

The Ability Congress Lectures  
Washington, D.C.

# CLEAR PROCEDURE

A lecture given on 29 December 1957

We have some new material. You've heard me say that before, I think. But here we have a booklet which was knocked together just for this congress in order to give you Clear Procedure and the processes in this book I will discuss here in this lecture and some other material. But this booklet has been put together just so that you would have the bulk of the material for this particular activity; I know you'd be interested in having this material.

It was very much of a flat-out proposition knocking this one together in a hurry, so you will forgive its minor omissions and so forth. But I think that all three of these books were just delivered from the printer the day after Christmas – or the two days after Christmas just before the congress started.

Here's another book that is compiled from lectures and so forth just so you'll have The Mechanics of SCS and Control. Now, that's rather interesting to you because that is supplementary to this red booklet here. SCS is something that is very important to run on Clear Procedure and how it is run is covered in this book, of course, but it is additionally covered, and more material on it, in this one.

Now this book here has very little to do with the lecture in hand, but I think you will find invaluable in handling people in the field – handling people in your own area – because it is The Field Validation, Hubbard Apprentice Scientologist Training Course Manual. And here for the first time in a very workable form we have all of the TRs and they are all brought up to date, they are not the same TRs that you were sent right after the last congress; they are almost, but there are some very important little changes in here. This furthermore gives you a "form sheet" so that you can run an HAS or a field validation course right straight out of the booklet, writing the student's name on the booklet and carrying him through on it. And I think you'll find that is very, very handy. I am sure that you'll appreciate it.

Now, Clear Procedure of course, is what our attention is on here at the moment.

Now, SCS – Start, Change and Stop – these are the mechanics of control, and we find an interesting state of affairs with processing today, a very interesting state of affairs. Although there are some brand-new elements mixed up in processing, it includes as it should the old, the best of it – included in this.

Now, you – we had some processes known as the CCH Processes, and they're quite the thing.

We don't do like the medical boys. They take a series of two, go up to the Philadelphia Medical Conference and say, "We have finally achieved the complete cure for joppabulus. I've run this process," they'll say, "or shot two patients with this and it cured both of them, except they both relapsed, and this is the cure and I've sold it to the Abbott Drug Company for a billion bucks." That, I'm afraid, is being very critical, but if anyone cares to look over the transcript of proceedings of the medical boys or the psychiatrists, he will be very, very interested – the few cases tested in each case, and that we have been fairly wary of in Scientology. We have not just said, "Well, it worked on that case and that case."

Because I learned the bad lesson in the late 40s and early 50s that a series, if you please, of a hundred persons did not really constitute a reliable series for Dianetics or Scientology.

Well, we have to actually wait until we have a tremendous amount of evidence to hand before we finally arrive at certain processes.

Now, another book that looks like this, the ACC Preparatory Manual, carries in it broad findings through the field on the part of auditors working by themselves. "The Summary Research Project." You should look those over. That's a very interesting book that ACC Preparatory Manual because, mainly because it does carry the "Summary Research Procedure." What processes worked? What was terribly workable? What was very efficient and effective in the hands of an auditor working by himself? They vote overwhelmingly for certain processes and we have not forgotten these processes in Clear Procedure but Clear Procedure had this interesting adventure:

I swept ahead on something I knew could be done by a good auditor and I had to modify it right in the organization itself; it never even got hardly further than the staff before we had to really look it over, reverse it, straighten it out. It was good what we'd handed out. And then I called for all of the test files, looked over the CCHs and found we were getting variable results with these processes called CCH. If an auditor is a good auditor, and he is in good shape as he runs them, they are terrific. If he has a headache that day, which an auditor is never supposed to have, or if he wasn't too hot in the first place, we got a great variability; yet, the CCHs do reach down into the unconscious preclear area – processing of unconscious persons – and they're very effective; we know of nothing else that is, so they are important processes. But now we're talking – we're talking about Clear Procedure.

Now, we assume in Clear Procedure that we're going to take somebody that we can talk with and clear him. That's the first thing we're going to do. And it is simply aimed at a case we can talk with. Well, you could use the CCHs to bring him up to a point where you could talk with him, and then you would probably find your most swift results would come from Clear Procedure just as it is here.

CCH 0 is usually something that has to be worked almost to death on some preclear who didn't want to be there and didn't want to be processed in the first place, but was only being processed 'cause Papa or Mama or husband or wife or Uncle Joe wanted the preclear processed. You have to get him some goals, but in order to get him some goals you have to get him over the idea that he can be helped.

Now, we discover this astonishing thing: that individuals fall off the ability to help and be helped, and when the society at large is having a very rough time it contains a preponderance of individuals who cannot help and who cannot be helped; they will not be helped, they say.

The hardest person in the world to live with is somebody who can't be helped, who won't be helped. We have almost deified this characteristic in this great United States; we have called it "independence." "A man ought to stand on his own two feet!" You know – thud! And grow from there on down.

Now, it's all very well in a frontier society where a man is liable to be alone or a woman has to be very self-sufficient – to be self-sufficient, to be independent, but please not as a dramatization. You'll find there are – the person who doesn't want to be audited isn't saying, "I don't want to be audited at all." The person who says, "I don't want to audit you," isn't saying, "I don't want to audit you."

The first person that doesn't want to be audited is really saying, "I do not want to be helped. I cannot accept help. Help is not possible." Hasn't anything to do with Scientology; it merely has to do with the person's ability to help and be helped. And boy, you can mark that down in your book, because you can crack 'em up if you know that little datum. That you can do. That is important – this help factor.

Now, you know – you know a girl comes in and sits down and says, "Well, everybody and so on and I will have to do something about it, I suppose, but there isn't anything you can do. I – I just have to drink this quart of rye every morning!"

Now, the funny part of it is she doesn't want any auditing. You try to clear her up on rye and you are going to get no place. You try to clear her up on Scientology by telling her how good Scientology is, you are not going to get anyplace because the button she's sitting on is Help, and she's saying, "Help isn't possible." And if you start to clear the Help button with CCH 0, just two-way comm on, "Who could help them? Who they could help? If anybody could be helped? If people could help people?" Clearing up this – these series of ideas about Help – if you would clear those up you'd get an entirely different response.

But your first response from somebody that was drinking a quart of rye every morning would be a cognition that they could be helped by being given a quart of rye. Now, you can't clear it up on alcohol for the excellent reason they don't know they're drinking! Drink is a substitute for Help, so is phenobarbital, so are medicos, and god help 'em, so are psychiatrists! They are substitutes for Help. You understand that?

It's almost this: That if you could totally clear the Help button, you might arrive with a total Clear – it's never been done because Help is something like a high-level interchange or communication, very high level.

Now, to get somebody to participate in anything in a society as it falls apart becomes very difficult. Even the psychologist recognized this. He said, "You should be able to get these people to participate." He considered a mark of lunacy the inability to participate.

Funny part of it is, participation has very little to do with it because it doesn't crack up on the button Participate; it doesn't crack up on a doingness process like, "With whom could you participate?" That doesn't work as a process.

But Help, cleared, brings them into participation. So we find people being "only ones" on the highway. There they go down the highway and there's cars passing, you know, both sides, they're all directions, they're over the top and bottom part. They wouldn't know the difference.

Before the society started to fall out of communication with itself, as you drove along the road you waved at everybody. You were in communication with other drivers. And now only certain drivers driving certain model cars communicate with one another. And they communicate according to a protocol and etiquette.

My grandfather actually dragged me around this country before it had any roads. He was driving a Model T Ford; it had the most wonderful ability to go totally cross-country. Somebody nailed, I think, a half a dozen signs up on trees – tin signs – saying "The Lincoln Trail" and so forth out west and that was supposed to be a road. It was quite interesting.

He'd run across motorists that had been there for two months waiting for a wagon to get back from town, some freight outfit or something, to bring back a carburetor or new tire or something. You went thirty miles to a blowout, that was usually what it averaged. Good tires in those days; must have been made by the same guys that are making our Vanguards and things.

Anyway-they were, by the way, they were foreign tires all of them. Now, I understand the US government is going to sue us for maligning foreign scientists in the country. Boy, have they been overwhelmed.

Anyway. You know what Oppenheimer said under an investigation up here? Somebody said, "You sound by your tone, Mr Oppenheimer, Dr. Oppenheimer, you sound by your tone that you are contemptuous of Dr. Teller" And Oppenheimer said, "No, no, no, no. I think he's a good promoter." Anyway, we take this pc way back when everybody was willing to help everybody. In an old car if you saw somebody else stopped alongside of the road, you stopped. Now you snarl and go by. Well, this was participation in the game of motoring; participation in living. People participated.

Now, when they feel they can no longer help each other they stop participating. Do you get this? The way it lines up is – sounds like I am really straining at it here quite a bit – but the truth of the matter is the way it lines up is quite interesting. They don't fall out of participation because they stop participating; they fall out of participation because they become certain that they cannot help or be helped. Now, that in itself is quite a discovery on the part of Scientology this last year It's a rather interesting thing because it tells you, to some degree, how you could create a third dynamic.

In Dianetics we said anybody can audit anybody. Still true, still true. Results might be quite variable, but it's still very true.

But h-o-o-o-o-w the great universities wept, ah, how they cried! They had to install additional rain spouts, sewers and gutters I think at State – Seattle, Washington, at the University of Washington when it said actually that somebody could help somebody! And the psychology department went nuts! And it went on the air with paid advertising saying how Dianetics was no good! They knew that nobody could help anybody and anybody that said so was a traitor and a dog! Isn't that fascinating?

In other words, there are elements at work in the society that tend to forbid you to help! Any slave master operation then will include in it this element: "You must not help." Do you see that?

So finally they spend more time preventing people from helping than they do helping anybody, and you then have a society of only ones and you've really got one then. You follow that?

Now, participation in the session is covered here in Clear Procedure and I want to point out to you that the kingpin, the main cogwheel, the center of participation is Help, and this is cleared in CCH 0 and that's the one that takes the stress.

Now, you think goals would take the stress because we discovered goals long before we discovered this other button, but the button I am telling you about now and the reason I am talking about it strenuously is just because most of you know that goals is paramount. Well, by actual test goals isn't paramount; it is surmounted by Help. There is more to Help than there is to goals, because you have to keep the preclear in-session.

How do you keep him in-session? By maintaining a conviction on his part that help is possible. And if the session breaks apart and he thinks you're being mean to him, all he is saying is Help has breaking – broken down here and you can't help me anymore. Do you understand that? When the session falls apart or he begins to be annoyed, or he begins to be upset, he starts to go anaten, his toes start wiggling, he is going out of session, in other words, and he is no longer with you in an auditing session, the button that has gone to pieces is Help. His belief in your desire to help him has broken up and that's what needs repairing.

Participation in session is therefore – and it's not covered in this book – is therefore more important than any other thing. And participation in the session by the preclear is accomplished by maintaining ARC, but ARC simply maintains this other button called Help.

His confidence in his ability to be helped, in your willingness to help him and his desire to help you is what maintains, actually, the session. And the funny part of it is that's really all you increase with ARC: desire to help, willingness to be helped, desire to help you, this thing increases.

You possibly have said to yourself or somebody has said to you, "There is something terribly wrong with me because I want to help my fellow man." Hardly – I think there is probably hardly a person here who hasn't had that question in his mind. "What is the matter with me that I want to help all the stray dogs? What is the matter with me that every time I see this, this guy at work getting a headache or something like that that I want to give him some help? What's the matter with me, I'm always sticking my chin out? Yeah, what's the matter with me?"

As long as you have some desire to help your fellow man, you're probably well and when you lose it you're sick. It should be translated every time in, "What's the matter with me that I no longer wish to help my fellow man?" That is the make-break point of a case! "I no longer want to help."

Well, we see in the natural course of human events – some organization, let us say the X Club, let's say the X Club is building a tremendous number of rockets and doing all sorts of things. And the X Club, to get this thing done, needs the help of certain people over here. And then the X Club says to these people, "You're saboteurs, you belong to the wrong organizations and you can't help us anymore!" That's what they say. First thing you know these scientists over here will start to fight the X Club.

"Russia is not willing to help the United States, and the United States hasn't said a word about helping Russia for a very long time, so we can conclude they will inevitably go to war." Simple as that.

Now, when you can break life down to a simplicity that becomes understandable, you can certainly break an auditing session down or an international situation. That preclear who no longer believes in this help interchange, and in whom the help interchange is not improving, is a preclear you are eventually going to fight with. And that's the anatomy of the breakdown of ARC in sessions.

Years it's taken to find this out. And that's why I say one of these days, they'll say, "You're stupid, all you know are these simple truths of Scientology."

In other words the breakdown of the dynamics is on the button of Help, and those people who are actively sabotaging help are sabotaging the dynamics. Those people who wish to pass laws saying that you cannot assist your fellow man have no ax to grind at all for their own advancement or anything else; they're dramatizing the primary engram of the dynamics – help: "no help," "must not help," they don't even wish to benefit themselves when they pass laws and say "you mustn't help anybody."

One of these days I expect to see mothers suddenly dragged off to jail because they administered some lemon and honey to the kid in the middle of the night when he had a cough, dragged off to jail, fined a thousand dollars, put in prison for ten years. "She dared help somebody!"

Course it isn't at that point yet, but you know that a liberal interpretation of the medical laws for instance in the state of Texas tell us that we would have to drag every mother off to jail who said, "Johnny, your forehead is hot." Did you realize that? She'd be practicing medicine without a license.

Now, therefore all auditing is based upon that fact, and when you find an individual who can't be helped or doesn't want to be helped, you're not going to get any auditing out of the session at all. Amusing, that we strain so hard at it and it's so simple.

I saw an auditor on staff one day clearing Help with a preclear who was a wino, who was a bad-off boy if there ever was one; and this staff auditor was clearing him on Help. And for two hours and a half the fellow said, "Well, I guess I could help myself with some

medicine if I was going to help anything. No, you couldn't help me!" And finally very surly, "No, you couldn't help me! No, I couldn't help you! No, that's not possible!"

This was going on for two hours and a half. Finally, finally the auditor kept on plugging with this Two-way Comm, and he finally got it up to this remarkable point. "Yes," the fellow said, "there is a way you could help me. You could get a couple of fifths of scotch and we could get a couple of Frauleins and go out and have a wild time, and that would help me."

But you understand that we did break this button, we did break this fellow through to that point – fascinating.

All right. Starting with that where do we go? The first thing we have to do is to get the preclear conversant with his body, and his body under control so that he has to – some confidence in his auditor and some confidence in his body's sitting there or staying put while he is being audited on other things, so that he can take his attention off of it a little bit.

Now, there are various interesting factors involved here, but the main one that you're interested in is that the body under control means the bank under control. If we get the body under control, then we can control the facsimiles of the preclear. If we do not have the preclear's body under control and if the preclear himself doesn't have his body under control, then we do not and cannot venture upon facsimiles or handling pictures. And this is why the old-time Dianetic Auditor had a rough time: he couldn't get the preclear's pictures totally under control, so he couldn't ever be sure that he was erasing the right picture.

And so you get the preclear's body under control, get the preclear to get his body under control, and after that you can control the bank to some degree.

Now, where do we go if you get the bank under control? Now, what do we do, do we run engrams, do we do anything like that? No, a great – another horrible simplicity has occurred.

We know now – for the first time I found out this – this is actually an earthshaking discovery and it's very hard for me just to tell you just like this with no dramatics because it's – it's the end of the road for Dianetics and to just tell you right out like this – I probably ought to write it on a piece of gold paper or something like this, because it's something that we really worked for! See?

What is a mental image picture? It is a piece of knowingness. How does he see it? He doesn't. Except probably by telepathy. How do you see the wall? Probably by telepathy. But that isn't the important discovery.

As far as mental image pictures are concerned, no matter what they are of; the preclear mocks them up himself; always.

Why he can mock up facsimiles so tough, so hard and with such pain and pressure in them, they practically kill him! What skill that takes. So we learn this other factor: that a person's ability never diminishes, but that his willingness and his knowingness do.

Everyone is as able as he was billions of years ago, his ability never diminishes, but his willingness diminishes and his knowingness can be monitored.

Now, that's – those are important factors.

Now, I didn't go so far as to say the physical universe around you is something you are mocking up. We've already said that. We don't care what the physical universe is at this state, because it is not included in this particular sphere – the Clear.

It takes, I would say, using this procedure here – using this procedure here, at a safe guess – this is a guess now because it isn't an average time – this is probably somewhere between fifty and three hundred hours to Clear, varied by the auditor, varied by the state of the preclear.

The shortest look I have seen at it so far was about thirty-two hours, something on that.

We have these exact processes, and as he runs these processes on mental image pictures he's creating mental image pictures and he creates mental image pictures and creates them and creates them and betters his ability to create them. I won't tell you that sooner or later he will be able to create one good enough so that everybody can see it. But we don't care about that.

He merely creates them better and better and better. All right, let us say we audit this individual for two and a half hours, and before the session we have him go back here to this point when he was eighteen years and we have him look at a picture of the garden. All right, we bring him back up to present time – this is the test that you can make, any of you can make. The beauty of Scientology is that its results don't vary when you start testing and looking for phenomena from auditor to auditor and person to person. It isn't like physics. Physics are getting very variable on -.

You take him back up here to present time, and you audit him, making him create mental image pictures; create them and create them and create them in different ways and do certain exact things with them. Took a very long time to find out what were the exact things you did with a mental image picture to bring it up to tremendous improvement. There's a certain ladder you have to climb with regard to that, and it's – the steps are given in that book. All right.

As we work with him, he can see that his created images are now better, and at the end of the 2 1/2-hour session we take him back here to the age of eighteen and show him the garden.

Now, in old Dianetic days, if we'd shown him the garden twice, it probably would have gotten a little dimmer the second time; and if we showed him three or four times we would have been erasing the garden to some slight degree every time we took him back there. So I'm just throwing this in because it's not an influencing factor.

We take him back here after 2 1/2 hours of this drill in which he has bettered his mock-ups and the facsimile of the garden will have been bettered to the exact degree that he bettered his mental image pictures.

And so we get something that looks like this.



Next session we do the same thing. We take him back, show him the garden at the beginning of session. He'd say, "Ah, yes, yes, it's just like it was yesterday afternoon. Yeah, lots of space here and so forth and the roses and everything's fine." And we run him 2 1/2 hours, we take him back and show him the garden again; he's liable to tell you, "Yes, it's just the way it was before. The way it was before, yeah, you can feel the loam in your hands and the roses are all smelling beautifully and so forth, and you can hear birds singing over there."

Next session, we run him back to the beginning and have him take a look at it. He tells us the same thing he just told us. We bring him back up to present time, for 2 1/2 hours we improve his mental image pictures, take him back and show him the garden. And he can say, "Yes, yes, it's very nice, it's like it was before and so forth. You can walk around the house, see the street going by and see what's going on down in the next block and notice all the aphids crawling on the rose bushes," and bring him back up to present time.

In other words, in every case tested it has been found that a person's bank, engrams, mental image pictures and all the rest of it improve to the degree that his own ability to mock up improved, and that was the little tag that was sticking out sideways that solved the puzzle.

Give you an idea. Go into an insane asylum, you'll see people lying in prenatal positions doing prenatal things. You'll find patients lying around like babies. Undoubtedly you would find somebody going through a sperm sequence. A psychiatrist never identified that, you know, where the body just fishtails on the bed, you can't even bend your hand that way. The body just bends like this, back and forth on the bed, obsessively and nervously – sperm sequence – that's all on record.

Nobody asked where all these pictures came from or why this behavior could take place, and evidently the psychiatrist thought that it was totally causeless, nothing was causing this behavior, so, of course, he never solved any part of it.

We found out what was causing it. It was the picture influencing the body. If you dispensed with the picture, you dispensed with the influence. Now, we've gone further than that. We have a method of remedying an individual's making the picture in the first place! You see how far we've gone. We get a different type of being out of this rather entirely.

Now, this does not say that a Clear has a thousand IQ – it doesn't have too much to do with his IQ. Another great step that we took here recently – not great because I say so, but I think you'll agree with me – is we discovered what was at the bottom of intelligence. What's intelligence? Well "intelligence" is what the test measures – one fellow classified it as – with some truth. But how could you improve IQ at will? How could you improve IQ?

Now, we've known that we could improve personality or improve IQ and we sort of took either/or. And we did this test during the last ACC. It was done on staff and it was told to the last ACC but I want to tell you about it.

That is withholding – the ability to withhold – the ability to keep something from going away – is intelligence. Naturally, if an individual feels that his memories can leave him, which is rather odd, he can then forget them, can't he? Well, if he has a high ability to keep things from going away, which is to say "withholding them from things" which is the same thing, his intelligence goes up.

Improve an individual's ability to withhold and you improve his intelligence without impairing his communication because he's now withholding sensibly. He can understand what he is withholding. He knows what he is withholding. Before he just obsessively withheld it, and got it plastered all over his face.

Now, therefore, IQ is to a marked degree, a solved problem – in other words intelligence. The biggest gain that I think that we have had, if I remember rightly, the biggest single gain that we've had was somebody at the Academy and I think we had a jump of seventy-nine IQ. Now, that was, I – as far as I know, the biggest gain, but that is in no wise an extreme; we have done almost this well in other people, if I remember rightly.

But "IQ" would be – an ability to pose and resolve problems is the best way that we could think of to define it, and you'll find that in The Original Thesis. A little more complicated definition of that, but more or less just to pose and resolve problems.

Now, what about this fellow who has "the problem mechanism"? As an individual gets a problem, you will find the problem, even though it is out here in the material universe, will have a mental image picture someplace near his body. This is quite interesting.

You can ask people this and they don't even tumble to the fact you're asking them anything very strange. You say, "You have a problem?" The fellow says, "Oh yes, oh yes, a very bad problem. A couple of fellows I know are very mad at each other and so forth." You say, "Where is that problem located?" And the fellow is liable to stutter a little bit to tell you, but he'll finally tell you, "Well, out here."

Isn't that a funny thing for him to say? Doesn't occur to him that it's a funny thing for him to say, but he will, he will tell you the problem is out here. It's located in space, it is an energy mass, it is a thing. It isn't something out here in the physical universe so much as a thing.

Now, the funny part of it is if he poses a solution to that problem it comes closer to him. And if he poses another solution to the problem, it comes closer to him. And if he poses another solution to that problem, this little energy picture, mass comes closer to him and he becomes the problem. In other words, every time he solves a problem, he collapses the problem on himself.

That tells you, then, that there is a physical sensation involved in the solving of problems if you have not licked this mechanism of problem closure.

The government down here could no more solve a problem than they'd stand up and get themselves shot, because it must hurt. In other words, as long as they just keep that problem out here and don't do anything about it and don't solve it, and let it drift and get complicated in some other fashion, it'll stay out there, but the actual mental mechanism is that if they solve it, it'll snap in on them.

Well, don't you worry because your solutions are so unpopular in the plant or the office, because people say, "Oh, you've just got another solution." That solution hurts them; it snaps the problem in on them. That is the mechanism of "obsessively keeping it from going away."

Because a solution does away with a problem, they lose the problem. They become upset or anxious about losing that problem, so they just snag it closer to them. Do you understand that? They never really do solve the problem, they just bring it in on themselves, in some fashion. That is the normal behavior with regard to the solving of problems, unless you've got this other mechanism licked.

Now, if you can keep things from going away, and you are experienced in withholding things – keeping things from going away, in other words, pulling things in on yourself if that is no longer on automatic – then you can solve all the problems in the world. No liability at all. So, of course, your IQ goes up. You get it?

If there's no longer a big liability in the solving of problems then you can have a high IQ. If there's an awful liability and actual physical pain in the solving of problems, you'll be sure that you continue to be stupid! See that, and it all hinges around withholding or keeping it from going away. This is a mental mechanism; it has to do with mental image pictures, image masses and so forth actually snapping in on the individual's body.

Here is the old mechanism which was learned in psychoanalysis: "You treated somebody's headache and you got the headache." You know that gag.

Well, an auditor who doesn't have "Keep it from going away" licked, gets the preclear's somatics eventually. See?

So a Clear could have almost unlimited IQ with no liability, but an individual who doesn't have this mechanism licked, whipped and squared around (I'm not saying "solved"), has a liability for every solution. So he helps his fellow man, and he says to Mr. Joe Blitz, "Well, Joe, all you have to do is wiggle your right ear, and wiggle your left ear in rotation and you'll no longer have an earache." And Joe finally says, "By golly!" he says, "That's right, no longer have an earache." And – bing! the fellow who gave him the hot dope having solved it now has the earache. Problems are scarce and individuals who obsessively are pulling things in on themselves snap in all of these pains and somatics.

We have – this is dramatized in one entire field of healing called faith healing. Individuals lay on the hands and take the pain into them – their arms. You know that one? A whole field of healing that goes like this.

Now, here's the length and breadth of this Clear project then: To change a personality it was necessary to reduce one down to his basic personality. Now, his basic personality was pretty good, and it wasn't a reduction because all that could happen to an individual's basic personality, it could be worsened, so to find out who himself was, he had to unburden himself. Well, what was he burdened with? Mental image pictures, so you had to knock out mental image pictures and the message which they carried along, the held down fives and you got an individual then able to think without penalty – pardon me, able to act without penalty. He could behave without penalty. And when he could behave without penalty and punishment, oh, boy, how the slave masters hate that one. They think, "Ohhh! What! You mean you're not going to punish everybody all the time?" Completely overlooking the fact that the more you punish somebody, the more of a criminal he is.

When he is capable of acting then without immediate liability he actually acts to the benefit of himself and others. But when he acts with the idea that he "must act that way, he has to act that way because horrible things will happen" they always do.

Now, IQ is exactly the same way. An individual who can think without penalty can think. And you have a Clear then able to act or think because it is the right thing to do or the good thing to do.

It is a very good thing for us, and quite by accident that man is basically good, because when you get him swamped-up he turns out to be a good fellow. Before he's swamped-up, he's liable to do most anything. I don't think anybody could have ever been implanted into being good because an implantation is bad for him.

Thus, this whole thing about the mental image picture, where do they come from, has been solved. It was a good thing for me that I didn't still have a mechanism whereby all the things snapped in on me because then I would have gotten everybody's mental image pictures, right? And the other thing, what is IQ, and how does it mechanically operate and why, are both wrapped up. Not only that but we have the processes which wrap them up.

But the whole basis of clearing could happen only because of one real discovery which is the definition of where we are going. The definition of where we are going is "Operating Thetan." There's no sense in processing toward Clear as a goal because it is not an action goal. A Clear happens as you process toward Operating Thetan.

Now, what is an "Operating Thetan"? By definition he is a person who can remain knowingly and willingly at cause over life, matter, energy, space and time. Which means that an aberrated person is a person who is unwillingly or unknowingly at effect with regard to life, matter, energy, space and time; and thus any obsession, idea or upset a person has can be readily and immediately traced. He can be put onto cause with regard to that idea or it can be sprung into sight and become known, and he can be cleared up of it in a hurry. So aberration itself is no longer a particular worry of ours because of this definition of "Operating Thetan."

Now, it's a very high goal and people have asked me for years, "Why don't we say more about this goal of 'Operating Thetan'? What do you mean by an 'Operating Thetan'? What is an 'Operating Thetan'?" Well, that is an "Operating Thetan": A person who can be at cause knowingly and willingly over life, matter, energy, space and time.

The old mystic says, "Well, that's nothing new to me." But, yes it is, because let me clue you, an Operating Thetan isn't anything else, see, we just narrowed the definition down to that definition. It has no further ramifications.

So that an "aberrated person" is unwillingly and knowingly at effect with regard to life, matter, energy, space or time.

So thank you very much. I'll see you tomorrow.

[end of lecture]