

BLANKETINGS - EXTERIORIZATION

A lecture given on
23 September 1952

Note: The recording from which this lecture was transcribed begins with the lecture already in progress.

Just before Earth, or just at the moment of the track, you have the plankton, the algae, then the atom, and then you have space—they just had a feeling of space, sort of. And then just before the feeling of space, just before that, they're in a body. And you run them back through bodies quite similar to Homo sapiens. So there's a whole span back of that. You see there a complete deterioration of the spiral, then they evidently hit Earth—at least that's what I keep finding in running these people.

And she was completely uncoached and knew nothing about any of this sort of thing. And I just sat there and started shooting questions to her and so forth, and she kind of laughed kind of embarrassedly, "I'm a fish. You know, it's kind of funny being a fish. You're liable to get eaten."

"All right, let's get the time when you made this postulate." (That's what I was getting all this on.) "When did you make a postulate that . . ." Can you find this earlier postulate?" Ptock!

And she'd say, "Funny, I'm just a little thing floating in the sea. I sort of get the idea that darkness is very bad, that's all."

"Can you change that?"

"Yes."

"Can you change it all the way forward till now, all the way?"

"Well, of course." Zing! She'd cheer up and that was that.

"Now, can we find another postulate?" I kept asking her to find earlier postulates, and we found this whole span—prior, of course, to Earth— and rehabilitated that span; haven't finished with this preclear yet, but rehabilitated that span, and there she is.

Now, the only reason I'm interested in this case at all is it's the rehabilitation of a GE. That's a little bit different. The other track has got space opera and so forth on it—a lot of space opera.

All right. Is there any question about the difference between what we call a thetan and a GE?

Male voice: Only on the processing side—what to do and what not to do.

Same thing. They work just the same.

Male voice: The reason I ask is this came up lately on the course.

Well, it's who the preclear is that determines it. It's who you've got outside and who the preclear knows he is.

Male voice: Uh-huh.

You're processing the preclear. But the preclear is the energy unit. That is the energy unit you're processing, and that is the energy unit which you process.

And there's no reason to try to suddenly pick up a thetan—if you find yourself processing the GE and the person is the GE and the GE is outside and they're perfectly cheerful about this whole thing, then there's no reason under the sun why you've got to reverse this. And you make this GE rehabilitate a thetan, because this GE is never going to become the thetan, as far as I know. He'll just keep on being a GE. Simple. Hm? Does that answer the question?

Male voice: Does processing the GE make the thetan eventually more available?

Still didn't hear me. The hell with the thetan.

Male voice: You mean, the person—whatever it is out there, that's him?

That's him.

Male voice: And you're just auditing him.

That's all you're interested in—just audit him. But if it's a person who is on the GE side and all of a sudden he says, “fish” and “sea” and so forth, you know that you're going to find a full life spiral before he hit Earth. So just audit it.

Don't ever suggest anything to him; he'll pick up his own data. You just start suggesting to him and asking him are you this line or are you that line and so forth, you'll get him kind of confused, because he's liable to be a thetan propitiating a GE, you see? He won't be confused with it beyond saying, “Well, sort of strange to me, and I don't quite know where I am on regard to this, and so on.” Just ask him, “When did you first make this postulate that it was very desirable to be wrong? When did you first decide it was desirable to be wrong?” the fellow says, “(mumble, mumble).”

“All right, what are you there? What are you doing there?” Not even “What are you?” just “What are you doing there?”

Guy says, “On a spaceship. And I'm part of a palace guard, someplace or other. I'm standing here and I decide I'll make the sergeant wrong, that's all.”

“Well, where are you, particularly?”

“Well, name of the place is so-and-so and so-and-so,” and he brightens up and so on. “Yeah,” and so on, and all of a sudden you're doing the thetan line which has come in and merged in with the other line— maybe in 1700 or 1800 or at the beginning of this lifetime or something— you're getting the new merger. All right, just process it. You don't care what you process. You don't care what he's been. You don't care where he's been. This other is just *curiosa* as far as you're concerned. You don't care whether he was a magpie or a gorgon. And if you find him caring about it, it's because he was degraded in that state.

So you just ask him—he says, “I was so-and-so, and I—oh, I just feel bad about that,” and so forth.

“Well, when did you decide to feel bad about it?”

“Oh. Yeah, the people there didn't like gorgons.”

And you say, “Okay. Can you change that postulate?”

“Sure.” Zing! And he changes the postulate forward to present time. That's all you're interested in doing.

You can take *What to Audit* and regard it as a nice history book. And you should know about it because every once in a while you'll think you're processing a ridge on a preclear and you'll be processing an electronic incident. And it'll be hotter than a firecracker. And you can process it and process it and process it and no ridge blows. You all of a sudden say, "Oh my gosh, I'm processing some kind of an electronic incident."

And you'll find every once in a while the preclear will make this mistake. You'll just pick people up who are sitting in the middle of an electronic incident and you start to process them, and there they're sitting in the electronic incident. He's not sitting amongst ridges, he's sitting in an incident which is on a ridge. You're trying to get this fellow down to the corner and he insists on stopping on the doorstep. So you process that doorstep long enough to get him down to the corner. That's all there is to that.

As far as the knowledge which is demanded of you on the subject of what to audit—the techniques, the various tracks and so forth—that's just a map. That's just a map. The technique itself of how you handle the thetan is our subject here and that's what your main interest is. And you really don't need that map, except to know that your preclear isn't just hallucinating- on you. He's not hallucinating on you. If he's hallucinating, then we'll have to stack up about five hundred preclears, one, two, three, four, five, and just assume that any and all strata of society hallucinate about the same thing, in the same periods, in the same ideational fashion and have the same nomenclature for the hallucinations—which is an absurd assumption, unless we're all being monitored by Gurdjieff's Beelzebub.

Now, here then is the data which you need, is: (1) the anatomy of *Homo sapiens* on an electronic level. It is important for you to know the key ridges as it is important for a medical doctor to know where a heart is. It's as important for you to know how these ridges discharge as it is for a medical doctor to know that a patient breathes. And is as important for you to know the anatomy and potentials of the thetan, so that you can educate him, as it is for you to be a member, in England, of the BMA if you're a medical doctor.

Now, this is important information, and there's the important information.

Now, to know this anatomy we have to know about energy manifestations. To know the state our preclear is in, we have to know the Tone Scale. We have to know about it; we have to be able to spot people on it and say, "Oh yes, he's acting definitely on a 1.1 basis at this point." Because if we have a thetan out there and he keeps acting like a 1.1, for heaven's sakes, process him up the line!

Now, you know what a 1.1 will do. You can take the Chart of Attitudes and just take all those assumptions, right across at the basis of 1.1, and you can call them off, each and every one of them, asking when he made that postulate, when he decided to be that way. And he'll just think this is utterly phenomenal. Because how can you possibly look into his mind? You're not; you're looking at Chart of Attitudes. Just read it off.

He says to you, "Well, I'm—I'm outside. Of course, you're not going to keep me there very long. Of course, I didn't mean any offense. Now, I'm—I'm doing fine. I'm—I'm outside and—and so forth. And I feel perfectly all right about it." He's at right around 1.0 on the Tone Scale: it's fear, covert hostility, flickering back and forth on the thing. You just take the Chart of Attitudes and you'll find out those are the standard attitudes which are holding him there. Just as easy as that.

What's going to be this preclear's behavior as a patient? You look on the old chart, the Chart of Human Behavior—Human Evaluation—just look on that old chart. And you'll find out what he'll do, and he'll do it. And the mistake you can make on that is believing he won't do it, because he will do it.

There have been three or four instances when I've said, "Oh, well, that's an exception to the chart." And to be very colloquial, that is the catchup on my chest. That's blood from having my throat cut, because the chart was right—terrible, inexorable sort of a thing.

Now, it's a terrible condemnation of Homo sapiens if you couldn't do too much for Homo sapiens. But if you can bring the thetan on up the Tone Scale above this level—yes, very easy to get a thetan up the Tone Scale—very easy to do that, because it comes on the basis of changing postulates.

So, that brings us up on what else we have to know. We have to know that postulate-changing device and we have to know what this thetan can do. I've already said that, but I repeat it. We have to know what the thetan can do, because you've got to reeducate him.

And you don't reeducate him by saying, "You can do so-and-so and so-and-so and so-and-so and so-and-so." You say, "Now is it possible for you to do this? And is it possible for you to do that? Can you do that? Have you ever been able to do that? When did you make an idea that that was bad? All right, let's change a postulate."

Now, let's educate him a little bit. Now, let's hold up a board here and a pack of cigarettes behind it and say, "All right, look through the board. Now, which have I got here? What kind of cigarettes are these? Take a look at it, take a look at it." :

And if he says, "Those are Capstans," and they happen to be some other brand—Kools—you say, "Oh, very good, very good," and go on to something else. It doesn't mean the fellow is outside and is just being nasty, and he doesn't have these capabilities. It means you've got a thetan at the level of dub-in, that's all. He just thinks he's seeing what he's seeing. He's supplementing his vision.

What's that tell you? He's at the level of the Tone Scale which dubs in. Human Evaluation tells you right there: it tells you Dub-in." Chart of Attitudes tells you what the postulates are you have to pick to pick him up that Tone Scale. Ptock! This is as simple as grinding corn. Nothing to it.

He'll come up above the level and he'll start to see. Well, you will know when he starts to see simply by testing him a few times. Can he see or can't he see? Well, he finally knows when he can see, by the way, but he has to be well up the scale on the subject of knowing before he knows he can see. Then you'll find him being very doubtful about the whole thing, very conservative about it. He isn't quite sure he's there and . . . He'll be saying this. And you'll say, "Gee, I processed him all this time and—gee, I processed him all this time and he's being so reserved about all this. What's the matter with him?"

Well, again, you would be wondering if you didn't know your Tone Scale. He's hit conservatism on the Tone Scale band, that's all. He's standing there and he knows doggone well he's looking at you and he says, "Well, I think I see you; I think I get a good look at you. I think so." Silly. He'll come up that whole band. So it's the same Tone Scale.

How do you know when he's way up there and not just in some kind of a temporary state of something or other, and so on? It's when his behavior becomes consistent, that's all. And his behavior will become consistent way up there at 8.0, 10.0, 20.0, way up above there. So anytime he's giving any of these manifestations that are less than optimum, you know you haven't got him up far enough. And you actually don't have to sit there and read the Chart of Attitudes and Human Evaluation. You could just sit there and say this guy is not in good shape yet. Just test him a few times.

"Now, sit right there now—can you sit right there and see the Tower of London?"

"No."

Well, he's not in good shape yet, that's all.

Now, there's drills that you run him on. Now, you'll be thoroughly grounded in this before we get through.

Making him take these control lines off the body and putting them over here on the back of the chair.

"Take another one off."

"Oh no, I couldn't do that, I'd lose control."

"Well, I tell you, put two of the lines over on the back of the chair."

"Okay."

"Now put a third one over there on the back of the chair."

"Okay."

[At this point there is a gap in the original recording.]

"Take that one and interrupt it for a moment. Just pick it up and put it back on, quick. Just break it for a moment. Just interrupt it and put it back on quick. Can you do that? Now let's interrupt it for two seconds, three seconds. Can you do that?" Tsk.

"Yeah," he says, kind of relieved. "Yeah, (sigh) I can let go. Yeah."

"Now let's see if you can put that fourth line over on the back of the chair."

"Yes."

"Now, can you hear my voice?" (pause) You say, "Can you hear my voice? (pause) Can you hear my voice?"

Oh!" Ptock! Ptock! rum . . . Yes, that was a funny thing. You know, I couldn't hear your voice with my body, but I could hear your voice sitting over here up alongside of me." Now you're getting there, you see?

Now you tell him, "All right now, blow out the rest of that ridge. Blow out the rest . . ."

"I couldn't, I'd lose control of things."

"All right, take a little bit of it. Now, carry it outside and drop it on the waterspout."

I told a thetan exterior one time to pick up a big bundle of energy and take it outside and drop it out. The most mischievous look sort of emanated from him for a moment. And all of a sudden outside I heard meowwww! He took it out and dropped it on a cat. Cat left. Somebody who was sleeping at the house at the moment came rushing in and said, "What on earth is going on outside?"

"Nothing." Both the preclear and I very innocent about it, see? There's the sort of thing, you see?

Now, you want to know if he can take a little trip; and you want to send him here and make him do this and do that. And each time he will— aNnn-no. No, I can't do that. Well, I'll try just for your sake, but . . ." Well, instead of going back and picking up all the postulates and

going through all that sort of thing, just let him do it. Then he finally says, Well, what do you know! Hm!” Bing. That was easy. What next?”

As he comes up on any new process or procedure, he feels strange about doing it. Feels strange on being out of the body? Move him out of the body, move him into the body, move him Out of the body, move him into the body, move him Out of the body, move him into the body. He says, “What the hell are you doing this for? I know when I’m out of my body and when I’m not!” You got him up to a nice 1.5 on the subject of being in and out of the body, that’s all. Very amusing! But it’s very positive.

So in part, you’re a teacher, and in part you’re a processor. And you used to be a “slaver-over-hot-brainser” and a father confessor. Different role. You just teach him how and fix up the postulates. Help him fix up his postulates; ask him to get those postulates. You’re just restoring self determinism at him like mad.

You’ll find preclears, you tell them, “Get out of your body. Get into your body. Get out of your body. Get into your body. Get out of your body. Get into your body. Can you do it yourself?”

“Nope. Can’t do it myself.”

“All right. Get out of your body and get into your body.” “Get out of your body now, and let’s go over across the room and flick the page on the book.” And he’ll go over . . . “Hm!”

You’ll be looking at the book; it won’t turn. Now he’s just all droopy about the whole thing, completely apathetic.

“Well, when did you decide to give up being powerful?”

“You know, that’s a funny thing. You know, that’s very good of you. You know, I did decide that someplace or other.”

Most obvious darn things.

Well, eventually you’ll get him so he can move in and out of his body at will and so forth. And you get him moving in and out of his body at will and he’s just happy and he can do it at his own control. And he can go around and he can patch up the body, he can do all these things. And all of a sudden he’ll come to you and say, “You know, I can’t move my body around anymore. I’m having an awful time trvins to move mv body around.” So, patch that up.

You know how you patch that up? Well, you put him in his body and make him walk around a table. Then you step him out of his body and say, “Walk your body around the table. Now follow your body around the table.” And he’ll be right behind himself and he’ll follow this body right on around the table, see, very carefully. And you say, “Why don’t you go over and sit down on the couch and run your body around the table.”

“Oh, could I do that? All right.” So he’ll sit on the couch and . . .

“Ha!” he’ll say, “The further I get from the thing and the less con cern I have for it, the easier it is to do.”

And all of a sudden, why, you say, “Dance a jig.” And there will be the body walking around the table, and it will suddenly stop and dance a Jig.

You say, “Isn’t that fun?”

Very, very interesting. You say, “Go on out someplace and do something.” The body will start out the door and you say, “Whoa. Come on. Let’s get some more processing.” He’ll get too interested, you see?

Now, you actually have to go whole hog with this. You have to get him to go around and find another thetan someplace and find out whether or not he’s afraid of the thetans. And sail him off someplace and let him find a thetan. Don’t let him go too far. Let him look around the yard and go up to the churchyard. And let him go around and look in people’s skulls. And he’ll say, “You know—you know, that fellow isn’t running any at all. Just nothing. I always thought he was pretty weak. And you know, his thetan . . . Nah! No power at all. But you know that fellow over there? Boom, boom, boom, boom. He—big fellow.”

Very factual about this whole thing. It’s a line of conversation you’ll just have to get used to, because he’ll come running to tell you—very, very interested in these various phenomena. He’s discovering new phenomena every time he turns around.

He’ll go out and he’ll find himself doing weird and strange things. He’ll go out and he’ll be sitting down in a chair—his A/EST body will be sitting down in a chair and he’ll have an absent look on his eye. And you come in and you speak to him. All of a sudden his MEST body will go—“What?”

“What were you doing?”

“Oh,” he says, “a dog—I was making a dog run up and down.” You know? He says, “He’s just about worn out. I got him running on down the road. And I’ve tangled his leash about three times around this girl’s legs.”

You say, “What are you doing things like that for? What’s the idea?”

“Well, I was just trying to find out if I could.”

Or the next day he’ll come in, he’ll be telling you, “Say, you know, a funny thing, but if you look real fast, you can stop a hummingbird’s wings—if you look real fast.” He says, “You can’t look slow.” He says, “You have to look slow to look at people, you know? But you look at something like that, why, you have to look fast.”

You say, “What the hell—he’s talking about—looking fast, looking slow?” It’s his complete new range. But he might as well be going to school as far as he’s concerned, for the good reason that coming down the track he’s just all battered up, and if you just change his postulates all the way along—yes, he has the knowledge that he could do it, but the question is right now, can he? So it’s educative.

So you have to know everything a Theta Clear could do, and you have to let him test each one out. It doesn’t just suddenly come on a person with a terrific burst of energy. The first time he goes over. . . Who was it was telling me about somebody and her sister—they got together finally and they could lift this bread crumb. Who was telling me about that? They got together and they. . . She couldn’t, all by herself—she just sweated and sweated over this bread crumb, and then somebody gave her a hand. I’ve forgotten who told me about this. But I’ve seen this happen—realized they’ve done something, realized they’ve accomplished something and then have to just . . . Oh, they just get all upset on the realization that they’ve done this. And you have to carefully run out having done it and then make them do it again.

And that’s the process with which you’re going through. You’re at. Once restoring self-determinism and at the same time educating them into their capabilities and possibilities. And of course, when they reach the ultimate in capability, they will have reached the ultimate in self-determinism. Because the way you restore self-determinism to any body is show him that he can impose his will on time and space. And in that sentence is contained everything you have to do to educate one.

You can actually get somebody out of his head just by—not by telling him to spring out or moving him out—just by telling him to put a pressor beam against his forehead and push himself back.

“Think that’s funny—yeah, I can do that.”

You say, “All right, now let’s put another beam against the back of your head and pull yourself back.”

“Well, what do you know, I can do that.”

“All right. Now put a beam out through the back of your head and grab ahold of the back of the chair and pull yourself out of your head.”

“Yeah, I guess I can do that.”

“All right. Now, let’s move yourself up and down the couch, back and forth, up and down the couch.”

“What do you know, I can do that—hey, what the hell am I doing outside my body!”

You’ll get just that kind of a double-take reaction—if you go at it slowly.

But what is the essence of restoring self-determinism? And that is restoring the ability to impose will on time and space. And you’ll find out the trouble with most thetans are they’ve been carried around in the body to a point where they think the body carries them everywhere. They think they’re just a—have to ride in this body. They don’t think they can . . . And the body happens to go here on a stimulus-response basis and it has to go there and it has to go someplace else. And here it goes and there they go too. Doesn’t even occur to them that they’re telling the body to go anywhere.

So you’re imposing—the body, and stimulus-response to the demands of the society and the economic system are continually imposing upon the thetan—imposing upon him continually time and space, time and space, time and space, time and space. That’s how he gets to be nothing.

So when you reeducate him, you’ve got to teach him all the various ways there are to handle energy in time and space—handle himself in time and space, handle energy in time and space. And you’ll even, if you want to carry him on any further, you’ll get him up to a point where he can handle time. He can handle time—not for you, but for him. And that’s quite remarkable when he suddenly finds out “I can make it tomorrow.” Of course, you’ve got him up in the high illusion band. He can create illusions; he has a lot of fun doing that.

All right. Those are the essentials. Those are the essentials. And these things start with a knowledge of how does energy flow. If you want to know all about this, you have to know this: How does energy flow? What are the characteristics of energy flow?

Now, there’s a lot of boys who’ve stated a lot of things about a lot of energy flows and as far as you’re concerned, you don’t have to be interested in any part of it beyond this. There are some things which we have to know here which aren’t generally known, but they’re awfully simple.

Energy flows in a straight line, energy explodes in straight lines, and energy flows and hits something and makes a ridge. And that’s where energy flow is concerned. Does those three things. Boy, that’s important. Put about nineteen stars after that datum. Energy flows—straight lines. Energy, in flows, disperses as in an explosion. And energy flows into and hits other energy or matter and makes a ridge. That’s where energy flows are concerned.

Now, get the reverse of this energy contractions. Nobody can tell you the mechanism of an energy contraction. It's wonderful, but they exist. We've been writing about them for a long time. Nobody really took it seriously that energy could contract. But, believe me, your preclear will take it seriously, because you've got to educate him to stay out of the body when the body is in pain. And how do you do this? You show him his own holder beams on the body contracting without any selfdeterminism on his part.

Here he is out of the body; he's got a tractor wave on the body. You kick the body in the shins, figuratively speaking—give him a light tap—and all of a sudden he finds that doggone line shortens to the body. And if you let him examine this a few times, he'll all of a sudden see the mechanism of how the body being in pain snaps him into the body. And he'll see why he got snapped into the body and what snapped him into the body. What did? He had a tractor beam, a compressing, collapsing beam on the body. Pain energy from the body activated the beam, and the activation of the beam made it get all the shorter. And a sudden activation of the beam snaps him right straight into the body.

It's very simple. It's something on the order of here is a rubber band . . . Energy flow would be like a beanshooter. You see, he's shooting a bean out at something. That's energy flow. But contraction of energy would be like a rubber band and the rubber band is on the thetan, the rubber band is on the body. Of course, the thetan happens to be handling that contractive flow, and he has it on the body and so on. Well, any time that rubber band gets energized, it insists on pulling into a smaller size and shape. And that is the mechanism which snaps the thetan into the body.

You take a thetan, let him stand outside the body and then you pinch him. You tell him, "Watch the energy lines you have on the body now. Take a good look at the energy lines you have on the body," and then pinch him. Then the second that you pinch him, you'll say, "What happened now?"

"I didn't notice anything."

"All right, let's take another look. Let's . . ."

And then pinch him a little bit harder.

"Hey!" He said, "This tractor line, this pulling beam I've got on the body, collapses. It shortens."

Pinch him harder. And by pinching him good and hard you can just drag him, whether he will or not, right straight into the body.

And all of a sudden he'll say, "I'll be a son of a gun, that's how I get into those things."

Because one day he was going along and he was perfectly cheerful and contented and everything was fine, and he reached over to pat a MEST body on the head the same time it was hit by a 155-millimeter shell or something, and when he hit it, this pat that he was doing connected and it yanked him right straight into the body. Zing! And he was in; he didn't know what he was doing and—very confused.

"How on earth did I get into this body? How could I possibly have gotten into this body? I couldn't have gotten into the body because I didn't want to get into the body. I was out here and I was in there. The . . . You know, that body's boss?"

And that's the mechanism which makes the body boss—the contracting energy beam.

Now, if you want to examine the anatomy of a contracting beam—if you want to examine it, you're going to have a good time, because I've tried like fury to get the exact anatomy of a

tractor beam—a collapsing energy beam. And I think I'll have to do it with an ultraviolet photo graph to get a real good analysis of the thing. But it's certainly—we've been writing about them and thinking about them for a long time.

There obviously is tensional beams—very obviously is, in nature, such a thing as a tensional beam. Nobody ever really looked at it as such. Just what is its anatomy? Well, you have to know its anatomy. But mostly, you have to know that it's workable, that this is the mechanism. And you have to demonstrate this to a preclear. You have to show him that mechanism. And you don't show it to him by first explaining it to him—by first explaining it to him and then showing him, no. No, you let him kind of find it out for himself.

You just go ahead and you administer a little pain to his big toe or something of the sort and all of a sudden, he— “Whoa there! I come right in toward the body. Oh, why do I do that? Now, let me examine that a little closer. Yeah, I come right in toward the body. Say, if you hit my toe or something like that, I'd snap right into the body. Oh, what a dirty trick!”

See, that upsets his self-determinism. The collapsing tractor beam displaces him in time and space without his consent. Body pain imposes time and space on the thetan. You see how that is? Imposes time and space on the thetan. Therefore it robs him of self-determinism, and when it's done it many, many times to him he decides he has no self-determinism and although he is energy, he is MEST. And he's in an awful confused state from there on. Awful important mechanism.

Now, we find out that two of these tractor lines will interlock like two rubber bands. These two rubber bands will be interlocked, one with the other, and they make a very special kind of a ridge. It's possibly the interlock of tractor beams that make what we have thought of, perhaps, as a force screen—something like that, a screen of force. It certainly is something of that magnitude and order, because you'll find that a no-sympathy bar is quite hard to take apart sometimes if you're taking it apart. If you take it apart from inside the body, it's almost impossible to take that ridge apart, its anatomy is so complex.

Fortunately, by a Theta Clear technique, you simply pick the energy ridge up and throw it out the window. You don't have to worry about its anatomy.

Now, these are the three tractor manifestations of energy: the contraction of a single beam, an implosion—which is the contraction, into a point, of a sphere. An implosion means—here you have some sort of a nebulous sphere of energy, and all of a sudden some point in there demands all energy collapse toward it. And from a sphere you get a hard point. And that's an implosion.

Now, an explosion or a dispersal goes outwards, from center outwards—from the center out, zing! And those beams are flow beams and they are going on out. But an implosion beam is out and is being pulled in. And actually, there's a sort of a tick or something of the sort as an implosion occurs. It's another manifestation of contracting beams.

And then there's this manifestation of the ridge.

So, for flow, you have the single flow outward and then the explosion type of flow. That explosion type of flow we'll call a dispersal.

And whenever you get an explosion type of flow somewhere in the vicinity of the preclear you get energy running past him so fast that he experiences fear. Fear is a dispersal of energy; it is a series of flow beams going out in all directions. And when those go past your thetan, he becomes afraid because it's above his tolerance level; it is swaying his self-determinism too much. It is trying to transplant him and change his position in time and space; therefore, he fears for his own self-determinism, his own self-beingness and that's fear. When we talk about a dispersal, we might as well be saying fear.

Now, for heaven's sake, get that down pat. Get that down pat. Because if you don't get that point down, you're going to be wondering "Why on earth is the thetan . . . I only processed the fellow for fifteen minutes and he's in terror! What could have gone wrong? I wonder if it could have been birth that went into restimulation. No, it couldn't have been birth that went into restimulation. Maybe it's a present time problem? He seems to be in complete terror. I don't know what's wrong with him."

Now, that's the kind of a question you'll be asking yourself if you don't get that good. That sounds to me to be an awfully simple point. But honest, it's almost a championship record—I've never gotten it over to date. The fear, the uncertainty, the insecurity which the thetan feels is when this back ridge starts to disperse and a flow of energy goes past him toward the front ridge, he feels fear. And when the back of the spine here, the small of the back, starts to disperse and goes across the vagus nerve in front here, he feels nauseous anxiety—a fear stomach. And that's fear. And that's fear, and that's a sickening feeling of fear.

And if you were to suddenly be able to reach in and pick up that thetan and move your preclear out a few feet from this flow, from his body, he would say, "(pant, pant, pant, pant, big sigh) Wonder what I was so scared about?" You see, there isn't any reason connected with it beyond that.

All right, you've got these characteristics—there are actually six characteristics. Now, you can get an intercombination. You can get an explosion hit an explosion: an explosion here and an explosion here interlock and form between them a ridge. A ridge simply means an impedance, a stopping of energy into a confusion, and the holding of that energy in a state of confusion just as though it were MEST. And it's just energy. And if you had a flow coming from the left and a flow coming from the right and they meet together, they form a ridge. If you have a flow coming in and hitting a MEST object, there'll be a ridge. If you have a flow coming from out there someplace and hitting your preclear in the face, it's going to make a ridge on the preclear's face. That's a ridge. If your preclear puts out energy in front of him, it whisks around in a flow line and hits him in the back of the neck; and by the time it gets to the back of the neck it's in confusion, so it's in a ridge. That's what a ridge is. A ridge is something as solid—it isn't something imaginary.

You can measure the ridges. You can go around a preclear with an ohmmeter or an oscilloscope—they've done this quite a bit; they wondered what the devil they were measuring. They keep walking around him with this oscilloscope and electrodes and so forth, and they get out there about fifteen centimeters, twenty centimeters, thirty centimeters from him—they find these ridges. And all of a sudden, they'll show a potential and they say, "What on earth is that?" And they say, "Well, it must be that life is in a series of concentric circles. And we read in a book once, of mysticism, that the Hindus said that life was in concentric circles. And every time you lived a new life you got a new circle. So man is really an onion, because he's a series of spheres. And therefore we'd better bury him, and that's the way to celebrate funerals." It's something about as illogical as that.

But the whole point is that it's simply the points where he has an output of energy hitting an input of energy and, bing—it's solid! There it is. It's just solid. It's as solid as that hand. It's there. It is—exists. It is not imaginary.

And what happens to this ridge? It gets plastered all over with facsimiles. Why? Because he uses it. He'll take a facsimile and put it over on the ridge. The thetan will collect ridges. You could make a fellow run a whole series of facsimiles off the ridges just around his eyes. And then a whole series of facsimiles off the ridges around his mouth. And then a whole series of facsimiles off this ridge out here three feet from him. It's quite an experience. They're stuck there.

What do facsimiles stick on? They stick on ridges. Why can't you run them? You can, but why run the facsimile? Why not just throw the ridge away? And why do you have to run this ridge? Well, you don't have to really run the ridge at all if you can get your preclear out. If

you can get your preclear out of the body, all you have to do is tell him, “Pick up a piece of the ridge and drop it on the nearest cat—I mean, the nearest ground.” Earth him. And he will, and he’ll clean it up slicker than a whistled Piece by piece, chunk by chunk, he’ll get rid of these ridges.

How can he do this? Well, how can you reach over and pick up a shoe? It’s just as simple as that. The MEST body can handle a solid MEST object; the thetan can handle a solid mass of confused electrical potential.

What’s holding that ridge in place? Don’t look now, but the thetan is. Very carefully. You start to run him and tell him to throw away these ridges, and he’ll tell you, “Oh no, I’d go out of control!” No, he wouldn’t go out of control; he isn’t controlling himself anyway. He’s set this ridge up so it’ll control him.

He’ll say, “This is a ridge.” He doesn’t even know it’s a ridge, he just knows this thing works. No matter how poor these ridges are, they’re communication systems and they’re action tools.

So, let’s take two tractor implosions—two spheres—and they come crunch, like that. Between the two of them, the turbulence of energy will form a ridge; that ridge has density. They form this ridge right in between them. So that’s a ridge.

Now you could take a tractor beam hitting a flow, and the resulting turbulence would form a ridge. You can hit two flows, you can hit two tractor beams, you can have a tractor beam hitting a flow, you can have an implosion hitting an explosion—any one of these manifestations. Fortunately, most of these—it’s just something you won’t use. But boy, you’ll sure use flows and tractors.

You know this nervous stomach? His nervous stomach is also an imploding sphere. Your thetan, one time, threw himself over some nice MEST body and the MEST body had a thetan in it already or something of the sort, and started to die—put an output of energy. It started to go out and then held itself in. It started to blow the blanketing thetan out. He started to go out and held himself in. And this second impact of the thetan doing the blanketing will explode. The horrible part of it is, though, it’s an implosion, because the impulse of the inner thetan is to pull in.

So you have these people going around with these nervous stomachs. “I have a big hollow feeling in my stomach,” they’ll say. “I just don’t know where this came from, the hollow feeling in my stomach.”

And you say, “Well, can you find the center of it? Well, put your attention on the center of it.”

“Okay—ow! Yeah, okay. Yeah.” He’ll sort of feel it go this way.

“All right. Now, pick yourself off of it all the way around. Just lift yourself off of it.”

He will.

“Now, can you find the center of it again?”

“Yeah.”

“All right, pick yourself off of that sphere all the way around.” You just work it out. Flow and counter-flow. Flow and counter-flow. It’s an implosion, and he’ll get the various little shockers that go along with it. No more nervous stomach.

Of course, you don't have to do that. That's a fast technique, an office technique; better make a note of it. Find the center of the hollow stomach, and pick himself off of the outer sphere. And then find the center, and pick himself off the sphere; and find the center, and pick himself off the sphere. And maybe reverse the flow—push himself onto the sphere and push out from the center. Just work it, and all of a sudden you won't have that somatic anymore and the fellow will be relieved.

There's only one difficulty with that technique, is he can keep coming back and seeing you about a dozen times or so, because actually, there are hundreds or maybe even thousands of blanketings on a case. And if he starts picking up one and nursing to himself this facsimile which he salvaged off the track because it was so nice or he was so guilty of it or something of the sort, he's kept that facsimile.

Well now, when these start all working in on him and he starts using all of them—he starts putting them all in the same place—you'll run one, he'll feel good for two days. Then he'll come back and you run the next one, and he'll feel good for five days. And then he'll come back and you run the next one, and he'll feel good for a month. And then he'll come back and you'll maybe run three or four of these blanketings out in the same session. By the way, it doesn't take any time to run out one of these blanketings—half an hour, at the outside. Very short—fifteen minutes.

And then all of a sudden he'll never have any more nervous stomachs until you knock the energy in the small of his back loose. And this is another kind of a nervous stomach. You'll get that energy by flowing straight on past the vagus nerve.

By the way, you could go down to the hospital right this minute and you could just look over the stuff and you'd find somebody there who was about to have the vagus nerve amputated, damped, or something of the sort. For what? For some kind of a colitis, a nervous stomach, a thisa, a thata, a something-or-other. The whole trouble with the fellow is just that. The technique that'll get away from that—get rid of that is: “Try to reach the small of your back.” “Try to avoid the small of your back.” “Try to reach the small of your back.” “Try to avoid the small of your back.” “Try to reach the small of your back.” “Try to avoid the small of your back,” so long as it'll flow white. And he'll go into a little bit higher state of nervousness, and a little bit higher state, and then it'll suddenly ease off and he won't be nervous. And it would be unnecessary for them to open him up. And the surgeon won't thank you, because he has to eat, too.

Those are the sources of the nervous stomach. Sometimes you'll find a GE in the stomach, and the GE is just plain nervous. The reason he's plain nervous is because he's capped. The thetan has put a cap on the top of him and a cap on the bottom of him, and he's—thetan is—thinks he still has to hold those caps in place. And when the GE or the body gets kind of restless, the thetan says, “That's that dumb GE again. I'll just fix him!” Crunch! And every once in a while you'll find that taking place—crunch! And in such a case there is another incident to run.

And by the way, I've only given you—I remark to you—there are three incidents, with this one, for a nervous stomach. You'll find a lot of people come to you with a nervous stomach in practice, and you can cure them with these three.

Run birth. But run birth in a different fashion than what you've been running birth. Birth is all there. What you want to run is the thetan taking over at birth. Because when the thetan took that body over, he put caps above and below the GE or the body he found already there. And you'll get him—he'll just—person will get the idea of trying to fight his way into the body and trying to not be the body and trying to be the body and trying not to be the body and trying to be the body. And that's the technique: trying to be the body, trying not to be the body, trying to be the body, trying not to be the body. And you're just working out this energy in fact, and he says all of a sudden, a You know, I sort of put out two hands and I sort of go like this and I crunch something and my face feels very funny.”

Well, it's very complex because he laid in the engram. That is the overt act against the current body. And that's why he has to propitiate the current body. So it becomes quite an important incident to you.

So he came up and he went "crunch" on the theory of being the body, then he hurt the body, the tractor beams collapsed and he went in the body, so he had the somatic. And when you run this, he'll get all confused for a short time and then it'll all come out straight.

He's standing alongside the body: "I want to be this body. No, I don't want to be this body. I want to be this body." And all of a sudden "I want to be this body" works out and "I don't want to be this body" starts working out here. But all of a sudden you'll find him being the body with his own tractor beams collapsing the GE and with a terrific somatic resulting. And he is the body and he's doing it to himself. And this is very confusing because, of course, one wouldn't hurt himself. So he is doing it to the body and so on. If you want to spin preclears, go around and just go over that a few times and not tell them what you're saying. aGet the idea of being a body, the idea of not being a body." You'll throw them into birth.

Many of the people from whom you have run birth weren't relieved when they ran birth the way we were running it, just as birth. They weren't relieved. We had to go on and unburden the case and do a lot of other things. There was that thetan possession of the body sitting right there on the incident. There it was. And it's the overt act against the body and the main source of propitiation about this particular body.

First you'll find him feeling no sympathy for that body, "but I want it." Then all of a sudden no-sympathy goes into sympathy, sympathy goes into propitiation, propitiation goes into beingness. And that is the curve of becoming a body. So you can run that emotional curve.

Now, let's look back here at the Tone Scale and let's add the Tone Scale into energy flows, after that little excursion of office techniques. By the way, on those office techniques, just pick out any one of them and run it. And if it's not that, run another one and if it's not that, run another one. Or put the fellow on an E-Meter and say, als this from birth?" and the E-Meter bops. So you run out the thetan birth. als this a blanketing? Did you ever come down over the top of a MEST body?" And all of a sudden this needle goes wham! And you say, Well, get the center of that; Collapse on the out side . . ." E-Meter will tell you very rapidly; it'll save you quite a bit of time.

You see, as you practice, it isn't really necessary for you to go on and make everybody a Theta Clear and put in fifty hours of processing per patient. There's a lot of consulting office work and a lot of demonstration work that you can do which is quite interesting.

All right. On this flow proposition—just to finish up here—on this flow proposition, you have your Tone Scale. And you could find out immediately how bad off a person's back ridge is by finding out how he reacts to handling MEST. There's a definite relationship between the size magnitude of the back ridge and the person's handling of MEST.

Now let me show you that mechanism. Here is a skull. Here's a skull [marking on blackboard] and here's back, here's front and here's your back ridge. Now, you'll learn some more about this, but here's your center ridge. Your back ridge here is quite thick, center ridge quite thick. Here are various facial ridges; we won't worry about them particularly— quite thick. But your higher potential and the greater confusion is on the back of the body here, you see? And the back-of-the-body potential is greater than the front-of-the-body potential.

Now, your thetan is usually right in that area. And he can slide forward and be in front of the body. The way you tell if he is there or not, you ask him, "Do you have any trouble with right or left direction?" Fellow says, "Yeah, every once in a while I get right and left terribly confused." You know that very often he's sagged forward and he's gotten in front of himself, and he has a compulsion to turn when he gets up there. He has this feeling of turning so he

can face the body. Mirrors restimulate this, and so on. By the way, there's a technique goes right along with this for Theta Clearing: You just tell him to slide around the outside of the body and back again and get behind the body, and slide up and get ahold of his hair, pull himself up, get around back of the body.

You'll understand more why that is, but this fellow has gone out front every once in a while. Sometimes he's riding up here, right in the middle of the forehead, very hot. Your mystic cultivated that—the third eye, he called it. And actually, it's just a sort of a hole you burn in the forehead by trying to look in spite of the fact that you know very well you can't look. And you put out a beam this way, and it makes this funny third eye right here. All right, this slides forward.

Now, here's your energy dispersal. A dispersal comes off that ridge. It's almost as if an explosion were happening, but of course if the explosion is quite random and it's flowing in this direction—flowing past the thetan—puts him in fear.

Up here on the side of the head—the motor control centers. The motor control centers are very interesting. They are the picture of a man with an enormous tongue and an enormous hand. And it's this little panel here, and there's the motor strip and the sensory strip, and over here, same thing, motor strip and sensory strip. And that's what they call them, except they probably aren't. They're just a couple of switchboards, and you use those switchboards. You can hit various parts of these switchboards and cause various parts of the body to react. It's very simple and interesting—you don't have to care very much about the physiology of it, but you have to know those things are there because you'll find there are big deposits of energy on them, and those are very important to uncover.

But the thetan is holding on to that switchboard system. Usually he's holding on to it on the side of the body opposite from the side of the body he uses. If he is a southpaw—that is, uses his left hand—the thetan has his command lines going to the right temple, the right motor-control switchboard over here. If the person is a right-hander, his thetan is usually connected up to the left-hand side of the head. When you clean him up, you'll get him connected up to both motor switchboards. Very interesting how fast a person can become ambidextrous—use both hands equally. Not much of a trick.

Now, here's the thetan, then—going back to what we were talking about—he is subjected to a dispersal at any time there is a heavy discharge of energy or any of this energy comes loose or is jarred loose. And of course, the moment any of this energy is jarred loose, there's your heaviest ridge and your greatest potential—the most chaotic ridge is on the back of the head, because it's hit by these swirls, anything that shortcircuits around him. We'll go into that a little bit later, tomorrow.

[At this point there is a gap in the original recording.]

You watch somebody take a hard run at MEST and see the MEST balk. What's he do? Does he just quit right now? I mean, let's say he goes to a drawer and he opens the drawer and the drawer sticks. Drawer sticks, what does he do? Does he give up? Can you see him just go, "Hhh! Oh, to hell with it. I don't want in that drawer anyway. Nope, no drawer." Or does he grab the drawer, shake the hell out of the drawer—brrr-brrrbsvr—break the knobs off the drawer and give it a good, solid kick? He's in good shape. He's in good shape if he does that, because it means that he holds on, and he can hold on hard enough to even keep energy from dispersing off that back ridge. He's really holding, because this energy won't disperse. He holds on in spite of that sweep.

Or does he sort of hold on and then get kind of—little bit covert and then get scared of the whole drawer and kind of feel like (sigh), and just go away from there and feel kind of queasy? Yeah, what is that? There he's coming down just to fear, you see, and giving up at fear, not into apathy. And maybe he shakes the drawer for quite a while before he feels fear and goes away. And maybe he just gives the drawer just a little twitch and you get the same

manifestations, one right after the other— brrrrr. You get: shakes the drawer, disperses a little bit, feels afraid, goes into apathy. Or maybe he's mad for three minutes. He shakes the drawer—rowr-rowr-rowr, rowr-rowr-rowr-rowr—and he's good for about three minutes of this and he goes around, "I'm going to kill the people who make bureaus like that! Huh-hhhh! Drrrrrrrr. But what would they do to me if I killed the people who made bureaus like that? (pause) Oh well, there's no use in living anyway." There are your three stops on the curve.

(Recording ends abruptly)