

INDIVIDUALISM

A lecture given on
28 August 1952

I hate to have to tell you this. Every few days something terrible happens in Dianetics — something terrible happens to the whole science of Scientology!

Fortunately, back in October of 1951, I sat down at a desk and all one night did nothing but write its Axioms. And I wrote them all up, and all of its Logic's, and got them into proper sequence. And I was going slightly daffy doing this because there are 209, I think, Logic's and Axioms — maybe a little more than that now — and got all these together, getting them into classes and so forth. And we got them in a book called Dianetics Axioms. Dianetics wasn't supposed to be on there, by the way — Scientology was supposed to be on that book. But here were the Axioms.

This is very fortunate, because if we didn't have this as an anchor to windward we'd probably blow ashore almost any day. Because you can always go back to simplicities when you get too involved in complexities. Because every once in a while we find something new, which is like a double take on the end of an O'Henry story.

I've just found that everybody was wrong that said man was from one source. We've known that was wrong for a long time. So I just found it was completely wrong, because it's right. I found the highest aberration there can be, the most hectic obsession there can be. What is it?

Nineteen fifty I gave a talk — little did I know — on the subject of individuation. How does a person become an individual? How does a Dickens character become a Dickens character? Well, it's by aberration. It's by different ways of handling motion — different ways of handling motion. And of course, to handle motion at all he has to select some thing out for his randomness; something has to be an enemy of his. If he takes responsibility for everything, then he gets no motion. You get a motion-no-motion situation or a one-motion-other-motion situation, you get action. But if you don't have that, you don't have action.

And so what does individuation mean? It means, how does a person become the aberrated self which we find him to be? It doesn't mean how individual can a person become? Because to get a high feeling of unaberrated individualism, you have to put your boat full speed astern and hit the main body of theta. Because right on this side of it, the worst and most aberrative example in the whole deck says. . . This is very true, very, very true of all aberrative incidents: They beat a fellow over the head and tell him something he already knows and force him to believe it, and thereafter it becomes pain. That's the most effective aberration there can be, and that first-level incident tells you, you are an individual. It says you're an individual. That's great.

Now you'd expect, then, the person would become more individual if somebody told him he was an individual, but this doesn't happen to be the case. He becomes an individual with less determinism. His feeling of individuation was much higher just before that incident happened. Just before it happened he had a terrific feeling of beingness. He really was And all of a sudden they said, "You are you all by yourself, and you're not anybody else and the thing for you to do is to go on your way."

Well, this may have been somebody's idea of injecting randomness into the universe, but what do we find when we process incident out? Do we find this individual suddenly going and sloppily merging with the nirvana of the Hindu — against which I protested so violently when I was a vital sixteen or seventeen in this life. And somebody told me, Well, when you go to heaven you'll just sort of drift in a mist: beinglessness, quietness, stillness, nothingness. Didn't appeal to me. I said I thought heaven would have probably jukeboxes and hot dogs if it was going to be any fun.

Well, nirvana, the concept of nirvana, is the mystic's idea of peace. And he's pretty rapt, the mystic is, he's pretty aberrated, and so he gets this idea that this beinglessness is a desirable line. Actually, there is such a thing as nirvana, but it's very vital. It is but query vital. It has real velocity and potential horsepower. And when you have eight or nine beings — eight or nine beings who are all the same being, they can still act as the same being and as the only individual, but they don't select out the other beings of their kind for their randomness. They select out the MEST universe for their randomness, or something like that. Something big. They don't have petty enmities.

The worst thing that happens in processing is having somebody else who thinks he should have helped. Oh, this is wonderful. You start processing this little kid who has been on crutches for twelve years and in agony, and you start solving his case. And there's Papa — some aberree — hanging around the door. And you find out — the kid finally gets to a point where he can move his big toe (he was never able to before). And then he can move all of his toes, and then he can move his foot and he can move his leg. And you'd think Papa would be saying, "Hurrah! Hurrah!" Oh-oh no, oh-ho no. Papa is getting madder and madder and madder. And if the auditor made the little child completely well in a short length of time, it's vaguely possible that Papa occasionally would go out and buy himself a shotgun and kill the auditor. Why?

It's an aberration — "Only I can be cause" — which degenerates in low tone, "Only I can help." That's a very, very dizzy one, isn't it? "Only I can be cause." Silly, very silly. It holds a race down terribly, because anybody who tries to be cause in that race really isn't very much supported. He's fought!

Any time you try to be cause, somebody grabs you by the nape of the neck and throws you down. Any time when you were a little kid you tried to be cause, you found Papa and Mama asserting that only they could be cause. Most familial arguments arrange out of that sort of thing.

Can you imagine a family which realized everybody in it was cause, and that everybody in it could do things? And can you imagine living in a society where jealousy, envy, greed, didn't exist? This would be almost unheard of, almost beyond imagination. Could a society be composed of high-tension individuals and still be rather selfless?

Well, let me tell you something about beingness. The more truly individual a person is, the greater beingness he has and the less jealousy and envy he has. He is closer not to having that first incident keyed in.

I have noticed this across the frontiers of the world. In Alaska, miles and miles away from nowhere, you run into a trapper or something. And does he immediately say, "I am the only one who can be"? Oh, no, he doesn't. He's "Darn glad to see you, pardner. Come on in and have a chaw of tobacco. The beans is on the back of the fire and we're making some sourdough bread." He's glad to see you. In such a wilderness there is so much time and space that there isn't very much key-in of incidents. And as a result, doors are not locked. You go into a cabin, you use up all the firewood in the place; you cut some more before you leave. When they go away from home in such a pioneer area, they make pretty sure that the food is out of the road of rats and close in view to human beings so that a fellow can eat. Can you imagine this in New York City?

No. When they start losing time and space, they start getting key ins. And they'll eventually get this lovely key-in of "I am an individual and I am the only individual there is. I am the only one who can be cause and everybody else is other-determinism. And everything else and everybody else has to be my cause."

So you get this kind of a situation here. [marking on blackboard] Here you get a main body operation. That's, let us say, a strata of theta. Now — that wasn't jive talk, by the way — you

could actually have the individualism of this theta operating in many beings. They would recognize the similarity amongst themselves and they would not fight this. They could actually play games and work with one another on a basis of randomness without cutting each other's throats. They could, for instance, engage in that great Roman arena called American business and — who knows — perhaps provide the society with what it needed instead of providing it with what it should be scarce of. Now, there is a situation that would not be a keyed-in situation.

How individual would one of these individuals feel? Well, go out and look at your pioneer, go out and look at your fellow who has lots of time and space, look at societies when they're young and you will find big, expansive people. "You can be cause, too." You have an opinion, they'll listen to it. Okay.

What happens here and what frame of mind do these people go into when they're all of a sudden hit with an electronic blast and convinced that they're individuals? You get them detached immediately from this individuality, and each one of them considers himself a little island, sort of, see? And he's all the cause there is.

Well, [tapping on blackboard] this whole band is the only way you're going to get cause on eight dynamics for any person.

You've heard of societies where men walked like gods. Well, they were good societies to live in. Somebody hadn't come along and told them that only they could be God. So here you have your little islands, which are attempting, each one, to bracket these eight dynamics and it can't be done, because the only dynamic they can effectively bracket is the first dynamic, because they aren't big enough to have eight dynamics. They've cut down to dynamic one and from there on they're in misery, because the harder they fight to be an individual, the more keyed-in they get until they disappear at the bottom of the Tone Scale. Isn't that horrible?

In other words, you can process a preclear on "Get the concept of the beauty of being an individual," "the ugliness of being an individual," and you'll throw him in convulsions, because it's a very strong aberration. And all the times when he's tried to be a part of a group or tried to reach a goal with a group will just come flying off.

It's this thing that makes a police state possible. Why? Because you have your main body of theta. And one of these thetans comes up here and he says, "All right, you other three people," he says, "in order to get to the main body of theta, you got to go through me." That's not efficient communication.

"This is your church. In order to worship God, we'll talk for you, boys, if you drop a nickel on the drums or a dime in the collection plate. We'll go around and have a private conversation with God for you. We'll forgive your sins for God. Here's his signature right here on the dotted line."

Well, people fall for this. They do. I mean, it seems absolutely incredible to you here, but actually, do you know that occasionally down in bum street or something of the sort these people will actually get somebody to believe it — that this is God's signature, his X mark, on the bottom of the document.

People have paid a million dollars to the Vatican for God's X on a permission to get divorced. One million dollars! I know of the case. I know the girl. She gave the Pope a million bucks so she could get divorced. That's really getting there, isn't it?

And what did we have when this organization was in its greatest ascendancy? We had a dark age for man. It tells you that the more ignorance and the greater detachment there is between beingness and the individual, the worse off your society is going to be.

By the way, I'm saying absolutely nothing against organized religion — you understand me clearly — I have nothing, absolutely nothing, against organized religion. Every once in a while, you know, I inject my personal opinion into it. And just because I've had so much to do with this science, people say, "Scientology believes . . ." This is not true. This is not true. I insist on my right to select any randomness in this universe I choose to, without having it immediately said, "Scientology is against religion." It's not.

Now, this is the "Route it through me" classification. "Route it through me. If you don't route it through me, it's not valid. If you don't route it through me, God can't give you blessings. If you don't route it through me, you aren't going to be there." This is very interesting, because it puts these people into a non-self-determined state and just by its computation, they can't rise up. But these people are actually so aberrated on this that they think somebody has to elect a king of the mountain. That's horrible.

It isn't that somebody like Hitler goes and grabs a whole society and forces down its throat the idea and concept that it's all got to pass through Hitler in order to reach Valhalla. Yeah, that's partially Hitler's idea, but believe me, it's his society's idea. The society has gotten so aberrated, finally, that it is more than willing to force somebody. They'll shoot him if he won't take that post, too, sometimes. They'll say, "You're it!"

They did it in the days of the Roman Empire. They used to go out and elect emperors — 2, 300 A.D. Somebody would bump off the old emperor, and then a couple of regiments or a legion or something like that, they'd get together and they'd take somebody's potboy or the emperor's pajama warmer or something, and they would say, "You're emperor now. We've just elected you."

And they would send a rider to Rome and it would say, "By the way, this legion is in very good condition. It is equipped with eighteen ballistas, we are in good marching kit, we are hard-fighting veterans on the Dalmatian frontier, we have a great deal of food, the entire countryside here is under our power, we have adequate protection of all bridges and passes to this area and three of the garrisons between you and us have already defaulted to us." And then in small writing at the bottom they'd say, "The name of our new emperor is Justinian," or something. Force!

And here was this poor guy suddenly set up, and sometimes he'd last a year, sometimes three years, sometimes five years. It was a death sentence to throw the royal purple around one's neck. And yet many a man in that period would suddenly find himself standing in a hollow square of legionnaires, slammed up on top of a box or something, and they throw a royal purple cloak on his shoulders. And he'd say, "Oh, boy, here I go! If I don't accept it, these people are going to butcher me. If I do accept it, we'll fight for a little while and then maybe I'll get married or something, and I'll get butchered in the palace. And I'll have to put down all these frontier revolts. And probably my brothers will have to be killed and I'll have to be killed by them, and this is going to be fun." So he would stand there with a sick smile on his face and say, "Thank you."

Now, anybody who tries to get something done in a very aberrated society gets shoved up into that category. And if he starts to move out of that category, people practically butcher him. They say, "Wait a minute, you're not supposed to be human. Mm-mm! It's forbidden. No, we put you there and you stay there."

All right. [marking on blackboard] These people, then, are as guilty, if there's any guilt involved, as this person. And together, as these aberrations key in, you find more and more people are willing to boost up these upper categories, just as you find less and less personnel willing to accept the upper categories. Until you find an enforced police state.

You go around and ask the Communist Party in Russia, "How about you tearing down the Kremlin?"

“Huh! Oh, no!”

You say, “But look, they come around with whips and they throw you in . . .”

“Yeah. Yeah, sure they do. Keeps people in line, too. It’s a good thing. My next-door neighbor tries to be an individual every once in a while. All I have to do is tell him, ‘You know yesterday I heard that one of Stalin’s last proclamations and so forth was not polished in his parlor. They hung it up on the wall, but they didn’t polish the glass. And it’s got two fly specks on it.’ And the Gestapo comes along and arrests him and sends him to Siberia and some . . . Well, that’s right.”

When the British navy, in the early part of the nineteenth century, attempted to abolish flogging — you know, a captain in those days could kill a man, have him flogged through the fleet; he could have all sorts of things done to him in punishment — the navy mutinied! Who was going to get punished? The sailors. And who objected? The sailors. They said, “You can’t keep discipline. You can’t keep these other guys that are trying to be individuals from rising up unless you can whip them.” And they demanded it of their officers. And actually, the humanitarian motive of the British government was practically wiped out and they had to modify it all over the place to get something the sailors would accept.

So it happens in a populace. A government is not set up, necessarily, as a slave government which holds the people enslaved. The people hold themselves enslaved. Any government is the government the people deserve. That certainly damns a lot of populaces. And in order to change, alter or elevate that government in any way, you would have to change and alter the people of that country and their concept of freedom and their ability to be free. And the place you would hit would be de-aberrating them on the subject of individualism.

To rehabilitate a nation politically, it is necessary for people to be far more individual than they have ever been. They’ve really got to be individuals, because when they’re really individuals, [tapping on black board] they can operate like that.

The anarchist has some dim concept of a state running without any government. He has this dim concept. No, it won’t work, because populaces which have tremendous individualism have this: “In order to keep on being an individual, every other individual has got to be held down and for that I depend upon a strong police state.” And so you can’t have an anarchism, whether it’s desirable or not — that’s beside the point.

Some of the greatest leaders in the world have been anarchists and have had to turn from anarchy into fascists. And there’s no faster flick than a person espousing anarchy and then suddenly practicing fascism — of course, to make anarchy possible.

All right. So you have this situation. Now, they go down, down, down; they really become less and less individual, and as they become less and less, they become more and more frightened of their individuality. Because what is individuality? It’s a state of beingness. If you are across all of the eight dynamics, you’re not going to worry about being on the first. Matter of fact, you’ll take care of it automatically and beautifully.

In the state that you are in, you think you can only manage one body. There’s many people here tonight who are actually operating from the same pool of theta to operate two or three bodies, but they’ve got it very carefully partitioned off.

Every once in a while it startles an auditor to death to find himself processing somebody who is also someplace else. They’re somebody some place else in Texas or Canada or the moon or somewhere where this other being is operating at the same time and they’re on the same wavelength. Sort of like twins. You know, twins will operate in perfect coordination with each other. People believe that this state of affairs would make everybody march like everybody else. No, it wouldn’t. Only in this way could you get everybody to march different from everybody else. Here you could achieve maximal randomness. You can’t achieve any

maximal randomness here. You have to put everybody in the same uniform and march them twenty miles a day with packs and give them second lieutenants and court-martials in order to achieve uniformity. Well, it's a lot of trouble they go to. But down here, actually, they don't need the uniforms when people get low enough.

Somebody jumps up and he says, "I'm the messiah. Hurrah! Hurrah! Hurrah! I'm the messiah!" and everybody says, "Bop! Bow down to the messiah." Bang! "We're all set now." Whole societies just go, just overnight, zing! Just like that. And they all do the same things and say the same things and they're all just like puppets. Fascinating. Utterly fascinating. Where is your individuality?

You will find the least individualism, actually, in those beings who are the most worried about individuality. Because the more individual a person really is, the more beingness he has. And the ultimate in beingness is that.

Now this, by the way, I'm telling it to you at some length for a very good reason: is it solves a problem for you.

People think when they get to be cause they get to be zero. How could they be other than zero if they were cause? Well, it's a funny thing. A person might get to be zero motion, but that would only have to do with the MEST universe. And motion is a kind of a silly, odd concept that has to do with time and space and energy and action through it. It's a weird idea.

Actually, three or four of us could sit down in a bull session and probably dream up a universe far more interesting. That's a fact. I mean, you can dream up almost an unlimited number of universes. This one's a very special universe. This universe is so hidebound and so specialized — it's a very funny universe — that a complete summary of its operation can be contained in a three-hundred-word book. The textbook is Elementary Physics. There's a complete summary in Elementary Physics.

And life in this universe, of course, has to be a mirror which mirrors the universe. The facsimile is a mirror of energy flows and so forth. So you just hold a facsimile up here as a mirror and let it mirror this three hundred-word physics textbook, and you've actually got the full subject of physics, you've got the subject of Scientology. How do you create energy? Well, the physicists don't know that, yet we happen to. But how do you make energy? How do you direct it, channel it, change its wavelengths? What is the speed of light? Even old Pop Einstein, God bless him, is stumbling around right now thinking that there is some vague, mystic importance to the figure "186,000 miles a second." Has no importance, except it happens to be the speed of photons. When you get off to other rays, the speed becomes entirely different and is many, many times as great as the speed of light.

The reason why quantum mechanics — the great mathematics of nuclear physics — has to have so many what they call "bugger factors," just arbitrary numbers thrown into its equations, is the fact it's also got "c" in it. They put the constant, the speed of light, in the equation every time and then they have to put a bugger factor in to cancel out the constant, because the constant is not a constant. In other words, if they just took the arbitrary out and the speed of light out, the thing balances and works. It's fascinating. Man will be more complex before he's more simple.

But here's a mirror with a physics textbook in it. And you've got the whole subject of Scientology in the physical universe.

Now, how do you take apart physics? We're actually way upstairs. For instance, in Electropsychometric Auditing I talk about density and never bother to explain it, but I understand that a lot of people protest very much when I say, "density of the preclear" I didn't bother to explain; it's not a book on electronics. I was trying to explain a principle which is way upstairs in physics on the density of waves. Wave density. Very important. Wave density is a new concept, and so forth.

So people are going around seeing Volney Mathison and they've been saying, "What's he talking about? Arr-arr!"

And Mathison says, "Well, if you want to read it, there's an advanced textbook on nuclear physics over here, and it talks about the density of waves and that's what he's talking about." And these people look very confused when they hear the word nuclear physics because that's authority. And they go away. They probably know less, but they're more impressed. Now, here is the situation, here, on individualism. You will find papas in families who have been forced by the other members of the family into this weird position of being cause. Everybody automatically makes him cause for everything. It makes a very unhappy man out of him to force him, and to force him alone, to be cause. And they'll key him in so that only he is supposed to be cause in the family, and they'll really fix him up.

That is one of the reasons marriages go flat and why people get unhappy in marriages: is they're forced to be cause, which forces into being this individualism thing. It puts them in contest with other members of the family. Two brothers — one is always in contest with the other one because they've got to be "individuals."

Now, the fellow gets forced [tapping on blackboard] up to this level. He'll get forced up there. If he has any concept of what is right at all, he goes there and he keeps waiting for somebody to step up here with him. MmShm! No, no. He's been elected. He's elected.

Now, people will do everything under the sun, moon and stars to keep from actually stepping up there, but at the same time they will fight each other and fight him to prove that they're individuals, too.

This fellow says, "All right now, lend a shoulder to the wheel there. Let's get this show on the road, the ball rolling."

And everybody will say, "Hmpf, you're just saying that because you're cause, and I want to be cause too, and therefore I have to stop this wagon."

This guy — he's very aberrated too, you see, this guy up at the top here. He says, "Let me see. We want to get the show on the road and the ball rolling, and they'll make a lot of money and be very happy if we get this ball. . . But they say they've got to stop the wagon because they've got to be cause but they can't be cause for anything if they stop this wagon." Well, and he'll try again. He'll say, "Well, come on. Let's get together and get a shoulder to the wheel."

And they'll say, (thud) "I'm cause. Stop the wagon."

What's the guy do after a while? He keys in. He keys in and he says, "No! All right, only I can be cause." He says, "You people, you can't be cause. The hell with you. Yeah, I'll get this thing up to a point where you can all be cause, and then I'll hang you with it."

This is very important to you in processing, because as you run a technique I'm going to tell you about a little later — Black and White — as you run Black and White, you will find that all he is fighting is others determinism. His whole fight, his whole process, all the electronic aberration, everything in it, is simply a contest with other determinism than own. And his concern becomes terrible. No other determinism but own must be permitted to stand. A fellow could walk up to him and say, "Let's go together and do this job together." In a very, very short time the other person would find some reason why they weren't working together, because any other being is other-determinism.

And so, where do you get a social society? How can you have any thing else but anti socialism? How can you have anything else but crime, grief, murder, arson? How can a society ever pick itself up again? As every time any two people get together to try to do

things or straighten them out, why, they're immediately — each one is going to say, "Well, look, only I can be cause." That's great. Great stuff. It's a great aberration. It's recommended to anybody who wishes to create a slave state.

Just get everybody and sell them the idea of rugged individualism, then hit them over the head with a baseball bat several times until they're convinced they're individuals, and they're off to the races. The next thing you know, they're — everybody's at everybody else's throat. Not because there's anything about individualism. They have been given a mono-aberration, a mono-obsession — first dynamic obsession is what they've been given. "Only I am cause. Only I can be an individual." And having been given that, they are then completely incapable of cooperation with anyone else around them. And the more they try to be cause and exhibit their cause, the less cause they are and the less beingness they are. And what will you find in your preclear?

If you want to process just this, you're — can get results that are just fabulous in terms of erased somatics and increased stature. Just process individualism, the beauty and ugliness thereof. That's all you have to process. Individualism of others, individualism of self.

And I am going to give you a new technical term, the word bracket. You can take Technique 80 and practically sum it up with that one word: bracket. To run a bracket. Taken from artillery. You fire over and under to make sure you hit the target. Over and under, over and under, and you'll eventually hit the target.

Now, a bracket means that you have to run the motivators and the overt acts, the DEDs and the DEDEXes. So there's a way of doing this. You run just these factors: You run it happening to the individual, and you run it happening to others because of the individual, and you have it happening to others by others. In other words, it's a series of targets: Run the sequence "hit over the head with a baseball bat." All right, that's a crude one.

[marking on blackboard] Here's one: the preclear, the PC. All right. You want to get times when he was hit over the head with a baseball bat. Now, two: You're going to run the other person when he was hit over the head with a baseball bat by the preclear. That's two. And three: You're going to get the second other — others being hit by others by baseball bats.

Now, that's the mechanics of a bracket. And now let's add the aesthetic lines to it, or ARC to it or anything else to it. And you just add ARC connected with the preclear being hit over the head with a baseball bat: In other words, he agrees with it, he disagrees with being hit over the — baseball bat himself personally; he agrees and disagrees with somebody else being hit over the head with a baseball bat personally; he agrees and disagrees with other people hitting other people over the heads with baseball bats. That's all you actually need. That runs out every possible combination if you just keep running it. And that's a bracket.

Now, in using beauty and ugliness, which is agreement and disagreement on an aesthetic level, you say, "the beauty of people being hit over the head with a baseball bat; the horror of people being hit over the head with a baseball bat." See? "The horror — feel the beauty of being hit over the head — you being hit over the head with a baseball bat." "Feel the beauty of you hitting somebody else over the head with a baseball bat," so on. That's a bracket. Well, that's a beauty-and-ugliness bracket.

And you just run it right down the scale: the beauty of the PC being hit with a baseball bat; the beauty of other people being hit by the PC with a baseball bat; the beauty of other people hitting other people with a baseball bat; the ugliness of the PC being hit over the head with a baseball bat. The ugliness of the PC hitting other people over the head with a baseball bat; the ugliness of other people hitting other people over the head with a baseball bat. That's a bracket.

Now, it's senseless for an auditor to tell the other, "Why don't you run beauty and ugliness — PC over the head with a baseball bat," and so on and so on and so on and so on as a recommendation. He'd just say, "Why don't you run a bracket on baseball bats?"

Well, this tells you a lot of techniques. It tells you this: beauty and ugliness on baseball bats on the PC; beauty and ugliness on PC hitting others; others hitting others — beauty and ugliness. It tells you the affinity connected with being hit over the head with a baseball bat. It tells you the affinity, the non-affinity, all the emotions involved with it.

In other words, you got ARC. You got beauty and ugliness, which is your aesthetic line.

And your aesthetics, by the way, form another ARC, actually. They are mood, rhythm and harmony. That's a triangle.

Mood, rhythm and harmony. Your mood compares to "A," your harmony compares to "C" and your rhythm compares to agreement. It means the pulse beat or the wavelength. It means wavelength, and this means wave rhythm and this means your level on the Tone Scale.

That's aesthetics as far as I have gotten. This will probably be changed tomorrow, or I'll think about it some more — I only had five minutes yesterday.

But here we have — you run beauty and ugliness, or you can run this aesthetic triangle or you can run just straight ARC, so that there'd be an . . . A full bracket would be to run beauty and ugliness, the aesthetic triangle and ARC on all of these combinations: baseball bat on the PC.

So that you would say a full bracket would mean: the beauty of the PC being hit over the head with a baseball bat; the ugliness of the PC being hit over the head with a baseball bat; the affinity he feels by being hit over the head with a baseball bat; the agreement he has of being hit over the head with a baseball bat — and the disagreement, too. And the fact of the baseball bat — the MEST universe communicated with him by hitting him over the head with a baseball bat.

You would have his mood on an aesthetic line when he was hit over the head with a baseball bat. You would have the rhythm of the hit — was it a graceful swing or — and so on? And you would have the intertwine and the harmony. The harmony: Did he hear spheres ring? Was the color in Saturn pretty as it went out there — zonnng! — and so forth. And this would be all of your combinations. You said a full bracket.

Or you could say, "Why don't you run an ARC bracket on a baseball bat?" An ARC bracket on a baseball bat: in other words, affinity, communication and agreement on baseball bats would mean PC's affinity, reality and communication with a baseball bat and so forth. That would be your combination. Where it concerns the PC — it's happening to the PC; where it concerns the PC having done it to others — happening to others; and others doing it to others. And this would be your bracket.

Now, it'd be this aesthetic bracket or it could be a beauty and ugliness just as such, bracket. This will give you agreement and disagreement. [tapping on blackboard] This will also work out with agreement and disagreement if you work it out, and this will work out at its various levels. It's very interesting. That's a bracket. It's a new term.

I've gotten sick of taking notes and each time writing down all of that because there are, I think, about eight of them that you write down — you go back and forth and then you get another one. And let me give you another one.

Now, there is desire, enforcement and inhibition — these all match in with these — but desire, enforcement and inhibition. In other words, there would be a DEI bracket. Desire, enforcement and inhibition about baseball bats: desire to be hit over the head with a baseball bat; people forcing you to be hit over the head with the baseball bats; people inhibiting you

from being hit over the head with a baseball bat; your desire to hit other people over the head with a baseball bat; your forcing people to get hit over the head with a baseball bat; and your inhibiting people from being hit over the head with a baseball bat. And this is just a gunshot at the Tone Scale.

Desire is up there, 4.0 on up to maybe 16.0, 20.0, 22.0, something like that. Force is from 1.5 to 2.2, something like that. And inhibition is from fear on down. So those are three things. Now, you can run that back and forth, back and forth. If you run out of things to run these days, let me know. (audience laughter)

Yeah. There is this point about running things: You'll find out that your preclear will run something out until it adjusts for the present circumstance or frame of mind in which he finds himself. He will then get bored with it and say, "The dickens with it." He won't have any more to do with it. He'll say, "That's that," or "Ho-hum," or something.

You can actually draw up a wheel of processes — [marking on blackboard] draw up a wheel of processes — 80, 88, 88 Black and White, 88 Aesthetic, 8-08, 80-80, Triple 8, any one of these processes — and just keep banging him with it and you'll get to the same result. It's like slicing a pie. Here he is at the center. Now, you can run responsibility, responsibility — "Take responsibility for your engrams, take responsibility for your engrams, arowriow!" You can just keep running this, see, and he'll eventually come to the point where he's hit, and he'll hit the somatic and he'll run it for a while and he'll become bored with your process.

So shift processes on him. You're going to get to the same target; he'll think you're on something entirely different, or you'll get a new show of locks or things that he hadn't thought of, things that weren't in restimulation in this society at all. You just make them interesting to him again. And all of a sudden, you start processing the aesthetic concepts of existence. You start processing overts and motivators. You process this, you process that. And any one of them will lead down here to center And the process which I've given you tonight is actually a process all by itself, and that's just one of these processes. It's a very central process.

You'll find out the reason a person doesn't take responsibility for his facsimiles is because he has to be an individual. You'll find out that a person can't take responsibility for his facsimile — is because he's an individual. The reason he has to is because he's an individual. The reason why other people have rights and he, therefore, has to be in agreement with people who are wrong, which makes him wrong, is because he's an individual. The reason he has to be mean to people, cruel to people, butcher people, punish people, be aberrated by people, accept criticism, give out criticism, be inartistic, be anything you don't want to be and across the clear bottom of the Tone Scale and the reason he loves death so well is because he has to be an individual.

You'll find that all roads lead to Rome on that subject of individualism. Also, you'll find all roads lead to Rome on beauty and ugliness. Also, you'll find all roads lead to Rome on any one, now, of a dozen processes.

Why do you have to know these processes? Well, there's one thing you have to know: you have to know how to run an incident. You know, a preclear had better remember that — I mean, an auditor had better remember that. He'd better remember how to run an incident with thought, counter-thought, emotion, counter-emotion, effort, counter effort. Above all else, he ought to know that.

And he ought to know this little device. He ought to know how to run a sympathy scale. The way you run a sympathy scale is very simple: First you get no-sympathy, the emotion of no-sympathy. Sometimes it's hard to get the preclear — he says, "Yes, but I didn't feel any sympathy."

"That's right. Well, get no-sympathy."

And he — “But I didn’t feel any! I said to myself — I said they were just bums.”

“Well, look, look, look — get the feeling like you got to hold yourself from feeling any sympathy about them.”

“Well, I didn’t feel any sympathy.”

“That’s what I want you to run.”

Okay. He’ll get that concept, finally, of “I’m not going to feel any sympathy for them,” “Oh, I can go ahead and punish them all I want to,” because the next step to it is sympathy. No-sympathy, immediately afterwards the fellow feels sympathy, and right after that he feels propitiation and right after that he gets beingness. It just goes brrrrr No-sympathy, sympathy, propitiation and he is the thing.

He punishes dogs. He punishes dogs. “I don’t feel any sympathy for you. You did this. You did that. I don’t feel any sympathy. I don’t feel any . . . Poor little dog. I wonder what I can do for this dog. His paw is hurt.” And then this continues for some time. And then one fine day he says, “Ruff!” He does this to Grandpa, Grandma, Father, Mother, teachers, anyone. “I don’t have to feel any sympathy for him!” But the time will come. That is the first step — the first step, really, in a life-continuum series. You run no-sympathy, sympathy, propitiation and then beingness of the other person.

You’ll get that when you get the thetan. You look out, you get the fellow finding — find one of his old bodies that — and get him to feel no-sympathy for that body. It’ll be kind of black, he won’t feel any sympathy for it — no-sympathy for the body. And the next thing you know, he feels sympathy for this body, and the next thing you know — bang! — he’s the body. It’s very startling. It happens very quick. It’s a very interesting mechanism. You should know that mechanism.

But you should know how to run an incident. You should know that preclears can actually run an incident from one end to the other in full color, sonic and visio. Believe it or not, it happens. And an auditor runs so many occluded cases that he forgets this very easily. But if you find an incident like that, for heaven’s sakes don’t — don’t leave it in restimulation. Run it out! Run it out all the way, and particularly run the bracket of no-sympathy, sympathy, propitiation, beingness, on the subject. It may not be in the incident, but if there’s no-sympathy in that incident, then that incident was a steppingstone on the route to becoming the thing which was being punished.

All right. So you have to know how to run an incident. You should know how to run a secondary — you should know how to get into a secondary, and you ought to know about bouncers, deniers, groupers, in terms of energy. What’s an energy bouncer? What’s an energy grouper? Well, an energy grouper is a ridge; an energy bouncer is a dispersal. The energy goes, bang! and the preclear is riding up the track, just nice — it’s just a bouncer. And you’ll find your preclear talking like mad to you — chatter, chatter, chatter, chatter, chatter, chatter, chatter, chatter, chatter, chatter — has a little something to do with the incident but not very much. Locks coming off. And you say, “Gee, this is fine. He’s really getting some processing. All right, get that again — he gets some processing. You process him hour in and hour out; nothing happens on the E Meter. Why? You’re processing somebody who bounced!

Anybody who’s run an old-time engram sure knows what a bouncer is. The guy flies out of the incident and the somatic turns off. Well, what is the basic kicker out of the incident? The basic kicker out of the incident is a flow of energy. In an electronic he starts riding this flow of energy, he goes right on up the time track. He’s thousands of years from the incident when he finally finishes up. He bounces.

Now, when he's being hit over the top of the head or something by an energy dispersal, or hit this way or that way, he'll actually send him self down the time track, and you'll find him running earlier and earlier incidents, earlier and earlier incidents. But that's desirable because you want to get the earliest incident off the case anyhow; so nobody has any argument with these things that knock people back down the time track, except when the preclear keeps coming to present time and going back into the past.

You say, "Come up to present time."

"All right."

"How old are you?"

"Two."

"Well, come on up to present time! Come on, how about it? How old are you?"

"One."

"No, come on up to present time, now. Come on up to present time. Now make a good effort on it, go on," so on.

Preclear says, "I'm in an electronic. This is about four thousand years ago."

At that time don't get desperate, shoot the preclear or anything like that, just simply remind yourself that he actually could be — and this is not something for an auditor to monkey with unless he really knows old-time SOP — it might be a phrase! Might be a phrase says, Ego down there."

I ran into a girl in a hospital one time. She was having terrific hemorrhages — awful hemorrhages. And a friend said, "You better do something for her." Well, I did something for her. I asked her — I said, "What did they say to you when you came out of the operating room?"

"Nothing, nothing."

"Who did you see?" "Nobody, nobody. I was . . . Nobody."

I knew something had happened there that held her on the track at the moment she's bleeding. What was it? Yes. She was having a hemorrhage, and the nurse came around in the ward and said to her, "You want me to roll you down, don't you?" And bang! it put her right in the incident where chronic bleeding . . . I rolled the phrase about five times, she came up to present time, the bleeding stopped. Boom! So don't think this stuff doesn't work. That's very simple. Might be a phrase.

But if your preclear keeps slamming down the time track and going back into the past all the time, as any psychotic does automatically, you know that he's bucking an energy dispersal somewhere along the track which is just ahead of him, and that he conceives that he has to go past this dispersal to get to present time. And of course he can't go past the dispersal. You just find out which way he's tending to go. And you just run out that dispersal. You'll all of a sudden find he's probably afraid. The only reason he's afraid is he's trying to escape. It's the trying to escape that's fear. It's the energy of pushing you into an escape which is fear. Fear is escape.

The fellow says, "I'm afraid to go into that," so you put him into that. He isn't afraid all of a sudden. Why? He's not trying to escape. It's very simple.

All right. These are processes. One should know, actually, how to run a prenatal. One should know all of these processes. One of the reasons he should know a prenatal is every once in a while he starts to run Technique 80 and he'll find himself, whether he likes it or not, with a preclear sitting in a prenatal!

Happened to me not very long ago. Here I am with all these groomed-up techniques — Hispano-Suizas and Mercedes-Benzes and Cadillacs and Chryslers all over the front room, ready, you see, to really run this case, take it off to eighteen thousand feet and open it up to speed — the guy's sitting in a prenatal.

So I say, "All right, all right." I just examine the track just a little bit and I say, "Well, all right. Let's run this now. Let's see, did you ever have any fights with your father and mother?" I'm going to run 80 on him. I'm just going to clean up the track on the overts and motivators between the family and himself and he's all set. Huh! Every confounded motivator on it was a prenatal, and you couldn't get the averts until you'd gotten the prenatal. So what am I doing? Just a few weeks ago, this was. What am I doing? I'm saying, "All right, the somatic strip will go to the beginning of the engram. When I count from one to five and snap my fingers, the first phrase will flash."

So, what do you know: I processed the guy for a couple of hours a day for a few days on Technique 80, and all of a sudden it turns out that, boy, what he had done to his father shouldn't have happened to anybody. Oh, just the standard familial setup, but he had overt acts against every member of the family. So the only motivators, the only excuse he could have, you see, to have these overt acts, the only motion he had there to dramatize, was contained in the prenatal bank. They hadn't done any thing to him after he was born and he'd had an easy birth. So he had nothing left there but conception and ovum sequence, and a couple of AAs and his father and mother having a fight, coitus engrams, a bowel movement chain, Mother's masturbation chain — I mean, the whole works. They were all sitting there. Gee, that sure felt like 1949, 1950.

Well, anyhow, the seamier side of life always does come up in running prenatal but that is no reason for an auditor to avoid knowledge of them.

You get a wide-open case and you try to run a wide-open case- on Black and White, and you're not going to get anyplace. And the reason you're not going to get anyplace is because he's sitting there for the whole incidents to run out — he hasn't got the black-and-white blindness engram keyed in.

The thetan goes blind, you see. He's given an incident and he's made to go blind. He's made to believe he can no longer perceive as a thetan. He has to dub in, if he sees at all. He thinks he's black and white. He thinks that's all he can see, and that's his self-determinism. You can run out lots of incidents using this. But if the guy is sitting there wide open, wide open all the way back down the track, why worry about Black and White? You can get real concept of aesthetics out of him.

But you run these off as incidents. You put him on the E-Meter and you find out if he's in the incident. If you can't get him into an incident, it's because he's dispersing like mad, so you keep asking him what he's escaping from. "Get the concept of the desirability of escaping. Just get that concept." "Get the desirability of getting away from something dangerous." And he'll wind up in an incident for you, with complete color, visio, sonic and everything. Of course, you auditors don't believe those things exist, but they do.

Now, this little talk I'm giving you here is rather rapid and a rundown, but there are some important things which you should know. I probably should have given you a complete talk on Black and White. But I want to tell you that scanning — Lock Scanning, which has always been a little bit of a thorn in the side of auditors because it didn't do exactly what it was supposed to do, all of a sudden got solved. I solved Lock Scanning the other day. Got boil-off — those of you who aren't up to-date — got boil-off a short time ago. It's very

simple. You just reverse the flow the preclear's running and he doesn't boil off. If you don't reverse that flow, he'll boil off.

Never let a preclear boil off. In other words, just — if he's running an outflow of some sort or other and he starts to dope off, just get the inflow. That's all there is to that. Anyway, it wasn't much to solve.

I've got to tell you in just a few words the proper method of Lock Scanning in order to produce the maximal results which you would expect Lock Scanning to produce, and why tracks, when lock-scanned, seem sticky, and why a person who has been lock-scanned a lot is sometimes in kind of bad shape. I'll just give you the formula.

You scan, one, [marking on blackboard] outflow from the preclear into the environment. He just scans through lots of incidents, just goes lightly through these analytical incidents, scanning what he injected into the environment. Two, inflow — you scan his feeling of things coming in to him from the environment, the environment putting in things to him. And you scan, three, in-tractor. Four, out-tractor.

There you go, boys and girls. Now you can lock-scan, actually, you can actually lock-scan a whole life wide open using this technique and speed Concept Running — Concept Running on speed.

This is the way. Here are people — [tapping on blackboard] here's people hooking on to other people a tractor beam. Right here in the year of our Lord 1952, strong enough so that when you scan your preclear on the time track very much, he hangs up on active — active, actual tractor beams. Now, that's one for the book, isn't it? There are tractor beams.

Here is two types of beams. One is a pressor beam. That is a force beam. That's the kind of a beam you get if you were to shoot a bullet out of a gun at something. It would hit. It would carry impact. A tractor beam is not found quite so simple to explain the mechanics of, but it's a very simple beam. It's a collapsing beam. It would be like — you raise the gun and you pull the trigger and the bullet hooks on to the rhinoceros and drags him a quarter of a mile to you. It's actually pulling energy.

Now, tractor beams are quite often thrown out by PCs in lobes. Here's the PC [marking on blackboard] and here's the target. Or there's just a common, straight beam that he's making collapse. There's the target.

You want to really rehabilitate a PC? You just rehabilitate his ability to take an ashtray, sit it out there in front of him and pull the ashtray in to him. He can do it. Yeah. There's tractor beams.

So what has he done? Every time he's wanted somebody to talk to him, every time he wanted Mama to pay attention to him and so forth, he heaved a tractor beam at her and launched, then held it. And then, of course, she was so insensitive to this that although she had an idea like she was kind of being held, Junior wasn't putting forth — he was pretty aberrated, he didn't have enough horsepower to hold her still and so what happened? She walked off! And that made his tractor beam fail and what did he do? He left it hanging right there and every time he'd try to do this he would fail again. And every time she wanted to know why he had left his books in the snow, he had a tractor beam put on him, until his whole front gets solid with these darn tractor beams.

This is just in the common course of human existence. I'm not talking about thetans or anything else now. I'm talking about something very common, very ordinary. This is routine. This ought to be as routine as rhubarb. Right here we wake up-all of a sudden in 1952 and find out that each and every one of you gets jammed on the time track by Buck Rogers tractor beams.

There is also such a thing as a disintegrator beam, but I won't go into that — not necessary to run. Hardly anybody's here that much anyhow.

So, you scan an in-tractor and an out-tractor — in-tractor and out-tractor.

Now, I want to tell you something else — and by the way, you can use this technique all by yourself and get yourself a person way up the Tone Scale.

A tractor, you see, goes out from you to hand something to them. How about you turning and handing somebody else a tractor? Why would you ever give somebody else a tractor wave? Why would you ever operate on another person's body so that he would set up a tractor wave? That's wanting people to want something from you. Here's your PC, and he sets up a tractor wave going toward himself from the target. You get that? Here's your target. This PC sets this beam up so that the target — has got a beam faced toward him. The PC wants the target to want something from him. And the targets — other bodies, beings — will set up beams so that they'll want the PC to want something from them. This is modern advertising. It's set up as beauty, you see, to make people want something. These are all on an aesthetic concept. You run them on an aesthetic line and they dissolve very rapidly; you run them on lower lines, they're not so good.

All right. Here then is this silly situation. And boy, you can have fun with this, because for the first time the second dynamic blows wide open. The second dynamic just blows wide open. You want to know why people have trouble with anesthesia on the second dynamic? Well, you'll find them sitting there with a bucketful of tractor, which actually nullify themselves.

They set up this tractor very nicely and turn around and hand the thing to the fellow. You know, the girl, she says, "I'm pretty," and so forth. "Want me?" And he doesn't want her very bad, so she — (thud) "Want me?" — sets up a tractor on him, see? And she sits there and he finds himself oddly influenced by her. He finds her quite magnetic. She has made him want to want her.

And you'll find her coming around and complaining to you that she's got a toothache. No reason for this — got a toothache. Well, you'd start to run this and that.

The reason why you very often have to run heavy incidents and you can't run light incidents is because these doggone old tractors are sitting there. Right there. Because how does a person even hold his facsimiles in present time? With a tractor beam! Ha!

[At this point there is a gap in the original recording.]

But your tractor beam, then, has to be scanned every time you lock scan. And don't let me catch anybody from here on lock-scanning just outflow or just inflow or just kind of lock-scanning. No sir, because your PCs will jam up on the track and they will get occlusions on the track because of this.

Why? It's because you hang up fifteen or twenty thousand incidents on a single lifetime, all of which are tractors. They're either tractors from the individual to the PC, or the PC has handed the tractor to it, or tractors in reverse. In other words, all of this category of tractors you will find around, and you'll find them playing over his body like mad. He has been playing over other people's body; he holds somebody still so he can talk to them. He throws a tractor wave around the back of their head and then shoots a pressor wave at their face.

"Now you listen to me, yap, yap, yappity, yappity, yappity, yappity, yap." Well, you won't find these words are very influential, they're just sound waves. Well, they can't do very much to a PC, but believe me, these tractors can. He actually wraps the back of the PC's neck, see? He wraps the back of the person's neck with a tractor beam, holds the person there, and then — bong, bong, bong, bong, bong, bong, bong — pounds him with a live energy line.

Now, we didn't think human beings were very powerful; we thought the thetan had gone down to a point where he couldn't furnish very much energy. You'll think so too until you run out your first tractor scan. Boy, those are lovely.

This girl, as I was going to say, has a toothache. You want to know why she has a toothache. She's a rather pretty girl; she has toothache. And she says, "Yeah, yeah, I just have this toothache. Sometimes it comes back into restimulation an awful lot."

You get her to thinking over — "All right," you say, "what boy have you wanted lately to find you desirable?" This is sort of a backward setup, see, to her. She'll say, "Oh, nobody. Oh, no . . . Well, unless it's — unless it's Tom. I see."

"What did you want Tom to find particularly desirable about you? What did you want him to admire about you?"

"My voice."

"Oh, yeah?" She set up a tractor beam from him to go into her own mouth and reach down her own throat and pull the voice out. And when you run this (I'm only telling you stuff that's been experimented with. It's there!) All of a sudden here's this beam, and George is standing there; and she sets up (this isn't George's beam, this is the PC's beam) — the PC is unloading on Tom this beautiful voice, pulling it out of her own throat, and giving herself a terrific somatic because the tractor beam is also electronically playing across her own front teeth!

You want to know what toothaches are? Toothaches are wanting people to want to listen to you! And visa versa.

So get your scans and you'll notice that an in-tractor and an out-tractor also cover the categories of a turnaround tractor. You've got actually an in-tractor but you've turned it around so the other people will get it. Well, actually, as you scan, that will look to you like an out-tractor, somebody pulling on you. It will look like that. And you'll finally discover it's yours; your PC will discover it's yours. An in-tractor, you're pulling on others: Well, the tractors they set up to make you pull on them, that'll show up automatically, see, both of them show up. You'll get the times the PC was holding on to people, the times they were holding on to him. You'll also get the times when he set up mechanisms so they would hold on to him and when they set up mechanisms so that he would hold on to them. You get this?

Okay. There is a lot of dope for you, one way or the other — data, as it were. And we have some extremely important information for you tonight — some very, very important information for you tonight. So let's take a break.