

What It Means To Be Honest: Feelings

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I'd like talk with you for a few moments about what it means to be honest and feelings, feelings, I think it would be difficult to separate the two. Last week, I had the opportunity to speak with another class about this topic, and I care to share with you what their response was in part.

I told the story that was related by a physician by the name of William Osler a very famous physician who worked at the Johns Hopkins Hospital and University in Baltimore. Dr. Osler told the story of a man who was lying in bed, a patient of his, who was terminal, this man had about a month or so of life remaining in him. This gentleman's wife was standing by the bed, speaking to Dr. Osler. Dr. Osler explained to her what the circumstances of her husband's conditions were. And her response to that was "Oh my, hope he doesn't linger too long, because the cost will be so high." She was talking about the money. After hearing that her husband raised up in bed, and looked over at his wife and he laid back down and died, right then.

One of the students made a response to that in her journal, she said that the reason the patient died was because he realized after hearing his wife say what she had to say, how practical it was, he realized that there was no need for both of them to experience the pain of his lingering on for another month or month and a half plus the finances, certain finances, that would be saved. Well I took issue with that in class. And I said that, 'no I think that it is more reasonable to suspect that he died from pain, from pain.' What surprised me, especially in the class, was that there were so many people who agreed with the student's interpretation, that he had died for practical reasons. My response to that was, 'either you haven't ever lost anyone close to you or either you have not felt very much pain because when a person is terminally ill, or just ill for that matter, you're not that wrapped up or concerned about dollars and cents.' And if his wife cared about him or loved him at all, she would not have said what she did.

Some of the students said, "well, she was being honest." Alright, what do we do, give her a round of applause for honesty, "hurray for honesty." (clapping) Or is there more at stake here, than honesty. We are taught as little children how right it is to be honest. But I think that has to given some perspective. Lot of people never take the time to do it. If you have a friend, and your friend has a heart condition, and it so happens that you know that your friend also has terminal

cancer, but your friend doesn't know it, or your relative doesn't know it. Do you say to your relative, "it's a shame that you have terminal cancer"; it's a good chance they might die. But at least we can say you were honest. If that's where you place honesty in your life, at least you were honest. If the person dies, well, it wasn't your fault that they had a bad heart. What I said to that young lady, in terms of what she wrote, 'the only thing that we can be sure of, is that the patient who was in bed died because his heart stopped'. That we can be sure of, that's why he died. But I think we ought to seriously consider what it means to be honest. And how honesty must stand along feelings while we are being honest.

If you ever speak to a friend of yours, or if you ever speak to a group of people and you are honest, people get uncomfortable. They get very uncomfortable. For one reason they don't expect honesty. And they get uncomfortable because it's not an unknown that they are being presented with, but it's something that is unusual to them. They don't go around each day to each person that they meet, 'oh, why don't you be honest with me, well I know you aren't telling me the truth'. It's as if a game is being played, it's a game called "Lets be Honest part way, lets be 40% honest with one another", and if you go beyond that limit, one that has never been spoken, people start sitting back in their chairs, and listening ever so carefully, and they get uncomfortable, because they are afraid of what's really going on in your mind.

Is there a time to be as honest as you can? Certainly there are times to be honest. With feeling. There we have a problem, because a lot of people are afraid, afraid of feelings and will do a lot to go out of their way not to feel something. Some people don't want friends, not close friends, because it means if I say that you're my friend, or I'm your friend, it means that I assume and you assume responsibility for my feelings, if we are really friends. And people don't want that kind of responsibility, they don't want it. Don't want to handle it, too too much for them.

That's a peculiar thing, wonderfully peculiar thing about children; when a child touches you, they put the prints of their love on you. When a little child reaches up and grabs your finger, or your hand, something happens in you, if you got any feelings at all. Because, children feel until they are taught not to. You are a hard person if you don't feel something when a little child grabs your hand. There's a difference between you reaching down, getting the little child's hand, and the child getting your hand. A big difference. One makes you feel a little more. When that child gets your hand. That child touches something that is stagnant in us, something almost lost,

the feelings we used to have when we were children. But as we've grown up, as we've gotten older, and become more socialized, we've lost touch with what it means to keep the child in us alive.

Children are generally honest, generally, until they are taught not to be. And they *are* taught not to be. A mother or father, will tell their son or daughter, little girl or little boy, to answer the phone, "whoever it is, tell them I'm not home". The child is being taught not to be honest, when it's expedient, do not be honest. But it looks so innocent to the parent, it looks ever so innocent. People are so removed from feelings today, that there are a lot of people, believe it or not, who go to funerals for one reason. Just to watch the closest of kin, to the deceased. Because they want to observe people feeling something. They'll go out of their way, it's like going to a show for them, they want to go and see the feelings. Because this is something alien to them, it's something unusual for them. Lets' go to the funeral. 'Get ready, going to get there on time'. Because they want to see a display of feelings. Not everyone that is at a funeral is there because they are considerate of the deceased. Not everyone at a funeral is there because they want to pay their last respects. A lot of people go to funerals just to observe the feelings. That's unfortunate. It's unfortunate.

People will walk up to you and say, "How do you feel today?" A misuse of the language to be sure, what they ought to be saying is "do you feel today?", Mmmhmmm. Do you feel, that's what I'd rather know. Than how do you feel. I'd rather know 'can you feel'. There's a difference. There is a difference. And a lot of people who say 'how do you feel?', don't really care, don't really care. You might say "rotten", they'll say "that's wonderful". They're not listening to you. They're not listening to you, not listening most often because they don't really care. Don't really care. It raises the question, what are you doing right now, to sensitize yourself to the feelings that perhaps you've lost? Because you were a very feeling person at one time, but something happened along the way. I cannot believe that as a child, as a little girl or little boy, you didn't have a lot of feelings, what happened to them? At what point did you give them up? You can reclaim them if you want to. If you want to give yourself as much opportunity as you can to be the person that you can, in this world, I suggest that you try to get in touch with the feelings that you used to have.

Some of you are quick to say, "I still have a lot of feelings in me". Don't ever think that's enough, that's almost like saying you have enough knowledge. Don't ever think you've got enough, you ought to be hungry, real hungry for some more feelings. While at the Washington School of Psychiatry, I was very taken on one occasion with the kinds of people that were in the learning experience that I was participating in, in one of the classes. This was a course called Psychoanalysis and the literary process. One of the students was a naval officer, a psychiatrist, and he was told by his superior to take this course because it dealt with literature and psychoanalysis. Take this course because it will heighten your sense of feeling about yourself and about people. Literature will do that. That's one of the reasons we read literature some people read and a very sterile manner. They'll read about Bartleby and his plight and they won't like Bartleby, because he's a nonconformist. They do not feel his position. They're too busy looking at his position and that's what happens a lot out here, people are busy looking at you but they are not concerned with how you feel. Not to see a person in terms of how they feel is to look at that person and to use selective attention and inattention if you will. It's not to see the whole person. It's not to see that person comprehensively. We are feeling people if we let ourselves be a feeling people.

There is a situation I heard a while back, where a lady was growing in years, she was in her 60s and she had a very lovely and very large house, and she wanted to will that house to her son. She wanted to, as a matter of fact, and on second thought, she wanted to give it to him, *before* she would pass away. She wanted to give it to him, though, because if she did that before she died, he would not have to pay the inheritance tax. So she gave it to him the house, the papers were drawn up and signed and whatever.

But as life and circumstance would have it, her son died before she did. That was her only son. He had a will drawn up already and its possessions went to his wife in part and to his brothers and sisters and some other relatives, especially some other relatives. Now it so happened that the other relatives wanted money. They told this gentleman's mother that she would have to leave the house, her own house, or what used to be her house. She said she had no money and she had no other place to go. They said, "That's too bad, we want the house because we're selling". She was caught in a dilemma. Her neighbors got together and they put a lot of money together, in the hope of buying the house from the relatives. The relatives said that's not enough. And the

neighbors were not able to raise enough. The lady pleaded with her relatives, not to put her out of what used to be her house.

So they went to the court. Went to court. The disposition of the case was that she had to go. The judge said that it was wrong morally but legally it was right. She had to go. She had to leave the home. She didn't have any place to go, not sure how she ever made out. But she was put out of the house.

That is just one demonstration, one illustration, if you will, of what can happen in a society when people don't have feelings. But the relatives who put her out were honest, they made no, to use a colloquialism, they made no bones about it, they wanted money. And they didn't care how she felt about it.

What happens in a society when people don't have feelings? You have problems. Be careful, ladies and gentlemen, about honesty without feelings. I said to you several weeks ago, that I was going to say something to you about what is a sin. What is a sin. I'll do that now.

I was in Lexington, Va. some years ago and I saw a talk show. On that talk show, there was a gentleman who was very high in the Church, a theologian in you will. And he was asked the question, "what is a sin?" I thought that would be interesting to hear. I had some notions in my mind of what a sin is, but here is a person, who has devoted his life to religion, here's a person who has thought about a particular topic I'm sure more than me, here's a person of experience who has devoted a lot of time and energy to the question of sin. "What is a sin?" I waited to hear. The interviewer said "Is stealing a sin?" The theologian said, "Oh no, that can be forgiven, that can be forgiven." "What about murder, what about murder, is that a sin?" "No, that can be forgiven". What I wanted to hear what in the world is a sin then. What this gentleman went on to say, I found very thought provoking. He said it's a sin to hurt someone who loves you, that's a person who's trusted you, that's a person who's made themselves vulnerable to you. That's a person who has expressed their humanity to you. That is a sin. I said, 'my goodness, I've never thought of it like that'. That's a person who says 'I'm making you responsible for my feelings, I'm trusting you with them what will you do with them?' "That is a sin," he said. Well that's something worth thinking about. That's something worth thinking about. That's honesty in return. That's honesty in return. That's someone who's saying I want to be honest with you, now

be honest with me with feeling. The question is, not “do you feel, but can you feel?” Another question is are you willing to feel. Some people have the desire but not the will. There is a difference. One pays lip service to that which they want, the other expresses intent carried through.

What about your feelings, you have to have some feelings about you, before you can have feelings about anyone else. It's a way of saying if you don't have a positive view of you, the chances of you having a positive view of anyone else is very small. They're going to be some things about you that you don't like, that's part of being human. But the question is how do you deal with those things that you want straightened out, if you don't deal with them, they'll deal with you. You'll cause pain wherever you go if you don't be careful. Develop a positive view of you. Not a view of view that's dishonest, but a positive view of you. You ought to think about that.

America is a country that believes in the power of the illusion, the power of the illusion. You go to the grocery store, and you buy a box of detergent, a box of cereal or some under-arm deodorant. That box might be 18 inches high, but the detergent is 12 inches high. UmHum. You buy a roll on deodorant, the bottle, or stick deodorant, the bottle might be 8 inches high but the deodorant in it is 2 inches high, hm hum. You buy a box of cereal it might be 14 inches high but the cereal is 7 inches high. Now I know that it might get shaken along the way so there might be settling, I know that. But still, you aren't getting what you think you are getting. Sometimes people will present themselves to you as your friend, but they're not really. It's not because they don't want to be. A lot of people don't know what friendship means. They don't really know what it means. They think it's something like love. They think that it's something that you just go out and get, because it's there and everyone is reaching for it. Friendship is like love in some senses, you must study it, you must try to comprehend it, you must realize how profound it is, and if you don't realize how elusive it is, then you'll probably never really get it. You want to have the ability towards friendship as something that one must work at. It doesn't come easy. Be careful of the appearance of friendship. Be careful of the appearance of friendship. I've had criticisms leveled at me, from time to time, about people. Oh that person is your friend, oh, we saw that person with you. I know the difference, I know the difference.

One of the important things about knowing yourself, and knowing your identity theme, is that it puts you into a position to appreciate and understand another person's identity theme. When you appreciate that some other person is so different from you, then you have the opportunity to be a friend. Because then you're saying to that person, "I see what your priorities are, I can try to do those things that make you happy instead of thinking what makes me happy makes you happy". That's a big thing. It's one of the opportunities that you have presented yourselves this year by way of this course, and by way of many other experiences I'm sure you've had. But a person that doesn't really understand themselves, a person who doesn't really take the time to do inventory of who he or she is, is a person who might be wandering, wandering around for a long time. Trying to find out what it means to feel, what it means to love, what it means to have a friendship.

I wish each and every one of you the strength to love. It does take strength. Some people are quick to say 'I wish you love'. I wish you the strength to love. Because when you love somebody, you must realize you're going to have a lot of pain. I love all of you, I have felt tremendous pain from you. But love means that you don't get off ship, you don't abandon the ship, just because the waters get rough some times. That's what friendship is. That's what love is. Doesn't mean that things always run smoothly. A friend is someone who walks in when the world walks out. Mmmhmm. Make no mistake about it.

As I was saying about you a moment ago about America, America fights in many countries, she has and she probably will continue to do that, but America doesn't win certain kinds of wars. America doesn't win wars where there are people who are very closer to nature. I say very close, I mean extremely close. Yes, the colonists did arrive in this country in 1619. Yes, genocide was committed against the Indians, because civilized man came and met humanized man. And humanized man was not ready for the bloodshed that was to follow. Humanized man thought that you fought as gentlemen, they thought that courage was important, that you could open yourself, and go out on the battlefield in mass numbers toward the enemy. But civilized man would get behind rocks and fight in a somewhat dishonest fashion, mmmhmmmm...and he would shoot, those people who would be close to nature, so that he could steal from them, take from them, and spread his notion of civilization here, there and everywhere. Civilized man was not afraid of the Indian. But the Indians practiced courage. They believed in certain values that civilized man didn't. Well, when we see civilized man in places like Vietnam, he has a problem.

Because there we have guerilla fighters. People who will sit up in trees and shoot you. People who will prepare bamboo spiked traps for you will fall in. People who will see to it that you die horrible deaths. Civilized man gets afraid when he gets that close to intense feelings in him, intense feelings that might even lead to death. He doesn't mind dying, but he doesn't want to die with a lot of feeling going through him, he doesn't want to be pained into feelings. So, he gets scared because his body might be overwhelmed with feelings, he doesn't want that. This is the only, when I say the only society, this is one of few societies on earth, believe it or not, I'm talking about Western Culture, we have a lot of people in it, but if you look at the number of societies, generally, this is one of the few societies where people do all they can, to die without any pain. One of the worst things that a person in this society can imagine is dying with pain.

Yet the Indians, those that who were very humanized, thought that it was glorious, to die screaming epithets at your enemy while he tortured you. Pain was a part of life. But today we do all we can to stay away from feelings, because some feelings are positive and some feelings are negative. But we need them all. We need them all. The question is 'how do you handle them?' That takes strength, that takes courage. Do you have it? Do you have it? Americans would be afraid to go to Africa and fight some of the aborigines. They fight with blow guns. Civilized man doesn't want to fight with blow guns, he wants to drop a bomb on you, so he won't see you. He doesn't want to feel anything, he just wants to push a button, just killed 20 million, another button, theres another 20 million. 'Don't make me feel anything. I don't mind killing 'em, please don't make me feel it'. But that person with the blow gun, blip, he's gone, put a little poison on it. People get scared dealing with somebody like that. People get scared on a one to one basis. He's not trying to go after millions, but on a one to one basis, scares you to death. Because you know that you're civilized. That means you're out there fighting to protect your 4 bedroom house, your 3 cars plus boat, plus the 5 acres you own down in Canton. That's why you are out there fighting . You're civilized.

But that humanized person, sometimes even bestial, they're so natural, that person will get out there with a little loin cloth on, might be nude, with a little blow gun and a handful of rice, he'll scare you to death. He's not trying to protect anything, except his way of life. But his way of life is simple, as our way of life gets more complex and as you lean more and more towards materialism. I'm not saying you shouldn't own something either. I'm saying don't you own

things that own you. Make sure you're the owner of whatever you have. There's a difference. As you become more owned by those things that you think you own, you will have less feelings. Because you'll be quick to protect that which you think that you own, but really that which owns you. People are quick to do that about property. 'Oh we got to keep those people out of the neighborhood, oh we have to move someplace else' and all that sort of thing. The property owns them. They don't own, they don't tell it the way it's going to be, the property tells them, in large measure .

Feelings, what does it mean to be honest. If you're not honest with yourself first, then there's not but so much I can say, and a lot of people aren't honest with themselves. Are you the person you think you are, or how are you really? How are you really? I am imperfect, many things about me are imperfect. But there is something in me that is good, something. And I would share that something with you.

What are you sharing? What do you want to share, what are you willing to share? That is the question. Don't sit there and tell me that gobbley-gook either, about this class is like any other classroom , I don't buy it. Too much feeling, that's the difference. There's too much feeling in this room. I said too much, there can never be too much, but there's a lot of feeling in here, that's the difference. We don't just sit around and intellectualize, I like to see somebody go through this course a whole year and not feel something. I'd like to see that, I'd like to see that. I said I'd like to see it, that's really a pun, means that I'd be mighty surprised, don't take that literally. Well, I call that education, don't know what you call it, you might call it agony, you might call it pain. I think it's education. I think it's something that being lost a lot today.

People are so worried about what they going to get on a test to enter them into graduate school that they forget that the test won't measure your feelings. Lot of people end up being doctors, lawyers, physicians but won't have any sensitivity towards the people that they're working with. You want to work with people, develop your feelings. You want to work with IBM cards, you want to work with rocks, or whatever, well maybe you won't have to worry about it quite as much, maybe. But if you have any inclination in your life to deal with people, get in touch with your feelings, get in touch with your feelings. And it means you're going to feel pain, I'll tell you that right now, because people are not going to be sensitive to you. Don't expect it, when

you expect that, you have opened the door to pain. Don't expect it in return, now, don't expect people to be nice to you, don't expect that now.

But you have to have enough love in you so that you don't let hate come up in you, you won't let it develop, you must have a lot of love to keep that from happening. The question is 'do you have it, do you have the potential'?

Last week, in a school district near here, there was a teacher who was approached by a lady, and the lady who approached the teacher, both people were white, I have to say that so you can see this in context, the lady said to this teacher, "I have a problem".

Teacher said "What's the problem?"

"It's with my babysitter. My babysitter's boyfriend. My babysitter is in high school. My babysitter's boyfriend is Black."

So the teacher said, "What's the problem?"

"I just told you"

"I heard what you said, but what's the problem? Is it that you don't trust your babysitter?"

"Oh I trust her, she's a good babysitter, been babysitting for me for years".

"Oh, okay, is it that your babysitter doesn't show up on time?"

"Oh she shows up on time, but her boyfriend is Black and I don't know what to do about this problem?"

"What problem?"

"You must not understand what I'm saying? "

"Oh, I understand it quite well, but I'm waiting to hear what the problem is. Well, Is it that your babysitter doesn't really take care of your child?"

"Oh she does a fine job."

"Well, what is the problem?"

“You don’t see what I’m talking about , I don’t think.”

“Oh I see what you’re talking about quite well. I’m waiting to hear what the problem is.”

Well the lady said, “You don’t understand what I’m saying at all.”

And then the lady left. And the person, the teacher, she understood what the lady was saying. She understood what the lady meant. But she was also honest, she didn’t see a problem. She didn’t see the problem. The problem was in the lady. Not in the babysitter, or the babysitter’s boyfriend. Hmm.

If you are going to be the kind of people that you can be, you are going to have to develop the ability to see clearly exactly what you are looking at when you are look at something so that you don’t get caught up in the missed , missed vision, that so many people out here experience from day to day. There are a lot of people that would stand right alongside that lady, and say there is a problem. The person who says I don’t see the problem, see a problem, is the person who would be in the minority. But, that’s a wonderful minority to be a part of, because there’s the person that sees clearly. The question was never raised, ‘is your babysitter happy’? Didn’t come up. The question was never raised, ‘is this person trying to force himself on your babysitter’? No, that’s not the circumstance. There are some people who look at others and they do not see beyond them. Listen to surface, a person who does not see beyond color is making a profound statement, please listen. That is a person who is saying ‘I see life in a surface manner’. That is what they are saying. ‘I see life in a surface manner’. There is more to you than what is on the surface. It’s a person who’s saying: ‘I see those situations that go on around me in a surface manner’. What finer declaration could they make of it than that? That they see life in a surface manner, not only people but life, because you can’t isolate that kind of vision to one situation, you can’t do it. If a person tells me that they are racist, I know something about them. Or if I see that they are, I know something about them. I know some Black people like that too, and I don’t want them around me. I don’t want people around me like that. I don’t want their shallowness to be that close to me. I don’t want it, and I don’t have to have it. And I don’t tolerate it. I don’t want people around me like that. Mmhhmmmm.

I’m not talking about people trying to work out of situations, now, I’m talking about people stuck in them, and they are happy. That’s what I’m talking about. (Long Pause) I was thinking about

telling you a story, I've decided to tell it. I was outside of my apartment building, this was about 3 years ago, 2 ½, 3 years ago, somewhere around there, and it so happens that I was being dropped off, I was loaning my car to somebody, and the young lady who was with me was white. And the gentleman who lives upstairs from me, he happened to be outside, this lady that was with me, was very nice, very outgoing and she said 'Hello, How are you doing', whatever. She's not around this area right now. And he said hello how you doing, everybody was friendly, talking, whatever, it was nice, it was nice. And she drove away, I went on inside. Then, later, this gentleman, he's Black, he said to me "Mmm, could you fix me up with one of those?" "I said "one of what?" He said, "Whell, she was real sharp". I looked at him, it sent chills through me, people like that bother me, they bother me, they bother me a lot. I don't talk to him, I don't see him anymore. He might come down and say hello to me sometimes. But if he'd look carefully, he'll notice I don't go up to see him anymore, I know him better. A lot of things about him that aren't right, they just aren't right, they just aren't right. I don't like him, I don't like him. And I have a right not to like somebody too. And not going to make him any way, I don't like him, I don't like him. I don't like the way he looks at people. Don't like the way he thinks about people.

A person who does that on one hand will do something else on the other hand. I don't like people like that. It's a way of me being honest to me. Mmmhmmm. The question that I leave you with is 'how honest are you going to be to you'? You think you're here to get four years of academic training, You're right, in part, in part. Remember that's only in part. You call this course, Psychoanalysis and the Dynamics of Visual and Literary Art and I call it Becoming a Person. Some other students call the course, Short Stories, Short Stories; I call it Becoming A Person. Students call Intermediate Writing, Intermediate Writing, I call it Becoming A Person. Students call another course, Advanced Composition, I call it Becoming A Person. Students call a course, Major British Writers 2, I call it Becoming A Person. Students call a course called The Age Of Johnson, That, I call it Becoming A Person. You don't become somebody by accident, and it takes a long time to become somebody, that's why not to be able to continue being a dreamer is a sad thing. That is a sad thing. We need more dreamers. And I mean dreamers in the most positive sense. To kill a dreamer is a big thing to do. Because it's in dreamers that the ideals and values that people strive for remain alive. Because people lose sight of values, people lose sight of being honest with one another, people lose sight of being human beings. We must have a

dreamer. We must be dreamers. To keep those things alive. There must be people willing to make those kinds of sacrifices, there must be people who are willing to feel pain.

But not be foolish in the process, what about you, what will you do? Will we get one leader from this class, or two? And you can be a leader in your own house, as you're going to have one someday. When I say leader, I don't mean dominate person. I mean the person that others can look up to for guidance and understanding. Understanding is something you will not get by accident, no way. And understanding, remember, it doesn't say 'do you approve of me', it merely says 'here I am', now what will you do. We've gotten to a point in our colloquim, ladies and gentleman, where I can talk to you about a lot of things that I could not have talked to you about last September. You seem to understand a lot of things that I talk about, that's marvelous. You've grown, you've grown. Continue to do that, don't stop. It's one of the finest gifts you can give to yourself. It's something that no one can take from you, you can give it up, but nobody can take it from you. That's precious. Can't get a grade in it. That makes it more precious. But you can measure it, as you look at yourself, and you look at life. I want to be able to say, the last day of this class, that throughout this year, as I said the first day, from September through June, through May now, I did my best every day, and I have, and I'll continue to do it. Did you, and are you doing it now, giving 100%, I am, I'm tired, but I'm still giving 100%.

I've got other classes too, other responsibilities, but I will not neglect this responsibility, because it's a big one, there's a lot at stake, You, that's important to me. You have managed to get to this point in this colloquim, that's no small thing, people who do not have feelings don't enjoy the experience we're going through, they don't like it. I'm not talking about, people not here, they wouldn't know what in the world I'm talking about, do you? If you don't know, why? Why don't you know what I'm talking about? That's a big question.

**** **END OF RECORDED LECTURE** ****

Okay, I have some other things to do. We're going to talk about Sullivan more Monday, there's not enough time today, we have something to do here. We have to talk about body language, we've got to talk about, I don't see how we can get to sleep positions today, I don't think we can, we've got so much catching up to do, we're going to have to spend some extra time next

week, one term I want to be certain you have some idea of is systemization, comes from Sullivan.

You have seen systemization at work in this class, but I don't think you were aware of it. There was a student, who sat in the seat that Donna is sitting in today, but when we were in the other classroom, who exercised some systemization in class. No, I take it back, it was in this room, must have been about the first or second week of class, we started in January, didn't we, Ok. Systemization is the intrusion into our thinking patterns of thoughts that are inconsistent with the reality that we are confronting. Thoughts that are inconsistent with the realities we are confronting. Now, what do I mean by that? We are talking about a symptom that a person's psychology is going astray. That their ability to deal with that which they see is going out of focus. What is the symptom, how is it manifested? When we are in class talking about a given topic, and a student makes a statement that has nothing whatsoever to do with what we are talking about, that is systemization. That's an intrusion, there, an intrusion, if you will. It's a way of saying that there's so many thoughts, or there's, the thoughts in their minds, are so, some of the thoughts are out of control, that they are getting onto other tracks, when you are trying to think of something, whatever the topic is, you have a network of apparatuses, that will cause you to be able to pull certain information out of your information bank. But let us suppose that you pull information from other areas, other than your information bank, information that is not intended for what you trying to talk about, something has gone astray in your psychological mechanisms, if you see what I'm saying. Something has gone astray. The suggestion is you're not going to see other things clearly, too. If you make that mistake. I saw it in this class. It wasn't by anybody here either. Some of the others in here noticed it. Be mindful when you see it in yourself or when you see it in others, your ability to handle external reality and to deal with what is right in front of you, becomes less and less the more that you are intruded upon, by yourself, Thoughts that don't wait to come out, they just press forward, but not at the time they should.

We are talking about the Moon, and suddenly you start talking about snail daughters, something is wrong. You're not in touch with what we are talking about. See what I'm saying? This is just one term you should have some idea, some idea, yeah. What do you think of the beach? (Person asks question in background) Yeah, certain aspects of it that the person doesn't want to deal with. In other words, something that might happen that is uncomfortable, so in effect, you don't

deal with it, but you give the illusion, even to yourself, that you are, because you're not aware that what you're talking about has nothing to do with it. (more background conversation) sure you can (more background) in part, yes, acting but not realizing your actions, it's as if the person is suddenly unaware of what's coming out of them, when we talk to one another, we are very aware of what's coming out, but when we make slips of statement, but we're not aware that there a slipping statement, it's a way of saying that's something has gone out of control, we are not listening to ourselves, and we're not in touch with us, see what I'm saying, it can become, doesn't mean it has to (more conversation) say it again (more conversation). People who think erratically, thinking erratically sounds more like a rationalization for a whole systemized network, of inabilities to deal effectively with reality. And I think that there's a difference between the ability to articulate and express oneself, as compared to having that ability and responding in a way that's not responsive, there's a difference between those two...