

# THE SCALE OF HAVINGNESS

A lecture given on 29 November 1956

Okay. Well, now just on the off chance that you were restimulated in any degree about a discussion of radiation... You see, radiation is quite restimulative. People don't understand it. Heh-heh. It consists of invisible particles. It is a hidden influence. Naturally, this says you can't understand it.

It consists of filling in space. And there's the space and yet there's something of menace in it and one can't quite tell what it is. Well, if you recognize a thetan in that, why, you've gotten awfully close to it. Many people can't stand to conceive a static. That consists of looking at nothing. They have to conceive a nothingness, and their concept of a nothingness, of course, makes them nervous. Just the idea of having to view a nothingness or look at a nothingness – they get very, very nervous.

Well, all right, if they get nervous looking at a little nothingness, a nothingness that can do something to them is practically totally unviewable. Well, this of course accounts for the fact that nobody becomes aware of it, because by definition it is not something of which somebody becomes aware, except by diverse means such as a Geiger counter or something of the sort. You see?

By the way, this material I'm giving you is not really a very complete preview of the congress which will be held in December, but it's an inch up on it. And I want to tell you tonight that we have this problem pretty well licked. It's not even a very difficult problem now.

We have it licked in the first place from a stopgap point of view. We have something which does some strange things with radiative engrams. An individual who's been in a radioactive area for quite a while reacts very weirdly to a potion which we have concocted and called Dianazene.

Now, I won't try to tell you that the administration of a drug or a vitamin or something of this sort will cure somebody absolutely of having any slightest effect of radiation, but I will tell you that in the absence of processing it would definitely have a beneficial effect.

If you didn't have anything else at all, you could at least run a fellow a little bit flat on this sort of thing. And if somebody had descended, because of cumulative radiation, down to a point of where he was continually nauseated, you could give him some of this Dianazene and he'd at least change to merely being continually sunburned. If you gave him some more, he would even run that out and maybe only continually have a little headache. And then you'd give him some more and he would get back another type of nausea or maybe a feeling of exhaustion for a while, and then that would run away. You could change these symptoms

around and, to a marked degree, eradicate them in their severity. In other words, you could make him functional. You got that. You could make him functional.

Now, I'm not saying you would do his personality curve any benefit; I'm not saying that you would raise his IQ one iota, because the contrary has rather proven to be the fact. You get rid of rather nagging, upsetting manifestations and you inherit a slightly lower profile. Got that? I mean you pay in terms of some personality factor for the loss of a headache.

Now, here is what's peculiar. After, however, you have given somebody some Dianazene, you can give him some processing of a particular kind and repair his havingness. And when you repair his havingness, his IQ goes up above where it was. In other words, the potion, compound – or however else the Food and Drug Administration wishes to classify it, because that it is involved in doing this very moment – regardless of how this is classified, the truth of the matter is it could not do otherwise than reduce havingness.

If you've got five hundred very beautiful sunburns, if you take Dianazene, you'll lose them. Anything is better than nothing according to a thetan, so one sunburn is better than no sunburns and five hundred is five hundred times as good. But a body, of course, doesn't function with five hundred sunburns. When you remedy his havingness, however, he is perfectly willing to take some other mass in exchange for sunburn. See that? He's perfectly willing to give up a significant or painful engram in return for some nonpainful mass.

You watch a little kid playing on the floor, you get the same manifestation. Little kid pulls your .45 out of a drawer, and he's busy cocking it and snapping it and so forth. And there's no bullet under the chamber, they're just in the clip. No bullet in the chamber, they're just in the clip. And it's not a safe thing to watch, so you take a toy pistol and you hand him the toy pistol, and you take the .45 away from him, and you're all right. He's then happy, cheerful. He goes on snapping the toy pistol. He's perfectly all right. He's set here, he's not upset at all.

Now supposing, however, you simply took the .45 away from him and you didn't give him anything back at all. He'd be unhappy. He'd mope. He's liable to say, "Look what you did." He would assign cause, in other words. So, what's the right answer? Of course, it's to give him another kind of mass.

Well, you give somebody Dianazene, it takes away the loaded .45 that could kill him. But only processing would return to him – because Dianazene burns up these old engrams, that's all – and you then have to give him some other kind of mass. You have to let him possess other mass before he is happy about the whole thing again. But because he's not in pain he can work and he can function – because he's not in pain.

All right. Where we look over the human scene, we find that if people could not understand what was happening to them, you could give them something that would get them out of the apathy, exhaustion, vomiting or inertia of a physical condition and get them to functioning again. So on a broad, mass-administration basis, we do have something. But having handed it out, remember, we will have dropped the profile on people, and then they'd have to have auditing. Inevitable.

Well, we're more honest than other people because we don't have to be dishonest. That's the only reason I really can think of for being honest, is if you don't have to be dishonest you can be honest and you're all set, you see? I don't know of any real difference between honesty and dishonesty than this: that people who cannot confront honesty have to be dishonest.

So here we have this problem and here we have this compound that we're calling Dianazene. Well, actually, it's composed of several old-time compounds that themselves were sold freely across drug counters, and it doesn't contain anything very dangerous. But one of these compounds was mis-described. The description of that item in there was wrong. You look up in a pharmacopoeia and it tells you that nicotinic acid is toxic, and if taken in excess, will turn on flushes.

Well, whoever wrote this wrote a masterpiece of understatement. That's a masterpiece! Only a biochemist in the last stages would have ever written this particular description of nicotinic acid, because what kind of a toxicity is it that only turns on the patterns of bathing suits? That seems like an awfully strange toxicity, doesn't it?

That was where I connected with this particular item. I found out that nicotinic acid turned on the pattern of bathing suits and I thought wasn't it interesting that this very toxic drug which turned on flushes, and so forth, would leave white on the body where the straps and trunks of bathing suits were customarily worn. So therefore, I adjudicated that it didn't have anything whatsoever to do with the toxicity of the drug, but the drug was reacting very solidly against sunburn engrams and had an affinity for them and ran them out. And that proved to be the case.

Well, we dropped it in 1950. Didn't pay too much attention to that because nobody is much bothered with sunburn, and didn't pay too much attention to it. But as the years rolled on and when recently we needed some other answer, I all of a sudden cognited with a long blue flash that there was something which affected one type of radiation, namely sunlight; something that affected the radiation of sunlight on the body. Something caused an effect there, and that was nicotinic acid.

Well, there it was. So an experiment was run, and it was found that nicotinic acid today, after six years of public exposure to fallout and other things, reacted differently. It had a different action. Now, what sort of a drug is this that in six years changes its toxicity? See, I mean it isn't quite straight.

The observation here was that first it ran out, with some prickliness (which possibly was radiation at the time, since there'd been many years of radiation or radiative atmosphere up to 1950, so some of it would have run out), but that dominantly concentrated on sunburn; six years later concentrated a bit on sunburn but with such things as sunburned livers, sunburned kidneys, sunburned lungs. Oh, no. No, no. There's something wrong here.

So we looked it over a little bit further and we found that many people came up with stuck views of areas that were known to be radioactive. They were blowing bombs off down in Nevada when we were in Phoenix two hundred and fifty miles away, like kids firing firecrackers on the fourth of July, with just about the same amount of responsibility. They

were just blowing these bombs off. And the atmosphere used to get so hot around there that you couldn't put a Geiger counter away. It'd bother you all night. It'd just sit there and whirr.

Some chap invented a Geiger counter that only "geigered" when it was actually confronted by radiation. In other words, it turned itself on and began to tick, and these became very embarrassing items because they just ran all the time and ran themselves down. You could find a uranium mine in any piano. People were filing on orange groves, filing on the courthouse, and filing on everything down there – filing for uranium claims because everything was hot, everything counted. Radioactive materials had impregnated into almost the totality of the atmosphere.

Now, this is a very, very curious thing – very curious – that these people got a different reaction than people who had not been in that area. Very peculiar, isn't it? And that four of these people transplanted to London, England, after the Russian H-bomb explosion, became violently ill and continued to be ill right down to the moment that they began to take Dianazene, when they started to get better and be able to function.

In other words, some of our people who had gone to work in the London office were working amongst people who had not been so intimately exposed, and only the people who had been exposed in Phoenix became ill of a strange virus infection, and that strange "virus infection" (quote, unquote) turned off only when they started to take Dianazene.

Now, another case. It runs out X-ray contamination. A little baby, X-rayed before it was born, was discovered to run out, on administration of Dianazene, the X-ray. And it ran out and ran flat, and that was the end of it – very curious mechanism. X-ray, you see, and gamma and so on, these are more or less the same breed of cat.

Now, all America sits in front of television sets and these television sets exude, I am sorry to say, a considerable amount of radioactive material. It's not huge, you know, but it's enough so that people who have made a habit of watching TV, on taking Dianazene, get the TV radiation. In other words, it picks out all kinds of radiation, and of course that includes sunburn. The reason I put this together was quite interesting. I found out that the sun burned people. And what do you know? The sun happens to be fission. That is why the sun keeps lighted. It's a fission item. And if it's a fission item, then we're getting some by-product of fission as that, and that does cause sunburn. We get ultraviolet burns and other types of burns, but these things are basically radiation burns.

All right. Now, we look over this Dianazene in a very critical eye, very critical (you should be very critical of anything like a drug because it's something else doing it), and we find out that it does something new and strange. It turns on and magnifies all of the effects of having received too much radiation, and a person discovers that he can confront them. And discovering that he can confront them, he becomes less afraid of them, and you get a mental side effect on this which is quite interesting. People begin to feel contemptuous to some degree of radiation. They have done something to themselves which caused the radiation reaction to be more severe than it was. In other words, they've done a process, haven't they?

By the mere act of taking a handful of pills and throwing it into their mouth and throwing it down the throat – knowing very well that this was going to turn on flush, flash

and all the rest of it, and still confronting that and saying, "Well, we'll have to go through it," – their morale on the subject of radiation picked up quite markedly. And this is quite interesting to note that this is the case.

Here and there amongst us somebody has flinched. It got too much for him, and he stopped halfway through a course of it because that was all, brother. He didn't want to go through that again. Well, the joke is the next dose he took would probably turn on practically nothing because, again, this is a strange drug, this Dianazene. It doesn't turn on the same toxicity a second time. It runs another one. And they're all slightly different and they're all burns, and drugs don't act like that, see? You take arsenic, you get arsenic poisoning. Well, not Dianazene.

So, you get these different reactions. And actually one never quite knows – it's quite adventurous – one never quite knows just what reaction he's going to get.

After somebody has been on it for a couple of weeks, it is quite amusing, very amusing, that he says, "Well, I've got that all flat, you know? I've got that one flat. I ran that out and I'm in good shape now, and maybe I've just got to run a little exhaustion off or something." (You know, you feel exhausted or something. You have to take some more of it and then you don't feel exhausted.) And he'll say, "Well, I've got to take some more of it," and he turns on a brilliant lobster flush, you see, that was twice as bad as the first one, and then that runs flat and there he is.

Well, where do all these burns come from? Well, that is a subject which I think you will find the answer to in *What to Audit or The History of Man* – same book. Radiation has been with man and with man's genetic line for a very, very long time, and you run them out way on down the track.

Now, how much radiation you can run out of anybody, I wouldn't even guess. But I know that after a while you take the stuff and it doesn't jolt you anymore. Well, that's a funny thing, isn't it? You take the same amount of something every day and after a while it gets without jolt. That doesn't work that way with alcohol. You take a pint of alcohol every day, you will eventually get twice as drunk. You also get hobnailed livers.

I went to a W.C.T.U. lecture one time and the principal speaker there discussed only hobnail livers. I thought this was one of the more interesting things. She had pictures of hobnail livers. She had great big ones! I mean they were that big. And then the lantern slides came on. These were just prints, you see? And then the lantern slides came on, and these were hobnail livers, too. And boy I certainly saw enough hobnail liver, and it would have made a complete teetotaler out of me except for one thing: I saw her out back after she left the stage and she opened her handbag and took a drink.

Well, here's this peculiar, peculiar reaction. Only a Dianeticist accustomed to running lots of engrams would actually realize how many engrams there can be and somebody can still be alive. But when a person is being confronted continuously with an engramic situation, such as roentgen count in the atmosphere, he could expect every few months to get, not the same violent reaction, but some reaction from something like Dianazene. He could expect to get it.

If they stopped exploding H-bombs and so on, why, obviously this would wipe out and there would come a time when there wasn't any further need for such a thing. In other words, the fallout would be so slight in the air that nobody would pay any attention to it again.

But here's the essence of such a thing: It reduces the actual amount of energy mass in the body. It isn't that it causes anybody to reduce, it simply reduces the mental image pictures. And a thetan likes these, and they get burned up. Now, if you were to process somebody up above and beyond needing anything like this – which today I think is possible – he of course wouldn't have to take any such assists at all. There wouldn't be anything to this. It would be an easy, calm attitude toward all of this radiation in the air, and he wouldn't really be bothered with it at all. In other words, he could handle it.

Now, evidently this is the case. In other words, somebody could be processed up above being affected by it. Because it seems to be the case that the body experiences these particles going through it. And the body is capable of experiencing these particles going through it, and in that experiencing, it suffers a sense of loss and tries to hold on to them and puts up an active resistance then to radiation particles – and only then stacks them up.

Now, I'll tell you why this is fascinating. It takes the co-operation of a thetan to get radiation poisoning. He has to co-operate by resisting it. He does. He has to co-operate madly.

And you could actually talk to a population on the subject of radiation and its dangers to a point where you would have everybody awfully sick, even if there was no radiation in the present-time environment at all. They would resist it on the backtrack. They would resist the X-ray machines and the television sets, and so on, to such a degree that they would stop the stuff.

Because here is the spooky thing about it. I gave this a lot of study last year, and the first thing I came up with is this imponderable: gamma rays can go through anything. That's right. They can go through anything. Concrete doesn't slow them down much. Well, isn't this peculiar? If a concrete wall a couple of feet thick won't stop a gamma ray, then what are you doing, less than two-feet thick and merely flesh, stopping a gamma ray? Uh-huh. And that was the first significant fact that fell out of the hamper of this research.

What the dickens is this all about? How come the human body stops one of these invisible particles? You can't see them. It can't see them. But it can experience a secondary reaction. And gamma, not resisted, would never harm anybody.

But if a person has a fear of the unknown, of a hidden influence, he then, every time he experiences one of these rays going through the body, the body then, on a secondary reaction, braces itself and makes a picture of the ray passing through. And the ray never stops. But the picture does. And Dianazene then does not burn up gamma rays or X-rays or any other kind of rays, because there aren't any in the body. And the joker – excuse me, I mean the honored, revered, scientific personnel of the Atomic Energy... Some joker down here on some low salary has dreamed up the fact that strontium 90 supplants calcium in the body. This is a very cute theory, but I suspect it thoroughly.

The body, in the first place, does strange things with calcium. The ringing of the ear is actually a symptom caused by a calcium deposit underneath the little hammer that is in the ear there, that regulates in the ear – continuous ear ringing is just a little deposit of calcium. The parathyroid gland, I believe, is the gland that regulates the amount of calcium in the bloodstream. And when the parathyroid gland goes out, then you get such things as ringing in the ears, and you get arthritis, which is a calcium deposit, and so on. Strange things happen with calcium when the glandular system cuts out.

Cancer is not caused – never has been and never will be. It is not a caused mechanism by the external environment or some physiological activity. But certain cells of the body individuate and try to build a body when the second-dynamic genetic line is blocked. They say, "We cannot go on from here. We cannot have any babies. There cannot be any more of this. And therefore we, completely independent of the body and its activities, must create a cellular entity." And they proceed to do so. And that is cancer.

It always requires a second-dynamic or sexual upset, such as the loss of children or some other mechanism to bring about a condition known as cancer. This is cancer at the outset. I have examined too many cases not to have recognized this, because it is present in every single case that had cancer that I've ever examined – real wild curve on the second dynamic. And where we have helped a case with cancer we have processed such things as wasting babies and accepting babies, and mocking up babies and throwing them away, and doing suchlike and so on, and we have had a considerable change in the condition of the case. However, a person can get so far gone that he can hardly be processed or not processed at all, and when this is the case, why, the cancer gets him.

Well now, strontium 90 may or may not do anything except inform the bone cells "This is the end of track, brother, because somebody has invented and is using radiation on this planet." Extent of message to the body, then: "Radiation has been invented. It does exist. This is the end of the genetic line. Get off the streetcar, or try to continue on in some wild or peculiar form that we will experiment with in order to make it possible to go on, which is impossible."

Now, that's what cancer is all about. It isn't a strange sickness. It is the effort on the part of a few cells to not surrender, and to go off and make a pattern of their own in any way, shape or form they can. Therefore, you must demonstrate to somebody that it is not the end of track. And if you can demonstrate to somebody that radiation does not mean end of track, if you can break up that identification, you evidently can break up the total effect of radiation upon the human body. If you can break up that identification, you've done it. Now, it's quite interesting to be aware of this. That is a triumph in itself.

Of course, then, radiation is a "causative" (quote, unquote) factor in cancer and such illnesses. Of course strontium 90, or any other by-product, coming along and hitting the body and jolting the body is telling the body that this is end of track, there will be no more genetic line from here. Second-dynamic mutations, births of peculiar animals instead of babies, is, of course, merely the total effort of the body itself to create something that can survive in spite of radiation. And that is evidently what mutation is all about, and that is all it is about.

It says, "We can't survive the way we are. The way we are has proven to us that we are so dopey, so stupid and so incapable of thought, planning or organization, that we have permitted ourselves as a race to come into the hands of a bunch of bums who are using radiation. And therefore we cannot survive in this form. Let's all be gophers," or something of the sort. Don't you see?

It means that there must be a violent change of line. And, of course, the genetic line doesn't confront; it simply says, "End of track," you see? It goes into a wild dispersal down here someplace, and then finally admits that's the end of track and just quits. So you get this wild dispersal. And the wild dispersal area on the part of nations, individuals or groups, as they individuate themselves and separate themselves from others under the impact of radiation; and the effort of the cell to separate itself from other cells and do something different than they're doing, is in itself an individuation. That's all cancer is, malignant growths, other such things.

All right. As we look over this, it's interesting that we know this much about it. That's how much has already fallen to our lot in examining various radiation cases and materials and so on. So there is some hope. So there is some hope.

Well, if there was just that much hope and we had Dianazene we'd still be all right. But we've gone on from there. Wow! Right on upstairs.

And we have found how you go about taking any case – I won't tell you how many hours, because this is a long look now – you take any case and you walk it upstairs along a certain new scale. And walked upstairs on this scale, you bring him into a condition where he can confront space or invisible particles in it. And when he can confront space and the invisible particles in it, radiation neither bothers himself or his body. Neither one is bothered now by radiation. He couldn't care less when a couple of cosmic rays go whizzing through.

So what? So it's just a cosmic ray. He is not stopping this stuff anymore; he is not worried about it; he is not trying to avoid it, and as a result, it simply passes on its way. There is no stopping of it and so no consequences because of it.

Well, then it becomes this contest for the auditor: How do you put somebody in a frame of mind that he can look at space, invisible particles, hidden influences, and say, "So what? I could confront it if it's there. I am aware that it exists. I don't have to be at all." How do you put somebody in this frame of mind?

Well, you possibly could put somebody in this frame of mind by educating him into what happens. That is a method of giving him awareness, isn't it? You don't cut somebody to pieces because you teach them something. Never get the idea that you do.

Never worry about telling somebody about birth and tonsillectomies and so forth. So they come down with measles three days after you've talked to them about measles engrams. You said, "Do you know when you were a little kid and you got the measles? Do you remember that?"

"Oh, I didn't ever have the – oh, yes, I did too have the measles," the fellow said.

"Well, do you remember when they pull the blinds down?"



And you go right on through it, see? And don't bother to take him up to the moment he came out the door and he felt good and he was all happy and well again. Just skip that. Just take him through to the moment when the blinds were down and he was feeling like hell. Three days later, he's liable to come up with a case of measles which is nonvirulent. This has actually happened.

Very often somebody in reading Dianetics: The Modern Science of Mental Health will give it a cursory glance, find an engram in the wife, run her halfway through the engram just to see if there is such a thing as engrams, be very surprised and say, "Well, whattaya know? There is something to this book after all," put it down and go to bed. Couple of days later, the wife has a case of measles. Take the wife to the doctor. The doctor says, "This is a very strange case of measles. It has everything connected with it except measles." This has happened many times. We've had that happen.

Well now, what happens here? What happens here on radiation? You could make people aware of the existence of radiation. In the first place, there is very little known about it. Most people think it's carried by the winds or dust or something of the sort. Actually, invisible particles couldn't care less. When they put an atom bomb nine feet under the ground and blew it up – or an H-bomb – out in Nevada, of course it blew radioactive dust all over the Southwest. And this was very uncomfortable for a while, but nevertheless it doesn't require much of a carrier.

In the first place, probably some action like this occurs: The bomb goes off in Australia, and a 360-degree sphere of ionosphere (which is up there not too high above your heads, not too many miles) flashes. In other words, the flash in Australia, this ionosphere flashes. People get a secondary kickback from the ionosphere just as though they were standing next to the bomb, don't you see? Something like this may happen.

Another thing is you may get an earth wave of some sort or another, a surface wave. The studies of Nikolai Tesla, whose works were once in my hands – his family tried to give them to me. They said they didn't know any better place to put them, and I convinced them that I was not a worthy recipient of all of the pursed and original manuscripts of Nikolai Tesla. I have no place to put them. They're to me, you know, like handing me great big chunks of gold and saying, "Well, put it in your old Mackinaw," you know? If I remember rightly, they went to a museum where they belong.

But anyway, Nikolai Tesla did certain ground wave experiments that demonstrate that radio waves, FM waves, any other type of waves that he could isolate at that time, will travel just as easily along the surface of the ground as they will travel through the air. In fact, air is a pretty good conductor.

So Nikolai Tesla was out there in Colorado one time. He was an old scientist way back when. I think he died not more than ten or twelve years deep into this century. He's the fellow that invented alternating current. He mocked up an alternating current machine in his head and let it run for two years to see what parts of it were weak, and then he replaced those and built it in actuality – and that is alternating current. The guy is a wonder.

Anyway, he put a generator into one side of a valley and started it running with its electrode shoved into the ground. (This is a very crude description of this.) And he put an electric-light bulb in a spot a long distance from there, and the electric light bulb lit up. See, instead of using wires to conduit, he just used the surface of earth.

So you could say maybe a bomb burst down there in Australia and you get a momentary flash over the entirety of earth, don't you see? Something like that could act as a conductor. This has not been studied.

If you were to go up to Columbia or MIT or someplace, and you just in an off moment go up and see prexy, you know, in charge of electronics or something, and you'd say, "Say, uh... tell me what you know about ground waves."

And he would say, "Well, ground waves, you mean earthquakes, don't you?"

You say, "No, no, no. Electronic ground waves. The ground as a carrier of electronic and radio waves."

And he would say, "Oh, let's see, uh... that's... Oh, you're talking about some of Tesla's work."

"Well, where are your textbooks on it?"

"Well, I'm afraid we don't have any textbooks on it," he'd say. "Very little known about it." And boy, would he get you out of there in a hurry, because it violates everything he knows about electronics. It invalidates the whole works.

So there are a lot of possibilities as to what happens when an H-bomb goes off, but there's no reason why these can't be studied and looked at directly. But it doesn't much matter to you how it hits the body if you know that when it hits the body, you stop it and then it does something. You got that? If you stop it, it will then do something.

Well, it isn't even a problem of you getting yourself out of the way to let it go through. See? You'd have to be in a state of mind of "I couldn't care less" or "Whee! Look at that, another mega-megavolt charge. Ha-ha!" You know? "Whee." You have to have some sort of a frame of mind which, we might say, matches up to the situation.

Now, how does a fellow get in that frame of mind? Well, it's all right to say, "What's the matter with you? Can't you change your mind to say, 'Electronic energy?'"

"Ah, that's all right. That's acceptable. It lights the place."

"All right. Nuclear energy?"

"Uhhhh, yeah, that's all right. Nothing wrong with nuclear energy."

But in order to change his mind, he'd have to know more about it, wouldn't he? He'd have to know what he was changing his mind about.

Well, the funny part of it is you know all about it. That's what's fabulous about anything in Scientology. You know all there is to know about life. I couldn't teach you anything about life unless you knew all about it.

But you know about it as a shadow somewhere in your consciousness. And when I tell you something about life – direct observation of some kind or another – the only way I could really relay it to you at all is by you, in some tiny fashion, remembering it. You get it back again, and then as you become aware of it, you look it over and it begins to have less ferocity where you're concerned.

We tested a whole ACC once. I did nothing but lecture to them. Didn't group process them, didn't do anything. And they did very little auditing amongst themselves, and their IQs came up beautifully. That's a wild thing, isn't it? It just shouldn't happen, but it did happen.

One has to become aware of something, to some degree, before he knows what to change his mind about. You can ask somebody, "All right, now change your mind about the democratic system as used in Poland."

Fellow says, "What am I supposed to change my mind about?"

"Well, change your mind to believing it's all right."

"Well, I couldn't do that."

"Why can't you do that?"

"Because I don't know anything about it."

Well, after he knew something about it, if he remembered, he could then change his mind about it. Don't you see?

In order to change one's mind a certain amount of awareness is requisite. So you'd say the first condition of changing one's mind is being willing to be aware of many things. So what would you change somebody's mind about to make him H-bomb proof? Well, you'd have to show him the component parts of the menace. And then he could change his mind about it, and only then could he change his mind about it.

Right now most people are afraid of space. To give you an extreme example, a lunatic becomes terrified of space quite ordinarily. You put him out in too much space and, man, he's had it. Some other lunatic might be crazy on the subject of closed spaces, and you put him in closed spaces and he's had it. Don't you see? They cannot confront, really, either one or they wouldn't be crazy.

All right. Now, we look over these problems of awareness and we find that somebody, to be aware of an invisible particle in space, would first have to be aware of space. But in order to be aware of space he'd have to be aware of mass. He'd have to be willing to confront mass. And, to be willing to confront mass, one must be willing as well to confront the various vagaries of mass. It does things. Automobiles rush down streets and do all sorts of things. They're very frightening items to some people.

All right. So we would have to have a review of what one is willing to be aware of. Well, how would one possibly do that? By processing. How long? I don't know. But I can give you something that we have today that we didn't have a few days ago. And it's a very valuable acquisition because this material puts into place some things that we knew but didn't find ourselves able to totally fit.

Why is it that a thetan has to have something? That is utterly insane! Why should he have to have something? You know, he's an invisibility which is looking at a mass. Now, he is not mass and he's looking at a mass. Well, this is wild. He can't look at mass, because he'd have to totally duplicate mass in order to see mass, wouldn't he? Well, he'd actually have to be willing to be mass in order to see mass. But if you could coax him to see mass, then you would also coax him to be it – be willing to be it. And if you did that, he could see the walls. You've got 8-C. That's the workability behind 8-C.

But what is this crazy thing that he has to have it? You mean a thetan who consists of nothing – a spirit – you mean, goes chomp, chomp, chomp on walls and ceilings and floors and things, eats them up? Well, it's the wildest thing you ever heard of, and yet he does. If you've ever seen a high-school boy, you'll know doggone well that he'll eat an automobile. You lend him yours, there'll be nothing left of it. Big bites in the fenders.

Well, why does he have to have anything? Well, he only has to have those things which he can't look at.

I'll read you the basic law back of this. Would you like me to do that? This is really a brainstorm. This you'll say, "I should have known this all the time. This is too easy."

I looked at it in another way than you will look at it. I looked at it as our first proof of the truth of the definition of space. The definition of space we know is true, but it has never had a correlative datum. It has stood all by itself. We say space is the viewpoint of dimension. Well, if you haven't got anything looking, then there isn't any space; if you don't look, there is none. Space is the viewpoint of dimension.

Well, there's another crazy phenomenon. When you ask somebody to solve a problem – have him dream up a problem, mock up a problem out here and then solve it and solve it and solve it and solve it and solve it – it marches right straight in on him. It gets closer and closer to him. Every time you ask him to solve it, if he's aberrated at all, he feels that you are asking him to avoid confronting it. And if you ask him to avoid confronting it, ah-ha! there's less space.

We knew this phenomenon existed. I've observed this phenomenon here for a year or more and have been very intrigued with it. I got very intrigued with it for an entirely different reason. The reason I got intrigued with it was because it was the first – well not the first, but a major error I had made in research. It was a major error. I even published it in a bulletin – that you mocked up a problem and then had the preclear solve it a lot of times, and you gave him some practice in solutions and he'd get fine.

That's about the only time I've ever used my own case as a basis for a conclusion. And that's the way it worked on me. Mock up this problem and solve it a few times, and I felt fine. There's nothing wrong, but the problem stayed right there. It didn't go anywhere. That's because I don't mind problems. I don't have to solve them, you get the idea? I don't solve them because I can't confront them. There's a game called solving problems. Entirely different motive.

Well, I found a tremendous number of people were doing something entirely different, after I'd made this publication. I'd gotten some auditing. I'd observed this phenomenon. It

seemed so usual, so standard, that I just knew it was true. And for the first time really, I suppose, used my own case observation as a basis for some of the data of Scientology. And boy, was I wrong!

Because you have the usual preclear mock up a problem out here and solve and solve it and solve it, and it hits him in the face. He finally goes completely by the boards. He gets sicker than a pup. Why? Because every time he solves something, he thinks it's because he can't confront it. He has to get rid of the problem because it's not something he can view. So he's on an obsessive solution.

Well, you don't have to be on an obsessive solution to solve things. You can solve anything you like. But if you have to solve them because they are so dreadfully diabolical, they'll kick your teeth out.

Now, Confrontingness as a process works because space is the viewpoint of dimension, and that which is not confronted tends to contain no space. Hence, it collapses upon the person. And that's valences; that's what a valence is. You couldn't get something to confront anything else, and so you got less and less space between you and it. You couldn't get it to confront anything. You couldn't get yourself to confront it. Eventually you were it, which is no space. Because you weren't looking from you to it, it then was where you were. You couldn't confront it. Space is the viewpoint of dimension. Therefore, there was no space, so therefore you occupied the same spot. See that?

Mother was always chopping you up one way or the other and you couldn't look her in the eye. And one day you wake up and find yourself chopping everybody up in Mother's tone of voice. And you say, "What's happened to me?" Well, you couldn't confront Mother, and she's where you are, and you act like her. That's all there is to it. See that? Just no space. This horrible simplicity is a fabulous simplicity. It's one of these that's just too simple to be true, but it happens to be true, this one. Space is a viewpoint of dimension.

Now, the other thing is, those things which you can't confront, you're unwilling to be aware of. In other words, awareness is the action of confronting something. To be aware of something you have to be willing – in some way or another – to confront it. Just to be frightened to death of something, you have to be willing to some degree to look in that direction. You have to be willing to know about it to be afraid of it. How many things are people frightened to death of (or way below being frightened to death of) which they aren't even aware that they're frightened to death of? But one day you'll come along and you'll say, "Look at that over there. Isn't that dreadful?"

They'll say, "What?"

And you'll say, "That!"

And they lo-o-o-ok at it, and all of a sudden they go scre-e-e-e-e-am. They're much better off screaming than they were before. That I guarantee. I'll give you that as a complete guarantee. It's truthful. They're better off screaming than they were standing there calm. Because they weren't calm, they were being totally apathetic on the subject. They knew it was there all the time and they were below terror, and you at least got them up to a point where they'd scream. People who are screaming are more alive than people that are not screaming.

Where you have an unwillingness to confront, you have a nonawareness of If a person has been in too many automobile accidents, one fine day he walks out, there's two lanes of cars parked in the street, one on each side of the street, and he can't see any automobiles in the street. And this actually happens. People look straight through things.

Ambrose Bierce wrote a thing one time called The Thing of No Color. It was a monster which wasn't any color but which was awfully deadly, and it went around eating everybody up. But nobody could see it because it wasn't any color.

Well, people believe at last that the world is full of monsters, but they don't even dare be aware that it's full of monsters. If they brightened up their perception, they would someday see one of these monsters and that would kill them. Only the monster they're scared of died 150 thousand years ago and is now in a tar pit down on La Brea Avenue. You see what all this is about and what it leads to.

Now, if people have been attacked too many times by atomic fission, if they've been wiped out on too many planets and in too many places, if they've been knocked off, if their genetic line in coming up the track from amoeba to maybe... too many times by radiation or something of the sort, they no longer are willing to confront it at all, but they suspect something horrible is going to happen to them if they scent any tiniest particle of it. Don't you see?

The horrible things that are going to happen to them because of radiation have already happened, Lord knows how long ago, and aren't in progress at the moment. But they smell a little bit of radiation and they say, "Uh-uh." One wandering gamma with about enough horsepower in it to propel itself comes limping on small crutches across the room in this direction, and the fellow says, "My God the whole city has blown up!" You get it? But he isn't sufficiently capable of looking at a blown-up city to see whether or not the city is blown up. You get it? So he says, "Well, we're all through, boys. Let's quit. We're done."

It presents a rather silly picture of a fellow who has had an experience of dying of thirst on a desert. He died of thirst on the desert. And when he died of thirst, why, there was bones lying there and horns, and so on, of an old cow that kicked off first. And one day he's walking down the street, and he looks in the window of a shop, and he sees a skull and some horns in the shop. And he lies down on the sidewalk before the public fountain and dies of thirst. And that is his exact action in radiation.

These little ingredients themselves do nothing, but they sure upset a guy's backtrack. He can't look at any of that. So you have to bring up somebody in terms of lookingness. Now, in order to bring them up in terms of confronting such a thing as that, you have to get them to be able to confront things in general, and you have to make practically the whole sweeping job of Clear a fact. It's that big a look, just now.

Now, my task is to find out how fast to do it. But I can tell you the exact scale he has to come up. The first of this scale, at the bottom of it, is Waste. The next up the line is Have. The next is Substitute. The next is Confront. And the next is Contribute To. And the next is Create. And that is the Scale of Havingness.

And there are some little interlocking points on that scale which turn up while you're processing him. And you run all these things objectively and you really boost him on up through the top. When he can confront space, he's in pretty good shape. When he can confront space and invisible particles and anything else, and masses and so forth, he's in terrific shape.

Now, a person who is in a body, of course, is in that thing he is least willing to confront. That is the law: People occupy that thing they are least willing to confront. Well, a person is not stuck in a wall. If you notice carefully, you're not stuck in a wall. You got that? You're not stuck in a dog. And if you look quick in a mirror, you're not stuck in Mother. You're stuck in you. You're stuck in the body you're occupying, you see? Or you at least got hold of this body if you're exteriorized, don't you see?

That tells us at once what you're least willing to confront. Awful comment. A person has closed terminals most thoroughly, then, with those things he is least willing to confront. The least space exists between him and what he is unwilling to confront, what he's most unwilling to confront. Don't you see? So that is interiorization. And what a horrible beast a fellow must think he looks like who is dead in his head. That fellow who is dead in his head must have an idea that Lon Chaney could have used him with profit as a model.

All right. So there is our profit here. We get the person all the way up and on his way. If you did this and ran this whole scale with objective processes, you would wind up at least with a thorough exterior. And then of course as an individual, he couldn't be worried less about the civilization. And then because he's worried less about it, anything that happens to it won't affect him, and it's the first time he will be effective in handling it and doing something about it.

So we Scientologists have several missions on our hands. Some of those consist of educating people, and some of them consist of processing people. And, by and large, the first of them consists of getting ourselves in good shape, and we'll all live through it, and this talk won't have been in vain.

Thank you.

[End of Lecture]