very many pleasant things occurring. And man isn't all bad, not quite. Business isn't entirely crooked and so on, not quite. I found an honest businessman once. He lived in China. He was back – in a little back town in China. And I sent him some currency one time and told him to send me a couple of pieces of jewelry and he did. And there was no receipt involved for the currency or anything. I mean, he actually sent them and so forth. That's honest business. Of course, I wouldn't strain that one too far. I wouldn't look here in America and make that crack.

But man in all of his behavior is being supported at this time by a few fairly high-level thetans that kind of keep things in line. Well, these fellows don't even know what they're doing. Every once in a while somebody comes along and – most of them, they don't know what they're doing. They're trying to hold up a cultural level. But one by one, back along the track, these boys have been getting yanked in and pushed deeper.

Randomity in the past was very good – randomity in the last part of the first thousand years since the end of the Roman Empire, along about 800, 900 A.D., there was still quite a bit of randomity. That was because nobody who amounted to anything was going back through the screens. And you had some fellow who was the king, and so forth, and he was a pretty good thetan. And you had somebody who was a baron or something of the sort. These boys hung around this way. They seldom went into the church, but they would play around at that level. So you had an actual divine rule by families. You see, you could – king could count on the fact that it was probably his grandpop in his boy. You know? The guy – the guy hadn't – didn't go back through the Martian screens or he didn't get messed up in any fashion and he came in and he got born and he was, I mean, he took the body that was offered and bapped the hell out of anything else that was trying to get it. And along about the second or third year, why, some nurse would say to him, "Now eat your cereal." And he would be saying, "Did you add 'Your Royal Highness' to that? No? Footman, ten lashes!" You know, three, two. I mean, they had really imperial ideas. You don't find that sort of thing happening.

At that time you still had a lot of thetans who were flying around Earth who were not in bodies. They'd pick up one occasionally or guide it around. You had thetans that were still playing "King of the Wood." You had actual temples which had actual spirits with them. You had phenomena occurring which was miraculous. And in short, man was a bit burdened by the fact that thetans like randomness.

But life was interesting. Life was very interesting all the way across the boards, But it was too interesting for some and gradually the Martian screens got very, very efficient. I doubt there are very many thetans here on Earth today who aren't making a routine trip, life to life. We're really getting "Arslycusified" here on Earth. And you don't have Apaches. Amongst the Apaches, now, you find it rather routine, nobody has picked up the – nobody has picked up the Apaches to amount to anything.

And you go find an Apache and you say, "All right. Now let's remember a time when you were up on that bluff;" or something of the sort.

And he'd say, "Yes."

And you say, "When?"

"Oh, it was a couple of lifetimes ago I was up there."

Routine, utterly routine.

And you say, "All right. Well, now, how far back can you remember?"

"Well, yeah."

You say, "What have you got there?"

"Oh, I killed a couple of US troopers. Gee." That sort of a reaction.

What's his level of reality on it? Same level of – probably a better level of reality than most Americans eating breakfast. They're recalling back three, four, five lives at a crack. In back of that the scenery is altered so much that it's become unimportant. It's just the scenery itself that has messed up their memory bank. Get the idea? There's nothing to refer to so that you would have to handle them with mock-ups, and so on.

Well, now, this wipeout between lives is a pretty, pretty terrific snarl. But you start up a great deal of thetan activity here on Earth again and you're going to get lots of randomness.

Civilizations have existed on Earth which were very pleasant civilizations. There have been very pleasant things to do on Earth. People have been happy on Earth. War was not always a depersonalized, you-get-drafted situation but was very often a lot of fun. Greek war: "Well, I got killed fighting Sparta last time." It was fabulous.

Now why these boys never put more of their own information down on paper or left it coming along the track is not a mystery. The information's been carefully destroyed – carefully destroyed – by the one organization which was supposed to be keeping it alive, corrupting it the whole distance.

Now, let's watch what's happened to Dianetics and Scientology. People have just been breathless trying to get some kind of a claim on being authoritarian in Dianetics and

Scientology so they could turn it into buffoonery of some sort or another. There hasn't been a person – and I know a couple of places in the US which still profess to have some claim to this. They expect me to go into a fight on the subject all the time. That's real interesting. Somebody comes in every once in a while, says, "Why don't you do something about this?" And I had to think for a while to figure out why I should do something about this. And then I figured out that it was because they thought I should do something about this.

But anyway, these places aren't even vaguely handing along any information on the subject although still professing themselves to be madly devoted to Dianetics; not even vaguely handing out anything. They hand out the basic law of survive and they hand out the dynamics. Then they run two or three other laws in there that don't have anything to do with this, see? And then that sort of flips things. And then they take an AP&A; and they've taken Postulate Processing and turned it around, one way or the other, so it's not quite workable. And the people going through those places are – this is not propaganda, I mean this is just a demonstration point of this lecture are being sent to spinbins all too often. It's not for your operating information. That's just a demonstration of what happens any time you try to put out information along a line which will bring up and represent a greater freedom.

A greater freedom. Every time you mention a greater freedom, you mention with the same words – you mention, to most people, a greater terror. They think security actually lies in being completely chained down.

But none of the data which should be handed forward on the line of the spirit, the soul, what you do after this life, or anything of the sort, is being handed along by those allegedly responsible for it. And the people at this present time doing that, and for the last many hundreds of years who were doing that, haven't even known they were being irresponsible.

I doubt anybody has even dragged up There's still some of the dialogue – the dialogues of Plato are still in existence which cover, to some slight degree, Theta Clearing. And Homer is still in existence and it just beats it to death!

And yet this is all – until just about sixty, seventy years ago, Troy had never existed. Everybody was being very careful about the fact that Troy had never even... I don't know how on earth they could have missed Troy's existence because it's the only place that you would have put a town. And there were seven Troys or nine Troys (I think they've gotten up to now). And how people would say there was no town there was more than I can figure out. Is it nine now?

Audience: Fourteen.

Oh, they've now got down to fourteen. I haven't watched them digging lately.

Well, it just shows you here that we're putting out at this moment, at this very instant, a piece of information which should have been carried along for a long time. But I'm afraid you would have to go back pre-Earth to get this data, because thetans didn't have this data by which to prevent their going through these screens and taking care of situations that they should have been taking care of. So they'd evidently forgotten that they knew, but they didn't even hand forward their own existence in a form that could have been of any help to anybody here.

I don't know how far on the track you'd have to go back for the definition of space. It's the only thing you're looking for. It's all you're looking for. How far back do you have to go on the track for a definition of space? You won't find it in any electronic society or any space opera. That's the last thing they would hand out to a space technician: a definition of space – with a viewpoint in it? Oh, no. No, we know viewpoints don't exist.

So, in short, they had other definitions of space. There are more workable, materialistic definitions of space than they have now, by the way. You can actually do fantastic things with space if you just work with anchor points. But if you don't have any viewpoint in there to represent it, you never get humanity out of it. And that's why science never leads to humanity; why science only leads to a destruction, war, enslavement.

The condemnation of science is long overdue and, what do you know, has already occurred on the European continent and has occurred even in a more advanced state in England. Today the word science is so bad that when I started calling what we're doing Scientology I got in to a minor revolution. It wasn't anything but the fact that the English people today believe that science has let them down but thoroughly. And anything with science connected with it is something they rather smile sarcastically about. It's not that they're interested in humanity. They just know science doesn't work. And what do you know, they're drawing right back out of science. They are not following scientific method worth a nickel.

What's this got to do with what I'm telling you? It's because what I'm telling you doesn't take very long to tell. I'm trying to give you some sort of an idea of what can occur to you and to people.

If you become free and able to operate, you won't find yourself terribly interested in the baser games any more than you go passionately and devotedly down to the corner grocery store to watch a checker game if you're living in a small town; any more than you would drive five hundred miles or something like that to watch a boys' grade school play football. See, I mean, it's just not a game.

So we don't have to worry too much about disrupting what takes place. But those – the society is suffering today from a lack of clear view and randomness. It's suffering badly. Otherwise, it would go down into a technological society. Well, let's try to stop it from going down there. How do you do this? Definition of space. It's as simple as that.

So we get to the process, which I'm giving you at this time, which is "running eight anchor points in a bracket of six." And if I give you this, I give you also no particular responsibility on how to use it because the use of it brings about all full responsibility, which is, of course, no responsibility at all. But as you use it you're going to see people come up through all the brackets there are to come through, and one of those is cruelty. They can get real cruel. Cruelty is pretty base actually. If a guy – if a guy can't have any sensation except by being cruel, he's in real bad shape.

You'll be bringing people up through ethics and all of this level. Well, the only way to tell you where a person goes with the use of such a process is just run it and find out. But you're used to handling less effective processes, so remember that this isn't a less effective

process on this universe, the other fellow's universe, and your own universe. And by the time you run this and exteriorize your boy, you can drop him anywhere you want on the exteriorization.

Well probably, with all the people we have here, we have that many different ideas of how the society ought to run in order to run well. We have this many different concerns about existence. It's a funny thing – it might – you could controlledly change a person's direction by running such a technique. So remember that you can. The only thing that I look toward this technique is rather puckishly look to the fact that the least that'll happen is people will stop going through the screens – the Martian screens. Yeah, it's very upsetting. There's already a very large section of the barracks and so forth up there really smoking. Some places are just kind of mounds.

But here, let's get on to business, here. We've dillydallied around with this long enough.

A bracket of six is other people's space for other people in which somebody else gets caught, as the additional point. It makes this difference: that there's others for others in which you get pinned down.

Somebody puts up some space for somebody else and it surrounds you and you're there. It's not intended for you and this is the innocent bystander. And the other one is the technique of the other person is the innocent bystander. Other people put up space for other people, hut a third party gets caught in it. And that's the bracket of six.

And that goes this way: You have the preclear put up eight anchor points for himself. What kind of anchor points? I don't care. He doesn't care either. And you'll find out that somebody that's had – been in jail a couple of times, if you ask him to put up jail windows as the anchor points, he'd get a real big certainty on it. He'd also get darned upset. But the essence on this thing is that it's run, again, just as you handle the hack corners of the room, without thinking. Each one of these is run without thinking. Have the preclear put up anchor points. He can't see? All right, have him put up black anchor points – eight of them, in which he's sitting.

And then give him this that he has somebody else put up eight anchor points for themselves. But he does it with this. He gets them simply putting up eight anchor points for themselves or himself See? Then it's others.

Now he gets other people putting up eight anchor points in which he's situated but the anchor points being intended for somebody else. That takes familial problem – a little kid, parents; Papa got the home for Mama, but the kid's there and he's not appreciated.

Now we get other people putting up anchor points for other people in which, again, a third party is trapped. You see how that would look? You get how it would look; that's the main thing.

Now, let's get somebody putting up eight anchor points which surround the preclear but not the other person. And the preclear – by the way, early in the case, take this one last – the preclear putting up eight anchor points for somebody else.

Male voice: Around someone?

Yeah. That's just all in his own or other people's universes. Get the idea? That's just own and other people's universes. When he does that he's up against letting people go free which is giving them space. And that one he will care to ponder over for a long time but you don't worry about him pondering, just have him put them up there.

Male voice: He's running out a punishment in brackets.

Mm-mm.

Male voice: Should he – should he know the people that he's putting it up for? Should he be putting up for particular persons or...

No. And the auditor never directs who. Just put it up for somebody else or put it up – next time you go through the bracket, just say, "Put it up for other people. Put up space for other people now."

Now, you want him to put up just one piece of space, in other words, eight anchor points making one cube of space.

Now, the essence of a technique is that he's making space, but space in brackets. And not – if you can possibly get him over this very early, if his case is bad off, you'll have to just bust in very rudely and tell him, "All right. Now, other people as spirits or thetans and the space for you as a thetan." And he keeps wobbling with this because he keeps sitting in this space as a body and he keeps putting it up for other bodies. The hell with bodies! Let's get earlier. Let's get more natural. Let's not go to the other person through the stage of a body and all that sort of thing. Just get it put up for him as a – as a thetan. Because if you keep doing this with a body, you'll just start melting the body down, and it gets gluier and gluier and gluier. It won't do any harm, but it's just no, no dice. You want it put up for him as a thetan. And you can explain to him what a thetan is, "Your spirit, then."

"Oh," he'll say, "my spirit. All right. I'll put it up over here as – so my spirit can..." That's the Christian church, you see? The Christian church tells you that you have to save your soul. And then they call themselves "spiritualists" and "religionists." Very, very amazing. They fix it up so nobody can have a soul. The soul is always a third party – third party to the church and third party to the – for the religious person.

All right. Now, when you run this bracket of six, round and round and round and round and round, you'll notice that your preclear has a tendency to get very philosophical. Now, if you simply shut him off and tell him "No, no, Just don't think about it," and so forth, "just get on with the process," and so on, you will inhibit your communication with him to a degree where he will start going through the process mechanically and it will – it won't stop the process, but it'll take longer.

Now, because something happened to him with this process is no reason it won't happen again and that puts this process immediately on the other side of the borderline. The process you've been handling is if it happened to him once, he somehow or other managed to stop it from happening twice. Well, he can't stop this one from happening twice if you just continue to run it because it continues to run out what's happened to him. It runs out itself.

You can do all sorts of things with this. You can put space within space within space within space. And the way you do that is tell him "Now, all right. Now, you got eight anchor points around yourself. Now, put eight more anchor points around that." In other words, space encompassing space. Various tremendous differences – variation. But you don't have to worry about doing that. Just take it in a bracket of six and you've got it – mechanical, very mechanical.

Now you turn around and you use the room he's in or the town he's in as an actual piece of MEST. And instead of him holding the two back corners of the room, you have him hold all eight corners of the room, and then have somebody else hold them, and other people hold them from [for] other people, and then him hold them for somebody else and then somebody else hold them for him – the corners of the room.

And having gone through that bracket of five, you go back to his own and other people's universe in a bracket of six. Then you go back into this five again, and then into this six.

Now, sometimes you teach a pilot to fly and he'll learn accidentally to fly with his left wing slightly low. Well, let's not do that on this process, huh? In other words, let's not learn it wrong first and then keep on using it with a slip.

Terrifically simple process. And I'll give you the patter. Now, we have preclear X – don't anybody run this right now, please – we have preclear X. He's sitting up here... Oh, throw me a preclear from back of the room. You've got a doll around there someplace. Good.

All right. We've got this preclear here. You say to this preclear... You hypnotized or something? We got this preclear and we say, "Okay, put up for yourself eight anchor points." Now, the auditor stays in communication with the preclear.

Preclear says, "All right, I've done it."

And the auditor says, "You did? Where?"

"Oh, out there in the next county," or someplace.

No, the hell with that. "Put up eight anchor points around you."

"Well, how do I put them?"

"Well, put four above you and four below you.

"Well, I can't see. How can I put up eight anchor points? What are you talking about anchor points, anyhow? What is an anchor point?"

"Well, an anchor point is just a point."

"Well, what is a point?"

"Well, a point is just a point, you understand?"

"Well, but what is it?"

"Well, you see that cigarette package?"

"Yeah, all right."

"You've got this cigarette package? All right, put up eight cigarette packages around you."

"Well, I can't – I can't see. I mean, I'm totally occluded, really. Honest!" The preclear's saying, "I'm actually very occluded and I can't see and can't feel, can't hear very well as a thetan and I can't get out of my body."

This is, by the way, it's just done when you hit Step III which is what we're doing; we've done Steps I and II on this preclear.

All right. He thinks he's stopped you, see?

You say, "Okay now, put up eight black anchor points around you the size of this cigarette package."

Kills him. He's dead now; he's got to do that. So he resigns and he puts up eight of them. He puts them up – one, two, three, four, five, six, seven, eight. And you say, "Okay." You say, "All right. Now, put up eight anchor points..." No, no. "Have somebody else put up eight anchor points," you say at this stage. "Have somebody else put up eight. Mock it up, all right."

See, you don't have to run these brackets in sequence. And once in a while, if you'll shift the sequence on a bracket it breaks down his randomness. He's got a monotony on this and he's got a randomness resistance and so he'll start doing something automatically. By the way, he can do this very automatically and it still does terrible things to him. But you can always break down a bracket.

All right. So, he puts up this person out here in front of him or this idea of a person out here in front of him. He says, "I'm still awfully occluded." He says, "You've turned on a terrible headache, but I'm still awfully occluded."

And you say, "Now have that person put up eight anchor points." And he says, "But I – he – he – I can't see ..."

"Well, you can have him see them."

"Well, okay."

So, you put up these eight anchor points – these eight black anchor points – around this other person. He puts four down here at the feet of this other person and then he puts four up here. As soon as he's got those, he's said, "Sure I've got those."

Now you say to him, "All right. Now get – now you get the other people putting up anchor points for other people, but you're in the middle of those anchor points."

He says, "How do I do that?"

"Well, you got some other people over there on the left side of you."

"Okay"

"All right. Now, have them put them up so there's some people over here on the right side of you. Got that?"

"Okay"

"All right. Now have these people over here on the left side of you put up eight anchor points around you that are really intended for the people that are over there on the right side of you. You got that?"

"Oh yeah, I can do that."

"Okay." He puts them up again around himself.

Okay. Now, you say, "Have other people put them up for other people in which somebody else gets enclosed."

"Well I don't get that."

"Well, come out here in front of you. Come out here in front of you. And have some people out here on your port bow and have these people out here put up anchor points for these people out here. But have this other person be in the middle of them."

"Oh, that's too complex. I can't do that."

"Well, can you get an idea of other people being out there?"

"Yes."

"Can you get the idea that there ever been anybody else out there?"

"Yes."

"Well, that's all right. That'll do for that step."

"Now, let's you – let's – you, flow, hold on to the upper two back corners of the room without thinking about it."

By the way, if he starts thinking, he's actually wrecking the process. He can think this process into a null. It's the only way he can flip it, is start thinking about, "Gee, that reminds me of this and reminds me of that and associative logic and it's all so meaningful, so significant, so significant..." All he's doing is bailing into this space all this terrific amount of garbage; and you're trying to get space and he's trying to fill it up. See how that amounts to?

So you say, "Well, all right. Now get in the back of your head here, someplace – you – just kind of get the idea of holding on to those two back corners of the room. You got that? All right, hold on to the rest of the corners of the room. Well, you got that? Okay. Well, you don't get that very plainly. Oh, you want to know what they look like? Well, you'll find out sooner or later. Oh, you want to take a look? Well, all right, take a look. Okay. You got ahold of them, now?"

"Yeah, yeah. I've got ahold of them."

"Okay. Now, have somebody else take ahold of them and hold them there."

"Okay. My father. Yes, I often remember my father used to ..."

"No, just a minute, just a minute. Just you have – have somebody else hold on to them. Is it all right?"

"Okay."

"Now; what about getting other people to hold on to them for somebody else?"

"Sure. Well, that's always me and my brother! You know we used to fight like mad," and so forth.

"That's terribly interesting. Your brother lived a long time, I'm sure he is, right? Okay? That's fine. Now, you got somebody else holding on to them for somebody else?"

"Oh, I forgot about that. I was disturbed there for a moment." Okay. Now we're holding on to them.

"Well, how long am I supposed to do this?" the preclear says.

"Well you just – just do it."

"Well how long though?"

"Well, just do it."

"Well, how long am I really supposed to hold on to these anchor points of other people holding them on to for other people?"

Doesn't like that – butchery. You've hit something hot, see. When he starts protesting about how long he's doing it and so forth, just plow it to him. Don't even think about it. Don't even talk about it. Just make him do it.

If left to his own devices at that point he would simply quit the process and say, "There is a process. It's undoubtedly a good process and I'll have to run it sometime."

All right, So we've got to make sure that any time he gets real interested in not doing it, that he does it. We can do this very persuasively and very quietly, We don't have to hit him over the head with a chair but be prepared to do the latter if he won't. Okay.

Now we've got this person again and we say, "All right. Now put up eight anchor points around for yourself."

"Oh, you mean hold on to the corners of the room for myself again?"

"No, no just put up your own little space for yourself. Okay. Now what have you got there?" Well, here's what he's got. Body, eight anchor points.

"Now, you put those up..." This is the second time around. "You put those up for you as though you were a spirit and the body had nothing to do with it."

"Well, I can get that idea. I've read a couple of books. I know what you were telling people the other night and so on. Seems sort of unbelievable, but..."

You say, "Will you please get that as a spirit?"

"Okay."

"Now you got it? What's the matter?" Silence.

You can fully expect that to happen. The guy's done a bunk! He had an argument on the situation. Now you can expect that to happen anytime in this process. But don't expect it to

happen as a sudden phenomenon, I'm merely informing you that it will occasionally happen as one. It'll happen usually as a very orderly and routine phenomenon – just routine.

So, he puts up these for himself. And then he puts them up again, as we went over it the first time. Has somebody else put them up – eight points out there around this other person. And then we have other people put them up for other people with the preclear inside the points. And then this other person – other people put them up for other people with this other person inside the points. But each time we're steering him just a little bit closer to this idea of a spirit. See, we don't give it to him that time. We don't give him the double whammy on his own universe. We give it to him on this one.

"Now get yourself as a being, you know, as a being without a body, holding on to the eight corners of the room."

"Well, I will, but it doesn't seem very real."

"I don't care how real it is, just hold on to them. Now, get somebody else, as though he were a spirit, holding on to the corner of the room."

Now, you hold the preclear's head on at that moment if you're real smart. Because the sudden idea that some other spirit might be in the room, something of the sort, is liable to just plain murder him.

If your preclear is really skittish – really skittish and real scared about things – what you would do is run this all the way around being very quiet about spirits for some time, and you'd sure run "making space for other spirits, other beings," and let him hold that for a little while, because he'll get in – very philosophical about whether he ought to go on with this or not or whether you're really doing anything real good or not, or why you probably should take it very easy about this whole thing, because he is not willing to let other spirits go free. He's all right to let bodies go free. That's different. Spirits are dangerous. Bodies aren't.

So, we have him and other people, as spirits, hold on to the eight corners of the room for other spirits. Now, if he objects to the word spirit (it's just a word; it's a communication symbol), shift it around, call them thetans. If he objects to the word thetan, call them ghosts. If he objects to the word ghost, call them life units. You know, if you have a scientist, you can always say life units. Sounds so scientific. All right.

He goes through that again. And now we say, "All right. Now get you, as a spirit, holding eight anchor points around yourself. You got that? What color do you say they are? Oh, they're gold. Well, that's right. That's perfectly correct. They ought to be. All right. Now, let's get eight – somebody else as a spirit holding eight anchor points around him, got that?"

"Yes."

"All right. Now get some spirits holding eight anchor points for some other spirits, but you're in the middle of them."

"Middle of the spirits?"

"No, in the middle of the anchor points – middle of the anchor points."

"Oh, in the anchor points. That's all right, then."

"And now we get other people – other people holding eight anchor points up for other – other beings holding eight anchor points out here for some entirely different beings but somebody else in the middle of the anchor points."

"Oh, sure."

"Okay, Now have you, as a spirit, put up eight anchor points for other thetans."

"Mm-mm." He won't like that, so you let him hold that one for a while.

"But, now get other spirits – other thetans – putting up eight anchor points for you." He won't like that very good either but he'll let it happen.

And we go around through the walls of the room again and so forth. Very shortly you're going to have to take in bigger space. You better be – hold on a couple of planets or something of the sort; it's easier. The other is kind of crowded. But eventually you can come back to making him do a spacation beautifully in a matchbox with perfect comfort and ease.

You see, that's a symptom of dispersal, the idea of having to occupy the whole flam-bam universe just to get some distance. That's why I talked about it on that line as people find it so very agreeable to hold on to planets. But you can do a spacation in a matchbox or in a small microphone or in a tube. Of course, if you start doing it in an electronic tube and the machine's in use, it's liable to short-circuit. But anyway...

We have this preclear now to a point where he's getting, at least at this point, he's getting yank-ins and outs or some such thing. He's getting these tensional snap-lines and things like that. And it may be – it may be that some terrifically terrific thought has occurred to him. You suddenly find out that he has spent a year in prison. Well, believe me, that is the state fixing his space. Or even worse, he's been in the navy for a year or so, or he's been in the army.

It's not stepping out of line at all to vary the process at the moment he discloses this – or that he has sent somebody to prison, is what will turn up immediately after this, by the way, or he's done something to somebody. It's the overt act-motivator sequence. You're just getting space. It varies the procedure to have him put up some army hats or some navy hats or something of the sort as his next anchor points. It just varies it, you understand. It isn't good, it's just different. Just plain anchor points is always best because the more you let him think and the more you let him put up objects which are in terms of his immediate environment and this immediate culture, the more you're making him agree that the culture can affect him. So, you just have him put up anchor points. Well, you just go over it that way. I mean, just go round and round – just round and round – a bracket of six.

Now what questions are there on this?

Female voice: You don't have somebody putting up anchor points for the person they were intended for. That is, having a third person for whom the anchor points were intended be in that space at all?

You can. You can vary it any way you want to. There is no significance to this beyond the fact that you've gotten the various combinations of thought and interpersonal relations and you're untangling them. The problem is essentially, one, the problem of co-ownership of

MEST. You're trying to get the preclear up so he doesn't care who owns that stuff. He can use it for anchor points. You're booting him out of secrecy, hiding, protection, ownership, being dead, being invisible, all of these various things. You're just booting him right on up the line. That's why this is a terribly dangerous process and why I'm a very dangerous man to have released such a process.

You just keep this up. How many hours will it take? Well, on you I would say – on any case that's hanging fire around here – I'd say twenty or thirty hours of this, maybe fifty or sixty, maybe eighty, ninety, a hundred hours, or something like that, because of the case's time estimate having been processed for a long time on older techniques. Somebody who just walks in off the street, I'd say about five, ten to twenty minutes – case equally rough.

And the other thing is, is a fellow can enjoy the hell out of this, by the way, First moment he sees some beautiful anchor points and Saint Elmo's fire glowing off the roofs of houses and lighting up the surrounding countryside and so on, he gets just real happy about it.

I told you yesterday that you made MEST by pulling the affinity out of mass and energy, And therefore, you blow it up again by just adding some affinity to it. What is this stuff you're building automobiles out of and using for automobiles and wearing as clothes? What is this stuff that you're combing and – what is this stuff?

Well, this process shows a fellow rather rapidly what stuff it is. It's just facsimiles gotten real hard. He eventually gets the idea, he eventually comes up the line and we can forecast this for you because you'll be running it yourself very shortly, but it's very amusing. When I first tripped into this level and just started applying basic definition of space to processing itself, as processing and I'd ask somebody to start this on the MEST universe and he'd come on up Tone Scale with great rapidity. "Gee," he says. "Yeah," he says, "it's a lot of work building this stuff" he says, "but you sure can enjoy it after you've got it. Yeah, a lot of work." Level of concern about the MEST universe.

Of course, the idea that he's still got these particles around which have been made in the past, that doesn't upset him any, I mean, he might as well use secondhand anchor points as new anchor points. So what! Thirdhand anchor points, twelfthhand anchor points. Repair them if you want to. Work with them if you want to. If you don't have something to exert energy against, you're fighting nothing.

Have I closed circuit on what I'm teaching you?

If you get a guy to fighting nothing all the time, if he's just putting out his own anchor points all the time, all he can fight is his own anchor points. But if he's got something around there that is co-owned, somehow or another, he can at least satisfactorily, and rather pleasantly, lean up against it and get a nice hard shove back that often surprises him a great deal.

Now, it's up to you to know what this stuff is and it's up to you to use this technique.

Now, I'm wasting auditing by not taking our rougher cases and going over them but there isn't much reason why I should. Because we're up at a level there where this technique doesn't get spoiled except as you might, as an auditor completely bust up with a preclear so badly that you drive the preclear out of communication entirely. That's about the only thing

you could do because this keeps undoing these various things that are done with great speed. How fast does this blow a lifetime? Well, that's up to you to find that out. Just too fast actually. You've gone to all this work living all this horrible life and collect all this beautiful sadness. Just start putting up Spacation in brackets of six – gone!

Oh, so you have to mock it all up again. You realize that you could have mocked up a much better life in the first place and that makes you feel very happy about the whole thing. And then, everybody knowing this technique knows you've probably mocked up the past you're talking about and so forth, and knows you probably aren't using the other because you had this technique used on you and probably you don't have the other and it's not true and it's not real, so they probably won't listen to you. So they probably don't have any sense of aesthetic anyway.

Boy, if you can get a thetan to communicate with a thetan in the lower stages of processing, you're really doing wonders. People say, once in a while – once in a while in a lecture, somebody will say to me, "Well, why don't you just talk to us on theta beams?" Somebody who's real mystic, you know; telepathy on the brain. Boy, if you can get any thetan after he's been exteriorized who hasn't had such a process as this run on him, such as making space for others, hrrr-murder! You haven't had this process run on him – just about as much as get him to listen to you as you'd get a bullet to stop in midflight and come back and load itself. They just don't hang around.

Now, in using this process, you can flub it any way you want to and it'll still pick itself up again. But you're into the over-the-border case – the process which lets itself be repeated. Those beautiful gold anchor points – once a fellow has seen those he'll give up an awful lot of beautiful sadness and motivator hunger just to have them again. They're really nice, nice; Saint Elmo's fire glowing all over everything.

I've seen a preclear sit after I'd run this process on him, just sit and sit and do nothing but put it on top of lampposts and out in the street and put it on top of things. And he isn't actually in his body anymore, he gets so interested in doing this. He's just fooling around. It's sort of – he's reassuring himself "My God, it can happen after all these years.

Okay. Any questions about this again? I've presented it to you rather lengthily, rather discursively. One of the reasons I've done that is so you won't use it as a completely automatic process and so you can expect things to happen to personalities. Because they will.

Male voice: Uh....

What?

Male voice: Just one question.

Right.

Male voice: This is a Step III process?

This is Step III. After you've done it for a while, you simply flip back to Step I, and let's go again.

Male voice: But you wouldn't use it on...

It's very surprising to find a fellow very often is already exteriorized before you got him to Step I.

Male voice: You wouldn't use it on a lower-step case?

Hm?

Male voice: You wouldn't use it on a lower-step case?

Than III? Yes. Yeah, I'd use it all the way through. I said – this is any one of these doggone Processes – you just keep nagging the fellow, plus and minus, long enough to get out of your head.

You know, you don't realize that we're classified normally as – processing is some second cousin to therapy, you see; so we don't thoroughly appreciate the fact that this really isn't therapy we're doing. We're working with life. This is living we're doing. We're looking over the business of living and trying to take a deep breath right here in midflight down the time track, trying to discover whether or not there isn't something more to be known than what we've been doing. And you can actually exteriorize any case, including a psychotic case, merely by telling him to get out of a head. That's all you have to do, is just tell somebody to be out of his head or tell somebody not to be out of his head. You can do it right straight up. It – you see, it's this society that gives you the limitation.

When I say that – when I say that, a Roman would understand this immediately, You can always get a guy out of his head, not necessarily by killing him. A Roman would say, probably, "Why, gee, you wouldn't even have to kill the tough case sometimes. Just be reasonable to him."

You take anybody and shoot him in the arm with a hypo needle and tell him to leave and he'll go. Just lean over an unconscious man and so forth and say, "How about you – how about you going out and finding a baby in Arizona?" You'd have a dead body on your hands. They were that close. Many a doctor has sent his nurse for an instrument and the thetan has departed and the body died on the operating table. See what's basically haywire with engrams? See?

"Go down in the next block and get me a paper." If – see – if he just said go down the next block or go into the next room or something like that forcefully enough to a thetan that thinks it ought to be obedient when it's anesthetized, why, you'd get results, you see? I mean, you're really handling dynamite.

There's nothing easier than to hypnotize somebody and say, "All right, now be in Philadelphia. Now be in the city hall. Are you in the city hall? Very good. Grab a hold of the mayor's head. You've got his head? Now, give him a terrible headache. You've done that? That's very good. Now be back in your body, 3-2-1 wake up."

And this is very elementary stuff we're playing with. I mean, these things happen. These are the routine. But people can't dare – don't dare look at that routine at any time. It's too simple. Really spoil the game like mad. Well, how would you have the game "army or army air force" being run on Earth, if all the political problems of Earth were simply solved by one guy in a government office with dirty shirt sleeves, or something of the sort, who

merely did a little hypnotizing of young boys that he picked up down at the orphanage, and they went over and put all the political opponents of the nation into a frame of mind necessary to resolve all the problems of the international situation? And yet you could do that, you see, but you'd just spoil that game "army," You'd spoil the game "taxpayer," too. Now, all of those problems would get spoiled.

Well, all right. You very well may, as you run this process, you. I told you in advance that you can be fully prepared to run it on somebody in this unit here much longer than you'd run it on somebody off the street. Not that the cases are resistive because the fellow is here with a different idea. He wants to see what's happening! Your task is to make it happen to him not to something which he mocks up so he can inspect it, so that he can study it and know more about it.

So, let's just get busy and I'm it's probably premature of me to push this process through like this for the good reason that I don't have to get out and scrounge up some preclears. I think that possibly I'll do something on polio. You think I ought to do something on polio? Would you like to see a few cases suddenly walk again or something like that? Okay, I'll do something about that today.

That's the end of the talk.

[End of tape.]