

EXTERIORIZATION - COMMUNICATION IN THETA AND MEST

A lecture given on
20 January 1954

I want to take up something now which is important to you. We have so far been leading up a little further and further, actually, in theory and in application. Almost any one of the segments that we have laid out as theory can be used to an ultimate for auditing. That is to say, you could take that theory and if you used that theory well and used it coupled with certainty and knowledge, you know, process knowingness along with it, why, you'd get somebody out eventually.

The happy combination of this material, however, on a case is what makes fast auditing, and the unhappy combination of it is what makes slow auditing. An auditor is pretty good or pretty bad in relationship to the way he combines these various factors. And again, these factors are: Knowingness, duplication, beingness, doingness, havingness and their equivalents in that order - space, energy and time.

The theory of communication, which is the flow of a particle from cause to effect.

The scale from knowingness - knowingness, beingness, emotingness, effortingness, thinkingness, symbolizingness, eatingness, sexingness, that scale. And somewhere, the preclear is parked on that scale. That's an equivalent to the tone scale in terms of direct behavior and manifestation.

And the cycle of action - nothingness, create, survive, destroy, to nothingness.

The dichotomies. Nothingness/somethingness used with certainty will produce some very interesting results in almost any case. They think they have a ghost haunting them, a demon, they can't get rid of mother or something like that, you just run mother is there, mother isn't there, you see - that's something/ nothingness - with great certainty, and sooner or later, why, mother will blast out and disappear.

Then of course, there's the old eight dynamics and then affinity, reality and communication and the tone scale, which is the chart of human evaluation, with the additional material contained in 8-8008, where you have the sub-scale.

Ownership you will find is much more important than you have hitherto suspected, because an individual cannot get mock-ups or duplicates of those things which he himself conceives he does not own. Now, own by deed of title and simply own by survey are the two different types of ownership. Owning by survey is what an operating thetan does, therefore he can duplicate anything.

Now, let's go up to duplication again, and let's find some of the obsessions which turn up rather routinely. And we find out that the GE has several obsessions but the principle one is "I can duplicate anything. I can duplicate anything. I must duplicate everything." These are the obsessions. You can merely run that as a concept and you get some recovery on a case.

And something else that's quite significant here in this universe is communication, cause to effect. Cause of course is only source. The communication itself is a particle or an impulse, and the receipt point of it is the effect point of it. And there we have a graph of cause and effect. A conversation is cause to effect, and then we have to reverse the graph for the reply and get cause to effect again. So communication and the conversation are different in that a communication can be one-way traffic, a conversation is two-way traffic. Now, a communication does not have to be answered to be a communication.

Now, we discover something quite interesting in terms of MEST. MEST approximates such a communication in this wise: We have any particle in the MEST universe being stopped by anything it meets. A MEST particle then is stopped by every MEST barrier or barricade, and reflected, usually, by that barricade. So we have MEST being absorbed in the idea of changing communication direction. Therefore a long communication lag is simply this duplication of the action of MEST in taking a particle and reflecting it into some new or even random direction.

Now, our problem in terms of communication goes further. The MEST universe then, by erecting barriers, barricades rather; barrier you see, can be time or space or a wall or an object; but the MEST universe by erecting a barrier such as an object then seems obsessed with the idea of stopping communication. And because it is a universe which has consecutive spaces from one corner of it to another, and because it has a present time from one corner of it to another, we find that any object in the MEST universe could be said to be in communication with any other object in the MEST universe.

So therefore we find the MEST universe imposing obsessive communication on the individual, or imposing stopped communication on the individual, or imposing change the communication on the individual. And these factors, combined, go to make up what we're calling communication lag. Communication lag however, as a phrase must, but not very neatly, embrace obsessive communication. Of course that in essence is an effort to stop communication. Someone who has an obsessive outflow, who will continue to talk when he should be audited, is merely trying to stop communications by counter-communication. And we will run into that quite often. But that in itself is and will become, as it is processed, a communication lag, and is an effort to stop communication, but it is an imposed communication lag on somebody else or on something else.

Thus we find, as we define communication as the flow of a particle or an impulse from C to E; which is space, cause, that is to say a position which is cause, a position which is effect, cause position being the dispatch point, the effect position being the receipt point; we find that the flow of impulses or particles as done by the universe itself impose certain types of communication upon preclears. And those certain types then are inhibited or obsessed. Inhibited, which is to say slowed or stopped, and obsessed, which is of course no real communication, it's just an outpouring, because the individual is not being cause, he is combatting being an effect. He is actually talking from the effect point of the communication line rather than the cause point. All preclears could be represented in some position on this C to E line. Communication then, as such, requires space.

Theta communication doesn't answer into this description because it is instantaneous and does not require distance, and therefore does not fall within the accepted definition of communication, and is not in itself actually communication, but is thought transference. People become quite afraid of thought transference because it is a hidden influence and it is invisible. However, an individual who is mass has everything to fear from thought transference, and an individual who is in good condition has nothing to fear from thought transference.

We had a meter in operation this morning by which we demonstrated that a human being could influence the energy level of another human being, and by the touch of a hand the electrical activity of a human being could be changed. This is a meter validation of faith healing and energy transference. Thought transference is easier than energy transference, much easier.

But an individual who is himself energy mass and believes himself to be energy mass, is then liable to be subject to this because in order to be fixed an idea has to be embedded into or fixed into energy. And if an individual is not himself mass, he of course cannot have an idea fixed into him. If he notices it at all, it would be on a fleeting glimpse, and he would simply know that he had noticed it. But an individual who believes himself to be considerably massive, who has a great deal of energy - that is not necessarily in terms of body shape, he's just, the thetan considers himself to be considerable mass - this individual then believes many things which are simply implanted into him.

A dog, for instance, can have many ideas implanted into him. It is very easy to train dogs just by looking at them and putting ideas in their heads. As a thetan you get around back of the dog, you can put more fixed ideas in his head and do more to his motor controls. You can do the same thing with physical blows, which is the accepted method of training dogs. But there you're asking MEST impact to take the position of the energy mass which would be put in which would thereafter float with the dog and hold the idea for the dog and talk to the dog.

And so we get the modus operandi of building symbols, and so we get the modus operandi of building bodies. Now, bodies are built in this fashion: They must not communicate, they must not outflow. And then the thetan comes along and insists that they outflow. Nearly everything that a body outflows in the human species is considered evil, bad, nasty, no good, so on, except sound. And of course it is the thetan who is monitoring this sound. The body, left to its own devices, wouldn't talk. Alright.

We have a problem here then of something which must outflow in order to exist, the thetan, teamed up with something which must not outflow in order to stay its own mass. And between these two things we get the cross-up which we resolve by exteriorization. Now, when that cross-up is resolved, you have resolved the principle problem of the individual; which is to say that he is teamed up with something which must not communicate to maintain its actuality and identity. Its communications, tears, excreta, semen, fluids, so forth, are all of them fairly well condemned.

The animal kingdom lives six times the age that it attains, it requires to attain puberty. Man lives much shorter than that. I think a man ought to live about one hundred and twenty-nine years or something on that order, and yet he only lives seventy. Well, the main reason for this is because he's being used on an artificial and arbitrary strata. Alright.

Here we have then a preclear. As an individual, he is a thetan. His individuality is covered over to a large degree in most cases by identities which he is mocking or has picked up as a result of being teamed up with the body. He cannot free himself easily of these identities because the body must not outflow. The thetan to exist, to live, to have a high potential, to have abilities and so on, must be able to create, he must be able to outflow. And if he is in the body very solidly, the body cannot outflow and if he is aping or mimicking or sympathizing with the body, of if the body is sympathizing with him - which is him sympathizing with himself - to a great degree, he is then in the situation where he cannot outflow, and thus he cannot be much of an individual.

We have then as our highest jump in the case, which is taken more or less at once with exteriorization, on a certain exteriorization you get a considerable change in the individual. And when that exteriorization is stabilized and when the communication lines which are connecting the thetan to the individual are themselves disposed of; and the thetan is no longer handling the body with energy lines, but is handling the body with postulates and transfers of energy; we find that we have a tremendous difference in the individual.

So make no mistake about exteriorization as a process, and don't think that we could simply run these processes which we have with somebody interiorized and attain more than a somewhat better being, human being; because we wouldn't be able to attain the levels which we are trying to attain if we omit exteriorization. Exteriorization is a very very important bridge.

It may seem very strange to you at first to work with these transfers of energy, transfers of ideas and postulates. At first you start in, you start to articulate postulates like "you will now be a man." That's balderdash. The body would have to be able to understand English before it could follow this direction, because those are symbols and are themselves packaged thinking, and are themselves already in mass and they are very light, there is very little to them.

So as you come up the line, you find that articulation of thought has nothing to do with speed. It is simply a dictated action or a dictated form which then takes place, and that in itself is knowingness. You know what will be and then it is. You do not say, "You will now be a man, you will now walk." Those are symbols.

Now, an individual who is obsessed with symbols, some of his case at least is hanging at the level of six [SOP-8 Step VI - Ed.]. And the disabuse of the use of symbols is actually not a necessary process. It's not something that you pay much attention to. You exteriorize somebody and get him into an adequate condition, and we find that we have already disabused the individual from using symbols. And I think anybody here who has been exteriorized and fairly stabilized here in the last few days will agree with that. He finds himself not thinking in terms of "let's see now, I will go and find cat and I will look at a cat," simply because he does not think of himself as a mass anymore. He thinks of himself as a causative output unit. Very well.

What about this energy? Then if the thetan can exist without mass, without energy and yet at the same time can create energy, you'd think then it'd be very simple to take almost anybody and flick him out of his head. Well, about fifty percent of the people you run into will do just that. That's because they have no great accumulated mass, and the other factor. And we're going to talk about the other factor now, and that's why I've been giving you this fast review.

An individual exteriorizes as easily as he is himself approaching a static, and as difficult as he conceives himself to be needful of energy and that he himself is energy. As long as an individual conceives himself to be energy, he is of course comparing himself to a symbol and is actually liable to many other delusions in this line. He's liable to believe himself a message on a communication line, he's liable to think of himself as a name, he's liable to think of himself in many ways which are not optimum.

Alright, let's look over this output of energy and discover that the body cannot output energy, and discover that when the individual is in sympathy with the body, a thetan is in sympathy with the body, he ceases to put out energy. He of course at that moment becomes dependent upon all the stored energy, or the energy which he eats or the energy which emanates against him, for his own action. And this is a matched terminal universe. You can put up two masses of energy and you can get an interchange between them, which in itself makes an electrical current.

Well, that electrical current will support a carbon-oxygen engine, but the truth of the matter is that it will not support life. An individual is actually as alive as he is still, if covertly, creating energy. But he isn't any longer covertly creating energy, he's dead for all intents and purposes. Thetan never gets that really, that bad off. Your individual is always creating some energy. We ask this question, where is it going then if he's creating some of it?

Well, do you know he may have bypassed communication lines via the body which go out at a range of a thousand miles away, and are energizing something else over there? It's a covert line which is a constant drain. It would be like you trying to fill a gas tank and, with a large leak in the bottom of the tank, and you keep pouring it in through the top and it keeps going right on out through the bottom. And if you don't look under the tank, why, it's obvious to you that there's no gas being poured in. And that has been the conclusion of science. They never found the leak at the bottom so they conceived no gas was being poured in, because the tank never overflowed.

Now, one of the things that they did and that disabused them of any further search, was the fact that they didn't see anybody around with a halo. So obviously nobody was making any strange energy. There weren't any saints. And on this cursory observation the field of science was born. You may think that I'm just joking, but that's actually when science and where science was born. For a thousand years man had been coaxed to believe in saints and then nobody found any, and so they didn't look any further. And there they had it, and so we had science, and it was a wild departure from the church in general.

Well of course, theta clearing didn't belong in the church either. The human soul didn't belong in the church, because the church and all of its tenets like mysticism, yogism and so on, are booby trapped. "Save your soul," somebody says. Well, if a preclear comes in and sits down in your auditing room and says, "I'm over there in the corner," you say, "Uh oh," to yourself

very quietly. "We've got a long job ahead of us." That's "your soul," you see, you've got to save something else that isn't you.

You'll often have a preclear exteriorizing and you will work them for quite a while, and if you are not alert to this, you'll find they're not improving, nothing's happening, and yet they're obviously working; until one day they happen to trip up a little bit. You weren't quick enough to catch this earlier. And they just trip up a little bit and they use a, something they say, "Well, I'm not talking about right here, I'm talking about where I am." Uh oh. They're not exteriorized, they're exteriorizing a mock-up or something.

They're running around what is favorably called an "astral body." They're educated to run an astral body around and not run themselves around. The difference between exteriorizing an astral body and exteriorizing wouldn't seem to need clarification, but it does for some people. They say, "Well, I've been exteriorizing for years. I go around and I look at everything and so forth." And you check them over to find out what they have been doing and they've been throwing a viewpoint someplace. They throw a remote viewpoint over in some direction, they sit right where they are; or they exteriorize a mock-up which in itself is holding a remote viewpoint, and they sit there and watch this mock-up go someplace and come back.

This has about the same comparative level with theta clearing actually as looking at a picture of an automobile race and driving one of the cars. We have in, we have then a bit of a problem with the church and mysticism and yogism and other practices to which Man has been addicted, because these have been digging him in and we're trying to dig him out. And preclear after preclear will make confused comparisons out of past knowledge.

Well, the biggest booby trap of these was that the preclear himself was energy and that he was monitored in some curious direction by something which was somewhere else. You'll find more people who think they're being run like a puppet from some other place. Well, they're in some other place running themselves or they have merely slid on the cause/effect line to a point where they're not quite effect and yet they're not cause, and so they know something else has to be cause. So they mock something else up to be the cause, and then they don't have to take responsibility for their own actions.

Well then, it's important to us about this matter of energy. You get something like dynamic unconsciousness, this whatever you call it, and we find out that the individual is being coaxed continually into the uses of energy by this. He is made to believe that the energy which accumulates from someplace accumulates, and he plants this here and there and it does strange things. Well, that's the use of terminals and has the tendency to really upset a case.

Let's get down to something more basic. There must be kicking around here some primary obsession which makes it very difficult for a preclear to exteriorize. This just must be the case, because some of them exteriorize easily and some don't exteriorize easily, and yet they're the same breed of cat after you clear them up. You work hard and long upon some fellow who is hard to exteriorize, and he's awfully hard to pry out of his head. Well, "pry out of his head," that's his whole idea. He can't be pried out of his head, really. There's nothing easier than sliding out of your head. The wonder is how you ever stay in it because, you see, there's nothing could nail down a static except your own decision to be nailed down.

So let's see if there isn't some prime similarity in these cases that don't exteriorize. And we find that same thing into cases that are exteriorized but aren't doing it easily. You know, they're having difficulty even though they exteriorize and they keep on having a lot of difficulty. Well, there must be some common denominator to all this, and yes there is. These people can't quite arrive, they can't quite arrive. Some of them can arrive not at all and others arrive almost, but they don't entirely arrive. That is to say then, they never quite finish a cycle of action.

Well, we know that the primary action of theta is reach and withdraw, these are the two things which it does. And this is easily demonstrated because when we run reach and withdraw on a

thetan, we get some remarkable jumps. We know this by just test. And reach and withdraw and “not able to arrive” then compare with each other, don’t they? Why don’t they want to arrive?

You can say, “Well, some past experience has been so necromantic and so horrible that it has deterred them from touching things and they have automatic “letting go” machinery and so forth. But let’s try to solve a case on an automatic letting go, and let’s try to solve that very thoroughly, and we find out that the case doesn’t solve all the way just by knocking out the letting go machinery. It solves pretty well, but not all the way. A fellow can’t arrive because he’s afraid to let go, we can say that, and that quite doesn’t hold good either.

The reason it doesn’t hold good is because it doesn’t work well in processing. It’s very good, you understand, it works a long way, it is there. But there must be some further answer because it takes quite a while with this process to loosen the fellow up. And sometimes they don’t loosen and we get that last five percent of the hundred percent of the cases that don’t exteriorize or improve at all on reach and withdraw. And these cases continue to be unable to arrive.

Let’s look at it further and let’s find that these individuals have, let’s find if they have another common denominator. Yes, these cases seem to have the common denominator of fear. Fear. They are doing some kind of a, of a dispersal or an arrested dispersal. When we get them to reach and withdraw for things, they do not want to reach for these things. And if we were to examine them with a very responsive oscilloscope, we would discover that as the thetan, when they were asked to reach for the wall, they reached part way for wall and drew back.

More important than that, when a case is really difficult to exteriorize, he is inverted. That is to say, when you ask him to reach he withdraws, when you ask him to withdraw he reaches. He’s turned ‘round. Ah, well now are we getting someplace with this? Yes, we are. Let’s stop looking at the preclear, and let’s look around the preclear, and let’s see if there isn’t something around the preclear that might be influencing this, and let’s see if there isn’t another common denominator to all these cases that are difficult. Yes there is, there is a common denominator.

They’ve all agreed very thoroughly upon a dependency upon MEST and they all to some degree or another are having great difficulty with creation. And MEST isn’t creating, it is surviving, and this agreement then with MEST must have something to do with it. Well, what is so disagreeable about MEST?

We find out that we can practically break a case sometimes by breaking his agreement about MEST. We take several MEST laws and by a series of mock-ups, disabuse him of obeying them; such as we have things fall to the ceiling. And we have mock-ups walking up the sides of buildings, and we put buildings where buildings aren’t and space where the buildings are, and a few things like this. And the case is immediately a lot better off.

So there must be some kind of an answer in here with agreement with the MEST universe, something about this MEST universe that seems to be pure poison to the cases we want to resolve. What is that? It’s raw material, and the individual himself has become apathetic about using it. And therein we find one of the most significant single points of entrance and discovery which we have found to date.

[Gap in recording]

The problem we have here is a problem of a raw material which evidently exists to be formed. It is not so much a trap, although it’ll act like one. A living form is composed of MEST particles of various kinds woven together and hung together by a peculiar energy which we have already demonstrated on the EAR 400 [Ed note - this is a particular model of the “beep” meter]. This is a peculiar energy. You could say that it is an effort band in a different wave length of any kind of electrical energy, and that it is a part of a spectrum of electrical energy, or you could say that it’s a different kind of energy. But in all those things you would simply be theorizing on what kind of an energy it is.

Well, it must be some sort of a cousin to the stuff of which MEST itself is made. If a meter, made of MEST, can be made to react by it, and the EAR 400 by demonstrating this, opens the door to a very very profound riddle. A living body is an amalgamation between this kind of energy - which you saw being transferred to a preclear and which he was turning on himself and turning off, and which we were hearing re-echo upon the machine - a compound of this energy and the particles and spaces of MEST itself.

Now, we don't have to be persuasive about this. We don't have to argue about this or even theorize about this or even further measure this energy, if we have simply bluntly and boldly demonstrated that it exists. It follows to reason that if any energy can be recorded upon a meter made of MEST and nothing but MEST, then that energy must be able to have a profound effect upon MEST. And we have demonstrated then that the energy, so far as MEST is concerned, exists.

The energy might exist without proving even vaguely on a MEST meter that it existed in MEST too. You see that? I mean, we might just sail out and say, "Well now look, we haven't a - we haven't any connection between this mental energy and MEST energy necessarily, but it doesn't say then there isn't such a thing as mental energy." And I myself have made the mistake of occasionally quoting the various schools of thought on this by saying, "Well, it's a different kind of energy."

Well, that could be a very misleading statement because a different kind of energy would simply be a different kind of energy. That would be that. It would mean it certainly couldn't bridge with that. Did you ever try to, just to be crude about it, did you ever try to mate a rabbit and a horse? I mean, these two things wouldn't influence each other very much. They would if the rabbit were stepped on by the horse, perhaps; you could get some sort of an interchange between the two. But you certainly wouldn't get any good solid interchange that actually repaired one to the other. It just wouldn't happen.

Well worse than the meter, some experiments made demonstrated that the thetan could sustain the nourishment of the body by concentrating upon it very heavily, and some experiments were made in this direction, and the individuals involved in the experiments almost got solved. But they had to concentrate on it, and it absorbed a great deal of their intention and activities, and they had a tendency to set up, simply set up a machine that would do it. And then of course this meant a new bypass circuit from them, and this meant in new complexities and so forth, and it was simply easier to eat, you see, it was much easier to eat. But, the point was made.

Now, that experiment isn't quite as blunt as the experiment you saw on the EAR 400, and which experiment you can repeat at any time, simply by stepping into the office in there and testing it around with a probe. Of course, you people have been audited a little bit and you're a little bit on the side of electric eels now. That is to say, portions of your body are aliver than people you would grab off the street. But you would have to take - actually to conduct this experiment fairly, you would have to take somebody who had never heard of Scientology or the EAR 400 - and you'd place the probe up against them and then turn the beep on yourself. That is to say, simply look at the individual and connect the testing probe to the center of the individual, and make the area live with your own transferred implanted energy.

And you could tell the instant that it was turning on, and you could turn it on and you could hear it on the machine, hear in MEST recording what you were doing theta-wise. This was enough to make the inventor of that machine turn grey; not just white, he turned grey as ashes. He yet hadn't assimilated exactly what had happened. Very few people would suddenly grasp what had occurred with regard to this.

Well what has occurred is a rather definite proof that a body is a compound of that energy created by a thetan and that energy furnished by the MEST universe. And we do not then have to say that mental energy is a different kind of energy, any more than we have to say that it's made up of MEST particles. There is a bridge between the two and they do mix, or they are on the same gradient. We don't care which. It actually makes no difference to us now at all.

This then becomes very intimate to the exteriorization of a preclear. Why can't he pull out of this body? The MEST is raw material. The MEST in the walls around him is practically begging to be organized. It's begging to be taken apart and compounded into a body. One of the axioms of the logics and axioms of late 1951 says that theta is engaged upon a conquest of MEST. That's a nice, nice valid little statement for this reason; it suddenly has turned up pay dirt, in terms of exteriorization.

Theta takes this MEST and organizes it. It doesn't matter whether it makes it in order to take it or otherwise, since we're not now studying, you see, the source of the MEST universe, whether it was built by god or gog. We're not even vaguely interested in where these raw materials are coming from because we do know and can demonstrate adequately that a static, a thetan, can emanate that part of the band which we call life energy. He can emanate this, we can demonstrate that with great ease. All we have to do is exteriorize somebody.

The truth of the matter is an individual can activate a vacuum tube. By the way, he can activate a vacuum tube because he isn't trying to go through the terrific insulative quality of air. I've forgotten what an inch of air insulates, but it is something fabulous. An inch of air represents maybe a hundred thousand volts or something on that order. He would have to be almost as big as a lightning storm to get across any space of air. But he can do it in a vacuum tube, and he could do it in a bell jar from which the air could be exhausted, while he himself was outside the bell jar. He simply puts a beam inside the bell jar connecting two electrodes and you would get a registry on a meter inside the bell jar.

Now, that experiment has not been thoroughly conducted, but I just introduce it as one of the experiments which is indicated in this line. He can operate in a vacuum because it isn't insulative. The biggest slow of a thetan here on Earth is the air with which Earth is surrounded, because he can't put beams out, and he's a handy jim-dandy little fellow when it comes to beams, he loves to zap people. But they walk around in the air, he has to be enormously potentiated, he has to be able to generate enormous electrical potential in order to get a beam to reach five or six feet through the air.

And he would lose that very rapidly, simply because why? He was pushing against something which was stopping particles. Air, an invisible barrier which stopped particles and forbade communication. And he would wind up with the idea at length that he could not communicate adequately as a thetan, and so he would take to a body because he couldn't see the barrier which was interrupting his electrical span. So we have the problem of the invisible barrier. People dramatize this with glasses, they dramatize this with eyeballs, these things are invisible barriers. Very well.

Let's go back to this problem and see if there isn't a little bit more to be known than about an individual who will not exteriorize. We've got the DEI cycle, desire, enforce, inhibit. At first he desired to mobilize MEST, and then MEST began to enforce its mobilization upon him, and then he started to inhibit it. We will find this for instance between a man and a woman who are ill-matched sexually.

We will find a woman who is tremendously demanding sexually, may at first attract some fellow who is fairly normal, and there will be a period there when he is perfectly willing to satisfy her. This passes rapidly into a period of where he begins to believe it is being enforced upon him, and this will pass rapidly into his refusal. And so you've got desire, enforce, inhibit. And he will not only inhibit his sexual outflow toward her, he will simply start inhibiting it toward all women. He does it by classes, non-specific. And so we find him then becoming sexually impotent in ratio to the amount of sexual performance which has been demanded of him. Rather sad thing, isn't it?

Well, what's the difference between this and a thetan? Well, this is one of the allowable productions of the body. Well now, let's take a thetan and find out that if he were surrounded twenty-four hours a day by things which demanded to be animated by him, a clamorous

demand, at first he would desire to do it. He'd think this was lots of fun, he'd be perfectly willing to build suns and planets and do all sorts of things and animals, and have a good time this way, and put mock-ups around MEST and mix them all up and make them good and stable so everybody could see them because everybody has agreed upon MEST. And he'd be happy to go along this line.

And then after a while, somebody'd try to make a slave out of him on this subject. And they'd say, "Alright now, you're supposed to make this planet and people it with this and that, and you're supposed to do this and you're supposed to do that, and we're waiting here while you get this all done," and so forth. And he'd finally say, "To hell with you. I'm not going to do it anymore." And after that we get him not touching MEST. Why?

He was already tuned up to its wavelength because he could change his wavelength at will. He was tuned up to its wavelength and he could animate MEST and he could organize it and put it together and make it stick together. He was furnishing the putty that was holding the house together and the MEST was furnishing the bricks. And we see this quite obvious in the structure of bodies which are a composite of these two things.

And this was alright, but after he's tuned up to it he said, "I'm not going to do it anymore." One day he exteriorizes and he happens to touch a wall, and the beam which he puts on that wall in order to touch the wall; since he can't as a thetan touch anything unless he emanates a beam with which to touch it; simply comes into the wall sssshlp, and it scares him half to death. He's forgotten all of this beyond keeping his postulate in operation that he's not going to animate any more Frankenstein monsters. He's just not going to do it anymore. He's made too many dogs already. "They want dogs, let them make their own dogs." See, he's just not going to do this anymore.

And of course what he fights against will act as a counter-current to pull him towards. This is a resist or not-resist universe. That thing which you pull away from will pull you back toward it if you are matched on its wavelength, because the universe is made to hang together, and this is the natural consequence of anything constructed to hang together.

So we find that these individuals got stuck in their heads just to this degree: They either considered it becoming obsessive with them, creating things, making things, they thought this was becoming obsessive and they didn't like it so they began to refuse to do it. And after a while they would reach over and touch something accidentally or something, and they'd find themselves kind of sticky on the whole subject.

They didn't like that very much so that made them more so, and then they began to shun MEST. And then they could easily get stuck in a body, couldn't they? A body is made out of at least ninety percent MEST, and the rest of it is just theta energy hanging the particles together. Well, this is getting interesting, isn't it? The fellow naturally would get stuck in the body if he'd stick to MEST because the MEST is demanding to be organized, he thinks. Now, all he'd have to have is a postulate that, "That damn stuff, all it does is sit around and wait for somebody to put it together, and I'm not going to do it anymore. A game is a game, but this is too much of a good thing."

Now, this will have shown up this way. This fellow let us say, this fellow let us say was trying to be a painter. And he's decided one day that he's going to paint a beautiful picture and he didn't have too much schooling on it or something of the sort, but he painted a beautiful picture. And he wanted to do it, then somebody else wanted the picture. And so they bought the picture from him and the next thing you know, they wanted another picture. Well, he didn't feel like painting another picture but they offered him a lot of money for it and so that money made him want to do it, so he painted the second picture.

And by the time he'd painted that they took it away from him and decided, they decided he needed another picture and they gave him fame as a coaxing line. And so he decided he would paint the third picture and the fourth picture and the fifth picture, and he spent the next year or

two painting a lot of pictures and accumulating a lot of money. And the art critics are slapping him around and he's getting into arguments with fellow artists. And the next thing you know, he's a well-known portrait painter, and he has to paint ninety-nine year old dowagers and take out all of the wrinkles. And this is very hard on him indeed. And; because he says, "I'm not going to cater to people like this. They're making a slave out of me, they're making a servant out of me, and I'm not going to paint anymore." Bing. And there it went. He didn't either. He won't touch paint.

Sometimes early on the; see, the spiral repeats itself several times with an individual in the arts; and very early, he may go back to it again and find himself obsessed with the idea of painting. He's got to paint, he's got to paint, he's got to paint, he can't stop painting and so forth and finally he says, "To hell with this obsession, I don't want to be this obsessed anymore, I'm not going to paint." He decides it all over again, you see?

So he decides this, he could decide this in many lives on many spirals, but it all comes down to the fact that sooner or later he's going to get really stuck in painting. He's going to have a hard time of it. Eventually, if he even started to paint a picture, he'd stop in the middle of the picture and sort of hold himself on the time track right with that unfinished painting. Alright.

Here we have, that's in the artistic line, let's take this MEST line. And if you considered a thetan a sort of a brick layer, and people had decided they would look on him very heavily as a brick layer, and then they would make him very famous as a brick layer, and then the next thing you know, they would make it very necessary that he laid bricks by saying, "We're going to do this and that to all of your possessions and you're freedom is going to be so-and-so," he'd finally say, "To hell with laying bricks. No more bricks, I don't want to touch these bricks." And practically every time he went by the bricks would be going to him, "Whheet, come over here. Hey, hey." He'd say, "Bricks, I don't want to look at bricks, I don't want to have anything to do with bricks."

It's like some young man, he rants and raves and so forth and says he doesn't want anything to do with a skinny wife. He never had any skinny wife, he wants a big, he wants a well-upholstered wife, and he keeps this up for a dozen years and then marries the skinniest girl that his friends have ever seen.

Well, this is the thetan interiorizing, he gets stuck on MEST in other words, and he doesn't recognize that he's really stuck on MEST, because you see a body isn't quite MEST. It's alive. So he is defied by this and he quite can't figure it out, but it's easy to figure out. The body absorbs MEST in enormous quantities and is made out of MEST at least, well, there's at least a couple of dollars worth at present prices worth of chemicals and water, and this's all MEST. So he's stuck, and he won't create because it restimulates the fact that he won't create anymore, any more items out of MEST.

Now, you ask this fellow to patch up the body and repair himself. Well, he's going to look for some other covert means of doing it. He's not going to do it himself, he's going to look for running an engram or doing something way over here someplace. He isn't going to just suddenly say, "Well alright, so it needs a new face," sculpt, sculpt, slurp, slash, "Alright, got a new face." It's really about all he'd have to do, but that, that you would like to see but it's beside the point. We're talking about exteriorization and you are experienced at this time in trying to and succeeding and sometimes failing in exteriorization. Alright.

What process would be indicated then? This would then become a necessary process to any theta clearing. You would place in walls, in spaces, floors, ceilings, houses, buildings, planets, each time "the thirst to be organized, want to be compounded, want to be put together" or any such compulsive phrase or thought or desire. And its dichotomy of course, "I mustn't be organized, you can't organize me," and various things of that character. "You can't make anything with me, you are not to touch me, you're not going to make anything out of me, I'm not available, I'm not yours," so on. You run such, such thoughts with their emotions in the

scenery and you'll get a considerable change of case. It's a quite positive, quite rapid change of case. See that?

I was doing a little test on somebody amongst us present who was exteriorized already and yet who was having a little bit of a problem with an obsessive idea to make something alive, to make things live and make them alive. And this was bothering this person. This person's way up on cycle for it to be bothering him, it's just a little obsession you see. But this person would just be getting ready to tip over the other edge and start inhibiting doing it and say, "Well, I'm not going to do it anymore. Not me." Do you see? Alright.

And on the thetan's part in this process of course, you would run "I have to make that alive, I have to make that alive, I have to make that alive. Now I've got to put some life into that, now I've got to put some life into something else." You'll, in rehabilitating for instance a fellow who has worked consistently with heavy machinery, you'll find out that he has granted beingness to this machinery and tried to make it alive, and has failed so often because he's not using the right modus operandi. He's using Bessemer steel converters and he's using nuts and bolts and things like that.

The way you use iron is to compound it with several other things and make a living steam engine which will say good morning to you every morning. That is the way that he customarily does this. Instead of that he just takes it as whole MEST and carves out of it this kind of an apparatus which will run itself. He isn't; that in itself is a refusal to grant life to something, to make MEST run MEST.

Well you get this process, you say, well you get this fellow saying, "Well, I refuse to make that steam engine alive," if he's been a steam engineer. And the steam engine saying "I have to be made alive" or "you can't make me alive" or "you mustn't make me alive" and all sorts of similar dichotomies. And the next thing you know, he has an entirely different aspect on the subject of his old profession and a number of other things. It'll change him, it'll also change his duplication, it'll change everything else.

Now, the thirst of MEST is what you could call that, the thirst to be made alive. It's waiting there. You get the thetan to look it over and say to himself, "Oh boy, all that beautiful raw material." You ask most thetans to do that and just as I saw in a couple of places in this room just this moment, a couple of guys shuddered, because it's too much raw material, it just exceeds anybody's slightest possibilities. I possibly should not add any fairy tale material on this or stretch your credulity in any way, just take it as a process. But I must tell you a little funny joke.

I mention every once in a while the Horsehead Nebula in Orion. It is a mass of black particles that are sitting up in Orion. The fellow who is doing that I happen to know, and he isn't a preclear, he isn't here on Earth. But it was left there when he quit in disgust. You couldn't today persuade that fellow to make a cur pup, much less handle masses of particles such as that. And he looks upon it fondly as his monument. That was where he made his decision. He's stuck right there, see? He just won't have anything more to do with mobilizing MEST. That thing up there was destined to be a whole new bunch of suns, and they were all set, there were going to be some planetary systems around there, and gee whiz it was going to be all sleeked up and there were actually an awful lot of homesteaders waiting to move in. And it was all laid out and that was what was going to happen, but that isn't what ever happened. He quit.

Now, I hate to add that little fairy tale note in there, but let's just, let's just take that as a slight jar out of the routine and ordinary. You can touch this stuff up here with your hand and not stick to it with great ease, because your hand is made out of MEST and it has very very little life. An individual who has no tactile anymore is simply dramatizing this thing. "I refuse to make it alive. No more life, thank you, no more."

An individual will go so far into this that he becomes obsessively a murderer. He goes so far off that he doesn't want life to be in anything, because he might have put it there. He becomes a

craven savage, you might say, on the subject. He wants to unmock every body that he sees. And you will get people running people down on this, just running people down in general, just in the hope they'll kind of unmock. That's an inversion on the line.

Now we get, in these many manifestations, a much easier road to processing. We have the patterned process with which you do this. Into walls, into spaces that exist here and into ones which are mocked up, into people which exist or which are mocked up, one continues to put in the postulate and its reverse "you must make me alive, you mustn't make me alive, I can't be made alive, I won't make you alive" and so on. We do this in brackets. And we get this funny, funny sensation as we run the preclear, quite interesting isn't it, that the ceiling for instance suddenly becomes his gravity pull.

Because this in itself, the mechanism, the refusal to do this to MEST, is in itself gravity. And it's very very funny to have gravity out in front of your face or over your head instead of under your feet. But by this process you can move it around at will, as far as the sensation of gravity is concerned. And all these individuals who are having trouble exteriorizing are having some trouble with gravity. They're afraid of falling, they're afraid of this and afraid of that. Well that's just because of the pull of MEST.

It was not something then which was tremendously significant or very involved. It's like a little kid who is being confronted with a truck load of raw material and being told that this, the hundred and fiftieth truck load which has been presented to him, he also must weave into something alive. And he quits, and after that he can't pass a truck without the truck pulling at him because he's rejected and refused the truck. And out of this we get inversion, and out of this we get difficulties in clearing.

Now, this can be run as a group process, it can be run as an individual process. It is run best as an individual process of course. But there is a primary remedy in processing. Marked changes occur. I must warn you of something about this process, however. It probably as time goes on will be refined one way or the other to be less arduous. But it is not a light process.

It is a very heavy process which, when it is run, occasionally feels as though it's going to tear the whole body to pieces. It won't, but it certainly feels like it, and it's liable to leave an individual with a number of somatics, it's liable to leave him feeling pretty bad. His only encouragement is, having been that far along the way, it's a part of the road back which he doesn't have to cross again.

And so, as I have said many times, the problem of ethics is simply the problem of the fellow denying himself. So the problem of exteriorization is simply the problem of the individual refusing to give life. And that's actually about all that can be said about it.

OK?

[end of lecture]