THE FOUR FREEDOMS OF CLEAR

By L. Ron Hubbard

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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[1]. 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.

Freedom of Illness

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. 70 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.

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.

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[1] Editor's note: On January 6th 1941, Franklin Roosevelt, then president of the United States, proclaimed the "Four Freedoms" which were later incorporated in the Atlantic Charter: Freedom of Religion, Freedom of Speech, Freedom from Want and Freedom from Fear.

Freedom of Pain

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.

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.

Freedom of Ignorance

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.

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?"

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 a Clear, of course, has to be out of this zone of ignorance, IQ 135. 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 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.

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.

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.

Freedom of Death

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 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. But 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 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 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.

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.

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