

THE KEY WORDS (BUTTONS) OF SCIENTOLOGY CLEARING

A lecture given on
21 July 1958

Thank you.

Well, I understand that we've started an ACC.

Audience: Yeah. Yes.

All right. This is the sixth lecture, 20th ACC, July 21st, 1958, and I'm going to take up today the key words of Scientology.

We are continuing our discussion of ACC Procedure, but it is necessary before we go much further to pinpoint what we are trying to do with preclears.

Now, I know what I am trying to do with preclears when I'm auditing somebody, but I'm not foolish enough to believe that everybody does.

The intention to clear is the first and foremost intention that an auditor has to have in order to clear. And every now and then something gets in his road so that he really thinks, well, he has some little reservation on the matter, you know: "I don't know, this boy is a pretty wild boy and if we let him loose and let him become very powerful, why, maybe we'd just better drop the ashtray, hm? And when we lean on the wall, why, why not lean just a little bit too far over and break the window or something like that. Or let's change commands suddenly."

Now, what I'm saying is not accusative. There can be a reactive reaction to setting somebody free which a person himself doesn't even recognize or know about because if he did, it wouldn't be there and it wouldn't be effective.

But where an individual makes a great many mistakes, for instance, and makes a great many flubs in auditing (after he knows how) when he is trying to clear somebody, we must assume that there is something wrong with pushing this fellow all the way up the line.

Well, now there's - really it's quite amazing, but it's quite amazing to realize instead of being critical, you see, of this restraint on clearing somebody, it's quite amazing that people would be of sufficiently good heart (if they are all animals, the way the phrenologist said they were) that they would actually make another person more powerful than themselves.

Now, that is apparently, on the fundamental, a little bit of a sacrifice, don't you see?

Here's a fellow who isn't Clear and he busily is clearing somebody. Well, all right. It's firmly in his mind, perhaps, that this other individual is going to wind up more powerful than he is.

And for an auditor who isn't getting any auditing to sit down and clear people, assembly-line fashion, really requires more good heart than has ever been attributed to man.

It all works out all right because the truth of the matter is, when an individual becomes truly effective he becomes much less dangerous. When he's truly effective he's much less dangerous. That's quite interesting. But almost a - almost a comment here which calls itself a liar, he becomes far more dangerous. He becomes effective.

So, let's put it in this wise instead. An individual, before he is Clear, is destructively dangerous. He's destructively dangerous. He really is the person who is dangerous. But now we clear him, he becomes effectively dangerous to destructive people.

And if you think this thought all the way through, and even recognize it intellectually, you'll have far less trouble clearing people.

There isn't a one of us who hasn't been shot, maimed, hauled over the glowing coals, put on the rack; there's hardly any of us who hasn't decorated, one time or another, a gallows: all evidences of the brutality and cruelty of man.

And very often we have flown ourselves as a flag to this brutality, and have offered ourselves as the factual example of the cruelty and brutality of man.

When we go around with a broken arm persisting or a broken neck persisting or something of this sort, we are simply evidencing the fact that man is brutal.

So to say that a person who is not Clear has a slightly reactive computation on the subject of clearing people is not to point out an extraordinary circumstance. It is an ordinary circumstance that very often you have your doubts. That's ordinary, that's routine.

But if you think this thing through, by clearing somebody we have an "effective." And clearing somebody requires that we also understand the optimum solution to problems and that is - the optimum solution to any problem - is the greatest good for the greatest number of dynamics. That's the optimum solution.

Clears tend to solve things this way; just tend to. You understand they really don't all the way across the boards. They tend to solve things on an optimum solution.

Now, when we go from Clear to OT, we pass the borderline of judgment - and I'll be talking about that later - we pass this borderline called judgment, and that is: how many dynamics an individual computes on simultaneously. Now we get the differences a bit ironed out here when we see somebody who is already Clear thinking very clearly on the first dynamic.

We are occasionally, quite often, rebuffed. We say this fellow isn't taking into account at all his family or he isn't taking into account at all this, that or the other thing. Well, he struggles along and finds out that this isn't the right answer and he modifies his conduct accordingly and we see a Clear as a person who is becoming reoriented. And all of his educational factors are still present.

I've often told you if you clear a witch doctor, you've got a good witch doctor. You haven't necessarily got somebody who will no longer use the tom-tom and the aromatic, hypnotic powders and all this sort of thing. His whole educational pattern along the line is oriented on this item "witch doctor."

You clear a con man and you've got a cleared con man. See, we've already had an example of that. We've already had an example of that. One chap after he was cleared went home and his own judgment concerning his conduct was really clouded to this degree: that what he now knew about life didn't quite mesh with the way he thought life ought to be, you see? Now he thought life ought to be a bit different. But all of his training and his pattern and his professional patter, you might say, were all lined up with "con man."

He couldn't resist telling people some of the more wild tales concerning clearing. He couldn't resist mis-selling clearing - you get the idea - at the moment. And it's taken him about a quarter of a year to climb out of this slough of despond. He's climbing out of it little by little. But he's having to reinvent his entire orientation. He's managing it but he's really not becoming more Clear, he's going from Clear to OT. You see this?

A Clear, when he finds his educational background does not agree with the environment and is not useful to him, is capable of changing that educational background. He isn't fixed or set with it.

But to say that he won't use it the next day after he's cleared is to expect far, far too much. What else does he have to use? It's educational data! How do people react? To what do they react?

Well, you set up a little pitch stand on the street, and you fill some bottles full of water, and put a little mud in it, and you say it's Indian swamp root oil. And you give a much more persuasive speech on the matter and they buy much more - many more of these bottles. But before this time he was never capable of inspecting the actual activity. Now he inspects the activity, and after he's been doing this for a few weeks, he said, "You know, I keep saying this is therapeutic, maybe I ought to put some therapeutic stuff in these bottles." This is a brand-new thought to him, you see?

Now, climbing to a state of Clear subjectively requires a second action: that one climb to it objectively. And there is no living done in an auditing room. You see, one doesn't re-experience the environment in which he spends twenty-four hours a day in the auditing room. That is an artificial environment and it can do remarkable things, but it isn't an environment that teaches the person a great many things, do you see?

He learns from himself. He learns from his past experience. He rehashes existence in its entirety. He overhauls it. He cognites this and that. But he is not actually vis-a-vis with the third dynamic and sixth dynamic. See, he's not exactly face to face with this whole thing. And he never makes any resolutions. You really haven't heard very many preclears suddenly resolve, "Well, after this I will be honest!" you know, or anything like that. They don't. They go out in the society and they make those resolutions. See, they get it all patched together again.

That's partially this settling-out period of some little time. And people have mistaken my statements about a settling-out period to mean that the case settles out. No, the settling-out period is a reorientation period and really ought to be called such. A GE is still being mocked up. It's still being mocked up with things wrong with it. These things start to come right, but that's an outer-environment thing, this mock-up that everybody can see. And then there is the entire world outside of play and counter-play, game and counter-game, and an individual has to readjust to these things.

He will go along for quite a while in a tried and true pattern and then gradually he'll move over. Man does not - even a Clear - do tremendously, adventurously dangerous changes. He will not suddenly shift the pattern of a whole lifetime. He would not survive if he did.

The fellow's a streetcar conductor; you clear him. So, instantly he's supposed to be Mozart or somebody, you know? No, no, he goes home and becomes a streetcar conductor. And after a while when he's still settled in - streetcar conductor - he looks around and he sees his horizon is a bit broader. He sees there are other things he could do, maybe just inside the streetcar company. And the next thing you know, he is doing more. But it's a case of doing more rather than doing different. And then you get a good concept of this.

But, it's dangerous not to clear somebody. That is what is dangerous. That's what I'm trying to tell you today.

Every one of us in an aberrated state was something on the order of the fellow, the drunk, walking down the street. He had a great big green crocodile following him, snapping at his heels, snapping at his heels. And the crocodile was about six, seven feet back of him. He'd rush forward once in a while and snap, you know, and the drunk - and the drunk finally got to the corner and he turned around and he looked at the crocodile, looked at him very hard, gave him a thorough glare, and he says, "You come one step closer, and I'll take an Alka-Seltzer and get rid of you."

Now, that's what's known as getting Clear by desperation. And you very often find a person gets Clear by desperation. Life is so horrible the way he is that he forces himself out into a cleared state. Then life suddenly isn't horrible, and there's no crocodile, and he begins to notice

the street. And he says, "What's this? A street." Well, his former action consisted of walking along the street, so it's that street, and he still walks along it. That he can now change his mind and invade other streets in the absence of the crocodile is another story.

But it is dangerous, really, not to clear somebody. If you take somebody three-quarters of the way up, he will be better off, that's for true. There's nothing wrong with dropping his case right there. He'll be better off; there's no real liability.

But this individual could have the power of reacting much better. And that's really what a blow is. Some of you people want to know what you are doing when you blow - you have become more able. You have become more able to blow.

You improve somebody's mock-ups, he's more able to mock up a reactive mind. The green crocodile is now much bigger, much plainer and has much sharper teeth. And that is in essence what happens when you start to clear somebody. You give him the potential of having bigger and better green crocodiles before he has the potential of having a street. And that's what we call over the hump.

So, the only other word of warning that I would give you when you start to clear somebody is: just sit down and clear them; don't sit down and work at it; don't sit down and improve his mock-ups; don't sit down and patch up his field; don't sit down and get him over a couple of aberrations because all you do is make it more possible when you're going forward on Clear techniques - which are quite different than other auditing techniques - as I'll just take up here.

The first test that demonstrated how you cleared people is one of the most interesting we have, and let's go into this immediately. The first test that was made that demonstrated conclusively how you cleared somebody and that people could be cleared consisted of this: An individual was run on the time track. And by the way, later on in this series of lectures, we're going to take up the anatomy of what you are treating, the anatomy of what you are handling.

Some of you tend to believe that I've changed my mind concerning the existence of certain phenomena in the mind. That I changed my mind didn't get rid of all the engrams in the world and the secondaries and all the rest of them.

Now, an individual was run back on the time track and was made to inspect a mental image picture of a moment of pain and unconsciousness. Then he was brought to present time and run on Step 6 to improve his mockups. Now, another individual was run on the time track back to a moment of pain and unconsciousness and then on successive days without any processing was run back to this same moment and was caused to inspect it.

Now, the behavior in this particular case was the moment of pain and unconsciousness deintensified and erased. He was just run back down the time track into it and then pulled out of the backtrack and pushed into present time again. Don't you see? No more therapy. See? So this we know by experience was what would happen if we ran an individual back, let us say, to a tonsillectomy and we did this every day for many days, eventually he'd say, "Oh, to hell with this engram, you know?" And he'd be rid of it to a marked degree. In other words, the thing became less bright, less real, became less capable of knocking him to pieces. Now, that's one manifestation.

Truth of the matter is he became cause over it to some degree because something was happening with regard to it. He was at least looking at it again. He was confronting it. You see, there are therapeutic values involved in this test.

But now the other fellow that was run back to this mental image picture - to his mental image picture, you see - and then brought back to present time and treated with Step 6, reacted entirely different.

Each time he was given some Step 6 to improve his ability to mock up. And the next time he was run back to his tonsillectomy, it was glowing much brighter! And the instruments were much more solid. His ability to confront it was also improving, but that thing was getting to be full 3-D technicolor, complete with its pain and unconsciousness. It was getting to be a much better engram.

Several tests of this character were made and this became the most important research project I had ever engaged in except, perhaps, the first time I engaged in the search for a common denominator for life. This became the single, most important experiment, because it brought about this fact: When applied generally here and there, and worked with, it was demonstrated that as an individual's ability to create was improved, so improved every mental image picture he had, including those of the GE. And therefore we were left finally with this one inevitable conclusion.

Now, if somebody else wishes to make another conclusion out of this, or could find another one to make, I would be very happy to listen to it very thoroughly because I, myself questioned this thing and put it under a microscope and scratched my head and snarled about it.

I achieved this originally on a sort of an intuitive deductive process. I said, "Well, this would be the case." But then I didn't dare believe it because it looked too good and therefore checked it, and checked it several times.

As an individual's personal ability to create is improved, so improve all mental image pictures. All mental image pictures. Get that all! It doesn't mean that a bank is being made by the GE. It doesn't mean that there are a bunch of things making a bank independent of the preclear.

We should have suspected something like this a long time ago just by the fact that an individual could change his reaction to an incident in the past by auditing. If an individual could change his conduct in the present by auditing some picture of the past, he must have been the causative factor of that picture.

Now it goes even further than this. He must have been the causative factor of the incident, otherwise the only thing he could erase out of it was causation. And we get another factor involved. He must have been responsible for the incident if responsibility would resolve the incident! Whooo!

In other words, his creativeness gave him not just the picture, but the incident. We have to conclude something on this order. And sure enough if we go back far enough, or look far enough in any case we will find out they decided to have and decided to cause every experience they ever had.

Creation and cause are more or less synonymous in our work.

But here is this individual capable of mocking up. We improve his capability of mocking up and we improve all these mental image pictures. Oh, wow!

The tremendous importance of this thing I did not miss. It simply meant that all you had to do was get an individual to create and increase his willingness to create, and increase it and increase it and increase it even though it half killed him, to have him suddenly admit that he was creating each and every part of the bank and thus you got, with that recognition, a vanquishment of the entire bank and the fellow had no longer a reactive mind.

If a person still has some little fragment, as he's going to Clear, then there's just a little fragment that he is not willing to create. And that's how you take out the fragments. The whole thing doesn't collapse at once, you see?

The individual says, "Well, I've got it all solved, but there's one person I would never create! Never! Because I certainly do not want to be like Aunt Agatha." And you get this little Aunt Agatha valence sticking around on a person who is otherwise Clear.

The last few moments of play on clearing are quite upsetting to an auditor because the fellow ought to be Clear, he's made all of the cognitions necessary to being Clear and yet he won't be cause on some little tiny sector of life, and he's not Clear on that sector.

And as you clear people, you will then see once more this same proposition demonstrated: that area of existence in which the person is unwilling to be cause, tends to be (not necessarily is) but tends to be the master of that person. And we get responsibility as the other factor with create.

That for which a person will take no responsibility, devours him hook, line and shoe buckles.

"Well, that's my wife. She can do as she please. I'm - no responsibility of mine what she does. That's just modern life." God knows what happens after that. Lord knows what quicksand and what bogs this fellow is about to walk into.

Now, the funny part of it is, because of the enormous complexities of life, he doesn't necessarily walk into that particular bog. He waits two centuries, finds another girl who reminds him of the first girl and even though he is desperately trying to take responsibility for this woman, she does him in. And one day she and her lover has his head on cabbage salad. And he just can't understand what happened to him. He never would have caused this, he will tell you or a psychoanalyst, or somebody. He's just talking, you see? He couldn't have caused this! This is one thing he couldn't have caused! And the alligator tears are splashing like mad. Real alligator tears.

There was a sector of his past where he didn't take responsibility which goes first postulate ahead of the area where he did and it drives him nuts. The thing can't work out.

He knows instinctively that if he just takes responsibility for his environment, and the people around him, and for living a life, he's all set. You see, he knows this instinctively that if it really comes down to the last push (everybody will tell you this) that they've got to get in there and do their job, and so forth.

Even - you get a drunk (who is the most irresponsible person in the world); he's abandoned his family and he's abandoned his job and you go down to Alcoholics Anonymous, you find them knee-deep. You can be knee-deep in a minute in people like this. And every one of them will tell you, "Well, I realize that I ought to stand up and assert my willpower and lay off liquor and go back in and support the family and take care of things and go back and take care of my job. And I realize this. But... But..." And they got a bunch of excuses.

Everybody, no matter how far gone he is, still has some feeling like well, if he - at least if he had turned around on life, at least if he had picked up a few responsibilities at one time or another, he would have won.

That's self-blame. Self-blame is the assertion that one didn't take responsibility when he should have. And "blaming somebody else" is another mechanism entirely. That's saying responsibility didn't exist, but that's saying it right now that it still doesn't exist. You know, it's "Their fault, their fault, their fault." All he's saying is "Responsibility doesn't exist." He's just laying one up for the year 2250.

All right. Life, then, apparently imposes this fantastic discipline: that a person must be responsible for all of his acts; that he must be willing and must know that he is willing to be at cause in every situation; and must know that he is creating what he is creating for him to be in excellent condition. Now, that is the regimen that life lays down.

Now, the discipline of the sixth dynamic says that you must be willing to change.

So we get another button. It may be a little obscure up to this point that I'm talking about specific buttons, but I am just talking about buttons. Time. Pocketa-pocketa-pocketa, up the time track, you know?

How come this stuff is always solid at the exact instant that you look at it? You know, that's one of the most amazing problems. You can ask a little kid that and really boggle him. You say, "How come that stuff is always solid just at the exact instant you look at it?" And you say, "Boy, that is some trick, isn't it, you know?"

Well, change. If a person is unwilling to have any change occurs, then he sticks himself all over the time track. See? And he doesn't let this stuff go pocketa-pocketa-pocketa but he takes a mental image picture of it and says, "You will not pocketa." And that sticks him but thoroughly, and there he is not pocketa-ing and that's the end of that.

Auditor comes along a few generations or centuries or thousands of years later and says, "Come up to present time."

And he says in effect, "Present time has long evaded me. Time has marched on. Anything that you are looking at now is future to me. Life is sad. Life is cruel. And I didn't change. And furthermore, I'm not going to."

A thetan would rather stop than move. It's apparently more therapeutic to him and more interesting to him to stop something dead still than to move. But he is the author of motion, so therefore he shouldn't be antipathetic to motion.

But perhaps, just as a neat little game, he propounds this weighty one: "I will contest everything that moves." This eventually results in contesting everything that changes and the progress of MEST through time: matter, energy and space through time. Change: change is the keynote of time.

Change, incidentally, is the keynote of any case on which you are working. It is the fundamental.

What are you trying to do when you're running goals? You're trying to get him to postulate a change. Definition of Goals Processing: any attempt to get the preclear to postulate change.

Now any way you could get him to do that, you'll wind up with a goal.

A goal is a not-here. It isn't just future. It's not-here. It postulates that he is going to go someplace. And it is a highly covert activity in which the auditor engages. It's very covert. The auditor is saying, "Come on now. Can't I possibly persuade you to move up the time track just that much. It won't kill you, you know? It's just - just that much. Just try. Try it now. Try it."

Fellow says, "Well, my goal for the session could be to get rid of the session, get over it and get done with it." Oh, but even in that bitterness he has still postulated this little tiny change. He said, "There's going to be an end of session." And that moment of time is different than the moment of time in which he's postulating it. So he was handling the future, wasn't he? This is a sneaker. Carried out to its final limit it would move the person bodily on the time track and carry him on up to present time.

Most of the goals he's given you, he gives you early in processing, are the things he - the reverse of the things he doesn't want to have happen in his future. And his future may very well be 1066. He's still trying to keep from being the last surviving officer of the Battle of Hastings. See? And he's saying...

So it's the easy thing to do, is for him to stay in cadet school, you see, at 1005, or something like that, you know? That's the best thing to do.

And you find him parked in 1005 and you say, "What happened in 1005 to make him stick?" Oh, it's much worse than that. Something did happen but he is using it to keep from going into 1066. Do you get the idea?

Don't think a thetan doesn't use his stuck points. His ability to have a greater rationale than the mechanics is phenomenal, wonderful, beautiful.

The individual has more reasons for these mechanics than you can easily count in a long session. But the principal one is no future, no change. Therefore he rebels against a future which he went into. See, he went up to the future and he says, "Not for me!" and does a down bounce to an earlier moment and hastily grabs on to a stuck period. And he finds this idiotic moment where one cadet hit him over the head with a chamber pot or something and he says - and yeah, I had such a case one time - and all the fellow was worried about was the fact that his fellow companions used to hit him over the head with a chamber pot, and this was all very Freudian, and it fitted exactly but it didn't ever get anyplace.

All it amounted to was he didn't want to grow up in that particular lifetime. That was all it amounted to. And he had handed - and he had grabbed on to this nauseous incident which he couldn't take responsibility for, had taken a wider, more general responsibility for it, had created it, had said he was not now creating it, and all the thing he was trying to do was avoid responsibility for a later moment. When responsibility was resolved for the later moment, the earlier moment went pfzzt. Fascinating, hm? All right.

Now, the role of an auditor is to outguess a thetan, so auditors are obviously greater than thetans. Clearing an auditor, then, should be much easier than clearing thetans; and it is. Even though a good auditor will occasionally go up in smoke under modern processing, he generally will get himself by the nape of the neck and go back into it again.

Had an example of that the other day. Somebody told me, "Under no circumstances will I answer that question." Told me in devious and various ways. You know: it didn't matter, didn't bother him, inconsequential, didn't apply to the case. And when I finally insisted the question be answered, I got the astonishing flashback you see, of never would the question be answered, and all kinds of fulminations, you see? And I flattened that particular process finally.

And you know, this person being an auditor then said to me, "Well, I see what I've been doing. I've occasionally been defeating myself by not really answering an auditing question, but by faking an answer. And I've just been holding up my processing like mad. So, I know what I was doing and now I don't have to do that so I can be cleared much more rapidly."

Now, what preclear off the street would have been able to have figured this one out, see? Yet this person now, by self-discipline, even if the incident seems to demonstrate the question must not be answered, then this Scientologist is going to answer the question. Get the idea?

Well, in view of the fact that there's so much beef involved in answering some of these questions, so much flashback, such a potential in some of this, that a Scientologist really ought to be able to be cleared much better than a person out in the public.

He understands more, in a highly gener- generality, he's got more subjective reality on what is going on than somebody else. And he doesn't necessarily surrender to his reactive computations.

He can blow for twenty-four hours, but sooner or later he's going to say, "Now, wait a minute!" Get the idea? And the person out in the public never says, "Now wait a minute."

Now, what happens when clearing is taking place is not the same thing that happened when Dianetic Auditing was taking place. We're patching up a person by getting rid of and getting him to confront his mental image pictures.

Now, whatever route was there and whatever it finally developed into and however it arrived, that is not the same thing as we are doing today. And you should understand this.

There is another method to Clear. There's an older method to Clear. See? Way back there - possibly an easier method - it was just getting people to confront these things and pretty soon, pretty soon they said, "Well, they don't worry me," so they didn't mock them up. Do you get the idea? And they came through a realization, one kind or another, that's so ...

We're not doing that today. We're doing a much faster, more positive job, but that job includes a trip over the hump. When you start to clear somebody, start to audit him toward Clear - he might have already had some auditing in this direction - we ask him a few questions and all of a sudden he hits something that let's his mock-ups get much better, brrrrp. Or we hit something that lets him take much better responsibility for something. Of course, that's a safer one than his mock-ups are much better. When his mock-ups are much better, and he's not taking any greater responsibility for them, he can get his silly head kicked off. You see that?

So, he's sitting there, he's perfectly in good shape and everything is going along fine and so on. He is saying, "Yes. Yes."

"Mock up a lifesaver in front of the body."

"Yes. Yes."

"Mock up a lifesaver in back of the body."

"Yes. Yes. Fine."

"Keep it from going away." And so on.

Happy, happy, and everything is fine. And all of a sudden a fixed look starts to come on his face, you know, and ... You say, well, the E-Meter is twitching around but that will be all right, you know, and "All right. Beneath that body mock up a lifesaver, and keep it from going away.

And whoooooom! You're liable to get yourself into a bloodbath situation there if you just listen to it for a moment, you know? All of a sudden his ability to mock up increased without his responsibility for mocking up increasing one iota. And whenever that happened he just became the victim about three times as much, and it can happen solidly and it can happen very savagely.

And you can bring an individual three-quarters of the way to Clear, and make him go dumping around like a sick chicken for two or three weeks if you don't audit him. You get the idea?

He's actually better off - if you can imagine this - he himself is better off, but he is now mocking up a reactive bank much better than he was mocking up before. He's not mocking up less of it, he's just mocking it up better!

And although he feels much happier... You get the idea?

So the route we are taking is one of the more violent and adventurous routes. And you should understand that. Therefore, it does not admit of bad auditing.

There are some routes, I am sure, which we will someday discover which are long, perhaps, and easy, and don't knock anybody apart. And fellows can do it without special skill and it only takes seven or eight years. I'm sure that someday one of those routes will come up as the

avored route, long after I'm gone and so forth, that will probably come up - it's one of those routes will come up as a favored route, you know.

"Well, we really ought to take this process. And a fellow sort of does this and that and you get a session every month at the beginning of the month or something like that and you eventually wind up Clear, and fellows are much happier and it's all very smooth and there's no drama connected with it whatsoever." Very high probability, you see?

Some generation of auditors may refuse to confront this sort of thing, you know, and say, "Wait a minute, you know?"

But just like - just like there's some HCAs today that run into the manifestation that you run into in a pc in running engrams, you know, and they say, "God, what's that?" You know? Fellow curled up in a ball in the middle of the floor screaming at high C! Screaming "Don't stick me! Don't stick me! Oh, please, don't do it again!" you know?

"Well, I've got to do it again, dear. Now, just lie there and don't move," you know.

Once in a while somebody runs into one of these old engrams that contorts the GE all out of shape, revivifies it square on the track. But an auditor who has faced this sort of thing doesn't have any qualms about facing it.

It's quite interesting that the head of the Los Angeles office recently had a man who totally revivified in riding a horse. And he was sitting there in the auditing session riding the horse, you know, and pulling on the reins and, "Whoa. Giddap," and sort of flinging the answers to the auditing questions out of the corner of his mouth to the auditor quite incidentally as he rode this horse down the road, you know. The horse was going at a considerable gallop, too. Total revivification. You know, the fellow came out of it. Wasn't at all amazed at what he'd been doing because he'd always been doing this.

So if you go directly toward clearing and steer a very straight course, if the person is that thoroughly stuck in an incident that he will revivify in the incident, he'll revivify in the methods we are using. He will revivify if you pushed it all the way through.

Now, there are ways to get around this. You can run Help, Step 6, Help, Step 6, Help, Step 6, and occasionally throw in a handful of Responsibility. You know, just ease it off, even in a two-way comm, and so forth. Keep this thing out so it doesn't necessarily tear his head off bodily and leave it bloodily dripping upon the floor. And it's not necessarily true that it half kills somebody but it can! And you must remember that.

To date, has not really killed anybody, but has caused some people to flinch; has caused them to flinch sufficiently that they are at the beginning of the session in which it happened.

What'd I tell you a few moments ago about the fellow being hit on the head with a chamber pot and stuck in the incident so he wouldn't have to go through the Battle of Hastings again, see?

Well, there are some people at the beginning of that auditing session wherein they hit the Rock without being the least bit prepared to hit a Rock, and it splintered their little canoe all over the river.

All of a sudden there was the Rock, see? Horrors! "What happened to me?"

Well, I don't know, what happened to them. They should be proud of themselves if they only knew it. If they only knew it, their pride in themselves should be very great.

That they can mock up an incident with such realism, with such savageness, such pain and such pressure as to almost cause them themselves to cave in is quite a remarkable feat. But of course, they never realize this because it wouldn't come them in if they were taking any responsibility for

it, which they aren't. Just a little responsibility applied to a case at the point where it's about to go up through the roof will take the curse off the blow.

And you can make a blow smooth right out with some Responsibility of one kind or another.

Now, when you get an actual blow, and the person is leaving and so forth, and it's gone, it's too late to do something about it so you should smell one coming and ease it off. Smell one coming and ease the thing off.

Person's getting tense, upset, something of this character. You've already gone too long between Help and Step 6. In other words, you've improved their mock-ups more than you have made it possible for them to help things, you get the idea. There's an imbalance has taken place in this session of one kind or another.

But in view of the fact that it's almost impossible to be 100 percent right, you will still get blows. You don't see them coming, they don't see them coming, they happen rather fast and suddenly and they go wham!

So, don't be upset by the fact. Just realize what's happened. His ability to create has suddenly become much greater than his responsibility for creating it. And when that occurs you've given him a much better, more solid, more effective reactive bank that kicks his teeth in much more significantly. Do you see that?

Well, taking a person over the hump, three-quarters of the way to Clear is a skill in itself and it's something you learn by flying by the seat of your pants. Best way to learn it is, start to take somebody over the hump sometime.

And where people are failing to clear we have this factor involved: First, there must be some little idea that they really don't want to set the person free - that must be there to some degree.

We get, then, this other factor. This other factor is much more arduous: is that they get them almost over the hump and then they cut the toboggan line, see, and let them go back down the same side they came up.

Now, they're going to have an awful time getting him up to that point in the Alps again. The fellow gets sick from rarefied air. He doesn't like snow, and wind and cold upset him mightily. See? And you very often find that some case you're having difficulty clearing, particularly amongst Scientologists, almost made it once, you know?

Then you have to address the case very directly and unwrap the case and unwrap such incidents in auditing and therapy as is necessary in order to get the case wheeling again.

Fortunately, Help and such processes undo what they do. Scientology is the only subject on the face of the earth that undoes itself. That makes it the only true science there is. See? Scientology can wipe out what Scientology does. I never noticed physics or chemistry doing it.

Now, where we have a case, then, as I have gone over these things and talked about them here and shown you their relationship to auditing, we then have in essence five central buttons. And I've just discussed each one of these things in turn. And each one of it has a relationship to clearing.

And these buttons you could sort out with the greatest of ease. Just take Clearing Procedure, then go down the line and you will find what these buttons are.

First and foremost is Change. Hence we have CCH 0, Goals. Change: that's the button you're hitting for. Person has to be willing to change - otherwise he won't change.

Next button: Problems

He must have some concept of problems that admits of their resolution. If he doesn't have a concept of problems that admits of their resolutions, you have a case that won't change because PT problem can never be solved. You see?

So, your next most important button - and it was clearing, itself, which demonstrated these buttons by the way; this is after the fact, these buttons. We know that there are dozens of buttons, and lots of them are very, very important, but let's look at this clearing after the fact, and find out what buttons were connected with clearing. We find just these buttons are. So that problem definition has got to be very good. Otherwise we never get a change of profile; and we never get a Clear.

All right, let's just move up just a little bit further here.

As far as Control is concerned, we are actually working with responsibility - responsibility.

First the auditor's willingness to take responsibility for the person, and the person, then, sort of by contagion, taking some responsibility for himself and the session. Got that?

Responsibility is at work here. "Did you stop that body?" we say in old SCS, see?

You make him take some responsibility for what's going on. And responsibility over Start, Change and Stop is a low-order responsibility. Responsibility over Create, and Change, and the rest of these buttons is much greater, but that's a low-order responsibility and we do get the case to get a little bit of responsibility with regard to this.

So, we've got this button called Responsibility which doesn't really fit on the scale there, but in procedure fits there. It's actually the last button that we have anything to do with. But we do something about it fairly early.

And then we get into this thing called Help.

Now, unless there's some kind of a definition for help that admits of it occurring, you're never going to get anyplace, so you want to watch it, and make sure that this definition on the part of the preclear changes before you bash your brains out on the rocks of "I won't." You see that?

There must be something changing about his definitions of help if help isn't occurring easily.

And then we get the next button to that which is Create.

And of course, it's the biggest button of all. Create. And that's a huge button. Man, you could button every bib in the world on that one. Create.

Of course, that made the biggest operation in the world assigning all creation and all blame, shame and regret to some monodeistic fairy tale. See, and that made that the biggest operation that ever occurred anyplace, at any time, to make people more sick than any other single activity that ever happened anywhere.

And you get some reality on this someday, and you'll say, "What!" And you'll go down the street and look at the "I Will Arise" church, or something like that and you'll say, "Huh!" It'll no longer become a matter of opinion with you but just a matter of good sense.

Because responsibility for creativeness and a knowledge of what one is creating means sanity, effectiveness, capability and freedom. So, its exact reverse must mean the exact reverse.

Irresponsibility for something else which then creates everything means naturally sickness, slavery and all of the other ills that go along with that.

It's a nice operation. Next time you say your prayers, remember it and get some auditing.

This doesn't say that there isn't such a thing as a collective God of one kind or another but it certainly does say that there isn't such a thing for a healthy man of a total fixation on a single deity who made everything including him!

There's a vast difference between those two things.

Now, let's look over this and find that we have established here a little set of buttons, and a new clearing chart. And these, you might say, are the clearing buttons.

And they are, and I'll go over them again: Change, Problems, Help, Create and Responsibility. Or actually, they should be in that order.

Now, any other button is so junior to these five buttons - see, we've learned this through the actual facts of clearing that these were the important buttons, you see - and any other button is so junior to these buttons that it is regulated by one or more of these buttons. So, now we're looking at sanity and aberration and the number of postulates a thetan can make to drive himself mad. And behind each one of them, each great computation or huge upset or something of the sort, we will find one or more of these basic buttons.

Now, go over them again.

First one, Change.

Second one, Problems.

Third one, Help.

Fourth one, Create.

Fifth one, Responsibility.

Now, in session, we run Responsibility all the way through them, and up here in position 3 in our ACC Procedure, because we try to get the individual some responsibility for the session or the body or something by running Connectedness and SCS. SCS has more responsibility mixed up in it than Connectedness.

You'll find out that his continuous refusal to change; next one, misconception of, scarcity of, something wrong with, problems; aberration in his definitions, concept or conduct or receipt of help; misconceptions as to creativeness - who created what and where, how it creates, who doesn't have it, the ability to create, who shouldn't create, what you shouldn't, what you should - all of these ball up into the reactive mind, mental image pictures, and the universe around us.

And responsibility is the final cap that fits down over it all and makes it, when it is irresponsibility, a good snug fit for somebody dead in his head.

Thank you.

[End of lecture.]