

# SCIENTOLOGY AND DIANETICS

BOOKLET 50  
of the  
PROFESSIONAL COURSE

BY  
L. RON HUBBARD

## Whole Track Incidents Black-and-White

Technique 88

(This Booklet is a Summarization of Tape Lecture 080752 C-D)

Ron's Org Grenchen  
Switzerland

TO THE STEADFAST AND LOYAL SUPPORTERS OF  
TOMORROW AND THE THINKING MEN OF YESTERDAY

COMPILED IN WRITTEN FORM BY

D. FOLGERE  
AKA RICHARD DE MILLE

COPYRIGHT 1952  
BY L. RON HUBBARD

ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN  
THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
  - SELF ANALYSIS
  - HANDBOOK FOR PRECLEARS
  - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
  - SCIENCE OF SURVIVAL (1951)
  - SYMBOLOLOGICAL PROCESSING
  - LECTURES OF L. RON HUBBARD
- PAMPHLET COVERS ONE LECTURE
- COMMUNICATIONS SYSTEMS (HOW TO LIVE THROUGH AN EXECUTIVE)
  - INDIVIDUAL TRACK MAP
  - WHAT TO AUDIT

SCANNED, TYPED AND PROCESSED INTO READABLE AND  
DIGITAL FORM BY RON'S ORG GRENCHEN, SWITZERLAND  
[WWW.RONSORG.CH](http://WWW.RONSORG.CH)

## WHOLE TRACK INCIDENTS

### BLACK-AND-WHITE

1. "I have given you a straight wire process which is used by the auditor on the preclear or by the preclear on himself.  
"Go over these points. Pick up every single incident that you can find when you tried to control people on the level of aesthetics; when you have tried to make people KNOW; when you have tried to make people move when they were standing still or stand still when they were moving or change their direction if they were moving or change their position if they were standing still; when you have tried to control people in general.  
"All of a sudden you will be standing in back of yourself.  
"You get the concept of each of these things, and the concept will find the incident for you.  
"Get the concept: I'm going to make somebody be an artist – how would I feel if I made somebody be an artist? How would I feel if I made somebody stick to his painting or his writing or something of the sort? What would be the concept of making somebody do that? You think about it for a moment, and suddenly these incidents will start to turn up.  
"You can also get the concept in reverse. You can get the concept of somebody trying to control your art or criticize your art or turn aside things which you think are pretty.  
"Get the concept of putting out a force wave to make somebody KNOW, to make somebody understand, to make

somebody BE. The next thing you know, somebody will turn up."

2. Throughout the history of auditing, straight wire technique has had two main uses: (1) to find incidents which should be run, (2) to get the preclear's restimulated facsimiles out of present time so that the preclear would be more self-determined.

At the beginning of a session, the auditor will use straight wire to get into something. The auditor should not forget, however, that he can use the same straight wire at any time during the session to get out of something – or to get some of the preclear's facsimiles out of present time, if they are crowding the preclear and confusing him or making him uncomfortable.

This is a safety device which the auditor has at his command whenever he needs it. This device is particularly useful to the preclear who gets into something without an auditor and finds that it is more than he can handle. He can straight wire himself out of it, and he should do so, rather than wander around in a fog running himself.

3. It is easier for the preclear to be processed when he is out of the body than when he is in the body, due to the fact that old ridges and body facsimiles get confused with his present-time body when he is in it but are not so likely to become confused with it when he is out of it. For this reason, the faster processing will occur after the preclear has achieved the ability to get out of his body and stay out, at least during the auditing session.

4. If a preclear is running a heavy electronic incident and suddenly he begins to feel the somatics of that incident more strongly than he ought to, the auditor may suspect that he has moved back into his (present-time) body and is running the incident from there, since the body will magnify the somatics of the incident if he is in the body when he runs the incident.
5. Here follow consecutively some points which are made in the lecture.
6. Aesthetic locks, like literary or movie accounts of heroic deaths on the field of battle, restimulate past deaths and make them more aberrative by adding greater aesthetic value to them.
7. The play of live attention over a facsimile of violence may cause that facsimile to "explode" into action. The most important facsimile of this kind is the facsimile of a blanketing, in which the victim dies.
8. "An individual can shut his eyes, look around, and get an idea that there is an area of white. For some people it is quite plain; to others it seems imaginary.

"You ask him, 'Do you get that area of white now? What do you have to do to turn it whiter?' And he'll say, 'I put my attention over here.' It gets whiter. You say, 'Now what do you do to turn it whiter?' He says, 'I pull in, like that, and it gets whiter.'

"He puts his attention on the center of a certain area and tries to keep it there. It keeps sliding off. Then it holds. He says, 'It all turns white – ouch!' You say, 'What happened? Did a spot turn black?' He says, 'Yes, it's turned black all over on this side.'

"If you want to teach him a good lesson, let him put his attention over there on the black, because then he gets a hung-up somatic. As long as his attention is on the black and he doesn't turn the rest of it white, he has a chronic somatic."

9. Most of the fear that the preclear feels when starting to run one of these incidents is merely a translation of the dispersal of energy that is found in the incident.

Occasionally a preclear will get a little shock, like static electricity on a dry day, from one of these facsimiles. This may frighten him. He may think that if he puts his attention fully on an incident it will kill him. But his fear is unfounded. Just let him turn it white.

10. "If you put the preclear on an E-meter, you can tell whether he is in the white, or over in the black. The second that an area starts to turn black, the E-meter sticks. When he puts his attention on the white again, the meter starts to move up."
11. Sometimes the preclear will find two or more spots that he has to put his attention on at the same time, to keep them white. He can do this, when he gets used to the idea.

Sometimes he will have to flow out at one and in from the other. He can do this, too.

If he becomes confused, let him run half of the necessary flows, and then go back and run the other half.

12. When the needle sticks, it means he has to find another flow point, or reverse the flow to or from the one he has.
13. Overt acts and motivators will be discovered by reversing flows, but it is not important to recognize them as such, so long as they run.

14. The preclear will get visios which do not fit into this life. He may be perplexed by them. If his educational aberrations are such that he does not want to accept them for what they are, the auditor should merely make a mild effort to place them where they belong on the time track by asking a few questions about the date or period. The preclear will give the data and profit by giving it, so long as the auditor does not try to make him accept it as real. The auditor should not under any circumstances suggest that such an incident is anything other than it is. He should not increase the preclear's aberrations by implying that it is from this life or that it is a delusion.
15. The auditor does not care what kind of a flow or pattern of flows the preclear has to get in order to turn the incident white. He cares only that the preclear turns the incident white.
16. At the end of the session, the auditor runs the preclear on straight wire – particularly with regard to starting, stopping, and changing the motion of others.
17. If electric shock incidents in this life or on the genetic line will not run out satisfactorily, it is because they are merely locks on a long series of important electronic incidents on the whole track.

Running black-and-white will quickly take the preclear back into whole-track incidents.

18. Running the concept of fixing attention or of dispersing attention also will take the preclear into whole-track incidents.
19. Besides such incidents as the Discs, the Capper, the Iron Maiden, etc., the track is full of incidents of the Halver variety, in which flows were sent through the preclear half up

half down, half forward half backward, half left half right, and so on. This was meant to confuse the preclear and make him obedient. It served, however, to make him obedient on some days, stubborn on others, and incapable of action on others. It was not a very successful device for creating obedience, but it was very successful for driving people down the tone scale and making MEST out of them.

Such incidents may be difficult for the preclear at first, until he learns to run several different flows at the same time, or unless he can run one flow the first time through and another flow the next.

20. The Iron Maiden incident is difficult, because it involves tractor beams which are pulling at the preclear. The preclear tries not to touch these. He holds back from them. Therefore, he holds back from contact with the incident. The auditor must always be alert for tractor beams in incidents, since they are "no-contact" holders, and may be hard for the preclear to find.
21. Whether the preclear has an auditor or not, he will find that his first contact with heavy incidents will be at the level of "I can't believe this is really happening". This, of course, is because that point of the track is low on the tone scale. As he runs the incident and brings it up the tone scale, he will have greater and greater reality on the incident.

As the preclear becomes more used to processing, he will recognize this disbelief as no more than a stage of the incident itself – but at first the auditor may have a little trouble keeping him in the incident. He should do this merely by asking him to continue whatever activity he is carrying out.



If the preclear is running by himself, he will go through the same stages – though without an auditor to help him he may just give up when he reaches the no-belief stage. But if he perseveres, he will get used to the idea that every incident has its no-belief stage.

22. Boil off is the return flow to an individual who has just put out an out flow.

Thetans spend eons putting aesthetic-level waves into bodies and getting low-level waves back.

In processing, the preclear runs his output, and then he begins to boil-off. In order to stop the boil-off, the auditor merely has him run the in-flow.

23. The magnetized post, which we call the theta trap, is evidently the basic on being trapped on bodies. A body is merely a very good magnetized post, a very efficient theta trap.

It is the basic on the energy of the thetan being used against him. The harder he tries to get away, the more he is pulled into the trap. And why? Because it is his own energy which is pulling him in.

This, then, would also be basic on all aberrations which say, "The harder I try to do it, the less I succeed."

24. The thetan began with bodies out of curiosity. Then he wanted to do aesthetic things with them. But he used them too roughly, and they died, exploding low-toned facsimiles into him. Finally, he sank to the level of sex, and he began to blanket bodies in order to enjoy the sex-level energy wave that they would put out.

Sex, as practiced by relatively unaberrated beings, would be a curve from interest up through excitement and enthusiasm and down to contentment. But aberrated sex goes from interest up through excitement and into frenzy. This frenzy is enforcedly kept up until the organism can no longer sustain such an effort, and it quickly drops through anger, fear, apathy, and death.

In other words, the blanketing thetan tried to get a lot more output from the organism than the organism was capable of giving on a self-determined basis, and so the organism succumbed and blew up in the face of the thetan.

Aberrated sex between human beings follows much the same pattern. It rarely gets much higher than anger, and it always slumps into apathy, often suicidal, afterwards.

Relatively unaberrated sex between human beings follows the interest, excitement, enthusiasm, contentment curve outlined above, however.

Aberrated sex experiences in this life act as strong restimulators of blanketing incidents and will give the individual an anxiety stomach, since the explosions of many blanketed organisms, shooting their low-toned facsimiles into the center of the thetan, are involved in such incidents.

It is not suggested that relatively unaberrated sex experiences are particularly restimulative of blanketing incidents.

A sex action between a man and a woman is a communication between two thetans. A communication between two thetans can be on a very high level, far above the physical sex band. The physical band is merely an accompaniment, perhaps near 4.0 on the tone scale – while the upper end of

the spectrum may be very high. This is a sex action which is the result of love at a high tone level.

Even sex which is mainly physical enjoyment may be around 4.0 on the scale.

It is sex at the level of boredom, anger, covert hostility, fear, grief, and apathy which is terribly aberrative. Unfortunately, much of what passes for sex in our society may be found in this band.

25. The thetan liked to operate bodies at a distance, but as he came down the tone scale because of blanketings and other overt acts he found that he had less and less power and so had to get closer and closer to bodies in order to operate them.

Likewise, as he had less and less power, he conceived himself smaller and smaller. At first, he thought of himself as about two hundred feet high. By the time he piloted a body all the way through a lifetime, he was about fifteen feet high. As time went on, he got smaller and smaller, until finally he found himself inside a body, smaller than the body. (Of course, his size is entirely a function of how big he thinks he is.)

Each body that the thetan gets leaves a ridge which corresponds with the shape of the back of the body. As the thetan moves closer to the body and is shoved into the body, the ridges move back into the thetan, so that finally he has them all through him, and he is rather like a layer turned on edge – but not nearly so sweet.

Occasionally he will operate a body from the side, and this ridge may be turned 90 degrees from the others.

26. What kind of incidents in this life stimulate these ridges?

For one thing, incidents in which the individual has wanted to hold someone in position and has failed to do so will restimulate ridges. It may be that the individual has only wanted this person to sit down and listen to a story he was telling, but if enough incidents occur in which people walk away from the preclear when he wants them to stay where they are, he will start using the same efforts which he used to control bodies at various distances from him, and he will drag many facsimiles of old bodies up into present time. His failure to control his wife or subordinates will restimulate his having to move closer and closer and finally into bodies in order to control them. Many ridges will reactivate in him and will cause him to have somatics in his present MEST body.

The auditor must have the preclear run flows to and from these bodies: the high-level flows to the bodies, and the low-level flows from the bodies.

The ridges which are left by these bodies must be thus turned white. Often, both tractor and pressor beams will have to be run at the same time, when the individual is holding a body in one place.

27. An individual loses his memory by blaming bodies. He says, "It wasn't my life, it was his. I am not responsible for what happened to that body. It was his own fault." Since he is not responsible, he loses control of the facsimiles of that period. They control him from then on – until the ridges to which they are attached are run and turned white.
28. There are three aspects of aberration on which we may concentrate in processing: (1) sexual intercourse, because it res-

stimulates blanketing incidents, particularly when the relationship with the sexual partner is low-toned, (2) trying to control people, trying to make them stand still when they want to move or move when they want to stand still or go here when they want to go there, since it restimulates being less and less able to control bodies, (3) the aesthetic content of incidents, since it is the aesthetic wavelength that is alone capable of appending itself to theta and building down into lower levels to form aberration.

29. Pride is an important aspect of an individual's aesthetic appreciation of himself and of life.

Lack of pride makes a criminal, private or international.

30. We have come now to the end of this series of professional course booklets. Whether the dissemination of further developments in Scientology will require another such series the writer does not know. We hope, certainly, for a day when such communication through MEST channels will be superfluous.

It has been a great privilege for the writer to produce these booklets. Some readers have approached the writer and have said that they gained benefit from reading these booklets. If they have gained a tenth part, in the reading, of what the writer has gained, in the writing, then they have surely received something worth receiving.

What is the basic and fundamental principle which has been taught throughout this course – and throughout Scientology, from its beginnings? What is the thing which leads to all else and without which nothing else can be achieved? What is the word which has been given here? Self-determinism.

What is the function of the self-determined being? He survives. He is right. He is responsible. He owns. He is himself, and he is with all others. He is not limited by time. He is a source of motion. He is truth. He is trust. He knows. He causes. He is.

This is not the "self-determinism" of the psychotic wonderman, frightened that he will be left behind, desperate to be the first on the upward road, confused by goals of power and of aberration. It is the self-determinism which is native to life itself. It is the self-determinism which is the mode of being of life itself.

We have heard, in past months and years, various evaluations of the work we are doing. We have heard our work called a hoax. We have heard it called a religion. We have heard it called warmed-over psycho-analysis. We have heard it called hypnosis. We have heard it called a red-baiting fascist plot.

We have also heard it called everything from a new and improved kind of psycho-therapy to the greatest force that has ever entered into the life of man upon this planet.

How do we, ourselves, evaluate the work we are doing? Each of us, certainly, has his own evaluation. Some of us proceed with blind faith, others with conservative doubts and fears. Some of us tremble at the slightest adverse criticism, others are impervious to any evaluation but that which we make from the data we have ourselves observed. Some of us are desperately keeping just one jump ahead of the sheriff, or the Devil, or somebody; others are serene in the knowledge that our success and victory is inevitable. Some of us insist

that Scientology is no good unless it can be made to pay; others insist that it is no good if it is used to gain money.

What is there about our work that we can agree on? What principle do we all accept, which holds us together? Perhaps we do not hit the bull's eye, but we must be coming quite close to it when we say that we are all agreed on self-determinism.

How does the therapy which is derived from Scientology differ from previous therapy? It differs in the amount of self-determinism involved and in the recognition by the therapist that self-determinism is the well-spring of any improvement that can be brought about. The difference between processing and psychiatric treatment is not just the difference in voltage between the electro-shock apparatus and the E-meter: it is the difference between the attitude "We must make this patient well" and the attitude "We must help this preclear to be whatever he can be."

There are things in Scientology which are real to everyone, and there are things which are real to only a few. The higher we go in our search for an ultimate principle, the farther we depart from the MEST weights and standards upon which our society is founded. This means that the closer we get to what we are looking for, the more difficult it is for us to establish its reality.

There are those who criticize us for this, saying that we should stick to their reality. To them we can say that we are not content to sit all day and stare at a stone simply because we can all agree that it is a stone. We are alive and we are moving and we can afford to make a few mistakes. The man

who is staring at a stone will not make any mistakes: but he is not alive and he is not moving.

The man who is staring at a stone does not dare take his eyes away from it for fear of losing control of his reality. Our reality is not so slippery that it must be attached to stones.

The futility of depending upon MEST for one's reality is clearly seen in the psychotic. He clutches some artifact to his bosom because he knows that it is real. But if it is a loaf of bread he tells you that it is a baby.

This society is a psychotic, clutching a stone to its bosom. That stone is MEST science.

We do not say that MEST science is bad, any more than we say a stone is bad. MEST science is MEST science and a stone is a stone. They are neither good nor bad. They are as they are, and they are insufficient.

We are trying to be sufficient. To be sufficient, we must depart from the agreed reality of the society and find a reality which contains more life, liberty, and pursuit of happiness. But just as we do not persuade the psychotic to cast away his stone simply by asking him to, so we shall not persuade the society to cast away MEST science (into its proper bin) simply by asking it to do so. There have been too many attempts at that already. The society has a circuit built in which automatically rejects any non-MEST idea and labels it "insanity".

The psychotic clutches his stone. You say to him, "Throw away that stone and take this bread". He shakes his head in fear or sneers at you, "If I throw away this stone, I'll be as crazy as you are. I have to keep it to be sane. If you know what's good for you, you will get one too, as quick as you



can, before they take you and lock you up in there..." and he points to the wall of his prison, beyond which lies freedom.

Such an individual and such a society must be dealt with slowly and easily, on its own terms – at least apparently. We must cause the psychotic society to re-evaluate its stone by processing its attitudes about that stone.

Unfortunately, we are all members of this society. Sometimes we stop being cause and allow the society of which we are members to be cause. At that moment, our value as auditors is nullified and our progress toward self-determinism halts.

The road ahead may be dark. It may be crossed by false paths which distract us. It may contain many stumbling blocks. But it is the road ahead.

We do not gain by heeding the advertisement along the side of it. We do not gain by going into the free movies which are offered all along the way to distract us. Surely, in the movies we will see bright lights and pleasant sights – but they are only pictures. We cannot live in them.

There is a movie called Progress and one called Brave New World, and one called Science, and one called Brotherhood – there are a lot of them. But they are only movies. To progress into a brave new world of science and brotherhood one must come out of the movie and start moving – up the road.

The strength to do this is not borrowed from some authority. It is one's own.

One succeeds in being one's self.

One has a cause relationship with a member of the opposite sex.

One has responsibility in and for a group.

One accepts all life as one' s own effort.

One becomes cause of MEST.

One knows the energy of life.

One is what one may be.

There are procedures for doing this. An approach to them has been made in this course. What the result will be, the writer cannot say. But the writer would not have participated in this endeavor did he not think the results would be out of this world.

## **SUMMARY BOOKLET 50**

### **Seminar Questions**

1. What is the purpose of turning black areas white?
2. If you discover a past incident in which you murdered the populace of a village, or eloped with the sultan's prize beauty, what would you do in running black-and-white? Why?
3. What happens when you run the concept of wanting to be free of your body? Is it black or white?
4. Where is black on the tone scale? White?
5. If you have poor eyesight, is it necessary to wear glasses to pinpoint your attention on the center of an area and turn it white?