

CLEARING CONGRESS LECTURES

TRANSCRIBED FROM VIDEO TAPES SIX LECTURES

NOTE: The transcriptions of the above lectures have omitted stumblings and hesitation ers and ahs. Parenthesis are used to note unspoken visual action and also words garbled on occasion, muttering, chuckling and laughing. (Transcriber)

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THE FACT OF CLEARING

(LRH enters to resounding applause). Thank you very much. Now you've got me all discombobulated (laughing). Thank you. Welcome to the Clearing Congress! I'm glad you're here, too. This is really a rather memorable occasion. This is the first Congress where we can go straight down the line and say, „*this is how it is done*“; these are the important facts. These parts of Scientology cannot be done without, and the other parts we can sure forget about. At this Congress we can bury all of my crimes (chuckle) ... without even a headstone.

For eight years now we've been struggling along trying to make the grade. Trying to keep the show on the road, and trying to alter this thing called, (chuckle) called civilization. Civilization, that collection of gadgets which makes everybody helpless (laughing), and we have made an enormous amount of progress, and that progress is due as much to you, as to me. So, thank you.

Eight years ago it was a pretty thin look. Terrible facts arose and smacked us in the face. Yes, I have been able to handle some human beings in such a way as to produce a new human being. Otherwise I wouldn't have known about this state of being if I hadn't done it. But then I tried to explain how it was done. The people I explained it to were not stupid. That had nothing to do with it. It's just that the language and selection of importances had not yet been brought to bear to communicate the subject adequately. We had in Book One simply no more, no less, than a rather adequate description of the reactive mind, the mental image picture, the engram, secondary, and so forth. We had ways to run these things but those ways were not the ways used to Clear. Now, that's very interesting, that I could be guilty of an oversight to that degree. And only, having accomplished the fact again and communicated it successfully, can I bring up this much guilt. I have a guilt complex, of course (laughing).

And, here we have, here we have a state of affairs where all of these materials can be communicated. Where the elements are found to be rather simple; where the general state of affairs in telling somebody how to do it, is rather easy; and in addition to that, in addition to that, we have ways and means of changing a person's viewpoint sufficiently so that he can Clear somebody and that, that takes some doing. That's rather interesting because there are some people who start out to set somebody free - that is what they think. They think, *„well, I'll set this fellow free“*. Then half way through the intensive, they say, *„well, I don't know, I'm not so sure. Should I set him free? or shouldn't I“*. *„Well, in view of the fact that I'm dead in my head yet“!* *„He might go buzzing around, or he might take over my wife or my body“*. *„Gee whiz, he might even get down to assuming my social security card and that would be terrible“*, and *„Therefore, therefore, I don't know“*. And at that moment you get the introduction of a few minor, innocent flubs. Little flubs. They don't amount to much - knock an ashtray off the desk - inadvertently, running Help, you know. *„Tell some way you couldn't possibly help anybody“* (laughing). We're all guilty of it, some time or another.

I found myself auditing somebody who has a criminal record, the like of which the FBI never dreamed of. The FBI thinks there's such a thing as a criminal mind. That's always a big joke to me. There's a criminal mind and there's a non-criminal mind. I could never figure this out. They've never shown me a non-criminal mind (laughing). It's a terrible thing to say, very uncharitable; but it's simply a comment on J. Edgar. J. Edgar's an awfully good guy,- stupid, but awfully good (laughing).

Now, where we have, where we have human beings, we have human beings (chuckle). Now that profound statement (chuckle) needs a little amplification. What do you mean by human being? Well, where everybody is so equal and where everybody has the idea that everybody's so crazy, we get a human being. Let's look this over, let's look this over carefully. Let's see, a society which is dedicated to the proposition that all men are equal. Jefferson didn't say that! He said, that all men are created equal under law, or with equal rights under law. He didn't say all men were equal. If you went up to Tom and said, *„Tom, what's this I hear about you being equal?“* - he'd say, *„To WHOM“* (laugh).

But this proposition of super-equality gets into the wheels when we get a super agreement going- an obsessive agreement. We all have to agree with some hidden mo-

res that we know not what of and if we don't know what this hidden standard is that we're in agreement with, then the only thing we can do is go into agreement with all of the things we think exist, and if we think some of these things exist, whether they do or not, we still agree with them. And, we get the lowest order of philosophic concept, which is, everything is equal to everybody, - and you get the science of physics and modern civilization.

Now, where do we get the idea that anybody would be better off if he was changed. If we see everybody in a state of disability and super-agreement with criminality and a beautiful state of enturbulence, where we have a society that teaches people if you're a genius, you're crazy. How do you make a genius? Well, you drive somebody crazy, obviously - that's what it adds up to, doesn't it? We get this sort of a situation where everybody's idea of everybody else becomes himself. Let's look at that! Here's Mr. A - famous Mr. A - very famous fellow, almost as famous as Pat Pending (chuckle). Mr. A is certain that everybody around him is very evil and that they are gonna get him one way or the other. Now, Mr. A has no choice, if he is also saddled with super-agreement, obsessive agreement making equality a necessity, but to be this way himself.

Now, we ask this question, „*does this evil character actually exist?*“. That's one of the first things we have to ask in Clearing, „*does this evil character exist?*“. It seems like we have a synthetic personality in existence which isn't really anybody, but is simply everybody's idea of how bad the other fellow is. This is pretty complicated, see. He's got the idea that this other fellow is so bad that he cannot help but criticize him violently. But because he is equal to this fellow over here, then of course, he, himself, has to assume these characteristics of superlative evil. You see that? We get generals, admirals, politicians, all sorts of people, who have an idea that the enemy is so bad, or the fellow man is so bad, or something else is so bad, that they can't possibly live with it and they therefore got to cut it to pieces. It's a very tricky thing. It has a vast bearing on Clearing. They got to cut the evil being to pieces. Yes, but at the same time they have an equality complex. By communicating with him they, therefore, go into agreement with his evil characteristics and the only thing they have left is an evil synthetic personality which they, themselves, have to wear to be like everybody else and to be normal. This is one of the, one of the simplest and easiest tricks that is played in culture.

So what are you trying to do when you're Clearing people? You've got to find the fellow himself, and you also, as you go up the line, - not an attribute of Clear but an attribute of OT - have to give him a certainty on the other fellow. Now, unfortunately, an auditor is senior to a Clear because he already has to have an idea of what the other fellow is really like once he takes a scoop shovel and unburdens this personality that this fellow thinks he has to wear. So if everybody in the whole society was wearing a secondary synthetic, useless ... - you know, some people are not imaginative enough to be evil - quite remarkable (chuckle) - takes a little imagination. He's wearing this coat, you might say, that was never anybody and he says is everybody and all you have to do is get him to take off his coat, relax and be himself. How do you do that?

The auditor, let's say, he's dead in his head, case in terrible condition, sits there and picks up all the somatics of the preclear, goes to bed at night and says, „*you know, he*

had a cognition there, I wonder if that's what's wrong with me?" (laughing). He has to have some kind of an idea that the other fellow, that the other fellow is alright. Well, this is quite remarkable. And in the process of auditing him, he sometimes gets restimulated to the point where he says, *„maybe this fellow isn't quite that alright - maybe I ought to keep him“*. Dead dumb and pat him on the face with a shovel because maybe he is, maybe we're wrong about this. The odd part of it is that a person who's Cleared somebody, Clears people. Isn't that interesting - it's very easy. All you have to do in order to Clear people, is just Clear somebody and you'll be able to Clear people. Is there anything wrong with that? Yes - it's Clearing the first one (chuckle).

Therefore, a major break-through took place when somebody else cleared somebody but myself. That was an immediate major break-through because it showed other people that other people could do it and gave them a considerable confidence. Now auditors have to learn individually, each and every one of them, that they can do it then, and they'll just go on doing it. It becomes very simple, very simple once you've done it. Well, trying to build up a bridge to the point of where somebody would Clear the first one without much confidence, without much real concept of what the other fellow was really like, that was the trick.

And that's what we've done in eight years. It's taken eight years to do that. I apologize because that's a very long period of time, - eight years. A great many things have happened in these eight years. But I'll point out to you that it can't be too long a period of time because all during this period of time we've mostly had just one president in the United States - that is, if we've had one (laughing). The ... I think the beginning of this era, I don't think very much was added to the various sciences. I think they came out and made public the hydrogen bomb, and that was just a little more effective and efficient way of killing more people, faster - which I think is the basic goal of all science. It's at least the basic goal of governments. War is that condition where you can kill the mostest with the leastest, the fastest. Therefore the end goal of all wars is the depopulation of earth. So, therefore, we get the end product of any government which has an impulse toward war as having no people. You want to go over that logic again, slowly? You'll find out it's quite sound (chuckle). So, therefore, the basic activities of the government must consist of getting rid of people. Well now, that's not our activity. We are not interested in getting rid of people. We are interested in getting rid of synthetic people.

Ever see one of these? Of course you have. These APA graphs, these nice 8 1/2 by 11 sheets, graphs that shows a blue line, and so on. People have begun to build up a mystic quality concerning these graphs. They believe this graph is something very difficult. Well, they have to believe that because sometimes when they see their own, they say, *„hey look, I'm not that bad“*, and do you know it's perfectly true, they are not that bad. Do you know what that graph says - that graph says, this is what we call a valence. This is a synthetic personality. This is this man's belief of other men, worn by himself. And when it creeps along the bottom, then you have to get a special long-leaded pencil to get it up to the bottom line. You are merely reading a valence, but that valence really never existed. It is a picture of what this fellow thought the other fellow was like.

I'm not making any comment on that great, noble, triumphant subject of psychology. I'm making no comment on that subject at all. We'll leave that for the second hour (laughing). We'll ask the ladies to leave and I'll dig up my Marine Corps vocabulary and we'll work it over. Right now we'll be pure and we will merely say (chuckle) - psychology. What does it teach man, man consists of ... that he's an animal, that he's incapable of creation, that he has all sorts of hidden impulses which are liable to come to the surface at any moment. Along with that we got psychoanalysis. I pronounced it right that time (laugh). It's the first Congress I ever have. And, this says man is basically a beast. Below the level of the sensor, which is the only thing which keeps him on the straight and narrow path, we have this ravenous monster. And if you read the books of this particular subject you are struck with this fact: that the only normal sexual intercourse comes about through super education and threat of punishment (chuckle). And that all other sexual activities are really the order of the day and are down there in the super unconscious- reconscious mind. That's quite interesting, isn't it? What are these people doing? They are teaching people what coat they must wear to be equal. And they get this shoddy, messed up, smeared, torn, tattered, and battered jacket and they say, „*Put this on son and you'll be normal*“.

Then, we can't call these things sciences - we can call them operations. And, therefore, we are somewhat new on the face of earth in that we are actually trying to look at man without a pitch. We're trying to look at man without introducing into the interpretation a number of resistances to Clearing him. Without introducing a number of evil factors by which we can dam him. And so, perhaps, we succeed. But we'll only succeed if we carry it out across the whole broad face of earth and tear up all of these tattered, smeared ideas of the other fellow and that's quite a project. That's quite a project, includes the Chinese, the Russians, the Indonesians, the Ceylonese, and the colored races in Africa, and psychiatrists (chuckle). Includes all races, no matter how, because as long as you have priesthoods, as long as you have the racial concepts which seek to retain men into evil in order to make him good. Which is one of the more interesting propositions that anybody's ever heard of. You still have a barrier to a true civilization on earth.

So we're starting out at that point today. It's an interesting point to start on. It's a, it's an interesting thing to come out here and say to you, well, we're all out on top now - it's all finished. That's all! That's it! That's it! Here we are. You don't have to worry about it anymore. Oh no, no. This is the day we go to work. Do you think that the assembly of tools repairs cars? No, it certainly doesn't. Only, I seen some fellows, particularly plumbers, who can assemble tools for a very long time. Well, I've been assembling tools for an awful long time and we've finally gotten some cars fixed. But, but really the basic time has been spent on the assembly of tools and that's what we're covering here. This is quite remarkable to have achieved this point since it was not necessarily achieved through the field of science; it was not necessarily achieved solely through the field of religion; it was not achieved through the field of philosophy, ornithology, materialism, or any other particular field. This has been, this has been a proposition of hacking through an impenetrable jungle which was simply the accumulation of several thousand years of ignorance. (lecture continues in part 2/12)

And it was strictly a hacking job. You just took a machete and you went to it. And when we finally got down to a point where there was a path through the jungle and we reached a cliff on the other side and saw there a broad sea. It was interesting, but it was a very simple sea we were looking at. It didn't have monsters in it, or anything else. It was a sea, it was all very calm, it's all very nice. But every time for a while that we led somebody up, you leading your friends up to this and you say, *„look, you see all that stuff, that's jungle. That doesn't have any real bearing on existence at all. It's just superstition and ignorance and stupidity and all that sort of thing and we're gonna ... we want you to walk up this line. Of course, I realize that this path is not well marked. You have to look at this tree for a half hour to find out whether or not there's a blaze on it - not a well marked path. But all we're asking you to do is walk up this path and go over there to look at the cliff and take a look at the sea“*, and it's a beautiful sight. And they say, *„oh no, oh no, not for me, not for me“*. Very often they say this - why? Well, they know it's not for the personality that they're wearing. But did anybody ever wear the personality that they're wearing? No, it's totally an invented thing. Just as every barrier which exists between man and an ignorant, superstitious, ill, war-like, violent state is a series of shadows. These things are not real, even when you run into them head on. There's something wrong. They're made out of paper-maché or something like that. It's not a real view, but it's a symptom of our society that we would rather look at delusion than truth.

Oh, that's a very broad statement, isn't it? ... rather look at delusion than truth. There's no evidence to support this ... ooh yes, I'm afraid so. You can show people a great travelogue and they stay away from their television sets in droves - but show them Gunsmoke ... (chuckle). Dumas, senior, had the idea - he said he was gonna write all of history up in a novel so that it was totally palatable and everybody all would find out all about history. A very good idea. In other words, if you fed them fact through delusion, he'd have it made. It's an idea, but is it a workable idea - actually and essentially, is it a workable idea? No, I'm afraid, I'm afraid that truth doesn't have to be shepherded in by the ushers of superstition, fear, delusion, altered clause - ah, I'm going too far there (chuckle), chalices, incense, smoke, Latin, hymns, - truth doesn't have to come in this way.

It's not absolutely necessary, but we garland truth with a tremendous amount of verbiage, because that's the only thing that happened to truth ... is, it became garlanded with a tremendous amount of verbiage - don't you see. And the person who drags in this poor shattered, tattered damsel called truth, you know, and thinks to get her on the stage at all, you have to pile her up with, with fir boughs, and pack sacks, and hula costumes, or ... (garbled). It isn't necessary. All you have to do is show people the possibility that truth exists and then ask them whether or not this item is true, and if they find that this item is true then they will recognize truth. People do recognize truth when they see it.

But another little factor enters in. Sometimes you only get the synthetic personality to look, and if only the synthetic personality is looking, it's primary characteristic is that it can't confront truth. These are the barriers we face in Clearing people. These are the barriers. They are not very formidable. Numbers of people are not very formidable. But tremendous piles of lies, fears, and terrors can become rather formidable, since I

point out to you that man has not walked through these barriers for the last many thousands of years, if ever, in this universe. So we must consider these things to be quite formidable. I think it's his fear alone of these things which keeps him from being able to be happy. Now, is it possible that man is happy? If we look, if we look over any of the great seekers after truth, they were all driven in the direction of search by the unhappiness of man. They looked around and saw that man was not happy. They found out that a sick man was sick, - he hurt and he didn't want to hurt. They looked around and saw that people were starving when they didn't want to starve. And they were faced with this terrible puzzle. Why is it man has all these evil things and he doesn't want them.

Of course, in the Philadelphia Lectures I covered this many years ago, that which you want in the universe, you don't get, and that which you don't want, you, of course, you can have rather easily. One of the little rules that goes along, and you would be surprised where this rule enters in. I found out where that entered in, the other day - just why that was. To most people, affinity is a consideration of distance. Oh boy, that's a deep one, isn't it? - think it over. In other words, if you like something, and something is compatible and you think it's fine, you want it out there (LRH pointing to space outside himself). Well, if you don't want it at all - where do you put it? Well obviously, only one place you could put it would be right there (pointing to the top of his head) ... (laughing). So, the basic law of affinity is responsible for this condition, in this universe.

Man does not want to be unhappy, he does not want to be sick, and just why he is, is not logical. Man is not doing or being really, in the aggregate of things he wants to do or be. He's doing or being things that he must not or has to be. He is being prevented from being himself one way or the other. And all these shadow barriers, are to him, much more formidable, much more solid than anything else. I swear, some girl's idea of the evilness of marriage is much more solid to her than that wall. And a girl who has this idea of the terrific evilness of marriage - never get married, having nothing to do with marriage - and you start running her on 8-C. She can walk through 8-C. She can reach over and touch the wall. Why can she touch the wall? - because the wall's not there. And she could practically walk right straight through the wall. But this idea of marriage is something that someone should never commit. Boy, that's solid ... ugh, ugh. Interesting isn't it, how people make the solids of their own universe, the barriers of their own imprisonment.

Man has a right, man definitely has a right to a certain happiness. He isn't going to experience that right under the circumstances of his own past. He can't, he can't, he's too wound up in this and that. It's not the mores of the society that prevent him. It's all of these delusions about how bad the other fellow is. You have police because other people are so bad. I investigated the police one time. I became a cop. That's the best way to investigate something, become it for a while, you know. You can go too far with that sort of thing (laughing). But where do we have, where do we have, in essence here, a cave into the society ... what could cave society in? Well, all you have to do is have a police force and society would start caving in.

The police force constitute a constant reminder that men are evil; which is a constant reminder that we must agree with these evil men. You see how this would work? - neat little trick. Now, that doesn't say that we are so starry-eyed as to believe that at this time we could dispense with all police. Or could we? Now you have to make up your mind which way you are going to go with the society if you're thinking about a new society of one kind or another. And if you say, well this society would be totally unregulated, then we would be proposing an anarchy. And all the anarchists tell us that the only way a society would work, as a total freedom without the government, would be if everyone in it were perfect. I don't know whether we propose, when we talk about a Cleared society, whether we'd propose or not, to have an anarchy. That's beside the point. That's up to the people who get Cleared. But I don't think you'd wind up with an anarchy. I think you'd wind up with a much finer level of agreement and cooperation because, I think, you'd then be able to realize the rest of the dynamics. The cops are there only because the rest of the dynamics aren't there. So, if you put those back into society, then you'd get a society.

The idea of a police officer of the state of being of the criminal is one of the more interesting studies. You wouldn't believe this study unless you'd been a cop for a while. You wouldn't believe this. I had hardened criminals walk into a horrible bar crammed into the back between two cockroach dens. You know, hardened criminals - cop killers, you know. They come in, I pat 'em on the back, have a drink boys, mind the peace - they would. A cop yelling - a cop that's a fake ... I looked like a cop. I was wearing a cop's uniform - a little different. Cops see a couple of these guys come in and they say, „*hmmm, evil beings*“. „*What are you people doing here?*“. Next thing you know why the nightclub starts to whirl, chairs start to go down with a crash, the proprietor is very unhappy, and war has commenced.

Well I think there are certain things that you can appeal to in men, definitely certain things that you can appeal to in men which make them more or less revert to their basic selves. They take off their coats, in other words. That's a very thin principle; it has occasionally worked, and there's one religion which is based exclusively on that principle. That if you can reach the soul or being of a person, just ppanng. When he becomes well, you've got it made. That religion, I don't know if you've heard of them or not, it's called Christianity (chuckle). All you have to do is appeal to, as some of their various organizations have said, the Christ spirit of man. Oh, I don't know about the Christ spirit, but if you appeal to the basic man, why you get somewhere. And sometimes you have to appeal, and appeal, and appeal, and appeal (laughing) and after you've duplicated the auditing question enough times, you've gotten there. Quite amusing. Quite amusing to look over, look over the number of struggles we have had to find out the few things we have to know.

But I suppose when you're climbing over barricades why you're liable to get your clothes covered with creosote now and then, and when you're smashing down jungle plants, you're certainly going to get splattered with a little chlorophyll. And you carry it a long for a little while until you take a bath, and you say, „*what do you know, I've gone all the way through this jungle and there's just one little piece of stuff here*“. „*That's the only piece of stuff and we went through eight miles of jungle and swamp and so forth, and we find only this little*

piece of stuff" - Duplication, duplication, gee (chuckle) - you know - and then you promptly forget about the eight miles of swamp and jungle and so forth. You promptly forget all about that. Then you say to someone else, you see they haven't been through it, you come up to them and say to them, *"Hey, look at this - duplication"*, and they say *"Yeah, what about it!"*, you say *"well, see all those eight miles of swamp, they're not true, they're not true"*. They say, *"they're not?"*. They're in over their heads in quicksand. *"Someone's lying to me - you say duplication is important but I say MUD is"* and so we get the birth of science - mud (chuckle).

Now, wherever we look in a society as it struggles along it picks up arbitraries with which to bolster up a hidden ideal that is never expressed. We get these arbitraries piling up, piling up - laws, customs. Everybody forgets what they're supposed to prevent and at last we have this mass which simply has one common denominator - prevent. And when you have a person totally prevented, you have a human being. But what would you really have if you had somebody who was totally prevented. You'd have somebody who couldn't help and who couldn't reach out on the rest of the dynamics and so couldn't have a civilization because you couldn't have a third dynamic, - could you? That's as easy as this. In other words, this system of preventing everything in order to bring out a good civilization succeeds in killing the thing it was supposed to bring out, - right?. So, there must be another way and a better way, and that way we have today in Scientology.

In our, in our walkings along the line we've gone through many vicissitudes. There's hardly a one of us present, myself included, who hasn't been human somewhere along these last right years. These were not lapses from grace however, these were repetitions of habit (chuckle) and it's a little bit hard to make it all the way. But the funny part of it is that somebody who simply starts along this road, would just get started along this road, and says, *"look, there are a few truths"*, had astonishing things happen to them. Remember the old article, *"Dianetics, Evolution Of A Science"*? If more people got a hold of that article and read it and all of a sudden got well - Boom. Here was an odd phenomenon. I know of three separate cases that got a hold of that article in a hospital bed, and read it, got up, called for their clothes, left, and haven't had a recurrence years afterwards. Now the simple idea that there is a way out, or that there is truth, or that truth can be realized, that itself is a tremendously potent force. So for those elements in a society which are trying to kill all truth, that would be the first thing to attack. The fact that there might be a road out - *"ummm no - no road out, - there you are in the middle of the swamp jungle (chuckle), and there you're gonna stay"*. Everybody who tells you, *"there is a road out"*, must perforce, by definition, be a faker and a quack. Which is almost a direct quote of the Better Business Bureau brochure on curing anything. They say, you always know a faker if he tells you he can cure something. Think that over for a moment. That's a direct quote out of the Better Business Bureau literature.

You get the State favoring, favoring very strongly, only those persons and elements which use, which we'll talk about later in this Congress, which use violence and which seeks to bury people in. They cannot ever believe that there is a road out. And you know the society is so sure of itself that it has everybody trapped, right there in the mud, that they've forgotten to pay the guards and they've all left. That's right, it's an

amazing thing! There's no guards on the stockade any more. Only, everybody thinks there are, before you suddenly tell them to pick their head up a little bit and see if they see the glint on a rifle barrel any place, or reach out there and see if they really feel any barbed wire, or walk over this way to see if they really do fall in any quicksand, and it's with great amazement that somebody will take this delicate ... tiny step - „*well I don't know*“. And we get the phenomenon of „*Dianetics, Evolution Of A Science*“ yanking people out of hospital beds. We just made them look up and feel around here to see if there were any barriers anymore, if the guards were still on duty - and they aren't. In other words, nearly every barrier we have, and nearly every duress that man has experienced, that kept him in an aberrated state, is practically unenforced today. We have no more inquisition, we have sky ... (garbled), we have no more arrests because of religious beliefs in this country. You know it was amazing. First it went this way. Over in Europe for a while, all you had to do was have a bible read in your house to be burned at the stake. You know, it was just that bad, that's all you had to do. Or, you appeared in a field and listened to a preacher and (finger snap) you had it, right then, dragged the body right off and mounted it up. They were very interesting about this. We think of people being burned at the stake - they didn't just burn them at the stake, you know that. They very often took ice and packed in their heart and face so that they would live longer while they were burning. These were nice people, these were good people, they were painfully good. Now these people who were doing this sort of thing of course thought that this was the right thing to do, that they were being the best possible people in the best possible world, doing this sort of thing. And these fellows who were listening to a preacher in a field, or cracking a bible in the house, or something like that, they thought these people were being very, very evil because they were breaking through barriers, that they knew by experience, were tremendously necessary to the continued existence of the society at large and so they gave these punishments. But these sort of things aren't done anymore.

They do it in cruel little ways, little tiny ways. They take some industrialist, of some place or another, that was trying to get on fine with the politicians, you know, and this industrialist hardly reads or writes, but he's a good guy, he makes all sorts of things, and so on, and the politicians say, well he's harmless, and I exchanged a few presents and a few things like that. All of a sudden this becomes a major crime. Well, there's a great deal of hope for a country where that becomes a major crime (chuckle).

Now does this mean then that we are favored by the time and place of the emergence of Scientology. Yes, we are definitely favored. We only have to walk a slight tightrope. There are a few people around who say, oh no, no, no and there's some laws that say that you mustn't heal anybody of anything, and so on. People don't take them terribly seriously anymore and if you pay the least little bit of lip service to this sort of thing, why you go right straight through. England, by the way, is freer than the United States on this line. You can say you're gonna heal somebody, go ahead and heal somebody over there, and nobody screams. In the United States you say, „*well, we're going to, we're going to prevent his being sick*“, or something like that (chuckle).

But we're not up against a tremendously violent environment at this time and therefore, there is every reason to believe that what we know can bloom and grow and can

spread and communicate. We are also favored by the fact that the world at no time previous has had more communication channels. There are tremendous communication channels in existence today. What they're being used for is quite something else, but that they exist is certainly the case. For instance, it's only been the last couple of decades, you can pick up the phone and call almost anybody you wanted to in the world and it certainly has only been in the last decade that most people in the western nations began to have television sets. I understand that more people have television sets in Russia, even than they have shoes. That might be some of John Foster Dulles's problem and the system, but there's some possibility of it being true.

Here's a rather favored time, here's a rather favored time for all this to happen because, although nobody's going to say keep 'em all in the mud, and nobody's going, tremendously, to object if you start lifting a few people out of the mire, and if you start lifting everybody out of the mire, nobody's really going to object, as I say, the police are off the stockade. Now is there any other thing that makes this a favored time? Well, it's the fact that man might cease to exist almost in his entirety. This factor operates however, not as a preventer, but as a catalyst to doing what we're trying to do. And this catalyst is, of course, the threatened presence of war, atomic fission, that sort of thing. Man can do such a thorough job on wiping out man now that we actually should put a little bit of speed on the ball. So I could say off hand that we're probably just a little bit late, maybe even eight years late.

People used to come romping into the Foundation and they used to say, „*Where are all the Clears?*“. I don't know what they expected. In truth, if I just point down to an empty space in the air of the hall and say, „*There's one now*“ (laughing), we probably would have started a great religious revival in America (chuckle) but it wouldn't have been based on any truth, so it wouldn't have been any good. Nevertheless, it is fitting here in this first hour of this Clearing Congress that we point up the fact that there is such a thing as a Clear. That we're doing this all over the world. There are as many or more Clears now in England than in the United States. Clears are appearing down in South Africa, the various, you might say, Field Offices are doing very, very fine, Los Angeles is doing a beautiful job, New York is just getting under way. I wish a few of you people up there around New York would go in and get yourself Clear, so we could say to all these Clears from New York. As a matter of fact, there are none at this time, but that should be expected, New York being New York (chuckle).

And the job that's being done on this is tremendous. It's a gorgeous piece of work that's being done the world around. And much of this work, now get that, is being done on indifferent communication lines. Somebody flew in the other day from New Zealand. He said, „*we're doing something wrong we're not getting any Clears*“. Doing something wrong. He came all the way from New Zealand to spend the day and then go home again. And sure enough, they were doing something wrong. They were running Help something on the basis of, „*Tell me a way people are never helped anywhere*“, and they had an E-meter that they were trying to check people out on that didn't work. And they had to come all the way back here to find out the E-meter didn't work. But they got these points on Clearing technique straightened out, they got the E-meter straightened out, he got a little bit of subjective reality on a couple of the processes.

He went back home and within sixty hours of his arrival at home, he sent me a cable, „*Made my first Clear. New Zealand*“.

Well, the point I'm making here, the point I'm making here is, this is happening all over the world. It is happening very successfully, and we do have Clears. We have got a show on the road and you are here and we also have a Congress! - DO WE ? Thank you.

(end of lecture)

Transcript of LRH Video Taped Lecture ----- Number 2 of 6 The Clearing Congress Lectures

Shoreham Hotel, Washington, D.C. July 4, 1958

THE FACTORS OF CLEARING

You know, I've got some sort of idea that we have a Congress started here. What do you think? Alright! It's an awfully grand crowd. I don't know how many people are here but I think it's one of the largest Congresses we've had. Nobody's given me a report, everybody's in a flap (chuckle). One of the things that has made this Congress different than other Congresses is a long standing ambition of the organization, was to film one of these Congresses, and so that is happening during this. Of course, that sort of thing always introduces randomness in such things.

Now here first off, we have the usual lot of telegrams here of one kind or another. And here we have one from Frank Turnbull in New Zealand from the HASI staff in New Zealand, Australia, and Oceania. „*Wishing you the Clearest and best Congress yet. Stop. We wish we were there in body as well as spirit*“. Well, as a matter of fact, I'm sorry they're not here. I'm sorry they're not sitting right there. But that means, I'll have to pick up this mock-up one of these days, you know, pick up this mock-up and take it down, and put it down in New Zealand. Mock-ups are very hard to move around; have you ever noticed that?

And here's from the Scientologists up from the Pacific Northwest. „*Dear Ron, staff, and Congress members. Congrats and have a wonderful Congress. All the best, Scientology Washington State*“. And here is from the HASI staff and the Organization Secretary, John Fudge and HCO Secretary, Rona (garbled). „*Best wishes for a bumper Clearing Congress*“. And here's one from the HASI, South Africa, Maggie Skoltz down there. „*Best wishes for a happy Congress*“. We have sitting right down here, the Secretary of South Africa and his very charming lady - here is Jack Parkhouse and Allyson. Stand up. You see, they did come partially in body (chuckle). And here's one from California, „*Here's wishing you the best Congress ever*“. And also, we have the California office represented almost in total-ity, here in Julie and Ken. Stand up.

We have here a great many well-wishers from all parts of the world. From Oregon, from ----, every place but that part, that part of the world which has gone into a little bit of darkness. We have a part of the world that's gone slightly into darkness - The

Russian-African, pardon me, the Russian- Asian sector of the world, which would love to sweep into Africa and other places. It's an interesting thing to me not to have any organizational offices in any of those countries. I wonder if there's any parallel at all between the adoption of a totally materialistic viewpoint and an evident inability to be communicated with. I wonder if that has any, any correlations whatsoever.

Well, let's get on with the Congress here - we've got one. How about bringing in my notes. You know I always have to have notes (laughing). (A large stack of books on a dolly is wheeled on to the stage). There we are, good, good. I always have to have notes, you know. It's a very hard thing to follow notes. I mean, to give an extemporaneous Congress and I don't want to establish some new principle here, being entirely extemporaneous, and so forth, and just giving you a Congress off the cuff, because it would be a bad precedent (Chuckle), you know. So I, this time I very carefully collected some notes and some materials and so on; and in view of the fact that we're dealing mainly and basically with the mind, why I've collected here most of the noteworthy books on the subject of mind.

And I'm very happy to, to (picking up a book) --- here, for instance, *„A General Introduction To Psychoanalysis“*, by professor Sigmund Freud, LL.D. - what's that LL.D. stand for? Well, that's beside the point. Anyway, we want to take this thing up thoroughly. We want to take the Mind up very thoroughly. (Leafing through book and reading) *„The courtyard in which the sheet-metal lies spread out is not to be considered primarily as symbolical but refers to the father's place of business. I will add arbitrarily that going down, like the more usual going up, is meant to describe ...“* Well, isn't that interesting! (Turning pages in book and reading) *„I mean love rivalry with the emphasis on the sexual character. The son, even as a small child begins to develop a special tenderness for his mother“*. Wouldn't it be strange if a small child didn't develop a tenderness for his mother (laugh). *„But here we find the Oedipus complex entering in“*. We now know why we're all aberrated, because we're fond of our mothers (chuckle). (Leafing through book) Well, I don't want to give you a Congress without a great deal of learned material in it and ... (reading) *„to be sure, there are all kinds of objections possible to the declaration that neurotic symptoms are a substitute for sexual satisfaction“*. You said it, there are objections, in fact, I can think of quite a few (laughing). Well, I just wanted to give you a very authoritative ... I guess we better forget that one.

Let's see if we haven't got something that's much more pertinent here. (Picking up another book) Oh, here's something, here's a Dictionary of Psychology. Very good, very good. Now obviously, psychology should tell us a great many things which we should be well aware of. The first thing it should tell us about - there should be a definition ... this is a psychology dictionary - there should be some sort of definition for Life. (Reading) *„lie detector „ - life? - „linen, linnet, linear perspective - there's no definition for Life“*. Well, that's beside the point - there's undoubtedly here a definition ... I hate to give a Congress off the cuff, you know. I like to have authoritative material here, backing me up. Mind, mind, mind, mind, mind - there's no definition here for Mind (laughing). Well, there's a, there's a ... undoubtedly a definition for psychology. I'll look that up. Psychology, - hah! (Reading) *„Though the very, though the era of definition in terms of the tenets of the various schools of psychology is past, there is no acceptable single sentence definition“*. Now look, I was trying to give you an authoritative Congress here. Lets

look up creativeness, shall we. (Leafing through book) Creation, creation, creativeness, creativeness ... I'm sure they have a definition for that. The various things you know you need to make something ... I'm getting very nervous here because I expected these fellows to give me a hand, you know. Creative thinking - no creation, but there's creative thinking, it's „*the achievement of a new relationship among parts of an experience*“ (laugh). Well hah (chuckle), I'm a little bit embarrassed here. I expected some of these boys to back us up, you know. There's some books there on Yogi but I know what they say. They say, if you sit still long enough, you'll have sat still (laugh). Well, I'm embarrassed - there go all my notes. You can take these away (pointing to dolly with books). You can take those things away. I hardly know what sort of Congress to give you now. I mean, here we got all of the former schools that were supposed to tell you all about the mind and so forth and they don't have definitions for the things that we consider the mind, you know, like Life and being alive ... „*What'll you do with them?*“ (looking off stage) I don't care what you do with them, burn them - (muttering) what'll I do with them ... „*But you'd think they'd have definitions for things called the Mind, and definitions for things called Man or a Woman or Life*“. You'd think there'd be objects. The other day I had a wonderful idea. I was going to write a bridge book between psychology and Scientology, and a bridge book between psychoanalysis and Scientology. Now don't you think that would be nice. We'd put them out in the book stores and people pick them up and they'd read all about psychoanalysis and then what ... (laughing). (Looking back stage at smoke) I hope the management doesn't find out about this. I didn't mean him to take me literally (laugh). Well, there goes psychoanalysis (laugh).

Well, in the fumes and flames of an expiring yesterday (laugh), we can begin a new tomorrow. One of the things that is quite amazing was to start from nowhere, and every time I thought, in dealing with the development of Scientology, that we were starting from somewhere, I found that we were pretty well side-tracked. A science has to have certain patterns, certain definitions, certain objects of study; and even if you only study thought, you are still studying an object if you say it is thought, you know. You say, we are going to study thought. Well, you have to find out what you are studying, in order to study it. It sounds awfully funny but it's a brand new discovery, I assure you (chuckle). As far as the field of the mind is concerned, the isolation of discovery - objects - have not been done. So, right away, quick like a bunny, let's just sail right in, and for the remainder of this Congress, I'm just gonna hit you left and right with all of the various isolated data which, grouped as a whole, make Clearing. Would you like that? Now some of you old timers will say, oh no, not again and some of you new comers, they'll say, about the same subject, WHAT? So, we'll take the middle course. I'll talk to those two nice little girls right down there.

There are essentially four parts of what we are talking about when we are talking about, when we are talking about the mind, when we are talking about Clearing. There are four parts and these things are very easily isolated, let me assure you. This first one doesn't have any mass. It's called a Thetan. A Thetan, by definition, is something without mass, without wavelength, and actually, without finite location. But a Thetan is our definition, or symbol use for what they used to call ghost, spirits, anything ... élan vital, any of these various items of yesteryear. We have to call it something new

because all of these things meant special things. For instance, somebody the other day, a colored person, was discussing with me whether or not ghosts still existed and I settled the argument rather easily. I said, „*well, have you ever been a ghost?*“ and (feigning comm lag and shame), and I said, „*well, I'm not ashamed of it - I have*“. Well, that person doesn't work for us any more (laughing).

Here is a specialized meaning to spirit. Ghost is an evil spirit that is partially materialized evidently, that is found in various locations where they will do the real estate the most damage (chuckle). That's evidently a ghost. So, let's just take all of these things that people refer to as spirits or something of the sort and let's just cover that with this mathematical term. Thetan isn't an esoteric or magic term, it's simply mathematical. It is the Greek letter which stood for thought, but that is not quite precise either because thought is a product of a Thetan, not the Thetan. A Thetan is potentially able to produce thoughts, matter, energy, space, time and all the rest of it. So you get a basic production unit and therefore we are starting with an assumption.

We have a place of assumption in Scientology. This subject starts from somewhere. That's brand new. You don't realize it, that's brand new. It doesn't start from ... „*well, the proclivities of the libido are very often introducable when you get a socio-economic libido theory*“ ... it doesn't start from double-talk. It starts from a definable thing. We get Axiom One. Alright! We say, this thing called a Thetan is capable of producing all sorts of things, and we say, this is the person, so therefore we differ enormously from the Christian statements on the subject. They say, „*you son, must save your soul*“. The fellow says, „*I don't have one*“. So, therefore the Christian religion cannot possibly be true, and they lose all kinds of converts that way. The fellow doesn't find his soul - not there. Somebody saving his soul is doing something very interesting. He evidently has something set up over here, that has probable mass, that he says is his soul. And then he goes about saving it and it turns out to be a demon circuit called mama or something. Now he expects this to go to Heaven. But this can't exist without continuous creation by that (pointing to Thetan symbol on his board), so he sends this to Heaven and he goes on elsewhere (laughing).

Very, very remarkable things go on. You'd be surprised how man gets tangled up in all these things, but this tangling is called identification. He begins to identify himself with things. He says, I am a thing. Well, that's all very well, you can be a thing if you want to. A person can be something - yes, that's true. But he shouldn't go whole hog and say, I am only that thing and nothing more and never will be anything else, because when it perishes, he loses his identity. Now the funny part of it is, a Thetan has already a basic personality and this is what we are trying to uncover in Scientology in order to make a Clear. Now, it's as easy as that and people keep forgetting that. They say, well, I got half-way through being Clear and I knew who I was, I knew I was nobody. Oh no, oh no! Half-way through a valence split, half-way through coming out from under the cloak of being somebody else, you have a terrible feeling of being exactly nobody, because that's the way you went down.

You walked in one day and you said, „*I'm a seneschal*“ and this knight with eight inch spurs, standing there - humph- and say, „*I'm supposed to open the doors to this castle, I've been doing this for a long time and I'm a very trusted retainer*“. „*Well*“, he says, „*I don't know*“.

about that, I married the old man's daughter, and we've given him poison now and you're fired". What's the fellow's beingness now? His beingness depended upon somebody else's saying he was something and he goes around still trying to say *„I am necessary, somebody has to open these castle doors. I am really the seneschal“*. Get that really, see. He's insisting he's the seneschal but nobody will pay him his wages, and so forth. He's become nobody, see. He has the feeling that he is nobody. But this doesn't reveal this fact. He was somebody before he became the seneschal. Now, as a seneschal, he became nobody - until he finally went out and got a begging pan on the highway and began to hold it out for fish and chips as people came along, you know, and people keep handing him something. Now he says, *„I am something I am a beggar“*, but that's still something. Then the New York State police come along or somebody, and they say to him, I'm a little mixed up in my periods here, but they say to him, *„do you realize you cannot beg upon the public road without licence number 603-F“* and he says, *„where do I get this licence?“* and they say, *„well, that bureau's been abolished“* (laughing). So, now he is again, nobody. So he starves to death and kicks the bucket and there he lies there. Now he's somebody, he's a corpse, but he's not dead, he's merely a corpse. And people come along and say, they don't ever say you are now a corpse, they say, *„look at that corpse“*, which is below his level of tolerance entirely. Nobody is giving him any attention at all, and so he jumps off and does something else. Get the idea? But he goes through sequences of becoming nobody - somebody, nobody, somebody, nobody, somebody, nobody, not necessarily on a dwindling spiral. Some people get up to the point of being a happy man. You know the old story of a happy man - I won't tell it - he didn't have a shirt (chuckle).

This chap, in other words, was somebody until he began to identify his beingness with a thing. In other words, he had a personality, a beingness, an aliveness and particularly, potentials and capabilities and then he decided to be something which had limited potentials and capabilities, don't you see. Well, he could keep going downhill for a long time or going out into other identities for a very long time and he would eventually, you might say, find a beingness which he was satisfied with, and which could go on for a long time. But none of these beingnesses are the person. The person IS the Thetan. That is the one identification that Scientology jumps off with.

Now, physics jumps off with an assumption and it has now blown the assumption sky wide and handsome, and that is, conservation of energy. In the first place, this thing called the conservation of energy is about the poorest name thing you would ever do. You could have said conservation of mass, if you please, but, conservation of energy? Now all somebody's got to do is come along and demonstrate that energy is an impulse, and isn't anything, and therefore, doesn't conserve. And the one thing that isn't conserved about energy is an impulse. Why didn't anybody ever think of this? They had this around for centuries, and they keep saying conservation of energy. There is no conservation of energy. There might be a conservation of potential motion. But they jump off from the point of conservation of energy and that is the stable datum on which the rest of it is built.

Now, if there is something wrong with this assumption of a Thetan, we have lost our stable data. So therefore, we have to proceed to demonstrate what this stable data

consists of, it doesn't have length, breadth, and thickness, and so forth. In other words, can it be proven or demonstrated? Well, years ago we started exteriorizing people, we started kicking people out of their heads, it wasn't necessarily good for them, but it was fun (laughing). And we sure did have a good time kicking people out of their heads. As a matter of fact, they talked different, and acted different, go sailing around. Well, that was the Person. I even developed some electrical gimmicks to have somebody sail out of his head and go over and settle on the gimmick and have it register, and get out of the gimmick and go back in his head again.

Fantastic, you know, and so far this basic premise has not been shaken. Probably because nobody's had any real opportunity to shake it because the one thing that very materialistic people cannot possibly confront, is the Thetan. There's a process in Creation Of Human Ability called „*Conceiving a static*“. You say to somebody, you say, „*alright, just get the idea there's a spirit up there, a nothing a spirit, alright, confront it. Good*“. They get sick to their stomachs, people who are having a bad time. Isn't that interesting - because it's too little mass for them to confront. So probably this thing is quite safe for years to come. Probably some time, some great controversy will rage as to how many Thetans there could be housed on the head of a pin (chuckle), or something of this sort. It is relatively unimportant. Let's just escape the TRUTH of this, for its workability, and let's examine it as a workable premise, and we find out that as long as we use this as a workable premise, we win in Clearing, and as soon as we desert this as a workable premise, we lose in Clearing. That is all there is to it.

If we consider a man to be a mass of circuits, and pictures and so on, flesh, blood, tobacco juice, 97 cents worth of chemistry, the army says. I think the price has gone up. I heard somebody say that in the army the other day, he said, it's odd that the army rescue teams and the air force rescue teams would go to so much work to rescue a man who was only worth 97 cents in terms of chemistry. I found objection to it because of inflation and so forth. It's now about \$1.43 (chuckle). Well, if we say he is so many bits of chemistry, we say he's just chemistry, he's nothing but chemistry, oh boy! We can't cure him, we can't do anything but assume the things which the healing sciences today have assumed, which is, if you shoot him with enough gook and big enough needles, that are blunt enough, often enough, or enough electric shock and if you rearrange his chemistry somehow or another, you'll make him a well person. Well it has a very limited look. You can do just so much with a chemistry and all you've done is make the Thetan happier with the chemistry he has, that's all. Well, that's one way of making a Thetan happy but it's limited because it doesn't make all Thetans happy. Some don't like chemistry, I'm sure there's some people here who have flunked the subject (chuckle).

Well, the first thing we see, the first thing we see here as an object or an item to study in this subject of Scientology, is a Thetan. I say it doesn't matter whether you believe this or not, the point is, it's workable. Much more important is the fact that a result can be achieved which is desirable, evidently, by everybody it's worked on, by assuming this first assumption.

So we get out our next thing, which is the Mental Image Picture. Now, this stupid little bug (pointing to Thetan symbol on his board) makes pictures. He makes pictures

all the time, he's just gotta make pictures, gotta make pictures, make some more pictures, he makes some more pictures, then he makes some more pictures, he makes some more pictures, he makes some more pictures, he makes some more pictures - and finally he says, you know, I don't know what to do with all these pictures I'm making. I'll just say they'll last forever and I'll put them out of sight or I'll say, Joe is doing them, and I'll put them out of sight - and we have a reactive mind and into that area he begins to collect every operation, every difficulty, everything he can't confront, and he makes a picture of it and shoves it behind him. That's how we get „*Get thee behind me Satan*“ (laughing).

Now the funny part of it is, everyone does this. Everybody does this and in psychology they said that only morons and little children did, because the psychologist himself, no longer could. But he was still doing it, but he was doing it somewhere else where it was not visible, and so forth; and he's making these pictures, pictures, and we get the Freudian unconscious, we get the Dianetic reactive mind, and so forth. It contained a record, evidently, of everything that had ever happened to the person, but the person was just making this record all the time. He was keeping it mocked up, and we had the nicest game running you ever saw.

He mocked up all of his experiences, mocked them up all the time, mocked them up any time he half-way thought about them, or became into restimulation, and then he'd mock up the whole thing and not look at it, which was pretty good, and you got your unconscious mind. Now these mental image pictures, of course, are very demonstrable. Anybody can do this. Sometimes they get into a valence that can't create and can't look, and although they can still make pictures, because obviously they're still creating this valence picture, they can't see other isolated pictures. So, they begin to believe they can't see pictures, and you ask them what they're looking at and they say, nothing and you say, come on, take a look. What are you looking at? Shut your eyes. What are you looking at? I see nothing but blackness everywhere.

Well, what is blackness but a picture. Did you ever see that kid stunt of the negro, the portrait of a negro hiding in a coal cellar at midnight. This black thing, still a picture, it doesn't have any features, a picture is not formed. A picture is simply a picture which would simply be a block of energy or mass existing in space, and you'd have this sort of thing. And after you get enough of these sort of things, the person is mocking up enough of them, he calls it experience. He wants to get experience. And how does he hold on to experience? He holds on to it with his ability to make stacks and stacks and stacks of pictures. Wonderful! Very, very wonderful to see the capability of a Thetan in lousing himself up. He's best at that. That's the one thing he's really good at.

What does he do here? He gets lazy about making pictures, so he adapts another beingness to himself which makes pictures, don't you see, and he starts making pictures on a via of one kind or another. We call these other selves, they're still merely collections of pictures, we call these other selves circuits or valences. And circuits and valences and that sort of thing is what we're looking at, and we get all kinds of oddities. These are all visible things you know. You can just take somebody and have him make a picture and get him to see the thing, and you'll see people with pictures. These

valences are quite interesting. If you run down somebody's havingness, he's liable to have one of these valence or demon circuits move in on him and all of a sudden he'll say, „*you know, something said something or other, but I didn't say it*“. Well, he can tell the difference between himself and this circuit.

What is a circuit? A circuit is a picture of a personality, just like I was talking to you about. He's got the idea that grandma was like this, so he makes a composite picture called grandma, which then gives him the orders that grandma used to give him, and he knew was necessary for survival, such as wash your face, put on your rubbers, sit down at the table now, no, get up and wash your hands, you know. So he always does that, he sits down at the table, then he gets up and washes his hands, and then he goes back again. It's a series of orders.

Well, he doesn't have this around as long as he's got grandma, but then he gets a substitute grandma, but it's just a series of pictures. So you could say this mind is divisible into a simple picture and a complex picture. The complex picture simply delineates a personality and the simple picture delineates a scene. But they're all pictures and they are all created, and this is the one thing the world will never swallow and it's a secret just between ourselves - and can you keep a secret? The one thing we must not tell people is, that they are responsible for themselves, personally, for all the difficulties that ever occurred to them. That you must not tell them.

I well remember in 1952 when I wrote Advanced Procedures And Axioms, I put a section in it that said, „*Responsibility*“, and people used to pick this book up, with what airy confidence, you know, pick it up. „*oh, oh, wonderful, wonderful - responsibility*“. They look at the Chart of Attitudes that came out with Handbook For Preclears, and it said, „*responsibility - full responsibility - mmmm ... - well, I used to study Yogi, I think I'll go back to that*“ (laughing).

The best trick that a Thetan does is to make something and then say, „*I didn't do it*“. He starts moving off these responsibility zones, and responsibility in itself is a tremendous subject all by itself, but it's the one thing you must not tell people bluntly, quickly, unless of course you sort of want to give them the shock of their lives. You got a bad leg, you're mocking up a bad leg. You're in grandpa's valence, you're mocking up grandpa's valence. You really hang them with it, because that's what you have to assume when you Clear people. There's theoretically a one-shot Clear, which is „*What part of existence could you be responsible for?*“, and when a person has answered that, and taken all parts of existence and his own mind and everything else, and he's willing to be responsible for all those things, within and without, microcosm - macrocosm, he then would be Clear, if he could do it - long road.

The only place we use that thing today is solving a present time problem. You say, „*What part of that problem could you be responsible for?*“, and ordinarily, the problem just goes out, flickety flack, and solves itself up. But nevertheless, it is evidently true that willingness to be responsible for coordinates with sanity, and total unwillingness to be responsible for coordinates with aberration. So we get irresponsibility as the opposite number of aberration, neuroses, difficulty, upset, and so on. Well, why is it then that this individual gets all of this silly stuff if he'd only be well if he could be responsible

for it. Why does he get all this stuff and become irresponsible for it. Well, part of its content is this, life and Thetans in general have rigged out one that is a super aberrative factor. You go and you shoot somebody, you know, it's a calm night, nothing much is happening, you go out and shoot somebody. The old days, the way the West is portrayed on TV, how they loved shooting somebody. Quite wonderful. Anyway, they shot somebody, „*what happened here?*“ „*Well*“, they said. „*so I shot somebody*“. Shooting people wasn't aberrative, probably dying wasn't either. But then somebody came along and said, „*Oh, you shot him, eh - well, we're going to arrest you, and we're going to execute you and take your body away. You took somebody else's body away, we're gonna take your body away*“.

They invented, in other words, overt act mechanisms and the guy didn't dare say he was responsible for killing somebody. He said (garbled), and bang. Then he had to go around and say, I didn't do it, I didn't do it, I didn't do it, clean hands, hey look the gun hasn't been fired, I didn't do it, and we get a way of life which is summed by, - „*I didn't do it*“. You realize, that's our modern way of life. You know, you say to somebody, „*Did you put out the milk bottles?*“, „*Well, I don't know why you're asking me because you normally put them out every night, and you know very well ...*“ All you want to do is find out if the milk bottles got put out, and you're in a fight. You just want to know that. That's all you want to know, you don't want to know anything else. They got responsibility mixed up in this. Who's job it is. I'm sure, I'm sure that a lot of government officials have their job mixed up. Don't you think possibly they have? And the main thing they would tell you is, „*this department is not responsible for that*“. That's the main thing you hear. „*Well, I couldn't report my income tax exactly last year because I hadn't received all of the income and I still owed quite a few bills, but I didn't know what the bills were because I didn't know how much I had incurred*“. „*Ha, ha*“, the Internal Revenue says, „*That's none of our responsibility, where is your income tax report?*“, see.

This gag runs everywhere. I pulled a funny gag on some people. I don't get in many automobile accidents, as a matter of fact, I haven't been in one for years. Except the other day, I was running down past the State War and Navy building which is now, I guess, the presidential annex or something, and a guy started up at the light, and the light was red. He noticed that it was red, so he stopped, and the car behind him started up and hit the back of that front car, and I happened to be the third in line. That was very embarrassing. The only thing I could say, to keep from being responsible for it, is that there was a red-headed girl crossing the street (laughing). Now you think that is a gag, but it happens to be true, and Bonnie Turner can attest to it. I was actually looking in that direction for some reason or another, there must have been something else over there (laughing). So here I was, smashed into the back of this car and these drivers came around and they said, who did what - blah, blah, blah - they were all nervous and shaking and trying to get out their drivers licenses and so forth. I was standing there, and I was trying hard to get my car started and find out how much damage had been done, and I looked at all this nervousness, and I looked at them and I said, wow, I said it was my fault, I did that, and they both calmed down completely, put away the things, got in their car, and ... (laughing).

So here's this wonderful factor of irresponsibility versus responsibility. And, a Thetan uses irresponsibility to keep himself individuated thoroughly enough, as thoroughly as he thinks he needs to be, and he over does it, and you get aberration. That's about all there is to that. And, even though his creativeness becomes very impeded so he cannot consciously create, he nevertheless continues to unconsciously create, and evidently, the more you step on his ability to create consciously, the more he displays his ability to create unconsciously.

You can shove somebody clear on down into automatic poltergeist. I remember in 1950 some of the Dianeticists around there were very delighted with a young boy who could get on a rug and make it shoot underneath the table, and make it shoot all over the room. It was a very amusing situation. They got five or six priests in to demon exorcise him and so forth, of course they meant to chop out a few circuits. That kid was shooting rugs everywhere. Well, I'm sure everybody could shoot rugs everywhere if they wanted to be responsible for it, or if they were so irresponsible that it happened anyway. Well, people hang in between and so they can't shoot rugs around on floors, and that's why you don't have magic carpets anymore - that's why, why you have to buy Gulf gas (laugh).

Now here, here is this factor entering into this second part and this second part is a very clearly delineated part, which is Mind. Now what do we mean by mind? We mean, it is that product of a Thetan which compounds his experience, personalities, and the way he thinks it ought to be, and the way he hopes it isn't, and we get a mass, and that mass is actually composed of thoughts. The big mistake the Buddhists make is to consider themselves thoughts. They are not thoughts. Nobody ever thought them. They are not thoughts. They consider themselves masses of knowledge. Now, I don't consider myself any mass of knowledge. I don't try to remember anything, much to the despair of my staff most of the time, but there isn't any reason why you can't just create anything you want to know, at any time you want to know it, or go take a look. But instead of that, people get on a storage of knowledge basis, storage of experience. You can't get hired by the government unless you have just so much experience. It doesn't matter if you do anything or not, it's how much experience you've got, see. They expect that to be all kind of massed up in the mind, and it's this plus the personalities a person has known, pictures of, in other words, they take pictures of these personalities and they add all these things together, and then they may dream up some machinery and say, the machinery makes these pictures, only the machinery itself, is just another picture, you see. Or they say, I knew this person who did this obsessively and that person now haunts me. No, no, nothing is haunting them except a picture they are constantly making of that person. You have to understand that clearly if you're going to Clear anybody, because the person himself is doing all of this. Now I give you that simply as a technical factor, not as a factor to be told to people you're going to Clear, (chuckle) because they won't like it.

A fellow is sitting there, you know, a normal man (chuckle), he's sitting there and you say, „well“ - I tell you how not to audit somebody - you say, „*when did you know somebody who was ... like that?*“ The person might say and he might not say. You say, „well, just how are you making up that mock-up?“, and he says, „well, how I'm making it up? Oh, I got this

way because of the terrible operations I've had. The doctors all did this to me". Oh yea! Well, it did happen, but it persists on the equation that he takes no responsibility for mocking it up, and then it gets a persistence. I was auditing a Pc one day, it was a very, very wonderful example of this. The Pc was saying, „*Well, itsa ...*” - we'll alter the facts slightly so the Pc won't jump out of his skin because he's here - „*well I can't help it being this way, I guess it's because of my father, you know my father was like this, my father did this all the time, and I had headaches, and he wished them off on me, just wished them off on me, and so I got this headache*“. I said, „*well now, lets go over this again slowly, where did this headache come from?*“ „*Well, my father wished them off on me and sexually he did it and he kicked me around*“, and so forth, and we went over this for a few minutes and then all of a sudden it dawned on this Preclear, he said, „*Well, my father isn't there, and I've been blaming my father for this, and it's my headache, and I've been blaming my fa ..*”, and bam, the headache went, and it was a severe headache, see. Interesting, hey?

In other words, you can audit somebody the rest of their lives without ever introducing any gradient scale of responsibility, and you would never get a Clear. But, unfortunately, you cannot simply audit them directly at responsibility and get a Clear. Say, well you see that ceiling, see all the flaws in it, see the wall, see how badly those curtains are hung, look at how bad that cloth is over there in the curtain, see that, and get this thread that's loose here in my coat, you're responsible for all that (laughing). You're not going to get any Clears. So, somewhere in between these two courses you get Clearing. The person sooner or later has to, and does by the processes we use, abruptly cognite upon this magnificent fact and that is, he is mocking it all up himself, and has to mock it up consciously in order to have it there. Then the person becomes much happier because they've forgotten they were mocking it up. So we have this thing called Mind as the second part that we were studying.

And then the next part is very, very simple. There's hardly anything to it except Latin names and that's Body, and if you look over, if you look over corpus, look up corpus in the medical dictionary, why you will see thereafter that a body is a very easy thing to understand. It is merely a tremendous number of Latin names. They don't have to attach themselves to anything, they just are, you know, and you get all of these parts and they're all Latin names. As a matter of fact, that's unjust. That was the scholastic's method of teaching this subject, the subject of medicine. Of more recent years, they actually did start to cut up corpses and start looking at a body to find out what a body is. Well, a body is a machine, or it is a mock-up, but it definitely is a thing, it is something. It is a form, it has persistence, it runs a certain cycle of action from birth to death, it does have parts, it is ambulant, it has various recognizable factors, everybody has different fingerprints than everybody else, perhaps. People look different one to the next, and you get this thing called a body. Now from this we get the idea of ambulant matter or life injected or imbued matter existing in life created space, running on life exchanged or created energy and we get the whole class of things that we call bodies. And today, they are interestingly enough, buildingmachines which are almost indistinguishable from bodies. They depend, they never noticed this, utterly upon their operator. They don't depend so much upon the operator's body as the operator's thinkingness and ability to think. You take the Univac, the Eneac, some of these later thinking machines, they're quite wonderful. People stand around ... all science, evi-

dently, today is being conducted on the basis of these Univacs and Eneacs which is one of the more gorgeous things you ever saw because they never noticed that somebody has to ask the question and somebody has to read the answer. The two things the machine will not do, and yet this current that runs there, everything is supervised by life, and you have an organism which moves and we get a sort of a thing that isn't really a body but is close to a body, you know. An automobile has this characteristic, it's a little bit further from it, but it's still life animated. And then we have the universe which is life animated. Well, I shouldn't have gone into that quite so quick.

But we get the next two parts, the first of which is a body, which is intimately life animated, biological organism as we understand it these days, each part of which is steeply and deeply invisibly imbued with life, and that is a body. Now, we have bodies of all kinds, whether dinosaurs or cockroaches, and they all more or less operate on the same basic principle. They have to be animated every instant by a Thetan, or they aren't.

Now we get something then, that endures a little more broadly and we call this thing, the Universe, and of course, it just runs, and nobody gives it any attention at all, does it? Yeah, well, we get up against this problem of who created the universe. I say you did it, and you say I did it and we get wonderful persistence (chuckle). It's a funny thing this stuff that goes along here with us in one level of time. If you start to investigate it a little bit, you'll find out that it has the most complex pieces. If you look into a piece of matter you find out it has various other elements than the one you thought it did. You think it's made out of sand and concrete and you find out it also has iron and copper and gold and all sorts of things in it. You just take a little chip out of one of those columns and you'll see at once that it has other things in it, many other things. It's only complicated by the idea that it's congealed chaos that is now regimented into a less chaotic form. Now whoever made it, whoever's running it, we still had it.

Now, there's no question about the fact that you are running your body, this is demonstrable. But that you are running the universe is a little harder to prove, no matter who you're trying to prove it to, it's a little harder to prove. You try to prove it to a certain class of priest in this particular society at this particular time, and they throw you in the booby-hatch. The psychiatrist, he knows that anybody who claims that he is making the universe, he knows what that person is, that person is crazy, but he doesn't know what crazy is.

I love some of these points of assumption. They announce grandly, so and so is insane because he thinks so and so and so and so but then they never tell you what insane means. Well, they say, well that's easy, he's not sane. You say fine, what is sane? (garbled) not playing the game right to ask questions like that (laugh), you've done us a great error here. Now, if we look at the body, we can, we can claim an ownership and a finite zone of control. We say, well we lift our hands and so on. Remember the old gag we used to do, flop, flop, flop, flop, flop, flop, and you say after a while, after the guy's flopped his hands a while, „*who's doing that?*“ and soon „*I am*“, very happy about it, he can do something with his hands. Well, now you say, „*flop that building over*

there“. Well you've just run too steep a scale, that's all, that's the only thing wrong with it.

So we have to compartment these next two parts into body or bodies and then into universe or universes. Anybody who says this is the only universe there is, is probably lost. And we have these next two classes, and we actually only have four elements that we're studying, and any time you believe we're studying more than four elements, then you've gone astray and you won't Clear anybody.

Somebody comes up with a new hypertension idea that he has a ghost named Throgmagog that gives him orders and you suddenly say, well this is not part of his mental equipment, there actually is a ghost named Throgmagog and it does so and so and so and so and that is part of his mind and I will therefore have to treat him with witchcraft in order to separate him from the ghost Throgmagog - you're not going to Clear anybody. I know, because we've tried all these things. What do you think we've been doing for eight years but throwing stuff out the window. Right! Alright!

So when we get down to final analysis, there are just four elements and they are : Thetan, Mind, Bodies, Universe/Universes. Just those four elements and I tell you today, this is more important than it used to be, we just did this so you people could just view these four things. Well there wasn't any reason to just view these ... You've got to be able to look at life in small packages in order to Clear anybody, because ... you say, *„alright, you're all involved in the middle of this chaos called life in this universe and it has 8,762 parts and you've got to memorize them all and just take a look at all those and realize you're responsible for all those. That's fine, you're Clear. Thank you“*. That's not gonna work, not gonna work. You have to bring it down, so that he can focus his sights on it.

So you have these four parts. Now you've all heard of these four parts, they're part of Fundamentals Of Thought but they become very important today because all you are doing is asserting control over body and demonstrating creativeness of mind to make a Clear. That's all you have to do. The rest of it is OT - Operating Thetan - way upstairs. To make a Clear, all you have to do is show a fellow that he's mocking up his own mind, therefore his own difficulties, and that he is not completely adrift in and swamped by a body. And then, there he is, you've got a Clear. And, all the things that they learned about aberration, psychosis, neuroses, libido, scribido, bibido, all of these hocus pocus ... *„the economic neural, binaural oral system that never matriculated ...“* and so forth, endlessly. 8,762 medical terms, none of which relate to anything that would cure anybody. You can just forget the whole works, you see, because you just do these two things, you just take the first two items, the Thetan, and you get him to confront the fact that he has a body, and wipe out that mind, and you've got a Clear. That's all there is to it.

As far as the universe is concerned, we're talking about something which a person has to walk way upstairs about, just as I say wave your hand, okay, wave that building - and it's quite a jump. But Clear is a finite state. It does exist as a finite state. It is an ultimate, and it is an absolute. And those are very interesting things for me to say because I used to say they weren't, when I was trying to dodge away from people saying, *„Where are all those Clears?“*. Well, I'm not dodging now. Clear is a thing, it is stable, and

it simply depends upon mastery of the mind in recognition of the body in universe. That's all there is to it. That's all the thing you're trying to do. You're not trying to get a person to take responsibility for everything on earth or anything of the sort. A Clear could be said to be basic personality revealed.

And, you have stood up, and I'm going to sit down now. Thank you.

(end of lecture)

Transcript of LRH Video Taped Lecture ----- Number 3 of 6 The Clearing Congress Lectures

Shoreham Hotel, Washington, D.C. July 4, 1958

THE FREEDOMS OF CLEAR

Thank you! Well, do we have a Congress yet? Well, good! How are you making out? I have no doubt that what you will be making out better after you've had some seminars. You realize we have Upper Indocs for the seminar this time. It was my idea. The ... you know, just as an aside here, there's no real reason why we might not some day, some far-distant future, develop a group Clearing technique. It's possible, not very probable, but possible. The results which are obtained in a group intensive are quite excellent when very competent auditors are auditing, for instance, Nibs and Dick, and I think, Burk, and one other auditor, ... Hal, were in this last group intensive and they did a very fine job. They really got somewhere. I don't know if you can see this or not (showing an APA graph) but that blue line is where they was, and that red line is where they went. so they did go somewhere on one of these graphs by reason of group intensive. It's ... group processing shouldn't be undersold, undersold. It is an assist to Clearing but is not itself Clearing at this time. People only do a few thousand percent better after they've been through processes for a while, and we expect a more significant gain than that for Clearing.

Now, the whole idea of Clearing people, getting off into a run here, the whole idea of Clearing people is not making nothing out of them, and it really isn't setting them free. It's simply, making them more capable and more able and increasing in particular, watch this carefully, their creativeness, and increasing in particular, their tolerance.

There are four freedoms, we have been told from another decade, and these four freedoms were all very well, but they were not do-able. We have four freedoms today in Scientology that are very do-able. Clearing does not mean that the individual is free from this universe or its liabilities. It merely means, he can cope with them. That's a little bit different from a standpoint of average man, you know, you get somebody who can throw his shoulders back. In Clearing people we do achieve these four freedoms, and I'll enumerate them for you here. They're freedom froms, I'm afraid.

The first one is illness. Now that's quite remarkable since illness has been considered an indoor sport here for a number of years (laugh). If you can't do anything else to get attention from somebody, or to get out of something, you can always get sick. But

medical science has been ending this rather rapidly and, as a matter of fact, even Dianetics put a large dent into it. Seventy percent of man's ills are psychosomatic, and a good auditor, auditing out the right engrams, got people well. People who are Clear don't get sick as often. That doesn't mean that if you, probably, inject them with a tremendous number of bacteria of one kind or another, and the body would get sick, but the person wouldn't. I've had more Clears say this to me, they say this to me, they say, they say the difficulties are very simple, the body is sick and I'm not. I say, how do you feel? The fellow's going around cough ... cough ... cough ... I say, how are you doing? How do you feel? I feel great ... cough ... cough ... cough ... (chuckle). I say, what's the matter? Well, the body has a touch of flu or something and I feel fine, and so on. Now this means that bodies continue to be subject to such things as trains running into them, and bacteria poured into them from the unwashed spoons of the cafe, and such things. But to this illness is not added the perpetuation of the person himself, see. He doesn't perpetuate the psychosomatic aspect. All illness has a psychosomatic aspect. I believe that in Operating Thetan, at that level, you'd be able to take a body and smash it up against the wall and it would bounce down in good shape, and it would be in perfect condition. That is a higher condition. We have not experienced that condition, and we are talking about Clearing. I remind you, we are not talking about anything that we don't know about, I can only tell you what happens. Now, the funny thing about it is, you Clear somebody and for about two, three months after that, the body tries to get used to not having to be sick, and the guy goes around and he starts shelving this and shelving that and one day he gets up in the morning and all of a sudden the pneumonia he had ten years ago, goes ffft ... He'd be perfectly alright but the body goes through a period of self-adjustment there for about, I don't know exactly what the period is on the average, but as reported, it's about ninety days. As the person himself gets Clear, then the body starts clearing, see, all by itself. I'm talking now, the body is clearing physiological aspects. It's straightening itself up physiologically, not mental physiologically, see.

I don't know then whether or not it would be an immediate truth to say that the physical universe, oh boy, am I telling you a lie now, I don't know if it would be true that the physical universe around the person would start to straighten up too (chuckle). I can only tell you that very aberrated people have very aberrated machinery. Their machinery breaks down. You get the famous case that we always speak about, Joe Blow. You give Joe Blow a brand new car, in perfect condition. It has been adjusted within an inch of its name plate on all factors and facets. He gets in the car, - starter - RRRRR ... RRRR ... RRow ... RRow - battery runs down. Batteries have never run down before on any new car that just came out of the plant but it ran down then, and he runs it for a few miles and all of a sudden it's developed torsion steering (laugh). You go down to a used car lot, you can actually take cars that have been owned by one owner, and you can diagnose the case state of their former owners.

Now, in some under privileged countries in the world that have been very badly beaten around, it is as much as your life's worth, to leave a piece of machinery lying around for anybody to get at, because it will go - Boom. It doesn't matter how many lend-lease tractors, it doesn't matter how much tonnage of equipment is poured into the country, it's going to break down. That's what you can say about it. During the

war, during the war it was quite interesting that tons and tons of butter were shipped to starving Russia, taken up on the Mermansk run, at great expense of US corvettes and British corvettes and German submarines.

Remember, they were an expensive item too. And, when they arrived, why the Russians used it to grease the tanks with. That's quite interesting. I'm not telling you anything, now, I just dreamed up, they did. That's what they used our butter for - it tasted sweet, it didn't have any particular rancid flavor, and there were no hairs in it - and so they knew it wasn't butter (chuckle). But butter under heat is not a good lubricant; if you've ever tried to fry steak, or something like that, in butter in a skillet that's too hot, it burns and so did the tanks.

So, it isn't exactly a mental aura we're talking about. You know, they actually do odd things and one of the characteristics of aberration is to mis-use equipment. You use a fork, not to eat with or turn things in a frying pan with, but to hold the door open with. And, you go around some places, you'll find out that the equipment is all mis-used one way or the other - shoes are stored in the ice box - all kinds of things are occurring, but this is what you see in an under privileged country that is rather aberrated on the average, that's what you see.

But I'm not just talking about that when I talk about area of influence of a person. I'm actually talking about an esoteric, exotic, incomprehensible, not measurable sphere of calm that can surround somebody, or a sphere of confusion that can surround somebody, that actually affects the environment. I'm sure you've had a person who has come to see you ... you've had other people come to see you and everything was okay when you put the dinner on the table, and they sat down and everything, why, dinner got eaten and everybody got up after, you know, dishes got done, that sort of thing. You had a nice evening, you know, a nice dinner. This person we're discussing, however, comes to dinner, now they didn't even go near the stove, but for the first time in months, the rice boiled over, the soup burned, the best crockery fell on the floor, they weren't even near the kitchen, and they sit down at the table, you know, and half the things are missing or there's too many of them, and they don't hit the plates, they hit the tablecloth. You get the idea? and half way through dinner there's a tremendous emergency that requires that you not finish dinner. There's ... just things go wrong, the one thing we can say about these people, things go wrong, and it doesn't physically, evidently, take anything to make them go wrong, they just do. Now if we take the converse of this, there are people around whom things go right. A person moves in, things start going right. The person doesn't do anything, just things start going right. Get the idea?

I can give you an example of that. I knew a young officer ... I'm awfully hard on Ensigns because they cost me my life several times (laugh) and they ... these few tiny little grey hairs up there, each one of them's an Ensign ... failing to put ammunition aboard, failing to put the charts aboard, you know that sort of thing, telling the crew they could all have liberty one hour before sailing, you know this sort of thing. But this young man came from California of all things, you wouldn't expect it, but he did and he was a rather plump, calm young fellow, and up to that time the ship had never been able to get any supplies except if I, myself, would apply for them. But he walked

aboard and all of a sudden we were wealthy. People just walked down the deck with five gallon cans of paint and hand them to us, you know. Over at the ammunition depot they'd say, you're sure you have enough ammunition? We were wealthy. This young man, I might as well say his name, his name was Ensign Dye. Very unlikely that he would have a name like that and would make things live to the degree that he did. But things lived around this person. There are other persons, you'd give him a plant, it would promptly go - zzzt (drooping). You give somebody else a plant, it would go - zzzoom (soaring up). You say, good god let's get rid of that before it fills the room, you know - just thrives.

Now when we're talking about those things, we're talking about sphere of influence, direct sphere of influence, not via mest. This person is actually influencing mest, events, matter, energy, space, and time, one way or another. I've known a person that could never be on time for anything even though they left two hours early. This person ordinarily left to take a train two hours early. He had the whole family sitting down in the waiting room at the depot for two hours before the train left, and then miss it. I said to this person once, I said, how do you manage this? and the person looked very thoughtful and then came out of it all of a sudden and realized that I was coming in a little too close. Now similarly there are people ... You see if we're talking about the physical universe and zone of enturbulation, a body of course is a close up area, and a body without much causation can simply get sick, by being in such a zone. I have known nurses, much as your life was worth to have one on the case, they walk in, the temperature soars. Harry Leon Wilson, Ruggles of Red Gap, one of, one of the better old time writers of novels and things, wrote one called „*Oh Doctor*“, I think the name of the thing was, and he had a Black Watch Mary, I think her name was, and she comes in on the case, picks up the thermometer along side of the bed, shoves it in the patient's mouth, takes it out - sneers- throws the thermometer in the waste basket. Takes out her own, whips it out, shoves it in his mouth, takes it out and reads it - 106 - ah, that's much better (laugh).

Now freedom from illness would then not consist of a running away from illness. It would just be a matter of no illness as a result of a enturbulated zone, an area of influence. It would simply be a negative gain that far, but then there is a positive thing. This society gets so sick that it forgets something, that there is a positive good. People think that evil is positive and only evil is positive. That's because you can kill a man so quick and you can mock him up so slowly. For instance, nations, which is no criteria, you can't even talk about the insane in a nation in the same breath. We'll have to sensor this film, destroy it some day. I realize, because the way the world's going, why a remark like that would be considered high treason. But if they manage to hide the master and bring it out a few years later, some nation will consider it a compliment, that it is not even insane, see, it's further off than that. I don't know why it is but nations do seem to demonstrate an individuality which comes close to insanity. You start to add up the characteristics of a nation, do it some time for sport - add up the characteristics of a nation, what it does, and then say, what would I think of an individual if it did these things. Well, I'd throw him in ... (garbled).

It takes twenty years to grow a young man so that you throw him away in a brief time in a war. That's an interesting thing, isn't it? Well, if a nation, as aberrated as it is, could mock him up - ping - you see, why it wouldn't have this disproportion of positive good and positive evil. So you get - this positive evil would not appear quite so authoritative or quite so forceful - but that you spent hours and hours making a cake and people come in and go - swish, swish - and then - gulp- no cake. That appears that evil has great authority and that you have to work very, very hard to be good. Now, the harder you have to work to produce something, the less creative you are. I love these authors who spend seven years writing a book. They tell you this, to impress you with the fact that this is a good book. That's not true, not true. I usually tell one of these fellows, if you could just mock up the manuscript paper with all the writing on it - pop - that would be the finest novel ever written. They think I'm being funny, it's not true, I am not being funny, it's an actual fact. That you were that good at creativeness, a little thing like a plot and characterizations and witty words certainly wouldn't bother you any. In other words, there's positive good, so we get this other factor here of a zone of influence where good takes place. In other words, there's positive good here, it isn't just absence of evil, and so we get freedom from illness. We also get proof up against illness by recreation of the body member which would become ill very rapidly where we get such a zone. You see, there's a double thing at work here and the modern world has lost sight of the positive aspect of good.

The next thing we put down just for the multitude because any Thetan in his right mind doesn't mind a little bit of pain. It is after all a sensation and if you don't believe this, run a little process on somebody sometime. Sit him down and then say, waste pain this way, waste pain that way, waste pain ... all of a sudden pain appears very valuable to him. You just have him go on a little further, have him run enforced pain for a little while and you could, until he gets to agreeing with the society again, take his loose skin and pinch it very, very hard and he would say, ah thanks. That's an interesting thing. But pain is defined a certain way, but if we defined it this way - an undesirable sensation - then we have truth here in saying freedom from pain. Which is saying, freedom from an undesirable sensation.

The next freedom that we could write down, that Scientology would carry with it, is ignorance. Ignorance contains, of course, a potential to know, doesn't it? We have the old first postulate idea - native state - in which the Thetan knows everything and then he has to not-know the whole lot of it so that he can know something. Then he has to know a whole bunch of particulars. See, here he is, he knows everything, he has a potentiality of total knowingness and then he has to say, I not-know all of these things. Then he comes down and knows a whole bunch of particulars and now, again, he not-knows these particulars. This we term forgetting, and after he's got all of that suppressed, we get ignorance. Ignorance goes along with obsessive making nothing out of everything.

If you don't believe this, talk someday to a stupid man. Stupid people are not dangerous to have around so much as unnecessary. Now a stupid person, a stupid person can do some of the weirdest things. The great revolutionaries of the world are the very, very bright and the very, very stupid. Now you take somebody who's very, very

bright, he could see these various wrongs so he says, they ought to be overthrown, and then you get somebody else who's very, very stupid and he doesn't see any wrongs. He just fails to understand anything wrong or right. So he says, I can't understand it therefore it's evil and I will overthrow it, and we get a Hitlerian revolt. You know, we got to overthrow everything we do not understand.

Well, this doesn't carry with it the potentiality of everything being understandable. Don't ever make that mistake. You know how people convince people they're ignorant? They take something which cannot be understood (chuckle) and then they say, „*you stupid jerk, why don't you understand this?*“ Isaac Newton did this one time, he invented a thing called calculus (chuckle). Now people in colleges, people in colleges prove they're bright by knowing calculus. By knowing exactly what to do with it, exactly how to handle it, and everything about calculus, and prove other people are stupid because the other people say, this is interesting but does it have any real use, or can it be done some other way. You get the idea?

Now, calculus is not really a flagrant example. Let's go upstairs now, into something that is drawing big pay from the government at every side. Let's take psychology. These people say, „*there is a subject here*“, and then people rush in and say, „*well teach me a little bit of it*“ and they say, „*oh well, it takes years and years and years to understand anything about it*“, and of course, you're stupid because you don't understand anything about it; but it takes so many years to understand something about it, and this way nobody ever finds out there's nothing there. You get what a nice trick that is? It's an interesting trick.

The first thing a science of mind should be able to do is to change minds. A science should have a control of an area. The science of physics certainly can change a lot of things within its zone if it expects to be effective, and when we say a science, then we have some connotation of effectiveness. And I suppose, there can be an esoteric science which is not effective at all and which doesn't treat anything, but it would only be an honest one if it said so. Don't ever make the mistake of believing that you're ignorant simply because you do not understand a non-comprehensible, because that's the oldest trick in the universe.

When I'm talking about ignorance, I'm talking about a very mechanical thing. I'm talking about the fellow who refuses to know what he has already found out. Now he's ignorant, he's stupid. This fellow already knows that he only gets one body this lifetime. They're rationing them very thinly at this time. Have you noticed that? Very thin rations on bodies. You're supposed to make one last one whole lifetime. This fellow know this, he knows he isn't going to get another body, so he jumps into a car and goes tearing down the highway, drives on both sides of the road, comes to a dangerous intersection, times it so as to cross it at the same time with a truck; comes out of the hospital, jumps into a car, drives down the road, and times it so as to touch at the same time as a truck. He comes out of the hospital, gets into a car and drives down the road, crosses a dangerous intersection and times it to cross the same time as a truck. That fellow's stupid! Given the fact that he'll only get one body, and that he wants the body, given that fact, then we get stupidity. Now of course if he's merely after ... if his goal essentially is the destruction of all bodies, all cars, and all trucks,

then he's being a howling success and in his own right, can be considered very intelligent. He knows how to make it intersect with a truck every time, and that takes some doing (laughing).

Now, wherever we have, wherever we have ignorance, we generally have the remainder of things that man considers bad. One of the first and foremost of them is ignorance. You have to have almost a willful ignorance before you have a hopeless case. Now, IQ is not necessarily intelligence, or brilliance, or smartness. Jan told me about a professor one day, who said this professor said that IQ is what the test measured, which I think is very good because essentially, in Dianetics ... it's the ... Original Thesis, it gives the purpose of the mind in there. A brief form of it is supposed to resolve problems relating to survival. We don't know what intelligence is, but we know what ignorance is, and we can put a test up here that says, he is not ignorant by so many points (chuckle). You get the idea? That's about all we can test; we can test his potential.

Now a Clear, of course, has to be out of this zone of ignorance. 135, I think is ... some people have told me lately that that's genius - although I used to consider it college average. I use to think that ought to be, then I met some college boys of this generation and I found out it wasn't college average any more - so, we'll say it's genius. I've been invalidated there. 135 is a pretty darn high IQ. Now I found something very peculiar about people who have 135 and above. I found out they don't have any real difficulty in communicating, that's because they are not in the dark about what we're communicating. But people who are below 80 have an awful lot of trouble trying to find out what you're talking about and most of your discussion with them concerns the definition of what you're discussing. You keep saying, the car needs washing and they say, *„the car, the car, the car, the car, the car, the car“* and you say, *„yes, the car, it's out there on the driveway and there it is“*, and so on. You finally lock on conversation, so called, and you get this car out there alright - you got that located. And the you say, *„there, you better get a bucket“* and they say, *„why?“* You say, *„well, the car needs washing“*, and they say, *„washing washing washing“*. Here we go, see, so that your, quote, communication with these people is simply Voltair's *„If you would argue with me you must define your terms“*. Well, all you do with these people is define objects. You just go on endlessly talking about what you were talking about without ever talking about it. You never get anywhere beyond the point of that. Now, you've known such people.

Very often, very often a boy or girl in his or her teens will conceive this of the parents of the family. They conceive the parents to be very, very stupid, mostly because they can never hold a conversation. What they miss is this. The parents might have been stupid in their own sphere or they might have been smart, but they are certainly educated into one frame of reference and their powers of observation grasp certain values that apply to their age bracket, and the teenager has entirely different sets of values for the same apparent scenery. The parents look at a car, the boy looks at a hot rod, same vehicle. The boy never sees the car properly put together, he sees the thing properly stripped down with enough vitties in it and he says, why are you driving that old heap, and in view of the fact that it's comfortable, gets to work, gets back, it is what the neighbors also own, which makes it correct. The correct tie, the correct chapeau, the

correct gown used to be society's basic discussion point and now it's the correct car, the correct ranch type, you know - they're wearing cars now - and you get different viewpoints. But a person who is very bright can shift his viewpoint with speed, he realizes he's talking to a teener. He picks it up at once that the teener is not talking about a car, the teener is talking about a hot rod, he's not talking about performance in terms of comfort, he's talking performance in terms of zing. He's not talking about smoothness of motor, he's talking about loudness of motor. I know, I ran into this the other day with Mary Sue. She was hoping they hadn't put a muffler on a new speed boat. It sounded so lovely. Now her idea that sounding lovely was, - crack, crack, crack, crack - the least it sounded like was the cannonade that preceded the battle of Waterloo. I thought it was a nice sound myself. But the boat people came down and put a muffler on it and now all the sound is inside the cockpit so it deafens you if you ride in it (chuckle).

But anyway, a person who is ... who is ... this word intelligent, this word smart, these words all have connotations. We really don't have a word to determine brilliance because it's not really defined. There haven't been enough bright people around for anybody to notice what brightness was, but it's a matter of being able to identify. This is one test of it - identify what's happening, what's going on, and what the objects are all about, and what they mean to the other fellow. Intelligence then, isn't something as the psychologists would have you believe, that it's innately implanted here, just a sixteenth of a millimeter on the other side of the medulla oblongata. It doesn't apply to just the person, it's a second party thing. In other words, it's the ability to know what the other fellow is thinking. You get the idea? In only that way can intelligence be demonstrated or a conversation or communication be held. It has to have some perception of what the rest of the world all is about. Well, this also then requires tolerance, requires perception, observation, requires an awful lot of things. A fellow has to be able to look and identify for himself, and look and identify for the other fellow, in order to communicate. That's just one factor of intelligence. It's not a first dynamic operation at all, it's a multiple dynamic operation. I suppose, if a fellow was smart enough, he would know what the Supreme Being was thinking about, but of course, if he was that smart he'd probably be excommunicated.

Anyway, the whole area here of ignorance would also be able to embrace the idea that somebody could not identify, so that you would then not keep on saying, „*but it's car I'm talking about, washing the car, the car, you know ... the thing*“. You get the idea? He wouldn't be going down scale on a toboggan trying to communicate, and that's partially freedom from ignorance, freedom also from the other fellow's ignorance. So he's stupid - so what! Here's a bucket of water and here's some wood, haul and hew feller (chuckle). But of course, the ignorant can't even draw water and chop wood. That's what's remarkable to me.

I went out one time, a very, very stupid fellow, that was hired in the woods to do woods work, and he was hired because he would work and because he was stupid, at least this is what the woodsman told me. And, I went out to where he was working and I found that the tree behind him had more felling axe marks than the tree in front of him, and every time he lifted this axe he hit something with it that he didn't intend.

He was working there for a little while and he finally came up the house and he said to me, he said, „*have you got a beach umbrella?*“ and I said, „*yes, yes I have a beach umbrella*“, and he said, „*can I borrow it?*“ I said, „*alright, alright*“. He borrowed it, he took it out, lugged it out into the woods. When he got it in the woods, he came back with the beach umbrella and he says, „*well, the sun is so bright*“, when there isn't any sun, „*but it's not so bright out in the woods*“, and I never have been able to figure that out to this day.

There's no reason to go on worrying about it, I abandoned it years ago (laughing). He made a little bit of chaos where I was concerned. I found out he had the rest of the crew on their ears, and the rest of the crew in that logging area kept begging the foreman to fire him before he killed somebody. They tell him to light up the boiler in the morning, you know, so he'd stuff it full of straw, and he'd stuff it full of straw, and he'd stuff it full of straw, and the next thing you know he had a small forest fire going. He didn't light the boiler, he lit the forest (laugh). This was an interesting case.

Now we go a little bit further when we talk about Clearing, and we get another zone which is very important. A person who is very bright, in the determination that I've been talking about brightness, who is very bright. A person who is very, very intelligent seems to make other people brighter. Now that's an interesting fact. So that you're pretty good, you're pretty good and you move in on this zone, this area, and there's some other people there and these other people are all enturbulated about some horrible puzzle and they can't seem to figure out which way to shift into low or something of the sort. You show up, you don't show them but they shift into low. Ever see anything like this? That's zone influence in terms of brightness. Well, I wouldn't go so far as to say that if more people were brighter, more people would be brighter, but it's true. If more people were brighter then more people than that would become mysteriously brighter.

I knew one girl one time, she was married to a writer. He was a very, very brilliant writer, he was a tremendous boy and he ... Oh you've seen one of his pictures, „*Destination Moon*“. This guy's real bright, Bob Heinlein. Anyway, Bob had the horrible effect upon people of making them very bright. They'd get around Bob, they'd talk to Bob for a little while and next thing you'd know they'd be bright, you know. Young writers and so forth were always coming around to get rubbed off on them a little bit. And, he was married to a girl, boy was she bright, oh she was just sharper than a tack. And, then unfortunately, due to the fortunes of war and a few other things, he wasn't married to her any more. I ran into her and you talk about a stupid person, boy, was she stupid and she lived the rest of her life just that stupidly and she didn't live long either, but there was a fantastic little test of things. About the brightest person you ever met, was that girl, as long as she was in location of a very bright person. You see that?

Now that doesn't mean that everybody's bright because they're in the area of some bright person. God forbid! If you're not bright in your own right, you'll never be free from ignorance. But you can make a person bright in his own right by Clearing, rather easily. IQ on old time processing used to go up at the rate of one point per hour of processing, just as neat as you please. If you tested it and it was good processing, it went up at the rate of one point per hour. Now, there are some techniques which

aren't necessarily part of Clearing at all, it had to do with withholding. Running various types of withholding, and running it in various ways, but you could shoot people's IQ up at about five points an hour. Rather fabulous. But this is their own brightness they're acquiring, not anybody else's, you see. But freedom from ignorance would be basically freedom from liability because of the ignorance of others. Therefore, you wouldn't have to totally depend upon the tolerance of the world you live in. It becomes very important.

The last part of these freedoms here is the most controversial of them all. This little thing I have not talked about for some years - death. I've just not talked about it very much. Scientologists though have developed a considerable awareness of what this is all about. They have a good grip on the situation. We aren't good enough yet so that we can overthrow this critter and dispense with it entirely or to pick up one of our friends after he's disappeared down this chute or route, but this phenomena depends totally upon fixation of identity in terms of bodies. If a body is an identity then death defeats us in costing us our friends, don't you see. Until we have overcome death, we will still lose friends. That's for sure!

There are many people ... not many, there are only about five, that I wish were here today in the flesh because I liked them, they were good people, and they've gone off to the four quarters of somewhere. Now, these people comprise a very low mortality rate for as many people as there are in Scientology, they comprise a very low mortality rate. But they nevertheless, they nevertheless have disappeared, about five of them over a long period of time here. Several of them very dear friends of mine and very, very missed. Now, the conquest with death is a personal thing. They had not developed the facility, and this is not really part of being Clear, but they had not developed the facility to perpetuate their identity in the absence of an identified body. That's the only trick.

Now we're really talking about something awfully esoteric, aren't we, when we're talking about this. We're talking about something exotic, we're talking about something that is magic, far beyond that sort of thing. One of the first things a fellow realizes with great clarity on the road up, is that he is not his body, and as he realizes this more and more we can see that a new thing would take place. I'll go into that in a moment. But all recognition and all freedom begins with the individual. That's a, that's a horrible thing to have to face because it tells us that the individual is the beginning point of any realization and after that there is no sense in talking about the masses. When people are really licked they talk about the masses. When they are whipped, when they don't know where they're going or what they're doing, they talk about the masses, they talk about people. I don't know any people - I know a person. But, I'll tell you this, when a person who fixates on the masses has failed to communicate somewhere along the line with one person and ever afterwards is putting out a generalized communication hoping it will reach that person. He failed to communicate to mama - every time he said, „*mama can I?*“ „*Aw shut up*“, you know, some lady-like rebuttal. Later on he decides that he's going to communicate to the masses. Why? He hopes in some circuitous fashion that the communication on a via will get around and get to the old lady after all. You got that?

You'll find that people who fixated on the masses cannot talk to the individual. Now, you wanna watch one of these boys, and you wanna watch yourself because you become a dangerous person when this happens to you. That when you can talk to many and also talk to one, now when you can sell somebody out of his eye-teeth individually, vis-a-vis, and you can also talk to a group, you become a dangerous person. The world at large recognizes this. The American government today likes nothing worse than people who are in charge of groups, leaders of groups. They think hmmm ... However, they are usually victimizing only people who are talking to masses. They're not dangerous, they're not really dangerous at all because they never communicate to a person. I never saw a mass of people sit down to read a book. Have you? It's not happened at all. So therefore, we have to start with the one. We start with a basic unit of you-ness, a basic unit of you before we start anywhere.

I'd like to draw you this little picture of the dynamics (A large sketch pad is set up on an easel). We talked about these freedoms, we talked about freedom from death. Well, freedom from death depends, in a large degree, upon this graph. I never showed you this graph before. I talked about it in Los Angeles, I think, in the fall of '50, and then came right off of it. It's the eight dynamics. It's very easy to enumerate. They simply consist of - Self - which is the urge towards survival of one's self. Sex - the urge towards survival through sex, the second dynamic. the third dynamic - group. The fourth dynamic - mankind - the urge towards survival through. Fifth - the animal kingdom or the world of bodies, or bodies in general - the urge toward survival through bodies. Sixth, - the physical universe - the urge toward survival through the physical universe. Seventh, - which is the dynamic of the spirit - which is the urge towards survival through the spirit. and eighth, which is merely infinity, and we turn it right side up and we get eight. You can call that Supreme Being or anything else you have found out about it (laugh).

Now here's a peculiarity on the eight dynamics. They're a matter of reach, they are a matter of spirit influence. They're a matter of reach. Here is the first dynamic (drawing a tiny circle in center of pad). A person who would only be on the first dynamic, would have this area of reach, of merely self. But don't think that's a bad thing. You've been educated, some of you to believe, that the thought of self and awareness of self and that sort of thing is a bad thing. You should think of the other fellow, never of you, and that sort of thing. Now we're talking about below the line. Let's go on up here very rapidly. (Drawing concentric circles outward from the tiny center circle). Here's your second dynamic, third dynamic, fourth dynamic, fifth dynamic, sixth dynamic, seventh dynamic, and out here, of course, is your eighth. Now this is very fascinating. Your first dynamic, here (pointing to it on pad), has to be real. Now up above this line (drawing a horizontal line across the middle of the pad and through the center of the 1st dynamic), this is a matter of reach, don't you see, we're talking about reach, we're talking about how far an individual can go, not necessarily in terms of space, but how far his influence exists. When we talk about this first dynamic, we say well, he can influence himself pretty well - we probably mean body and so forth. Out here would be your second dynamic. Well, what about your second dynamic? Well, if he could control that pretty good, he'd really be something. The third up here, the handling of groups, this becomes a little more rare, but can be done; that is han-

dling a number of first dynamics. We get up here to the fourth, we're merely talking about handling that species to which he belongs. If we were talking about the fourth dynamic of cockroaches, we'd be talking about all the cockroaches that are in this universe. We happen to be talking about physical bodies of human beings, so we're not talking about cockroaches. Now, this fourth dynamic merely means body of the species. Fifth dynamic would be all life forms. That's your combination of life plus material objects making body forms. This would be trees and grass and all the rest of that. Alright, there's your command there, and your sixth dynamic would be the physical universe. Here's your seventh dynamic and would be all of the spiritual world on this last circle, and then outside that you got an infinity.

(Pointing below center line and writing). And, you got two, three, four, five, six, seven, eight minus. We also got a minus one. Where does the average person sit in this community or this society today? You don't think for a moment that he's totally aware of himself, do you? If he did, he would be able to influence his whole history and everything else. He'd be a natural Clear and there aren't very darn many of them. His zone of influence and so forth, just around himself, he would become so darn notable ... that ... just ... oh gee - you know, so people are at least at minus one. „*You know, well, I don't amount to much, I'm nobody*“. You know how it is, erase, erase, „*I know I want the trophy but I slipped ...*“ Negation of self. Alright now, let's walk down hill here and we see minus second. Well this individual is inhibited sexually. That's enough to put him on a minus second, that's enough. He read Freud once - finished (chuckle). Minus third, he thinks of groups as masses, not as firsts. He knows what a group is, it's a mass. That's the way he defines it. But how about this fellow at minus four who is talking about mankind. Little boy runs up to him and says, „*daddy, can I have a nickel?*“ „*Get away, you little brat, mankind has got to be saved - get away from here*“ (laughing). Get the idea? He's not upstairs on any of these dynamics above him, but Mankind ... This is a weird deal when you get to thinking this over. He's just going on an avoidance. The further we go south, the more he's avoiding the things just north of him, you see. These things up here to the north from the south are beyond his ken. And, as he goes down here to minus six, nuclear physicist, he never looks at it, but he says, „*there's something in it, I know there's something in it. If I combine enough stuff this way ... (mumble) ... it'll go boom*“ and there will be no fifth, no fourth, no third, no second - wheee!

So we actually have your divisions here of constructive and destructive. A person who is in very good shape can construct and destroy. But persons who can only destroy are certainly below this line, and persons who can construct, and gradually as we go up we get them to destroy too but they can do this at analytical choice, are above this line. Now, we get then, negative dynamics and this is the way they are laid out, and where do people normally exist on these negative dynamics? It's very interesting, but they're some where around there, anti-social. You have to get somebody up the line up here, at least get him sexually inhibited. Freud undoubtedly improved the whole society. You have to get enough of him there, so he can make nothing out of it before he can find himself.

Judgment, which is an OT subject which we'll be talking about in the next ACC, actually consists of ... I've been searching for years for what judgment is, it is how many

and what side dynamics does a person compute on instantly. That's judgment. If an individual computes on the first dynamic only, he's got more judgment than most people. Now, if he can compute, when he thinks of a solution to an automobile accident or something like that, he thinks in terms of first, second, third, fourth, you know, and that's his solution, it embraces that many positive dynamics, okay, but if it embraces that many negative dynamics ... You can peg him about where he sits and then you can tell him after that what he ate, what he's trying to get rid of, what he's fleeing from, and so forth, where his obsessions lie, it's quite interesting. That is judgment. How many dynamics he can simultaneously compute on. But that is not really what we're covering here.

What we're trying to cover here is that as an individual goes up - here he is running away from the world (pointing below the center line) and up here he is reaching into the world (pointing above the center line) and the further an individual can reach, the more he can control. And, if an individual is totally aware of himself as an immortal being, he has not yet come up to a point where he can make somebody else aware that he of himself without a body is an immortal being. And then we get up here to the third dynamic on the subject of death. So death, perhaps, is just a little bit beyond the scope of Clear, but death is certainly at the first dynamic, and the individual would be free from death.

These are the four freedoms that we are talking about here today and, they actually do pose a new view of society and without anybody inventing a new society, if you look this over and thought of a society free from these things. You might ask yourself two questions. What'll we do for a game? I think we could dream that up if we were this good. And the other one is, what would a society look like, how much security would there be, and wouldn't people be a little bit happier in it? We can ask that question and whether you answered yes or no is beside the point because you have total freedom of choice to be as bad off as you want. What we're talking about here is that a person shouldn't be forced to be bad off. Now therefore, the gate opens and the gate opens, certainly, on these things and many, many more that we wouldn't really be able to embrace in a very fast rundown.

The next lectures that I'm going to give you are going to immediately concern the techniques of how you bring an auditor up to being able to run techniques and the techniques themselves with their present day auditing commands which do make Clear, and I do hope that you appreciate the information and that it has some slight value. Thank you.

(end of lecture)

PREREQUISITES TO AUDITING

Transcript of LRH Video Taped Lecture ----- Number 4 of 6 The Clearing Congress Lectures

Shoreham hotel, Washington, D.C. July 5, 1958

What did they do - where are you at with the upper indocs? Let me ask this question today. Has anybody arrived yet at the Congress? (laughing). Very good! Very good! Well, today's lectures are dry, uninteresting, extremely old, hardly anything in them that you want to know, so pay attention (laugh).

Today ... we've, by the way, heard from some more countries. You know, this is a country we've very often slighted a little bit you know because it's so close next door, but that's Canada, and we've heard from our old friend Johan Templehoff up in Toronto. *„I know this will be the best Congress until the next one. Good listening“*.

You know, Scientology is ... occupies the most space on this earth than practically anything. We're certainly occupying more space than several other things. We are in countries that haven't even heard of Christianity. That's pretty good. We're also, we're also to be found, I heard recently, inside the iron curtain. Some fellows telling me that this situation ... and I wanted to know which side was inside ... (garbled). (laugh)

Well, I promised you here in these early lectures that we were going to review this subject called Scientology, take a look at it and find out what are the essential parts that we had to have in order to Clear people, and I'm going to sail into it right now and talk about just that. It's a very good thing to summat importances. One of the first things you must know in the development of anything is that importance. The evaluation of a datum in comparison with other data is more important than an ocean of data. I hear every once in a while somebody saying that some student, he studied it, he just got all swamped with data, and so on. Well, I'll tell you what's wrong with that student, he couldn't evaluate importances. *„Be on time at nine o'clock at the academy“*, very important datum. *„Always run a process so long as it produces change and no longer“*, obviously of equal importance, aren't they. Actually the first one is slightly more important because Nibs said it (laughing).

The whole trick of developing an adequate and workable and practical science of life was connected with this evaluation of importances. I might let you in on a little secret. One of the things, one of the operating principles ... many of the operating principles by the way are in Dianetics, Evolution Of A Science, and we've never seen them since but they are still standing there as operating principles behind the organization of this particular subject. But I took such blocks of knowledge, such wide blocks of knowledge as religion, let us say yoga and examined it to find out whether or not it ever done anybody any good, and determined whether or not it had or hadn't, as I viewed it, and then set the whole block of knowledge aside and no further examination was given to it. In this way, I could weed out all the pieces of knowledge that hadn't gotten man anywhere and then this left a very few, this left a very few. It left such things as mathematics and the physical sciences as apparently something had done something for him but not too much. So this established a proper pattern of thinkingness in order to go about the development of the science. Now I assure you if yoga had worked everything out very beautifully and if we had a very nice result, we would have used a mystic pattern of thinkingness, but it hadn't apparently worked.

Now, that is what is meant by evaluation of importance. What were the important bodies of data into which one could look. I found out before I'd been on the road

very long that even mathematics and the natural sciences weren't legitimate areas of examination. I found out there were some much more legitimate areas - life (laugh). It never occurred to anybody to look there before. Everybody had been studying this subject of livingness, you see, on a great many ways and it never occurred to them to look at the guy, and it never occurred to them that a mind was visible, and it is. It might not be to the practitioner but it's certainly visible to the person. He can see it, hear it, and smell it, and I've had people tell me, well I don't go into things that you can't see, feel, hear, experience, so I don't pay any attention to the mind. I had some physical scientists say this to me and of course it's rather deadly thing to say to an auditor, you know (laugh). You get into chanting it's a boy for a little while and he sees, feels, and experiences mind. Some of you people who were around with Dianetics and that of course throws them at once into birth, and birth engrams bite. I've seen people run out their noses and ears and sweat and strain and have head somatics and all the contractions of delivery and so forth, and this fellow says, I can't be being born, I'm 40 years old (chuckle). A Thetan certainly can mock up well.

Now if, if evaluation of importance is important, then what do we mean by one some thing more important than another thing, and let's just put it this way: something more real to you than another thing - and we get the basic study principle of Scientology, that which is real to you is real, and Scientology is that which is real to you, and if a part of Scientology isn't real to you, set it on the back burner. It'll boil over sooner or later (laugh). I had to explain one time to a fellow of rather limited education, what Para- Scientology was. This was a coined word we used to use that back in the days when we were ashamed of past lives, and I asked him some questions about what in Scientology was real to him. It was Para-Scientology. Well, what in Scientology was real to him - well, not very much. So I said, then the subject of Scientology, in the main, to you is Para-Scientology.

Here is the way we go about it. We have a fellow walking down the street, he knows nothing of Scientology. He's never even heard the word, therefore it's totally Para-Scientology, it's totally unreal to him - it doesn't exist. There is no existence. Now he hears of Scientology and hears that it did something good for a friend of his and he has a little hope that it might help him or somebody else that he knows. This little tiny bit of hope and the word which he's trying to pronounce correctly. That much is Scientology and all the remainder is Para-Scientology. And then one day he comes along and hears about such a thing as an overt act- motivator sequence. Oh what a formidable ... the difference between formidable words in Scientology and the formidable words in earlier bungled studies about the mind, the difference is that the words in Scientology are not there to confuse you, they are not there to obscure things, and they have a meaning. Now some of you may suspect that they're just there to booby-trap (chuckle) the subject for you. But the truth of the matter is, is they are rather carefully selected. There's been a whole system of nomenclature in which we have simply tried to pick the simplest word we could get hold of that would describe the thing and then describe it very precisely. There's a Scientology vocabulary, I think, of about 476 words which covers all of the words used in particular connotation in Dianetics and Scientology. That's not really a very large vocabulary in that it, that

whole vocabulary describes life, the spirit, the physical universe, in like 476 words so almost anybody can learn this.

Alright, this fellow goes along and runs into, one day, the overt act-motivator sequence. You do something to somebody and you think it happened to you. He remembers vividly kicking his governess in the shins, you know, and getting his silly head knocked off and he says, you know, there's truth in that - overt act-motivator sequence. Now he has some ... he knows the word, he has some hope and although he's read a lot of Scientology, nothing had any reality to him except when you do something to somebody else, something happens to you, and he hasn't even got this right (laughing), you understand. But that's real, it's real to him. Therefore Scientology to this person, now consists of these parts - the word, the hope that it can do something, and his version of the overt act-motivator sequence, and that's the total of the subject, he's read eighteen books, but that's the total of the subject. That is now Scientology to him, you see. Now we move up the line a little bit further and one day he's reading a book and it says something about auditing and he, he hasn't read the auditor's code, he doesn't know very much about it, but he hears of something like straightwire, something like this. He runs into this fellow who can't remember a thing so he uses this process and he says, well ... The fellow's trying to remember what he said to somebody, so this fellow remembers this little process, so he says, „*Can you recall a time when you communicated with someone?*“ „*Can you recall a time when you communicated with someone?*“, and so help me this fellow's memory opens up and he becomes very cheerful, very happy. Now he did some auditing before. His wife had an operation, was unconscious, he tried to do some auditing and nothing happened. The doctor standing right there kept saying, you know, the doctor was right because the doctor standing right there kept saying, well, nothing's going to happen if you do that (chuckle). And here this fellow, did though, run on his friend, a little bit of straightwire and his friend's memory opened up and all of a sudden he remembered some incidents that he'd totally forgotten, and suddenly remembered he was married and ... (laugh). After that, why his friend went around looking at this fellow that tried it, he'd say, „*You know*“. he said, „*that's a smart man, I don't know what he can do but you know he's a smart man, he does psychotherapy or something of the sort*“. The guy modestly walks around (demo's thumb in lapel-laughing). Now he has these parts real, Scientology, and the hope is something he's giving other people now. That's so real to him, he gets it up, as I showed you yesterday on the scale of dynamics, he got it up to the third dynamic, you know, and so, that's so real he takes that for granted.

Now that's part of believingness and he's got the overt act- motivator sequence, wrong version (laugh), that's real, and the fact that there is such a thing as auditing and that you can produce results with it, and he can do it. Of course there's only one process (laugh), and that's „*Recall a time when you communicated with someone*“. Here's an interesting state of affairs.

I'll let you in on something, there are actually students who have come and gone. Some of them don't have that much reality on Scientology because their idea of study is quite different. Their idea of study is not assimilation of the subject, but a regurgitation of it. They believe that study has one purpose only and that is to record on some

superficial area. They all, when they're this way, they all are sure they have a part of the skull they write on in shorthand or something, that erases very easily and they take this and they read it in a book and they write it down on the inside of the skull, and then somebody is supposed to come along and say to them, „*what did you study yesterday?*“, suspiciously you know, and they're supposed to get off the hot seat simply by copying down what they wrote on this part of the skull on a piece of paper and handing it to them. That's an examination and they pass the subject - they got A, and now they're through with it, aren't they? Now, we're embarking on a new system of studying when we embark up on a study of Scientology. It's a new thing, it's a brand new thing. Nobody demands of you, in spite of what your instructors do sometimes when you go to school on it, nobody is really demanding of you that you swallow the whole thing and then spit it out and have done with it. That is not the system. It's the instructor's plea, more or less goes this way, please for God's sake understand it because you're not going to be able to do anything unless you grab hold of it. The instructor is trying to say, get some reality on it son or miss, get some reality on it. Now the best instruction would simply be on a basis of study all of it you please but pick out that on which you have some reality. Then get further reality on what you have picked out that was quite real and then study it again, and what do you know, another little iron door would have opened up and you've got some reality on something else, because the study of this subject is not the study of a subject, it's the study of life. The subject came from life, it applies to you. It isn't invented or created in any way, shape, or form. If it hadn't been for an agreement on what to have wrong with you, called the Axioms, if it hadn't been for this, you wouldn't be here.

I had somebody say to me sometime, you know, he looks at me through glasses that thick (demonstrating an inch with fingers), and back of that he's looking at me through a field that thick (demonstrating about 3 feet) and so forth, and he talks to me about your ideas on the mind and I say well, I said, you know my ideas on the mind are entirely different than Scientology and, yeah, he says, mine are too (laughing). Wonderful!

No, all we have traced here is that system of agreements which has brought about a condition of ... we call life. A condition of livingness, and unless we address these specific agreements, we get nowhere. Unless you know Scientology before you study Scientology, you couldn't study Scientology. You get the idea? You have to know it first and this is the only subject I know of that we can guarantee that you did it first. We don't find people without engrams unless we Clear them. We don't find people who have to wear an anchor on each ankle to be able to walk down the street because they haven't agreed to gravity. We just don't find people around who are disobeying all these things because if they were, they wouldn't be here. It's a process of elimination.

Now, somebody else in some other universe may have agreed to a number of other postulates, but the funny part of it is, they undoubtedly agreed to these postulates on the same pattern that they agreed to the postulates in this universe, and we could undo theirs too. Now, the point we're making here then is, it is a study of something, it is a study of life and the universe, and it is a study along certain patterns. But an individual can find life and all other things so terribly unreal that when they study some

part of life they go and enroll in psychology class. That's about the most horrible thing that could happen to anyone, you know. Now there are people undoubtedly that hear about this and they'll think I'm being much, much too severe on past psychotherapy and it is professional jealousy, or something of the sort. I'm not. Probably the only reason I mention it is to sort of shake people a little bit loose from it, make them question it just a little bit, please. Because subjects which don't do anything for anybody except confuse them are always held in suspicion by me. I mean it's a peculiarity on my part. I know other people cherish subjects that do that. I'm peculiar, I like to see a subject effective and workable and usable, and that in essence, is what we have.

But how do we communicate this subject to a person who already knows it, to whom life is totally obscured. Now there's quite a trick, and the trick I was just showing you about, make them pick up that which is real to them and then something else that's real to them in the subject, and something else that's real to them. The possibility exists that they went over the whole subject on all it's literature and all it's tapes, and I assure you there's millions and millions of words on that subject. Picking out each time that thing which seemed absolutely true and real and which they could agree with, and so on, they would probably wind up at the end of a couple of centuries, Clear. Therefore, the knowledge that is being picked up isn't a second hand knowledge. When we say reality, or that which you agree with, we say when you find in Scientology something you already find in yourself, you got it. You see, it's there, therefore it's real, because you can own it and take responsibility for it, because you sense it's true.

You could never educate anybody in Scientology by making them sit down and grind through all the material and say, well I don't care what your opinions are, the truth of the matter is that Axiom 41 is Axiom 41 and if you don't get it, you're going to flunk and that of course means social ostracism, the father and mother won't like you anymore, the usual thing they do in public schools. The first thing you have to have to train somebody in Scientology is somebody who wants to know something about life. That immediately skims off of the human race, the upper few ten thousands. They want to know something about life, they really want to know.

Some people tell me sometime, well people in Scientology, you know ... (garbled) ... Of course, they get very short shrift from me because I know in actuality, having shopped around and looked under the stones, and back of the pillars, and a few things like that. I've looked around and I found people that did not want to know anything about life, didn't want to go anywhere, were in a total apathy of utterly sunk, and there is a limited number of people on earth who will suddenly up and volunteer to look over and study something. It's a limited number, They're the upper intelligentsia. I'm not telling you that for your ego's sake, out profiles prove it. People, when they come in, they're the smarter people. One of these days, why these people picking up other people, you see, will make another strata and when they can look, will want to know too, - when they can look.

Someday you will be processing cases, scraping the bottom of the barrel, so to speak, he didn't want to know, he didn't want to be there. All he wanted was to do was to keep on shooting people like he always did, you know, and he wanted to lead a nor-

mal life with his proper quota of anti-social diseases. You try to get him into the auditing room and he screams all the way down the hall, and the neighbors complain, and an auditor should be able to handle such a case, and you can actually do something for this case. It wasn't true yesterday but it certainly is true today, and when we get such a case, to be able to unwrap him and put him up into an ability, to see an ability to experience and feel and live again, why of course we will actually have done something.

The cases you are auditing by and large, are those cases that you have told enough to so that they volunteered. So of course, you're just skimming the upper cream of earth. In Clearing, we crack the person who didn't want anything to do with anything anyhow, he went all the way down. As a matter of fact, we went further south than that to a person who is normally psychotic, is now in a coma, and now we can process this person. The only person we can't process at this time, I will confess to you, clearly, is the person we can't find because he's left the body. Now, we can't process that person at this time (chuckle). In the next ACC we're taking that up (laughing).

So we've gotten it, we've gotten it pretty well, pretty well dusted off. We're a long way from Dianetics where we asked somebody to lie still at least, and pull an engram up and run it. He had to be willing to lie still and he had to be in good enough shape so that he would follow an order we could not inspect. I've had such cases as would not ... they would pretend to submit to auditing and I had such cases come around to me that say later - „*boy, I sure fooled that auditor. I have been saying yes, yes, yes all week long and I haven't done a thing*“. Of course he walks out the front door and falls flat on his face, he's been restim'd totally (laugh). But here's, here's a long look, in other words, we can process anybody, God help them.

Now processing a person today is an enforcement of reality, only for a short period of time. That is, when they are totally unwilling because the processes themselves then snap them up to a point where they can see there's some point in it, which is a good thing, a pretty good thing. Now you compare this to ... there's an old practice that the witch doctors in the Ubangi territory used to practice. I think the witch doctors were known as sukiryatrists (laugh). They had, they had electric shock machines that they pulsed against people's heads and they thought this made them well and when it didn't make them well, then they went in with drills and bits into the brain, you know, and did something or other in the brain and killed the Thetan. The psychiatrists ... er, sukiryatrists, excuse me, method of approach is totally enforced insanity under the guise of enforcing sanity. Well, it's only legitimate to enforce a reality on somebody when it is a reality which they then will find freedom by embracing.

There's a bunch of prisoners in the stockade and you know there's a door unlocked. So, you go to them and you say, „*the south door is unlocked*“ and they say, „*you silly fool, you know the south door is never left unlocked and we're gonna stay right here*“. It's perfectly legitimate, boy, to sock 'em on the jaw, drag 'em over, open up the south door and throw them out (laugh). As long as they're outside, it's legitimate (laugh). It's true, because when they wake up they say, „*You know, I'm free, thanks bud*“. You know, big difference! It's, evidently, not the way to play the game to throw them in a deep hole on an enforced reality and close the lid over on them. That's the way they've been playing

the game so long, we've got to reverse the flow. There's no further flow in the direction of entrapment, see. That's a totally stuck flow.

Now the subject itself has advanced apparently in leaps and bounds, and most people believe that every time the subject advances, every thing that was known before is forgotten and lost. No! The only thing that happens to the stuff that went before is it's amplified. You can understand it a little better. The evaluation of importance makes some of it not quite so important, not quite so important as it was, but it's still there and still part of the subject.

Now the question comes up, what part of the subject is most important if we're going to Clear somebody. Well this subject is yours, it isn't my idea, this subject is yours. Nobody demands of you that you receive tremendous, arduous, formal training, and so forth, in order to use this subject or any part of it. We try to regulate it to keep people from getting their silly heads knocked off, something like playing with fire-crackers occasionally, or pieces of dynamite, no, pieces of atom bombs, and there are certain things you should know and do in order to use the subject, providing you want to use it effectively. Now, if you don't want to use it effectively, of course just skip it. Skip anything you have to know and just pick up any old part of it and see whether or not it works, and kind of mess it up and chew up a preclear, and throw him in the ash can and get another one. You could do that. Nobody's going to interfere with you if you do that. However, you, by and large, are men of good will, and women of good will - you notice they omit that in the bible - I think it's possible (laughing), and as a person of good will, you have a right to know the proper approach in the use of the subject which has proven most effective, and the most effective levels of approach are those which increase reality on your part up to a point where you actually command the subject. When you yourself attain reality on the various parts, you know the subject no longer commands you.

Scientology is legitimate to this degree, that it undoes itself and therefore becomes the only legitimate mental study man has ever had. No other mental study undoes itself. In other words, anything you learn about Scientology or any restimulation that takes place by reason of Scientology, quite interestingly enough, can be undone by Scientology. Scientology can run itself out. That's a fascinating thing. It can even run me out (chuckle). People try it on me once in a while - a preclear gets down to the last ... no ... (garbled) (chuckle). I hear about this every once in a while and I'm immensely flattered. I tell them the reason, the fellow still must be awfully aberrated (chuckle) you see, on some other line, to want to hold on to any valence or any part of one.

The knowledge which we take up here, I've made a short, brief list here, I can read very rapidly. The essentials which you would have to have in order to Clear somebody, and the things which you would have to know in order to Clear somebody can be very swiftly related, maybe not so swiftly studied, but swiftly related here. Now, it's the knowledge, you see, your command of the subject that gives you the results. It isn't your ability to walk like an automaton through a number of paces. Your understanding must part of your auditing.

First thing is the Auditor's Code. The next, the Code of a Scientologist. The next is what we call the Training Drills. The next, not quite as important but you find yourself relieved if you know that this is all there are, the Axioms. Then you have to know the following scales: the ARC Triangle Emotional Scale, the old ARC Scale, the Know To Mystery Scale, and the Effect Scale. These are important scales. An auditor has to know something about these things otherwise the preclear's reactions don't make good sense to him.

Now the processes he must know before he runs Clear processes, and on which he should have a good reality, are as follows: what we use to call ARC Straightwire, Havingness, the old Subjective Havingness - „*Mock it up and push it in*“ - „*Mock it up and throw it away*“. He should know about this. He should know the objective version of Havingness, which is Trio. He should know a thinkingness process like, „*Assign an intention to that chair*“ - „*Assign an intention to that wall*“. Just see what this does to a preclear. He ought to know how to do Assists, how to make a sprained ankle go down, you know, you keep touching the ankle and tell somebody to look at your fingers. And, oddly enough, he should know how to, and should have done, Engram running. The running of Engrams and Secondaries. He should know this because he wouldn't possibly believe that anybody could be this butchered up by pictures and he wouldn't know how pictures act and sound and look like and so forth, unless he has really run a few of these heavy pictures. In other words, he should have some personal acquaintance with the Reactive Bank or he'll never know what he got rid of when he Clears somebody. Sort of like bailing for hours and hours and hours and not knowing whether you're bailing mud or quicksilver or water. After a while, the boat's empty and it's apparently alright, but what have you done? Hang you up on a mystery on every preclear you audited. You ask, why does this fellow feel so good? Can't understand it. You'd feel good too if you no longer had a sword going through you, a knitting needle going through your head, you know how it is (laugh). He should be able to handle Present Time Problems and that's done, of course, by problems of comparable magnitude and so forth. He should be able to do these things before he gets in to the subject of Clearing. Now, you say these are old processes and they apparently have no great bearing upon Clearing and so forth. Yeah, but you don't get reality on Clearing processes unless you already have reality on, you might say, bank processes. Now, you get reality on the processes I've just named. Can havingness, subjective havingness, old time subjective havingness, can it do anything for anybody? Oh boy! It sure can - it's rather easy to handle. Can Trio, what we call Trio, „*Look around here and find something you can have*“, and then its other two steps, which is why we call it Trio; can that do anything for anybody? Wow! If a person has just had any bad accident or something of the sort, it is easily the best process if they can be audited and are alert, you know, more or less awake. It's a better process than „*notice that wall*“ or „*where did the accident happen?*“ or „*where are you now?*“ These knock out havingness, and if you can run this process, it's a wonderful process, but it's a very good process in it's own right. Now, it doesn't have any lasting place in the Clearing processes but it's something you should know how to do, because when a preclear starts to, quote, run out of havingness, he gets nervous, he gets upset, he gets a lot of things. You have to know what happened. You have to know what this thing is and the best way to know what it is, is

know that process and know how to run it. Now actually, that's not very many things to know, that's not very many things to know. You'll find them in various text books - Scientology Eight Eight Thousand Eight - Dianetics, Modern Science Of Mental Health - you'll find it in the various text books that exist on Scientology. ARC Straightwire, the simplest thing you ever heard of. It's earliest version was rather complicated. It took some judgment, but the pattern version which appears in back of Self Analysis is ... oh, it's a killer. You can run it on a group. You'll have the group line-charging all over the place in about an hour or forty-five minutes of an hour. You just keep running ARC Straightwire on the group, „*Recall something that's really real to you*“ and all of its various bracket versions. If you've never run it on a group, have a ball sometime. Get a group of people and start running this, just back of the book, back of Self Analysis - ARC Straightwire. You'll have some interesting things happening. There will be three or four people there who'll just sit there. Of course that's to be expected. If you were running them on engrams, they'd just sit there. If you were running them on anything else but the very arduous physical processes, they would just sit there and there's no reason for you to worry about the fact they didn't participate in the group auditing. The truth of the matter is, they don't participate, which is their keynote. You can cure that too.

Now, you'd say then, an introduction to Scientology would be able to use some of its principles in life, but there's nothing short of a good command of auditing itself, nothing short of a good command of it, will produce good uniform results and it requires a very good command of it to produce Clears. So don't think that we now have some sort of a button whereby the auditor walks up to the preclear, presses this magic button, and we get Clear. Don't! The auditor has to have a great deal of understanding. He has to take this case apart. He has to know what this case is about. He can run it. There are auditors who actually had to be retrained a bit before they can start clearing somebody. Unfortunately, the most rapid Clearing requires judgment on the auditor's part. He has to have the ability to find out what is wrong with the preclear. We'll take that up later. But the point is that without a knowledge of preclears, and without knowledge of the mind, without knowledge of the bank, without a knowledge of all these things, he hasn't got a prayer. Think of handing Sigmund Freud, as good as he was as a practitioner, he was a pretty good practitioner, do all sorts of tricks with people, you just hand him the commands of Clear procedure to run on somebody. Whew! Freud's a pretty sharp boy. I tell you, he wouldn't have made it.

I well remember lecturing before a number of St. Elizabeth's psychiatrists many, many years ago. Some of you heard this story before. There were numerous stories came out of that particular incident. I lectured for a week and I gave the same lecture, which was the basic fundamentals of Dianetics and I told them about a time track. I told them ... (garbled) and then I'd say to them, now in the other room are some practitioners and they will show you how to audit people. The psychiatrists never went in the other room . They sat and listened to these fundamentals. There were patients in the other room to be audited, but they never went in there. They listened about the time track, they listened to, about Dianetic reverie. The fact that you could tell a person to go back in time, you see, you could tell these and they'd listen to this in theory, and one of them finally came to me at the end of the week, and he says, „*Say, you got*

something there in Dianetics that we can really use". I said, „*So-o-o, hah!*“, and he said, „*Yes, I had a patient who's in terrible shape and I've been trying for years to get this patient to find something in his past that I could analyze*“ (laugh). He started ranting down the track, the time when he was two tears old, he says, „*Nobody can remember when they're two, you know the myelin sheathing isn't formed, and I got him back down there and there he was lying in a crib with his father cursing him for having dirty diapers. There it was - the father complex - right there*“. He says, „*I started right in and I told him what it was, yes, of course the information rather dazed him, but you've really got some things in Dianetics that we can use*“, and I said to myself, yes Mister, but we can't use you as a practitioner (laugh).

One of the first things which old time psychotherapy didn't have, was the Auditor's Code. Every once in a while somebody who's been auditing for a couple or three years goes back and reads the auditor's code and finds a couple of points that if he'd just kept with, he would have had it made on a case or two. That one about not changing the process so long as it produced change, of course really tells you all you really need to know about how long to run a process. If Freud and other people practicing in that wise had, had a copy of the Auditor's Code, they would have made much more startling results because it isn't necessarily true that all their theories are totally wrong. Boy! Did you get the modifiers in that (chuckle)? It isn't necessarily true that all of their theories are totally wrong (chuckle), almost as covert as their psychotherapies (chuckle).

Now, every good HCA has this memorized (book in hand), I don't (laugh). The Auditor's Code is important enough to give a good look at here, because unless an auditor gets across this bridge or agrees with some part of this as an operating activity, horrible things happen that he doesn't want to have happen. We collected these things. The first auditor's code was when knighthood was in flower. I think it was taken directly from a chivalric code. The one thing we should have preserved out of it, an auditor has to have guts. I don't think that's the way the knight's said it but that's the way I would say it. He has to have guts - courage.

I was having preclear conferences with an auditor in another country over a long distance telephone. It was rather complicated because he was not in the capitol city of that country and its phones were indifferent and I didn't happen to be in Washington. I happened to be in a place down in Virginia and its phone connections were rather indifferent, and we actually got a case on the road just because of the fact that the auditor had stark nerve - just guts, that was all. He was in a household that spoke a foreign language, that was totally psychotic. He had the relatives, the local medicos, trained nurses, and so forth, screaming at him in all directions. He just kept on going to work on a psychotic girl and he got her back on her feet, squared around. That auditor, by the way, is a rare auditor. He is superlative in this particular line. I can tell you some stories about him - practically gruesome. He's one of the best auditor's in the country. (laughing) He was auditing a criminal one day, I must tell you, he was auditing a criminal one day and I said, „*Well, the man is so combative, have him fight the wall*“. This auditor, by the way, is Fernando Strata, and he called me up a few minutes later and he says, „*He won't do it. Shall I Tone 40 it?*“ So I said, „*Oh sure, go ahead, Fernando*“. (Laughing) After a while I heard the building shaking next door. I didn't pay

very much attention to it. Finally the preclear comes in, his hands running raw, red blood. The building next door - one whole wall of a bedroom there that we were using - plaster, lathe, right straight on out to the brick, just totally wiped out. Fernando said, „*Well, he was sort of unwilling to do it*“ (laugh). Fernando had just taken his fist and made him fight the wall. The criminal, by the way, I don't think he's been up before the cops since - it was quite a long time ago. This took quite a bit of doing. Now, I don't say that all auditing should result in blood, but it was better that his hands bled a little bit than he spend the rest of his life in jail. That's just about what it amounted to because he was homicidal, but Fernando didn't care. Guts - that's the one thing we should have preserved that isn't in this code.

Here's the Code: Do not evaluate for the preclear. We call to your attention that psychoanalysis was total evaluation. The analyst was supposed to find out something and then analyze that fact into the person's head with his explanation. That was the way he went about it. Scientologists do not evaluate for the preclear. Sometimes we can stretch this a little bit too strongly and never tell the preclear that it's the end of session because that would be evaluating for him, you see (laugh).

2. Do not invalidate or correct the preclear's data. Preclear says, „*You know, I remember I was out at that summer place, I must have been five or six*“. If you've got somebody else in the room that knew him, „*No John, that was when you were ten, you remember that, it's not when you were five or six, it's when you were ten*“. If an auditor does something like this, the preclear comes up with a datum and he hasn't got it straight, and the auditor knows he hasn't got it straight, if the auditor points it out, well, you've just finished one session and not likely to get the next one started either. 3. Use the processes which improves the preclear's case. That's a dirty, snide remark (chuckle). Of course you don't know what processes improve the case until you've used some process on the case. Right? That of course gives you latitude never to use a process which improves the c ... No, it doesn't really (laughing).

Now, 4. Keep all appointments once made. That's the only one I find auditor's breaking once in a while. They say to the preclear, I'll be there at four o'clock, they appear at four-fifteen. Preclear says, he doesn't want to help me ... (garbled). They spend the remaining auditing period running this out as a Present Time Problem. Next day, auditor says he'll be there at four o'clock, doesn't appear till four-twenty. Preclear says he didn't want to help me and they spend the rest of the auditing session tuning this out as a Present Time Problem. I don't think that would get anywhere. Do you? Another one - Do not process a preclear after ten p.m. and do not process a preclear who is improperly fed. Very, very interesting pair of data. Every single datum in this auditor's code was developed the hard way by the early birds in Dianetics and Scientology, developed the hard way. We found out, every person who had ever spun under processing had been audited after ten p.m. and had been audited when he was improperly fed. That was enough to put this into the auditor's code. We cut that down to ribbons then. People don't ordinarily spin under processing and we haven't had anybody do it for so many years, I've almost forgotten how it is, mostly because of this auditor's code.

Do not permit a frequent change of auditors. Do not sympathize with the preclear. Now that, that of course is stretching it, that of course is stretching it too far. You should be able to sympathize with the poor fellow now and then. Shouldn't you? (chuckle) I've heard it said, that when you can no longer do something for a person, you can sympathize with him. Never permit the preclear to end the session on his own independent decision. When the preclear runs out the door, you go out the door, and you bring him back, and say end of session, of course (laugh). Never walk off from a preclear during a session. It's alright to threaten to, but never do it (laugh).

Never get angry with a preclear. That's another one that will spin one for a while. Half way through a session, all of a sudden the auditor is furiously angry with him. He just sits there and spins in; it takes him a few days to come out of it. Always reduce every communication lag encountered by continual use of the same question or process. Always continue a process as long as it produces change and no longer. Be willing to grant beingness to the preclear. Never mix the processes of Scientology with those of other practices. And number 16, which is: Always stay in two-way comm with the preclear.

Now, that code of practice is really more desirable in your kit of knowledge as an auditor, although no instructor will tell you this, I can, than a superficial knowledge the TRs, the Training Drills. In other words, it's more important to adhere to the Auditor's Code than it is to adhere to training drills. Training drills make it possible for you to tolerate the activities called for in the Auditor's Code. Do you see that? So it's actually the Auditor's Code that bring the training drills into existence and the training drills then make it possible to do so. A person studying Scientology, with the desire to help his fellow man, must enter on such a bridge otherwise he will start doing things that undo the good he is trying to do. Now, the training drills are part and parcel to it, and these other skills are part and parcel to it. All of this data can be found in the books, and I call to your attention that there are certain scales, the ARC Emotional scale, the Know to Mystery scale, the Effect scale, that these scales are still very valid and they are still very important. Now, that tells you there's a vast amount of data and a tremendous number of odds and ends of processes and types and so forth, that are not now considered vital even though they do good things, but are not vital, and it sort of narrows the look down a little bit, don't you see? That doesn't omit these other things from Scientology and say they don't exist anymore, but it does say that these are absolutely essential, and anybody who's being trained, or who wants to know this subject, should enter it through this sort of a door.

Now, everybody's always asking for a fast way, you know, to hand a friend, to hand a friend a book. They want me to write a book - they can hand a friend a book, read it ... (garbled), very interested and then immediately becomes your friend ... (garbled) and so on, and that's all very nice, it's all very nice. I'm afraid that doesn't exist yet because, and I don't think it will ever exist, because it presupposes the ability on the part of your friend, 1. to read, and 2. to understand what he reads and I will write such a book providing you will audit all of your friends up to a point where they can get some reality on what I am saying (laugh). Thank you.

(end of lecture)

CLEAR PROCEDURE CCH-0, HELP

Transcript of LRH Video Taped Lecture ... Number 5 of 6 The Clearing Congress Lectures

Shoreham Hotel, Washington, D.C. July 5, 1958

Thank you. I've been informed we're having a Congress down at the Shoreham and I just found out about it, and I'm a little bit late, but I wanted to come down and tell you a couple of things I've learned lately, if you want to hear them. That's what's known as running the Effects scale (laugh). The next two hours are going to concern themselves, now that we have led up to it rather carefully, going to concern themselves with Clear Procedure and this I trust, if you're not Clear already in the next few months, this will concern you intimately. Okay? I want to give you the rundown, the exact processes, and the commands, in order to Clear homo-sap. Okay? Alright!

The first things are the conditions of auditing: First requisite - a preclear. Next requisite - an auditor. Next requisite - a place to audit. Even if you have to make the space, you have to have a little place to audit in. If you're doing this out in some other universe, why remember that. It might be a universe around with no space in it. The State Department, I think, has a universe with no space in it (laugh). They're in Germany all the time, or some place.

Now the auditor, as I have talked about in the last hour, should have a pretty good idea of this thing called the Auditor's Code and he should be pretty well drilled on his TRs. This is particularly so of Clear Procedure because you're using processes which have teeth. and if you flub on this one, why it's a little more important a flub than it is, „Well, recall a time you communicated with someone. That's fine. Recall a time you communicated with someone. Recall a time when ... er ... you talked to somebody ... ah ... er, oh I forgot to acknowledge you the last time, didn't I? Ahem ... well, recall a time, recall a time, let's see ... what's the command, recall a time when you said something“. You'll still get away with it, you'll still get away with it, running that process. „How could you help another? how could ... what was that command?“ ... ssssst ... (hand rising up), PCs temperature (laugh).

Now the first process, of course, involves the session itself which is CCH-0. You must remember that there are some sub-processes that are sometimes necessary in Clearing someone. CCH-1, CCH-2, CCH-3, CCH-4, what are those processes? CCH-0 of course, simply opens the session. It's the various things that you ask. You say, „What goal do we have for this session?“, „Is it alright if I audit you?“. These various preliminaries such as start of session, you know a lot of people forget that. They forget to start a session that's been going on for three or four hours, and they all of a sudden say, say you know, I never started this session. Let's start the session now (laugh). Of course, you've never done this (chuckle). Some people talk and talk and talk and talk and never do start a session. But CCH-0 is merely the techniques involved in starting a session. That's the only thing that is involved in CCH-0 except one, and that is Present Time Problem.

Now we get right down to auditing a person to Clear and this one we have to confront and take up. All procedure being good, all agreements being established and

everything, we take up this one, present time problem. We take it up at the beginning of every session, no matter how many sessions there are in Clearing. I'll tell you why. Because the one thing that can keep a profile from changing or IQ from rising is present time problem. Present time problem, by definition, is some disturbance viewed by the preclear, which is occurring in present time or the physical universe right now. Now, you say his present time problem is the fact that he has a birth engram in restimulation. Oh no, that is not a present time problem because he's not being born right now. You get the idea? You say, well the present time problem is he's been divorced several times and so forth, and this is his present time problem. This is what worries him. Well don't get the idea that what worries the preclear is a present time problem. Present time problem is a particular item. It's something that's going on in the physical universe right now. It has terminals, it has location, it's disturbances are actual, and the preclear can be so involved with it that he never gets into the auditing room and therefore he never gets any benefit from the auditing and you're wasting your time as an auditor because his profile, demonstrably, will stick right where it was until that present time problem is out of the room. A person has actually been audited for five consecutive intensives, without the auditor clearing a present time problem, with no slightest gain in processing. That is the chief reason why there is no gain on profiles because the preclear had a present time problem and it was constant, going on all the time auditing was happening, and the auditor never straightened it out. Well the preclear is out there at the oil factory or some place or another, he's not there in the auditing room. Now there's, there's an interesting fact, that you could absolutely stall Clearing an individual by not handling a present time problem. You might be able to break the Code here and there, you might be able to flub a process, you might be able to run a TR upside down and backwards, and never acknowledge, or something of the sort, you still might Clear somebody, but I'm guaranteeing, you will not Clear somebody if you leave a present time problem in restimulation. That's how serious that one is. It's right there and it's definitely a part of Clearing Procedure. Now, when you start to clear a present time problem on a preclear, very interesting, you say, *„What are you worrying about?“*, *„What are you worrying about?“* or, *„Is there anything worrying you?“*, or any other statement you care to make or question you care to ask on this sort of thing, quite ordinarily will not be answered, on a serious present time problem, in the affirmative, the first answer. That was very interesting, so you say to the individual, *„A present time problem, now, do you have a present time problem?“*. *„Is there anything worrying you?“*. You say, *„Well, that's fine, we can get on with the session can't we (chuckle)“*. If he's really up to here (touching throat) in enturbulance in the physical universe, he'll say, *„No, nothing worrying me, no. I'm all detached from it all. I'm above such things; of course I can go on being audited. I can put it out of my mind“*. You say, *„Well, what can you put out of your mind?“*. *„Well, my house burned down this morning and my children are still there standing on the street, but that's alright, if I get audited, I can take care of it a little bit better, so let's get on with it.“* Aw! Sometimes you have to beg for fifteen minutes to find one of these problems and find out what it's all about. That's the truth! You have to sit right down and beg, as an auditor, to get this person to be honest enough to tell you that he's in trouble. A funny part of it is, the present time problem very often will not seem very important. He got a traffic ticket this morning; he's got to go down to court after the session. It isn't anything, so we could let it go, couldn't we? You start auditing it and you find out

it's got bite to it and it will clear. But supposing you neglected it, then all during the session you keep asking the preclear what he's looking at now, and what he's thinking about, and so forth, and he says, oh nothing, of course, he says, I see a jail and policemen (laugh). Quite fascinating, quite fascinating.

An individual who gets then involved with plus randomness or minus randomness ... let's get real technical here. What's plus or minus randomness? Well, to people that weren't in the first ACC, that weren't at Philadelphia, you know, they have trouble with this, but it's very simple. Minus randomness is bored stiff with nothing to do and plus randomness is going around in small circles that nobody could possibly do the banks of (chuckle). In other words, there's too much going on or too little going on and the preclear considers it an abnormal state of motion. Either too little or too much, and either one of these things is a present time problem. There is something going to happen. Well, of course, there's something going to happen if he's going to have dinner that night, but he doesn't happen to consider that a problem. So, it's what the preclear considers it a problem after you've beaten his silly head in to get him to admit he got one, and it's better to be very careful and very insistent, much better to be very careful and very insistent than it is to just brush it off because the direction you can err is neglected. You can't err in the direction of beating it to death unless, as some auditor did the other day, and I'd be ashamed to say who it was. I told him there was probably a present time problem on the case that wasn't flat. So he ran it for five hours, four and a half hours after the preclear said it was totally flat, and wondered then why the preclear remained out of session for the next two days. In other words, the auditing session became a present time problem. That's a disobedience of the Auditor's Code. The process was no longer producing change and the auditor continued to audit it, ad nauseam. This is a PT problem run the wrong way.

A PT problem run right is run very simply. There are various ways to run a present time problem. How long do you run it? Until the preclear ... oh, this sounds very funny, sounds very funny to some practical get up and do individual ... until the preclear no longer has to do something about it. That's how long you run a PT problem.

I remember I was talking to you about spheres of influence in an earlier lecture. The great oddity is, if you flatten a present time problem, it quite often ceases to be a problem in the physical universe, not only does it cease to be a problem where the preclear is, but it ceases to be a problem over here. It is so much the case that we have one on record where the wife was a dipsomaniac, that's where they keep dipping into the old man's pocket book to run down to the liquor store, and the preclear was audited on present time problem. Why? Well definitely, it definitely was a present time problem because the wife, at the time the preclear was being audited, had just got through busting up most of the furniture and so, a bit of a PT problem. The pc was rather disturbed and the auditor sat down and beat this thing through, „*On what part of that problem could you be responsible for?*“ That is, by the way, the optimum technique to run a present time problem if it can be run on the preclear. Sometimes it's a little high for him. „*What part of that problem could you be responsible for?*“, is the exact auditing command and the only auditing command for clearing a present time problem. That's the optimum. Sometimes you have to get into, „*Invent a problem worse than that problem*“, or

„Invent a problem of comparable magnitude to that problem“. But these, these are ... these are things ... sometimes you have to run merely locational processes, *„Notice that wall“*, *„Notice the floor“*, *„Notice the ceiling“* to get the pc into the auditing room. They can't even audit this PT problem, it's so strong, it's so fabulous. But the optimum one, and this will work on practically any case your working on, if the person's conscious enough to talk to you, it usually works and that's *„What part of that problem could you be responsible for?“* Well, in this particular case, the preclear was asked what part of that problem, his wife, could he be responsible for, and he was run until he no longer thought he had to do anything about. to, or with his wife. Quite a little while, it took about three hours to get this one shaken out. A couple of days later the auditor asked him, *„well, how's your wife getting along?“* *„How are you getting along with your wife?“* *„Wife? we're getting along alright, yes“.* *„Well, just how it going?“* You know, pots and pans had been flying out of the window, and furniture had been breaking up, and bottles crashing on cops heads, the last time we heard about this, you see. *„Oh, she's doing alright, she's straightened up now.“* This was reported to me, so I became interested enough to check into it at regular intervals for the next three - four weeks. She stopped drinking. She wasn't audited - he was audited but she was in his sphere of influence and she stopped drinking.

You very often find this sort of thing taking place, so much so that we still have a little test running, running problems of comparable magnitude to hydrogen bombs. We haven't completed this process (chuckle) but we're running this one on some people and some day, why somebody will ask the Defense Department, *„Where do you have the hydrogen bombs stored?“* and they'll say, *„Hydrogen bombs, hydrogen bombs, what hydrogen bombs?“* See, there's some dim possibility that if you audited this on a couple of OTs, why atomic warfare would disappear. Now, I don't want to give you any ideas and I don't want you running on anybody ... (laughing).

Now here's, here's our, here's our ... we've, we've entered the field of magic and mystery right there as to how this sphere of influence can adjust around. But the reason you audit it is so that it won't keep banging at the pc. Now, you don't solve it, you simply get the pc disentangled from it and evidently, when he is no longer a party to it, it loses the power to bite him. In other words, every time you have died, I hate to go into that, I mean the undertakers already have, but every time something very bad has happened to you, you had to consent to it first. You had to consent to get getting a finger cut off before it could be amputated. Sounds very funny, but perfectly true. It requires anyone's participation and consent before anything can happen to anyone anywhere. That's why, when we say Clearing is freedom from, you certainly do get freedom from if you run out your consent to be shocked, maimed, diseased, and so forth. If you're no longer consenting to these things, they don't happen. Isn't this interesting?

An interesting broad look at life that we get out of something we've had for years and years and years, we've had this thing, PT problem. I don't think I've mentioned it very widely or very strongly. I don't think it's come up very often (chuckle) but a PT problem is something that has more to it than simply getting a session started. You've stopped some portion of the physical universe from banging at this pc, and it isn't so

much that the pc would sit there and continue to worry about it, as the fact that this enturbulance still, evidently, has the strength and power of entering the auditing room, see, from elsewhere. If you get that, as well as the fact that the pc would continue to be worried about it and be out of session, you have more or less the truth of the condition that you would be trying to audit against, if you're trying to Clear somebody who had a present time problem. So, this one you must handle and as I say, the auditing command for it is, „*What part of that problem could you be responsible for?*“

The first part of the process, of course, involves isolating the problem, finding out what the problem is. What is this problem? Now that, that takes some doing. I had a fellow who was very nervous and very upset. I looked at him; I found his auditor; I said, hey, what goes on here? This person, this person seems to be quite upset, he isn't often that way. Well, the auditor said, I checked for present time problem. I had him on a meter and I checked for present time problem, I didn't get any registry at all. So I grabbed a hold of the preclear and I put him on a meter. Of course he didn't get any registry, the meter was totally stuck, just like it was frozen. You could reach over and kick the pc, which I did (chuckle), you got no wobble on the meter. Well I guarantee that if you can get no wobble on the meter, the meter isn't going to tell you anything because it is stuck on what it is stuck on, and you guess from there on out. The only real liability a meter has, is you know something is wrong if the needle is stuck, but the needle doesn't cooperate with you anymore to tell you what it is. It just sticks harder, but you can't see something that is motionless get more motionless (chuckle). Now, the pc didn't have much of a PT problem. He was merely going to be operated on the following morning and didn't want to tell anybody in the organization. It left me with the problem of sitting there and having to take thirty-five minutes of my valuable time and get rid of the necessity of an operation (laughing).

This ... Thank you. The, the situation with regard to a session then does require that one ... Now, there's another thing that creeps all the way through a session - it's a sneaker. I've had a rather experienced auditor argue with me on this one. The only thing that will make a preclear drop a profile ... it's a funny thing, I say the only thing, it's the only thing I know of though, that will make a profile drop during an intensive while you're trying to Clear somebody, is an ARC Break. There's been a break of communication. The preclear no longer believes the auditor is on his side. There's been a breakdown of their affinity, their reality, their communication, and when that breakdown exists, whether it's real or imaginary, the preclear believes it's real, and auditing continues long beyond that point, you get a depression of the profile. In other words, present time problem makes it stay the same, but the ARC break with the auditor, makes it sag. I had an auditor recently say, „*Couldn't have been one, couldn't have been one, couldn't have been one, I checked it over carefully, thoroughly*“. I said, check it again. The auditor checked it again and something on the order of four years ago, out of session, this auditor who was auditing the same pc that many years ago, had said something the pc considered at that time, an ARC break and auditing, subsequent to that time, was depressing the profile. That's how silly pcs are (chuckle), but it was there. This auditor being a careful auditor and a good auditor, of course checked it and checked it until it finally revealed itself and we had an advancing, I'm sure, an advancing profile after that.

The point is here, that you could do something or the pc could feel that you did something or said something which was hostile and it breaks up the ARC of the session. In *The Original Thesis*, the first book written on this particular subject, the first published book on this subject, 1947, it gives three equations, so called: The pc less than the reactive mind, that's number one, cannot solve or handle the reactive mind. The pc is less than the reactive mind. Number two: Auditor is less than the pc's reactive mind and therefore just can't solve it. Auditor plus pc is greater than the reactive mind and so they can unravel it. Get the idea? So, as soon as you drop the auditor out ... in a present time problem we drop the pc out as a participant, you see, and with an ARC break we drop out the auditor as a participant as far as the preclear's concerned, and the reactive bank, and so forth, does not get handled. That's elementary. So these two things must be maintained: The preclear's cooperation must continue and the auditor's ARC with the preclear must continue and when these things don't continue then we get the whole thing going to pot. The funny part of it is, it is more important really, if anything, to have the auditor continue in ARC with the pc than it is to have the preclear handling his own reactive bank because, evidently, the auditor can do it better than the preclear. Because, when you drop the auditor out of the session, and yet auditing continues, you get a reduction of profile, a reduction of the factors of capability of the case, but if you just drop the pc out with a present time problem, you just get the profile staying the same. Now that's fascinating. I consider it a considerable commentary upon the necessities of ARC in a session.

Now, another thing that you must do in auditing, of course, is flatten these processes. You have to flatten them for this reason: The universe and the people out there will sooner or later start flattening them or restimulate the unflattened process - see how that could be? - and we get an unstable gain. The pc was way up and then he went out and walked around in the society, about four or five blocks, and he went way down. What would cause that? The gain was unstable and it comes about because processes have been started on the case which have not been finished and the environment runs them, only the environment isn't a good auditor, and so we get a reduction of case. In other words, an unstable gain, a gain not holding up is apparently caused by just this one thing of unflattened processes on the case.

Only Scientology can undo Scientology. Quite interesting. A person has to be audited down scale to be pushed down scale, but when a process is half way finished, was dropped when in full restimulation in an auditing session, and then the preclear walked out into the environment and tried to do his job, tried to work when he went through all of these things, something clicked that process, and it will run it the wrong way too, and he gets bad auditing on the same process, you see, and the auditing is unintentional, and it can reduce the profile. It doesn't, however, go below where it was in the first place. Now, with these conditions existing, auditing can exist on Clear Procedure. Without these things well, there's no reason to get super-optimistic because just auditing won't happen. What does it take to make auditing happen? It, obviously, takes a good auditor and a preclear who still thinks the auditor is on his side.

Well, how do you repair an ARC break? I ran an interesting session once. This was the test session which established what havingness was in its manifestation. For half

an hour I ran a process which was guaranteed to cut to pieces the mass and havingness of a pc. It was chosen with malice-a-fore-thought, as something that choked to pieces the preclears concept of mass, his concept of possession, his concept of being anything, anywhere, anyhow, and in view of the fact of being among friends, I can tell you what process this is, *„Look around here and find something you could go out of communication with“*. That's a guaranteed killer. Now listen, please promise me you'll only run this on psychiatrists (chuckle). Now this was guaranteed to just cut everything to ribbons but I ran it for half an hour on this basis. Every time the pc would twitch, or squirm, or start to go a little bit anaten, I would say, *„What have I done wrong?“* The pc would say, *„What have you done wrong?“*. *„You sure I didn't do something wrong?“*. *“As a matter of fact, a couple of minutes ago there, you, when you made that noise, it upset me.“* There had been no noise, but each time the pc could find something wrong, and the session would come back to battery, the pc would wake up, the nervousness would drop out, the twitchy feet would go. You see how this is? In other words, I was patching up havingness with just one auditing command, *„What have I done wrong?“*, and the pc was then permitted, little by little, to continue ARC with the auditor, even though the auditor, although the pc didn't realize it, was cutting the pc to ribbons. The auditor really was doing something wrong. The auditor was running a process guaranteed to kill anybody, and so, it becomes important then to keep the pc in session and one of the best ways of doing it is to ask the pc, when he appears to be upset, *„Has something gone wrong with session?“* or *„Have I done something wrong?“*

Well now, there's something you don't do. You say, *„What have I done wrong?“* and then the pc says, *„Well a moment ago there when you said that command and made the mistake, and didn't give me an acknowledgement there, and dropped the book, when you did that it, why it upset me a little bit, it distracted me.“* I'll tell you what the auditor can do wrong at this point, what he can do wrong. He can fail to take responsibility for his action. He can say, *„Well, actually the book was just teetering there and you put it there when you came in the auditing room (chuckle), and you've got a sort of an emanation coming off you that makes it very difficult for me to remember the auditing command, and it's totally natural that I would make that many mistakes“*. In other words, the auditor starts to shift responsibility from himself to the preclear, removes himself from the session. The second he does that, why you got it. Now he can run, *„What part of that problem could you be responsible for?“* The one shot command that doesn't work, by the way is, *„What part of that bank could you be responsible for?“* Isn't that a nice command? Apparently worked like mad, *„What part of that bank could you be responsible for?“*, *„What part of the physical universe, creation or destruction of, could you be responsible for?“* He just went unconscious for some reason or another (laugh). Obviously, it was the perfect command. Very often we have perfect commands originated, and then without checking them, of course, we can always be right. When we check them, we're sometimes wrong (chuckle). But, the auditor has to retain responsibility for the auditing session while the preclear recovers responsibility for his past, present, and future, and that's really what happens in this combination.

Now, given all these things, the auditor gets to the most important process ever developed in Scientology. Easily the most important process, and some of the sharpest auditors around have not heard all there is to know about this process by one awful long ways, and sitting right there, will be very surprised with this process. HELP - the

most important process ever developed. Why? Because running this process - Help - will put into session, and make auditable, people who formerly weren't even vaguely auditable. Now that's just one test of it. It splits valances, it heals psychosomatic illnesses, it moves ridges out of heads, it exteriorizes preclears. It does almost anything as a single panacea process that you have ever asked of any process. Nobody's ever tried it that far. They think it's just something you audit in Clear Procedure to get it out of the road so that you can get on to something important, like step six.

Somebody said to me very, very recently, *„I didn't have any idea help had that much breadth.“* It makes the most lovely assist you ever tried to assist anybody with. Lovely assist. A person comes in, in a normal state, homo sap, you know, got a terrible hang-over - hives, you want to get him back to battery, something like that, run help. The test of help is that it shouldn't really be run on a condition, it should be run on terminals, but if you can get away with running it on a condition, which is quite interesting, gives you the command value of the process. It handles something like TNT. If you don't handle it right, your pc has had it, he's had it. Now, what are you trying to do for a pc, you're trying to help him, and the pc that never got a gain in auditing is simply wasting this commodity. That's the only thing he's doing. He came to you for help, didn't he? He said, *„Oh, I'm so bad off you know, I have these horrible pains and these awful aches, and I can't see, and I can't smell, and I can't talk, and I want you to heal me all up, and so forth, and I'll pay you a lot of money if you will do this“* and get all this nonsense going on. You sit down and you audit him, he sneers, and does the very things he shouldn't do, and he fakes the process, and so on. What is he doing? He's just wasting help. He cannot be helped, and Herr Doctor, Sigmund Freud, at the end of his 28th lecture, I think it was, said, *„And these by us cannot be helped.“* *„And these by us cannot be helped“*. This is the one thing that made him sad. There were several types of case that couldn't be helped by him - he included the sane, the insane, the ... (laugh) but he said, *„These by us cannot be helped“*. Now, that becomes fascinating, when you look this over carefully, because it tells us definitely, that the case that could not be helped, is the case of course, that can't be helped. So you run help on him. (chuckle) It's one of these horrible simplicities that is just painful in its stupid simplicity.

Now, the auditor who goes along and he audits somebody, you know, out of a book, and he says, *„Now, what part of this problem could you be responsible for? Thank you“*, *„What part of this problem could you be responsible for? Thank you“*, *„What part of this problem could you be responsible for? Thank you“*, and the pc says, *„What did you say?“* *„Oh you heard the command“* (laugh). So, we have an auditor who cannot help a pc, really. What's wrong with his auditing? He can't help preclears. Now in view of the fact that you run into an awful lot of preclears who are anxious for just one thing, to convince you that you can't help them, you are liable to get the idea, after a while, that you can't help them, and this is what gets wrong with your auditing. The only thing that gets wrong with your auditing, is you can't help people.

Now what about this help? Is it therapeutic to help people or is it aberrative? Is it right to help people or wrong to help people, or shouldn't you go along in your own little cocoon, sailing on the sea of idle dreams, and let the rest of all that silly nonsense going on in the world just take care of itself. Is that right, should you help it, or leave

it alone, or what should you do about it? Well, these are moral and ethical questions that have to do with you. Whether it's right or wrong for you to help somebody or not help somebody should, however, have no bearing on the fact that you have an aberration on the subject of help. You see, there could be two different things, whether you should or shouldn't help does not at all influence this other factor, could or couldn't. „*I can't help him*“. The person who has a bad habit is always telling you, „*I can't help it*“ (laugh).

Help, you know, is forbidden, it's illegal to help several things. Did you know that? There are twenty-five illnesses that it is illegal to help in the State of California. They are listed by the legislature. Of course, nobody's ever asked this burning question, this frying question I should say, „*Is the State legislature of California capable of helping anyone?*“ That's the aberrative side of the question, don't you see? Capability of help is entirely independent of the duty or obligation to help. These two things should be entirely different things, and an individual cannot make up his mind on the rightfulness or wrongfulness of help so long as he himself is not totally clear on the subject of help.

Now then, fellows who run around and are criticized by their fellow man because they got to help everybody. They got to help this or they got to help that, they're always helping stray dogs, or they're always helping stray cats. I think some lady who can only help stray cats is still luckier than any policeman I ever met, who could never help anything till the end of his days. We are looking at the heart and soul of the upper dynamics when we are looking at help because this is the woof and warp of association. A man is alive so long as he can help things, and so long as he himself can be helped. If he can do this, he's alive and he's dead when he can no longer help anything, and nothing can help him. That is a new definition of death because, really, that is death when carried through to a total absolute. Definition of death, that would be the most absolute death there could be. That wouldn't be death of a body, you understand, just some light thing like that, that would really be dead.

The funny part of it is everybody responds somehow and increases on help if it is run in this right fashion. First you have to know about a bracket. What's a bracket? A bracket is the number of ways, or number of combinations that something can occur. For instance, A can give B a stick, B can give A a stick, A can hold a stick for himself, B can hold a stick for himself, B can hold a stick for somebody else other than A, this person over here, C can hold a stick for himself or for B. You get the number of combinations? You just had an idea of a stick being passed around and handed to one or another, you get the auditing command that this is run in a bracket. I think somebody added up brackets one time, and the highest series of bracket numbers I know about, I think, is 139, I think it's something like that, ways of running a bracket. What do we call a bracket? That means to cover all possible flows - artillery term - bracket. Throws the preclear out of the water. Now, help is run in that fashion and the auditing command, is again, a very simple command, and it is no other command. It isn't invent a way to help somebody, that's not right, it's an as-ising type of command. It's a command that really erases thoughts and old postulates, and things like this. You don't care whether you're draining somebody's bank or otherwise because every time

you increase a potential to help, you increase havingness. So you don't care whether you drain the bank or not.

The optimum way to run this, there's just one way to run it. Funny thing when you say there's just one way to run it, I'm talking now about Clear Procedure. I know what I know about Clearing people. I know you can people to be three feet in back of their heads and they stay Clear for two days. I know you can run engrams until they can get used to running engrams, and handle their engrams, and to have, to that degree Clear, and I know definitely this procedure is producing results when it is used with the provisos which I'm giving you. And, the Help command is: „*How could ____ help ____ ?*“ Now, the blanks are filled in by the sides of the bracket. In other words, „*How could you help mother?*“, „*How could mother help you?*“, „*How could mother help herself?*“, „*How could you help yourself?*“, „*How could another person help mother?*“ *How could mother help another person?*“. There's another one out there, „*How could another person help another person than mother ?*“ We could keep on going out this way, don't you see, and we get these various commands. We get these enormous brackets. There's a five-way bracket, a nine-way bracket, it goes on up, as I said, there's 139 combinations ... (garbled). I think there are more than that. That was (a person's name) in England got that together for me, 139, which was page after page, page after page, and he says, „*How many sides does a bracket have?*“, „*Shall I run all these on my preclear?*“ (laugh). Five, five will produce adequate results. Nine is quite safe. You could get the listings of exactly what a bracket is from an HCO Bulletin.

Now, „*How could ____ help ____ ?*“ You understand, you didn't ask him to dream up a new way, you didn't ask him not to dream up a new way. You just asked him, more or less, to tell you a way. Now, if you're allergic to people talking while you're auditing, and it gets you upset too much, there is an alternate command, which is still workable providing you can police it and you've got him there on a E-meter good and solid, and you're watching the E-meter. You could say, „*Think of a way to help mother*“, „*Think of a way mother could help you*“. You could actually run „*Think of a way ...*“, but there's not any particular reason to because I don't think the preclear's conversation is going to aberrate you more than he ordinarily would be if you were worried about it (chuckle). If you were worried about it, it probably won't aberrate you any more than the (garbled). How could mother help you, this sort of thing that's a ... Now, how many ways, and different combinations, and so forth, how many things could we run this on? Well, you could say, „*How could you help bacteria?*“, „*How could bacteria help you?*“, „*How could atomic particles help you?*“, „*How could you help atomic particles?*“, „*How could atomic particles help another person?*“, „*How could another person help atomic particles?*“. You get the idea? „*How could atomic particles help themselves?*“ You can actually run that and get away with it, of course probably burn up the preclear, but you could get away with it. You get the idea? - Help. You have to settle this idea of help.

Now what happens, what gets wrong with help? Well, there are probably many other things get wrong with it, but the main one is, you tried to help somebody and failed, and after that you could think of only one thing to do, and that was kill him. Probably all savage impulses derive from a failure to have assisted. Anybody you want to kill, you couldn't help. In other words, something gets wrong with the balance of help.

There is no hate so pure - not the hate of a woman scorned - but the hate of a woman who wouldn't let you be helped, or wouldn't help you, or you wouldn't permit to be helped. In other words, there's going to be something wrong with help for her to hate you. Now, maybe it was so wrong with the person in the first place, it was already wrong before they met, but certainly something happened to key it in. You wonder why you're having domestic troubles. Wife comes in, says „*dear, wouldn't you like me to get your slippers?*“, and you say, „*boy! is she rubbing it in - get me my slippers, hah, I suppose this is a fast touch for a five spot*“, something like that. You say, „*well, wife shouldn't do that sort of thing she's been busy all day, I feel self-conscious, the idea of her ...*“ In other words, you got an aberration on the subject of help. So you say, „*no dear, no thank you*“. „*Well, couldn't I get you a drink*“, she says. „*No, no, not thirsty, don't bother yourself, you're tired and you've been working all day*“, and so forth, „*just go sit down some place, you're tired, and be quiet*“. „*Well, what would you like for dinner?*“ „*Oh anything anything*“. A few minutes later why you sit down at the table, and she throws this plate of food on the table and says, „*Well, I don't know where you're going but I'm going over to see mother for a little while*“, and you say, „*What's wrong?*“ and then she and you are liable to figure out something else that's wrong, see, some other squabble. It has nothing to do with this other sequence. This other sequence was totally hidden, this causation, and you can remember that, that morning something or other happened and you refused to let her do something of the sort, or you accused her of something, you know. It will all build up on some tremendous Oedipus here that had nothing to do with the actual activity which began with a pair of slippers.

You watch it, you watch it. If you want to take your life in your hands, just as an experiment for any given twenty-four hours - make out your will, give us your next of kin - refuse every help offered you by everyone for the next twenty-four hours. Now that, that's pretty ... Wow! There's some stories about people doing other things for twenty-four hours, but this one would be suicidal. Everybody would be mad at you, if they didn't practically destroy you. You just refuse all help offered you. Actually it's one of the more, it's one of the more interesting things to do (laugh), and if you feel tired of life, why I advise it strongly.

I have, unfortunately, on two different occasions, not meaning to at all, having no understanding of what was going on, and not at that time having this process ... This process, by the way, was evolved for the HCA manual which was never published and probably never will be. I wrote the opening gun of it and I had to find the basic fundamental of auditing and the basic fundamental of auditing was, of course, Help. I wrote it down very glibly and wrote a nice little essay and got it all set up, and I got down to the end of the essay and I said, just a moment, let's look this over again. Oh, I said, it's not important and let it drift for three whole months before I really clamped on to it and made a thorough going test, and then, psychosomatics started flying off, and valences started breaking up, and all sorts of miraculous things started happening with the use of this thing - Help. I only had to work for about a week to find the command it should be run with. It was quite remarkable though, it developed out of auditing itself.

Now, the individual, the individual is evidently part and parcel of existence only so long as he can stay in an exchange of assistance with it, as long as he can be of use, as long as he can have a game, or goal, or something - common denominator of all these things is Help. Now, help goes over into something very interesting. You really don't have a dichotomy, it isn't that you have help is plus and destroy is minus. This is not true - help goes into destroy, you get a help / destroy interaction, and wherever you have destruction, you had a failure of help. That's just as invariable ... (garbled). Now this dichotomy works to this degree. A fascist regime comes in, of some kind or another, and they know how to make the populace help them - give up produce, and so forth - they threaten to destroy them. For instance, there's one country, I don't know, it's not very far from here, it used to be a great state ... (garbled) ... cave in. They have income tax, I think, there and this, this country, this country threatens to destroy you if you don't give it some taxes. See, your taxes will help that government, but their threat is to destroy you. That's the only way, they think, they can collect. They cannot help you. They're getting more and more laws forbidding them to help you. You used to be able, you could go in and lean across on the counter and say, fix up my return. Then they scribble on for a while and say, oh that's alright Joe, and so forth, and take a small amount of money, and that would be all there is to it. Now they're running Help / Destroy. Well, help/destroy goes just down to a point where it becomes destroy/destroy; and help/destroy will become destroy/destroy.

So that you get help/help; help begets help and then returns help. This is fairly sane and rather optimum. Then we get help/destroy and then help/destroy the other way, and then destroy/destroy, and clear down here we get a sub-order of insanity the like of which, well, you people in this world of course have never experienced - it's called war. Doesn't ever do anybody any good, any place, and for years afterwards, now a days, the victor is faced with the problem of helping the vanquished enough to wipe out the war, and all you win is the right to help. But that's all anybody ever wins. Now, isn't it silly for somebody to fight for the right to help when all he's got to do is to help somebody, and all he'd have to do to help somebody without liability, is to make up his mind that he was not necessarily destructible. If he assumes that he himself is relatively indestructible then he is capable of helping everybody no matter what they do. But there are people around that all you have to do is offer them some help and they cut your head off. I went into an institution and it happened. Two cases I've seen spin on this offered help proposition.

One girl walked up to me immediately after the first Phoenix Congress and she said, I've been told I should help you, and I said, well, there's nothing for you to do right now, and I just walked off and left. She went out on the street and spun in, was picked up by the police, put into a local spin bin ... (garbled). I wrote that down in the notebook as inexplicable, and only what was inexplicable, I thought for a long time, was there must have been some other event took place between my conversation with her and that spin. No, there wasn't. There is evidently no other thing necessary, I've known two such cases where it happened. They offered help, it was refused, and they spun right in. They're on such a delicate balance of being part of the human race that they spin right out of it when they get the least inkling of the fact that they can't be of assistance. Isn't that an interesting commentary? This is how much this means to a

person. This is how much of a button this is. But to ... You walk up to a raving psycho and you say I want to help you. Well, be sure there are no axes or ice picks, or anything around, because he'll finish you. Just offering help to him is enough for him to decide that destruction is necessary. Now, you notice there wasn't a single word I said there applicable to a national government (laugh).

Now as we look over help/destroy we begin to understand, so much that for a while as we look over the universe and find instances of this, we tend to be overwhelmed; but it's a good thing to do because almost anything equates into this help/destroy curve, almost anything. It can be added up, some part of it fundamental, can be added up on help. A person gets up in a fairly good state, they can tolerate an enormous amount of help ... Did you ever see a little kid, little Suzette right now is going through a period of not wanting to be helped, she wants to be self-sufficient. That's a good thing, a good mechanism, nothing wrong with it, but I have eventually let her help things enough that I can now help her. I don't think anybody else in the family can help her, but I can help her. Why? Because I let her help me. I don't have to dream it up either, she's gotten awfully good at it. She gets bright and polite and dignified as long as I let her help something. And, of course, there isn't any coordination between America's refusal to let children work and juvenile delinquency - not much. If you forbid them to help for years, you wonder why then they destroy everything - it's inevitable. The way to get teeners and so forth into an awful state and get them to destroy everything, is to deny them the right to help.

So the biggest right there is, is not the right to vote, is not the right to freedom of speech, or press, or religion, or anything else. The biggest right there is in Human Rights, is the right to help. And now I just want to ask you one more question, looking at this, the index of willingness to help being the highest index in demonstration of Clearing, do you any longer doubt my statement that those people in Dianetics and Scientology are the upper tens of thousands of the population of Earth, because they volunteered to help, didn't they? Thank you!

(end of lecture)

Transcript of LRH Video Taped Lecture ... Number 6 of 6 The Clearing Congress Lectures

Shoreham Hotel, Washington, D.C. July 5, 1958

CLEAR PROCEDURE CREATIVENESS

Thank you. We have a lecture now on the remainder of Clear Procedure. We're going to wrap it all up, and these boring technical details to get over with, and we can have something interesting.

There are only two processes which Clear people, don't forget. If they don't work, they aren't being run right. We have to look that over as a fact because each time I found them not running, they were not being run right. That is to say, the various items which I have been taking up with you such as bad auditing, ARC breaks, pre-

sent time problems in restimulation, not starting a session, you know, and skipping all of this and that, falling off of the chair and telling the preclear he did it. It takes something to make these things unworkable or some off beat command is being used or the command isn't being cleared and is never understood by the preclear in the first place, see. Those things could all happen.

Processes which Clear people are Help, and what we call Step Six. The reason we call it Step Six is that there was a book, „*Clear Procedure*“, and that's Step Six of that book. The whole first step of that first Clear Procedure, issue one, was devoted to participation of the preclear in the session and this oddly enough adds up to nothing more serious than Help. How do you secure his participation? Help, of course. Well, step six run subjectively, that is with mock ups, mental image pictures. Mock ups on the basis of keeping them from going away, holding them still and making them more solid, and if you will notice, this is devoted to making creation possible - I'll go into that in a moment, very few auditors understand that even yet - and this is devoted to creating. This makes creation by the pc possible and this is creation betterment, and you could run Help - Step six, Help - Step six, Help - Step six, Help - Step six and you'd eventually get somewhere, but that's the way you more or less do it. Run Help on some things and get it more or less flat and then run some Step six and get that in pretty good shape, and run some more Help and then run some more Step six, run some more Help, and somewhere up along the line you say, I just found out something, he probably doesn't know this, you better write Ron and tell him because you know, all those engrams and facsimiles, in fact I'm mocking all them up, ... all involved ... (laughing). You say, No kidding. If you wanna be, wanna be ... don't leave him with that one, you know. Telling the preclear what to think, do, believe, and cognite on is not part of the game of auditing, no matter how tempting it is. The time worn example of the fellow who sat there with a bad leg. I managed to audit him long enough so that he cognited on the fact that he had a bad leg, but it was obvious to me that he had a bad leg, but it wasn't obvious to him. If you start evaluating for the preclear and tell him what to cognite on, why ... if you find you must do this, you have two recourses. One, get audited, and if you can't or won't do that, take up hypnotism. If you have no success with that, you might as well go all the way south and take up psychoanalysis.

Now, Help and Step six, then, are the processes which Clear people and any other process is simply subsidiary, auxiliary, and makes auditing possible. All other processes make auditing possible. These processes Clear people. Got that? So, sometimes you have to run some other processes to make auditing possible, but don't think you're Clearing anybody because you're not. You're merely making Clearing possible when you get around to it because you can run the other processes we have some hundreds of thousands of hours without Clearing anybody. All you're doing is setting a preclear up to become able to run these two processes. Now, how would you ... what do I mean by setting them up? We have an old process, that had been demonstrated right here at a Congress, called SCS - Stop, Change ... Start, Change, and Stop. Now, SCS, in it's milder version, or it's more serious version - Stop CS, which is just emphasis on Stop, of course are the elements of control and these elements of control are very definitely a part and parcel to an auditing session. If you think the preclear is

going to be uncontrollable, on a body process like 8-C, which is a good control process, - the only trouble with 8-C, when you start to run 8-C which is guiding him around the room, which is part of Upper Indoc training thing, you start guiding him around the room, feeling the walls and that sort of thing, if he turns on somatics or gets a restimulation because of it, you are saddled with flattening it, you have to flatten it. It might take you the next seventy- five hours. It's alright, it's a good process, but it doesn't Clear anybody. If you start it, you have to flatten it because the preclear will make no further advance because life itself goes on running the process. Every time he sees a wall, he gets a somatic. Get the idea? You've just thrown him up into being set up to be run by life. That's why we don't talk too much about 8-C these days, although it's a very valuable process. SCS is less susceptible to these somatics and does the thing we want to have happen.

It puts the preclear under the auditor's control and if you think that he's going to be a little bit difficult to control physically, think how difficult he will be to control when you can't see what he's doing. You say, „*well he couldn't run any ... he didn't handle Stop CS, couldn't handle that at all; it annoyed him so I went immediately into Step six and I say, well mock up a small object in front of you and of course he did and so forth and we ran it for 872 hours; it didn't seem to do anything for him*“. Now, why? He was doing something that we could not directly observe. If he couldn't be controlled in the body, believe me, he can't be controlled in the mind, and the auditor has to control his mental actions, and that's why you run SCS. It just tells the person to start the body and change the position of the body and stop the body on command after he's done that, these are the three elements of control. He, of course, has the idea that he can be controlled, he can be controlled and he's better off for it because he can control himself now, too. People who can't be controlled, can't themselves control. I don't know that the first lesson a person must learn in order to command, is to learn to obey. I don't know if that's true, but I certainly know that it's directly true if a person would control, he has to be capable of being controlled himself. You don't get a stuck flow on this to have it work out.

So, if a person is going to do something in a hidden way, you're going to say, „*mock up a cat*“ and he says, „*uhuh*“; but did he, or didn't he? If he can't be controlled, I will inform you, that maybe he did or maybe he didn't, but probably he didn't, and you would be running a mental image process, this Step six, you'd be running this thing without the preclear doing the process, you see, but then the preclear wouldn't be getting Clear on Clear Procedure because he isn't doing Clear Procedure.

The auditor is running Clear Procedure but the preclear isn't , and it would probably Clear the auditor but ... (laugh). Therefore, therefore SCS becomes an intimate part of Clear Procedure, but it's just an auxiliary process, it isn't going to do anything for him, but this can do (pointing to chart listing Clear Procedure), but it makes a possible running - called SCS. SCS, by the way, is a pretty good process all by itself, and the only trouble with running an auxiliary Scientology process today is that they're so good. The old ones, they worked well, they did well, and you can say, boy, am I making gains, you know, and you can just run that 8-C and run that 8-C and run that SCS and the pc is feeling better, he's more capable of taking care of life, he's just getting

along splendidly, and you say, well, let's continue on this basis. No, it's practically a matter of why waste your time. They're just auxiliary to this (pointing to chart of Clear procedure), you can be trapped into the goodness of the thing.

Now, the other one is connectedness, and connectedness is the broad process which covers Havingness. It's, „*You get the idea of making that wall connect with you*“. It's NOT, you get the idea of connecting with that wall, you get the idea of connecting with the floor, you get the idea of connecting with the ceiling, you get the idea ... and the pre-clear goes dadada ... (moving hand downward) - Gone, because we have a valuable formula operating here, the formula for Operating Thetan, which we'll talk about later. Is the person capable of being at cause over life, matter, energy, space, and time, being at cause, and when in doubt always put the pre-clear at cause over the situation. He's being victimized by a circuit. The long way to do it is just have him cause circuits. See, he's being victimized by the circuit so he's being the effect of the circuit.

So, the thing to do is to turn him around and make him at cause over the circuit, put him at cause. Put the individual at cause and you will always advance him. Now, we said the individual, didn't we? We mean the Thetan. The funny part of the body is, and this is a total aside, it would much rather be at effect. How a body loves effect, „*Oh, if someone would only hit me over the head with a sledge hammer*“, a body thinks, „*wouldn't that be nice, wouldn't it be kind of them*“. If bodies could think, that's sort of the way that they would think about it, and the Thetan becomes deluded into believing that the ambitions of the body are the ambitions of the self. So, they go around and try to find varied and fancy effects, but the road out is cause, not effect.

In Scientology we have cause, distance, effect as being the most vital simplicity we have. What do we mean by cause? We merely mean emanation point. What do we mean by effect? We mean receipt point. What do we mean by distance? We mean the space between. When cause and effect are on the same point, you have a nut. You get somebody saying, „*Well, I don't know why I victimize myself this way*“. Isn't that an interesting, interesting question for somebody to ask himself? Actually he's being another cause but he's also being the effect at the same time and he doesn't know whether he's the cause point or the effect point but probably he's both, but what's obvious to him is that somebody is doing something to something and they're both occurring at the same place. His sole effort to get to cause point in the thing is to say, „*I wonder why I am victimizing myself*“, and he'll make an actual effort to get to cause.

There are people who obsessively assume responsibility. There's nothing wrong with assuming all the responsibility in the world, so long as you are assuming the responsibility. When you are reactively taking over responsibility and you don't know that you're taking it over, you get an entirely different picture. You get something very amusing. A fellow gets hit by a railroad train out in California. The person commenting or hearing about it is in Rhode Island and they say, „*I wonder why I let him go out that night*.“ You say to the person, „*You wonder why you let him go out, did you talk to him that night?*“ „*No, but I might have*“ „*Well, did you think you should have called him that night?*“ „*Well, no.*“ „*Have you called the person for years?*“ „*No.*“ „*Well, how could you have prevented him from going out that night?*“ „*Well, I just could have.*“ You press it a little bit further, „*Well, it's just my fault, I killed him.*“ There are people actually walking around guilty of murders

they never committed. That's obsessive responsibility. Responsibility going totally out of control. No longer able to define responsibility at all. They're being reactively responsible for all sorts of things.

By the way, when you run, „*What part of that problem could you be responsible for?*“, you are really merely erasing the reactive responsibilities for that part of the problem. The person eventually comes up to really taking some responsibility, but obsessively they will say, well, I'm responsible for the sun, the moon, the stars, the God, ... I'm sure there are a lot of ministers and preachers in the past who themselves, personally invented God. I'm sure this is the case because it's true. Anyway, nobody got that (chuckle) ... (garbled) ... comm lag ... Anyway, where we have, where we have cause, pc at, we have things running along fine. Where we have the preclear causing something over here, and thinking he's the effect over here (pointing in different directions), and then not taking any responsibility for the actual causing of the thing, we then get him into the vast mystery known as being an aberree, and he's in that mysterious state of not knowing where of, where for, „*My mother is mocking up this facsimile and is punishing me with it*“, „*This mental image picture of birth is totally responsible for my horrible condition*“, don't you see, and somebody else or something else is mocking it up.

It took us in Scientology, no reason to ask the people who are in this state, it took us in Dianetics and Scientology years to get around to the actual crux of the fact that the individual is mocking up his whole and entire bank. There is a crux, you want to know what the crux is? It might be interesting. When an individual's ability to mock up, to create mental image pictures, is improved, the bank improves proportionally. Isn't that cute? Isn't that interesting? So, we improve somebody's ability to create mental image pictures and his facsimiles get better. You say, well maybe we really improved his vision. No, the only thing we worked on was his ability to create. I'll show you another way this is done. By running Help on him we improved his ability to create. I'll tell you why that is in a moment. We improved his ability to create and we then get him to create for a very short time and then get him to look at a facsimile. It's much brighter, much brighter, the facsimile is much brighter. So then we further improve his ability to create and then we run a little bit more creativeness, and then we get him to look at the same facsimile. It's broader, it's bigger, and it's fatter, and it's solidier. So we run some more Help and some more Step six on him and we get him to look at the same facsimile, this is an actual test that's been run many times, boy, is that the fattest, solidest engram you ever saw. Now, here is a place in a case in processing on Clearing where a person would rather be dead. All the facsimiles that he puts up are much more solid than they ever have been before, and much more real, with many more perceptions in them, only he doesn't yet know he's making them, so he becomes the victim of them and they are this tougher. So, somewhere along the line of Clearing, the preclear possibly had asthma or something. This isn't necessarily true because the smoothness of auditing takes the curse off of this. That's why you have to audit smoothly. So please listen, audit smoothly otherwise this hump cannot be passed. The pc will start up toward it and say, that's too much for me, fall off the ledge, and skip it. See, you just ruined him. You find another auditor. The auditor runs some more help on him, patches up auditing and so forth, and take him over the hump. This could happen, you see. But the reason it would happen is that the individual is ... can be vic-

timized thoroughly. He gets so good at these engrams, locks, secondaries, these mental image pictures get so much bigger, and so much fatter, and his psychosomatics can get so much worse that only smooth auditing takes the curse off of it. Gets him over the hump and then all of a sudden he realizes, he's beginning to realize that he's mocking these things up himself. At that moment he had the smell of ether from the operation, you know, he could smell the ether. „*You know that's funny, do you smell any ether in this room?*“ Now if you were playing dirty pool, doing bad auditing or research work, something like that (chuckle), you'd say, „*look up*“ as he smelled the ether, you know. He says, „*how did I get back in this operating room?*“, because if he was stuck in a facsimile or an engram of an operation, he'll get the whole thing back again, twice as, twice as good as real. The usual thing is the pc doesn't flinch or wince or go into a bad condition because of this. He ordinarily perseveres and goes on through and smooth auditing doesn't really kick these engrams into restimulation.

Here's where, here's where you actually get the most wallop out of a case. You start separating valences and circuits with Help and half of the preclear's body falls off at the right side, and half falls off at the left side, and he finds himself in a totally strange body. He says, „*Where did this body come from?*“, you know. Hands, hands, he realizes he always thought of himself as having had talons or something. He says, „*Where did I get this body?*“ You know, it's just like coming into present time. He's been going around in that body that was so successful back there in 1710. Now, that's more spectacular, but this can become quite interesting. You start running it up and they get better and better and better. That's why you run Help - Step six, Help - Step six, Help - Step six, back and forth. That's one of the best reasons why you vary between the two because you'd never hit this hump head on.

Now, what is all this about create? What does creation have to do with Clearing? Boy, that's a stupid question. What does it have to do with Clearing? It has everything to do with Clearing, of course. The person is creating an aberrative state, creating an aberrative bank, he's creating a Freudian unconsc ... I knew a fellow, I ran across a fellow one time that was creating a Freudian subconscious. It was complete. He read about it in a book and after that, he created it. Anyway, (chuckle) complete, he was a perfect text book case. As soon as I ran where he read the textbook and where he was now, about eight or nine commands, he ceased to be a good Freudian case, so we got on and fixed him up.

Now where creation is unknown, unknowing, sub-rosa, preclear's here and some mysterious force is creating from over here, over which, of course, he has no control or responsibility for, we get a reactive bank. We actually get mental image pictures of one kind or another at which the preclear is not looking but which, which are really terrorizing him, doing all sorts of things to him. These things can contain anything, and do. Now, we have to get him to take over the responsibility for creation. So this is a little bit broader statement than saying, get him to create, see. We have to get him to take over the responsibility of his action of creations. Well, we do that by separating out all of the items, all the major items that he has used to assist himself to create. You got that? That's why you run Help and it's the only reason you run Help. Not to make him a better boy, he'll become a better boy, he's okay, but as long as he's in this aber-

rative, cross mock up, riff raff state, he's a mess. You don't even have to make a pre-clear better to Clear him. When he's Clear he will be much better because, fortunately, a Thetan is basically good. That stands in our favor. He might as well be basically evil but he doesn't happen to be. From our standards he's basically good. The better he gets, the more able he is to operate on an optimum solution which is the best that can be done for each one of the dynamics. In other words, an optimum solution's definition is simply this: The greatest good for the greatest number of dynamics - and a Thetan in good shape starts operating on that basis. So, right up to the point of his getting Clear, he could be a stinker and he'd suddenly be a saint. You get the idea? But he doesn't have to be a saint, after he'd lived for a little while he'd find out that was a bore, and he'd settle back to being a Scientologist (laugh).

Therefore we have to examine, if responsibility for creativeness is so important, then we have to examine the things that are impeding his creativeness, and we find out that the things which first helped him and then sought to destroy him are aberrative only so long as they impeded, or assisted and impeded his creativeness. The son who, the son who, for instance, who has a mother who was a painter and he goes along for years and he can't paint a lick, he can't do a thing with a paint brush. It's just a wonder to him, it's an utter marvel to him the fact that he can't paint anything. One fine day his mother dies and he can paint suddenly. Oh well, he says, competition's removed and so forth. No, it isn't quite that simple. Mother's valence was the one that could paint and mother's valence came in - snap! Only he wasn't himself any more. Mother also had bunions, so now he has bunions. Get the idea? He's not being himself. He's gotten a new beingness through the mechanism of life continuum or something of the sort, but his mother helped him paint when he was a little boy, see, also knocked his head off every time he spilled a paint pot. So, she was also creative and destructive but the creativeness tended to overwhelm him just a little bit, and you run Help on mother and you would get rid of this particular combination. Why would you run Help on mother? To make him feel better? - No. Because mother was a bad woman? - No. Because you want to make him sane? - No, none of those reasons at all. You're running Help on mother to increase his ability to create, himself, and so you run Help on mother and that gets mother off the case as a valence and you'll find out he can do a little bit better Step 6. But, I'm going to let you in on a terrible secret. For years now we've had to be careful. We haven't wanted to offend anybody with past lives. I know it's very hard for people to face the fact that they've lived before, I know it's very bad. As a matter of fact it's blasphemous because you know that when you're dead you go to heaven or you go to hell; and that's the end of you, isn't it? That gets rid of you complete. Well, unfortunately, no research has been able to discover the whereabouts of these two places, although I was in a place one time identified with the latter (chuckle). (lecture continues in part 12/12)

Now, what does a person do? Well, Clearing people is a path of truth, not falsity. It's a path of truth. If you don't have any reality on past lives, then get somebody to run you on how you could help a dead body. You will wonder how on earth you got so much stuff on dead bodies. You've only lost a couple of relatives, where did all these dead bodies come from. You could run that for quite a while. You could run it up to a point of where you had vivid recall. By the way, this is the way to turn on full track

memory. Anybody who says, I don't believe in past lives; I won't have anything to do with past lives; I've never had any past lives; what's the idea of publishing something on the subject of past lives; past lives, that's terrible - brrr uhgg; you know we're all born from a mass of myelin sheathing and ... (laughing) and when we're dead, we're dead, that's that! Hey, you know, an old physics professor, I ran into recently, died a very short time ago, and he lived out his own prophesy. He said, well, he said, I'll die, he says, before they have an atomic war and then it won't make any difference to me. Get the horrible trap this lie puts out there for somebody. He says, I want to be ... (garbled) of it all. I want no responsibility for this civilization, I want to do nothing for it because when I'm dead, I'm dead from there on out, and I don't have to be victimized at all. Toward the end of his life, why, a fascism moves in, or they elect more Republicans (chuckle) or something, and you get the whole society sort of caving in at the edges and things falling apart, and somebody passes a law and he was right there in the assembly house, you see, and he had friends, and all he had to say, „*Joe, for heavens sakes, an educational law that forces a child to go to school at six o'clock in the morning and study till ten-thirty at night so that he can become a scientist, Joe you know that's never going to make him a scientist*“. He could have said that, but he didn't. So he gets born again, kicks the bucket, picks up a new mock up, gets born again, finds himself walking up the school steps at six o'clock in the morning (laugh). The horrible poetry of it all!

Well, where we, where we look over man's idiocies on this particular line, we discover that the person who says there can be no such thing, can run the least easily, „*How could you help a dead body?*“, „*How could a dead body help you?*“. Isn't that an interesting coordination? It's an immediate coordination. The person says, past lives ... bla bla, ask him, „*now come on, right now, right here*“, „*How could a dead body help you?*“ You put him in the nicest comm lag you ever heard of. That's the one thing he's trying to escape, is that dead body, and he thinks even if he thinks a thought about that life, he'll be dead again, and so he's busy mocking up this dead body all the time. He's creating a dead body all the time so that he can stay away from it, which is one way of doing it (laugh), but he's at the same time inhibiting the mock up and putting a cap on the mock up so that at no time will the mock up ever spring into his view while he mocks it up. So that nearly everything a Thetan isn't looking at in his own subjective universe actually has these two things going on: It's being mocked up and it's being blanked out; and sometimes a person is awfully hard put to blank out all the things he mocks up. He can get so hard put, they have to electric shock him; I don't know what it has to do with it at all, but they do it.

Now, the individual's ability to create, here's news, has not been impeded in the present lifetime. I'm sorry to have to tell you this because if it didn't make any difference I would skip it, but it happens to be the difference between Clearing people and not Clearing people. Nobody's forcing you to accept this as a concept, all you have to do is accept it intellectually and use it in Clearing. Yuk ... yuk ... yuk. Boy! That'll hang you with it (laugh). But the point is simply this: That if we, if we use only factors which he's met in his present lifetime, the only thing we'll achieve is an assist. He'll be alright for this environment, but that's all he'll be alright for. Now, we suddenly shift his environment, and what do we get? He spins in. Why? Honest, I'm afraid there's not ... I know you've been in terrible straits in this lifetime, I know it's been rough, but do you

know there hasn't anything happened in this present lifetime of sufficient magnitude to aberrate you. I'll tell you why - because you're alive, you're here, so it's obvious you're still sane. Why, you had lifetimes, when the lights finally went out, you were nuttier than a fruitcake, you know it. A lifetime that didn't ever make you stark staring mad is hardly any duress at all and we face this fact in Clearing, and those people who are attempting Clearing walking the nice little tight rope of one life, and I'm born into it, and I die out of it and that's it, aren't making the grade. They're just not getting anywhere.

You can't Clear a person by running Help on his wife Agnes. You get the idea? You have to run Help on -a- wife. You never have to brief preclears with past lives. All of a sudden he says, „*What's this old hag doing here?*“ (laugh). You have to run Help on a wife, a man, a woman, a husband, a baby. Don't mess around with this stuff of, run help on Joe and Bill and Pete and his wife Agnes or her husband Joe, see, just don't fool around with it because you've got the person pegged right here, and he'll be way up here on top. Remember basic basic on old Dianetics chains, huh? Well you're auditing way up here on top of a tremendous chain of events which have experiences by the tens of thousands preceding it and is, boy, it's as sticky as ... (garbled) as solid tar and you audit his wife Agnes for hours and hours and hours and hours and he feels a little bit better about his wife Agnes, he hopes. His wife Agnes only drinks and runs around with other men, nothing she does that's aberrative. How, how about the woman he married back in the Roman Empire? The fourth time she tried to murder him and he found out about it, he found out that also his worst enemy was in on it as her lover, and when he reported it to the Senate, he found out that the Master at Arms was also in on the plot, and about the time he was totally outraged, the emperor had him fed to the lions, and just as they swished him out the gate and into the maw of their largest and best black manned lion, he wasn't feeling well that day and it took two hours to kill him, we got a situation where the guard said, „*that'll teach you to get married*“. (laugh) So, the long and short of the situation is that people don't get aberrated in this lifetime. That's all there is to it, they just don't get aberrated in one lifetime. It takes longer than that.

Fortunately, it doesn't take longer than that to Clear them. Now that's news for you. If it took more than one lifetime to Clear somebody we'd have had it. It doesn't even take a lifetime, if you're a very good auditor it doesn't take a month, very good, and if the preclear is very cooperative and nothing odd happens in that month, like getting somebody shocked. The reason people go on and on and on and on and on with auditing toward Clear is because they're not auditing the vital points that should be audited.

Now we'll get on to this other mock up thing. Why can't this individual do mock ups? Why can't he do mock ups? That is to say, when you say cat, why can't he put a cat up in front of him easily? Why does he have a screen in front of him, or an invisibility, or a this or a that? What's the matter there? What's impeding his ability to mock up? He isn't doing it. He's doing it on a circuit, that's what is impeding him. He has somebody over here mock up something over here (pointing in two different places), and he's busy mocking up this person here. But, there's something else going on that's very

important in Clearing. Remember we used to say, if you can get the mind to do what the mind is doing, the whole problem would come to pieces. Well, I finally found out what the mind is doing. It is obsessively mocking up a certain set of mock ups, and if you can get the mind to mock up what it is mocking up, you're preclear will have reality, but if you ask somebody to mock up something he isn't mocking up, he has no reality on it. Therefore you can take a very aberrated preclear and run Step six all the way around and so forth and mock up this and mock up that. Well, he isn't mocking those things up, so he doesn't mock those things up and he doesn't get very far. But we ask him to run 8-C and he walks around, he can do 8-C, you know, slaps this wall, nothing to it and so on. Totally unreal, everything is unreal, run concepts, totally unreal, straightwire, totally unreal. You got a preclear that week after week of auditing simply sits there and says, *„yeah pleasant, nothing's happening nothing's happening nothing's happening but it's alright“*. Anytime you had that case where nothing's happening, you haven't asked him to mock up what he's mocking up, only it would be too catastrophic to do so. So, you run Help on it. You find out what he's mocking up obsessively. Now, every mock up that goes out there is being put up by this figure. Well, we try to find this figure in this lifetime; who is this personality, this valence that does his mock ups for him? Now who is that person? We try to find it in this lifetime, and this is why I tell you - past lives ... I'm afraid if you're going to Clear anybody, you have to recognize this fact and find some subjective reality on it because so far, we've never found a current lifetime personality guilty. It's always somebody back there eight planets ago, or something of the sort, with a bunch of half a billion personalities stacked up on top of it, and there's real duress and he just goes on obsessively mocking up this mock up and this mock up then does things for him. In other words it helps him. Basically, it helps him create things. He knows it's a winning mock up because it killed him, that's how he knows it's a winning mock up. It's the best test in the world. You see how that would be? We ask him to mock up or do anything else, but mock that thing up and he tells us it's all unreal and nothing is happening and he is auditing this mock up in some fashion while we're auditing him and if we don't get in there and figure out what kind of a mock up he's mocking up, we're not going to get very far. We should run help on it, *„How could you help that?“* Now, you merely have to have a type of thing. You don't have to know where it is on the track. You don't have to know what it is. You don't have to know the name, rank, and serial number of the last Roman soldier that pierced his gullet after raping his wife. You don't have to know all these things in specific detail. It'll fall to pieces on helping soldiers, you know. *„How would you help a soldier?“* Oh he thinks of soldiers known in this lifetime in the last war and so forth, he thinks of soldiers here or one soldier there ... (muttering) *„sort of dim, rather unreal but it has to do with soldiers somewhere else sometime or another, must have read about it in a book“*. Here he goes with soldier, soldier, soldiers of one kind or another, running help on them, and them helping him, and all of a sudden - WOW! Something happens, something starts to move out of his body. Something starts to go this way or that way and all of a sudden it's different, he's suddenly able to mock up something. A field, a whole black screen that he wore between himself and his mock ups and his bank and so on, disappears.

That requires judgment and it also requires the use of a generality. I found a person one time that was very , very certain that women were the most aberrated thing in the world because he went out every two weeks and found himself a new girl, would tear around for a couple weeks and find another girl, tear around for a couple weeks and find another girl, and when I got down to what he was stuck in and what he was obsessively mocking up, so help me, it was a house. He couldn't stay home (laugh). That's certainly a far cry from women, isn't it? I have a rule, whatever the preclear says it is, I use something else. If he knew that much about it, it wouldn't be aberrative.

Now, men and women are a method of creating new bodies, and his dependency on men and women for the creation of new bodies has rendered him incapable of mocking up a body that you or I could see. Now we're talking about OT - Operating Thetan. He doesn't any longer mock up a body whenever he needs to be recognized because men and women mock up bodies for him according to a certain set of rules which are laid down in this district obstetric code, and Freudian analysis if they don't know how. Now, here you have this thing though, this new proposition of creativeness, he's dependent on men and women to create. Well, a funny part of it is, you might run Help on men in brackets and run Help on women in brackets and not get any place, and all of a sudden hit a gold mine on a baby, you see, but this then cleared up and all of a sudden away he went. It requires a certain amount of judgment. You have to look for something on the case.

Now, an E-meter is of assistance, to a certain degree, on handling cases. It's greatest assistance, however, is not necessarily the location ... there's an E-meter (E-meter in hand) ... the location of a thing on the track or something like that can be spotted with an E- meter, and they have many uses, but it's main use is to know whether or not the preclear is still under control. Now, the manifestation on an E- meter when you strike one of these valences I'm talking about, obsessive mock up, you realize that an obsessive mock up is more mass on the person and therefore more resistance, more electrical resistance, not emotional but electrical resistance, and you get a stuck, the needle starts to stick, and the longer you guess, the more the needle sticks. You just start piling stuff up on the stuck spot, so, you better take the first thing you had that it got stuck on and run Help on it. The needle seemed to be nice and free until you started talking about young boys, and he's had it. The needle all of a sudden started to get stiff. You insisted on talking about it a little bit further and you mentioned young girls and got about the same, then you talked about men, and then you talked about women, then you talked about cheesecake, then you talked about houses, and then you talked about something else. The needle from there on out is going to get still and more and more still, it's going to stick - but it's s-t-u-c-k. The first time it stuck, and if you're a good auditor you noticed the first time it stuck, and you cleared Help on that. You see, you have to be very alert. The main use of the meter is making sure that the individual gets unstuck when you've stuck him.

Now, where an individual is demonstrating disabilities in creativeness, he has accepted too much help which has then betrayed him. Taking somebody into a universe to teach him how to write probably restimulates people who have tried to teach him how to write and tell stories, and have then dumped him in the river when he became too

much competition. Get the idea? So that somebody tries to help him write in this life and he runs into a help-betrayal in some earlier situation which is quite brutal and violent. Don't you see? He wouldn't clear up at all by simply running the situation in this life, you know. Let's clear up his writing by running his university classes because obviously he could write before he went to university and when he came out, he couldn't. Standard situation, you see, somebody helped him create. Now, it's no good, actually, to blame that situation and try to audit it because it isn't going to go any place. What you've got to do is get this class of things, this class of things.

Truly, as you run into these things, adventure is with us again. You remember when we were running engrams and secondaries, we were running bloody adventure. We had preclears rolling around on the floor and rolled up in prenatal balls, you know, and screaming at high C that no human voice could possibly emit or tolerate. We had a situation there where we had lots of adventure, tremendous adventure. We got another one, because Help never gets upset this side of stark violence. You can't upset people's help by slapping them on the wrist. You can by ... they offer you something and you start cutting their fingers off one quarter inch at a time, they're liable to get a little upset, but the magnitude of violence required to aberrate a Thetan on the subject of creativeness escapes the modern imagination. I won't bother to give you any examples.

You start running, men, a man, which will take care of all things, a body, a woman, a baby, a mother, a house, a planet, a sun, anything that apparently is the case combination. Be willing to change your mind if you're wrong. Don't beat one to death that isn't producing results, it says right in the Auditor's Code, and all of a sudden you'll get some kind of an idea of what it takes to aberrate a Thetan. There's plenty of magnitude, there's plenty of betrayal, there's plenty of injustice. Large gobby doses of gore. For somebody to come along and say that some little girl met some little boy and they noticed things and then ever afterwards the little boy was aberrated and later on became a homosexual. For anybody to put this out as fact showed him to be a very bad investigator or a dam liar or both. Sex, you say, is one of the primary factors of creative aberration. To create an aberration by sex you would think is dead easy. No, the guy is at least creating something with sex even if it's only a, even if it's only trouble (chuckle) here to some degree on creativeness. It's not nearly as aberrative as a whole group of ... oh, sexual incidents of great magnitude would not be as aberrative as a great group of people, they get together to build a building, the preclear is part of the group, and he's building the building too, and they're all building along ... (garbled) ... going along fine. One day the rest of the group turns around to him and says, „*Get out of here*“ and they ejected him. They wouldn't have anything to do with him anymore and he could never find out what he did. I'm afraid that sort of thing, a third dynamic aberration, would be much stronger. A fellow who was going along quite happily, he was being a man and all of a sudden grew great alligator scales all the way down his back. That would be worse than any sexual aberration. He'd be ejected from the human race in some fashion, or he'd become such a tremendous curiosity and become so wealthy exhibiting these scales. He's be such a loser, or such a successful boy on the subject, that the thing would aberrate his normal ideas. More importantly, some individual has been able to make it for years, generations, millennia as, let's say, an

officer of police. Always been able to make it, all the way up the line. Always been able to make it, made better societies, made people stand in line, created things, everybody respected him, you know. Boy, he's just going along fine. One day he's the emperor's captain of body guards, something of the sort, and they ... he didn't do any treason, so they arrest him for treason because they want to get him out of the road or something of the sort, and then they garotte him, but then they decide not to garotte him at the last moment, and put him on public display (garbled), and he finds out his wife did it all in the first place, and that's the end of that life. He went on for years, generations, millennia as a terrific success to create a society from this viewpoint, so it's obviously a successful mock up. Now he's taught not just once, but maybe the next sixteen times he tries it, that when you be come a police officer, or a captain of police, or a chief of body guard, or something like that, you get executed, that's the first thing that happens. Now he has two data that cannot compute, and we get the basis of every obsessive mock up and computational situation on a case. The situation cannot be computed.

One day, one day he runs into a friend who is a cop who's been guilty of killing a wife and we find him, as an auditor, we find him in the valence of the cop who killed his wife and we say, good heavens, what is all this about, what is all this about. We say well, obviously wife killing. No, he's just being a cop. Run Help on cops. That's all you have to do. All of a sudden the case will fall apart, he'd be able to mock up. He'd be able to get the show on the road in all directions, but if you were unlucky, you could go for a long time without finding out that it was a cop valence he was up against. You'd be running mothers and mothers-in-law and babies and houses and paramulators and bicycles and mayors and politicians and soldiers and sailors and cows and almost everything. Then, *„Nothing's happening it's alright, I'm getting along alright, I enjoy auditing I'm enjoying being audited“*. Then one day, when you get smart and you start to get interested in the preclear and you talk to him a little bit and find out, the one thing he has never mentioned was that he went to the university and roomed with, afterwards, a fellow who was a police officer, killed his wife, and who was executed. He'll tell you at first that he didn't even know the guy, but this is gone. Get the idea, you suddenly get this type of person. You run that type of person on Help, not that individual, but that type of individual, and you run Help on it in brackets. The case falls apart and he can do Step six like a startled gazelle. He can really do Step six, I've audited him.

Now, the point I'm making is then, the actual commands of Step six are relatively simple. They are the subject of publications. All you're doing when you're running Step six is getting the individual practice in simple form mock up. You have him mock up something in front of his body and keep it from going away, mock it up behind his body and keep it from going away, below his body, above his body, the right of the body, the left of the body, each time keeping it from going away. Each time asking if he did so and thanking him for it, and then you run simple mock ups, in front, behind, left, right, above, below the body on holding them still, and then simple mock ups again, a lot of auditors miss on this. They just have him mock up anything you want him to mock up. Simple mock ups - cubes, circles, little things, and you run the same type of thing on *„Make it a little more solid“* and ask him if he did, and you get

then an individuality improving, improving, showing up being more and more able to create and at the same time getting more and more confidence in creating.

So, you'd say, Help makes it possible for him to create and Step six gives him the confidence and practice of actual creation. This is Clearing. He eventually winds up without a reactive bank, and he's happy about it because he can mock up one any time he wants to but he doesn't have to now. The fact of Clearing was for many years barred from our knowledge by the simple fact that we could not, ourselves, believe the horrible truth that people through irresponsibility mocked up all of their own difficulties. There's no good to merely challenge them, they got to assume all these responsibilities. You've got to sneak up on them much more quietly than that, and we can do so now with Clear Procedure. Therefore, Clearing is a fact. Clearing can be done, and you can do it. Thank you.

(end of lecture) (end of Clearing Congress Tapes)