

EXTERIORIZATION, KNOWINGNESS, REALITY

A lecture given on
26 January 1954

Well, this is January the twenty-sixth 1954 and this morning I am going to give you roughly the same summary I gave you yesterday, here for a short time. I'm going to take up with you the elements with which we are dealing. Now I want you to know this about this process. Some of you are going to seize on to this with such avidness that we're going to probably have to take a pneumatic drill to get the facts out of you again. But the truth of the matter is, all you're dealing with is knowingness and postulates.

Now you can make any number of postulates which will combine into any number of things. Undoubtedly you could compound a universe made of this postulate. All cats are grey, except green cats. And on that type of logic, just get along just fine and have that be logic. Well, that doesn't seem to have enough punch to it, so we would say, "The only peace is an explosion." We could get some kind of a fantastic thing there. We could say also, "In this universe, in this universe there is only matter, and the beings in this universe move through matter only." See, no space in this universe. you see, it's only matter universe. And we'd get a different series of things. Then we'd probably have different kinds of problems. And we thought we wouldn't have these essentials. But on the other hand we probably would have a lot of these essentials.

Now what we've done here with these upper echelon factors with regard to this universe and beingness, livingness, rather, what we've done is single out with those factors which were the most pervasive and which probably by the way, apply more or less in the woof and warp of most universes. They probably do. We know they do in the MEST universe. So we have livingness here packaged in this fashion, slanted toward the MEST universe. Now this is not unreasonable since you happen to be living in the MEST universe. You have a vested interest in it. Your concern in spite of what you might think, is not to escape from this universe, so much as to find out how to conquer it.

If you have a feeling of escape, you're just on the withdrawal side of the cycle which wants you to go back in and charge again. And given the slightest opportunity to escape what you are now enmeshed with, given the slightest opportunity you would simply come back and charge the MEST universe again. This is a sad fact because all that would happen is they'd get enmeshed again. You see? So we've got this reach and withdraw on the part of theta, as a; actually, actually it seems to be in the woof and the warp of theta itself, an obsession. It's the way it works. It doesn't matter whether you're in the MEST universe or whether you are in your own universe or somebody else's universe.

You'll find out the component parts of action are reach and withdraw. Not even arrive and depart. Of course arrive and depart are just another way of stating reach and withdraw. But you don't have to arrive and depart to have fulfilled the effort to reach and withdraw. See, arrive and depart, that's sort of extreme. So we have that as an action that theta seems to undertake wherever it is. But of course it doesn't have to do that at all. Theoretically it could make a postulate that would say it went up and down. Or we could make a postulate that said, "The only flows that will flow are one way flows, and there will never be a return on any one way flow." Now I don't know what kind of a universe you would get out of that, but it's a postulate, you understand?

Now what life's gotten concentrated on is a little package of postulates which work together. And this workingness works out so that you have a thing called interpersonal relations and so forth. You have a game, you have behavior, patterned on this game and interpersonal relations. But you understand that just because reach and withdraw exists and just because a lot of other things exist, that we still haven't escaped the fact that the upper echelon of livingness is knowingness and making postulates about it. You see that as a top flight proposition.

Now you can sometimes get a preclear to sit back and just, just ponder this. You know, think about it, and sort of put knowingness somewhere around him or up above him. A pervasive knowingness with total communication. Just have him hold it as a concept and big chunks of energy blow up and he feels better. That's curious, isn't it?

But the truth of the matter is, it's knowingness. Knowing what? Well, just knowingness, not knowing anything. When you say, "What do you know?" you are compounding the felony. You see? That's the big trick. What do you know? Well knowingness is a sort of a, of a state of livingness, it's a serenity. A little lower than serenity is courage. But the moment you get down into courage you get into an interesting strata. That is, the first resistance. And then there's a little bridge, and that's right on the other side of courage, and it's called pain. And this little bridge leads to the abyss of cowardice. Courage is the, a confident reachingness, and cowardice is a fearful withdrawingness. See, we've got this pattern of reach and withdraw going through all these things.

Well what is it just, 'cause it's trying to make up its mind whether to reach or withdraw, it's pain. And you get the scattered confusion of particles which go about pain. Well, the big obsession in this universe is that this is a funny universe, it has all of its, all of its spaces consecutive to all of its spaces, so therefore it's a communication universe par excellence. At any given instant throughout the universe, if you were to stop all the particles, you would find them to some degree potentially communicating with all other particles in the universe.

In other words, a consecutive universe, it's a terrible consistent universe. Its idea is total communication, and its idea is stop all communications. If you've got total communication, then it's stop all communications, too. You might not see it at first glance, but you realize that if everything is communicating, that's just going to stop all communications or at best, make it chaos. And so we have, in the Bible and other places, we have this universe being spoken of as a chaos. The chaos of matter. Actually the chaos of matter is about as neatly patterned as any piece of cloth you ever saw drawn up. It's one of these very, very, very neat packages. The pattern for instance of a hydrogen atom is a very neat package. The pattern of hydrocarbons, very, very neat. The, the universe, the MEST universe itself is essentially a terribly nice piece of watch making. It, it's kind of dynamite because there's so much of it, compared to the muchness of you.

But of course there could be much more of you than there is of it, except that the MEST universe says, "You mustn't duplicate. Don't duplicate." If you look at something in the MEST universe because it's in communication, then you have to be it. You see, in order to perceive it perfectly. You have to be willing to be it anyway, in order to see it. You don't want to be MEST, you want to organize MEST, and as a consequence you get into a state of mind of no duplicates. But there's no reason why you as a thetan couldn't go out and just duplicate in all directions, madly. Duplicate yourself I mean, and be alive in eight selves simultaneously.

Well, you see the communication factor is there. Well, the universe has a cycle. And this cycle exists because time exists. We have two types of consecutive spaces. We have all these spaces in connection with all these spaces, you see, in any given instant. And then we have the spaces which were all connected a second ago. And the spaces now. You see, space is a viewpoint of dimension. Every time you change the dimension point, you get a new space. By definition you get a new space, you see, so that time consists of this consecutive chain of new spaces. Every time a particle moves, I don't care how far it moves, or it disappears and becomes a new particle, which is probably what happens, every time that occurs you have a new space, of course. A space is not a changed space so much as a different space. If you get the idea of different spaces which are consecutive, why then you have an idea what time is.

Now it's very easy to get this consecutiveness of all spaces from one corner of this universe to the other, confused with the consecutiveness of the spaces which were, are and will be. You know, after you've gotten your front yard all filled full of trash, it's probably a little bit arduous to empty it. Wouldn't you like some sort of an automatic mechanism that simply gave you a new front yard? Alright, that's what the thetan does. He has a new front yard. Every split instant

he has a new front yard. See that? He starts throwing away the old spaces full of junk. And he keeps throwing them away and throwing them away and throwing them away, and getting new spaces and new spaces and new spaces, and this is itself, time.

The origin of time is very easy to trace. The individual had an enormous amount of space around him, then he decided that was in yesterday or it was someplace else or it was in some non-existent spot, any place but here. He was tired of the junk. So he threw it away. And he had a new space then. So he took this new space and he filled it up full of junk and he decided he was tired of that and he threw it away. Now he met a friend who was doing the same thing and they decided they would throw their spaces away in unison, you know, and that would keep them in parity so they could go on playing checkers. One wouldn't be throwing the checker board into yesterday when the other one was still trying to make a move.

There is a point of the track where this happened quite often. You know, the fellow would come along and he'd insult you so you would say, "Die yesterday," and he wouldn't have insulted you. I mean, it's a very simple mechanism, but it's very confusing to people and they couldn't keep track of it. So they decided, "Let's all get together now and have our spaces thrown away in unison." And then they set this up as a big co-automaticity. Everybody set up the same automaticity and you had time. Simple. Which is the casting away of spaces and the creation of new spaces to muddy up.

So an individual of course, as he begins to count on the past, why he isn't making any new spaces for the future and he runs out of space. And you run into him, and you'll find he's out of space. It's fantastic. These are very funny manifestations. They're not funny to him. He tries to throw a mock-up away from him and it'll go one inch or something. He hasn't any space to throw it into. Now you'll say, "Well let's make some space," well it just keeps collapsing on him, that's all. He can't have space, he knows that. His acceptance level will not permit him to have space. Everybody's chased him out of too many spaces, and so forth.

But the point is, he isn't making new space, so he doesn't of course have a tomorrow. And he gets anxious then the future. Well he doesn't have a new space. This is not complicated. You can make it awfully complicated. People have been making it terribly complicated for a long time. And he sort of has an agreement that he has as much beingness as he can create space. So people get the eighth dynamic and space all tied up, and god's in all the spaces. Curious manifestation that a fellow would make space and then say somebody else owned it. That's really very curious. It's much more curious than you have permitted yourself to observe.

I'll give you an example of that. Just get the idea that; carefully make space all around your body right now, just put out some dimension points, and make space around your body. Make some space anywhere you can make some. Alright, now say somebody else owns this now. Now make some more space, right around you. Now say somebody else inhabits this now. You see, that's real screwball stuff, isn't it? See how; did I knock somebody out here? I see a number of yawns. Don't tell me this is a process that cleans up the eighth dynamic. Oh, we don't want processes to clean things up like that, we need that eighth dynamic there. We got to keep them cannibals down on the Ivory Coast under control. Yes sir, we need Christianity. We got to control people. So let's not disabuse anybody of this. But you see that it's kind of silly? Just a little bit silly? Of course there's - when this becomes obsessive, a person starts to spin in on the eighth dynamic. The only people that could make any space that you'd perceive are you.

Well we get down then, into energy. We got some space which is the dimension points, space being a viewpoint of dimension, and we get into energy. Well of course, if somebody wants to be moved from one corner of the space to another corner of the space, thinks he has to have some energy to do it. So he gets energy handling energy, which is a curious thing to do. This is a very curious thing to do. You yet don't realize how curious it is to have energy handle energy. That's very curious. That's something like freeing your hands by tying them securely. I mean, that, that's one of these daffy ones. Yeah, but it's so usual. You look around you and you see that if you put some energy into a car tank in order to move some energy into the pistons to make the pistons move up and down to transfer some energy to the wheels to make the car go

forward so that your body can travel from the corner of Yump Street to Yap Street. That's very curious.

What are you doing this for? Well, it's a game. People lose sight of this fact, that the handling of energy with energy is in itself, a game. And they begin to be victimized by energy when they themselves begin to consider that they are energy. Individual finally begins to believe, "Look, I'm surrounded by all this energy, I must be it. I can't find anything of me here and everybody's standing around saying, 'Well if you're so darned smart, where are you?' Well, alright, well I'm here, but I must be this energy. So therefore I have to have energy to handle energy, 'cause the only thing that will handle energy would be energy, unless you could make a postulate. You know? And make it go away or disappear or do something. Of course we can't make postulates, we mustn't do that, so we'll have energy handle energy." Funny.

Well anyway, it's weird that it would really cause people an awful lot of worry, but it does. That's anxiety of self. Where am I going to get the wherewithal to procure enough energy to move the energy which I already have, in order to keep living? I mean, this is about as sequitur you see, as how am I going to get a concrete sidewalk to go in my ham sandwich? You know, you really take a big look at this, the amount of energy which a fellow has can influence his livingness to the degree that he postulates it can, no further. And he postulates it can, so he can have a game. But it's not true that you're livingness ceases in the absence of energy. And from condensation of energy we get down to havingness, and individuals begin to believe they have to have.

And boy they think they have to have. You never saw a preclear so unhappy as that preclear who has just lost a lot of havingness. Somebody did him a favor and came along and took away four or five buildings and a lot of mass, left this fellow practically free. Exteriorized him, you might say, from an awful lot of MEST and got him out of a lot of trouble, and gee the guy's sad. He goes and has nervous breakdowns and all sorts of things. Well, it's just change of mass, too rapid a change of mass. He has to have energy to handle energy to get into trouble like that. In other words, to get upset about loss, you already have to have made the postulate that you need energy to handle energy.

Well, take another look at the universe and we find out that it's a communication mania, and it's cause to effect is a communication line. And the communication line, the source of the communication line is always cause and the end of the communication line is always the effect. A communication line could just be one way freight, it doesn't have to go two ways. When it goes two ways you have a conversation. That has nothing to do with a communication.

Communication is just a communication, doesn't have to bounce. A bullet can be a communication. Instead of saying "How are you, George," and vibrating some air molecules in the vicinity of the fellow's ear and going through the energy have to having the energy processed, you pick up a rifle and shoot him. Same thing, communication. Only when you pick up the rifle and shoot him, he's more certain you have communicated with him.

Now that cycle of action of create, survive, destroy comes in there in time. Time. It's a plot against time. These consecutive spaces make a plot against time and this is the plot of time, create, survive, destroy. In an individual who is in communication across this plot of time, creates something and if he communicates across time why of course, his creation winds up with a destruction at the E. You take those two plots, you see that cycle of action curve and lay down alongside of it the communication line curve, and you'd have the truth of the matter.

He who communicates is dead. That's what that teaches you. That's what this universe tries to teach you. It's not true. The only; because the cycle of action isn't true. It doesn't; you know that you have to continuously create the thing which you are busily disintegrating? And when you have to continuously create the thing which you are busily disintegrating, it doesn't look to me like you have create and destroy very far apart. You've got to create it in a destructed state. So we fool ourselves quite a bit with that. Well a thetan, the best thing he does is communicate.

And when he stops communicating he's dead. He never is dead but he will start a new cycle when he totally stops communication. New spiral.

So anything which communicates, it tends to parallel its create, survive, destroy line, and that which is continuously communicated with is eventually destroyed. If you don't believe that look even at the pyramids. They've continuously communicated with the sun and the wind and they are disappearing atom by atom. I don't know how long it will take for them to go, but it'll be a long time, but they're still disappearing under this communication bombardment. Because communication plotted against time winds up in destruction, and the more it is plotted against time, the more destructive it is. Let's take the communication system which requires five years from the moment the message is written, to the moment the message is received. Oh boy, that's a destructive system. It just ruins morale.

Now let's suppose you're out there in the gold rush and you've landed there in the middle of the gold rush and you're sitting there feeling happy and all of a sudden you receive a letter that says, "Tell me at once what to do with the remains. Signed, Joe." Whose remains? Well it's around the horn or across the isthmus to Panama to find out. And that's because there's a missing datum there. But supposing he even received the thing, "What shall I do with your wife's remains?" Or supposing he even received the thing "What shall I do with the children, now that your wife has passed on?" You could even get the information, "Well she died in the last smallpox epidemic." This letter for god's sake, the information is already months old. Ugh! Where are these kids in the meantime? A man starves to death in a few days. Well, lord knows. Gives the fellow just that hopeless apathy and there's nothing they can do about it because it's too long gone.

So, a communication has as much life in it as it is instantaneous. You just draw that curve and you see very plainly, the longer you stretch out a communication, why the more death there is in it, and the faster the communication, the more life there is in it. And because the MEST universe always imposes a communication lag, there is always a little bit of death in any MEST communication. It has as much life in it as there is life. It doesn't have as much life in it as there is MEST universe in it. MEST universe does not impart any life to a communication. It takes it out. It's a deleting sort of a universe. And that's why you can plot that C to E communication line along with the create, survive, destroy curve. I like to give you these happy thoughts this early in the morning.

Now the funny part of it is, see, that if you stop communicating you're really dead. The thing to do is to make, the goal is to make communication more instantaneous and less MESTy. Well let's take now, this nothing/something problem and we see that the theta/ MEST theory originally has not been greatly exceeded. Theta is a static which is to say, it has no geographical position, it has no position in time, it has no position in the past, present or future. It has no mass, it has no wavelength. But it is capable of emanating wavelength, it is capable of creating space, energy, it is capable of locating things in space and time, capable of doing that.

And when you take a psychotherapy just on the basis of you let the individual locate things in space and time, you've got about as high as you can go in this universe without getting up into the techniques which are using an operating thetan. There wouldn't be much higher, in terms of a psychotherapy, than just locating things in the past and the present and the future. It doesn't matter whether they're imaginary or otherwise. But if they were creative things, you would be better off. Can you see that? Past, present, future. It would be better off to create things to locate in the past, present and future, rather than to take things which existed in the past, present and future. It would be more therapeutic, because it comes up closer to what theta does.

So you have this static opposed to a dynamic. Now the dynamic may merely be postulated by the static, but that doesn't bother us at all. There's a theoretical total dynamic. There's an all motion something, at least a postulated one. Then this interplay is against the nothingness of theta to give us the nothingness/ something category, and we have this as a brace there, of things that makes a dichotomy, but it is a dichotomy of a peculiar kind. And it is one to which you should pay a great deal of attention. In other words, a nothingness of this universe and a

somethingness of this universe makes up this universe for the thetan. A nothingness of it, a somethingness of.

When you start processing, you go in the direction not of a nothingness of a thetan, you go into the idea of a nothingness of this universe, you see. You can err therapeutically by talking about a nothingness of the thetan. I don't know how you would cause something; call something that could do all the things a thetan can do, a nothingness. In the total meaning of the word nothingness which means a non-entityness, which means a many other things. It's a little thing there that you have to retranslate, because you see, because nothingness has gotten a lot of significance attached to it which it shouldn't have. You know, a nothingness, well that means no good. Nothingness, that means you don't amount to anything. Nothingness, that means you're nameless. Nothingness, yap, yap, yap.

In other words, the theta tries to keep itself from knowing that it is nothing. Tries to keep itself from knowing that it's nothing. But what kind of a nothing is it? It's a potential something. Alright, an engineer will argue with you sometime when you're instructing and say, "A static? Hold on, boom, boom. Static is forces at rest." And you say, "Yes, that's true." "Point static. All forces in equilibrium bringing an object at rest," he'll say. "Well alright," you say. "That roll of paper there is at a state of rest and is therefore a static." And you say, "Where did you study physics?" "Well it is." "But you never took astronomy?" "Well, no." "Well how many directions and how fast do you think that piece of paper is moving at this moment?" "Oh well, it's all theoretical." "Now wait a minute. You said there wasn't; that that piece of paper was a static and there was something there. But is that piece of paper a static? That piece of paper just by the revolution of the Earth is rotating at speed of one thousand miles an hour. And the next time you can drive an automobile down the street at a thousand miles...

[Gap in recording]

..OK. And this is the second half of this January twenty-sixth morning lecture. Alright, you say to this engineer that that is moving at a thousand miles an hour and he recognizes that is true. Actually it's moving in eight separate directions, just to be in the solar system. And there are eight separate directions it's moving, so it's obviously not a static. It could be a static in relation to something else, and then we get into relative truth and then we get into data. And we're not much interested in either one.

So a true static would bring you to the definition of a true zero. What would be an absolute zero? An absolute zero would have no geographical location, it would have no position in the past or the present or the future. It would have no mass, never could have had any mass, hasn't any mass now, and will never have any mass. Could never have had a geographical location, doesn't have a geographical location, will never have a geographical location. Can never have had any motion, hasn't any motion and will never have any motion. And that would be the definition of zero.

Mathematics. Now we've taken physics and kicked it in the teeth. Let's take mathematics and kick it in the teeth and find out that they're working with this wild variable called zero. And they benignly put down these zeros and teach a little kid arithmetic and do all sorts of interesting things with zero, and all the time wonder why their mathematics don't, doesn't come out true. What if they put N or X irresponsibly in every equation? One apple plus X plus one apple equals two apples. And you say, "Now wait a minute, that's not right." And the fellow says, "Well, there it is." And you say, "Well now, what if that X, what is X?" "Well X represents something that we don't know." And you say, "Well I'll buy one apple plus one apple equals two apples."

That's wrong, but it's right enough for our purposes here, but this one apple plus X apple plus one apple equals two, I will not buy unless, unless X is admitted to have no value at all. And yet X says, by definition that it could have any value you assigned to it. It has an indeterminate value. Then you'd get something silly in algebra immediately, it would look like this. X, the second you worked it out in algebra you would say, X equals zero. One apple plus one apple

plus one apple equals two apples. Well, you'd understood yourself to have said, no apples ever, never have been any apples in that zero. There is no possible quantity of apple could ever be injected into it, so therefore you have already exceeded by putting X in the equation, because you have said there was no zero in the equation. And I mean, you said there was a zero in the equation. Well that zero is someplace, so that immediately that it went someplace, it became a variable.

The second you put it down it's a variable. So zero is something which you can't even put into an equation and have the equation completely right. So we get into the problem of absolute correctness and we find it doesn't exist, by that reason. We can't work mathematics if we're going to keep on holding on to zero. They'll just have to put something else in there. Now it's peculiar that algebra has known this for many, many years. They've known all about this. They can make one equal two and everything else, by multiplying and dividing by zero.

Well if you can multiply and divide by zero, it must have some kind of a strange value, isn't it? But the algebra professors have uniformly put it on the blackboard as a gag. Humor. They've never, never realized that they were looking straight into the teeth of actually the solution of mathematics. Which demonstrates that mathematics had a relative truth as long as they considered it relative, and as long as it was applied relatively, and therefore could never be used to work out abstracts. The mathematics cannot work out abstracts, and it doesn't. So therefore mathematics is nowhere near as good as the English language in working out the field of thought and behavior. So we have language itself being the only symbolic system which will work out behavior. Numbers and symbols themselves arbitrarily aside, will not.

Alright, we get into the eight dynamics and we find out that we have actually, compartmented our cycle of action. There's our cycle of action. Goes from create to survive to destroy, and it has eight parts. There's create, survive, destroy on the eighth dynamic and create, survive, destroy on the seventh dynamic and create, survive, destroy on the sixth and create, survive, destroy on the fifth, and so on down to the first. And there are the eight dynamics. And this, in Dianetics we were using this as survive because that's what life is fixated on. Well, it's create, survive, destroy on those dynamics. And when you, when you work the eight dynamics with the realization that they're a compartmentation of create, survive, destroy, not a compartmentation of survive, it becomes much more workable as a process.

For instance, the creation and destruction of god. God can't exist for an individual unless he's creating and destroying him continually. An individual can't exist as himself unless he's creating and destroying himself continually. An individual who is trying not to destroy himself can't create himself, and thus cannot continue to exist. An individual that is unwilling, horrified, upset or in other words, balked on self destruction, of course would be immediately balked on self creation. And we get the center of the curve, which is survive. All you had to do to a society was to make it completely illegal to kill or be killed, and you immediately exceeded the, the cycle. But it makes a civilization, it makes a game. Trouble with the game is, it becomes itself, too much of a persistent game. The game itself then becomes a game because of the game of a game of a game of a game, with no other action in it, than existing. And you get down to mere existence.

I give you an example of this. Let's get a terrifically practical application of this. We have a preclear who's been relatively unhappy and let's have this preclear do something very peculiar. Let's have this preclear write his name on a little doll and put the little doll in a little cigar box and take it out in the garden and bury it. And then give himself a new name and move to an address and get another job. Do you know that that as a therapy, is intensely workable? And that is actually the drama of death, and it's really no more serious than that. It's the sole modus operandi the thetan has left. He has a sort of an automatic create, destroy. He gets born and he dies, and survives in between. He's got this mocked-up as his only out. Now he keeps getting dispossessed of his havingness and so forth, and he goes on this cycle, but it's the only way he feels he can continue to live. But this is not true at all.

An individual does not have to go through this cycle of birth and death in order to survive. He'll survive anyhow. He can't help himself but survive. So we get into ARC, and of the ARC the most important is of course, C. R however, because the only way we can co-have is by agreement, havingness enters into the R, and for the first time here in the last few months, we have had a crushing solution to reality. How do you solve that R on that triangle of affinity, reality and communication? Havingness processing. You'll find out the individual's reality caves in to the degree that he loses and very often, to the degree that he gains.

You know how to really fix up somebody? You could knock somebody into a level of unreality, this is not done, it's not as usual as the other method, but it's just as certain. You could probably knock somebody utterly unconscious by walking in and handing him a million dollars in gold bars. Nice way, that's true. But he'd nevertheless, everything would get very unreal. I saw an example of this one time with an orphan who had never had anything but the asylum, and he was taken in by a family and given a Christmas. And they gave him, they were rather well off, and they gave him a very, very nice Christmas. And he went into a state of coma. He walked around, he didn't know whether he was going or coming.

Now you see, our imagination on how much we could have, does not usually get exceededly throw it all off, into the unreality. We say, "Oh, well, that's just imagination that I could have the kingdom of Persia. Well that's nonsense, that's just illusion and nothing like that would come true." Now a little kid believes he could have the kingdom of Persia, and by the time he's sixty he knows he can't. Well, that's the difference between reality, is the little kid of course has a tremendous reality on the world. He knows he can have the kingdom of Persia. And an older person knows that that would just be nonsense. You know, nobody would suddenly walk in and dump a million dollars in his lap, or the kingdom of Persia, or something like this. He couldn't acquire that fast, so we; but recognize what that is. That is unreality. See?

I mean, we say, "Well, nothing like that would ever happen." That's an unreality. And a lot of your preclears are walking around slugged with having gained. You see this?

Female Voice: The person at the lunch wagon is awfully devoted(?) because somebody else offered to finance it to the tune of five thousand dollars to get new lunch (bags?).

Sure. Well, that would be very unreal. There must be something behind it. There must be other motives. There must be all kinds of things. I mean, we'd immediately get into a figure, figure, figure. Now when you're running loss, remember to run gain.

Unreality then, is an exceeded rate of havingness. Now that's a very, very interesting point. It's just exceeded. Less, lessened; I guess to be in proper English there I would say lessened and exceeded or reduced or exceeded rate of havingness. Actually it's exceeded. The person, the person starts out with nothing and is in his highest knowing state you see, at nothing. And he works himself out to get a rate of expected havingness, which is nothing. And then this gets exceeded and there's his first unreality. It isn't the reverse. It isn't that he lost something, because he started in by not having anything, so he couldn't lose it. It must have been his first big gain that knocked him for a loop. And possibly the unreality of the entrance into the MEST universe is just that. This tremendous sudden gain. It just overpowers the individual and after that he's in a horrible slugged up condition.

Now you give a psychotic too much sound or you give even a normal person too much sound, and he'll go into an hypnotic trance. This is done by exceeding his havingness. Now everyone has a survival rate and that survival rate is really a rate of havingness, because it's a rate of time and when you say rate you say time, so this must be havingness, so this in itself is his reality. Some, there were some of the boys that kind of went off the deep end a year or two ago, used to run around telling everybody, "Well that's your reality. I'm self determined. I just said I was self determined, and that's your reality." Well, I look over the amount of havingness of these boys and their expected havingness, and it was awfully, awfully small. It was tiny. On the reduced side. And their reality wasn't very good.

But when a man changes around his rate of havingness, which is to say changes around his amounts, gains, terminals, and so forth, plotted against the rate at which space is being manufactured, why the amount of mass per the amount of space has a terrific effect. Now we've been sneaking up on that one for a long time. I call that to your attention. And the rate of havingness means simply, the amount of mass per dimension of space. And that would give you time. That would plot your time so that a fellow could very easily have this room full of air and over the period of two months he actually could have this room full of coal. Well he wouldn't be unhappy about it. Well supposing we got the room full of air today and at two o'clock got it full of coal. We would not be happy about that, we would come back in here and say, "What the hell are we going to use for a lecture room?"

But supposing this instant it became full of coal. Well that's what death is. Death is too much havingness or too darned little.

Well all of this havingness and these other compounds, we get an arbitrary tone scale which will predict the individual's reactions. Part of that scale, but not the minus scale, is up there on the wall. The chart of human evaluation.

We can predict behavior. One of the ways of predicting behavior is under havingness. How will a person act under havingness? Now you can monitor a person's behavior with havingness if you're in a position to take away and give him things.

One time there was a fellow I knew. He was a mining engineer. A good friend of mine. He was an educated classmate at GW. And then went out west and took a post graduate course at Boseman.

And this boy was kicking around the mining camps, and all due respect to womankind at large, the better women do not hang around mining camps. But he decided to get romantic and he got married. And he married a woman straight out of the cribs. That is to say, she was, for sale, and had been for years. But, what do you know? Fantastically enough, she made him a good wife and everybody was very fascinated with this. They went up in the mountains, he did a lot of prospecting for Anaconda Copper and they, looking over old properties and so on, and oh, it went along all right. He was living a rather rough life and a lot of privation in it and a lot of loneliness and so forth, so everything was OK.

He finally quit Anaconda Copper on the thought that there were some lodes that went out from a very famous mine which had been closed down, which might still be active. Well that was a very lonely part of the country, too. And he went down there with this woman and he prospected around and by golly, he uncovered the most enormous quantity of five dollar rock. And away he goes. Well boy, he'd exceeded her rate of havingness. Bang! And you talk about a mess. He was in more trouble in less time than he'd been for years. Interesting, oh she went completely haywire. Just went off the deep end. Well what had happened there, he'd all of a sudden become well off. He had about a half a million dollars in the bank. He all of a sudden was driving Cadillacs and she was able to wear fur coats and that sort of thing. That was just the end. Just went completely to pot. Went out, slept with anything that came along. Just stole money, did anything.

What had happened? You see, you could look at that for a long time if you didn't know about behavior's influence, the influence of behavior by havingness. Now you get somebody else, he's been going along in life, he's been doing fine. And they own these eighteen houses and they own their own string of polo ponies for the boy and that sort of thing, and a yacht for the daughter and so forth. And by golly, some dog comes along and takes away this eighteen houses and cuts them down, cuts these poor people down to about twenty-five thousand a year. You'd say, "No! Twenty-five thousand a year, that's a lot of money." They all go to pieces, just go into rags, and ruin. The boy goes bad and the girl goes bad and the old man gets arthritis and etcetera.

Well, I've seen many a wife get a psychosomatic illness when the rate of havingness was exceeded. You know, it was increased too much. You know, they just lived fine in the old sod hut and all of a sudden they got this big, beautiful home, and all she can think about is how horrible it will be having to take care of it, completely overlooking the fact that she now has two maids. See? So whenever this rate of havingness is violently upset on the individual, you get a marked change of behavior. And that behavior is predicted by how much rate of havingness was altered, which immediately plots exactly how high or how low a person moves on that chart of human evaluation.

You could take a person at 3.0 and reduce his havingness markedly and suddenly, the ratio you see, of space to objects, and bring him down to a raving psychotic. If you reduced his rate of havingness fast enough he would be in awfully bad condition. Alright, now we could do the same thing. We could take somebody at 1.5 and we could increase his rate of havingness a little bit and all of a sudden find him riding at 2.5. We could take somebody at 3.5 and increase his rate of havingness remarkably and suddenly find him running at 0.5.

What we've got is the first thing we were talking about with this unit, which is a change of survival pace. And I told you at that time, and can make it clearer now, that to shift the survival pace of the individual too wildly will shift him on the tone scale, downward.

So you're looking for a process which will clear somebody in five minutes, huh?

Audience: Yes.

Well there is one. Forty-five caliber applied to the roof of the mouth. And there's where memory goes, because there's where reality goes on past lives. It's a shift of the rate of havingness. Remarkable, fast shift. When you find somebody actually remembering a life, he's remembering a death. Well, he's sort of stuck on the whole thing and it gets real and unreal and so forth, it couldn't have been a very violent death. There are much more violent deaths there, and they are utterly submerged because the change of the rate of havingness was fantastically fast.

Alright, he'll remember then, his mild deaths, so we just don't run these past deaths, to worry about it at all. We just don't bother with them, particularly, because they're hot. Chairs you sit your preclear apparently in good condition, running along at a certain rate of havingness, able to get along, not going to change very much and so forth and so on. Now you could, by using a tremendously powerful technique, alter his rate of havingness in terms of his own bank. Engrams and so forth. And so, practically knock him out through the bottom. But unfortunately you would only knock him out through the bottom. He'd only go out through the bottom, he would not go out through the top. Something for you to remember, the change of rate of havingness.

Exteriorization will sometimes produce this result upon the individual. But because it is true that a thetan doesn't have to have, it produces it much less often than you would normally suppose. And we say, "Be three feet back of your head," to somebody, and he is with perfect certainty and he's alright and he's everything is fine and he's quite certain he's there, and then he goes back into his body and doesn't know whether he was out or not. That's a curious one, isn't it? Well when you run him back into his body, you shifted his rate of havingness the opposite direction and worsened his memory.

The truth is, that to exceed the rate of havingness which as I say, I'm not talking now about reducing. We've too long been stuck on this reduction of havingness as having been the only criminal. Loss, you see. Let's just do a flip on this thing and his rate of havingness was exceeded when he was reinteriorized, and so his reality is worse, having come back into the body. But it was better having been exteriorized. You'll find that is routine, which kind of proves up our point here a bit.

Now you, you see there that the individual who cannot and does not want to create or destroy something, will get it in a tremendous survival condition. Well therefore, you get mock ups in these three conditions. You are able to get the person what he can have, things will fly in automatically on him. They'd usually be something poor, something that, not too bad. And what he can't have, they quite often will be something very good that he can't have. And we get those things. If he can get something good enough it will fly away from him automatically, or something really poor enough. I mean, if we've exceeded his rate of havingness there, and we're able then to disenfranchise him from some of this MEST havingness with which he's involved.

Now energy can't remember, energy never has remembered, energy has no memory. A piece of string tied on your finger tells you to remember, and so does any piece of energy tell you to remember. But unless you already knew what you were supposed to get, because you tied the string on your finger, unless you already knew, then you wouldn't know if you just looked at the piece of string. Well in such a wise, energy works this way, and therefore the recovery of memory on the full track, and so on, does not depend too much on simply giving back the fellow everything he ever had. This would drown him. So memory on the full track should be inspected. On the other direction, let's knock out his cravings to have. And having knocked those out, we will recover his reality.

I've made tests both ways, by the way, and the latter way is the efficient way. We find him then also in the condition where he gets a solid mock-up. Any time you see somebody getting a solid mock-up, he must be sitting on something that really has to survive. And that tells you that this MEST universe which you see over here so solid, must be right in the middle of that create, survive curve. It's solid. And the body you're in must be right on that. It must be terrifically obsessed, to be that solid.

Now these are the component parts with which we are dealing. I wanted to cover them again with you, and cover them with a little wider length. Each one of these things, each one of these things has of course, its own specific, precise definition. You should know those definitions.

There's one other item, is control. To control something you only need to start it, stop it or change it. And most of the exteriorizations which you run into, which are difficult are because the individual believes he won't be able to control the body if he exteriorizes. You get him to start it and stop it and change it a few times, and he will change his mind about being able to control the body. How do you teach somebody to do something? You teach somebody to do something by making him start it, stop it, and change it.

Alright, let's look over the main problem then, and find out that it's time, and that time translates into havingness, and that this translates into havingness, then we have a problem of interiorization and exteriorization. It's not non sequitur at all, it's a problem because havingness depends, the accumulation of havingness occurs by being pounded from three hundred and sixty degrees by the MEST universe waves. And this accumulating become mass, and this has the thetan at the center of it and it makes him smaller and smaller and smaller. Well, he has to be able to exteriorize out of any mass or interiorize into any mass, in order to be at ease and to play the game, and actually to know.

Now how do you increase his knowingness? You remedy his havingness. How do you remedy his havingness? Exteriorize and interiorize him out of anything and everything you can lay your hands on. And there, for my money, is the track of the answer, which I have given you in this last hour. I have actually given you a complete review of Scientology, and the problems which you are facing in the preclear are no more than these. Where we have additive...

[Recording ends abruptly]

[The following notes on the final section of this lecture are from the ACC notes (published 1955) of Alpha Hart, D. Scn. who attended this ACC. These are notes rather than a complete transcript. We begin with the sentence corresponding to the above paragraph.]

A way to increase havingness is to exteriorize and interiorize him from numerous things.

How you're going to make mistakes with cases: Giving them too much significance. You fail with the case to the degree you make him agree with the MEST Universe. If he's having trouble with his wife, don't run his wife, run the case on havingness.

TRICK ON AN OCCLUDED CASE: Run Havingness in terms of desirable emotions - calmness, determinism, etc. The important one is courage-in-the-face-of-blackness. Have him mock up himself feeling courageous in the face of blackness. Have him put it where he thinks it ought to be put next.

Don't be too surprised if the "Manger" shows up. The entire track is booby-trapped with symbols used in Christianity.

Courage means don't flinch, which means don't withdraw, which means don't exteriorize.

[end of lecture]