

DR. HUNT

Well, we've got a real rare treat for us tonight, an exceptional treat. And I'm not going to take long. Except to just remind you, as I met Werner tonight, I said it is not possible for him to look like this, to be this age, and to have done all of these things in my life. That's an impossibility.

But just to say to you that if this course were opened up now, for an individual basis, this man would fill three auditoriums like this, just by hearsay.

And um he established the famous est educational organization, which really is not very old, I understand, in 1971. And there are 26,000 people who have, in all walks of life, since that period of time, who have been trained through this educational organization, located in five places in this country. Headquarters in San Francisco, an office here in Los Angeles.

And their purpose is to open additional dimensions for life experiences. And this, in short, is like raising levels of awareness, expanding consciousness. And that's an awful lot of people who have been trained.

In addition to this, he studied, experienced, and practiced. And I think those three things, a lot of us study, we've got practices, but we're doing experiences. The Eastern and Western philosophies, including Zen, the martial arts of TAO and Tai Chi. I understand he's done work in Scientology, Gestalt therapy. And the master Ida Rolf has had her hands on him too. We share those things in common.

In addition to this, I was told that he's had over 36,000 individual hours of consultation. And that's an awful lot of hours.

He's been associated with the outstanding people or the people who are the most influential figures in the world today having to do with conceptual frontiers of human understanding. He is associated with them, and he has influenced them. And that is a real relative challenge when it comes to the exercise.

He's a dynamic and a challenging person. And who could be better to talk to us tonight about the mind? I am now our speaker, and it gives me great pleasure to introduce to you, Werner Erhard.

WERNER

Thank you very much. I'm glad I don't have to live up to that. It was a great kind of Dr. Hunt to introduce me in that way.

Actually, I've heard a great deal about her from Ida. And since hearing about her from Ida, I've heard about her from other people. As I told her when I walked in, her reputation precedes her by a long way.

I also have a reputation. But it means something different when you say I have a reputation than when you say that Dr. Hunt has a reputation.

And I'm interested, whoever chose me to speak about the mind, because my work is blowing people's minds. And I don't know why I would be considered as qualified to speak about the mind. But in blowing some minds, I've discovered... ..(inaudible) I'd like to share them with you from a particular point of view I would like to share them with you from the point of view of structural integration rather than talk about what I've observed from any other point of view or even my own point of view.

I'd like to relate it to my experience in structural integration and what I've understood from what Dr. Rolf has said and what you've shared with me.

I think that the first thing that's really important when you talk about the mind is to recognize that you've chosen an impossible task for yourself. Because it's kind of a waste of time to talk to people about their minds.

Because the problem is that people listen to information about their minds with their minds. And so what they do is they get some more information that they didn't have before. And if you keep accumulating information, what happens is that you get a lot of information.

And that's alright. What you're out to do is to get a lot of information. And information can be important and useful, but it kind of isn't my bag.

My bag is to try to destroy the information. And I think you'll see what I mean by that as I go along.

But at any rate, I understand that Dr. Bock will be here to speak about the spirit and that someone else will speak about man. I think Dr. Hunter is going to speak about the body. Yes. So I just want to, before I begin to speak about the mind, kind of put it in context.

Ida spoke about the open universe and the closed universe. And for me, the mind is the closed universe. She spoke about the closed universe being linear and measured.

And she used a very good analogy, for me at least, and that is that we attempt to understand what's going on by putting really straight lines over it. And we assign numbers to the squares in the grid. We can define what it is we're looking at by a set of numbers, coordinates of that web. And we say, well, I know about that then because I've measured it. That, for me, is what the mind does. It knows about things.

And so you and I have the sense that we know about things which perhaps we don't know about. But we don't know about them because to know means something more than to put a grid over them and to assign a set of coordinates to them. And that's essentially what the mind does, as I'll demonstrate, or as I'll explain later on.

That's not really what the mind does, as I'll explain later on.

The point that I want to underline regarding putting this business about the mind in context is that it's very clear to me, based on my own personal experiences, that you and I are not our mind. And historically, that's kind of always kind of gotten interwoven.

It was interesting, I came down with a gentleman, and on the way over here, he said that Milton had said that the mind is a place of its own and that it by itself can make a heaven or a hell. And that's a kind of statement that comes from the notion that either I am my mind or if I'm not, it's running me. I mean, I'm dangling on the end of its string. And that's kind of been man's viewpoint. And so he's learned about his mind, thinking that he is his mind.

And the mind as I see it is a representation of a person. It isn't the person. It's kind of, as Dr. Rolf said in her introductory remarks, I guess it was last week, that it's the map and not the territory. And if you think that the map's the territory, you get in very big trouble.

Because if you walk across a piece of paper, you don't have any, you don't know what mountains are like. Even though you walk across a piece of paper that is a map of the mountains, you don't know what mountains are like. I don't know what mountains are like.

So I see the mind as a part of the whole. I see whatever it is, I don't know what to call us, but whatever we are, I see us as the open universe and the mind as a part of that or the closed universe.

And the damage that I see that gets done is that people attempt to function in this closed universe and define the open universe.

And the problem with defining the open universe from inside the closed universe is that you deal with it conceptually only. You don't deal with it directly, you make models of it, because modeling is the way you deal with things which are bigger than you.

And so what I'm going to do now is to get off that, talk about my notion about what the mind is, and then perhaps come back and see how it fits into the whole of whatever it is that you and I are.

I have a really, historically, I have a very mundane and practical notion about almost everything. I didn't plan it that way, it's just the limits of my capacity I guess. And my notions about the mind are very mundane and very practical.

Fundamentally, I see that what the mind is, is a set of records. And so what the mind is, is records.

Now records take many forms, you can have a phonograph record that has the music or voice on it, or you can have a file holder with the information in it, or you can have a videotape, or you can have a novel, or the list is almost endless.

There are lots of different kinds of records, and what the mind is, is records. And the mind is a record of particular things, of a particular thing. And what the mind is, is a record of now.

So, if you will, let me represent now by this point. And if we can define this point as an instant of now, experience, or, let's make it simple, just an instant of now, and if we can use this line over here to be the edge of something that might look like that, for instance like a photograph, then this would be, this would be the record of that.

Now, it's a kind of interesting thing.

I would tell you first off, right off the bat, that almost immediately, if I asked you to tell me what's happening right now, you would tell me what's happening here. For instance, if I asked you to tell me what's happening to you right now, just tell me anything that's happening to you right now, what's your name by the way?

JOE: Joe.

WERNER: Joe, would you tell me something that's happening to you right now?

JOE: My ear is itching.

WERNER: Good. Now, Joe said my ears are itching, and what he was describing is what happened to him a moment ago. He didn't describe what's happening to him now.

As a matter of fact, if you attempt to describe what's happening to you now, you'll find out you can't do it. Because as soon as you open your mouth, you're talking about the past. In other words, you are no longer talking about the instant of now, you are talking about the record of the instant of now.

Consequently, I'd like that to kind of illustrate to you and make clear to you that human beings for the most part have got to be stuck in their minds. Because we sure flap our yaps a lot. And when I'm flapping my yap, I'm stuck in my mind.

For sure.

So at any rate, what the mind is is not an instant of now, but a record of the instant of now. And it's a particular kind of record.

It's a multisensory record. And I mean multisensory in a broader way than the way in which you think I mean. I do mean the traditional five senses and the kinesthetic sense and all those other breakdowns of physical senses that Dr. Hunt will, I'm sure, tell you about when you get command, yes?

DR. HUNT: I may not.

WERNER: You'll have to read the book because I'm not sure what the breakdowns are.

At any rate, when I say multisensory, I mean something beyond the traditional notion of senses. I, for instance, mean that that record of right now includes in it every sensation in your body.

Even those sensations which were peripheral to your consciousness. All the sensations of your body are recorded in that record of that moment of now. In addition to which, your feelings are recorded and they are a record of how you felt.

See, when I ask Lloyd how he feels, he can tell me. But he isn't actually telling me how he feels, is he? He's telling me how he felt a moment ago. And he's able to tell me how he felt a moment ago because the record includes his feelings.

See, he feels now and makes a record of the feeling, and then he can describe the record. I mean, if he asks me, for instance, Leonard, what's your attitude? I can tell him, Lloyd, my attitude because in this multisensory record is a record of attitude. And in that multisensory record is a record of all which is.

Okay? If it is, it's in there.

Now, in the normal course of events, this talk takes me about eight hours, and I'm going to do it in an hour. So, when I get to the hard parts, I'm going to gloss over it quickly.

Yes. The hard part is that I mean multisensory in an even bigger way than I've said so far. For instance, I mean that Lloyd's record of right now includes not only his emotional state, but a record of my emotional state.

It isn't commonly accepted that you and I have the ability to perceive emotions directly. We would say, Lloyd can figure out Werner's emotional state by clues. I'm saying something more than that.

I'm saying that this record of right now includes a direct perception of my emotional state. I'm saying that you and I have the ability to sense each other's, to sense, in terrible words, to something each other's emotional state, and to do it directly. And that the mind will make a record of that perception, if I can use the wrong word, close up.

The record is so multisensory that it's even more multisensory than that. It's, well, that's enough for tonight. When I do the eight hour version, I'll tell you this.

I'll get the rest of it in there.

So, what the mind is then is a multisensory record of a moment of now. I want to expand the definition.

The mind is a multisensory record of a moment of now, and it's also a total multisensory record of a moment of now. In other words, it includes all those things which you are aware of now, all those things which you were not aware of now.

For instance, in, oh, correct me not, Don. In my periphery is Don, and there he is. He's full blown over there. And while I'm paying attention to him, I know you and I don't know your name,

JIM: Jim.

WERNER: Jim. While I'm paying attention to Jim, I don't see Don, but I do see Don. And we all know that the literature supports the fact that the records held in the brain, I'm not talking about brains, I'm not talking about minds, that the records are really kind of total, and that they are so total that they contain the minutest details.

In other words, when, in brain surgery, when people's brain cells are approached, people don't remember. They relive. In order to relive an experience, that experience has to be recorded in incredible detail. I mean, imagine the incredible detail with which it must be recorded.

So when I tell you that the record is multi-sensory and total, this would be very difficult to accept that if you take a look at some of the evidence we have. Now, I mean actually more total than you think I mean, but we won't get into that either. Tonight, we won't get into that. I mean total, total. Like I said, that's upset, so we won't get into that. We're going to stay conservative here, a normal kind of total.

The point is, that the record includes a hell of a lot, a hell of a lot more, than you thought it did. That you normally think it does. You and I know each other too well.

PHIL: Phil.

WERNER: Phil, thank you. I remember Phil when I looked at him. He and I have shared some experiences together.

And one of the things that wasn't there for me was his name. But his name is in that record. So there's a whole lot of other information.

And I act with him as if I'm limited in my interaction with him to the material that's available to me. I pretend that's so. Now those of us who have studied a little psychology or a little psychiatry know that the material which isn't available to me is perhaps playing a greater role than I'm normally aware of.

But I don't even remember that every once in a while. I mean, a normal person tends to act like, well, it's just what comes up for me. It's just that part that I can remember.

Okay, so at any rate, what the mind is, is a multi-sensory total record of a moment of now.

Now the mind, and this, if it has any importance, will have to come up later. It's just a plain and ordinary fact at the moment.

The mind stacks these records linearly, one after the other, like so. So that the mind then is a linear arrangement of multi-sensory total records of successive moments of now. There are successive moments of now, and these are records.

And Uh. So that's the first and most fundamental notion, or first and most fundamental observation that I've made about my mind, and about your mind, is that what the mind is, is a linear arrangement, multi-sensory total record of successive moments of now.

And that the totality of the record includes the metabolism of every cell in that moment, the function of the endocrine system, the degree of contraction in any muscle cell, and the state of each cell in the body. So the record is really total, total, or multi-sensory, or very multi-sensory.

That's not very popular to say that, by the way, because it's not wonderful. It isn't terrific. It isn't poetic. It isn't wild. It stinks. And it's too bad. It's the way I have it. So there it is. That's what the mind is.

It's a linear arrangement of multi-sensory total records of successive moments of now.

Then the next question, that's what the mind is, too. See, had you asked me, Werner, what is the mind, that's what I would have told you.

Now I'd be finished answering that question. And then you might ask me another question. You might say, what is the purpose of the mind? In other words, why have those records? And then I have an answer to that, which I'm going to lay on your next.

The purpose of the records is very simple. A lot of people think that the purpose of their mind is beauty. People think that the purpose of their mind is aliveness.

People think that the purpose of their mind is discovery. People think that the purpose of their mind is love. People have thought the purpose of their mind is an incredible array of things, all of which bring us to a state in which we can't explain our behavior, or if we can explain it, we can't explain it in a way that we can do anything about it.

See, I have a little problem with most of what I know. About 99.9% of what I know, we all know. And I have a problem with it.

My problem with it is that it hasn't produced anything of any value, humanly. It's produced caves for people to live in with square walls, which are obviously much better than round walls. And also, it's produced a level of sanitation which now allows us to go to the bathroom in our own homes. Because, you know, back when sanitation wasn't so good, we had to go outside and go to the bathroom in the house. So whatever I know has produced a degree of material well-being which is incredible. I mean, it's so good that you can go to the bathroom in your own house. Normally not too far away from the kitchen because of the way plumbing is.

The point is that the quality of our lives is perhaps not any different than the quality of people's lives 10 years ago. Now, in the last 10 years an incredible number of things have been discovered.

The quality of my life hasn't changed at all in 10 years. And if I go back 1,000 years, it's just about the same as it was 1,000 years ago. You know, there are a certain number of people who

are alright and a certain percentage of people who are not alright and a certain percentage of people in the middle.

And the same kind of problems that people had in families 1,000 years ago that we have today. And I have not seen that the quality of life has changed at all.

You know, we've gotten very arrogant about our ability to communicate.

I can remember when I was a youngster people said, 'boy, television. Now we're going to have an informed electorate and people will be able to elect really superior government people'. And you know how that's worked out.

You see, it may not be that this plethora of words is communication. In other words, communication may be something that happens in a very different place than the place in which you've always thought it happened. You know, we think that if we say more we'll have more. But there's no evidence for that. There's no evidence that the quality of our lives is any better than the quality of people's lives 10 years ago or 1,000 years ago or 2,000 years ago. There's not much evidence.

So the notions about the purpose of the mind seem to me to be inadequate in that they don't work. Now that's incredibly arrogant. It's too big the way I see it.

And if it's arrogant then I will be arrogant.

My observation of the purpose of the mind is that the mind has a single purpose and it has no other purpose but that single purpose. And the single purpose of the mind is survival.

By the way, I have no respect for people who only spell a word one way. I'd like to tell you that I chose that word specifically and particularly because it's the only word that I consider to be accurate. So that means that if it reminds you of another word I don't mean that.

I mean that word and I don't mean any other word. I mean that word and that word alone. And I mean the sense that that word evokes and I mean the particular definition which that word evokes.

And I'd like to tell you that as I observe the mind has no purpose other than survival. It doesn't have a third purpose or a 49th purpose. It's first, second, third and all purposes are survival.

And the purpose of the mind is the survival of the being. The mind's purpose is the survival of the being.

Now, I haven't defined the being and I'm not going to define the being because that's going to be handled in another night.

See how we got past that quickly, you see. I'll let Dr. Bach do that one.

At any rate, the purpose of the mind is the survival of the being and here's the hook. Or anything the being considers itself to be.

So, let this shape represent a mind. I'll put an N in there so you won't forget.

Let this shape represent a being. I'll put a B in there so that you won't forget. And let this shape represent a thing.

And I'll put a T in there so you won't forget. The purpose of the mind is the survival of the being or anything the being considers itself to be. So, if this being considered itself to be this thing, the purpose of this mind would be the survival of this thing.

I'll say it one more time. The purpose of the mind is the survival of the being or anything the being considers itself to be.

Now, I haven't told you how the mind works yet or what it does to bring about this purpose.

Just what it is and what its purpose is.

Now I'd like to tell you something which I consider to be one of the most important things I know. Now, I only know three important things so you're going to get one third of all of it tonight.

In fact, I'll tell you two thirds of it. The first thing I know is that nothing is important. That's one third of what I know.

The second third of what I know is what an ego is. And I'm really pleased at having discovered what an ego is. Because it suddenly illuminated all of the things that I've ever studied from the Eastern philosophies and Eastern disciplines.

And it made a hell of a lot of sense out of the Western psychological and psychiatric notions and a lot of the philosophical notions. Because a lot of what people say about ego is very accurate. But nobody ever says what it is.

So I'd like to tell you exactly what an ego is.

(JUMPS/SOME WORDS MISSING)

I immediately duck the thing and go over and defend the chair. Because that's the way I'm set up.

See, I said the purpose of the mind. Actually, I should have said the design function. Because machines don't have purposes.

They have design functions. And the mind is literally a machine. And its design function or purpose is the survival of the being, if this board were the being, or anything of being says it is.

So if the being says it's this chair, then the mind starts to protect the chair.

Now, a very strange thing happens. When the being says, I am my own mind, it has become a particular thing at that point you have an ego.

Ego is the function of the mind when it's attempting to protect itself. So ego is actual function. It is the function of the mind.

See, I haven't discussed yet. Ego is the functioning of the mind when the being has considered itself to be its own mind.

If you don't mind, I'm going to use another word for mind, and that other word for mind is point of view.

Because it could be said that the mind is a point of view about everything, since it's a total record. The only thing which makes it individual is that I have a point of view. Dr. Hunt and I turn around and we both see exactly the same things.

But they'll see it from a slightly different point of view than she will. And so, even though our records may be the same as they must be if they're total, when we look from our own point of view they become different. They become personal.

They become self-ised, you see.

And so ego could be said to be the functioning of one's point of view when one's point of view is attempting to cause its own survival. Because one has considered oneself to be one's own point of view.

See, if you and I consider ourselves to be our mind or our point of view, we lose our beingness. Our mind stops functioning to promote beingness and begins to function to promote point of view or itself.

Now, what would represent survival for a stack of records? If you discover the answer to that question you'll see why human being behave as they do.

What would represent survival for a stack of records? Well, one of the things that would represent survival for a stack of records would be repetition. If you have a record, you repeat that record many, many, many, many, many times. The more you repeat it the more survival value it has.

The other thing that represents survival for a record is agreement. The thing which represents a threat to survival is any disagreement. And so ego is the function of the mind when it is attempting to produce repetition and agreement and to avoid disagreement.

That can be said in very nasty terms when you put it down to work. But, this is a class in university, I'm sorry I'm going to stay...

DR. HUNT: It's extension class.

WERNER ERHARD: Oh, extension class. Well, now I get a little better. It's all right? Yeah.

You see, what it turns out, if you study this, if you observe it, you see that the mind ultimately, its purpose becomes to make you right and everybody else wrong. Oh, in very subtle ways.

By the way, as we mature, as we grow, as we get wiser, we have very subtle ways of making each other wrong.

See, I now make you wrong by not making you wrong. That's one-up. See? Because I found out that's hipper than making you wrong direct on.

So now, I bear with you. That was a way of making you wrong.

As Dr. Hunt said, we've had the privilege of training lots of people. And a lot of the people we've trained are people who are on what is called the path, what I call the true seeker. The true seeker is that individual attempting to dominate life or to avoid the domination of life. He or she is looking for a way to beat the game. Purely a mind function. It's like they say in Zen. You can't get out if you try.

So the attempt to beat the game is the game itself.

The point that I'm attempting to make is that when you reduce this down to everyday terms, it comes out that the purpose of the mind is to make itself right and others wrong, to dominate everything and everybody, to avoid domination by anything or anybody, to self-justify and invalidate others. I sum it all up by calling it self-righteousness.

It used to be holier-than-thou. It's now become hipper-than-thou. Same stuff, by the way. Same crap, for sure. I mean, I don't like to admit it because I like to think of myself as hip, but here it is. Um.

All of this often bothers people who say, well, what about love? Well, let me tell you that if you observe love very carefully, you find out that the only time you love anybody is when your survival is promoted.

And you have to be very careful about this survival business because what goes antithetical to survival is often incredibly important to survival. You see, if my point of view is that I'm no good, I've got to get you to beat up on me because if you don't beat up on me, my survival is threatened. So I would be bad enough to get you to beat up on me, somehow.

So you must see that people win by losing.

See, a person goes to a therapist in order to get better. Except, don't you tell any therapists that because they know better.

A person goes to a therapist in order to have their point of view validated. And most people come out of therapy with their point of view validated. If you go, let's say, as a loser to a therapist whose purpose in life is to make you a winner, he's threatening your survival. I mean, you are a loser. That's who you are. Because you have become your point of view. You've given up your beingness and you've assumed the role of your mind.

Remember when I started, I said it's impossible to talk about this because I'll be talking to your mind? Well, there it is, you see. But I'm down here and you're here. What else are we to do?

It really is a waste of time, honestly. There's nothing else to do.

It's like people say, it's a waste of time, don't do it. What else can you do? It's all a waste of time. Let's see. Wisking right along here. I'm trying to leave out as much as I can and still keep a thread through this thing so that when I get to the end some of you can ask your questions. Otherwise we have to sit here and fulfill the time requirements silently. That's very terrible.

The next thing I'd like to look at is the way in which the mind works. And if you were a designer and you were given the task of designing a machine which would promote the survival of its operator, because that's the way it was designed in the first place, it wasn't until later that it began to promote its own survival. Now, the rider. See, you and I fell off our minds a long time ago. A mind just going on without us.

Not doing badly either. At any rate, we are not doing too well, though.

At any rate, if you were charged with responsibility for designing a machine which was designed to promote the survival of the operator of that machine and you had merely records of the past to work with, which of those records would be important to your job? Let me answer quickly because it could take too long to vote on besides one way anyhow.

No matter how you vote on it. And the way it is is that those records which contain a threat to survival successfully met are the records which are important to doing a good job of surviving. Because if I know how to handle a threat to my survival, if I know how to behave when my survival is threatened, then I'll know how to survive.

The records which have no threat to survival in them are therefore irrelevant. Unnecessary. We don't need those.

They are of no value. No survival value, that is. We have to know what to do when our survival is threatened.

And so, they are the records. And the mind, the way it's designed, breaks them, categorizes them into three categories. And the first and most important category is a record which contains pain.

That's the short version. There are three other things in the record that have to be there for the mind to work. But I'm going to relate this to structural integration so I'll leave it at that.

That's the most important part of it. The other things, by the way, are pain or impact. Originally, it's always impact.

A threat to survival and some degree of unconsciousness. But just let's leave pain there for the moment.

So, instead of the mind being one stack of records, it's kind of two stacks of records.

On this side are the necessary to survival. And that's those records which have a record of a threat to survival successfully met. And on this side you have the not-necessary.

That's where you don't have any threat to survival. So, you go along for a while with no threatening material recorded and then you have a pain. Something happens which induces pain and that record is over here and then the mind goes back to recording over there.

The second kind of record which is considered to be necessary to do this job of causing survival is a record containing shock and now I'm not talking about physical shock and some bad feeling. Now, this is very technical to say some bad feeling but you know what I mean. We could say an unwanted emotion but that's more technical for you.

We could also get very technical and be here for about four or five hours so we would avoid that.

The third is an unwitting reminder of an earlier number one or number two. If I'm unwittingly reminded of an earlier number one or number two I will have that experience, that unwitting reminder will be recorded over here in the necessary to survival column. Experientially it's called an upset.

Any time a person's upset they're operating off of the recording of an earlier number one or number two. An ache, a pain, an annoyance, nervous, worry, like that. That also would be up here.

Now, these records, these discrete records are wired together in circuits. It's all very complicated and it takes at least 20 minutes to explain and all that much time. Suffice it to say that the necessary to survival records are wired together in circuits.

The mind contains at least thousands and more likely millions and very possibly billions and perhaps trillions of individual circuits. Each circuit contains hundreds, probably thousands, maybe millions, perhaps billions and who knows, trillions of individual elements in the circuit. So if I were to draw a diagram of the mind up here it would get very, very complex.

Let's make it uncomplex. I'll draw a simple diagram. There's the two potential stacks.

The not necessary information goes over here. Then let's say that there's a number one kind of incident containing pain over there. Then the stack goes on and there's a different... There's another incident here, a number two, one that has this shock in it, this unwanted emotion.

These two are wired together in a circuit. Then there's back to unnecessary to survival. Then there's another number one and that becomes a new circuit.

And up here you have a number two and that's part of the old circuit and then up here you have a number two and that's part of this new circuit. The point is that they're interconnected and interwoven. And that's what the mind does with those records in order to organize them to serve the purpose.

So we've got three facts so far before we wrap it up. We've got three facts.

Fact number one is that the mind is a linear arrangement of multi-sensory total records of successive moments of now.

Secondly, that the purpose of the mind is the survival of the being or any human being considers itself to be. Ego is the function of the mind and the being has considered itself to be its own mind. When one thinks one is one's own point of view, one has become an ego.

Ego is thinking you are your point of view. If I think I'm Werner Erhard, that's ego. And if I function like I'm Werner Erhard, that's ego.

Werner Erhard is a position in the world, a point of view, a set of records.

Thirdly, the records are organized into unnecessary and necessary and the three kinds of records considered to be necessary given the design of the mind are records containing pain, shock, and upset. The upset being actually unwitting reminders of earlier ones and twos.

The twos being shock or loss or shocking loss plus a negative emotion or an unwanted emotion and the ones being pain or impact, more technically impact, plus unconsciousness, plus a threat to survival.

Now, all machines have a system of logic on which they're built. I'd like to tell you the system of logic on which the mind is built.

Now, the system of logic on which the mind is built is that anything is like anything else which is like anything else. In other words, the mind thinks in identities. This is a woman.

My mother was a woman. This woman was dealt with as my mother was dealt with in order to survive. This is a man.

I have to deal with it the way I dealt with my father in order to survive. Because in the mind, a man is a man is a man is a man. In the mind, a woman is a woman is a woman is a woman.

So, if there's a little black dog wagging its tail and coming to me happily, that's the same thing as that big snarling nasty monster that bit me when I was three years old and so I should feel with

the little black dog wagging its tail like I felt with the snarling nasty monster. There's some appropriateness in the mind. Because the mind operates with identities.

If I hold a woman in my arms and her hair gets into my face, well, dogs have hair. And I have the same feelings when I hold a woman in my arm up close and somebody tells me I've got a head of this complex, you see. Well, what I really got is a circuit in a machine which operates with a logic system which works on identification in which similarities are seen where little or no similarity exists.

See, it's possible to come up above identification to association. That's a higher order of logic. And then there's a much higher order of logic called discrimination.

Almost unheard of. I mean, it exists in concept only. And in the Himalayas.

Oh.

So, the logic system of the mind is that it's all the same. And if you will watch people operate, you will see that for people it's all the same. See, people say, what is X? And what they want me to do is tell them what is the same as.

Because they know it's got to be the same as because the mind only works in comparisons. The mind is a machine of relativity. The mind is a machine of agreement and disagreement.

As all measuring devices are. A measuring device is merely a system of agreement and disagreement, of comparison. The mind too.

I'm going to search here if I can stay out of trouble here. Or stay out of any more trouble, excuse me.

So that's four of them. And here's the fifth one. The fifth one is that when the circumstances surrounding a person in any given moment are in any way like the circumstances in any one of these thousands or billions or trillions of circuits, that circuit is pulled in on the individual and has command value over the individual. Let me say it again.

When what's going on around me reminds me of something that happened to me in one of those records, and remember what reminds me. Anything is the same as anything else, which is the same as anything else. So it doesn't take very much to remind me.

When what's going on around me in any way reminds me of any incident recorded on this side, that incident and the other incidents in that circuit are pulled out and have command value over me. What does that mean? It means that I will have the same sensations in my body now as I had then. Whether they're appropriate or not, I will have them because I have become a puppet to this pattern, to this circuit.

I'm dramatizing, acting out the circuit. So first of all, every sensation in my body would be consistent with the record. The function of my body in totality would be consistent with that

record, including mitosis, including the division of cells, including the metabolism of each individual cell, including the function of the endocrine system, and including the degree of tension or excitation in each cell, in each muscle cell.

I will behave exactly as I behaved in that pattern. By the way, this is pure good design because if I'm going to survive, I damn well better do it the same way. You see, if a deer walks through the forest and smells a smell and suddenly feels a searing pain in his shoulders and haunches and jumps up and runs, the next time he's walking through the forest and smells that smell, he can't say, I think I smelled that smell once. Now, what did I do that time? No. It's much more survival for the pattern to immediately plug in, jump him up in the air, and run him away. Jumping up in the air is no longer appropriate, is it? As a matter of fact, what happens to the smell because there isn't any animal in the vicinity is the spore. That doesn't make any difference. The mind does not work by what is appropriate. The mind works by any other mechanism. It's a stimulus reaction mechanism. And so, the individual comes under the control of this pattern. His feelings, her feelings, become the feelings of that pattern.

So it doesn't make any difference whether they are appropriate or not. It's a little black dog and they're wagging its tail, I don't give a damn whether it's appropriate or not for me to feel frightened. I feel frightened because that dog reactivates my dog pattern.

Oh, beautifully, I will explain it to you. Because in the pattern is the explanation for the behavior in the pattern. What comes out of the person's mouth, as a matter of fact, if you do voice recordings and listen to them, you can hear when people are running the pattern.

Their voice takes on a mechanical quality. It changes totally. And people who work with people start to pick those things up after a while and then after a while they begin to realize that they're picking those things up and they recognize that people's, the tone of people's voices change.

The muscles in here, you know, and in here, all that stuff, the stuff that you can tell about. All that changes. It becomes consistent with the musculature of the pattern because it worked before, Dan, you see.

It's got to be done again and exactly. You know, I'll tell you what, if deer walked around figuring out what to do, there would be no deer. The natural selection would weeded them all out.

So the person, I want you to see the person that's not feeling. The person has ceased to feel. The person now only has feelings.

The person is no longer thinking. The person only has thoughts. Most of what you and I call our thoughts are not.

They're merely reruns of stuff which allowed us to survive in the past. Remember, it's not tooth and claw survival. Merely my identity which once survived.

That is my mind and my identity are synonymous. It goes down to my behavior, the way I act, the way I hold myself, whether my one shoulder is up in the air or the other shoulder is up in the

air, whether my body is like this, whether my pelvis is one way or the other, whether my knees are locked, whether my feet are out, and all the rest of that stuff. Because my muscles will be consistent and will act how the exact scenario in that circuit.

And the other thing to recognize is that whatever the rationalization has come right out of the circuit and the rationalization will be powerful. It may not be too apropos, but the person will believe it strongly because you see their survival is connected to it. And the attempt to damage the dramatization of that pattern can cause people to get very funny.

If ever I try to challenge someone's belief, you know what I'm talking about. I mean, they get very tooth and claw at that point. You see? Okay.

Ida talks about, or I don't know what she talked about. I'll tell you when she talked to me about it. Ida be talking about something new now.

One of the things that Ida has talked to me about is this business about the body dramatizing patterns and that structural integration being an opportunity to release the patterns into spontaneity. You see, Ida talked about order. The mind has a kind of order which is totally inhuman.

It is there for a kind of disorder. It's a hype of entropy. It wants everything to stop.

Don't move. See, it wants safety. It can't stand to free flow.

It can't stand to be. It can't stand to meet. You see, it's got to know everything about this person so I know how to behave with her.

Because if I don't know how to behave with this person, I'm going to make an ass of myself. Making an ass of myself is pain and suffering and pain. Because I am a loss, a shock, a loss of identity.

So I know exactly how to act with her. I'm going to act with her, the way I always act with women. I have what I call a man act.

And whenever I see a woman, it gets reactivated and I do it. And the more successful it is, the more likely I am to continue to repeat it. The more they're a little unsuccessful, I will build justifications around.

So you can't expect much from a guy who grew up as an only child for 13 years. That's why I'm bad with women. Or whatever.

The thing is incredible, it's insidious, it's unbelievable. I mean, it's unbelievable. It's just incredible.

And when you go to attack it, you're attacking it with itself and it screws you every time. It never fails. It's just beautiful.

It leads you down the primrose path, gets you far enough down and slaughters you. And there you are having justified yourself all over again. Having dominated or avoided domination.

It's just incredible. It's wild.

So at any rate, um Ida was discussing with me in a rolfing session, her notion that what she was doing was releasing the patterns that the body had stored, which patterns were there to protect the body.

See, if I come up and slam Dr. Hunt on the shoulder, she for the rest of her life should be ready. I mean, that makes good sense if you're a machine. But only if you're a machine.

If you're a being, if you're something beyond the machine, it would make a hell of a lot more sense to just be there. Because then when the motion comes to you, you'll be able to deal with that motion. When the threat intrudes, you'll be able to deal with that intrusion.

You won't be anticipating, you won't be acting from a former situation. I'm very clear about my own personal experience of rolfing, my own personal experience of rolfing has given, the rolfer gave me a space to be the way I am.

The rolfer didn't put me back together again. The rolfer didn't make me the way I never was. The rolfer gave, I know Ida says a little differently, she says to put you in the field of gravity so that you are, she doesn't use the word appropriate, so that, so that it supports each other.

Yes, I call that being appropriate. You know, it's like being the way it is. The Chinese have a word for a long time ago, they called it the Tao.

But you're not supposed to talk about that in scientific circles. So we have to find other words, like gravity or something. And they're actually better words for us because we are hip to them, perhaps.

If you were an old Chinaman, then perhaps Tao would be good for you, but none of us here are old Chinese. Even if you are an old Chinese, you aren't old enough.

What I've discovered in my own experience is that as the rolfer releases my body into spontaneity, the rest of the circuit, because the circuit has an emotional content, has a mental content, it has a thinking content, an exact pattern of thinking, which we would call logic, it has behavior, that all of those things are also released.

Now, they're not immediately released. They are given the space, as I would say, because I know we don't have time to answer the questions, but we've given the space to discharge those other patterns. It makes very real for me, Dr. Rolfs notion that people have time between sessions, and that when they're done, they'll have time.

Because, in fact, when one part, when the integrity of the pattern has been disturbed, when the integrity of the pattern has been destroyed, the pattern itself will destroy itself. It will shake itself out, you know, and the emotion will be discharged. It may not be discharged from the table.

It may just be discharged months later, maybe years later. The, uh, the behavior may not be discharged immediately, but it has the ability to be discharged.

You see, the one problem with operating out of a pattern is that every time you operate out of it, you reinforce it.

The only thing which makes the operation of a pattern self-destructive to the pattern is to disturb the integrity of the pattern. So if the rolfer disturbs the integrity of the pattern, then the rolfer has made the pattern self-destructive, and every time the pattern is run, it tends to destruct itself. Is that a comment? Are you going to get to that soon? Yeah, all right, let's start with questions.

I'll give you a moment to recover. And then if you would... Oh, by the way, please, you know, if you answer the questions in class, people will sit down and think, gee, what is an intelligent question I could ask? If you think of an intelligent question, I can't answer those kind answer Just whatever is on your mind will do.

Please.

QUESTION: How did you arrive at this crazy idea about the mind?

WERNER: I arrived at it in two ways. First of all, I was pointed towards it from the study that I did.

And then I arrived at it by direct experience of my own mind. By, like, if I look at my hand, I can describe my hand. If I look at it long enough, I can begin to describe its function.

If I look at it really long enough, I can describe its purpose. (inaudible)

QUESTION (inaudible) ->You're talking about u survival, I mean, mainly on the instinctual stage, like your fear or anxiety or these kinds of things. How about the behavior, which is much more on a higher level? Say somebody is offering his own life to somebody else, jumping into the river, going to gas stations for somebody else, and immediately someone wants to leave the world. What is this? I mean, self-survival is not physical survival. (inaudible)

WERNER: No, it isn't physical survival. And remember that the identity is often not physical.

A lot of the time, people are not identifying themselves as their body, as a matter of fact, most of the time people are not identifying themselves as their body. As a matter of fact, most of the time people are not even aware of this body. So, mostly, you and I are identifying ourselves as a set of principles, and you will die for your principles, literally, by the way.

In fact, if this were a different setting, but it isn't so I won't. I would say bad things. I would tell the truth. So I would say that you've already died to your principles.

And it's only by giving up your principles that you can come alive. What does it all come from that? Yes. Yes.

(woman speaks unclear)

Excuse me, it's funny. So my point is that all the behavior is merely harmonics of instinctual behavior.

It's like Gregory Mason said, what the hell is an instinct? It's what you don't know what else to call it, they call it an instinct. That's what science stops. Excuse me.

WOMEN SPEAKING (UNCLEAR) I think it's for the fact that, first of all, it's sort of good reason. But if I keep focusing on it, and trying to describe it to someone, it's completely impossible. Have you thought about this?

WERNER: Yes.

DR. HUNT: We're testing you. And you people hear the question back there, you know.

WERNER: Terrific. Beautiful. Yes, the question was, who's next? Gari noticed that if she focuses on a pain, for a moment it goes away, and then it comes back. Then after a while he can't describe it. I mean does not know where it is

She doesn't know where it is. See, you're not going to experience it before looking at me, Yes? Don't be too sure.

I would like you to point to where the experience has taken place. Somebody do that. Please, please.

Point to where the experience has taken place. Now, what Gari just did was point to that place, which we all agree the experience must be taking place. And so you answered the question on the level of knowing called belief.

Now I'd like you to go way up to another level of knowing called observation. Or way over there, way down there. Different levels.

I'd like you to observe. Let's do a little geometry here. Point in the general direction of the event called Werner.

Great. And point in the general direction of the event called Gari. Good.

Now, point in the general direction of the event called I experience Werner. Yeah.

In some place.

GARI: Um, yeah.

WERNER: you can't point it because first of all it must be here.

If you will actually observe your own experience, you'll get to that you are not experiencing it here. Inside, as everyone knows who's done any studies, is a function of the brain back here. It's an electrochemical event in the visual cortex, right? I mean, you all know that, don't you? Sure you do.

But there's not anybody here who has any sensation in their visual cortex at all. Brains don't have sensations. They're notoriously intensive.

But it's a hell of a theory if that's what you're saying. And it's very apropos of its own system of logic called physiology. But I don't know that it has anything to do with the truth of your experience.

So, you see, what we're talking about is this confusion between experiencing and non-experiencing. First of all, and Jerry, what you asked me is incredibly important in terms of the value of this information. Anything you can hear is non-experiencing.

Only here is experiencing. If you can get what I said, and you've got the courage to take a look at yourself, you will see that you almost never experience anything. That what you do, in fact, is non-experiencing.

Because almost invariably, what's going on is a form, which you can describe. Well, it's a kind of form which you can describe. It's over here.

It aint over here. So what you're attempting to do is to describe something you are not experiencing. Now, if you're talking about what you were doing was describing something that you weren't experiencing, then it's not so hard to get that it doesn't have to be some place, you know? You're not experiencing it.

Actually, if you look at it, the pain will go away. Like that. Because you're looking at another part of the pattern.

You see, there's a possibility that the rolfer induces the pain which was resisted. And that when the pain which was resisted... By the way, a resisted pain is recorded. If you've got a pain which is resisted, that pain will be recorded.

The degree to which you resist the pain is the degree to which it will be recorded. If you complete your experience of the pain, there's no record of it. Therefore, there's nothing to rolf.

So the rolfer may be reactivating the record of a pain which you've refused to experience and allowing you to experience it. And in allowing you to experience it, this is another theory about why it might work. I mean, we all know it works.

As far as those of us who've experienced it, we know that it works. This is a possibility about why it works. You know, perhaps it's the discharge, the pain which is being resisted.

Which discharge allows the body to go back into place. Because the body no longer has to resist the experience of the pain. So it may be that... Can people talk about pain withdrawal? I have a problem with that. You see. Because my notion is that what you're there for is to allow the pain to be discharged.

Everybody knows pain's bad, right? Not everybody knows that. So it must be true. Everything everybody knows is true.

But at any rate, that's why it's perhaps difficult to describe. If you take responsibility for observing your experiences, you can actually describe them very actively. But remember, you're always describing the record.

Experience itself cannot be described. It happens out of time. And words happen in time.

Experience is timeless. It has nothing to do with the mind. The mind is a part of that.

By the way, that's the signal I wanted to say, kind of to wrap this thing up. You see, the mind exists in this open universe. We consider the being with the open universe.

That the mind is a closed universe. That the function of the mind is to get everything down pat, to prove it. And do it again, and do it again, and do it again, and do it again, and do it again.

And make sure you knew when you were being agreed with and not being being agreed with it. Especially by life. What's this life at all costs when it doesn't agree with you? People do.

We've got some more questions in here.

QUESTION: When you talk about discharging behavior, we're making the assumption, and you're making the assumption, that we're talking about negative patterns of behavior. And then you talk about when the rolfer gives you space to be the way you are.

WERNER: Beautiful, yes. Go ahead

QUESTION: There always seems to be an assumption in the great Southern California human growth potential movement that all growth is towards becoming better and better.

WERNER: Yes

QUESTION: Somebody once talked about growing to become a better and better criminal. And I'm even wondering if perhaps after the rolfing, and you've lost those patterns, why is there the assumption that there's number one, negative patterns, and number two, that you can deal then with the loss of the patterns?

WERNER: Right.

QUESTION: You're not kind of, you know, supposedly you're kind of structurally integrated and your feet are flat on the ground and your head is, you know, up here.

But I feel very strongly from my own experience that that's not necessarily true. And there's kind of sort of a, I felt like something's happened to me that, you know, wasn't supposed to have happened.

WERNER: Great, yes. The question's a really great question. I want to talk about it from a couple of different points of view. First of all, I...

DR. HUNT: You get the question, at the back.

WERNER: Excuse me Val.

DR. HUNT: I just wanted to be sure.

WERNER: Yes, very good, thank you.

First of all, it's my own personal view that getting better stinks. Because it invalidates where you are. And that being where you are seems to work.

Because if you are where you are, in the next moment you are where you are, and then you are where you are, and you are where you are, and that's the way it is anyhow. So there's no sense kicking and screaming about the way it is. So I don't ever try to make people better.

I consider people to be perfect the way they are. And my observation is that as soon as they realize they're all right the way they are, they do get better. Automatically, that's what I mean.

So I'm sympathetic to your position, number one. Number two, there is no such thing as a negative pattern or a positive pattern. All patterns are mechanical and therefore anti-being.

There are no good patterns. Spontaneity as compared to mechanicalness. Your choice.

I know how to act as Jerry because I have something which I've done with women ever since I've met them, and it's always worked. Now I've got that alternative, and then I will go away and I will know how Jerry will feel about me because I know how women have done it, you know? I know how to do it. But I've denied myself the experience of Jerry.

I have actually no notion of who she is. I've had no direct experience of her. Nor have I had any direct experience of myself in relation to her.

So now I don't know who she is, I don't know who I am. But I know who I was. And boy, I love it.

I mean, who I was, you know. You've got to hold on to who I was because it worked. So if you want to know who you were, you create patterns.

If you want to know who you are, you give up your patterns. Giving up patterns is frightening because it attacks your survival. You will be attacked as you give up your patterns until you discover that you are not your patterns.

As you discover you are not your patterns, you give up your patterns. Easily. No problem.

I have a, I have a difficulty because I don't...

There are people that I know who when rolfed are able to do rolfing with very little pain. Not because the pain is avoided, but because the pain is accepted. And the rolfer that they're working with gives them the space to experience the pain.

See, there's no avoiding the pain. There's no unconsciousness about the pain. The person is given the opportunity to experience the pain as fully as possible.

You know how long it takes to experience the pain? Zero time. It takes forever not to experience it. Experience does not happen in time, therefore, there is no persistence in experience.

There's only persistence in non-experience. And it's also very dangerous to tell people about it because then you'll have to pretend to be dancing. Which is worse than not knowing about it.

You see, essentially we're pretty screwed up. I mean, incredibly screwed up. Like we're so screwed up we don't get any idea how screwed up we are.

People read the Koran and it says that the shame man has to die before he wakes up. He was like, I'm awake, look at me. See, I'm moving, I'm doing this.

You know, it's totally asleep. People can't get this. So they're smug, arrogant, you know.

And they're cool. And they're ugh. What? It's, uh, you know, it's a very funny thing.

People talk about enlightenment. They're very serious about enlightenment. No one ever seems to notice that enlightenment means to lighten up.

You can't be happy about enlightenment. That ain't it. Yes.

Thank you. Okay.

NEXT PART/QUESTION (inaudible)

I'm thinking of some questions.

I don't know if I can do this. Thank you, yes. Yes.....-----

WERNER: I agree with you. No. You can't.

Neither can I. And I agree totally and absolutely with what you said. And it's almost dangerous to say it any other way, because it's a lie. It really belies the truth about it all.

I mean, it's really true that you and I work when we discover ourselves. And then we're all thinking it's one of those things which has enabled me to discover some more of myself. Yes.

Very well said. Thank you for bringing that up

NEXT PART/QUESTION (inaudible) (not properly mic'd)

Well, it was a long experience, wasn't it? But I'll just, uh, fall into it deeply.

Uh, Dave, you were laying there, and I go, oh yeah, that's paint, right? It's just very blatant to say, okay, yeah, I take that as paint. But I don't think that's true either. I think there's just these incredibly intense sensations that we've never been in touch with.

Oh, yeah. Okay. Listen, uh,

WERNER: Hank, I totally agree with you, uh, strictly, I think.

No. Hank, I'm going to tell you your question. Uh, pain is a very inaccurate word.

The, the, the inaccurate word, if you get very technical about it, is impact. It's, however, kind of loosely called pain. And, uh, uh, and pain is not a bad word, not that it wasn't a bad word, because semantically it's wired up to be something you resist.

And that's what you ought to know about pain, is that it is something, what it means to be in pain is to be resistant. Pain equals resistance. Let me say it.

To be aware of it.

DR. HUNT: Werner, could we get you back here near the microphone, please?

WERNER: Yes,.

DR. HUNT: please Uh, just to take the ? out of it.

WERNER: Yes.

QUESTION: When you talked about the two columns there, you made it seem that once an event gets lodged in a column, it's placed in that column and can't switch over.

Well, for example, say a kid gets bitten by a dog. Later on, he has a dog for a pet. He comes close to that dog.

Wouldn't it be possible that the event of being bit by the dog, which would start from the paint column and go over to the not-necessary column?

WERNER: Very important question. Uh, yes and no. I'm going to explain.

Training the person to overcome the pattern only buries the pattern. You now have the pattern, but the thing to overcome. Like, if you get somebody to diet who's fat, they get thin.

They are now a fat person who's thin. If you get a dope and send them to school, what you get is an educated dope. Which is essentially what our educational system is designed to produce.

It is designed to produce people. I mean this very sincerely. Our educational system is not designed to produce the experience of intelligence.

It is designed to produce the evidence of intelligence. And those two things are entirely different. The pretense, as a matter of fact, is destructive.

Because one always knows how stupid one is. if no place else, at least internally... So, let me say this. That you can get an experience from one side to the other.

Do you know how you get it there? By experiencing it. Not by not experiencing it. Remember, any form of non-experience ...that's a long discussion that one.

What was the other question there, quickly?

QUESTION: You said something about intelligence, how would you define intelligence?

WERNER: The experience of being smart. The experience of being okay, of being adequately informed, of knowing. I would define intelligence as the experience of knowing.

And I would define... I would define it, even perhaps a little bit more precisely than that, by saying that intelligence is the ability to order information in degrees of importanceto almost nobody. You see, it's just now getting to be maybe alright a little bit in schools for people to learn about themselves. But not much.

Because that's not too important. And that's incredible. Really, that's incredible.

The question, who am I? is not asked in school. It's very interesting to come up with a note. It's very interesting to come up with something which is fairly new or people haven't heard much about it.

Because first, whatever you call it, that's crazy! See, any information which is delivered to you for which you don't have a question is crazy. Like Einstein was considered to be crazy. Because nobody asked any questions that relativity was the answer to.

So there was no experimental data which needed relativity. The experimental data came after relativity. That's unusual in science.

In science you develop some experimental data and it says, you can't explain it with our old theory, so come up with a new theory. Well, Einstein came up with a new theory. Nobody asked a question.

Thought he was crazy. And so, if you come up with something that people considered to be crazy at first, then, so if you come up with something that people think is crazy, you may be on to something. Then, secondly, people, once they do ask the question, will say, obviously! I mean, everybody knows that! As soon as they find that there's a question to your stuff, then what you're saying is obvious.

I mean, you never said it wasn't obvious, but now it's become obvious, so they say obviously. So if people are saying that what you say is obvious, you're probably on to something. Then finally, you will hear it from them.

What I discovered is, then you're a success. But you see, it's that way. Because, any material which I have is worthless to you until you have it as yours.

So it is the height of acknowledgement to have somebody tell you your thing. Man you've made it then. And tell it to you as your own. That's a beautiful compliment for somebody to tell you one of your own things as their own discovery.

Because the only way that you ever really deliver it is as their own discovery. So you sit back, take credit for everything. You see. And it all goes along beautifully, like it always has.

QUESTION: You said that pain does not happen in time, but a record of pain happens in time.

WERNER: Yes I didn't actually say that, but that's close enough. I may have to clean it up if you're asking a hard question. I just want to put that in there please go on.

QUESTION: If you have a toothache for two hours, it does happen in four dimensions of time. Unless you say that there's no past and present, there's no future. There's no past and future, there's a continuous present.

WERNER: No. I'm going to say it even more blatantly than that. Even more unacceptably than that.

I'm going to tell you that for two hours you did not experience pain at all. That for two hours you resisted the experience of pain and did not experience the pain. That what you and I call pain is not pain. That is the truth. What you and I call pain is not an experience. It is a rerun of a record of an experience.

QUESTION: But this experience has to happen sometime.

WERNER: Alright yes. Bare with me for a moment we have to do a little physics The present does not exist between the past and the future. The hip culture missed on that one. The present exists out of time.

See, tell me what's happening right now. Because it doesn't exist out of time. It exists out of time.

So now, let me do a quick little thing here with you. Let's let that table be the future. This is the present and over there is the past.

Got that? Now that's fine, isn't it? Time is composed of past, present, and future. Everybody got that? Anybody want to argue with that? Have you ever stopped to think about it? Time is actually... Ah, I've stopped to think about it too. Take my word for it for now. Time is composed of past, present, and future. That's what time is.

Past, present, and future. So the past is back there then. The present is here now.

Terrific. The new in thing. The here is now.

And the future is out there then. So the past is back there then. The future is out there then.

And here is now. See, You're watching me. I'm doing a demonstration so you aren't going to get it.

Past is back there. All the way back there, right here. This is the past right here.

And the future is all the way out there. So you're watching me. I want you to watch all the way out there.

Right here. Right here. This is the future right here.

And that's the present back there, right over here. You see, it's obvious that when you get there, it's going to be now. You ain't never been anyplace but now.

Have you? So if you ain't ever been anyplace but now, how do you know time exists? You know for one reason. Your mind tells you so. It is the linearity of the arrangement of the records which creates the illusion of time.

No one has ever experienced time. It cannot be experienced. It's not experienceable.

It's an illusion. And so when I say that if you suffer for two hours with a toothpick, you are not experiencing pain, I mean you aren't experiencing pain. I don't mean you don't have pain.

I mean I can dig that you have pain. And you have pain because you aren't experiencing the pain. If you experience pain, pain disappears like that.

And it'd be interesting. You can really make pain disappear. Literally.

Easily. Like that. The problem is I mean everybody knows that.

Take a pill and the pain goes away. So what you've done is to suppress the pain. And it's possible to express the pain.

And in rolfing playing you get to express the pain. You get to express the behavior which you stop. Which you're holding onto.

Which you won't let out. So everybody thinks their body stops here. But I'll tell you what. You close your eyes and tell me where the end of your body is. Don't tell me where the end of your body is when you think the end of your body is. Tell me where the end of your body is experientially.

QUESTION: Why is it that when the body Okay. I'll say a question. Sometimes I feel like my body is totally disintegrated.

I've had experiences where my body is totally disintegrated. Is it because of the threat of survival? Or the not knowing that you get pain?

DR. HUNT: Will you repeat each question as they come so we can get it on mic?

WERNER: Yes. The question is ...uh what is your name?

PATSY: Patsy

WERNER: Patsy says that she's experienced her body disappearing.

Disintegrated she said. And she says is it because of the threat to our survival that we can't that we have to pull back. Move Do something. Do anything.

DR. HUNT: Pull back into it.

WERNER: Yes. Pull back into it.

Yes. Precisely. You see until you've experienced yourself beyond your stuff you think that you are your stuff.

Boy, if I lose my stuff

AUDIENCE MEMBER: Who am I?

WERNER: Yes. Exactly. I have a kind of a little thing I say. People say “I am not my stuff.”! I say good. We're going to take a sledgehammer we're going to beat your automobile flat.

And I promise you they begin to experience a loss if you let them get smaller and smaller. Like hell we want our stuff. Yes.

Excuse me for a second. Yes. Yes.

QUESTION: (INAUDIBLE)are you saying they are linear because they take place in timeand time is linear

DR. HUNT: Can you repeat the question

WERNER: The question isthe question is, I said the mind stores the records linearly and is and it is that the mind stores them linearly because of time. And the answer is yes if it isn't the other way around. It may be that our experience of time or I should say our non-experience of time is linear because the records are stored linearly.

So if you took the records and went (makes flipping sound) you would think that life was (makes flipping sound but you think that life is (makes flipping sound) because the records go (makes flipping sound Okay. You see. Uh Yes.

QUESTION: (Inaudible) The instance here now is out of time.

WERNER: Yes

QUESTION: Then on the experiential level of being here now, is that experience recorded?

WERNER: No, Anything you experience is not recorded at all.

There is no record of it. What there is, is very complicated to explain. Because it is, but I'll tell you anyhow.

I just won't explain it. What there is, is nothing. That nothing from which something can be created.

So anytime you experience something, there is nothing. The nothing from which something can be created. Whenever you don't experience something, you have a record of it.

And that is something from which nothing can be created. From which you can only produce change, or lies, or the world. And there it is.

See it all for yourself.

QUESTION: I'm curious about whether it's possible to look at something with several points of view. (Inaudible)

You expand your being.

If you take 25 points of view, you expand your being greatly. If you take 4 billion points of view, you've got a lot of being. If you have all points of view, which is equal to no points of view, you are all being.

That's absolute being. So, there's a kind of little mechanical value in knowing that. See, if I... Grab your hand.

Go. If I'm speaking to Joe, and I can take Joe's point of view in the conversation, there's more beingness than if I don't take my point of view.

QUESTION: But isn't a point of view like a map (inaudible)where you've got all the stuff?

WERNER: Yup

QUESTION: And isn't that map a higher order abstraction than experience?

WERNER: Yup.

QUESTION: And in that sense, aren't you getting farther away from experience?

WERNER: Nope. It looks that way, doesn't it? It doesn't make sense. Let me show you why.

Because, you see, what makes... You have to study a little physics to get this unfortunately. But we'll do it. We don't care about that.

See, there's a thing called nothing. And nothing is the ultimate abstraction. It's the simplest of all abstractions.

That's it. That's the bottom line. If you study nothing very carefully, nobody can do that because people are always studying nothing as something.

Because the mind only can work with something. The mind can't work with nothing. Because nothing is an ultimate abstraction.

It's a... I've forgotten what words were, but it's the lowest order. That's it. You can't get any lower than that.

The mind can't work with that, so it deals with something. It deals with nothing and something and nothing isn't something. But please notice that nothing is in fact everything.

Now, you can actually experience that, by the way. It's not very difficult to experience. It's difficult to think about.

It's not difficult to experience, as a matter of fact you can't think about it. Except...

DR. HUNTER: And that is something...

WERNER: Yes And then you're not thinking about it, so it ruins it but that's besides the point.

The point is that you could experience that. But please notice that nothing is composed of everything.

So that as you move from one point of view to a multiplicity of points of view, you're moving towards that everything, which will be nothing.

AUDIENCE: Thank you.

WERNER: Yes. What is your name?

MICHAEL: Michael.

WERNER: Michael, thank you. Bruce?

BRUCE: Yeah, Bruce. We're having two opposites. It's kind of like, it's not the idea of bringing it out now, it's the idea of something a little more chaotic (inaudible)

WERNER: Yeah.

You see, we're dealing with this business about sex.

DR. HUNTER: repeat that question.

WERNER: Yes, the question is, I'm not sure. But I can answer it.

DR. HUNTER All right.

WERNER: The question is, how do you resolve a dichotomy, a mutually exclusive puzzle, the double bind? Yes, that's the question.

Yes. The way you resolve a paradox is by understanding, is by accepting the paradox. You see, the question is, is this up? And the answer is yes, it's up.

I mean, it's obviously up. You're looking up, aren't you? Well, it's got to be up. Don't complicate it.

But obviously it's also down, you see. So now I have a paradox. This damn thing is up and down.

Now, you know it can't be up and down, right? I mean, we all know it can't be up and down. It's either up or down. Except it is up and down, isn't it? Interesting, huh? It's both up and down.

See, we say up or down. It's up and down. You are, you are a machine.

No I'm not. I'm spirit, or whatever your name for it is. Well, but I didn't mean you were.

So, you've got the elements of this set. And none of the elements can describe the set. The set describes the elements.

And then you've got another set over here. And these elements can describe this set. But this set or elements can't talk about this set or elements.

But the set of all sets resolves the dichotomy. So a thing can be both everything and nothing at the same time. It's kind of like if you if you smoke a little grass, time seems to take longer.

But if you and I are together, it's ten minutes for you and five minutes for me. Well, you can have both of those times at the same time if you've broken the double bind, as they call it, (inaudible) Since I don't understand the answer and or the question, that's probably a dangerous place to stop. In case you are wondering.

DR. HUNT: We've got about ten minutes.

WERNER: Do we have ten minutes?

DR. HUNT: Do we have ten minutes?

OTHER PERSON: Yes.

DR. HUNT: I don't think we're going to let you go.

WERNER: All right. I always stop early because I think that's the best part of the talk. Thank you.

All right. Yes.

QUESTION: How did your concept for the EST come about?

WERNER Yeah.

(inaudible) it happened experientially

It's not an abstraction. In other words, I didn't have a set of experiences out of which I got information, out of which I made a conclusion.

I had a conclusion out of which experience came, out of which process came.

Um, yeah. So that's where it comes from. It comes from nowhere.

I mean, literally. I don't mean to sound like that's not a flippant answer. It literally comes from nowhere.

Which is where all experience comes from. Concepts come out of constructions of experiences. The experience that happens out of time.

You have an experience that happens out of time. Then you come into form. You have time.

You have mass form. You have energy form. You have space.

But you don't have space while you have physics. Because space is experiential. Einstein discovered that physics did not study space.

They studied distance. Space is experiential, and distance is something you measure. Which is non-experiential, by the way.

So you have an experience, and you have a construction from the experience. Feelings, thoughts, and ideas, and all that stuff. And then you have the concept of the construction.

The concept of the construction is what you store. See, these are all concepts. A record is a concept of something.

It's a map. it's a territory. There's something beyond the territory, perhaps.

And that something which is beyond the territory is direct experience. And that's where est came from. That's where it comes from for everybody who does it, by the way.

It's in their own direction. It's not a set of ideas or concepts. I don't think I have a better set of concepts than you do.

I think we're all the same. That's when you want to build a map. I think movies are lies.

I think it's great. I think we outa call a spade a spade. So if we're talking in concepts, we're going to say we're talking in concepts.

And if we're... Then you don't get confused if people are telling you the truth. Nobody ever tells you the truth. There is no truth in this place around, except within you.

The truth has to be experienced directly. It can't be experienced in time. It's in time.

It's a record of the truth. If I show you a picture of Dr. Hunt, you haven't seen Dr. Hunt. You've seen a record of Dr. Hunt.

It isn't until you see her directly that you... that you see her. That was a long answer, but we've got ten minutes. Somebody help me out here.

QUESTION: When does repetition begin in a person's life? Like, is there ever a time right after birth that a person is experiencing and not repeating?

WERNER: No. You are born with a full stack of records. There's no question now, I don't think, in anybody's mind, that natal experiences are recorded fully..

Even the most conservative person who uses regression in any way would now acknowledge that people were not imagining that they were reliving their birth. They were actually reliving. Most people who work with regression have found prenatal records.

And almost anybody who's done any work with people in regression have found prenatal records, but they don't talk about them. I don't talk about them either because I think it's irrelevant. So all I can tell you is at this given moment everybody in this room has records of experiences before their birth.

Did they actually experience them? I don't know. What the hell do I care? The point is that they have the records of them. And if they have the records of them, then those records work with as much effectiveness on their being, as if they actually had experienced them.

Don't get me started on past lives and reincarnation stuff, but I cleaned it up. I cleaned it up because I consider it to be irrelevant. Really, I do.

I think it's a great game. if you like all that stuff, dig it I can dig it to. But it's irrelevant. It's not necessary to understand our existence at the moment.

What is very necessary to understand our existence at the moment is that a child, an infant, comes into the world full of records. That's very good.

Thank you for bringing it up. Because I like that. I avoid it.

QUESTION: Last question. If I step on my dog's paw and he screams? Is he experiencing pain? Or is he resisting pain?

WERNER: Resisting pain. He's always (inaudible) experience.

QUESTION: Okay. Now, isn't pain a natural... (inaudible)

WERNER: I want to answer the questions here because it's really a very rational, very sensible point of view. And I'd like to damage it as fully as I can. And I don't want to damage it merely because it's sensible.

I want to damage it because it doesn't work. First of all, the first question was...

DR. HUNT: Thank you for asking.

WERNER: Yes. The first question was, when I step on my dog's toe, his paw, doesn't he experience pain? The answer is no. Dogs don't experience. Experience is to be conscious of being conscious.

And I talk to my dog and he says it doesn't. Here's a pretty good answer. Pretty good answer.

It takes a long time, but it's pretty good. Dogs do experience, but they do not experience experiencing. And consciousness is the experience of experiencing.

So, now. Now, what about the feedback question? The gentleman's question was, if I feel pain, I've got a damn good feedback. If I put my foot came in the fire. I have to pull it out.

That's true you out to.

Its gotta hurt like hell while you got it in there When it should stops hurting, when you can take it out. And it doesn't.

That's stupid. And I'll give you a perfect analogy. If you take a look at the animal kingdom, you see incredibly bizarre behavior.

Around which aspect of life in the animal kingdom do you see the most bizarre behavior? One guess. It's too easy. Around which aspect of animal behavior do you see the most bizarre stuff? Sex.

My goodness. Who would explain the fact that the birds and bees and stuff. And if you take a look at it, at that, you see, at the human level, survival is best represented by the individual.

I am the best representation of survival at the human level for me. If you take a step down and go to the higher animal kingdom, you find that survival is represented by the survival of the family. So what represents the greatest survival for family? Sex.

And so you see the most automatic behavior in the higher animal kingdom revolving around procreation. It all fits, you know, and I have to take all that time to go down to all the other levels, but at any rate. You see incredibly bizarre behavior, behavior which makes no sense.

Which isn't logical, you know, it isn't fitting, it isn't feedback anymore. What is feedback? It isn't feedback anymore, it's automaticity. Feedback is incredibly valuable.

The problem with feedback is that the minute it becomes automatic, it's no longer feedback, it's mechanical. See, why wouldn't it work? Because they're attempting to force feedback into a mechanical mold. And that destroys the validity of the things you're discovering for minutes.

You know, that's the way.

DR. HUNT: Would you expand on that?

WERNER: Yes. If you attempt to take feedback as a conscious-producing mechanism, and put it into a mold of training, you destroy what you've actually discovered.

See, that's not very strange, because there was a guy by the name of buddha who discovered some very far-out stuff that everybody who used it destroyed it. Because they put it into a mechanical mold, they made a thing out of it, you know, they made a Buddhist thing out of it. And that's... If you're a Buddhist, you ain't a Buddhist, you know? Otherwise you don't know what Buddhism's about.

It's like if you're a Christian, you know you don't go around being a Christian. That's very un-Christian.

I wanted to take a minute before you go to thank you very much for being with me.

I have a remarkable life. If you knew how ordinary I am, you would not have a remarkable life. And I haven't said... I am not humble.

I mean, if you haven't gotten that by now, I'm sorry. I'll slip it in. I really... That's what it feels like.

I have not done any remarkable things. Dr. Hunt gave me a... I have to say it quickly. I was introduced by the Dean of the Medical School of New York City, California, and he said, I'm not going to do my normal introduction of a speaker where I go over his credentials and his degrees.

I'm going to say something personal about Werner. He pulled out a little time we spent together. And I got up and I said, it was a good thing that the Dean didn't introduce me in the normal way otherwise the introduction wouldn't have taken any time at all, because I ain't got any degrees or credentials.

And I really don't. And I don't say that to say, hey, I don't have any degrees or credentials because I think it's stupid not to have degrees or credentials.

I'd love to have them. I love to study. I think it's a gas.

I really enjoy it. And had I been a little, perhaps, more in touch with myself when I was a youngster, I would have given myself the chance to do that. And I do take advantage of the opportunity to do that now.

The only problem I have is that formalizing takes more time than studying. But at any rate, my life is truly incredible. You know, I want to tell you some of the incredible things in my life.

My father knows that I love him. I mean, that's a very far out thing. I have told my father that I love him.

And he knows it. And he ain't dead. You see? Most people don't know that they love their father until after he's dead.

I found out that I love my father and my mother before they died. I was able to communicate that. Now, that's a very far out thing.

My children love me. What that means is that my children don't need me. That's a very far out thing.

My children do not keep me around because their survival is dependent on me. So I know that when my children have time with me, when they interact with me, when they are with me, they don't have a choice. They know that they don't need me.

They're clear about that.

My wife left on a vacation in Europe. And just before she left, two very astounding things happened.

Number one, she and I got together. We don't spent a lot of time together. Very, very, very little time together.

My wife and I spent a little time together. She said, you know, I realized I now have everything I want in life. My life is complete.

I have everything I want. There's nothing now that I want. My life is complete.

That's very far out to be married to a woman. My life is complete. A little bit after she told me about that, she took my son to school.

And they asked her to fill out a form about what would you like to see changed in your child. And she took the form out, and she looked at it, and she looked at it some more, and she looked at it some more, and she realized that her experience of my son was complete. There wasn't anything she wanted changed about that.

That's incredible. 25,000 people have allowed me to participate in their lives. That's the ultimate gift.

There's no bigger gift. There ain't anything you've got that's more worthwhile than the space for other people to participate in who you are. That's it.

That's the ultimate gift. Now, you know, I'm a very fortunate guy. 25,000 people have given me that gift.

Directly, you know. And in a very, very trusting and very risk-taking way, and you see, I got this once before, about, I guess, I don't know, 10, 11, 12 years ago. All of a sudden, one day, I woke up, and I had it! And everything fell into place.

I used to say it was like there was an army over the horizon getting ready for me, because when I got there, everything was perfect. Everything touched earth. You know, everything worked out.

Everything. You know, I would be in an office. I had in Beverly Hills and people would call from San Francisco.

The weather was terrible. It was easier to go to Atlanta. I didn't have to worry about the weather.

I knew the weather would be all right. Now, I didn't know why the weather would be all right. It would just be all right! And whatever that was disappeared.

And I spent the next 8 or 10 or 12 years, whatever it's been, working literally night and day to get it back, for me. You know, with no holds barred. They had that Zen story about the Zen master He took the guy out, and he said, I want to be enlightened. And he took the guy out in the middle of the lake, shoved him under the lake until he was almost down. And he picked him up out of the water.

He said, if you want to be enlightened as badly as you want to get that breath, come back. And, uh...And that's how badly I wanted it.

You know? And I got it. The low road, by the way, just so that you know. The low road is where you do everything that doesn't work.

You leave anything out, you don't get it. Everything that doesn't work. At any rate, my life really is, you know, it's a tremendous experience.

It's really an experience that I love to share with people, and I really think that that's what I get off on doing. And I'm really clear now about where it comes from. See, I don't need you to be all right.

You don't need me to be all right. And Pearl's right. That's terrific to find that out.

That I don't need you to survive, and you don't need me to survive with. That's a great thing. But I'll tell you something.

I discovered very clearly that the quality of my life exists in the space that people have created for me. And I got a little smarter than I was last time. See, I now know that, and I made sure when I spoke to people, I acknowledged them for the space that they've created for me.

Not because I'm a good guy, but because I like it this way. I'd like to acknowledge you for the space that you created for me, and particularly for allowing me to participate, to some degree, in your life. Thank you very much.

I've really enjoyed being here.