

The Clearing Congress Lectures
Shoreham Hotel, Washington, D.C.

THE FACTORS OF CLEARING

A lecture given on 4 July 1958

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 totality, 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, LLD – what's that LLD 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, linnen, 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... elan 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 possible 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 Yoga, 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, building machines 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, evidently, 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]