

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

THE FREEDOMS OF CLEAR

A lecture given on 4 July 1958

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 wilful 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 Voltaire'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 handling 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]