

P.A.B. No. 35,
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A Basic Course in Scientology—Part 2

“WHAT I LEARNED IN TRAINING”¹

We passed out of the field of homo sapiens in late 1950, for it was obvious that we could make people saner than people had ever been. After I had completed, through 1951, my examinations of the whole track, it was obvious that the individual, the “I,” the personality, was not the body, and in early 1952 I was able to make the first announcements concerning exteriorization. By September of 1952 processes had been developed which made exteriorization much better and more stable, and using these processes I had no great difficulty in exteriorizing cases. After training the first group of auditors in Great Britain (September, 1952, the time of issue of SOP-I) I began to realize that there was a considerable nervousness on the part of auditors to face the fact of exteriorization. Indeed, exteriorization as an accomplishment or an existing state has never been very acceptable simply because the average public, indoctrinated to believe that one stepped out of the body at death and went to Hell or some such thing, found it too incredible.

Man had been trying to do this thing for at least 2500 years, and although he had some cognizance of it he had never achieved any uniform success in making it come about at will.

The experience of training these British auditors demonstrated that whenever an individual is low on havingness the effort to get him to face the no-mass character of a thetan becomes impossible unless one brings up the havingness of such people to a point where they can bear to view “nothing.” Such people, those low on havingness, actually get sick at their stomachs physically, and very uncomfortable, at the thought of exteriorization, or the exteriorization of others.

Then proceeded the various Standard Operating Procedures from 1 up through 8, and more recently, including 8-C and 8-D. All of these were routine, aimed in the direction of bringing up a person’s ability to handle space and nothingness to a point where he could bear the thought of exteriorization, and so exteriorize. But having many auditors, and being unable to process each one individually, there was a considerable scramble of ideas and technique applications.

As an example of this, for a while in Great Britain all of the thoroughly “stuck in” cases had a general agreement amongst them that there was such a thing as a “white five.” This strange beast was actually a psychotic who merely had the idea that he could exteriorize, but actually wasn’t exteriorized, but anybody who did exteriorize was crazy. This stemmed immediately from the discomfort entailed for a no-havingness case in viewing “nothing.” Any time they were asked to view nothing, they became sick and so they invented an explanation to keep them from looking at nothing, which is to say, to keep them from exteriorizing people.

In view of the fact that exteriorization alone brings about a rapid recovery of a case, and in view of the fact that the thetan stuck in a body is not unlike a thetan stuck in a theta trap to a degree where he has inverted and become the trap, one had to carry forward with exteriorization if one were going to deal with illness on any broad scale at In training over a hundred auditors in America in the Advanced Clinical Courses, I was learning every day, every week, every unit, better means of bringing an auditor up to exteriorization as a case, and bringing up his willingness to audit people into an exteriorized state.

By the time we had reached Unit VII [7th ACC], and well before it was completed, I discovered that we actually had achieved, not a process designed to immediately exteriorize people, not even a process to run out engrams, but a process which could be handled by an auditor after relatively little training. So here we had a slight disparity of goals. Here we had my goals, which consisted of an achievement of an understanding of Life sufficient to bring about a higher level of beingness and livingness, here we had exteriorization, here we had all the SOPs, and here we possessed techniques innumerable with which to achieve these goals, and on the other hand, an abrupt dichotomy, I discovered I had

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invented a process some months previously which could actually be communicated with sufficient ease to auditors so that they would use it as given, and with which they could produce some astonishing results.

But this process actually was not aimed at exteriorization. This process would be recognizable to anyone thoroughly conversant with Dianetics. This process could have come into existence in June of 1950 except that then one would not have had the least idea of keeping this process up long enough so that it would actually work.

Now let me tell you something about this process.

I have known since 1947 that getting an individual into present time was the most convincing and abrupt therapy which could be performed. I have been in institutions and have told inmates simply, **"Come up to present time"** with a resultant regaining of a stable sanity on the part of these inmates.

Anyone in the field of Dianetics was familiar with **"Come up to present time."** One always ended sessions that way. But after a considerable study, I had found by 1949 that the anatomy of present time consisted of the ground, sky, walls, objects, and people of the immediate environment.

In other words, the anatomy of present time is the anatomy of the room or area in which you are at the moment when you view it, and this is present time.

Putting a person thoroughly into communication with this environment, which was present time, was, of course, indicated.

But processes of that time were mainly subjective, addressed to the mind, on the mistaken idea that the mind was a brain, and that the body had something to do with thinking processes and personality, and so, beyond bringing people to present time by telling them to be aware of their surroundings, as I was doing in early 1950, this principle was not used.