

SCIENTOLOGY AND DIANETICS

BOOKLET 4
of the
PROFESSIONAL COURSE

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Motion and the Tone Scale

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

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- HANDBOOK FOR PRECLEARNS
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MOTION AND THE TONE SCALE

1. Theta is that which IS.
2. Thought is the recording function of theta.
3. "Theta" is merely a symbol for the state of BEING.
4. "Thought" is a symbol for the facsimile-recording function of theta.

The Hindus have long distinguished between *thinking* and the state of *being*. They have assumed that that which IS continues to be after death. They have not always assumed that the recordings persist. Nevertheless, their belief that an individual returns again and again to live until he succeeds in achieving a state which permits him not to have to assume bodily form anymore all but requires the persistence of the recordings, since the pure being-ness can hardly require any improvement. Therefore, it seems reasonable to think that the Hindus have envisioned an arrangement in which theta persists and thought persists also, although it may not be available to the individual for recall.

How close this is to the theory which is being taught here. The descriptions of natural phenomena which continue through the ages bear a "strange" similarity. It is *almost* as if all these mystics and others were describing the *same actual phenomena*.

And so they are.

But it is also as though explorers kept going into the heart of darkest Africa, and bringing out descriptions of a strange animal which dwelt there. One would say, "It rumbles in the

distance. You can hear it thundering and moving the earth and the ground shakes under your feet when it moves." And another would say, "It screams with a terrible trumpeting. It sounds as though it must be in frightful pain." And another would say: "It moves silently and swiftly across the plains in great numbers." And another would say, "It crashes through the jungle, smashing everything in its way. It is a lonely outlaw". And another would say, "It is of awful size. The largest beast which lives upon the Earth." And another would say, "It is only somewhat larger than other impressive beasts which live in the water or run upon the plain."

All these explorers have seen the beast, but when they return to tell what they have seen, they convince us only that something has happened to them which is fantastic and wonderful but which can hardly be understood by someone who has not been to Africa. Of course, some of us are in such poor condition that we tell these people that they have never even been to Africa and that there is no such place as Africa to go to. But most of us wonder what the explorers have seen and if we shall ever see it.

Finally, a man armed with pencil, paper and a camera goes into Africa to hunt the beast. When he returns he brings notes and pictures. We read the notes and look at the pictures. He tells us about the elephant.

Some of us say, "Oh, yes. This is just like those stories those other crazy explorers were telling. You have done a very clever job of putting this illusion down in a graphic form. It is very funny. Ha, ha. But we are not deceived."

Others say, "Oh, yes. This is just what the ancient explorers have told us. There is nothing new in it. We have known about this beast, the two headed heffalump, for a long, long, time. You needn't put on airs about it. There is nothing new under the sun."

And some of us say, "Well, so that's what they were talking about. And it actually is there. Well. Look, they had that part right, all right. It does have a tail on both ends –but – Oh, I see now – the one in front is a nose. Well, well. You have certainly done a good job of clearing up this mystery, Mr. Explorer. Thank you very much. And when can we get one of these – Elephants? Yes, elephants, for our zoo?"

5. *Effort is directed force. It is physical energy which is being applied by theta.*
6. A postulate is a decision, and intention of theta.
7. Newton's laws of motion:
 - (1) A material particle or body, if left to itself, will maintain its condition, either of rest or of motion, unchanged.
 - (2) A change in the motion indicates a force due to the presence and effect of another body; and the change due to one force is the same even if there are other forces acting.
 - (3) To every force there is an equal and opposite reaction.

These laws describe the motion of the physical universe and, on a limited scale, are adequate to describe it. They do not describe the directed force which is known as effort, since effort contains a non-physical factor, namely thought.

However, effort may be categorized usefully in terms similar to those of Newton's laws.

8. Efforts have three main categories: (1) to cause a movement to continue, (2) to cause a state of "rest" to continue, (3) to cause a change in either of these states.

A change may be to start a motion, to stop a motion or to change the direction of a motion. Starting a motion includes speeding one up. Stopping a motion includes slowing one down.

Since movements or states of "rest" which continue unchanged are not spectacular, most examples of motion that are given are examples of starting, stopping, or changing the direction of motion.

9. From the point of view of MEST, a motion continues until something physical changes it.

From the point of view of theta, however, a motion has only one proper action: to do what "I" wants it to do.

Therefore, theta's "laws of motion" have a different emphasis from Newton's. Newton says that a moving particle will continue to move until a force is brought to bear on it. That sounds rather final and inevitable. But theta's attitude is purely, "Do I want this movement to continue or not? Do I want this state of rest to continue or not? Do I want to change the direction of this motion or not?"

10. Axiom Five: That portion of the static of life concerned with the life organisms of the physical universe is concerned wholly with motion.
11. Axiom Twenty-Three: All thought is concerned with motion.

12. Axiom Twenty-Eight: The mind is concerned wholly with the estimation of effort.
13. Axiom Twenty-Nine: The basic errors of reason are failures to differentiate amongst matter, energy, space and time.
14. Axiom Thirty: Rightness is proper calculation of effort.
15. Axiom Thirty-One: Wrongness is always miscalculation of effort.
16. The scale of rightness and wrongness in estimating efforts is an aspect of the tone scale.
17. Any gradient scale which has to do with survival is an aspect of the tone scale, since the tone scale is the gradient scale of survival.
18. In terms of moving in the physical universe, the tone scale reflects three categories of motion: move toward, move away from, stay in one place.

At each of the various levels of the tone scale, one of these three modes of motion will be manifested.

19. A harmonic, in music, is a tone whose frequency is an integral multiple of another given tone. The simplest harmonic is the octave, which is twice the frequency of the lower tone. The use of the word "harmonic" in relation to motion manifestations on the tone scale means this: All the points at which *motion toward* is manifested have an intimate harmonic relationship. Those points where *motion away* is manifested, also. And those where *stay in one place* is manifested, also. The stationary mode, for example, appears at apathy and at 3.0. It is not the same manifestation at those two points, but it is *similar motion*.

20. *Emotion is the bridge between thought and effort.* The intention becomes the effort through the medium of emotion. The meeting ground of thought and effort is emotion. Emotion is part thought and part motion.

Scale of Motion

4.0	Cheer	Returns motion constructively
3.5	Amusement	Turns motion to advantage
3.0	Conservatism	Holds motions at <i>status quo</i>
2.5	Boredom	Moves with any motion
2.0	Antagonism	Bats motion back
1.5	Anger	Holds motion, to destroy
1.1	Covert Hostility	Avoids motion, moves secretly
0.5	Grief	Is molded by motion
0.2	Apathy	Is pierced by motion

21. In an organism, theta causes emotions in order to cause efforts in order to change MEST.
22. As long as theta is acting in present time, the individual continues to be cause. When, however, a decision (postulate) gets lost in the past, is forgotten by being buried under a load of mis-emotion or counter-effort, that lost postulate continues to be cause, and the individual now becomes an effect. He *was* cause when he made the postulate, but now he is an effect of that postulate, because he cannot make another postulate on this subject (whatever it is) which will be valid and

produce emotions and efforts as it should, unless he remembers the old postulate and changes it.

In terms of MEST, the individual is always the effect of his own cause, since MEST is affected by him and he is participating in the MEST universe as part of it. If he causes the building to burn down, while the door is locked, he becomes an effect along with the building – in terms of MEST. His organism may be destroyed. In terms of MEST he has made himself into an effect. In terms of MEST, he has caused both himself and the building to become effects.

But in terms of theta, he has become an effect *only* if he forgets whatever contra-survival postulates he may have made during the incident. He can change any postulate he has made, so long as he can remember it. And if he can change it, then it is no longer cause and he is no longer an effect – in terms of theta. And then he can get himself another organism and go on being a cause in the MEST universe, until he burns down another building or blows himself up with an atom bomb.

No matter how many times he makes himself into an effect as an organism, he never has to be an effect as theta if he picks up his old postulates and changes them as fast as they become obsolete and inappropriate.

A long, long chain of aberration (wandering away from the self-determined course) has brought man to a state in which he is very much an effect in terms of theta. So many non-survival postulates are buried in the past, that it is a wonder a human organism can be made and maintained at all. Nevertheless, the TO BE part of theta evidently cannot be aber-

rated. Only the recording part can be aberrated. Therefore, the indestructible theta continues to make more and more destructive organisms as it collects more and more non-survival postulates in its building and operating recordings.

Methuselah lived nine hundred years (969, to be exact.) The writer does not, at this time, remember Methuselah personally and is only, so far as he knows, reporting what he has read in the Bible, but it stands to reason. Theoretically, men should be living shorter and shorter lives of less and less value. This is predicted from the gathering to indestructible theta of plans for building and operating more and more apathetic, grief-stricken and terrified organisms. If there were not a snag back along the line somewhere which is holding everything up, each of us should be able to start at the beginning of the chain of non-survival postulates and come forward with lightning speed, reevaluating a million years at one breath. Then we should be able to be CAUSE from that moment on. Something is stuck in the gears way back near the beginning, evidently. At least, this seems like a very reasonable assumption.

As for Methuselah, we may suppose that he had the good fortune to turn up the right postulate.

Modern developments, we are told, have permitted men to live longer. Medical science has brought out such wonderful things as aureomycin, sulfanilamide, arsenic, cauterization, blood-letting, etc. Modern cities have gotten rid of most of the dangerous organic wastes which brought about disease conditions in the middle ages, and have substituted the milder menace of the automobile, the gas heater, and the un-

insulated wire near the bath tub. People live longer nowadays than they used to, we are told.

But by what scale? They live longer than they did in the middle ages. But the middle ages were not very long ago. Human history (if the word be used loosely) is at least twenty-thousand years long, and the middle ages were only one-and-a-half-thousand years ago.

It is quite unreasonable to think that the reports of Moses dying at the age of seven-hundred years, and Methuselah at a thousand mean nothing at all. Very probably they do mean something. Why would anybody go to the trouble of putting something like that down, if there were no reason? The Bible was not written on a typewriter, and it is noted for its conciseness of expression; a lot of data in a little space. Somebody must have lived nine hundred and sixty-nine years!

The student is invited to find out who.

23. The stimulus-response theory is a theory of a nineteenth-century school of thought called "Psychology". This theory said that the activity of an organism was composed of reactions to stimuli. (*Stimuli* are forces impinging upon the organism from the environment.)

This quaint theory, therefore, represented all thought as the result of MEST accident and denied thought any existence except as part of the motion of matter and energy in space and time. It is plain, then, that this theory and through it the school of "Psychology" denied the existence of thought, as we know it, completely. This is somewhat as if Beebe, the oceanographer, had denied the existence of water and had, therefore, been unable to discern how the fishes of the sea

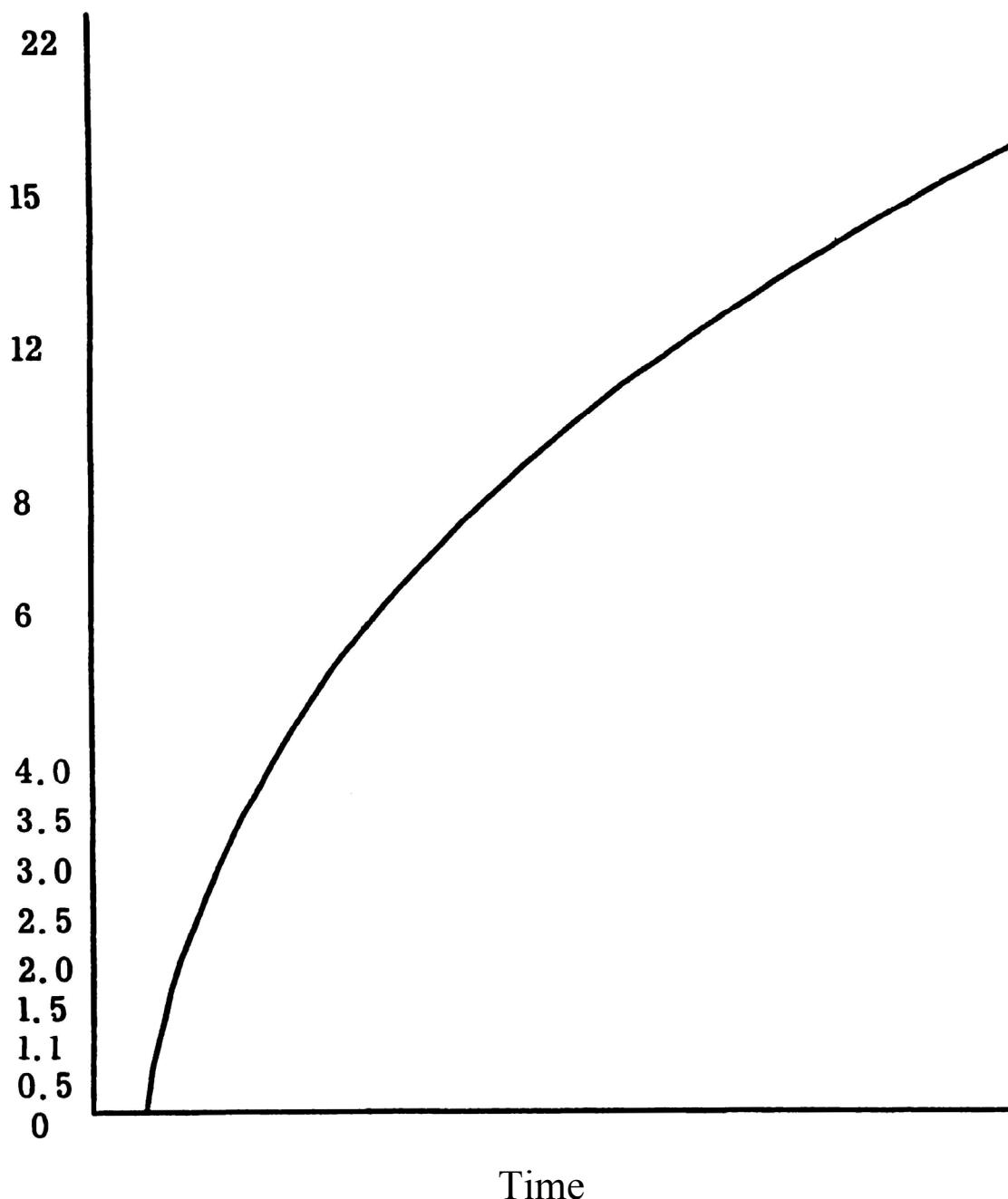
propelled themselves about or kept themselves suspended above the ocean floor. We may suppose that had he done this he might have developed some extremely complex and amusing theories and "laws" about the habits of fishes.

24. An individual who is very low on the tone scale appears to be acting on a stimulus-response basis.
25. The higher an organism is operating on the tone scale, the more control it has of the environment. This presents the interesting phenomenon in which a low-toned person who has a considerable amount of money seems unable to accomplish as much as a high-toned person with next to nothing. Money represents a lot of energy compressed into a little time. It is very useful. But it does not think for itself.
26. An "accident prone" is a person to whom accidents are always happening *or* around whom accidents are always happening. Some people are constantly hurting themselves, cutting or smashing their fingers, getting things in their eyes, smashing the fenders on their automobiles; others, as in workshops, continually leave pieces of equipment in such a condition that the next person to use them is hurt.

Departing from traceable MEST influences, some accident prones seem to cause accidents just by being in the vicinity. Jonah was an accident prone, and everybody knew it.

27. Conversely, some people seem to bear "charmed lives". No matter where they go or what they do, they escape injury when another would surely have been killed.
28. It is postulated that these observations are of real phenomena and that the gradient from accident prone to charmed life is just another aspect of the tone scale.

29. The motivation of the habitual criminal is self-destruction.
30. A psychotic computes in the past entirely. A neurotic computes partially in the present. A normal person occasionally computes the future. A person high on the tone scale computes only the future.
31. Coincident with the development of rapider processing is the shift of emphasis (1) to thought and (2) to earlier incidents. Early processing, as it was practised at large, was limited to counter-effort and emotion and to incidents no earlier than the vicinity of conception. The view that an engram was recorded on cells was rampant and it turned the attention of auditors quite away from anything before conception. The view that aberration could come about without the self-determined action of the individual was common, and it relegated thought to a position of no importance. Pain was the important thing! Sometimes to uncover pain, one had to run a little emotion, so one did run a *little* emotion.



Tone can be plotted against potential time of Survival. In this graph, the idea is introduced that the curve flattens as tone rises. In other words, a life lived at 22.0 might be a very long life indeed.

Much has been said already about the primary, causal nature of thought in the human organism.

Now something must be said about the earliness of incidents.

32. Axiom 185: Later areas of plus or minus randomness cannot be re-aligned easily until earlier areas are re-aligned.

The earlier an incident is, the more important it is in terms of thought. A postulate which has been forgotten for a million years is more important than one which has been forgotten for a year. The second postulate does not affect the first, but the first affects the second.

33. The most interesting incident yet uncovered in processing has no date. It is a long time ago, and the circumstances of it are not quite what was expected. Because of its earliness and because of its apparent importance, it is being referred to now as "Facsimile One."

Other important incidents follow a more predictable pattern. They are coincident with certain evolutionary stages which seem quite unsurprising. If one considers that life consisted exclusively of one-celled organisms at one time, then one will see that the first splitting of the cell into two cells (which is called "mitosis") constituted an experience which might be supposed to contain a considerable emotion of loss. Another stage is the progress from water to land. An organism undergoing the adjustments necessary to moving out into the air might have many distressing experiences. It might develop air-breathing while still close enough to the water to experience drowning. The millions of repetitions of incidents like these could well form chains of contra-survival decisions which were quite important in the recordings from which we are now forming and maintaining our bodies.

But Facsimile One is not a nice reasonable incident like those. It is a wild variable. The sort of thing that puts a snag in any kind of process. The thing that the designers did not foresee when they drew up the plans.

Facsimile One is apparently interference with the present human race by another race or people. It is on the order of an hypnosis, and it contains the same orders which a hypnotist gives his victim; that the incident will be forgotten and that all signs of it will be avoided and will be disbelieved if they are ever uncovered. It is a thoroughly incredible incident. Of course, it is. It is supposed to be. It is obviously impossible and a delusion. However, numerous individuals are producing exactly the same delusion in processing, and electronic detection devices act as though the incident is real. Evidently, Shakespeare's statement that there was something rotten in Denmark has origins even earlier than scholars have thought.

The paradox in time which occurs in the age of this incident may be a result of a joining of the human line to the rest of evolution at a comparatively late date. In other words, if the human race was already developed into a form similar to its present form, and then was somehow mixed in with the rest of life development, two lines of development would be available to memory, and it might be a little difficult at first to get the time tag accurately attached to such mixed incidents. The difficulty might be increased also, if such an early incident as Facsimile One contained forceful persuasions to the effect that nothing was ever to be remembered.

Facsimile One is the present target Number One of processing. It is felt that the reduction of this incident will produce

the greatest effect that can be produced by processing in the shortest time.

The student is invited to find out just what exactly is rotten in Denmark.

34. Sometimes an incident has to be run backwards.
35. Since facsimiles are merely recordings on theta, and since theta is not subject to time although it records time, it is perfectly possible to run an incident backwards.
36. The purpose of running an incident backwards is to remove the regret from the incident. Regret is the wish that an incident had not happened the way it did and that it could be done again differently. Since the individual does *not* want to see this incident occur as it *did* occur, he has postulated an inability to run it as it is. However he can run it backwards, because then he is moving from the result which he abhors toward the conditions which prevailed before the incident took place. He is moving, in other words, toward a point in time where it would have been possible to do this incident differently. When the incident has been run backwards a few times, the regret will be reduced. The individual will have moved, in facsimile, from *effect* to *cause* and he will feel better about the whole thing.
37. Supersonic vibration, as counter-effort, feels like the pressure of a solid. In order to reduce it, the pre-clear feels the effort which he made to stop this vibration. If he mistakes it, in recall, for a solid pressure, he does not try to feel the effort to stop its vibrating.
38. A circuit is a facsimile or group of facsimiles which have been postulated by the individual to be *another* individual

within his mind. If he has been told that this is the case while he is in pain, and if he has agreed and so postulated during that pain that there is another individual in his mind, then, he will get this delusion until he remembers the incident and the postulate.

Possibly all circuitry is dependent upon Facsimile One, since a strong installation of circuitry seems to have been made in that incident.

The mystic Eye of the Soul is thought to be a result of this installation of circuitry. The effort to be run in connection with this is the effort to stop vibration impinged upon the center of the forehead and on the temples.

39. Once in a while, data turns up in Scientology researches which are a little out of the ordinary.

This is to be expected.

As a matter of fact, the whole of Creation is a little out of the ordinary, and man in particular.

Anyone who thinks that he knows about something ordinary has merely failed to look very hard at what he thinks he knows.

SUMMARY BOOKLET 4

Seminar Questions

1. What is effort? Describe the reasons for its applications.
2. What is the relationship between thought, effort and emotion?
3. Why is the contacting of postulates so important in therapy?
4. Why are earlier incidents important in therapy?
5. What is the reason for running an incident backwards?

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