

## METHODS OF RESEARCH - BE, HAVE AND DO, PART II

A lecture given on  
14 November 1952

*[The transcripts begin with the 2<sup>nd</sup> half of the OT cassette tape and then conclude with the 1st half. It may be that the old reel was reversed as to side 1 and 2]*

Now, in this being, havingness and doingness, I was going to say it probably would never occur to somebody who isn't very facile in getting in and out of his body that there's only one place he conceives that he is permitted to be. He conceives he is being permitted, which is typical of what the MEST universe does for you: it permits. It permits you to act or it motivates your actions. That's very fine. It makes you act, and if you aren't motivated in that way, it punishes you until you do act in that fashion, and so forth. It just cuts down self-determinism, self-determinism, self-determinism.

The biggest foe of the MEST universe is the person who can invent a universe, because you can invent a universe good enough and big enough that it'd eat this one up, if you concentrated on it hard enough, if it's worth doing.

It has not occurred to some of these people, then, that one of the reasons they can't get out of their body is because all the space anywhere around them is owned by somebody else. They don't dare move out in that space. It's another's. They dare not be elsewhere. So they can't be out of their bodies, if they're very low on the Tone Scale.

They just can't be out of their bodies. They aren't when they get out of their bodies, because they can't be because that isn't "their space." And if it isn't their space, they can't self-determine space, they naturally cannot be.

Because space is be, and that's all there is to that.

Well, just think of it for a moment. Think of being in one of those coats over there. You know that's not your space. You get people... a thetan, and you tell this fellow, you say, "All right. Now, let's go over and take a look in the window across the street." "Nuh-uh." He says, "No, no. I couldn't do that." "Why not?" "Well, I just kind of feel like that's private. That's somebody else's business and it must be ethical or something of the sort, and I just couldn't do that." Much less "Now, let's see. Why don't you go down... I tell you, we need somebody in this photograph we're taking here. Why don't you just go down the street and pick somebody up and bring them up here and we'll put them in the picture and take their picture, and so forth." The fellow says, "Oh, I just couldn't do that." You see, you're asking him to accomplish a doingness for which he has no permission. He believes he has to have permission. Actually, he has to run on a moral code of the MEST universe, the automatic moral code of the MEST universe, which says, "Nothing belongs to you except what you are given. And therefore, things can be taken away from you at any moment because they've only been loaned to you. You own nothing. So long as you agree perfectly with the MEST universe, you can own some part of the MEST universe, and we're permitting you to exist. Your beingness is only MEST beingness." God help these poor fellows who have this "man to mud" theory or "mud to man." That's horrible. I mean, just think of that. That's a gorgeous theory.

The fellow is being allowed to live by mud. Very, very aesthetic concept, especially some of the mud I have smelled around the Channel in England.

All right. Now, possibly this individual who's having a rough time getting out of his body -- there aren't many that do, but supposing he's having a rough time getting to be a Cleared Theta Clear. He is a Theta Clear; he's trying to get up the line, and boy, just clear it up in all directions, develop his potentials like mad in all directions, and he's just sort of not making it. Probably

wouldn't occur to him that he is being asked to desert some of the havingness which has been presented to him. And unless he deserts some of the havingness that has been presented to him, or at least devaluates it -- he can still hold on to it, no value to it -- why, he's just pinned right there. Only he's in a bad state. His time is fouled up on him. Time. You see, the body acts not as an ethereal sort of a meter. I mean, it's not a meter that we just guess at or something of the sort; it's a good, solid timer. It has a life of its own and it acts as a timer, and it keeps the thetan very much in line. And the thetan is so completely out of practice balancing himself in present time -- he thinks the body does it all the time -- he steps out of the body and he looks around and it's yesterday. He says, "This can't be right." Now he says, "All right. Now, let's straighten all this space out here. Now, wait a minute. That's the ceiling of my little room when I was a kid and that is combined with the office desk where I worked as a clerk and I look over at these chairs. And what do you know, these chairs were the kind which, I don't know, maybe they won't be there till tomorrow. And all of this is the composite view which I see. Neow!"

"Something," he will say, "is upset around here. Something is upset." Well, I'll tell you what's upset about him: space, be. His beingness as a thetan is so upset that his space is upset. So space is upset on this thetan? Okay? Space is upset. He's worried about being a thetan. Diagnosis and analysis. Very simple. He's worried about being a thetan. There's something wrong with being a thetan. So there's something wrong with space. If you find he has something wrong with space, then, there's something wrong with what he is being. Very simple. Actually, if there's something wrong with space to him as a MEST body -- he just doesn't have his space lined up well as a MEST body. You go into his office and he's got this great big office, enormous office, and way over here in the corner he has this desk. And it's just heaped up and mounded with stuff in all directions. And as you walk in the room, you see these spectacles peering out from amongst these papers, and the rest of the room is bare -- there's something wrong between that fellow and space. Now, preferably, this fellow will have a little tiny room, just a little tiny room, and that'd be just about right. That's his concept of how much he is. But actually, the MEST universe can present him with an awful lot of things like this. It can increase his beingness, it says -- it's all a sort of a ghastly trick, you see -- it says, "Now, we'll make him a present of this big estate with an enormous castle on it and all that sort of thing." Well, this fellow is still the same aberrated fellow... MEST universe... Too late in life - you've often seen this -- too late in life he wins the jackpot; too late in life he acquires some space. And how much space does he use of it? Now, he's got that great big hall and way over here in the corner of it is this little tiny desk. He isn't able to absorb it. Now, if that were done to him when he were young, you see, he'd suddenly say, "My beingness expands to this degree." Space. That's why land is so important to people. Ooh, there have been more people killed over land. Yeah. If you let the question of land come up in a family or the question of possessions come up in a family... Possibly some of you have been to a funeral, and they couldn't quite hold the funeral because the relatives were -- well, they shed a couple of tears, but they're in there having a devil of a fight over the wardrobe of the dear dead departed. And it's unimportant. You'll find them -- they won't do anything with this wardrobe after they get it. I mean, it just seems to be... it's a terrible obsession. Beingness. All right. Now, for instance, I mention to you, "Are there spaces where you dare not be?" "Are there spaces where you dare not be?" Just like that: "What spaces would you not dare be in?" And you start sorting those things out and you'll find out your tone comes up, thetawise. Perhaps you'd forgotten about these things. There's spaces here, not too far distant, that you'd care not to be. One of them is jail. You wouldn't want to be in the jail. The very best way to do this -- Creative Processing and so forth -- if you have the fellow already out of his body, send him down... send him down to the jail, let him sit on a cot for a while, examine the joint, walk out and walk into the jail and then walk out of the jail and walk into the jail and walk out of the jail and walk into the jail He'll say, "The heck with this." And he'd get to feel more important. Odd, but you just... you're taking up the spaces he dare not be. You're just picking those things up. Simple. This is terrifically practical application, you see, in processing. It's just as practical as "To drink coffee it is a very good thing to have coffee. In order to put coffee in somebody's stomach, give them a cup of coffee." I mean, it's this kind of information -- this kind of information.

If you want to clear somebody and you want to theta clear somebody, you're asking him to remove himself from a space where he is very sharply identified, that he owns, that he has as his

own beingness, and if these things are terribly valuable to him and if he feels pretty queasy about his beingness anyhow, you're asking him to remove from a space where he dare be to spaces where he dare not be. And you would be surprised, but one of the spaces he dare not be may be a foot from his head. It might be five feet from his head. He might dare not be one inch from his head. Maybe all the space outside of his body from one sixteenth of an inch -- from there on out to the rest of the universe is where he dare not be. He doesn't dare to be in any of these places.

Now, that is his level of beingness, and all of a sudden you give him that.

There's something funny about theta. There's something very strange about it, in that in spite of the fact that it doesn't have wavelength or motion or anything else, it seems to have different potentials from person to person. And you'll find some fellow who has, for him, a terribly low concept of beingness -- for him -- and he's nailed down tight. And you'll find somebody else who has a very indifferent sense of beingness, very indifferent, and they can go anyplace, it doesn't matter -- doesn't matter to them. They can go anyplace -- perfect reality, and so on. What it is, is actually, would be in a motor would be differences of horsepower. Actually, what it is is willingness to let go force. And a person has to reckon with this. You cannot draw -- all I'm cautioning you against -- is you cannot draw an inference as to the capabilities and intelligence of an individual simply by whether or not they step out easily.

It's not a direct circuit because of this: The fellow who has a lot of doingness -- fellow who has a lot of doingness -- gets born into this life, and the society turns around and takes a look at this kid and it says, "Whhhh! Hello, Sonny!" There he goes. He's all set. And he revolts against this. And the society -- this MEST universe has almost unlimited force. And he tries to fly in its teeth and rebel, and the MEST universe said, "Well, we can take care of things like you." Bang! Out he goes, in he flies, in and out he goes -- back and forth, back and forth. He tries to do, do, do. Against any odd he just keeps on doing, doing, doing, and the next thing you know the violence leveled against him -- it becomes fabulous in terms of quantity.

Now, let's take some fellow and he's very nice, he's very mild, he's very agreeable. He doesn't try to do anything. Somebody says to him, "Be here" - he is; some, "Be there" -- he is; and "Go here" -- he is; and so on. And boy, he winds up -- he's clear as a bell. And you say, "Be out of yourbody," and he is.

He didn't ever fight. Well now, there can be reasonable factors behind this. You see, it isn't necessarily true that he has less power than the other one, for the good reason that he might have grown up in a very favorable environment that didn't even mildly object to his revolutionary tendencies. He might have grown up on a farm or something of the sort, and the day that... when the other kid was having to walk down the back alleys of someplace in order to get away from enemies that were pursuing him in earnest with clubs just because he existed, why, this other kid, he'd clamor around and Mama would finally say, "Oh, why don't you go out and play." That's how tough the environment was. I mean, "Oh, why don't you go out and play in the orchard. Go out and play with the horse" -- the old plug horse -- and he'd go out there and... Real big, exciting life.

Now, you take a person who has been transplanted a great deal in his current lifetime, he'll keep living life cycles within his current lifetime cycles.

He just keeps living these cycles. He'll pick up and he'll get very facile for a long time. Boy, he can put together a little universe at an awful rush. He'll just gather the odds and ends of this universe together and he'll sort of hang them together rather sketchily. He's skeptical after he's done this a few times, but he'll still hang it together and it doesn't seem very real to him.

And his time factor is quite bad, really. It'll get worse as he goes on. He transplants. But then because it's very hard to make a universe there and that sort of thing, he'll become disgusted with it after a while or something like that, and he will try to transplant and move over again and

start another universe. And he gets the idea after a while that, well, if you kind of perpetually create a universe you can have some kind of a state of havingness.

And it's interesting, because he doesn't have any continuum of possession. The body alone, practically, gives him a continuum of possession. Of course, as he gets older, he'll look in the mirror and it's not quite the same body either. So he'll say, "Youth, boyhood -- well, that's just completely unreal." Or, "When I was a girl -- let's see, when I was a girl I was um... tsk - uh... yeah, I... I remember the name of the town, the uh... Well, I was born. I was born. I've seen that in the birth records." Now, you want to know why youth disappears so chronically. I mean, every time you get hold of a preclear, you say, "Remember this in your youth." And he says, "What period of my life?" And you say, "Your youth." "Oh! Oh, well, after I got out of school so on..." "No," you say, "no, no, no, no, no. Your childhood. You know, childhood. Real early, real early." Very often it hasn't occurred to this fellow for just years and years and years he ever had a childhood.

Now, you take him in the middle span of life, this is particularly true. He's just forgotten his childhood. He doesn't have any of his possessions of childhood with him. He doesn't have the family, he doesn't have the house, he doesn't have any of the conveyances, none of the toys, the surroundings, that sort of thing, and he just doesn't have a continuum. So he just apparently doesn't go back to childhood. No "have." He's got a different body, really -- it looks different.

You've got to call it to his attention... If, by the way, you call this to his attention, start getting him to remember this of childhood, and he will start to draw a similarity and he will patch up a time track. And all of a sudden he has a childhood. If you want to know how to get a childhood out, and so forth, just get this factor of "have" to work. It's "had," "should have had," "did not have." That's childhood. Childhood is actually the story, in most men, of "did not have." And that develops into "cannot have," which goes very easily into "will never have." For a long time he sort of could tell himself, "Well, someday I will have. There will be time: future time, future time, future time." And then that word future gets fainter and fainter and fainter and fainter. And when he's lost his hope for the future, he doesn't have a future and he will not make himself a future and he will not plan for a future and he won't even think logically. Why? Because logical thought depends upon you having a future.

You're not going to think logically, unless you're thinking toward a goal. And in order to have a goal, you've got to have a future. Fellow won't have a goal. He doesn't have any time. His time track ends at any given moment right where he is. There's his time track. You'll find most of the people that you will help have their time track ended either in now, at which they're neurotic, or tomorrow, at the absolute outside, at which time they're pretty normal. The next few days, the next few weeks -- that's future. That's a big future, that is. That brings a person up.

Now, actually, if you want to plot future, you've got to plot immortality and you've got to plot havingness. And if you plot these things, you will find out that some guarantee of the future, fear of the future and that sort of thing, prevents a person from having any future. There is no future to him; it just doesn't exist. And where does he go? He goes back to "should have had" or he goes back to "did have," and that's psychotic.

This fellow -- you run into this fellow, he had a business failure. He had a big business failure. He was running this peanut stand, or something of the sort. And a taxicab hit it one day and spilled the peanuts all over and there nobody was insured and it wiped him out -- a big business failure.

Actually, I can be sarcastic about that, but if that fellow were sixty years of age and that was his total capital investment, it would probably break him so that he wouldn't be able to talk to you about it. It'd probably finish him to that degree -- just that little peanut stand gone.

Now, let's say he's somewhere in his forties and he had this small store, and something happened and it went by the boards. He lost it. Well, he's... it'll make him pretty shaky. He isn't able, actually, to plot well, after that, about his futures.

Well, let's take him -- he's about twenty. Take him about twenty. And he has this big bicycle plant with about 250 employees, and he runs into a capitalist or a banker or -- oh, I don't know - - commissar or something of the sort. He runs into one of these characters and they, of course, do the legal-legal necessary to cause them to have what somebody else has. And his bicycle plant with 200 employees passes into the hands of another. He's twenty.

What's he do? He goes out and he builds another bicycle plant. See, he's still got future. He still can have.

All right. Take this girl. This girl is eighteen. She's pretty, they have a nice home, everything is going along fine. And one day the whole house burns down and the baby gets killed. Boom! You probably won't see her as a preclear, not unless she's in pretty bad shape before she got to that point, for the good reason, maybe her husband is twenty-one, twenty-two, he can still make money and things can go along all right. The next thing you know, why, they've got another home and she's had another baby and life is moting along somehow. Yes, it left a scar in her life, slowed her down a little bit, but it hasn't broken her.

All right. We take this thirty-two-year-old girl and she has tried for twelve years to have a child. She finally succeeded. And one day the home burned down and the child was killed. You've got her as a preclear! You've got her as a preclear, right now, because she doesn't feel very much capable of a will have again. And it breaks her pretty badly. Now, we go on up and we say something like this happened to somebody who was more advanced than this -- I'm starting to show you something here.

We find out that if something like that happened, I mean, this person... they'd probably just sit; they'd probably just sit and stare into space -- be that bad.

Well, they've got themselves tied down on the time track with the age of the body. Their hopes, dreams and aspiration are all wrapped up in space and what they have in terms of a body and what the activity that body can accomplish - what activity that body can accomplish at that period of life. And when the body is very active it, of course, can have. And when it's less active, it's less able to have, and so forth. And the fellow has got his whole life monitored against this silly time track for one lifetime. And it's silly. There's nothing sillier.

The truth of the matter is a Theta Clear could step outside and start dressing that body up so he can turn on its hormone system again, amongst other things. This body doesn't have to go on the same old rolley-coaster of, see, conserve it. Oh, it grows. Everything is fine, rosy, wonderful. It's growing, he's changing, it's action, motion, "has"; it has aesthetic quality, and so forth. And, of course, he is -- the world is his oyster and he is king -- and doing, all that sort of thing. And then he gets up here to conserve and then he says, "Well, I have to be a little bit careful what I eat and so on, but I get along all right, and so on. I have a little bit of trouble now and then, but nothing like that." And he's still doing, doing. And then one day he hits the decay part of the spiral. And there he goes. And if he talks about anything, when he's about seventy, it's what he had, when.

He will talk about the shotgun that was given him on his tenth birthday. He will talk about his faithful old dog who has now been dead for fifty-six years. The world is full of dogs. All he's got to do is go out here in the street and say, "Whwwt!" and he's got a dog. But he's got to be... talk about poor old Rover.

Just Rover, that's all that existed. It was just Rover.

Now, actually, you'd be surprised how aberrative childhood pets are.

They're terrifically aberrative, because the child is confronted with this wonderful thing -- a live toy, a live toy, and he knows that it can't be replaced.

Rover is never replaceable. Never. Use Creative Processing, he gets over Rover in an awful heck. Oh, it's very, very swiftly. Nothing to that. You can get over Rover in about ten minutes.

All right. Just using be, have, do. What did he have? So, let's do an additional assessment on our preclear, in addition to another one which you will learn by and by -- Create and Destroy Assessment -- and let's find out, then, the factors of past, present and future havingness; past, present and future doingness; past, present and future beingness; and we will have the time, space and energy of the thetan.

And what are we trying to do with the thetan? It's just one thing to get a fellow outside of his body. Yeah, that's just that, see? And that's very nice. But he's not very satisfied with that. Oh, well, he's just steamed up to get outside and be able to control the body from outside; he knows that's where he's supposed to be and everything.

He is on fire to go ahead and get this, and all that sort of thing, and so on.

And you get him outside and he's stable outside and he can remain outside, and you say, "Well, that's good enough." He says, "Now, wait a minute. Now," he says, "let's get on with developing some energy and getting these perceptions a little bit better. Actually, I got to have these perceptions better," and so on. He's got space all scrambled up or other things all scrambled up, somehow or other. He's got to perceive these things better.

Well, how does he perceive these things better? He perceives these things better in terms of beingness, havingness, doingness. Therefore he has to be able to shift postulates. So you just do an assessment to find out what he didn't have, what he doesn't have, what he'll never have, what he had, what he has, what he will have.

By the way, you will come right up against one with that "will have." He'll suddenly say to you... oh, he can tell you what he will not have. Oh yes, life is probably all gone for him. It always is. But in terms of what he will have, he's liable to sit there and just gawp for a couple of minutes. He hasn't anything up the time track to have when he gets there. And this will puzzle him and puzzle him and puzzle him and puzzle him, and is actually enough of a puzzle to actually debar some person from becoming a Theta Clear. He can't figure out what he'll have. So if he can't figure out what he'll have, he'll have no future time, if he's a Theta Clear. He knows what he'll have: "I'll have a body." He knows that; that's all he knows, though. "I'll just have a body. Well, can't have anything else, naturally. Couldn't have health, too." I mean, usually if he's in that area of the Tone Scale, you see, well, he could have a body. It probably... body would have to be pretty sick, because otherwise somebody else would want it, if it wasn't sick. So, you say, "Do." All right, now, "Done, doing" -- doing, very exciting.

Now, you say, "Will do." And he'll say, "Well, I can go over that -- I tell you what I won't be... won't do. I'm not gonna go around and do this and do that," and he lays down a lot of postulates which he'll later erase. But "What'll I do if I'm Theta Clear? Well, what... what will I do if I'm..." See? "What's my goals?" All of a sudden, you take this fellow and he's built his lifetime up. And they've said, "If you drink babroot this will happen and if you take that, this will happen and that will happen. And if you drive an Armstrong Snorts something else will happen, and wear Bond Street bumps and that's what'll happen." And here we go, we've just got it... all the will-haves. Will-haves are all related to body. And there isn't a single advertising... You can look on these lorries as they go by out here. You can look on every single lorry.

You can go down in the underground, you can look in all the cars, you can look at all those signs, they go downstairs, and nowhere will you find anybody advertising anything for a thetan to have.

Now, that should tell you something. This society isn't rigged that way. He'll have his own universe and he'll be able to make himself effective upon this one, but if you can't figure out something for him to have and if he can't figure it out for himself -- he'll have to figure it out

for himself -- why, he isn't going to want to have any future time as a thetan. But he'll want to have future time as a body, and so you've got your identifications mixed. So he'll want body space, not thetan space. He'll want all... he don't want all space, he just wants the body's space, because the body will have and therefore by being very covert about the whole thing, he will be able to acquire, because he has a body.

You know, you go to the theater. As you walk past the ticket window, they say to you, "Ticket, please." And you get a ticket and you get to see the show. Well, in the MEST universe, you walk past the ticket window and they say, "Body, please." And you say, "Got a body. Here it is." And they say, "All right, here's the show." And he doesn't have a body, he doesn't have a body. That's all there is to that. And he's got to resolve this. It presents a fellow with a considerable problem. He's got to solve it himself.

Actually, it's a very easy problem to solve. What he'll have, well, it can be a very unlimited affair, believe me. But he has to understand a lot of the mechanics. But you want a lot of the mechanics of what he's doing. That's why you theta clear somebody and they're not satisfied even vaguely. They want to go on up the line, because they've run into this: be, have and do. And you've run into it past, present and future and you resolve that.

Now, if you want your thetan to have power... A thetan... it's just no good for a Theta Clear to go around with no horsepower. I mean, he walks up and picks up something -- he couldn't pick up that. That's a fact. He couldn't knock the catch -- most of your thetans -- on that. He'd come around and he would... It's just horrible; he just can't do anything with it.

You would be surprised in how his morale picks up, as one fine day he's just sort of... he's given it all up, but he feels pretty good this day, and he knocks over this old bread crumb and it goes skitter. And he says, "For goodness sakes. Fifteen inches -- fifteen inches, right down the fairway. There it goes." And he'll go around, he'll try to duplicate it, and it will have frightened him so that he probably won't be able to do it for a few times. And then he'll get back on to it again and he'll take on a smaller crumb. And then one day he'll be sitting in a restaurant and he'll all of a sudden go ptock! with one of the rolls, and it flies out into the middle of the room. He says, "What do you know!" Actually, it isn't any sense being anything unless you can move things. So you want your thetan to develop energy and horsepower.

And if he's gonna develop energy and horsepower, you have to resolve ...

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Now, continuing in this matter of be, have and do, I have made it very complicated so you'll realize that there's a considerable problem and I'm very, very clever to have solved it. (laughter) And when I showed you this little girl or, let us say worse than that... Who's got a match? When I show you this, here is... See that match flare? Where's that energy? Just where's that energy? Male voice: It's changed and done all sorts of things.

It has done all sorts of things, that's right. We hope it has. But that flare of the match is there someplace. Now, I want you to close your eyes - close your eyes and take a look at that match flaring again. Do you see that match flare again?

Male voice: Yes.

Okay. Well, now, you made a recording of the match. There are about five ways you could have made this recording. It's no wonder somebody gets a little bit crowded up with a number of ways one can think and remember. You could actually just create the flare of the match again, and you could create it with enough accuracy so that you would see the flare of the match again.

You could also create all the perceptions having to do with the flare of the match. You could do that. Or you could recover the time-space moment of the flare of the match, and look at it. Or

you could simply knock out, for the moment, your time-space differentiation and look at the match flaring. That one we'll go into in a moment.

Now, quite in addition to this, you could have taken energy -- a ridge - and made a facsimile which recorded all the perceptions that were present at that time and have held these, and then just flipped the time factor on that ridge and looked at it again. You just looked at it again. You just took a picture of it and then you looked at it again.

Now, you could have taken some of this energy immediately before you and recomposed it and then looked at it. And those are the five ways in which you could have seen that match flare.

Now, all those ways are present. You wouldn't be able to perceive this material universe at all, at all, at all, if you were not continually manufacturing time and space, if you weren't continually manufacturing the triangle. And so you go right along with it, and you continually manufacture the triangle.

Don't do this to a preclear, but this happens to work. Don't do it to him unless you care to assume that your judgment is sufficient to tell you that he is not needed anywhere along the track from here on.

You make him pull all of his perception into present time. Remember everything he ever said or did or felt in present time, instanter, right now. He won't be much good after that, unless you process him back to a point where he'll differentiate time and space again. Because you've just told him all time and space are the same, and you've told him to grab all the energy he has parked in all the time-spaces which form his time track and pile it all together in one lump.

And that could be quite cataclysmic, and actually is.

Now, in deep hypnotism, narcosynthesis, this can be particularly horribly effective, and is one of the dangers which makes narcosynthesis impractical. Narcosynthesis does nothing if not create a tremendous dependency -- at least does that. The next thing it does is it takes a complete record of everything that happened in narcosynthesis and turns it into an engram. It's very astonishing to people who are using narcosynthesis to suddenly have an auditor slip the preclear back into the moment, have the preclear recapture that moment again and inspect it thoroughly and run it through and run it through and run it through, and all of a sudden have all the perceptions turning up that occurred during the narcosynthesis, even at its deepest and most unconscious moment. That's a baffler. That isn't supposed to happen, yet it can be done.

Now, out of these five ways of re-perceiving, there are two of them that are aberrative above the others. One of them is pulling the energy into present time where it sticks, and say, "That energy now rides in present time." And the other one is -- and it's practically the same thing; practically the same thing -- jarring it into an association short circuit. That would be the same as getting a key-in. Fellow has an engram, then he starts to get key-ins and key-ins and key-ins and key-ins and he gets into this horrible and deplorable state of affairs.

Now, you see here what we're talking about. We're talking about the basic mechanisms of the mind. Now, we've got an awful lot of material in the earlier books, in Dianetics and so on, all these basic mechanisms, and each one is actually taking up another mechanism or a faster mechanism or a swifter way of using that mechanism. But what do you know? That material all works; it's all valid and it's part of the same puzzle right now; it's part of the same picture that you're looking at at this moment. We just looked at it harder and harder, and I just worked with it longer and longer and I probably... and found better and better common denominators, better and better definitions to do it faster and faster. But we go back to the earliest method there was and, yes, it still obeys what we're doing now. That is to say, we're handling experience and energy. And of course, that's part of the three sides of this triangle.

We're handling something. We're putting something under control when we're erasing an engram. The mechanisms of erasure and the answers to that are contained in these things which I'm just telling you about.

Now, when I say time is "have," it's simply that. You can be without having. You can have pretty near without being.

You can, too! They go down the street and they say, "You see that big house there? That's Doakes's house. He's dead."

So you see, you can have without being; you can be without having.

Now, this becomes very interesting from this standpoint that you have to have and be in order to do. And doingness consists of thinking and acting as its two subdivisions, thinking and acting as its two subdivisions.

You have to be in order to think. And you can't help but have to some slight degree if you think. And if you do you will have. And if you have you will be. Oh, boy. This thing's going around in a beautiful circle again. What do you know! We got another, as the pilots call them, a rat race -- round and round and round and round and round.

You see, we define havingness in terms of beingness and doingness. And we determine doingness in terms of beingness and havingness. And we determine beingness, actually -- if we want to observe somebody being, in this universe at least -- in terms of doing and having. We say, "What's Mr. Jinks worth?" "Well, Mr. Jinks has..." We take two sides of this now. Let's take plus-doiness. A person can do so much that they decrease their beingness and their havingness. And in order to do anything very fast, you have to actually risk your beingness and havingness. Race driver. Airplane pilot. He has to rate down his beingness and rate down his havingness in order to do swiftly. Now, let's take this... another fellow. He works so slowly that he is the eighth assistant janitor -- no beingness to amount to anything -- and he doesn't have a thing. And he's doing too slowly. So, you see this factor of doing is actually monitoring being and having. Or let's take it in reverse, more properly, and being and having monitor doing.

The beingness and the havingness of the person establish his doingness. Now, the goal of every capitalista is to have and have and have and have and have, and if he has enough, then he can dispense with doing. Only, is that the way it works out? That's always the grimmest jest of the material universe. The more you have, the more you have to do. And you can acquire possessions, and at first you're yourself, and then you get so you own something and, boy, are you on the time track. Right now, you own something, you're on the time track.

You're on its time track. And the more you own, you say, "Well now, if I own rawr-rawr and so on and so on, boy, will I be." You'll be what it wants you to do. You'll be what it wants you to be, eventually, if you go and overload this line too heavily. You can possess yourself into an eternity of time track.

The Hindu, for instance -- he instinctively works against this. He says he doesn't want to have anything. He just denies everything; he doesn't want anything. And if he doesn't want anything, then can he really increase his beingness! Well, it so happens he's going to enormously increase his beingness, and the way to do that is to cut down doingness to zero. Now, he's going to cut down his havingness to zero and he's going to cut down his doingness to zero in order to increase his beingness to infinity.

Well, he still holds on to a body. And the second he holds on to a body he has something. The second he's holding on to a body he's on the time track. If he cuts down doingness to nothing he's putting his body in jeopardy, but he still has his body. And his beingness is not very good, let me assure you. It's not very good.

If you practice these same tenets, your beingness will go downhill so fast that you will wonder how you got there. You didn't see that toboggan slide, but you must have come down one. Or it must have been an elevator shaft you dropped down, or something, because here all of a sudden you are in the basement. This doesn't work slowly. There is nothing slow about suddenly saying, "I'm going to deny the material universe, I'm not going to have any part of the material universe, and I'm not going to do anything about it. And therefore I can be." And if you think it goes to infinity, it doesn't; it goes to zero, right along with do and have. And it's just a horrible rat race from which man has been trying to escape, endlessly trying to escape.

He gets into a balanced proposition, but that balance depends upon the universe which he is patronizing. What universe is he patronizing? If he's patronizing the MEST universe and he's set up his stand in the MEST universe, by having MEST he is able to establish his beingness. You see, it's very hard to establish identity unless you've got a bracelet or a union card or a ration book or your fingerprints are on file someplace, or you've got a body that has the fingerprints to be on file. And you just sail out as a Theta Clear and say, "Well, no body -- Boom! Now, we're not going to worry about this body anymore; we'll put it down there on the bus stop and walk off and leave it." And the frame of reference, in terms of other people, of your beingness, is gone -- right there. You don't exist as far as they're concerned. You just wouldn't exist.

Now, if you were constructing your own universe and you were existing perfectly well in that or if you were in a cooperative construction of a universe of some sort, and you just suddenly launched out and you knocked off from the MEST universe, in order to have any beingness in your own universe, boy, would you have to do. But what would you do? You would accomplish havingness, and you'd have a universe. The anatomy of a universe.

You'd have to have space, time and energy. Space, time and energy. Now, how do you mark time? Does time exist for you? Actually, in absence of havingness, no. What happened to your past lives? You've still got some facsimiles kicking around; you still got some memories kicking around; you certainly have some aberrations kicking around from an awfully long track. I'll ask you just to take that on with a big doubt and so forth, if you want to. It's something we can safely let you doubt, very safe to let you doubt that, very safe to let you repudiate it and so forth, and you can hold it as long as you don't get near an E-Meter or an auditing couch.

One fellow was saying, "I couldn't possibly have lived before." And some fellow said something on the order, "Well, shut your eyes. Now, what was it like a million years ago?" And the fellow says, "Well, so-and-so and so-and-so, and I was living in this cave... Hey, wait a minute. What are you doing?" It just never occurred to him to look before. Why? He didn't have anything back there. He's lost all possession, including a body. All his possession is gone, so he has no connecting link with that time. And if he has no connecting link with the time in terms of havingness, the time does not exist in terms of beingness.

Now, you could start working somebody on the track. How do you pick up the reality of the past track? You just pick up the things the fellow had. Pick up his body, get him to put his body through the paces. All of a sudden he comes into the ownership again of his body. Get him to pick up the area, get him to pick up a few of his possessions, and will he start getting confused about then, because he'll start wondering what happened to his possessions. And he will get sort of... kind of mad about it, too. He gets upset. Who's got these things now? He had this nice whimmegagoodgit and so on. And there was this quarterhorse (the quarterhorse is probably dead; probably died after he did) and so forth. But that doesn't account for what happened to the sulky. And... But the fellow realizes and there's that property he had... that property he had down in East London: Who's got that now? That was a nice house.

Boy, does he get upset! And he'll get upset enough because he can't connect up with his past time to wipe it out. "Well, I've started a new life. I'll have to go on bravely into the future and I'll just have to make it up some other way." He's pretty unhappy about it.

But you say, "Why don't people remember their past existences?" Actually, you can take a preclear and get him out of the body and say, "All right, now. Let's pick up the memory bank that has to do with playing the piano." "Okay." He'll say, "There's one around here someplace or another. Here... here's... here's a... here's a... one with a... but it's got a bad facsimile in it." "Well, why don't you take the bad facsimile out and take that out and strip that away. Have you thrown it away? All right, darn it. Now, plug it into the motor controls." "Okay." "Plug it in the motor controls." "Okay." Don't pay any more attention to him; don't ask him, "Can you play a piano now?" or anything invalidative like that. Just forget about it. And if you come around where that fellow has got a piano or something of the sort, why, he'll be playing the piano.

You'll say to him, "Say, do you realize that... doesn't it seem strange to you?" He'll say, "What?" "Playing the piano." "Mm, why should that seem strange? What's the matter? Something wrong with you? I could play the piano. I could always play the piano. What's the matter with you?" "Well, for a long time you couldn't play the piano." "Oh. As for that, that's of no importance." Bang, bang, bang, and plays ...knocks off Mozart or something of the sort. Couldn't play a note twentyfour hours before. It's a very interesting fact.

Or perhaps you'd walk down the street and you've told this fellow to plug in his French. And he's plugging in his French. You've told him to plug in his Oxford education, or anything of the sort. And you go down the street and here's this Frenchman and he's gab-gab, walla-walla, gab-gab, walla-walla, comment, nyah, wah, nyee, nyee, ror.

And you say, "What accent are you speaking with?" He says, "Well, actually, I'm speaking with a southern French... southern France accent, and so forth. I never could stand Parisian," He wouldn't comment on it, but the day before he couldn't speak French. See, it doesn't seem odd to him because it's real. That's what truth is. When a man recovers a truth, it's true to him. It isn't strange to him.

But, again, he is marked up against his past because he has something from it. Have. What's he got in the future? What's he got in the future? Well, you show me a fellow who is upset and who isn't getting along well, and I'll show you a fellow who has no hope of future possession. He hasn't got anything in the future.

The future. And all time is... Now, don't say, "We are bending time and redefining time in terms of having." Oh-ho, no, we're not. We're not bending or redefining. We're talking about time when we're talking about having. And time is the manifestation of havingness -- time is havingness. I mean, that is the experience connected with time; the experience of time is havingness.

Now, you keep on, then, with your illusion of havingness by creating space-time, space-time, space-time; and by continual agreement with the MEST universe, the MEST universe, you think, permits you to have. And it's all it permits you to have. And you completely overlook the fact that probably even in the MEST universe, if you got over this insidious agreeing with it all the time, you could probably put almost anything you wanted into the MEST universe. And if you had enough force, enough beingness and enough doingness, you could make it stick. You could probably manufacture pound notes just by holding it out and say, "There's your pound note." Now, that's theoretical, but that would be crossing universes. We're not interested in crossing universes, we're simply interested in a man's own universe. His own life is his own universe. And even in this MEST universe, he may think he's living in a universe which belongs to somebody else or something of the sort, but any part of that universe which he perceives, really, is his to some degree. It is his. And his investment in the universe is continual space-time-energy, space-time-energy, space-time-energy, space-time-energy.

He's turning over like a twelve-cylinder car on that basis. He's just going on that all the time: zingety-bing, zingety-bing, zingety-bing, zingetyings, space-time-energy, space-time-energy. He's at that continually. And the second he ceases to be at that, he isn't, as far as this universe is concerned. He just isn't, at that moment.

Now, the trick we're doing in Scientology in Theta Clearing is demonstrating for the individual his beingness as independent of having a body, which is a special kind of havingness. Now, as soon as you can demonstrate that and get him stably exteriorized from a body so that he doesn't have to have a body to be, he actually can assume a higher plane of being. He can assume that plane then, because he isn't subject to the terrific liabilities but he is not outlawed from having. He isn't outlawed from having, he can still manage his body. He just doesn't have to be in it.

And if anything happened to the body, he'd say, "Well, that's too bad. I certainly will have to do something else about this now." Well, what he would do about it is his business. Maybe he would get some sort of a symbol, some sort of an identification, of any kind or characteristic and... Or maybe he'd just go down to the maternity ward and pick up another body. But it'd be a big joke on the family, because the baby would get to be about two months old, when it could finally use its vocal cords and it'd say, "You know, I'm awfully tired of this. Why don't you call up that blonde down on High Kensington. She'd make a pretty good nurse." Now, this is far from being in the category of not beyond the realm of fancy. What we're talking about happens to be fact. I mean, this is the kind of a "will have" you can look forward to.

Anyway, what do you possess? Well, your possessions would be limited to your ability to do. And your time is also limited by your ability to do. You know that, oh-oh-oh, how strongly. Your doingness is limited by the amount of time you have. Well, it works the opposite way. Your ability to do makes the amount of time you have. But if you have only a body to do it with, it gets tired, it gets worn out, it has to eat; everybody's got this universe figured out on a scarcity racket.

And so, you can't have very much. Well, if you can't have very much, you won't be able to do very much or be very much. Now, if you want to increase these three factors, you have to increase them uniformly up the time. If you want more time, you have to differentiate between these two points: Do you want more time self-determinedly? You want more self-determined time? You can have that.

Or let's go at it the other way. Now let's ask the question the other way: Do you want your time to be more determined? Now, if you want time to be more self-determined and to have more self-determinism over your own time, get rid of what you have. Unload it fast! Because what you have determines your time.

Now, do you just want more time? Do you just want the illusion of lots and lots and lots of time, and there just being lots of time all up and down the track and a time which is imposed on you? The time is imposed thoroughly on you? Well, the way to get that time is acquire possessions -- get lots of them, get all sorts of things. Go down to the junk shop, go down to auctions, collect things in your desk, collect things in your pockets, collect things in your purse, fool around -- get possessions, possessions. If you just stack up enough possessions, believe me, every bit of time you've got will be determined for you. You just won't have any empty time on your hands at all.

Now, that shows you there's two sides to this sort of thing.

All right. Let's take energy. Let's take energy. Do you really want energy which you can determine the existence of? Well, all you have to do is to free yourself a little bit from havingness and not be quite so sold on the subject of beingness and you'll have lots of energy with which to do what you like with. And that'll be your energy -- your energy. Okay? How do you get more energy, though? How would you get more energy, not your energy?

Factually, here, the trick is we're really looking at the Tone Scale. We're looking at the Tone Scale and at the bottom of the thing it says "all MEST" and at the top of the thing it says "theta all by itself, pure, knowing and there, and unidentified by anybody, but very self-complacent." All right. How do you cut down the Tone Scale? How do you go down the Tone Scale on this and get down below where you are determined, and so on?

You just borrow energy. Get lots of energy, lots of energy. Have gasoline motors -- gasoline motors to move you around with and have electric lights and have fires that keep things nice and warm and get lots of energy, get lots of energy. And then get lots of people to do things for you. Now, the more people you can get that will do things for you -- just for you, you see -- why, the less energy you have to put out. Unfortunately, that works immediately to be the less energy you will put out, which means immediately the less energy you will have. So it just goes right on down Tone Scale, real fast, real fast. If you just collect enough... enough doingness directed toward you -- oh, boy. You're all set.

Now, at the same time, your MEST beingness will become better and better and better. You will be Mr. Gotbucks, or almost anything -- Milord Moneybags, any great name. Great Rolls-Royce, gold-plated with a gold roof and a couple of beautiful blonde chauffeurs dressed in short pants, something real fancy -- probably carrying tommy guns because you have to protect yourself - would be driving you down the street, and you draw up before the most exclusive club in London, which has only one member, and that's you. There'll probably be crowds lined up around, and they'll roll this carpet out so that you can walk over the velvet carpet in, and you sit down.

But you'll notice that everything is being done for you. And I frankly don't think you'll be able to walk after a short space of time. Now, but your beingness from a MEST standpoint will be tremendous. Oh, everybody will say, "Mmmm." But what do you know? From your own standpoint, you practically won't exist. You'll be very unhappy, you'll wonder why you're kind of mopey, and you'll wonder why things aren't running well and why you don't feel well, and things are kind of a worry to you, and you're just upset -- just upset; that's all there is to it.

Now, so your MEST identity and your MEST havingness and your MEST doingness -- the amount of energy you acquire, the amount of beingness which is assigned to you and the amount of havingness -- can be an inflow or an outflow. And if it's very heavy and very MESTy it is inflow and you have agreed with the MEST universe. You've agreed with it thoroughly. And that's inflow, and you've got good identity and you've got good possession and there's a lot of energy serves you.

But if you want self-determinism, you have to go up the Tone Scale and you have to start some outflow. And if you really go up the Tone Scale, you have to make your own universe. But if you did that, you would have to be able to make a lightning bolt kerzap across the face of the MEST universe, which would upset people a great deal. So, you see, there's a theoretical point up there that demonstrates conclusively that we have an optimum action level at 20.0, and an undesirable importance and beingness below 3.0 which isn't worth having. But according to the MEST universe, it's sure worth having. That's the MEST universe; it's presented you with its all. Yes sir, even a gravestone.

All right. Now, what's this beingness, havingness, doingness got to do with processing? Well, let me tell you, a Theta Clear who can't step outside of his body is having a hard time trying to conceive himself as being in any other way. He's having a very rough time with having, because he can't feature that he'd have any body. He has to have a body, and the body is somebody else's or something. He has to have it. He's got to have it. As far as his doingnesses are concerned, he couldn't perform such an action, because it would require energy.

How do you get him up the Tone Scale? All right. There's positive and negatives on each -- positive-and-negatives: be -- not be; have -- not have; do -not have; do -- not do -- past, present and future. And I will give you a full list of that our next night, and exactly how you apply this to processing.