

TONE SCALE (Autumn 1956)

A lecture given on 1 November 1956

Thank you.

Well, tonight particularly I have nothing to talk to you about. Tonight particularly.

And that's because the weather doesn't really permit dry humor.

Very good. I knew one man would applaud that. I knew that.

I would like to give you a little talk on the Tone Scale and rather bring it up-to-date and talk a little bit about its uses.

This material you all know. You've heard all this. There's nothing new about it at all, I assure you. Except, of course, some few small items.

Now, the first of these few small items was the addition, some time ago, of the Know to Mystery Scale.

Now, the Know to Mystery Scale was an interesting introduction, but all it was in essence was an expansion of Science of Survival up and down. We expanded Science of Survival up and down. Well, it's very interesting since in Science of Survival we have told you how bad it can get and is, you see, at the bottom of the scale, that with our Know to Mystery Scale we then go south. And this is very hard to do, but I managed it. I just said everything from that point on down south was indescribable, incomprehensible, un-understandable, and that was the trouble with it. Everybody was trying to understand it and there's no understanding in it.

Now, it's very fascinating that the Tone Scale itself occupies that band which is covered in the Know to Mystery Scale as Emotion. And that's a rather high band.

The Know to Mystery Scale goes in this fashion: It goes Know, which is totality of knowing; and then it goes Not-Know, which means that we have to not-know some things in order to know some things; and then it goes down into Look, which means the totality of perception; and then goes down into the emotional band, which goes, of course, from enthusiasm down to (covering it very roughly) conservatism, antagonism, anger, fear, grief and apathy. That's the emotional band, and then we move into Effort or Solids; Solids are part of the Effort band.

Well, right about that point – right about that point – a fantastically terrible cognition occurred. It almost blew me out of my chair at the time I was sitting there. I was minding my own business. I wasn't thinking about much of anything. And I was sort of adding up processes, you know, in a lackadaisical sort of way, and I said, "Now, let's see. These processes over here obviously upset preclears." And I wrote down a small list of these things,

and "Then these processes over here obviously benefit preclears. But in this list of processes that benefit preclears we find a great many that don't, and in the list of processes that don't benefit preclears we find some that do. Oh, no."

Well, of course I had entered right into the strata of incomprehensibility and unfortunately made it comprehensible. I got to looking at this and all of a sudden realized what we've been doing for a long, long time. Ha! It's pathetic to think of it, but every now and then when we audited a preclear and he became apathetic, we were making him well. Just look that over.

Every now and then when we were auditing somebody and he apparently slumped to the bottom of the emotional scale, we actually were winning. We had brought him up to apathy.

When you really look this over you have the answers to a tremendous number of phenomena which we have encountered, and amongst them is "don't care." Amongst them is "forget," "can't remember anything," "can't remember childhood." Amongst them is irresponsibility: "can't do anything about it anyway." Many of these characteristics lie below apathy and they're all above apathy. And what a happy man it is that can be apathetic. He's high toned.

Now, one of the first random data that was recovered in this wise was the observation that very often seamen, very often chaps working on ships, rather beat-up characters... I'm talking now about the common seaman of yesteryear before the unions promoted him above the officers. This fellow would occasionally get hurt and would then insist on going about his duties, and could not be made to sit still long enough to have a broken hand or something like this heal up. And very many men have observed this and they have assigned a certain deity to it, you see. The man is practically godlike in his ability to withstand pain.

The horrible discovery is he's not withstanding pain; he can't feel it! He cannot feel it. He is incapable of that much sensitivity. He is below apathy.

Now, I know what I'm talking about now, because I've had several cases that were in that range and they hadn't known that they had been hurt and had no recall of it whatsoever. And I worked with them and brought them upscale, and they finally became apathetic about having been hurt. And I brought them up a little bit higher and, oh boy, did it hurt. And brought them up a little bit higher and they could handle it. But at that low stage they had been completely overwhelmed to a point of not even knowing they had been overwhelmed.

Now you say, "How bad can it get?" Well, you can go lower than that. You can go lower than that. You can go to a point of no comprehension of any successive moment. No comprehension of any moment preceding or succeeding any other moment.

Now, you can get worse than that. You can get no comprehension of any moment, including now. Well, we get a politician or something like that, you know. We get somebody that's really in there pitching, you know. He doesn't know he's there; he doesn't know he has been there; he doesn't know he will be there; he doesn't know you are there or anything of the sort, and that's about it.

Now, we have already descended below Mystery because he's not puzzled. Nothing worries him. Oh-ho-ho, no. Nothing worries that man at all. He can be counted on to not react, and therefore he is a firm, sound, solid individual. Obviously nothing ever affects him. But it would if he found it out! Get the difference. Something would affect him if he found it out.

Now, this is actually a matter of tone. Of course, we're approaching, in the ranges of the Tone Scale, close down to now-perpetual unconsciousness. And unconsciousness is, of course, just plain waiting. That is all.

Now, there are some other few little things about the Tone Scale that are interesting besides that below-apathy matter. And one of them at first is not too useful, but a person is a victim of any tone level above him. No use to this, of course. Now, we've talked long ago about the fact that it took about one point zero band – that is to say, one solid number on the Tone Scale – to affect the lower number. In other words, it was one-half a number or a whole number, but you could have an effect on a person in fear, for instance by being angry or antagonistic. See, that's one whole point above it. Fear at about 1.0 then is affected by 1.5 and by 2.0, but isn't particularly affected at all above that line.

Now, this is quite interesting. He doesn't know anything exists above that line. Cognition, low on the Tone Scale band, is in terms of about one tone or one-half a tone. In other words, one can cognite upwards easily one tone. So that a man who is afraid perpetually, always in fear, would then have great reality on the fact that people became angry and antagonistic. Also that people became sad; that is below that tone. And also that people became apathetic and weren't afraid when they ought to be. See, there's something wrong with the fellow, because he isn't afraid when he ought to be.

But that's sort of dim. That isn't too well understood by this person.

So we get a new principle on it: That a person is affected most by that part of the Know to Mystery Scale immediately above or below his position upon it. That becomes a fantastic weapon for analysis of various things. It tells us at once that the German people were somewhere between grief to fear when they were being led by Hitler at 1.5. Here we had a perfect 1.5. They must've been in grief or in fear, and that must have been the national tone at the time this was going forward.

Therefore, we could predict the Tone Scale of a people by examining their choice of leaders. And when we do this, I'm afraid we would often error because we would get down below a no-emotional band and there those points are hard to recognize. But there the rest of the Tone Scale serves us well, because those lower bands are significance, significance, significance and from significance on down through to greater significance and greater significance.

You see, there's... From the end of the Tone Scale at apathy and down through Solids we're on solid ground, if you will excuse me. But from there on it is merely the type of significance which gives us the judgment of the situation. That's all. There is nothing else.

Now, I am particularly interested in the fact that people keep following this Tone Scale. I don't know, they've heard a rumor or something of the sort, and it's fashionable or

something, but they do follow it. And a process is a good process which raises people on this scale, and it is a bad process when it doesn't. I don't know any process which depresses them. It's quite interesting. I really don't. I know processes by which their total memory could be wiped out in twenty seconds.

The second I started studying brainwashing, this one fell out of the hamper. I mean it became one of those easy things. There's nothing to that. Brainwashing – the whole subject is insufficiently complicated for the Pavlovian school to have grasped, don't you see. It's not complicated enough. So there's really nothing to brainwashing somebody. All you have to do is take away all his mental image pictures at once, quickly, suddenly, and so forth, and if he depends on these utterly, of course you wipe him out. That's all you have to do and you've brainwashed him thoroughly.

You can do a limited job of this by giving him some additional pictures he doesn't want. But that, of course, is very limited and very arduous. The Pavlovian school didn't even do that. The people brainwashed in Korea were... Well, I guess they were brainwashed, I don't know. It's a technical name, but it's just the technical name of it.

A tremendous amount of duress was used and the mechanisms to produce hallucination were interesting, but they didn't work.

By the way, the Korean is still working somewhere in the range of the 22 percent. You've heard me talk about 22 percent. I mean, any therapy will do good work with 22 percent of the people. And it's interesting that brainwashing is apparently right in that band, too. In other words, there are 22 percent of the people with which you can do anything. All right.

Now, it's an interesting thing that a person does not escape affect from the upper band above him even when he doesn't know about it. He will consciously react to one-half to one tone above him – referring to your Tone Scale in Science of Survival. But just because he doesn't cognite on them, he doesn't fail to react to the upper bands.

So a person in Eat has got the rest of the stack sitting right there.

So we go down into complications from Solids. Now, I said the Know to Mystery Scale, this very useful scale: Know; Not-Know (the ability to not-know or forget or wipe out things consciously); Look, which includes all perception; and then down into the emotional scale, the various emotional bands; then into Solids; and then, what do you know, into Think. All right.

It's a very fine thing to run into Think finally, because at this band one only thinks of things he invents to think about. It's quite an amazing band. It is a band occupied normally by people who cannot face anything solid. They cannot work, they cannot exert effort in any way, and they occupy this band with great thoroughness.

Well, they go south from there. Now, you know, that was about as far south as anybody has ever gone. But actually, they go south from there; they go way down from there. You go into Symbols. And, of course, the definition of a symbol is something that has mass, meaning and mobility. But at Symbols we never really have the thing. We have a substitute

for the thing. And that is the proper definition of the Symbol band. If a Symbol has mass, meaning and mobility, that would make anything a symbol.

But let's look at it a little more carefully, and we find out that the symbol band actually is a band of substitution. One substitutes for the thing, something else.

In other words, we have a barrel and a person at the symbol band never looks or feels or weighs or inspects the barrel. He says, "That, uh... that is a... a Krokokinov barrel. Yes, yes. That's true, that's true," and goes and looks it up in a dictionary, chases down the derivations of the word, follows those through carefully on its history, writes an enormous paper on the subject, releases it, has it printed in some huge technical journal, is acclaimed far and wide until, of course, the janitor comes along, who's in better shape (because he can work), and he looks at the barrel. And he finds out it's a barrel of crackers, and he proceeds to pass them out to his family and friends and they eat it all up. And nobody ever finds out about this. It's this tremendous amount of significance which is built up on that. In other words, it's a representative stand-in.

The characteristic of that is "Never look at the thing; always look at a substitute for the thing." Well, you can use this directly in processing by making people look at substitutes for the thing until they will finally find themselves, willy-nilly, in communication with the thing, and they find it doesn't bite. And that's the end of that particular manifestation as far as they're concerned.

Now, we go south from there and we find people who cannot substitute meanings for things, but still have to get rid of them. And they do that by eating them. This is the activity to which they are mainly dedicated and devoted.

Now, there are two sides – because there's cause-distance-effect as a formula for communication – there are always two sides to being eaten. There is eating and there's being eaten. And actually, it's probably a very interesting game. I know a number of animals that play this game. I've actually had a number of recipes given to me as an affectionate gesture by a chief of a tribe down in the Solomon Islands. He thought that was a good thing for me to have there.

It's how you cooked "long pig." And you have to do various interesting things to overcome the rather sweet flavor of human flesh. Evidently it's very difficult to get rid of that pungency. He explained to me that very often when you were raiding the poorer tribes, they had not been dieting well. If they ate too much seafood, for instance, you could sometimes taste fish in the thing.

And he had a certain kind of berry that you cooked with the food, you know, which did away with fish and so on. It was very scientific but awfully complicated.

Of course, you'd take a French chef, he could go the Solomon Island cannibaler several better. The pinch of thyme which matches the touch of ginger, and it's all flipped with exactly a certain angle of the little pinkie, you see. You have to hold the little pinkie up like this just as you flip it in a certain way, and otherwise it doesn't taste right.

Well, we get down to that band, and then we get into another band below that band and that is the band of Sex. And people have had an awful lot of fun with this band. They get awfully significant about it. It's much more complicated than eating – much, much more complicated.

Well, I don't know, there's no reason to go into some of the aboriginal customs on the second dynamic, but there are several that are very, very amusing. They're very interesting and so forth.

Let's take courting of one kind or another, and so on – the various accepted measures. Here, sixty, seventy years ago, the whole act of courting was done according to some ritual which was notable mainly for its complexity. You talk about its inhibition, however. You sat on the girl's porch in the hammock, you know, and you talked in exactly certain tones about certain distant, disrelated subjects. You went and saw her. You didn't just jump in the car and get across the state line and get married. You didn't do that. You asked her father, and he looked into your bankbook. He tried to find out how secure you were in life and all kinds of odd, ritualistic functions that went along with this.

But anyway, that is even more complicated than eating, I assure you. Much more complicated.

Now, you go south from there and you get, of course, into what we have normally called the Mystery band. You get into, oh, basic religions and so on. And boy, are these things complicated.

It's very interesting that the moment firearms came out... You would think that a manual of arms was something that evolved across the centuries, but this is not true at all. The high priests of the military at once invented rituals of Lord-knows-what complexity in order to load and fire one of these early firearms. They even had priests running up and down the line blessing the touchholes. It was quite interesting. And nobody understood firearms, so they just made a terrific complexity out of it. And I don't know whether it was blessing the touchhole or not that made them go off, but the soldiers were fairly convinced that it was.

You start to fade out about that point into anything that is easily understood, because that's its definition – "not easily understood" – from there on south. So that we get below there the next definite location is "waiting to understand." "Not easily understood," you see, goes south to "waiting to understand because it is too complex to figure out, so therefore we have to have some other thing someplace or another to undo this complexity, but it probably will not come along, but we'd better wait anyhow."

See, at that band they don't wait for anybody or they don't wait for any purpose, you see, particularly. They just kind of wait. But understanding is not part of it. No understanding enters into that at all.

Now, you see, we've gone a lot further south than the original Tone Scale in Science of Survival. This is because we've become, ourselves, hypercritical and cynical – as time went on, you see. But the truth of the matter is that we were driven to it. We have been driven to it because we have found preclears located at all these way stations south from simply being apathetic.

Now, this produces something fantastic in processing. If an auditor doesn't understand this when he's processing these days with modern processes, he gets himself into an interesting batch of trouble. He thinks he's making the preclear worse.

He starts processing the preclear on Connectedness. The best process I know on the subject of Connectedness would simply be "What could you make connect with you on how many vias?" Nice complicated process.

Now, originally the process was even simpler than that, but it proved a little too simple: "What could you make connect with you?" You had him look around and spot things that he could make connect with him. Now, that's an interesting thing to do, an interesting exercise. The only trouble is, it is a bit forthright and occasionally misses the preclear. So what you do is add "via how many other things." "What could you make connect with you via how many other things?" See? Not only "What could you make connect with you?" but "How zig-zagily, crookedly and round-aboutly could you make this occur?" And we'd find this is much to the appetite of the people on the south end of the scale. They think this is a delightful process. It begins to work very easily and nicely. And they work it, and they work it with innocence. And they sit there, and they run as good preclears should, and then they get apathetic, and they get more and more apathetic.

But unfortunately, some of them simply get caved in with effort before they hit apathy. Then they hit this apathy and they get very apathetic, and they get more and more apathetic. And then after a while they get sad. And after a while they get afraid, and so they come on up the Tone Scale.

But this process, particularly, is one which does turn on the subzero scale. "What could you make connect with you on how many vias?" They come upscale on this process, and you do actually move them up into this.

Running Stop-C-S and some other modern processes you see the similar manifestations. A person is apt to feel awfully, awfully apathetic for a little while. Take "Keep it from going away." You ask somebody to keep something from going away. You hand it to him. You're liable to turn on an awful lot of soggy, degraded sort of feeling and so on.

And if you didn't know about the subzero scale, you'd say "I'm making the preclear worse," just like I thought for five years. I thought, "Well, you run these processes, it makes the preclear worse." No! We had our hands right on processes that were making them better, except it isn't normal and natural to expect that a person would be healthier in a state of apathy than in a state of ugh. But it's true; he would be. His health would be better going around apathetically.

A chap one day had been run on a process which did this, and he said all of a sudden, "You know, I... uh..." – this is after the session – he says, "You know, I... I – I think I've been calling boredom wrong all of my life. I... There's something wrong with this. You know I think what I've been calling boredom is really apathy. And this means that I would occasionally come up tone to feeling bored. But I wasn't feeling bored, I was really feeling apathetic. I wonder how boredom feels?" He found out a few days later and he came back and

told me. He says, "You know," he says, "boredom is entirely different than apathy." He says, "You don't, when you're bored, have a sick, degraded feeling in your stomach." A big cognition, see.

Therefore, we in many instances have, as auditors and people practising in Scientology, actually believed that we were not achieving any effect upon people when we were, and we were actually bettering people when we thought we were running them into the ground. Well, that's because we weren't cynical enough much earlier in the development of the subject. If we'd been more cynical, we would have simply looked at it plainly and flatly and said, "The human race, heh, is not flat on its back, but sooner or later we will get it there."

Now, an individual, then, would better into unconsciousness. Now, look at that one. Could a person better into unconsciousness? Yes, he frequently does become better by becoming unconscious.

Now, this is no reason why the medical profession should go on knocking everybody out with squirt guns, or whatever they do. Those syringes they go around with all the time. Just knocking a person out doesn't make him better, but a person who is getting better very often presents the aspect of being knocked out. They get groggy. They go "wog-wog," you know.

Well, the first time I found this taking place was when I was processing somebody and they went clean unconscious.

Obviously they were totally out. They were not in communication with me at all, obviously, but I just kept on giving them the auditing command anyway, which was a subjective command. And what do you know! They followed it all the way through much better than they had a few minutes before when evidently totally awake.

Now, this was quite fascinating, because they were totally awake as somebody else. So the whole of valence shifting is simply ceasing to be awake as Joe and waking up as Bill. See, that'd be the whole of valence shifting. One passes out of Father's valence into unconsciousness, which is "It's better off for you to be unconscious than to be conscious as Papa, because you aren't Papa." It's very complicated.

I don't know how many echelons a person would have to move through in terms of unconsciousness to get out of maybe forty or fifty valences, one after the other, because each one of those would go through unconsciousnesses to get better before he totally passed out of that valence.

In other words, how many unconsciousnesses north does the preclear have to go to himself become unconscious.

Now, I hate to tell you these things really, because it's liable to give you a snide attitude toward the people walking up and down the street. You're liable to get the idea that these people are not quite there, and I don't want you to get that idea at all, because they obviously aren't.

But here's the great oddity. They get along one way or another or somehow. They bungle through in some way. And the only thing we can object to is occasionally we're what they bungle across. And when they do that, we have, of course, a great license to object.

But actually, until man can develop a criteria of his own, not something borrowed from his great-great-great-great-great grandmother, only then can he move up into a level of culture that you would call in any way, shape or form, a desirable level of culture.

Now, if an individual is unconscious himself while being conscious as Grandpa, then we get the interesting aspect that these individuals that can be affected by nothing – you know they take everything in their stride; they do not react to things; they tell you "You shouldn't be so emotional. You should take it all calmly and philosophically like I do." Of course, this individual doesn't ever do anything, but that's beside the point. "You should be calm, you see, and you should not react. You shouldn't go into motion of one kind or another. You should be real calm."

The funny part of it is, this individual that evidently will not react to anything is in a total hypnotic trance. And anything you say to him goes in, thud! and he will react to it just like a puppy dog if you know this. And that's a horrible thing to find out about somebody.

Here's this individual who is in an obsessive game condition. He's in a game condition whereby he's been fighting unknowingly some sort of a fight or game or other and – I don't know, the penguins will get him or something. And he's been fighting this game. And here he is and he's evidently alert, you know, and he's on his toes and so on. And you say something to him, and he says, "Ah, that's not true, rrr-rarr-rar-rar-rarr," see. And you say, "MY goodness, what a formidable person. He's really getting through life, isn't he? He just brushes everything off."

Well, the funny part of it is he's in a total hypnotic trace. That's something you'll miss unless you look. Actually, all you'd have to do, in spite of how he is snarling at you, is fix your finger in front of his face like this and say, "Bark!" He would say to you, "Well, it doesn't affect me. Nothing you can do would really affect me. Woof! I'm pretty tough or..."

One way or another your suggestion will go in, it will penetrate and it will act, because it is usually more alive than he is.

In handling preclears, it's one of the more fabulous things, that the preclear who acts the roughest and snidest toward the auditor is usually closest to a total hypnotic trance. And the funny part of it is, that although you apparently are making no impression on him whatsoever, if you became rough or lost your temper a little bit and said some things which were slightly engramic, they would be.

Such a person is in an obsessive resistance which inverts and pulls in on him everything that is said to him. So, he can't select anything that's said to him. He can't analyze it or look at it. It's below his level of inspection. Everything that's said to him goes below the level of inspection. How does he know?

Now remember, I gave you that first characteristic; I said when they go below apathy, they get down to a point of where they're not conscious of the moment just passed, not

conscious of the moment which will come and not conscious of the moment they are in. But they can be a valence sitting there raising hell with you and usually are.

Now, this person, oddly enough, fulfills all the condition of an hypnotic subject. And just because they don't react, and instantly the body goes into some sort of a rapport the second that you command it to, is no reason why you haven't got them in an hypnotic trance, don't you see. The valence doesn't hypnotize. You can't hypnotize Grandfather because he's not there; he's been dead for years. But you can hypnotize his grandson Johnny who is sitting just in back of the valence. This is quite fabulous.

So that these people have a tendency to go around and pick up life as just a running fire of engram, you might say. It's just total moment-to-moment. They see a mantelpiece and they know all about the mantelpiece. They know it falls in on people and hurts people, so they know that's dangerous. And that grows in as something against which they should violently react. Only, of course, they're too low to react, so they simply look at the mantelpiece. But the odd part of it is, is some part of them violently reacts to the mantelpiece. There they sit, below apathy, evidently not reacting, but they look at something and they do react.

So you have this odd fact of their unlearning characteristics. They can't unlearn. It's not possible for them to unlearn something. So be careful of what you teach them. Don't act like the society does. Don't take these people and put them in jail, because they won't unlearn it. Don't tell them they're criminals; they won't unlearn it. Don't tell them they're bad children; they won't unlearn that. Don't tell them they're bad husbands; they go, "I am now a bad husband."

Now, they only go crazy when somebody tells them they're a bad husband and a good wife or something. Somebody tells them they're a bad husband and a good husband because they're a bad husband because... so on. And eventually they get mixed up, and their selectivity is now they can't select out which hypnotic trance to follow, so they have to cease to be along that particular line or be a confusion along that particular line. Maybe after that they're just a confusion. They go down and join the traffic department and plan traffic.

Wherever we see somebody who is having a hard time in life and whose tone is obviously somewhere along "beautiful serenity," you know, don't get the idea that there isn't chaos going on, because there is.

Somebody comes along and says of the fireplug, "That's green." This person goes walking up the street wondering how the person knew they had a green complexion, because their complexion obviously at this time is now green. Yet when you confront them and ask them why they are looking sad, they can't tell you. "Well, did you hear somebody say something?"

"No. What do you think I am, crazy? Do you think I take in everything that is said to me?"

Well, don't say, "Yes, I think so," because they'll have to think so that way, too.

What we look at in this wise is an ambulant dramatization dragging around an hypnotized preclear. And I'm afraid this comes close to being average man. It does begin to look this way.

Now, the odd part of it is that he wakes up on simple, basic, fundamental communications, truths and actions. That's why processing works. He wakes up. He says, "That's my language." All of a sudden he says, "Ha! Somebody said something to me." See, that's the first time that's happened. They've been talking to his dramatizations or his valence before this, and somebody has said something to him, you see. Something happens; he starts to wake up.

So don't be amazed if he goes completely anaten as a dramatization as he wakes up as himself. He'll get this odd manifestation of himself feeling totally awake and giving the aspect to the auditor or the person talking to him of being totally asleep. We have merely reversed the situation, you see. The valence went to sleep and he started to come awake, so that he looks like he's asleep. Deceptive, huh?

But the funny part of it is that you can go right on and audit him very well. I mean, all that's asleep is the dramatized valence.

Now, he is not yet strong enough to wiggle the arms and do those other things, you see. He's not strong enough to prop open the eyelids yet. But if you go on processing him and don't quit at that point, why, he'll get strong enough so he can open the eyelids. Interesting phenomena.

This series of processes which have recently been developed are devoted exclusively to picking up a being where he is and boosting him up the line with the least barriers encountered in terms of bank and other valences. You encounter the least number of barriers possible, and you just try to boost him up the line. So don't be alarmed if you find yourself auditing somebody who's gone completely dong. He'll tell you afterwards, "I don't know why you didn't keep on talking because I could hear you all right." Now, what he's really confessing is that he himself can't wobble the chin without the help of the bank and other mechanisms and automaticities. He can't wobble the chin and wiggle the vocal chords, so he has a hard time acknowledging.

He gets very, rather rapidly, able to kind of bob his head a little bit, you know. You'll sometimes see some guy who is evidently totally anaten, and you'll give him an auditing command. If you watch him very carefully, why, he'll manage a little bob of the head. And it gets into a better and better headbob, and after a while he would himself begin to talk.

Well, don't be amazed if he starts to talk sadly or angrily or something to you, as though you have just knifed him to the heart, because that's where he moved on the Tone Scale – up, not down.

Interesting phenomena, the subzero manifestations. And of course, we're all Scientologists here so I can tell you it is the exact phenomenon of lost past life. It is not necessarily true that a thetan forgets everything simply because he loses a body. That is not necessarily true at all. He depends on the havingness of a body to remedy his havingness. When he loses it, he drops so far in tone that he drops into the no-memory band – no record,

no memory, don't care. And if you bring him upscale he begins to be mad as hell at having lost that body. Oh, he begins to really, really gripe about it.

And one of the interesting things I did one day with a Connectedness process was – right out of thin air, I was running Connectedness, and the fellow all of a sudden went gog-wog-glub. And I kept on giving him the auditing command and so forth. And all of a sudden the preclear sat up in the chair and said, "Damn them!"

I said, "What's the matter?"

"They had a nerve!"

"Who had a nerve?"

"Where am I?"

Come to find out he'd just been knocked out at the Battle of Hastings. He thought it was kind of mean for full-armored knights to be attacking a couple of unarmored peasants, of which he was one.

Now, just how he'd been coasting up the track since, he didn't bother to explain, nor did he have any memory of it. But his last intimate consciousness, as a thetan and a being not dependent on a body in any way, was getting knocked off at the Battle of Hastings. So, of course, we get lots of argument from people about past lives.

Of course, it isn't any such thing as a "past life." How can we speak of the person standing before us in past tense? There are past identities, but there were certainly never past lives. He loves, though, to categorize things on a past-life basis, which frees him from any further responsibility for having stolen the warden's chickens. And he very glibly says, "Oh, that was life before last." See, he glibly says this. That's very easy, because this absolves him of any responsibility for it.

Well, have him look it up in the statute books. Nowhere in the statute books does it say a thetan is guilty of anything. It says bodies are guilty, and that settles it. A body is buried. If you'll notice, it's always *The People v. John Jones*. See, "John Jones." Well, he's a thetan. His name is something he'd tailor up. Somebody else named this body "John Jones." He gets out from it sideways with the greatest of ease, you see.

But there are no past lives. One has been living continuously for a long time and he never ceased to live. But he did drop down tone.

You suddenly take away from somebody who is carrying it, two hundred pounds of potatoes that were his, and he'll complain. You can watch him drop down tone. Now, if somebody is carrying two hundred pounds of gold, and he had amassed this at great care and labor, cross-postulates and not-knowingness; and he'd gradually accumulated this tremendous amount of gold, and somebody came along and took this gold away from him at once, he would probably be so apathetic about it that he would not complain, you see.

Now, he could beef about the potatoes; he could argue, see. Somebody came along – he has this two hundred pounds of potatoes, and he knows there are a few thousand pounds more in the world – and they took these two hundred pounds of potatoes away from him, and

he said, "Ah, those dirty dogs! They robbed me of two hundred pounds of potatoes!" See, he could still rah-wraw. Or he can say, "You know, I am afraid to walk down that road anymore with potatoes." Or he can say, "You know, that makes me pretty sad." Or he could say, "I sure feel apathetic about that," and go back and dig some more potatoes the next day, you know; knock off for three or four days on digging potatoes.

It's quite a different thing with a higher value. Two hundred pounds in gold – they take it away from him, he goes below apathy. He simply sits down, and you say to him, "Hey! Hey!" And you say, "Hey!"

"Nah."

"Hey! What's the matter?"

"Umm." And that's about all the explanation you'd get for his tone.

Well, we do this with thetans, as auditors, all the time. We say, "Hey! Hey! Hey! Hey you, wake up!"

And he says, finally, "Hm?"

And we say, "What's the matter with you? What's the matter with you?"

He says, "Damn them!" Because what'd he lose? He lost two hundred pounds of body, just like that.

He nursed it carefully. He was very careful to steal it from the very best people! Raised it up. Educated it. Protected it. Somehow or another got it through school. Somehow or another got enough things stolen to keep it going in the lean periods, you know. Kept it out of jail. Found it a good dame. You know, he really cared for this thing. Groomed it every morning, polished it every night; careful never to run it into lampposts or anything like that. Somebody comes along and they take it away from him.

And, of course, he gets more apathetic than he would get at losing two hundred pounds of gold just like that. And he doesn't come out of that easily, even though he gets another body, because the body that made him apathetic isn't there again ever. He gets very, very significant at this band.

Well, we take the Greek. The Greek knew pretty well that people lived before. The Egyptian was certain of it, earlier than that. Later than that we find the primary mission of a church, whose name we will not mention, substituting good spirits for all the bad ones that were running around in Europe.

The main appeal that the Roman Catholic church had in its early inception – the main appeal that it had – was simply that it would protect you from bad spirits by exerting a certain amount of power over them. And the peasant bought this. Everybody bought this because they knew all about bad spirits. They knew that lately when they were exteriorized they didn't intend anybody any good, so they could understand perfectly how nobody else would.

That is the only way Catholicism got its grip on Europe. You can go back and examine the histories very carefully, but this is what it amounts to.

Now that nobody is worried about spirits at all we find the whole Catholic movement much paler in the world than it was once. They have to mock up a new enemy in order to really get along well.

But here we have loss of havingness resulting suddenly and catastrophically in subzero scale position which contains no memory, no recall, no present, no past, no future, no existence: "It didn't happen. It couldn't happen. I'm not here. It never was." And we get a good look for the first time at the subzero scale, which is not, by the way, a new scale. But to understand this scale was quite something else because the scale itself just gets more and more complicated from Effort on down. It gets so complicated it goes beyond comprehension. But one can describe it in negatives. He can isolate those things which are not present on the subzero scale and describe them, and the things that are not present are memory, reaction, sensation and all of the upper scale. And that's what's in the subzero scale.

Now, do not confuse insanity with subzero scale. Insanity is a peculiar mechanism which happens. You can turn on the sensation of insanity any time you wish in a preclear by getting him to get the idea that he must have something but can't have it, that he must reach something but can't reach it, that he must withdraw but can't withdraw. Any of those sets, rigidly enough held by the preclear, gives him the feeling of nahhhhhhhh! whoa! It is a very delicate condition. It's delicate in that it's almost impossible to continue.

Just why they don't get more cures – those people that handle the insane – is a great mystery. Barrett and I were going to write them a letter the other day and ask them "Why don't you people get your 22 percent quota of cures?"

That is an odd circumstance. It is simply a conflict existing right on the point of conflict, and we get a "no decide" on an emergency measure, and we get the feeling of insanity. And when that persists, then the insanity persists.

Well, everybody has felt for a moment this terrific emergency situation in which there could be no decision. He had to make a decision! He can't make a decision! You see? Anybody has felt that for a moment.

Now, if we synthesize that and extend it in continuance on the track without disturbing it in any way, we get then this thing called the glee of insanity or the feeling of insanity, and so on. It's just a no-responsibility in any way.

But I call something to your attention: that the insane do gyrate, they do move, they do chatter and they can still dramatize, and that is something. It is when they can't dramatize at all, when they're in a catatonic state, that people consider them completely incurable. Actually, a catatonic is not incurable; they are merely difficult. You could do lots of things with a catatonic. No need to go into that since this is no talk on the subject. But one of the things you could do is simply lie down alongside of them – assume the same positions. They get mad after a while; that's more duplication than they could understand. They'd [be] liable to turn around and say, "What are you doing?"

But, looking at the Tone Scale at large, we do see that we have a firmer set of values. We can work more positively and understand more certainly a betterment when it occurs. That's one of the tricks of any therapy, is to find out when the patient is getting well. That's

one of the great difficulties, since it was formerly impossible to rely upon the patient's statement. He either said he was, rather obsessively – "Oh, I feel so much better! I am very grateful to you" – and falls over dead, you know. And the other one... And the other one has never been able to raise his hands above his belt before and he says, "I'm damned if you're going to treat me like that anymore!" See, and so on.

But the only thing that you notice is the variability of reaction following this rather pat pattern as it moves upscale.

Now, we have many training processes which are the processes which have formerly moved people upscale rather rapidly. They are not just training processes. An auditor has to know how to do them. He has to get along with them well. Each one of these, however, moves people on the Tone Scale, and so he gets a good chance to look this over – particularly old Opening Procedure by Duplication, an early Scientology process which has just come back into view. It'll be in view, too. Because you can watch a person walk right up the Know to Mystery Scale. They go tock-tock-tock-tock-tock-tock-tock. It's very fascinating. One moment they're talking about – oh, I don't know, they walk over to a book and they pick it up and they say, "I hope it's something about sex," and they put it down, and so on. And they walk over to the bottle, and say, "I wanted something to eat, not to drink," and so on. And they'll make remarks, if you ask them, which tell you just where they have gone to on this Know to Mystery Scale. We have a very handy tool, then, of analysis.

And the unfortunate part of it is, the only real diagnosis in terms of analysis – the only real diagnosis there is on the subzero scale – is in terms of being able to experience the present, imagine the future and recall the past. Reality of these three things are the important things in diagnosis on that scale. And it means the ability to experience (and this is also monitored by the ability to learn), the ability to forget and the ability to handle or reject a datum are all establishing points on this subzero scale.

And when you increase and better those abilities, you better them up till even they can feel apathetic.

Thank you.

[End of Lecture]