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## The Components of Experience

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The physicist long has been on a carousel with regard to the component parts of the material universe.

He has had to define time in terms of space and energy, space in terms of time and energy, and energy in terms of time and space, and matter as a combination of all three. When three factors exist at such an altitude in a science, there can be no further clarification unless the material can be related to experience of an equal magnitude.

The current definition in Scientology has this liability: if self-determination is the location of matter and energy in time and space, and the creation, change and destruction of time and space, then there is no comparable data by which to evaluate this level. The physicist has found the interrelationship of time, space and energy to be invaluable and has, indeed, produced a civilization from this interrelationship just as, with our definition of self-determinism, it is possible to deaberrate an individual and increase his potentialities in a way never before suspected possible, and with a speed which exceeds all past estimates, even in the science of Scientology.

Because we are now working from a higher understanding than time, space and energy, it is possible to compare these to experience in such a way as to broaden their use and modify their force or increase it. Control of time, space and energy now comes well within our capabilities.

Space, time and energy in experience become Be, Have and Do, the component parts of experience itself.

Space could be said to be BE. One can be in space without change and without time; one can also be, without action.

The essence of time is apparently possession. When possession ceases, the record of time ceases. Without possession, change cannot be observed; in the presence of possession change can be observed. Thus it is deduced that time and possession are interdependent.

The past could be subdivided into Had, Should Have Had, Didn't Have, and Got, Should Have Gotten, Didn't Get, and Gave, Should Have Given, Didn't Give.

The present could be subdivided into Have, Should Have, Does Not Have, and Giving, Should Be Giving, Not Giving, and Receiving, Should Be Receiving, Not Receiving.

The future is subdivisible into Will Have, Should Have, Will Not Have, and Getting, Will Be Getting, Will Not Be Getting, and Will Receive, Will Not Receive.

In each of the above—past, present and future—the word would apply for any individual or any part of the dynamics to all the other dynamics.

The way one knows there was a past is by knowing the conditions of the past. The most revelatory of these is the facsimile which was taken in the past. However, without any possession in the present stemming forward from the past, the past becomes unimportant; or, because possession ceased, the past is obliterated. The single matter of the body of a past life not being in the present life invalidates the existence

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of the past life to the individual who then does not—or does not care to—remember it. Yet the facsimile can be, nevertheless, effective upon him.

Energy, whether in the field of thought, emotion, or effort, can be summed into DO. It requires beingness and havingness in order to achieve doingness. Here we have the static of space acting against the kinetic of possession to produce action in the field of thought, emotion, or effort, the various categories of doingness.

Should one care to test this as a process on a preclear, he will find that the missing portions of the preclear's past have to do with loss of something. Loss itself is the single aberrative factor in living. It long has been known in this science that the release of a grief charge was an important single improvement in the preclear. Grief is entirely and only concerned with loss or threatened loss. Pain itself can be defined in terms of loss, for pain is the threat which tells one that loss of mobility or a portion of the body or the environment is imminent. Man has pain so thoroughly identified with loss that in some languages the words are synonymous.

Loss is always identified with HAVE, for if one doesn't have, one cannot lose.

The Hindu sought to depart into his Nirvana by refusing to have anything to do with Having. He sought thus to promote himself into Being. He saw that so long as he retained a grasp on a body in any degree he was Having, and thus was pressed into Being.

Having and Being often are identified to the degree that many people attempt exclusively to Be only by Having. The capitalist judges his own beingness solely by the degree of possession, not even vaguely by the degree of action he is able to execute.

Possessions absorb and enforce time; only without possessions would one be able to regulate time at will. This is a singular attribute of the cleared theta clear, and to him possession of MEST is extremely unimportant.

One can make up for a lack of Having by Doing, and by Doing accomplishes Having and thus regulates time.

Having enhances either Being or Doing, as is sometimes severely recognized by one who would like to take a vacation or a trip to foreign lands.

Doing can enhance either Being or Having; a balanced Doing slants in both directions, but if one Does without Having, his Being increases, as is well known by anyone who insists on doing favors without recompense and without gain.

There is an optimum speed of Doing. If one travels less than that speed, he has little Being and Having; if one travels greater than that speed, he has to abandon both Being and Having. This is applicable especially to the MEST universe. The case of a race driver is in point. He must assume a contempt for Being and Having in order to achieve the speeds he does.

When change is too rapid both Beingness and Havingness suffer. When change is too slow both Beingness and Havingness suffer. For Change is essentially the redirection of energy.

In the assessment of a preclear, one can easily trace, by use of the triangle, Be, Have and Do; and by placing this over a second triangle with space at the point of Be, time at the point of Have, and energy at the point of Do, find where the preclear is overbalanced and why the preclear cannot handle time or why he is trying to occupy too much space without being able to fill it, or why his life is complicated with too much havingness and has reduced his beingness to nought.

In the MEST universe as well as in a constructed universe, these three factors should be balanced for orderly progress.