

REPAIR AND REMEDY OF HAVINGNESS

A lecture given on
16 January 1956

I want to talk to you now about the first level of SLP Issue 8. And I'm going to talk to you in a very high generality - very, very high generality on the level. I'm not going to give you specific steps. I'm going to tell you what happened and how it all came about and the general subject matter of it.

Now, you will at first believe that the only reason why SLP Issue 8 is arranged as it is, is to give us a nice, easy way to train students so they won't make upsets in the HCA/HPA Course. I mean, I think you'll look it over and say, "Well, it's logically the first thing the guy would have to know is how to do this, you know?" Well, the funny part of it is that it not only belongs first in training, but it belongs first in processing.

And I want to go back a little bit and give you an historical rundown on this situation, so that you will see that we've had this for a long time. And I also want to make some comments on the fact that we have been up against a roadblock which inhibited the dissemination of Scientology a great deal. And we have now located the roadblock and can sweep it out of the way. And this is a wonderful piece of news, actually, all in itself.

But let's go back historically and discover that up at 30 Marlborough Place - three years ago - discovered a principle known as havingness. It's covered in Scientology 8-8008. It was right in there along with Creative Processes, and out of this principle, Creative Processing derived.

Therefore, the process about which I am talking is an old process; it is a very, very old process. And being an old process, it is the most neglected of all processes. And it is so neglected that we have now given it a new name. We call it "Repair and Remedy of Havingness."

Now, this material has, in other words, been doing a sleeper on us. You've heard me many times in lectures say, "When in doubt, remedy havingness." I'm sure you've heard me say that. And a great many auditors have done this and have kept very close to this principle.

But actually, a codification of the materials which operate as a background to a Repair and Remedy of Havingness are quite complicated. It is not a simple subject; it is a complicated subject. It's one which is easily understood, if it is looked at, but it should be looked at in the light that - in view of the fact that Scientology itself is basically simple, it is very strange to have sitting right at the beginning of a case a thing as complicated as the Repair and Remedy of Havingness.

So don't walk into this with the idea that all we do is throw the electric light switch and the lights go on. This is not the way it works. We are at the crossroads here of a preclear when we are at the crossroads of havingness. He is either going to go up or down. He is going to go up if he can repair or remedy havingness; he's going to go down if he cannot. And that's the long and the short of it. That simple statement can be made concerning preclears in general.

Becomes very, very important to you, then, because the progress a case makes is not the significances he finds out. The actual process is on cognition, of course. But how on earth is he ever going to make a cognition if his havingness goes down?

An odd test is in progress right at this moment to ask a preclear some very arduous, extremely complicated question that leads toward an obvious significance, an obvious cognition. He just can't help but make this cognition, you see? And we ask that question without repairing or remedying havingness for an hour, without the cognition occurring. We ask it six times, remedy the fellow's havingness, ask it twice more and he gets the cognition.

Now, that is what has been happening so far in this series. Of course, I'm always prepared to have a series break down, and I'm simply telling you the series is under test at this moment. But this is evidently what we've been looking for: How do you make them get cognitions? The cognition is important, but the cognition does not occur unless you repair and remedy the preclear's havingness.

Now, there's some misunderstandings along this line. People use these terms interchangeably, so we have had to specify this much more particularly. People have been talking about Remedy of Havingness and have been giving the preclear havingness. Remedy of Havingness is not giving the preclear havingness; it's making it so he doesn't have to have. That is a Remedy of Havingness.

Now, just giving the preclear havingness, however, has its role and position in auditing; and so we have given it a new name, and that is called "Repair of Havingness." That just simply means give him some havingness. Have him mock it up and somehow or other get it shoved in. That's repair.

Now, "Remedy of Havingness" means mock it up, shove it in, mock it up, throw it away. You got the idea? There's two different actions here, so therefore we talk about Repair and Remedy of Havingness.

When you can conceive that a preclear, in trying to communicate, is reaching; and that a preclear is a thetan, and he is reaching; and that when this reachingness is done, it cuts down the body's havingness, you understand at once why people stop communicating. They reach - in other words, they try to get that communication out there, and when they fail to get that communication out there, it's because they don't have enough havingness.

In other words, it cuts down the havingness. Therefore, what tiny little bit of energy they are sending out in front of them are reabsorbed back into the body, and they have a feeling like they can't reach. It's an automatic process that goes on. It's a fascinating process.

The individual wants to say "Hello, Joe," you see, and he sort of has a stream of energy going out there with "Hello, Joe," you see. Good fellowship, good ARC. You know, he feels this sort of way, "Hello, Joe."

And the second he thinks of "Hello, Joe," he goes clamp. Now, how's that happen? He thinks "Hello, Joe," it makes an actual reduction of havingness in the middle of his body, if he's interiorized.

Now, if you could conceive a body as a rather interesting thing which sits in the middle of an electronic structure - not as something that has blood and brains and limbs, but that it sits in the middle of this electronic block of something. And the anchor points themselves are quite visible. A preclear can see these. Very often a preclear is quite surprised, saying, "I wonder what all these golden balls are around here," you know, or "What are these black balls?" They're anchor points.

Well, that's the body's electronic structure. It's a very interesting pattern. The illusion of the body's presence, which is the blood and bones and all the rest of it, is actually held in place by this electronic structure which is on a higher wavelength. All right.

There's something else there. There is a mass of energy which might be compared in an electrical way, to gelatin on a solid MEST sort of thing. It's a clear, invisible, electronic standing wave. That's what it is. And it's a block. You might say he's sitting there not only with his anchor points, but in a block of electrical gelatin. That's what it looks like. That isn't what it is, of course. Well, we don't care what it is; it's basically a consideration. But that's the body's consideration, and we as auditors are stuck with it. All right.

Now, this block of gel, these anchor points themselves, have a tendency to become disarranged. Now, what is the function of this electronic gel?

I know it sounds to you like I'm being terribly complicated, but if you can just get the idea of the preclear sitting in the middle of a bunch of gelatin, clear gelatin - you know, a big bowl of clear gelatin, and he's sitting in the middle of it. And that's the body, you see, is sitting in the middle of it, but this other stuff exists. And then scattered through the gelatin are a bunch of marbles, those are his anchor points. You've got a pretty good picture of what the full picture of this preclear is. All right.

Now, this individual has to have a certain amount of energy to make up any energy transferences and losses in order to be this complete picture. So he gives away a little energy, and right away, the second he does this - nothing mocks it up, let's say, nothing adds to it again, nothing puts it back in place he's just that much less on energy.

And if he keeps going downhill and losing energy, he begins to eat up this gelatin. He begins to eat up these anchor points. And the next thing you know, the wing anchor points, that ought to be out there about seventy-five feet up and to the right and seventy-five feet up and to the left - they ought to be at least that far - are sitting in the preclear's stomach.

Well, how did they get in his stomach? How did they get in his head? What's he doing wearing one of these anchor points, that ought to be out there seventy-five feet, under his chin? It's just the fact that he didn't have enough electrical energy to replace the electrical energy which he was exhausting in some fashion or another, and in came the anchor points and in came the gelatin.

Now, here's a very - something very funny about this gelatin: if there's enough gelatin there, it's clear and if there isn't enough there, it begins to hold on to pictures, it forms into pictures. This should be quite revelatory to you, because this is another kind of engram. The actual engram, which is a sheet of energy or the mock-up itself, exist. They exist, you see.

But a long time ago - just still speaking historically - I isolated this gel and said, "This is a funny thing. This stuff holds pictures, too." Its mission is to do (it begins to conceive) an obsessive duplication of what it sees. This is quite remarkable. So we have the preclear look at a pine tree, and the next thing you know, he has a pine tree sitting in front of his face.

Well, it could be one of two things, it really doesn't matter which - Remedy and Repair of Havingness does for each - but he's got a pine tree sitting in front of his face. The pine tree isn't there anymore, he's moved away; but he's still got this pine tree.

Well, this is a curious thing. What happened is, is the gel itself has compulsively duplicated the pine tree. No new energy has been used. No new energy has been used to make this picture of a pine tree. The gel itself has simply combined itself mechanically into the picture of a pine tree.

And a little bit later he looks at a stove, and the gel - same gel that made the pine tree - combines itself into a stove. And a little while later he looks at his wife, and the same gel that was the stove recombines itself into the picture of a wife. This is an obsessive duplication and a little trick the body uses so that it can make pictures (real cute), without expending any energy. And it only does this, of course, when it assumes that it is short on energy. You follow me?

If it begins to assume it's short on energy, it begins to put all of its pictures in the form of gel and then retranslate them again and retranslate them. It doesn't have a bank of pictures; it has a gel here which is doing an obsessive duplication.

Now, in addition to this gel, it has engrams, which are kind of like sheets; facsimiles, copies of things, which are actual pictures, just like we'd deal a deck of playing cards. They're actual pictures. They're not this gel.

Now, maybe you didn't suspect that there were these two things sitting there in the body, both of which apparently were doing the same thing. But you will not be surprised, and you will see it at once when I tell you that this gel can become so scarce that it turns black. It becomes so burned down that it turns black.

And it not only, then, no longer duplicates what the individual's eyes look at (this duplicates what the eyes look at, by the way, not what the thetan looks at); not only does it no longer duplicate that, but it prevents the thetan from seeing the body's pictures. So we at once wipe out his picture bank and his duplicator bank, you see - at once. As soon as this gel turns black, this is the condition he's in. And that condition is not a mysterious condition.

It, of course, and everything else depends upon considerations and these considerations can change. But the body is so sold on this structure, it is so fixed, it is so convinced that this structure exists, that a thetan just doesn't say, "Well, I've changed my mind about that" and have all the black turn nice and clear and everything is - naaah.

It's not going to happen, because it wasn't his consideration that did it. He is simply agreeing to a consideration which he found in the body. The body is a structure of very complex considerations. Thetan comes along, gets into agreement with the body and agrees to these considerations.

Now, if the thetan changes his mind about these considerations, very little is going to happen to the body; very little is going to happen to the body, but something might happen to the thetan. He has merely gone out of agreement with the body, just to that degree. He says, "I don't have to obsessively agree with the body to this extent. Therefore, I simply will disagree along these certain lines and change my mind about that consideration." That doesn't necessarily, though, fix the body up at all, does it?

Now, do you see this structure? Now over the last three years I've managed to isolate various parts of this structure, and it's with great surprise that preclears run into this structure rather uniformly without having consulted any textbooks or anything. The structures are actually there. But it may be a little bit of news to some of you - those who were not in the ACC this last time, particularly - that this gel exists which makes pictures in addition to regular pictures, see?

So here's the body. It has this gel. It also has a bank of pictures. And in the middle of the body, what do you know, there's a thetan. And he has pictures, and he has machines that make pictures. And boy, if that isn't a hideous mess, you just never saw one.

If the thetan did not have machine and pictures, he would never have any trouble with the body, and the body would never have any trouble with a thetan. A thetan would just come along and pick up the body's pictures and electronic gel and all the rest - pick up its gel, its two types of pictures, its anchor points, go on and work with them, and that'd be that.

But the thetan is an energy production unit. He can produce space. He can produce energy. He can produce mass. And he already, to keep himself amused, is fully equipped with a full MGM studio full of pictures and he's all set. He's got gorgeous complications. And the body does not agree with the thetan's type of machinery. They're two different types of setup.

The thetan has machines that make his pictures, on consideration, rather than a pocketful of pictures. Got it? Looks to me now we have three methods of making pictures, don't we? We have machines that make pictures, that belongs to the thetan; we have this gel which obsessively duplicates what the body looks at; and then we have the picture bank of the body itself.

Well, there's a fourth method. If there were no fourth method, the whole thing would be hopeless. And the fourth method is the solution, and that is: the thetan can mock up or copy any of these items previously named. He can mock up or copy machinery, he can mock up or copy this gel, he can mock up or copy any of the body's pictures. And if he can do these things, then he can get himself out of - not the soup, but the gelatin. All right.

Now, in view of the fact - in view of the fact there are three different types - actually, it requires several different kinds of action in order to care for these things, and this could get to be a very complicated thing; but oddly enough, one complements another. And each time you use mock-ups done by the thetan, you tend to remedy all three of the basic things.

When a thetan or the body is down on havingness, the thetan's machinery goes into more furious action. Therefore, automaticities on the part of the thetan's machinery occur when the thetan is low on havingness or when the body is low on havingness or when the gel won't duplicate or when the body's pictures are all Worn out. Now, you got it?

Anytime the body is low on havingness, the thetan's automatic machinery goes into action, the gel has a tendency to obsessively seize on pictures, and the body starts locking its own picture gallery in against the body. Anytime there's a scarcity of gel and it can't do a nice, quiet duplication without the use of energy - it's a very tricky mechanism, you know, and - don't need any energy, you just use the same energy, recombine it and you've got a picture. By that consideration, why, of course, it can have pictures without the expenditure of energy. Some genius figured this out down the line someplace and all bodies have it. All right.

Now, if the havingness of this gel - that is, if the quantity of gel goes down, we get the thetan's machinery going into automatic action, the anchor points and pictures of the body slamming in tight. It's interesting, isn't it?

Now, when the anchor points of the body get reduced on havingness, they have a tendency to come in and get stuck in the gel and stuck inside the body and actually confront the thetan, and the thetan's machinery goes into action. You get how this is? And each time any of these things occur, the body's engram bank comes up and gets stuck and jams.

This kind of looks like one of these horrible toys that some chap in a delirious moment figured out to give to his little boy that he wanted to drive mad.

Now, there is a remedy to the situation. I'll just note in passing that some little time ago I discovered that you could ask your preclear to operate this gel by making the gel assume the same pattern that it's assuming, only he makes it assume it in a different place.

Let's say he has a tree in front of him, and it's obsessively in front of him. It's been there for years. He keeps looking at this tree. You know, every once in a while he looks up and there's this tree. You assume that it's a picture and remedy havingness of trees by having him mock up trees and shove them in, you'll come to more or less the same thing. So this is merely interesting bric-a-brac that I'm giving you.

You can actually have the thetan recombine the gel into a tree alongside of the tree and then recombine the gel at another place into another tree and recombine the gel into another tree and recombine the gel into another tree, and all of a sudden the gel - a consideration therein - seems to have this change of consideration: "Shucks, there are enough trees," (snap) and it lets go of the tree.

Now, we have an individual who is in a continual state of confusion. We have him do various things with confusions, and nothing much seems to happen. We assume that the gel is what is in confusion. It's in a pattern of confusion and is frozen that way. See, it's just stuck - big confusion. All right.

You just have him - not mock up energies, it's a different operation than making mock-ups - you have him get the idea that the gel is formed in a confusion. And he puts a confusion here and a confusion - let's say the confusion was here - you have him put the confusion out there a foot, and out and to the right a foot, and below it and around it and all of a sudden something strange happens and the gel disentangles, and he no longer feels confused.

The gel, the pictures, the machinery of the thetan and even the anchor points can, each one, foist off some kind of an aberration on the thetan - each one.

Now, just plain mock-ups take care of this gel accidentally, which was why it went undetected so long. It's just accidental. You have him keep making up mock-ups and shove them in - and maybe it was a fixed picture in this gel; it wasn't a facsimile at all - and it disentangled. But you can make it work a lot faster if you knew it were fixed in the gel and you merely had him reform the gel a few times. Quite curious. All right.

Now, these discoveries which I have just detailed are scattered out over a period of about three years. And they have formed up all of a sudden - not into a new, tricky process, but into an absolute necessity. An examination over the period of the last three months, by myself, and during that three months, of the graphs made by Scientometric testing on various preclears coming into the clinics and individual auditors, before and after they were given intensives, has brought me the news continually that somewhere or other we were falling down. Just for the last three months, we've been falling down.

Why? Yes, we've been making gains. Yes, these gains are fine. Only they're not the kind of gains I'm interested in. Guy merely became sane. So what? We got all kinds of sane people. What happened that the chap was not going out through the roof, hm? What happened that he was not being able to assume 100 percent serenity and so forth? Where was this maximum gain which existed for a while?

Well, the moment that staff auditors came off a lot of Creative Processes, the gains dropped out. Interesting. I knew the gains had dropped out, but I didn't know that Creative Processes and Remedy and Repair of Havingness had dropped out to that degree. Believe me, they hadn't just dropped out; they've disappeared. And that applies not just to staff auditors, that applies to practically every Scientologist in the business.

So I took my finger off my number by not beating the drum hard and saying, "Get that havingness repaired and remedied, yak, yak, yak," you know? I didn't - I wasn't in there pitching.

My first real comm lag in research and development; it's three months long. Auditors stopped doing something - I didn't notice till three months later. But it was an interesting thing that it caused me to go into a flurry of investigation over the last three months and discover a lot of very useful things, such as body motivators and all kinds of the considerations of what is good and what's bad and the interrelationship between the thetan and the body and, most importantly, the real truth about exteriorization.

So it was not without some gain, but it was also not without some worry. I have a file drawer in the other room full of my bit-off and spat-out fingernails.

Now, where did we leave the rails? We left the rails simply by getting so close to the center pin of all the basic considerations with our more recent processes over the last six months. We've come so close to the gong, you see, on a preclear that we relaxed on the subject of the preclear's body. We came so close.

The processes which we have today, if you assemble them and look them over on the significant side of the thing, are so hot. Till we got careless with a little old factor like the Repair or Remedy of Havingness. "Shucks, that doesn't require any going over. That's unimportant, you know. That's just the body. We can skip that."

Only we couldn't. There was the body, sitting there, saying, "Did I detect a very small erg of energy going out at that moment? Slurp. My family - is there some intimation here that my family has been mean to me? Slurp." Get the idea?

Our processes were so good that they would shake loose so much material in the case that we got too proud. We could see the clockwork in the preclear so well as far as his thinkingness and his considerations were concerned that we didn't think we had to pay very much attention to the mechanics, and unfortunately, the body is still sold 100 percent upon the mechanics.

The body is sold on mechanics. It's sold on space, energy, terminals, standing waves like this gelatin. Sold on the absolute necessity of having anchor points in the right place. Sold on agreement. It's sold on motivators. It's sold on what's bad for it is what it needs, you know. It's sold on the wildest category of ideas, and these ideas are mechanically represented. They are represented in mass.

It's as though somebody went out and took all the ideas it took to make a body and then carved them in granite, you know, and there they are. And unfortunately, they have to be handled in granite. Get the idea? You're not going to blow up a marble statue with a consideration. Maybe, maybe, maybe after you've had a lot of auditing you'll be able to do it, but not just now.

More likely, you'll blow it up with some dynamite. It's perfectly legitimate to use dynamite.

Now let's say you're trying to take a marble statue - let's get an allegory going here with the body. The body is a colonial aggregation of cells. And let's say you're trying to take a marble statue away from a city which just has one marble statue. You go in and you got a big Caterpillar tractor and you got a big truck that you're going to put it in and a derrick to lift it with, and you've got no authorization from the mayor or anybody and you're going to pick up this marble statue and cart it off.

Riots! Not only will the police force be on the back of your neck, but the whole population will too. People will not like this. They've just got one statue.

Well, one of the ways to get that statue - it's quite interesting - all you'd have to do is put a statue at every corner in the city, and then pick up this one statue and cart it off. And then the population discovers that the statues you put up were made out of cornstarch and melted in the next rain. But the funny part of it is, they probably would have forgotten completely they had a marble statue in the first place. It's kind of a dumb population. And that is the way processing works. Got it?

Only it's kind of more like this with the body: There is only one sewer system in the city, and they know that this sewer system is very valuable. Has to do with sweating all night, you know. Very valuable. So you have to go in and build, very rapidly, very great number of sewer systems, and you can pick up the sewer system and carry it away. Get the idea?

The body does not surrender until it is convinced of abundance. It convinces rather easily. Our opponent in this case, oddly enough, is actually not a thetan. Our opponent in this case is a body. A body is a theta trap, and being such, to change it around requires skill in a mechanical way. It is an artisan-type skill.

If you're going to straighten out the havingness of a body, you might as well just get the idea that you're going to go at it in a mechanical way, because the havingness of a body is straightened out by mechanics.

Now, if you got a thetan to fix up his havingness all the time mechanically and got him sold on his dependence on space and energy and all the rest of it, you'd have a different picture entirely. He'd start going by the boards; because he basically is a thought-production machine, before he is an energy- and space-production machine.

So this thetan, of course, if you kept insisting to him all the time that he had to have space and he had to have energy and that sort of thing, he'd probably decide to build a body like that, too, you know? He'd get groggy on the subject.

So, in all this Repair and Remedy of Havingness, we isolate this interesting principle: That you must detail all of your instructions on havingness to the body until you get your preclear exteriorized, at which time you start designating yourself. Got it? But until you have him exteriorized, skip that end of it pretty well, and you designate your havingnesses to the body and you'll win.

Well, that is Level One of SLP Issue 8. It takes up, not every conceivable way, but the major ways of repairing havingness and the major Of remedying havingness, taking into account such things as body motivators - thirst of the body for motivators. It takes into account the fact that the body desires things which are bad; its thirst for various oddities. It straightens the body screens out, which are so hungry for energy that they collapse the various particles of energy contained in facsimiles upon them.

In other words, you're straightening out a mechanical structure. And oddly enough, until you straighten it out with a thetan who is dead in his head, if you exteriorize him, he'll be back in. Because the body is so disarranged that he cannot think a thought without disrupting the body's havingness.

Now, let's take another look at this gel. Let's realize that a thetan can asis energy like mad. He can not only create energy, he can destroy it. All he has to do is think a thought and bong, there goes the energy. Got the idea? He can as-is energy, zoom!

So he's sitting in the middle - the stupid fool; I don't know how he did this, but he's sitting in the middle of all this - I do know and will tell you in a moment. He's sitting in the middle of this mass of gel; whether it be black, purple, pink or full of rockets.

You know, I've seen some of this gel recently which had a pattern of a duplication of a rocket which was going round and round the head. That was all that was happening in the gel, a rocket was coming by every now and then. Real cute.

So you, the auditor, say to him, you say to this thetan sitting in the middle of this - and remember, he can as-is energy like mad, every time he thinks something, he as-ises some energy - and you say to him, "How are you?"

And he thinks, see, "How am I? I'm fine." He thinks before he speaks, you see. And the gel goes dit-dit-dit. It filled up the hole he left when he thought the thought that he was fine. You got the idea?

So you say, "Well, now, how are your somatics today?"

And he kind of looks around. Fine. And he says, "Oh, they're not so bad." And the gel goes duh-uh-uh-uh-uh-uh-uh-uh-uh.

And now let's just speed up what happens over - on the overall of ten hours of auditing which contains no Repair or Remedy of Havingness. And you say, "How does your case seem to you now?"

And he says, "Well, it's not so ..." Uh-uh-uh-uh-uh-uh-uh. He's being trained not to think, isn't he? Every time he thinks a thought, he feels the circumference of his sphere of beingness collapse upon him. Got the idea? In other words, he's thinking holes in his head. And as he thinks these holes in his head - see, he gets energy coming in. You got it?

Now, one school of thought along this line evidently felt this rather than knew it and began to use electric shock. Actually, that is - on basic rationale, there's nothing wrong with using an electric shock. What's wrong with him? Well, they never articulated this, but what he was doing - he's thinking a hole in his head, so you give him some energy. You got the idea?

Now, if it did anything or if it didn't do anything, this is completely aside from the point. Here we had a low-level effort to remedy somebody's havingness who had a hole in his head. You get the idea? We even have the public out here thinking in terms of "That guy's got holes in his head." Did you ever hear the expression?

Audience: Yeah.

Yeah. Now, the figure-figure case does this interesting thing. You understand that, then, life itself has been trying to remedy this situation one way or the other without much thought on the subject. Well, we give him some energy, see?

Now, mothers think this way too. Johnny comes in and he's got a headache. "Johnny, sit down. Eat your cereal." She's trying to fill up the hole in his head. Get the idea?

And I told you, I think, two and a half years ago, one of the primary actions being undertaken - and we might say the primary mission a person thought he had in this universe - was filling up holes. Now, I told you that about two and a half years ago; it seems to be true, because you as an auditor, now understanding that this fellow is thinking holes in his head, have no other recourse but to fill the hole up. Get the idea?

He thinks a thought, he as-ises energy, as-ises energy, as-ises energy, as-ises energy. He's all right. He's on a good margin now. As-ises energy. He's still got lots of it. As-ises energy. And just about the time he's all ready to cognite, he thinks, "Gee, you know that..."

Now, the thought was, "Gee, that's a funny thing. My mother wasn't mean to me after all." Got it? All right. So you've driven him right up, and all of a sudden, just at the moment he's cogniting, he's on this havingness margin. See, he's on the threshold of no havingness. And he starts to think this thought, "Gee, that's a funny thing. My mother wasn't bad to me after all." And he thinks, "Gee, that's a funny - what was I thinking about?" Got it?

Male voice: Yes.

He just got it in to a point of where it went squash. Got the idea now? And he didn't cognite. He's actually burning up energy with his thinkingness. Just why he's doing this is another consideration, which you'll hit sooner or later in a case. But until you've hit the consideration, he continues to do it. So it's all very well to say grandly, "Well, it's all just a consideration. All you have to do is change the fellow's mind." The only trouble is, until you change his mind, that's his consideration. You got the idea?

Fellow is jumping along the street, hopping, holding his hands up in front of him with paws. You say, "Hey. Hey, bud. You're not a kangaroo. You're not a kangaroo."

And he goes hopping away from you. He didn't change his mind about it at all. Maybe he got scared by a kangaroo. Maybe the gel is all stuck in the shape of a kangaroo. Who knows? But the way to have made him walk away from you, not hop away from you, would have been to remedy his havingness on the subject of kangaroos.

The course of existence is: we've got lots of it, then we've got less of it, and then it becomes valuable, and then we can't have it. Got it? We got lots of it, we've got less of it, then it becomes valuable, and then we can't have it.

One of the tests of that, if you - little Johnny comes in, and he asks for a quarter - he asks for a sixpence. All right. He comes in to ask for a sixpence. And you say, "Oh, what do - you don't know - dickens with it."

And he says, "Oh, please," he says, "come on, now." And he'll give you a reason. He'll say, "I have to do so-and-so." He just asked for a sixpence in the first place, but now he's got a reason that goes along with it.

And, "I got to do so-and-so, and all the boys are going down to the cinema," and so forth.

And you still say, "No sixpence," see.

And he suddenly throws himself down on the floor and begins to beat his fists against the boards, and he says, "Everybody is cruel to me. Everybody is mean to me. I wish I could go out and die," you know, something% rational.

And this doesn't work. So he says, (sniff), (sniff), (sniff), "You won't give me a sixpence."

Now, if you pushed him down that low on the Tone Scale, there's a very interesting phenomenon immediately occurs thereafter. He cries, you let him cry without giving him the sixpence at all and then you offer him a sixpence. You know what happens? He walks away and leaves you. He won't take the sixpence.

Now, that is the exact course of havingness and one - something that you should know. That's an awfully homely, plain little example, but it follows out; it doesn't matter whether the guy's ninety-nine or six, see? And that is: lots of it, less of it, valuable, can't have it. And that's the rough points as you go down the scale.

Now, there's a position with regard to havingness for every position on the Tone Scale. There's a consideration about havingness for every lower position on the Tone Scale as you go down - the idea of havingness changes.

When they hit apathy they can't have. So any subject in the preclear that's on apathy, he can't have the thing that it requires - that is required to remedy his havingness. You got it? And that's the only place where an auditor comes up against it.

But there's a very, very, very simple remedy. If you just ask him what his body can have, he's liable to think it over. He's liable to tell you, if he's telling you honestly, some of the darnedest things.

"Well, it could have an old whiskey bottle, empty. Oh well, that's what it could have. No, no, no. Couldn't have that, that's all. It could have some dregs in a whiskey - no, uh-uh. No, no, that's - it's - uh - it could have - hey, what do you know? It might have some excreta. No, that's too good. Let's see."

That's actually the way it goes, see? And unless he actually gets in there and answers you actually, not superficially - "Oh, my body? My body can have food. It can have clothing. It can have shelter." Out-of-the-textbook social response. "My body can have (social response). My body can have (social response), you see. And my body could have a new hat, my body could have a new..."

Here sits this person completely caved in, dead in his head, see? And this person tells you his body could have all that? He's living in a dream world, son. He's just living in a dream.

He hasn't found bottom, and it will be up to you to find bottom. And here's the rule that you must recall: He can mock up what his body can have, because it will then be permitted to become visible by the body and the gel. Get the mechanic here? He can mock up what the body can have, because the body will tend to pull it in toward it slowly enough so that it isn't blocked by the gel; it isn't blocked by facsimiles or ridges. He'll be able to see it.

If you really find something he knows his body can have, he will be able to see it, and therefore, he'll be able to mock it up, even if it's blackness or invisibleness. His body could have invisibleness, all right. He can mock up invisibleness and see it. Body, can't - satisfactory invisibleness, to the body. Got the idea?

Now that we know overt acts and motivators and we know about mocking up motivators, if you can get a lowdown, dog-eared enough motivator and get the fellow to mock it up, he won't be able to see it at first. He'll mock it up, (snap) and it'll go in so fast,, swish, (snap), swish, (snap), swish, (snap) - it isn't visible to him. And then all of a sudden it starts to become visible, and then all of a sudden he sees it move in.

And after a while, the hunger for that motivator is assuaged, and the person will see it standing there in front of him. And if he keeps on mocking it up, it either goes in a couple of more times or starts to move away from him. It starts automatically to complete the remaining part of the cycle of a remedy, not a repair, of havingness.

If you do motivators well, and the body is not too messed up one way or the other, you will see that phenomenon work out perfectly. The thing moves in so fast he can't see it. And then, finally he can see it. And then it's moving in. And then it stays there and then starts to move away.

One very amusing thing happened the other day in testing this principle. I was running a preclear, and he was mocking up his wife on the basis of threats to kill him, see? And she was coming in, swish, swish, swish, swish, swish. This is fine, you know. Swish, swish. And all of a sudden slowed down.

I says, "Going to stop in a minute." And it did; stopped right out there, see? And I knew in the next couple of seconds that it was going to start to move away. So I had him mock up his wife two or three more times with the threat to kill him - see, just the idea in the mock-up that it was there to kill the body and (see, very technically correct), and had him mock it up two more times, and I said, "Is it moving away yet?" You know, just coaching him, you know, a little bit.

He says, "That's a funny thing you're asking that."

I said, "What's the matter?"

He says, "Well, you know, she just got down on her hands and knees and is crawling over toward the door. Can you see my mock-ups?"

Well, this is the acceptance - rejection mechanism covered in creativeCreation of Human Ability. We have there a combination of commands which don't work on every case. See, that doesn't work on every case. It doesn't solve an awful lot of things.

Why doesn't it solve an awful lot of things? Because there's one thing missing about it: We didn't have the guy mock it up and accept it and mock it up and reject it. You got the idea? The solid masses are not in that process. So it becomes an as-ising process, Accept and Reject.

Now, it is the world's most simple thing to do to remedy a body's havingness if you go about it in anywhere near the right way. You ask the fellow what the body could have, he finally gets something the body could have and he tells you with great certainty that the body could have this. He can mock it up, as a general rule.

Have him mock it up, have him mock it up, have him mock it up, and it'll fly into the body. Assist this; have him mock it up and push it into the body, mock it up and push it - never pull into the body. Don't ever have a thetan pull anything into the body; have him push it into the body. He'll be outside after a while. All right.

Have him mock it up and push it in and mock it up and push it in. After a while, it - he doesn't - it - still stand there.

Well now, by some tricky gradient, have him mock up enough of those things right out there so that he can get one to go away. And we don't care how this thing goes away. We don't care if it goes away by - he mocks up a Caterpillar tractor and drags it down the hall and throws it into

the sewer, see? We don't care how he got it away. He's liable to be awfully mechanical in getting rid of it. We don't care.

The final way he'll get rid of it is to have it just fly over the horizon. He'll say, "Leave," and it's gone to an infinite distance.

All right. That is a remedy of havingness. In it comes; out it goes. You have him do this so that he can bring them in or throw them away. Well, the body can have that item. And in each case, it's merely remedying his havingness.

The significance of the mock-up is secondary to the mass of the mock-up. You can repair or remedy havingness on mock-ups which are so thin, the preclear just gets a chimerical idea that they might be there, and they'll still repair his havingness. Got that?

Now, an auditor wrote me the other day, quite some little distance from London here, and said, "I have a terribly hard case. There's a fellow who is twitching all over. He twitches all the time. And I'm not able to do anything for him. Now, I know what I ..." And later in the letter she says, "I know what you will tell me to run on her - run on him, is communication, but I don't think this is the answer."

This is very presumptuous of this auditor, because I would - what's the auditor writing me for if she's going to tell me what I'm going to recommend to this guy, hm?

The letter goes on and says, "This young man has been a machinist all his life." Uh-huh. He's been facing a heavy mass in a static position. It's a lead-pipe cinch that the only thing that's wrong with him is - have him mock up some machines and shove them in and mock up some machines and shove them in until he can mock up some machines and throw them away. And we don't care how thin the mock-up is. Got that?

That's the answer; that's the answer. But this auditor has been around long enough to know old SOP 8, possibly even heard this, because this happens to be an example given in the Phoenix ACC courses. It's given in two or three lectures. It's a motor machinist who is twitching. You get this?

Now, she could forget the doggonedest amount of axioms and everything else. She could forget whole columns of techniques. She could forget all kinds of theory and the right way to hold your mouth when you're asking the question. But how did she ever manage to forget the one thing that'd solve that case? Well, same thing: How did any auditor forget it? See, that was the one thing that we know would set that case straight.

Now, I'll tell you the only bug there ever was in the Repair and Remedy of Havingness and why we went away from it a trifle. Havingness is a low order of problem. Got that? You go below the consideration level of problem, and you get havingness as a problem. See, it's a very low-order problem. Thetan can't duplicate a mass, so therefore he loves this problem. So it's a basic problem, and that is the basic problem of it. All right.

Now, as he begins to mock up and remedy his havingness, problems to him become solved. Things start flying off of his case. You got the idea? He starts cogniting. He starts getting good solutions.

And if you don't watch it, he's all of a sudden going to arrive at a point where the only problem to him is an articulated-thinkingness problem and havingness is no longer a problem to him. And therefore, you will have run him out of the basic problem of havingness.

In other words - this is not as serious as it sounds. Sounds like a complete dead-end cul-de-sac, that's the end of that; but it's not. Somewhere along the line, for heaven's sakes, ask the fellow for problems of comparable magnitude. Ask him to invent some problems and remedy havingness in terms of problems in mass. You got the idea?

Now, that's very simple. You say - he's start - he's remedied havingness and he's having a good time, body motivators, and all of a sudden, you got some real tough problems solved with this boy. Watch it, because you're liable to have him too low. Havingness itself is a problem, you understand, but you have havingness in the process of solution. You've got to have some problems to stand in there in lieu of havingness. So therefore, he's got to be able to invent some problems.

No matter how much havingness you run and no matter how far you're going to get this havingness straightened out, you won't do the whole job the moment that you move out of mechanics into the field of thought, because mass doesn't think. You'll have run out one of the basic problems a thetan has, which is havingness. See, just as such it's a havingness. He cannot duplicate a mass, so that's his basic problem, isn't it?

Well, if you destroy this problem, he's one down on problem - let me tell you a little experiment. Individual has a present time problem. His mother's just kicked him out of the house or something. His wife has just gone home to her other husband or something has happened. And you say, "Well, now, give me a problem of comparable magnitude."

And he does. That's fine.

You say, "Where is that problem of your wife going home to her other husband?"

And he says, "It's right here. It's about two feet out in front of me." He's lucky; it's not completely closed with him. Sometimes he says, "It isn't anywhere, you know, huh." No, he's sitting right in the middle of it, that's why it isn't anywhere. You got the idea? All right.

Now, you say, "Give me another problem of comparable magnitude to this." "Invent one," is the proper auditing command. "Invent a problem of comparable magnitude to your wife going home to her other husband." And he does.

And you say, "Where is that problem now?"

"Oh, it's out there about ten feet."

"Good. Now, invent another problem of comparable magnitude to your wife going home to her other husband," and so on. "Where is that problem now?" He does and ...

"Where is it?"

"Oh, it's out there about forty feet."

If you ask him about two more times and he invents two more - and I mean really invents, doesn't just pull them off the track or something of the sort - that present time problem will just evaporate. It'll just disappear. It's gone. It really is gone. He has not entered into the middle of it so he can't see it anymore - it's just gone, if you ask him two more times.

But let's take it at the point where it's forty feet out there. Now I'll give you the little trick test. You ought to run this sometime just to tell yourself exactly what havingness and problems have to do with each other. It's quite amusing.

It's forty feet out, and you say to him not, "Invent a problem of comparable magnitude to your wife going home to her other husband," but you say, "Solve something."

And he says, "Well, solve something - uh - wooo - uh .. You understand, he's not worried. It's out there forty feet now. You talk about the tension being off. He is zuhh, you know. If you ask him two more times, he'll never worry about it again the rest of his life. So we catch it at forty feet

And we say, "Now, just solve something."

So he says, "Well," he says, "the way to boil water is to put it on the stove."

You say, "Where is the problem now of your wife going home to her other husband?"

"It's out there about ten feet."

Got it? And you say, "Solve something."

He says, "Two plus two equals four."

"Where is that problem of your wife going home to her other husband?"

"It's out there about a yard."

What's happening? He solves them, (snap) they move in; he poses them, (snap) they move out. You got it? Do you see the interrelationship between problems and havingness?

Female voice: Yes.

Well, this takes a little study on your part, and I would just recommend that you did this to somebody to look at this goofy phenomenon.

All right. Now, as we look this over, we discover then, that an individual who has solved none of his problems ever, will be interiorized into the middle of them; but they will constitute havingness. They'll be mass, and he'll be in the middle of them, right?

You ask him to solve a few, at once he feels better about life - and feels terrible. He's liable to feel himself very cheerful about life and get shipped to the hospital as a body. You see, you could go in these two extremes: make him feel wonderful and make the body feel horrible. But unfortunately, nobody ever reaches these two extremes. They both feel lousy.

Now you solve a person's problems, solve his problems, solve his problems, one way or the other; and if you solve totally the problem of havingness, you have solved one major problem. Understand, it isn't the most horrific problem in the world, the problem of havingness. It is, when you first look at it. You say, "The problem of havingness, thetan can't duplicate - gee-whiz, that is a problem. Wow! Big one!" It's not that big. There are other problems just as complicated.

So we have to get him to pose more problems on a thought level to get him to let go of some of this mass. He has to rehabilitate his ideas on the subject of getting ideas, you got it? He has to know that he can invent ideas before he starts letting go of havingnesses. He has to know that he can mock up masses before he lets go of masses. You got it?

So havingness is just one problem amongst many problems. So we have to take up the two subjects in conjunction, one with another. Problems are run, invention of, along with havingness, remedy and repair of. You got it?

Audience: Yeah.

And if you do that, he passes this boundary and wins all the way through.

Now, it's not going to take me very long to tell you the last little item that I had to tell you. I know I sort of leave you adrift with all of this, but you know a great deal about the repair and remedy of havingness.

If you run an as-ising technique without repairing somebody's havingness, he's had it. When he twitches or goes anaten, his havingness is down. Repair it. That's all. If you repair too much of it, you get him to thinking he is being collapsed. You've got to remedy it in favor of repairing it. If you can remedy it, always do so. If you can't remedy it easily, repair it. You got it?

Lot of other trick commands: "Get the idea the room's full of valuables," that remedies the body's havingness. Lord knows what he'll consider a valuable. Freud has made a lot of notes on what some people consider valuable.

All right.

Now, here we have another problem which is intimately associated with this - and I'm just going to give this about two minutes, wham, wham - and that's exteriorization and interiorization. The world at large does not like the idea of exteriorization. That has kept Scientology from advancing.

Just as the roadblock of auditors not repairing or remedy of havingness has kept their preclears from advancing here and there - oh, we've made lots of successes. We haven't stopped the show just because we stopped doing this, but we've had some oddities that crept in that we shouldn't have had.

Now, just as sometimes an auditor, without repairing or remedy of havingness, has slowed down the progress of a preclear, so has making people conceive a static slowed down Scientology. The whole idea of exteriorization is antipathetic to most people. Well, how Christianity got where it got I don't know unless it was the fact that they gave them a lot of fire after they died. Must have been something about they gave them heaven and hell and another universe or something, remedied their havingness right away.

Now we just say, "Get out of your head." Very unpopular. It's a loss of havingness. It is so terrific that every loss a person has experienced, of an ally, of his car keys, of his textbooks, of a halfpenny that went down the grate ...

These things, you know, worry people something terrible. I've seen a fellow spending an hour's good time looking for a penny that's gone through a grate. You see, he's spent about two dollars' worth of time right there; and also, go in and buy a dime's worth of fishhooks and chewing gums and so forth to get the penny back. It was real wild. It's the idea of losing something. This is very upsetting for people to lose something, see? All right.

Every loss is only a lock. Losses are locks on exteriorization. He's exteriorized suddenly and without his consent, and therefore, he doesn't like the idea. So therefore, he's trying to stay places, and that's very unhealthy for a thetan. He's trying to connect or associate with, you get the idea, when he should be able to associate with or not at his own will or leisure.

And so the individual who has exteriorized too suddenly, too many times - too many deaths, you might say, too many losses of country and planets, and a bunch of nuclear physicists came along and blew the whole joint up, you know, and exteriorized from the planet - too many of these, and the mere loss of car keys or the slight reduction of havingness, or he thinks a thought and he gets his havingness dropping a hair, see, is a key-in or a mere lock on past exteriorizations. You got it?

And people that you're having trouble with in this life - has exteriorized in this life and kept on living, during an operation or during an automobile accident, and they've forgotten about it. And there's a great oddity, if you want to get somebody over this fast, repairing and remedying havingness the while, you run something on this order; you say, "Can you recall a time when you were not exteriorized?"

And they do, and they do, and they do, and they do. And they say all of a sudden, “Dz-zz-zuzz. In a tonsillectomy, I went out of my head. I’d forgotten all about this,” you know. He’s liable to blow a grief charge.

Repair and Remedy of Havingness won’t do it, exactly or directly. You’ve got to address the subject of exteriorization to get that particular phenomena. You get him to remember times when he was not, and he’ll tell you some hidden times when he did suddenly exteriorize, much to his consternation, right here in this lifetime. And if you can find one of these things, this is a big case solver when you run into it. You got it?

The whole subject of Repair and Remedy of Havingness is simply based upon the fact that thinking as-ises energy. It is up to the auditor to repair and restore and remedy the idea that that energy is absolutely necessary with the preclear. And if he does this, his cases are tremendously successful. And if he fails to do this, why, some of his cases are going to be mighty rough flops.

When do you remedy havingness? When you see the preclear agitate slightly. He gets a little more nervous than he was, no matter how slight you’ll notice it before he does - or he starts dropping off in his attention. In either case, repair or remedy his havingness. Got it?

Audience: Yes.

Well, that’s the roadblock that has faced Scientology, and we’ve got it attacked and out of the way. And we’re really on the high road now.

Thank you.

Thank you very much.