Issue

Ability®

124

ANATOMY of the HUMAN MIND CONGRESS

LECTURER
L. RON HUBBARD

CONGRESS OF SCIENTOLOGISTS

Washington, DC

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THE WEAK AND THE STRONG

Even the Greeks were worried about the effect of the masses upon the individual, about Nationalism, Internationalism and the unable. The Greek defined Justice as that mechanism of the weak to protect them from the strong.

For all our civilized centuries we have been grappling with the problems caused by both the "weak" and the "strong", for each attacks the other in some way. Thus, it would seem none has defined or looked at these things or else they would long since have gone away. A man who has already surrendered considers himself weak. A man still guided by a sense of right and dignity, a man who still resists slavery, can be considered strong.

Slavemasters dislike the strong. They break up chains and correct wrongs. Slavemasters like only the weak, the defeated, the indigent and incompetent.

Today at the gates of a once-great empire, the immigration officers carefully admit the shabby, the misfits, the hopeless, and as carefully turn back the able, the competent, the individual with pride. Thus the decay of empire.

What would happen to the weak if they did not fear the strong? Nothing. For only the weak must kill. The strong can tolerate. Only the weak must protect, defend, connive, hide, stab in the security of night. The weak dare not glow or act or appear. If the weak cannot reach, then they cannot work. Only the strong can reach. Only the strong can survive or, a vital consideration, can make Survive.

Thus when an empire attacks the strong only, suppprts only the weak, it attacks its own survival.

Thus the decay of Empire. The beast eats itself.

Today we have two political philosophies dominating Earth. These are Nationalism and Internationalism.

Nationalism could consist of many forms - monarchial, dictatorial, democratic. Each contains the elements of weak and strong. Sometimes the strong are few and ferocious as in the reign of Ivan the Terrible or Hitler. Sometimes the weak are many and the strong nearly absent as in the reign of King Edward VI (now the Duke of Windsor). When the strong are few and the weak many they attack the strong. A weak government always attacks the leaders of groups, a strong government helps them.

Nationalism is a term which best expresses this contest. A rather new idea, it apparently came to the United States in Lincoln's term with his "of, by, for the people".

Another modern idea is Internationalism. This idea is new only because it tries something new.

Internationalism is an effort to restrain nations by paralysing them, just as U.S. Nationalism sought to restrain states by weakening them.

We wonder why our "democracy" does not export. Why have we failed to "sell Democracy" abroad? In the first place it is a nationalism designed only for internal consumption and as such has no export intent. In the second place Democracy is only a managerial idea, not a philosophy. As most nations are somewhat governed by majority rule today they already have what we would "export" as a philosophy. And Democracy is not a philosophy but an agreement.

Internationalism is being touted today by Russia and toyed with in the U.N. by the U.S. Government. It is an hysterical effort to hamper the strong by rendering everyone weak. Thus it has small chance of success.

Out of all these unworkables, a new philosophy is emerging. It is Individualism.

If one could make all citizens of a nation moderately strong, with the tolerance of the truly strong, one could only then abandon violent Nationalism and hysterical Internationalism.

All things start on the first dynamic. Without that there are no higher dynamics. This is true whether one runs a family or a business, a nation or a world. No theory of familial ties will work if the husband is a drunkard and the wife a tart. No nation of dogs will ever do more than bark and steal bones. No world of hysterical anti-nationalists or never-fight-anything-ists will develop a culture.

Individualism would be that philosophy of government based on the premise that a whole is influenced by its parts. The philosophy would stress that sound timbers make a sound boat and that ships of state made of rotten planks sink regardless of the captain's ideas.

Individualism is closer to reality. We are people. The collection of us is as good as the one of us averaged.

A family, a business, a nation cannot run with other than able individuals. No third dynamic load was ever carried on other than first dynamic shoulders.

Why can Individualism, always known down deep to be true, now emerge?

Scientology is the answer. We can take the individual person and raise him. We can thus raise the whole. This could not be done before with accuracy.

It may seem to be, or be, a long job. But there are only millions.

Individualism is the answer to bombs. Only the weak think in terms of total destruction to save themselves.

Let us then forget this word strong and all its centuries-old abuses. Let us forget the word strong and put in its place a better word, a more workable word: ABLE.

Individualism does not say that all men, then, should be strong men. It says each man should be an able man.

And let us bury the weaknesses of the weak before they cripple the able entirely and leave us sitting here on an arid radioactive desert once called Earth, now a charred monument to Man's

Fear and his inability to handle his problems.

Man's main problem is the weak man, the unable man. Let's not hallow him with pity and socialism. Let's process the devil out of him until he too can stand to stand in the light.

- TOM ESTERBROOK -

PROGRESS IN SOUTH AFRICA

I am making a call on all Scientologists for their old school text books of whatever subject or grade.

The native Bantu in South Africa will be as free as he is educated.

We Scientologists are founding a library for the new Native college, the University College of the North. It has no books. Further we have a chance in this to assemble the world's technology before atomic war comes.

Please send any old text, novel, encyclopedia, anything to my Continental HCO Office, 1812 19th Street, N.W., Washington 9, D.C. The HCO Sec. will crate and ship to Johannesburg by sea freight from there.

The subjects taught the native by the Nationalist are the same as to the whites. Help us win down here before the U. N. gets hungry for another Congo.



ANATOMY of the HU

"LOGIC 24: THE RESOLUTION OF THE PHILOSOPH
PRIMARILY UPON THE RESOLUTION OF THE PRO

CONGRESS LECTURE

DECEMBER 31, 1960

Registration	9:30 A.M. to 1:00 P.M.
Opening Lecture	1:00 P.M. to 2:00 P.M.
Intermission	2:00 P.M. to 2:30 P.M.
Lecture Two	2:30 P.M. to 3:30 P.M.
Intermission	3:30 P.M. to 4:00 P.M.
Lecture Three	4:00 P.M. to 5:00 P.M.
Dinner	5:00 P.M. to 7:00 P.M.
Seminar	7:00 P.M. to 8:00 P.M.
Intermission	8:00 P.M. to 8:30 P.M.
Seminar	8:30 P.M. to 9:30 P.M.

End of Day

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JANUARY 1, 1961

Seminar	9:30 A.M. to 10:30 A.M.
Intermission	10:30 A.M. to 11:00 A.M.
Seminar	11:00 A.M. to 12:00 Noon
Lunch	12:00 Noon to 1:00 P.M.
Lecture Four	1:00 P.M. to 2:00 P.M.
Intermission	2:00 P.M. to 2:30 P.M.
Lecture Five	2:30 P.M. to 3:30 P.M.
Intermission	3:30 P.M. to 4:00 P.M.
Lecture Six	4:00 P.M. to 5:00 P.M.
Dinner and Party Preparation	5:00 P.M. to 9:00 P.M.
Party	9:00 P.M. to 1:00 A.M.

End of Congress

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POEMS BY JULIAN COOPER

DEFINITION

Poetry is the supreme orderliness.
It is the spring cleaning of words.

It is taking 3, 1 and 2
And placing them 1, 2 and 3.

It is the replacement of effect cause and
By cause and effect.

It is not a thing of imagination;
It is the imagination of a thing.

THE DATA OF SCIENTOLOGY

When I walk in dangerous places they are at my side:
And the Codes are more precious to me than a suit of armour
with etchings;
And the Axioms are more precious to me than a flexible sword
with jewels;
And I would rather wear the Factors above my head than a hat
with plumes.

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THE GOAL OF SCIENTOLOGY PROCESSING
by L. Ron Hubbard

The person undertaking to process another individual in Scientology is seeking only to raise the "tone" of that individual -- in other words, to increase his survival potential. In order to do this, the auditor (that is, the individual conducting the processing) simply regains for the preclear (that, is, the indivudual undergoing Scientology processing) the theta involved in the reactive mind as entheta. Theta is restored to the analytical mind, the reactive mind is left without its destructive store of turbulence, and the individual being processed becomes a release or clear.

Psychometry and all tests for aberration demonstrate the clear to be unaberrated. His recalls are excellent. His mental stability is very good since environmental circumstances cannot cause him to act irrationally by reason of aberrations. His emotion and ability to enjoy life is free. By becoming clear the individual attains an intelligence quotient far in excess of that which he enjoyed before processing.

The clear has the advantage of not retaining, hidden from himself, pain and painful situations in his past, which being restimulated by the environment, enturbulate his reason and sicken his body.

He is called a "clear" because his basic personality, his self-determinism, his education and experience have been cleared of aberrative shadows.

Actual experience demonstrates that man, once socially imposed controls and domination by others have been cleared away, is basically good. He is evil only when he is aberrated. Reduction of his aberrations discovers man to be well intended toward his fellows. The highest reason, in this world of complex inter-dependencies, depends upon the highest co-operation of the individual with his fellows and his environment and a constructive attitude toward life. The more aberration cleared from an indivudual, the more independent and the more co-operative he is.

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(From L. Ron Hubbard's book, SCIENCE OF SURVIVAL. For a full description of the anatomy of the mind, see DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH by L. Ron Hubbard. And for an examination of human behavior and its prediction, see his SCIENCE OF SURVIVAL. See book list, page 2).

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