

# THINGS IN TIME AND SPACE

A lecture given on 5 July 1954

All right! I want to talk to you now about exteriorization by distance and it's various uses and also talk to you about some other impulses and processes particularly unreality as a phenomenon. Exteriorization by distance will demonstrate to you rather clearly that the individual is working with many parts and entities which apparently have intelligences of their own.

Here we find applying, however, this, this very strange thing, and that is, the restoration of self-determinism accomplishes its goal and dispels the anxiety of these various body parts to have themselves enormous quantities of energy as put out by a thetan. We discover that the individual is not exteriorizing just as much because his stomach and feet are pulling him in as because he himself is pulling himself to his stomach and feet and we find a lack of self-determinism on the part of the feet and other body parts. And we find then a resultant lack of self-determinism on the part of the thetan.

What do we mean by self-determinism: The ability to locate objects and energy in space and time. The degree that an individual is able to do this, determines immediately and directly, his self-determinism. Self-determinism can then be mechanically classified as the ability of an individual to locate things in space and time. Also, create space and time in which to locate things. That's the higher echelon of it.

But the first echelon that you will find on a preclear is this one – ability to locate things in space and time. Now, that is a mechanical definition of a low order for self-determinism itself and as a result, self-determinism is then continually and consecutively and consistently bettered by such things as 8-C, such things as exteriorization by distance, anything which assists the preclear in locating things.

Now the past, as you already know, is a collection of facsimiles in most people. It need not be. It simply need be a memory of the past. Where he has come to depend upon masses of energy – notebooks, dictionaries, textbooks, and all kinds of bric-a-brac to do his remembering for him, such as a remembering machine, he of course, has suffered by letting them know and he didn't. You see, he says now, “after I've written this down, now this book will know”

Well, I've taken a notebook ... I had a notebook one time in Chinese and I kept asking it things and it wouldn't even answer in Sanskrit. I mean it said nothing. It wouldn't talk, it wouldn't think It wouldn't do a thing.

A mathematician, for instance, is about the silliest mass of symbols that you ever cared to walk into in his personal life. If any of you have had the opportunity of knowing mathematicians in their personal life, you'll know what I'm talking about. The individual says

that he must put it down, in terms of symbols, upon a piece of paper, in order, and then go through a certain system, in order for him to know anything. Well, this is very cute, isn't it? He has to, he has to put it all down in symbols and then it has to equate in accordance with Newton or somebody, and when all those symbols are agreed with, then he has an answer. He starts in with abstracts, he winds up with abstracts, and he never really knows a thing. He can predict with mathematics but a mathematician, in general, does not realize that words themselves are symbols and so may be used as a mathematics.

The best mathematics you could possibly use would be, I mean if we got to have symbol mathematics, would be words. Not silly things like,  $Q$  to the Phi Beta Kappa squared equals the Gotterdamerung. Not ... it's just as nonsensical to put a whole bunch of words down as a symbol. Why don't you just put it down as a word. Why don't we write one apple plus one apple bears some remote similarity to a couple of apples. Well, that happens to be true, you see. One plus one equals two, is not true. That's just symbols and they've agreed upon it.

Now, they ... the location of things in time and place would not be at its best when one was using a system to locate things. One would be once removed immediately from the actual location of things. Is that right? He'd be the system removed. Let's say ... let's take this for an example: This individual wants to find the tallest building in town so he searches through all of his files, he's living in this town, and he searches through all of his files in order to discover whether or not he has a picture of the town on a panoramic view from a nearby mountain. And finally discovers that he doesn't have a picture but somebody else has a picture and he tries to get this picture but it doesn't show really, it's at the wrong angle, so he goes down to the office, that is to say, the office of blueprints and so forth in the city, plans and so on, and he has the clerks there look up all kinds of things in order to discover what building permit was issued at what time for what building. And then he adds all these up in columns and he keeps records of them, and so forth, and finally discovers that it was the Whumpf building. Now when, as a matter of fact, all he had to do was pick his whumpf up out of a chair and go out and take a look and he could have easily told which was the tallest building in town. But he had to have a system. He had to have some sort of a sort of a chain of logic which would arrive at his answer.

Well, this is a mathematician. Any day of the week a mathematician could look around in the universe and find his answer, but instead of that he crouches into a body, you know, and hunkers down real good and gets a bunch of books and tables and slide rules, and, and so on, and figure, figure, figure, figure. The end product of this is nothing as dramatic as the atom bomb as they would have you believe. The truth of the matter is, the mathematician is nearly always after the fact. He's after the fact.

Somebody sees this thing and then the mathematician figures it out and then it becomes true for science. You see? I imagine if a sea serpent were to walk down the street of Phoenix out here, if there were any mathematicians around, they would go into the house and immediately try to figure out if the weight of the serpent was commensurate with the density of the concrete on which the serpent was walking. If a zoologist were to observe this fact, he would immediately go in and look up in his library to discover all about this fact and some

small boy down on the corner would simply stand there and look. And by the time the mathematician and the zoologist got all through looking it all up and writing learned treatises on it after one fifth of ... they probably didn't even look at it, they were told by their housekeeper, they would then write learned papers about it. But the truth of the matter is, if you wanted to know anything about this sea serpent, you would have to go find this small boy. See, he looked at the sea serpent. Actually, you would probably find then, snide articles by the mathematician and the zoologist about this small boy afterwards, if his observation did not agree with the mathematical zoological result.

This is the way life is lived by most people. They look at something that somebody else looked at and then do a great summation according to some system in order to discover this situation. And what, what has been seen, this is what they try to do. They try to find out what has been seen by interviewing people who have read about what has been seen. How far can you get? A system, that's how far you can get from knowing anything. And the further you go, in terms of a system, why the worse off it gets.

Lets take it the first system that comes to view and we find that is the system called lookingness. And that is a system. It's a system of knowing. We have something in the distance, we perceive it, and having perceived it, why then we feel we know about it. Actually, it was utterly impossible for us to perceive anything like it unless we, of course, had been there in the first place. We had to know about it before we could perceive about it. The test of this, very often you will find somebody, somebody with a thetan comm-lag of a couple of hours, or something, and he will see, with his eyes closed, not exteriorized yet, he will see the room as it was a couple of hours ago. That's a facsimile time lag. It's nice and safe to be in the past which is the truth of any system.

The system is the weapon of a coward who doesn't want to look in present time and actually, actually the person who has to look is not too well off. He doesn't have that self confidence necessary to know before he looks. Now, we got this look, don't think and you don't have to know before you go, but how about this one. How about knowing before you look. You very often you find an individual has looked around the room with his MEST eyes and then will exteriorize and will see the room in accordance to the way he saw it with his MEST eyes. Well, he's just gotten a little bit backwards on that. He's using his MEST eyes to tell him what to see. And this is what he's been doing this for a long time so it's not unusual for him to do that.

Now, any system is the antithesis of self-determinism and this goes for Scientology as well as anything else. Any system is the antithesis of self-determinism. The expression of self-determinism of locating things in time and space will bring your preclear up pretty far, but the truth of the matter is, there are higher levels to reach than those reached simply by locating things in time and space. But you have to be able to locate ...know by locating things, be self-determined by locating things in time and space before you can go upstairs and, and otherwise.

I wish there were just a straight shortcut that didn't have anything to do with mechanics but we discover that the individual has fallen away from mechanics. He has decided that mechanics were dangerous and very bad and so we get these interesting cases

that come around and say, “I am a tone 8, I’m a tone 8”, – scream, scream, scream –, “I’m tone 8 and that’s what I am, and I know everything there is to know” – scream, scream, scream, scream –, and so forth, and you say, “Well why don’t you get some processing?” “Well, that doesn’t do anybody good, any good at all, that doesn’t do anybody any good really, when they’re as high on the tone scale as I am.”

Well, we find this individual has integral calculus of the lumbago and all sorts of interesting diseases and they’re busy knowing and yet shunning mechanics. That is a low order of sort of a tone scale mockery. It’s down there right close to zero. An individual is in the last throes of this and that and so they plot out the fact that they know a great many things without looking and so forth and if you would check on what they knew without looking, you’d find out it wasn’t worth knowing.

But the case in point here is that the individual who is, who is able to locate things in time in time and space, can then graduate up to higher levels of knowingness. He has .. this is the way he came into the room, you see. He came into the room by a mechanical process and now he is in the room and you want to get him out of this room. Well, it’s all right for him to stand in the middle of the room and scream, scream, scream. “I am a tone 8” but the fact of the matter is, he’s still in the room. Nothing is more evident to anybody than the fact that he is still in the middle of that room. You want to get him out of that room, why, I’m afraid you’ll have to take him out by something similar to the same door he came in, if not the door itself, and that is mechanics.

Well, the mechanic which a preclear can most easily touch is this one which defines self- determinism in terms of space and location. Now, an individual who can then easily and well determine his location and the location of things in time and space, of course, is then pretty well self-determined. Now this is best done, not in terms of the past, this is best done in terms of the present.

A person can stir his past endlessly with the accomplishment of very little but a past is really not terribly important. But as long as the past is a completely lost segment to him, it is such a mystery that he is not quite able to proceed without having some anchor point into it. He is in a complete worry about whether or not he did or did not murder somebody when he was nine. You very often find a preclear, quite sane preclear, and if you ask him very suddenly, “Did you kill anybody in this lifetime”, he’ll look at you and say, “No – wait a minute...” and you could actually worry him frantic before you got through. You could be as good as a psychiatrist. You could drive him mad. Without giving him any ability to recall, whatsoever, you keep pounding him and demanding that he recall. Then evaluate everything that he has recalled. That would be a sure way to pin somebody down and ruin his case.

A person, after a while, will begin to believe, yeah, well he must have killed somebody when he was eight or nine. It’s a very peculiar manifestation. All you have to do is keep evaluating. Play momma to the preclear, in other words. “Why, junior, you don’t remember anything like that – we actually didn’t live in that house after you were three, we moved, we moved, you know, and you were really too young to remember anything like that”, and so on. “The fact of the matter was, the lady who lived across the street was named Mrs. Kean, not Mrs. Smith, and so you’ve got all your anchor points twisted and you don’t

know anything and you'd better not know anything, you little bastard, or you'll find out what I did to you.” Anyway that's the motto which generally goes behind evaluation.

We've been all through this with Dianetics. We found out that evaluation was very, very rough. Why was it rough? That's because it's locating for the preclear things in time and space. That's the only reason evaluation is bad for anything. See, you as the auditor suddenly take his ability to relocate things and then you do it for him. You help him out. Well, in view of the fact that this is the direct path to the recovery of his self-determinism, helping him out in this fashion, of course, is the most destructive thing you could do to his self-determinism. It's a, “See here, you can't really locate things in time and space, I'm going to locate things in time and space for you.” In other words, you're being other determinism. Can you see this? So, we have our preclear getting pretty jammed on the track whenever we evaluate for him.

Now, did you ever have anybody around who was a psycho-neurotic? Who snatched things out of your hands every time you tried to do anything. You went out to fix the fence, and so forth, and they grabbed the hammer and they did it. You went out to move something around and they had to move it some other place. You were fixing the doorbell and you were doing just fine, but they came out and you could see their hands start to tremble. I think this is the beginning of cerebral palsy. Their hands start to tremble and their breath comes very, very short and they can't stand it any longer and they eventually grab the screwdriver out of your hands and completely ruin it and the screw that you were trying to fix. Have you ever had anybody around like that? They would not let you perform an action.

Well, actually, they were trying to locate things in time and space. This is the manifestation of – “the only one” – the first manifestation of – “the only one”. If you ever run into one of these characters that's been in the life of your preclear, you know who in that life was playing “the only one”. You also know the most confused universe. Had to locate things in time and space for everybody else. You see, just would not possibly let it rest. This is a bad one when it's performed time and time again.

Now, Scientology uses this as about it's limit of system these days. The location of things in time and space called for by the auditor and performed by the preclear until the preclear can adequately and competently locate things in time and space. Now there's, there's system for you. I mean that's about the ... as far as the preclear's concerned, the casual preclear you run into, that's about what you do for him. He comes up, he can't locate things in time and space, and you have a modus operandi by which you can get him to locate things in time and space and he becomes more self determined and therefore becomes healthier and happier.

This is very, very true of body parts. Body parts are so entirely dependent on being located in time and space and never calling off a distance or direction, that, that dependency causes them to drag down any energy potential of the individual. It's very mechanical. The body parts themselves actually do not have an expression. They are not really alive but they are set up as machinery to function in a certain action. To do certain things. To perform certain things and the machinery is bogged down and what do you know, even permitting a theta machine to locate things in time and space will restore its functioning capacity. Quite curious. Also if carried on very long, it would blow the machine, because a machine isn't that

self determined. It can only stand just so much. I don't mean by that there's an immediate limit on exteriorization by distance but if you blow somebody's stomach or have him suddenly come up missing a head, you'll simply know what you've done and that's always a good thing.

Now, whenever, whenever we see self determinism we should recognize that its highest echelon is a consideration and just knowingness. Simply, simply knowingness – independent of time and space – but that the lower echelon of it is the location of things, objects in space and time. That is the lower consideration of self determinism. But that lower consideration of self determinism is so high above the average intellect that even when performed a little bit as a drill, mechanically, as in locate things in time and space, you will find that an individual will come up tone scale and will then get into a situation where he can exteriorize. Unless he can mechanically exteriorize, he isn't going to exteriorize. He can mechanically exteriorize – this tells you he is no longer afraid of the physical universe space and after that is then capable of operating in it, at which time he will begin to recover large levels of his knowingness.

Now, there's the mechanical pot. By locating things ably and adequately in time and space is above the capability of average Homo sapiens. Well above it. He fumbles and stumbles around and you restore his ability to do this considerably. You see, distance has a great deal to do with locating things in time and space, I mean it's an intimate part of it and distance and direction. How else would you establish how to locate something in time and space save by distance and direction.

Well theta, when its capable of doing this, is then capable of doing much more than that. And you just use this as the style. You go over the, the bridge you jump, the hedge you leap, in order to get into greener pastures.

All right! Wherever we have a problem in a preclear, we have that problem immediately stemming from a loss of self determinism. A dependency and a loss of self determinism in general. Dependency, you see, is simply a loss of self determinism. In other words whenever we have a problem on the part of a preclear, it stems immediately from loss of self determinism. When we define self determinism in its lower echelon as the ability to locate things in time and space, in other words get the distance and direction of things, and when I say time, of course I mean the distance and direction to the spot where it happened and some idea of the intervening motions which have occurred since the item happened. And when we can restore some of that, we will find out that the condition which is considered undesirable on the part of the preclear will remedy.

This applies to psychosomatic ills, this applies to any mental aberration we know anything of, it applies to immediate emergency situations such as sprained ankles and so forth. Let's just locate them in time and space. Now, a covert method of doing it – is, where the condition is not. You see, this at least locates time and space independent of the condition. Gets his attention off of it. We can turn right around there and say, “How much distance could you tolerate to your sprained ankle?” Now lets have the individual then get, “How much distance could your sprained ankle tolerate to a thetan?” Now, “How much distance could you tolerate to a sprained ankle?”

Now the only place, by the way, and let me lay this down here as an injunction which is quite important to you in processing, an important thing, the drill is run this way. He might or might not get a mock up of a sprained ankle when we say, "Get the distance you could tolerate to a sprained ankle". See, might or might not get a mock up – we don't care whether he did or not. He gets a mock up eight thousand yards up and we only want the distance he can tolerate and he tell you something vaguely around eight thousand yards. Now, what sprained ankle do we have finding how much distance it can tolerate to a thetan. Do we have that one eight thousand yards out there? Or do we just have the guy's sprained ankle right where it is, hooked on to his leg. It's the sprained ankle right where it is. It's not the mock up of a sprained ankle which he got and if you don't watch your preclear, he will run this process in this fashion. He will mock up a sprained ankle out there about eight thousand yards, you see, and then he will ... "what distance could a sprained ankle tolerate to a thetan", he'll take that one that's out there eight thousand yards and get its distance. He does this very naturally because he's very comfortable tolerating that one out there eight thousand yards, see. So, he's just as happy as can be to work with that one out there and he'll go on working with it too. And he'll go on stretching the distance and so forth and he'll go on working with mock ups and you'll wonder why this technique is hanging up and because you haven't got a little machine that looks into his head and finds exactly what these mock ups of his are doing, why you would let him get away with it more times than not.

A natural thing for him to do is when you ask him, "What distance could you tolerate to your right foot?", and he says, "I don't know, let's see, I guess its about fifty – no fifty, fifty – fifty, sixty feet, something like that – yeah about sixty feet" And you say all right, "Now, what distance could a sprained ankle tolerate to a thetan" and he looks at that one out there fifty or sixty feet away and he sees it looking over to the right a distance of several yards, so he says, "several yards in that direction." See, you just weren't watching when he did this. What you want him to do is pick up his right foot, right where it sits on the floor, that's his present time right foot, and you want to know what distance can that right foot, right there, tolerate to a thetan. And you'll find the process working like a house afire. I would dare say that you could treble or quadruple or render the time involved or render the technique completely ineffective by not noticing this one.

He's perfectly willing, see, to work with that mock up because he can tolerate the distance ahead. You don't want him working with that mock up. You don't mind that mock up being out there for the distance he can tolerate to the right foot but we want the preclear's right foot to get the distance to the thetan. Let's get very marked about that.

All right, now let's wind this up in a hurry. If, if the primary thing about self determinism is the location in time and space, what would you find ordinarily would have over borne the individual self determinism more that any other thing, any other single factor. It would have been not being able to locate himself in time and space. That would, that would be a very, very low level factor, wouldn't it? I mean, that would be a very common factor throughout all cases. He wouldn't be able to locate himself in time and space. Well, what do you mean? That he can't exteriorize? The times he couldn't exteriorize? No, No. The times when he had to remain there although he wanted to go and the times he wanted to go and he had to remain there and the times when he had to go and somebody else wouldn't let him go.

These are all the same category. And the times when he wanted to stay there and they chased him out. All the same category, you see, but it's just reversed. It's prevented self determined action.

Well, how would we run this? We would run this with 8-D's Opening Procedure in this fashion. We would have him check off all those places – this is a drill which you run on people, this is a very interesting drill – you have him check off all those places where he wanted to go but had to stay and all those places where he wanted to stay but had to go. They're two different categories and you check the spots where these things occurred and check the center of the room. Now, to get some reality on it, you can straightwire him on this. You can just ask him for some such places and he will tell you these places immediately. This drill recovers an enormous amount of self determinism to your preclear, whether you run it with straightwire or whether you run it by spotting space. Times when you wanted to go but had to stay, and times when you wanted to stay but had to go.

Here is the no place to flinch to case. He'll just run this down ad infinitum. Here is persist. What do you mean by persist? Persist on one spot of course. That's the most persistent thing you could do, would be to persist in one spot. Time itself seems to be composed of changing viewpoints and the effort to escape. A similarity of viewpoint is itself, apparently, time. And so we have, we have the necessity to go but having to stay and the necessity to stay when he wanted to go as being terrifically fundamental things. This was location of himself in time and space. When he lost this he could no longer exteriorize. This is why exteriorization gives a person such an enormous jump. He says hey look, I can locate myself in time and space. I'm here.

And here is the basic drill and the basic spot in space, the basic spot in space drill, if you want an enormous recovery on the part of your preclear. You see how this ties in by exteriorization by distance? You want the distance to these spots where he had to stay when he wanted to go. You want their direction and distance. You have him to point them out in the physical universe, not in pictures and you get those spots located and just have him check them off, lots of them. You'll find out that there's at least one per minute for the last seventy-six trillion years. So, there are a lot of spots to clean up there.

Okay.

(end of lecture)