

INVERTED DYNAMICS, INFLOW, OUTFLOW, MATERIAL, TIME

A lecture given on 6 November 1953

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Transcript of lecture by L. Ron Hubbard AICL-58A, renumbered 30A and again renumbered 60 for the "Exteriorization and the Phenomena of Space" cassette series.

[Based on the clearsound version only.]

All right. This is the morning of November the 5th – November the 6th? So it is. November the 6th.

And this morning we're going to take up inverted dynamics again and we're going to do something about the cases that are sitting around and unturn them, uninvert them.

I gave you a demonstration yesterday afternoon, and you saw, I'm sure, in this demonstration – and if you didn't, you will remember that you did see it – somebody that was putting out flitter in reverse.

You know, you throw the flitter out, and you say, "All right, the flitter will now go out." So it hits you in the face. Now you say, "The flitter will come in," and it flies out. Now, that is what is known as an inverted dynamic.

In the Doctorate Tapes, you remember the inflow-outflow material. Now, on this inflow-outflow material we had: what you want will disagree with you and what you don't want will agree with you. You know, the whole universe turns in reverse.

Well, when a thetan gets into this sad condition, he is already reversified on the subject of the sixth dynamic.

Now, what brings about his inversion on the sixth?

Now, it may be interesting to you – this additional datum on inverted dynamics – that they really are inverted. And they're also inverted on the seventh and inverted on the eighth. But any thetan in this universe who isn't drilled on the earlier process of making his own space, no matter if it kills him (it practically does); if you don't drill him on that and space in brackets and so forth, for a long time – that's a long technique rather than a short one – he will, if he's not drilled in that one, he will invert; that is to say, he will remain inverted – he is inverted, ordinarily, if he needs such a process – on the sixth dynamic.

So, immediately you can see that any thetan in this universe is potentially below an inverted sixth. Now, how bad off is a thetan? He is below an inverted sixth.

Now, that should make some of you "Step XVIIIIs" feel much happier about things to know that there are other people who get hung up on the line, too.

Until he has solved an inverted sixth, one way or the other, the sixth can still grab him. And that's why we want to pay close attention to this factor and what we know as an inverted sixth. Because you will exteriorize some thetan very nicely and neatly polish him off; buff his fingernails or buff his flitter, and have him all sharpened up and dashing all over the universe and feeling wonderful about it and a few weeks later, why, you meet the fellow, and he's just audited a few fellows, and he's just squared himself around, and he feels sad, and he's back in his head again, and he's made up his mind he can't see after all, or something of the sort.

What's happening to him? He is hanging up on an inverted sixth. Now, this is all that is happening to him. There is no significance in what he is doing. He hasn't decided that he couldn't do this or he couldn't do that. He has not made up his mind that it is better to be human after all. The symptom of this is that he has made up his mind to be human or inhuman after all; that's the symptom. It is not the ailment. The significance follows the fact in this universe.

Now, what has he done? He has decided that he is nothing again. You as an auditor popped him out, straightened up his perceptions and he decided he was something; and then he thought that he could make a go of it; and he has decided all over again that he is nothing.

These two things are necessary to his rehabilitation – one of them – one of them in particular: he must have the right to be nothing. That's on the postulate level. By the way, you run this on Homo Sapiens, you make him sicker than a dog. He really gets sick. You just start running nothing, nothing, nothing, nothing, nothing, "the right to be nothing," and so forth, and he'll get sick at his stomach, of course, because his stomach is mainly activated by vacuums or spaces which have to be filled, not because it restimulates the gastric juices. That has nothing to do with it.

His problem is a problem of inverted space.

Let's take a look at this thetan. Let's conceive him to be the size of the Empire State Building and then start chipping away like the winds chip away at the Empire State Building. They're just sort of pushing him in, pushing him in. He is being subjected in this universe to constant inflow and then he turns around and tries to outflow against it. That's real cute; he outflows against the inflow. Is there any reason why he should outflow against that particular inflow? No, but it sure makes a lot of randomness.

So, his problem of randomness is that he has chosen the inflow of the MEST universe as his randomness. And he himself is resisting it. Having been taught to resist the inflow of the MEST universe, his chances of getting out of it are zero, unless he's audited. You see? But what a lovely trap this is!

So, he starts out the size of the Empire State Building – actually, actually does comfortably occupy that much space – and winds up the size of a collar button. He's just pounded in, pounded in. Then he gets the idea he must be solid matter. He has all sorts of

ideas about it. The ideas are unimportant. He's – the main thing he's trying to do is the impossible thing. He's trying to understand the inflow.

When you try to understand the inflow, you simply resist the inflow, and unless that inflow is hitting fairly square on the button that will blow up the inflow; you will listen forever and in vain because it's just inflow.

Now, a thetan actually doesn't operate this crudely. He doesn't operate as crudely as: big inflow, facsimiles, impacts, other-determinism, figure it out, add it all up, build a thinking machine, so forth. He's actually tremendously capable. Life is capable.

It isn't that the thetan with whom you are dealing is one brand of thetan and an ant is another brand of thetan. This is not the way it sets up. What you're dealing with when you're dealing with insects, trees, and so forth, is very amusing.

When you finally get to scouting around and looking at things, you want to look into an ant's head. It's a very, very amusing thing to look into. There's just nothing in it! Exactly nothing in it. It is a shell. It is the emptiest shell you ever saw. He's running on a little piece of energy that is handed to him from an entity that runs ants. Somebody is having a wonderful time running all kinds of ants. And thetans go around and they do this sort of thing.

Thetans go around and decide that "Gee, we'd better have a beautiful wood." Then they work like mad on this and form it up and square it around, and so forth. They have to be pretty capable to do this.

And they get little pieces of energy started in the business of converting and they convert and convert and convert. A thetan is pretty high-toned while he's still doing this. And then he goes down, down, down, down and decides all he can run is a body.

Of course, there are different grades, different potential in thetans, but you're really just dealing with thetans.

When somebody comes along and says, "Saint Xavier or Saint Caviar," or somebody, why he's just talking about somebody just like yourself. I mean, there isn't any difference between this holy, holy being and you, beside there might be some slight difference of potential.

Thetans are not each one the same potential. In other words, we have a bit of a psychosis in this country which sets in, probably because quite a few thetans around here have been busy in the past. They've gone down Tone Scale for having lost their buffalo or having lost their deer or having lost their fish or birds or game, and – something on that order. And they've been so anxious – you know, I mean in the past – they've been so anxious to do a real good job and amuse themselves thoroughly by building geese and ducks and so on, that they built them all equal so long that they went nutty. And then they wrote the Constitution of the United States Government, and they said, "All men are equal."

And boy, there's just – there's nothing, nothing weirder than a society which has agreed to the point that everybody has decided he was equal to everybody else. Now that is A=A=A with a vengeance. And it does not make for long endurance in a society. It is one of these stopgap solutions. Where a country has had too much artificial aristocracy, the way to get

everybody on the bandwagon and get it running, is say, "Well, we all own it," which is the truth. That's high on the Tone Scale. We all own these anchor points – nobody has to own these anchor points in order to use this universe. That's real high-toned.

And then they go down Tone Scale from that and they get it on "everybody is equal." Well, that's in a different thing; I mean, this is.

There's Joe and Bill and Pete; and Joe can rap out a heck of a blow; and Pete, he's pretty weak; and Bill, well, they have to carry him around on a stretcher all the time – he can't even move himself around.

Well, these three people can say amongst themselves, "We mutually own all the anchor points there are, and that we can see." Fine. There's nothing wrong with that. This doesn't say that Joe and Bill and Pete are equal. But when they start going down scale, why, they'll eventually get blind enough to say, "Well, here the three of us are and we're all equal." Anybody can look at industry or business and see the tremendous caste system of professions in this society. If one were to take a look at this – this is the workaday world! This is the world we're living in! We're not living in a political world. We're living in this workaday world, and there isn't any equality to be found in it anyplace, except maybe six, eight ditch diggers and they consider themselves a little bit better than ditch diggers down the line because they get another 15 cents an hour, you see, for the particular job they're doing. And their foreman certainly doesn't consider himself equal to the ditch diggers; he's a foreman. When he does consider himself equal to the ditch diggers, no ditch gets dug! That's what it amounts to: no ditch gets dug anyplace.

Well, there's a lot of stuff on the track where thetans have trapped thetans, and they've done this and they've done that to them. Actually, nobody hurt anybody very much. But they can get up against the situation where they no longer agree – they just agree they're all equal. They don't agree on this other basis.

You see, politically, if you say, "All men have equal rights under law," and you keep saying this, "equal rights under law" – it does not matter whether a fellow is a two-erg being or an eighteen-megavolt being, they have equal rights under law – well, that makes a workable society as long as you further qualify it and you say, "As pertains to their bodies." In other words, "All bodies have equal rights under law." So we have agreed upon a system of handling bodies in which we consider all bodies are equal as far as the law is concerned.

This says, when a cop sees a body, no matter how it is dressed or otherwise, he would have to treat it as he treats any other body. And you notice they don't do this.

If you want to go down to criminal court late at night and look around, you will find in criminal court that anybody who comes in shabbily dressed is immediately given "\$30.00 or 30 days." Guilty or not guilty – well, they ask that as a form. I think the clerk asks that, or somebody asks it out the door or something of the sort. They just run them through there.

If a man is in that court and he's not well dressed, he's guilty, period. Well, so we say, "All bodies that are nicely dressed have equal rights under law." Well, that comes better to it. Except, after 11 o'clock at night when bodies which are very well dressed but happen to be full of alcohol, they don't have any equal rights under law.

We're not dealing with a workable premise. See? But boy, it's certainly got a lot of political sales. You can sell this politically. That's because the bulk of the people have the feeling that they should be able to get up there too.

Well, of course, as everybody is below his own level of action – everyone below his own level of action – why, this is obvious. Well, what's – knocks these people down?

It's a mechanical thing. The inflow comes in and hits him. He's there. As long as he's a center, a point, a viewpoint, he will be hit. Well, how does he get to be a viewpoint? Well, he puts out one of his own anchor points, and then MEST universe lines start to hit it, and he puts up an anchor point, that is, he puts up one accidentally, more or less, which agrees with the wavelength of the MEST universe, and then he puts up one to resist the wavelength of the MEST universe, and then of course he has to protect it because it's under continuous assault, and so that thing which he protects becomes "other people's problems." It's the problem of something he has put up there, and he becomes it, and then he thinks he is getting pounded too.

In other words, the MEST universe winds up in identification. Identification is its motto, is its byword. "All things are equal" is its byword. Everything's got to be equal. And you get any being who has been in this universe any time at all, he's got some of this.

And I don't know if you ever ran that test I told you to run or not, of having teeth, just pile up having teeth – pile up until you had this enormous mound of teeth making teeth making teeth, until you got up to the point of this tremendous enthusiasm which will spring immediately into those mock-ups: "Whee! Let's make everything in the universe teeth!" See? I mean, there is the motto of the universe. Because that is close to an identification and you get all this system of identification from the simple basis of: inflow from 360 degrees and that pounds all anchor points put out closer to the person who puts them out. So, eventually he becomes all anchor points close together, which is immediately, all anchor points close together is equal to all anchor points close together.

The universe is insisting on things being pounded into a no-space category because if there's anything that you could say about this universe, it would be saying, "You can't have any space. It's saying, "I am all the space there is."

And people who get very bad off down around the seventh and eighth inversion – way down the line – they get into that category; they say, "I have all the space there is." In other words, they're doing an inverted, inverted, inverted, inverted mockery of God. And you go down to the spinbin and every few cells, why, there's somebody in there who says he's God, and so on. This keeps anybody from being God, by the way, because this is real bad.

Someday I'm going to scout around and find the chap that dreamed up all this equality, because it's a beautiful machine and I think he could be put to work designing something more useful.

Anyway, the universe itself – Communist Party sure could use him. The universe itself is a problem of mutual anchor points and it gets out of balance because somebody set something up to run forever and to last. And that's the only way a thetan gets out of balance; he sets up a machine to run something for him forever. He loses interest in what he's doing, he

sets it up and it just goes on running – expands all over the sky. The sky – it expands all over beingness.

Well, so what is this problem? Why is the thetan nothing? Well, he's obviously nothing because he has had to identify himself with space the moment when he could no longer outflow. When he could no longer naturally, easily outflow, he had to say, "All right, I'm space. Okay, you win. I'm space. Therefore I'm nothing. Space with nothing in it."

That's the way the universe looks to him. He doesn't know what's holding up those anchor points out there. He just hasn't got any idea what's holding up those anchor points that make this space. He didn't even have a definition for it. It was just some horrible thing that crept up on him. And this horrible thing that crept up on him was known as space and then things were built in the space.

So, your problem with a preclear is to get him over being nothing. And you simply get him over being nothing by reversing his idea that all space is others' space. He has, however, no enemy in this space – no enemy at all. He is still engaged in fighting, so he's picked out space, of all things, for randomness.

I was running somebody here a short time ago, a few days ago, and we were just running this stuff on space. I was showing him how you can put various postulates in cubes of spaces and bang them together and get different kinds of flutter. It was very amusing.

You put triumph in one space and apathy in another space, and bang the two spaces together. You put – these are your opposite emotions, you see, and also that's an overt act-motivator type of thing.

Now, we look into the problem a little further and we find that if you put "these two spaces must not coincide," you get blackness every time you smash them together. They can't coincide; it's an intolerable situation. Now you make him blow up his own postulates, and so forth. You can fool around with cubes of space for a long time.

Your thetan has to be able to tolerate three kinds of space in order to endure at all in this universe. This universe isn't any savage beast sitting there. It's just a sort of an inanimate boobytrap which we have made ourselves, really. And then we victimized ourselves with it, so we have all been betrayed. This universe couldn't have had a better purpose in going forward so that everybody could be the – have the beautiful sadness of having been betrayed. And yet you look into it, the only person that can betray an individual is himself.

Now, he has to have three kinds of space. And the first kind of space is his own space, and the second kind of space is MEST universe space and the third kind of space is other people's space.

Now, actually, the MEST universe space and other people's space become beautifully confused, as far as he's concerned, and it needn't be confused at all, because other people's space is not MEST universe space. MEST universe space is "our space." A big difference then between "other people's space" and "our space."

Now, as long as everyone plays this game of "Here I am and there they are," and as long as the word they recurs in every language I have ever heard as the descriptive blame –

well, "they want" and "they have," and so on. It's the most loosely used word in the world and you almost never hear anybody using our, except some king who dares to. Yes, the king always speaks of himself as our. He's very inclusive but he's got enough soldiers so that nobody will take advantage of him.

So, playing this game – stage fright is nothing more nor less than an "I – they" problem. These people are liable to swarm up over the footlights suddenly and completely and overwhelm one – "they." "Here I am," the thetan is saying, "all alone against the whole universe. Here I am." And certainly it looks that way to him. It certainly looks that way. Because he doesn't have a chance, or he's got nothing but inflow and he can't put out the outflow because the outflow he puts out doesn't adjust the inflow which he receives. All it is, is he would have to have a perfect parabolic mirror to turn back every wave that hit him – to outflow as much as he was inflowed on.

So where you have everybody playing the game "I" and "they," you have everybody more or less thinking of himself as an individual and the rest of humanity as thinking of themselves as a pack.

People think other people think of themselves as parts of groups. You know, "they know they belong and I don't know I belong," is the problem there. And as a result, you get an isolation that really drives people together, which is an inversion, you see. And they resist each other, then, and they resist each other strong enough, and of course, by resisting each other, they just add to their own inflows. And they then eventually will cave in on that. And that is your dwindling spiral. All right.

This is a problem, then, in three spaces, and the problem will hang fire until you invert the sixth dynamic on the subject of space, which is MEST space. Until you have handled adequately MEST space on a case, you're having a bad time of it.

This exercise of sitting and holding the two back anchor points of the room – somebody wrote me and said that two people had done Six Steps to Better Beingness for some time and then the cases had hung up or exploded or something bad had happened. Well, I don't know, I think they ought to go back and read PAB 7. Can't happen. It's just one of those things that wouldn't happen, unless they were concentrating very arduously on Step VI and that would be the only frailty there. You know, opposite poles? Well, that's not making space. All the rest of them to a large degree is just making space.

But if people were to do spacations, they were just to hold on to the two back anchor points of the room, and they were to do this for months, they would get remarkable things happening to them, just remarkable – if they kept putting them back and kept interested in those corners, not make a facsimile of them and hold on to the facsimile. How do you keep a person from doing that? Well, you just have him put them back there and then you vary them, then you put them up front, and then you put them back there again. And every once in a while move the position of his chair; shove him out further from the wall than he was before, move him much closer to the wall than he has been. And he knows what's happening and after a while he's really holding on to the corners.

Now, this contact with MEST universe space and these problems which address immediate present time are observably efficacious. There is no doubt, I'm sure, in anybody's mind, that when their case made a jump, it had to do with reacquainting themselves with the MEST universe. We get that right immediately in present time. If you can get somebody up to present time the darnedest things happen.

People who are in bad shape are out of present time. Well, what's present time established by? It is established by our anchor points. And here they sit, our anchor points. And that to us is present time. You're not dealing with dead thetans or hocus-pocus or monkey business. All you're dealing with is our anchor points. And if they're your anchor points and you're willing to have them be somebody else's anchor points too, you're in real good shape. In other words, you haven't chosen out those anchor points for your randomness, and they can't inflow on you anymore – that's impossible.

But one cracks this problem not in the field of energy, but in the field of space.

Now, you can do this: You can have somebody "be energy."

What are you doing the second you say to somebody "Be energy"? Think of – think of 8008 for a moment. Remember old 8008; be, do and have. Energy is do, isn't it, or have – one or the other Now, we're going to be do. Or be have. You can't do that, I mean, it's not possible. That's what everybody's trying to do and that's why their space lessens; they're trying to be have. You see?

A thetan is a sort of a Q-and-A proposition. Things are what they are; they don't have significance to them.

And we have space and one loses space when he deserts space. That's kind of obvious. But when he tries to be, in other words, when he makes his beingness become something, he's done this trick of associating himself with the anchor point and then being inflowed on.

He can observe something. He's a viewpoint! He isn't anything, but he can be something just by saying he is, not by setting something up and then moving into it.

So, be – space; do is energy; have – matter, and is time. There's where time comes in. You could have energy flying around all over the place that was not timed which is to say it was not moving in co-ordination or conjunction with itself at all. It was just wild and violent and – or unviolent or passive or anything you want to think of; but it wasn't registering up any time going tickity-tick, tickity-tick, tickity-tick.

It's when you get this tremendously orderly, equal motion that you get time as we know time. So time comes in on the strata of matter; and when people get down to the strata of matter, things happen to their time that shouldn't even happen to a time clock. It's just magnificent; their consideration is gone and their time is being entirely kept by the tickity-tick, tickity-tick, tickity-tick of the particles in the universe themselves. They've abandoned it because they are trying to be an object.

Now, you could turn that around and explain it the other way. You could say it's because they've done this that they have abandoned their anchor points so they don't have any space. Because they have decided to leave all time function in matter and let matter regulate

all time function for them, they thereafter have abandoned the responsibility for and have set up an automaticity of anchor points and therefore can't be space. So they aren't anything. Be disappears to a large degree. Tells you immediately what time is.

If you can remain – remain questioning on the subject of time after you've seen this...

Time is an automaticity of anchor points. You just set them up so they'll all move in co-ordination, you know? And then you say, "They are something." Isn't that – isn't that gorgeous? You set up all these automatic anchor points and they all move around in co-ordination, everybody agrees with everything and everything agrees with everybody, and oh, you're just having a wonderful time there, because that's just time.

Time is an automaticity of anchor points. When you set up a complete automaticity of anchor points, you've got time. How do you want to make time for your own universe? If you omit this step in your own universe, you won't get time.

You set up a machine that will make all anchor points move according to a certain fixed space change. You say, 'All space is going to change. All the spaces we have here are going to change simultaneously. And then I'm not going to pay any attention to it anymore and I'm going to forget about it and hide this postulate, and after that we're just going to be in beautiful shape.'

And what do you know, your mock-ups will move and everything will happen. It's like winding up tiny clocks. And it's just "all the anchor points are going to move automatically and I'm not going to have anything to do with them anymore." When you do this you get "time" as we know time in this universe.

Time, that arduous taskmaster that sends you to this class every morning at the time it does and it sends you here and sends you there and that people – people are so sharp about you keeping an appointment. Actually, they're frightened. They're afraid they're going to miss this time because it's so easy to do.

Now, to restore time to its proper category and to give somebody some time – in other words, to let him act or move – he's got to come closer to beingness, which is space. And when he comes closer to beingness then he's in pretty good shape. But when he doesn't come close to beingness he's in terrible shape, and so it is.

Well, when you look over this problem, you'll find out that as long as these things are doing all of the time automaticity – look in your Axioms, look in a dozen tracts of logic – you'll find out that time is the single arbitrary, which tells you that time is the single automaticity, which is really upsetting. Because you have handed that over, you've handed over the central consideration which is the rate of change in space of anchor points. And boy, that says, "Everything can change my space but me." And if you can't change space you can't have aesthetics, because all aesthetics are, are consecutive changes in space. Anything; all action is, is consecutively changing and changing spaces inside of spaces.

Well, just look at choreography, if you're still hung up on that aesthetics. And look at painting. The painter is up against a horrible thing. He's trying to – he's trying to make some kind of a picture which won't change, but the picture has to agree completely with the

automaticity of anchor points called time, so somebody else can look at it. What we have here is space in conjunction all running on the automatic postulate.

Now, if you just want to blow up somebody's automatic machine that makes – that shifts his anchor points without him paying any attention to it all, and just keep – have him mocking up and hide and forget about this machine, and so forth, you'd lead him right straight to the center of this universe; everything that makes it tick. And you'll also free up his own anchor points. If he's not out of his body, you'll also stop his heart, and then he'll have to start it again.

So, a person is unwilling to let go of all this automaticity unless they know how to put more automaticity in there and there's where your cases hang up. They say, "No, no, no, no, no," they say, "I can't be this and I can't be that. I know I can't be this and I know I can't be that."

But they're all trying to be matter And be is space. And matter is have. In other words, they – instead of being, they are having. So, they've got a body, you see? They've got a body, so they're "being" a body. Well, this is intolerable. It is one of these things that is as combustible as plutonium.

You can't be a body! I mean, because a body is a mass. See? And that's havingness. You can have a body, that's all right; but to be a body is just about as idiotic as – well, maybe someday you will see how idiotic it is. You actually can start a line charge on this with a preclear after he passes a certain borderline, and the idea of "being a body" seems to him suddenly to be the most humorous thing that he ever – I'd better not talk about it too much, I haven't line charged it all myself, but I notice everybody "being bodies."

Now, let's be something ethereal; let's be something like a general of armies. Ohhh! We're on an inverted havingness. That isn't anything. That's a postulate. That isn't even this guy's postulate; it's somebody else's postulate, and he says it is something. And that's why these boys go down Tone Scale like they're riding rocket planes; but everybody is trying to do this because it's an impossibility.

[End of lecture.]