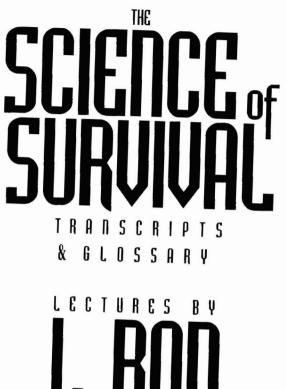
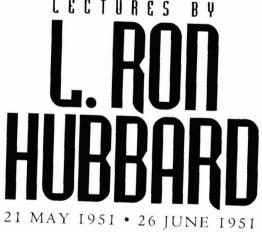


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IMPORTANT NOTE

In STUDYING THESE LECTURES, be very certain you never go past a word you do not fully understand. The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.

The confusion or inability to grasp or learn comes AFTER a word that the person did not have defined and understood.

Have you ever had the experience of coming to the end of a page and realizing you didn't know what you had read? Well, somewhere earlier on that page you went past a word that you had no definition for or an incorrect definition for.

Here's an example. "It was found that when the crepuscule arrived the children were quieter and when it was not present, they were much livelier." You see what happens. You think you don't understand the whole idea, but the inability to understand came entirely from the one word you could not define, *crepuscule*, which means twilight or darkness.

It may not only be the new and unusual words that you will have to look up. Some commonly used words can often be misdefined and so cause confusion.

This datum about not going past an undefined word is the most important fact in the whole subject of study. *Every* subject you have taken up and abandoned had its words which you failed to get defined.

Therefore, in studying these lectures be very, very certain you never go past a word you do not fully understand. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to *before* you got into trouble, find the misunderstood word and get it defined.

DEFINITIONS

To assist in your understanding of these lectures, hard-to-find terms and other words which you may not be familiar with are included in a glossary in the back of this volume. Words often have several meanings. The definitions used in this glossary give only the meanings of the words as they are used in the lectures; this glossary is not meant to take the place of standard language dictionaries, which should be referred to for any words that do not appear in the glossary. ,

INTRODUCTION

 $S_{\text{INCE THE BEGINNING OF TIME,}} \label{eq:since the behavior of his fellows.} How can one know who to trust? Who to watch out for? Who to depend on? How can one really understand others—and predict their behavior?}$

In 1950 L. Ron Hubbard had taken a giant step towards the first real understanding of man. With his landmark bestseller, *Dianetics: The Modern Science of Mental Health*, he laid bare the anatomy of the human mind, revealing the single source of all man's irrationality—the reactive mind. Hundreds of Dianetics groups sprang up overnight, with people enthusiastically auditing each other with the techniques of Dianetics—and with miraculous results.

But there was more to discover about man—much more. For one thing, preclears were not all the same. Some were heavily burdened with charge and required only the lightest touch. Others were less burdened and could run heavy incidents with ease. But how could an auditor tell what kind of preclear he had in front of him? So Ron set out to research and codify the vast subject of human behavior, and present it in a form anyone could rapidly understand and use. Taking a break from his lecturing and the demands of the first Dianetics Foundation, Ron went to pre-Castro Cuba, where he rapidly completed the "second book of Dianetics." In "Book One," *Dianetics: The Modern Science of Mental Health,* there was a "graph of survival," showing death and ultimate pain at the bottom and potential immortality and ultimate pleasure at the top. By December of 1950 Ron had expanded this simple graph to the comprehensive Chart of Human Evaluation. In its more than 40 columns, this chart delivered a profound understanding of human nature and behavior at every level of the Tone Scale from the bottom to the top. And the completed second book, aptly titled *Science of Survival,* not only described the chart and its use in detail, but gave an in-depth understanding of exactly why a being is pinned at a certain level of survival in the physical universe—Ron's revolutionary "Theta–MEST Theory."

In April 1951 the finished manuscript, typed from dictation disks, was hand-corrected by Ron and rushed to a Wichita press. The first edition, a special facsimile of Ron's typed manuscript, was presented to the First Annual Conference of Hubbard Dianetic Auditors in Wichita.

Science of Survival is a truly monumental work. Its original subtitle, "Simplified, Faster Dianetics Techniques," understates the book's real scope. It is in fact the first accurate prediction of human behavior in man's history.

In the months that followed the publication of *Science of Survival* and its Chart of Human Evaluation, Ron lectured frequently on the subject of human behavior and expanded on the use of the book and chart. Two of these lectures are presented here. In "Theta-MEST Theory," Ron gives the how and why of the Tone Scale and the Chart of Human Evaluation. He shows exactly how a being's collisions with the universe of matter, energy, space and time determine his level on the Tone Scale, and how that level can decline over a lifetime, ending in death. And most importantly, he shows how to reverse the process with Dianetics technology!

In "The Chart of Human Evaluation," Ron shows how to use the chart to cut through a person's social veneer to reach the true character of the person—their attitudes, honesty and future behavior. He demonstrates the many indicators one can use to tag a person on the chart—including the appearance of their body, their medical state, what they find humorous and many other factors.

These two milestone lectures are now being made available for the first time as the Science of Survival Lectures.

To aid your study of these vitally important lectures, a glossary of hard-to-find terms has been included starting on page 103. Be certain to look in the glossary for any word or term that is unfamiliar. That, in conjunction with the *Dianetics and Scientology Technical Dictionary* and a good English dictionary, will ensure your greatest understanding.

A true understanding of others is within your grasp.

We are proud to present here the first-ever release of the Science of Survival Lectures.

— The Editors

9

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C O N T E N T S

HETA-MEST THEORY—PART I	13
THETA-MEST THEORY—PART II	31
CHART OF HUMAN EVALUATION—PART I	55
CHART OF HUMAN EVALUATION—PART II	77

GLOSSARY	103
About the Author	113
Further Books and Lectures by L. Ron Hubbard	119
Where to Go for Dianetics Training and Auditing	133

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THETA-MEST THEORY PART I

A LECTURE GIVEN ON 21 MAY 1951

HE BASIC DEFINITION OF DIANETICS has been very happily furnished us by Funk and Wagnalls. Funk and Wagnalls put out a dictionary supplement recently, supplement number five, and it says: "*dianetics, noun*: A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (From the Greek *dianoetikos—dia* is through, plus *noos*, mind, or through mind.) And *dianetic, adjective.*"

Dianetics is a thoroughly validated method of increasing sanity. If you think of it in those terms you are not liable to go very far wrong. It's a method of increasing sanity and it's the only validated method in existence for increasing sanity, unless it's going out and having an awfully good time.

Now, it happens that there are many ways to describe Dianetics to somebody who walks up to you suddenly and says, "Dianetics? What is that?" And you say to them, "It's—uh, well..." Don't do that because it makes you look unsure. Have a good, fast definition.

"Dianetics? Why, Dianetics is a method of erasing all the pain out of a person's lifetime. You can understand that if a person had had no pain in his lifetime, he'd be a fairly happy person, wouldn't he?" And they agree.



And you say, "Well, in Dianetics you just erase all the pain out of his lifetime and he's well."

And it's very interesting but that's a very convincing definition. That's actually what you're doing, although I prefer to think of it actually in terms—very simple terms—you can convert the pain of a lifetime to happiness and sanity. Now, that sounds like bluebirds or something. It's one of those a little bit too pollyannish definitions, but that's actually what you're doing, after all.

If you start converting the pain and the anguish of a person's life to useful, forceful thought, you're doing a great deal for him.

The methods which have been used up to this time have all been called Standard Procedure. It's very interesting to hear somebody out in the field say, "Well, this new method I have of standing the preclear on his head in the corner and auditing him through a megaphone replaces Standard Procedure." Believe me, if there's any way at all of increasing the efficacity of processing by standing a preclear on his head in the corner and auditing him through a megaphone, that will become part of Standard Procedure.

Standard Procedure is a very varying affair. It'd probably better be called "Proven Procedure." And it changes. It changes about every sixty days at least. It changes in the direction of less work and thought on the part of the auditor and faster processing for the preclear.

You know, in the income tax bureau they have the optimum of one income tax employee for every taxpayer. Well, we're working toward a *reductio ad absurdum* about like that with Standard Procedure.

In Standard Procedure we want an empty chair to be the auditor and thirty seconds to be the entire duration of processing so that all that Dianetics can do for a person will have been done at the end of thirty seconds with no auditor sitting there. This would be the *reductio ad absurdum*: less time, better results and less intelligence or less application or less understanding on the part of the auditor.

When we do these things, why, each time we make an advance, we come closer to that goal. That goal is really a very desirable one.

THETA-MEST THEORY PART I

I don't think, for instance, that unless we can produce a good release in twenty hours that we will be able to walk into the federal government and say, "Now, the contract for releasing all the prisoners that you have—returning them to sanity—and releasing all the criminals in all the prisons and all the psychotics in all of your institutions, and of bringing all of your government workers up into the band of sanity will be so much a head," and have the government be very anxious in order to pick up this contract. But if we get it to that level, if it gets into that, it becomes—well, even the federal income tax bureau could understand it. In other words, we get it to a point where we can forecast the result in a certain number of hours.

Now, we can forecast the result now, but it is true that auditor skill is enormously variable. The state of the preclear when you first get your hands on him—that's enormously variable. And as a result, the length of time processing is going to take is very variable.

Also it is actually, evidently, through inspecting the field, possible for a person to go on being processed—oh, I don't know, patty-cake processing, other processes and so on, of just the person lying on the couch and an auditor talking to him or something—and for that person to remain almost static on the Tone Scale. That evidently can go on for a *long* time. The auditing that does this has to be so thoroughly incompetent that the Board of Certification probably faint dead away if he even heard five words of it—it would have to be that bad—but auditors are around doing things that are that bad.

This new book is in the interest of communicating a very simple technique which will then make it possible for the auditor to achieve results on the simplest level; for a better auditor to do more for the case, for a professional auditor, let us say, to do a great *deal* more for the case.

We've got a gradient scale of auditing that can be taken out of this present work.

What I'm going to describe to you tonight is a basic theory that underlies this. The basic theory is called the theta-MEST theory. I know there's going to be a lot of you going to have a lot of trouble trying to figure out what a theta-MEST theory is, but if you have any trouble, it is simply because



you're trying hard to make it too complicated; it is too simple. That's the trouble with the theta-MEST theory.

Theta stands for thought. Once upon a time man talked about his "soul"; philosophers have talked about "life energy"; some fellow once upon a time talked about "cosmic consciousness." All of these things could be called theta. In other words, *theta* is just the Greek word which would—comes the closest to saying "thought." So let's take thought as a separate energy, as something we don't know a great deal about, but we'll just compartment it out of the physical universe.

Now, we know the physical universe. The physical universe is this desk and that chair and that light and the electricity running through that light; very simple.

We've all had our tiffs and bumps from the physical universe. We know about the physical universe. We call that MEST. It's called MEST because of matter, energy, space and time, and we take the first letter of each one of those words and we put them all together and we have MEST.

In other words, matter—energy formed into solids; energy itself—it could be heat, it could be electricity, it could be any type of energy or any manifestation of energy of which we know in the physical universe. And then there's space. We all know what space is. Space is, well, it's this empty stuff. And then there's time, what very few of us have enough of.

This is the physical universe and MEST is just another way of saying "the physical universe." We could also call it—and get very, very erudite about the whole thing and call it phi-p-b-i—and that would be another Greek syllable, and that would stand for physical universe. But this starts to sound too much like "having to have a label because we don't understand what we're talking about," so let's just call it MEST and let it go at that. And by MEST we mean the physical universe.

Now, evidently, the theory of "mud to man" has not worked out too well. The biologist has said, "Spontaneously arising from the ammonia seas of the world was a form of life which became more and more complicated and it evoluted and evoluted and all of a sudden you had a man. And that's all there is to it."



And you look at him fixedly and say, "Yes, but this basic unit of life . . ."

"Oh," he says, "well, that was probably a virus or a monocell or something" and so on.

"Well, how did it come into being?"

"Well, it just fortuitously came into being. It just happened at that moment there were enough factors present so that they combined and this happened."

It's just exactly like that mountain of iron that fell over sideways upon the oil well and somehow or other fortuitously happened to produce a new Cadillac.

The odds against the mud-to-man theory, to anyone who wants to figure this out actuarially, are so great that when you add to them the odds of this organism going on and getting more and more complex, you get into an imponderable.

Men in the past have solved this imponderable by saying, "Well, God made man and that's all there is to it and shut up!"

All right. This we find is a far more acceptable theory, if we want to call it a theory. Because we would call "cosmic consciousness," or something, a determination to do something to the physical universe, and we find out our first axiom is simply in the line of "theta has as its mission or one of its missions the changing of MEST." Now, that's not very complicated. Theta changes MEST.

This electricity as it runs through these wires lights this light. Life energy changes MEST. A little bit of theta gets into the physical universe and somehow or other organizes it to turn the laws of the physical universe into a conquest of the physical universe. And theta keeps doing this, and theta keeps doing this and doing it. And it builds up a greater and greater control of MEST.

The first goal is an organism. It makes an organism and then this organism eventually has mobility. And then through its mobility it itself begins to handle MEST and change it.

You could say even offhand that theta did not necessarily want to change MEST creatively; it might also change MEST destructively. But whether creatively or destructively, this energy of thought, which in the past we could liken it to God, God's will, spirit, soul, anything you want to classify it with, except that we know a few more laws than were ever known

L. RON HUBBARD 21 May 1951

before about this stuff. Whatever was intended there, it's not necessarily *creative* in the direction of MEST but it works out of "How can theta change the *most* MEST?" And you work this problem out and you'll find out it can change the most MEST by making a creative organism which can then go on creating things which change MEST. And if we work it out this way, we will see that man has gotten up to a point where he changes MEST.

Potentially, man has gotten to a point where he could blow up planets. Now, no other organism can go this high. And we've—potentially, actually, could build planets; and we've gotten up to that point.

Now, theta forms with MEST a union out of turbulence. Evidently, the first step in any theta-MEST combination is a heavy impact of theta against the MEST with a resulting enturbulence—*boom*. They don't go together smoothly the first time.

Then the theta comes back out of this, or disenturbulates to some degree, and then and then only begins a harmonious conquest of this MEST which it's contacted. The theta gets into the MEST, learns something about the laws of the MEST and pulling back is then able to change more MEST.

And then there's another enturbulence and so forth and theta learns some more and pulls back and then comes in and changes more MEST.

Now, whether or not this is in a single lifetime or whether or not it is in the sequences of lifetimes which go up to make a racial generation of many lifetimes, either way it's the same cycle that's going on. Each time this is the same thing.

You know, they say that hard knocks are the best teacher. Well, this would simply be the process of an organism's theta going up against MEST—boom—getting enturbulated, learning something. A fellow gets into a deal and gets swindled. He pulls back out of this deal and now he knows how to keep from getting swindled. If he's completely hopeless, life uses natural selection on him and lets him get swindled until he is no more.

Now, there's a very familiar cycle of theta-MEST, very familiar cycle. The organism is conceived, goes through the



cycle of growth, coasts off into a decay and dies; that is one single cycle. That is theta tackling MEST in one single life span.

Death is a necessary thing, unfortunately. You know, this world would look awfully funny if all of the trees of the giantfern area were still with us. And the only way that theta can go on and progressively change more and more and more and more and more MEST is to let the organisms evolve themselves. Now, those fern trees they had back in the Pliocene or the Neocene or the Nylon area, were—they were useful up to a point, but then more modern tree forms could now evolve; that much MEST had been conquered and so a more modern tree form could be evolved.

For instance, to make soil you have to have lichen and moss and they make soil out of rock and sand. Well, unless they've been in there together working, you don't have soil which can grow a better tree. Now, these ferns were growing in swamps and so forth but they were making more soil. They were making, also, oil for people in Kansas to get very wealthy with—or coal rather. All sorts of things were taking place there until you got higher and higher organisms and great bodies of fish—they were what made the oil, isn't it?—these great bodies of fish. The sea evolved about as far as it could go and then the land started to evolve.

You could see this cycle working, but there's another cycle at work right here in present time. What did you have to eat for supper? There wasn't a single thing you had to eat except the condiments perhaps, the chemical condiments, which were not gained immediately from lower forms of life. In other words, more basic conversion units. You and I can't go out and eat rock. And unlike Nebuchadnezzar, grass stains my teeth.

But here we have a necessity for lower forms—living on lower forms, living on lower forms, living on lower forms, in other words, right here in present time we have an evolution cycle right with us. We have the lesser animals performing certain functions: the balance of nature and so on. And this is a sort of a staff of life. Man at this moment happens to be clear out to the end of this staff of life.

And we've gotten so far beyond the line that seldom anything eats us anymore, unless it's the government. Actually,



man has pretty well proofed himself outside of this cycle but it's always waiting for him; he can still be an edible. Now, man will probably keep on evolving out here further.

But how did all this life span evolve in the first place? Theta made a better organism which could change more MEST. Theta made a better organism which could change more MEST. But in order to do this, the theta-MEST had to come together solidly and then separate—disenturbulate, in other words, and then go in for an orderly conquest and then get enturbulated, then disenturbulate and then go back for an orderly conquest. That's fairly understandable, isn't it?

For instance, the theta during a lifetime learns certain things and then dies. The theta evidently doesn't die. Very interesting. It evidently comes back for another attack with another organism. An organism is nothing but theta plus MEST. Just that—organism equals theta plus MEST. That's a life form theta plus MEST. But the theta is dynamically trying to change that MEST.

Now, as long as an organism is progressing, it is following the line and rules and orders of theta. And when it stops progressing it's because it has been overtaken by MEST. This is another way of stating the fact that after a person has gotten 8,622 engrams he's pretty well done for. Or until he's gotten all of his free life force completely enturbulated he's pretty well done for, unless he's been hit so solidly by some form of MEST as to separate the theta and MEST in him—all of these factors enter in—we have death. All right.

Now, it's an interesting thing that this material slightly violates the biological concepts of the last 150 years. Those are radical. They were brought in as radical; they are still regarded as radical.

We are working with factors that man seems to have recognized for the last 5,000 years. We in Dianetics at the present moment are on the most conservative line of thought that we could possibly be on, with the theta-MEST theory. Of course, we've evaluated it. And that is the main improvement on the thing.

But it was a wild thought that man came from mud; that was a wild one. But that man came from God or a universe of life which impinged upon this universe, that's an old thought.



Now, man has been playing with this thought that I know of for 5,000 years and if we can make it work *well* for the first time, we'll be doing *very* well, because at this time, with processing, we don't need death!

The death cycle is not necessary if a person's theta can be disenturbulated from all the MEST in which it has become enturbulated, and if we can artificially pull it back out and keep the organism going, the usefulness of the mechanism of death, to us, as individuals, has in some measure ceased, but not wholly. We will, of course, follow along an evolutionary line even further. Probably man's body will evolve a great deal further. Certainly the generations will go along.

We say very little in Dianetics about geriatrics. That's a very fancy name for the study of old age and what causes it. We almost leave this alone and that is very peculiar because I was a member of the United States Public Health Service Gerontological Society—they're supposed to be experts on this. But I have left it alone because it's hard to prove. You have to have had somebody live another hundred years before you can prove much in geriatrics.

But if any of you have taken an individual and processed this individual very long, you begin to watch, actually, rejuvenation. There is not much denying this, I don't think; or you watch aging toward some optimum point of life. What that optimum point of life would be, I don't know-twentyone, twenty-two, somewhere in there? And you take somebody who has been hung up on the time track at five or ten and who still bears some physiological resemblance to the five- or ten-year-old, or a person who, god help us, is stuck in birth and bears that rotund shape of somebody who is stuck in birth; you bring those people on up somewhere in the vicinity of their optimum age, unless they have passed the point of no return. Physiologically the body can go to such a point that no matter how much processing you would do, this person is unable to recover. That point is pretty advanced. A doctor would give this person up, usually, and say nothing could be done for this person.

Or let's say this person is thirty and looks forty-five. When you've processed this person—you process them thoroughly and well—in the absence of bad physical



deformation, you will have somebody who looks thirty or twenty-eight or twenty-six or twenty-five or something like that in that range.

I am particularly—have in mind one girl in Kansas City. When I was up there lecturing, her husband had just died and one of the chaps with me processed this lady for nine hours.

The first time I saw this lady she was sitting there, she looked like an old woman. Of course, she was wearing black and that didn't help much, but still you looked at her face: here was a woman who was obviously about, oh, she looked well along. And I kept asking this auditor why he didn't do something for her because I knew that she must have a heavy grief charge lying right there ready to be blown. So he audited her for nine hours and I saw her two days after he had audited her—or one day after he had audited her. Her clothes had changed, which of course helped the illusion a little bit: she was wearing a red dress. Here was a young woman. Here was a young woman! Here was a woman of about twenty-six.

Well, this can happen *(snap)* like that. Yes, we very definitely impinge into the field of geriatrics but we don't dare say very much about rejuvenation of old age; these are very unpopular subjects. Nevertheless, the auditor can watch people get younger or grow up as he processes them. And I—as a matter of fact, very few auditors have practiced very long without having this experience.

Now, I'm not trying to sell Dianetics like you would sell these little pink pills that you're supposed to write for. But that's just a byproduct. We're not trying to make everybody live forever. This is just an illustration of the theta-MEST theory.

In one generation, then, we have an opportunity of undoing the mistakes of the organism during that generation—recovering the theta into a free state, which is entangled with the MEST through bruises, wounds, collisions and so forth, because that's what happens: the primary break of affinity, of reality and of communication is between theta and MEST.

The little boy who goes out to play and knocks his shins against the rock; there's a classic example. He has broken affinity with that rock. And if he hits his shin against enough

THETA-MEST THEORY PART I

rocks, he will get to a point where MEST starts to look unreal to him. This has nothing to do with the word content of engrams. He will not want to have so much to do with MEST; he won't want to own so much of MEST. In other words, he has withdrawn a little bit his reach into MEST. And if he is hurt sufficiently, he will pull his command all away from MEST. And what do you get when you get that level? That's propitiation. That's 1.1 on the Tone Scale! In order to go on living this person feels they have to give up MEST, so they start handing you things. They start saying to people that they will give them things. They start bribing. They start giving away their MEST—this stuff has gotten dangerous! They have had too many breaks—engrams with MEST.

It's a basic theory I'm talking about. We know, when we've experimented a little bit with Dianetics, we can take a person down the time track and we can run them into a physical pain moment and they will reexperience the pain and if we go through it enough times and do a good enough job of it, that pain will reduce or erase.

Well, now, that is an observed manifestation, but what's the theory behind this? This organism has collided with MEST; that is a primary break of affinity, communication and reality with that MEST and the theta. The theta and MEST of the organism, then, are enturbulated within one another and they have changed their character slightly in that vicinity of that enturbulence. Right in that vicinity, they've changed their character by this turbulence.

Instead of theta and MEST, they have been jammed together so hard that their polarity has shifted. You might say the wavelength of theta has shifted and the wavelength slightly of MEST has shifted so that the two of them are now—although they're still very tightly enwrapped—they're enturbulated theta and enturbulated MEST. And we call that, for short, entheta and enMEST.

Now, all I'm asking you to do is acquire a vocabulary here of *theta*, which is the energy of thought, from wherever it comes and whatever it is; *MEST*—matter, energy, space and time; and *enturbulated theta* and *enturbulated MEST* (we call those *entheta* and *enMEST* for short). That's very simple. L. RON HUBBARD 21 May 1951

That engram, then, is a potential point of turbulence because entheta starts to behave in a peculiar way. It starts to enturbulate theta in its vicinity. Theta, in reverse, will disenturbulate entheta. You understand? They become they're the same thing but they become opposite polarities, so they kick against each other.

If a person has a great deal of pain then that person will pass the pain along to other theta.

Let's look at two people who are together and one is very unhappy and the other one is very happy. And the first thing you know, the happy person is not quite so happy. This person who's very unhappy could be said to have a preponderance of entheta or enturbulated theta; this person has been hurt a great deal in his lifetime. And the person who is happy, we could say, hasn't been; he is not enturbulated.

And you will find that the person who is happy has become enturbulated a little bit by this person who is unhappy. But in the reverse, you will find that the person who is unhappy has become a little happier through associating with the person who's happy. That is theta operating to disenturbulate entheta. Now, that's simple enough, isn't it?

So the entheta tries to make everything entheta; that's its operation. And the theta tries to make everything theta; that's its operation.

What are you trying to do as auditors? All you're trying to do is take all available theta in the case and turn as much entheta as you can back to theta again. That's all.

And naturally, if you start throwing entheta at this case, you'll increase the entheta on the case. If you enturbulate this case more, what little theta this preclear has may become converted into entheta and then you have got somebody in a psychotic break.

Here's a very good example of this: There was a fellow that was operating in Asia Minor a number of years ago, up around Galilee, and about all he had to do was to tell somebody to take up his bed and walk or do something of the sort and this person would come out of almost any illness he was in. That was no myth that that happened; it certainly was no myth. And we're not trying to explain Christ scientifically. God help us if we ever went off into that byroad of scientific

THETA-MEST THEORY PART I

explanations and observations and so forth. All we know is what we compare with the real universe. If that's scientific, that's fine—but if it works, that's better.

Now, there's a rather ugly little chapel down in South America that has a mountain of crutches outside of it. And people walk into this place and—particularly people who have to use crutches—they walk into this place and kneel down before the altar, usually helped in, one way or the other, on their crutches, and walk outside again and throw their crutches up on the pile and walk off! There's a mountain of crutches there. It's very interesting.

Here you could say (you don't have to but you could), you could say that here was an area of such concentrated theta that any entheta which came in its vicinity, such as a psychosomatic illness, an aberration or so on, became disenturbulated. You see how that would work? And those people who are using crutches because of some psychosomatic disorder, I imagine they heal up rather quickly. But those people who are using crutches because they have had their right leg sawed off, they don't throw away their crutches.

Here you have a case, then, of a tremendous amount of theta automatically disenturbulating a little entheta. *Boom.* Now, theoretically, you could actually form a group of people who are sufficiently theta that a newcomer walking into their midst would disenturbulate just through association with these people.

Have you ever walked into a happy home and have realized that it was a happy home before you ever talked to anyone? Or have you ever walked into a room and had the strange feeling that there's been a quarrel there just a moment before? Or worse, have you ever walked into a room and realized that the people there had been talking about you, and not particularly complimentarily, before you showed up? You don't have to read the expression on their faces, you can actually sense an atmosphere.

This theta is not something intangible; we can feel it.

Have you ever looked at a girl (or you ladies, have ever looked at a young man) and suddenly realized that you felt a great deal for this person? Just sort of an interchange.

I know I was very young one time and it was spring and I swear, between a girl and myself there was enough theta



flowing so that it's a wonder that you couldn't hear it crackle like sheet lightning! I never felt so healthy in my life, by the way.

Now, here are simple and even homely examples of this great and ponderous basic theory at work. You've sensed it, you know about it.

The component parts of theta may be many, but we know three of them, we know three of them. And that's affinity, communication and reality. You take affinity, communication, reality, put them all together and you get every manifestation of thought that you can think of.

As a matter of fact, you can even derive all the mathematics there are from these three things. And that's not a wild statement. I sat down one day and tried to figure out how tensor calculus was evolved, how topology was evolved, how symbolic logic was evolved, each time using only ARC—affinity, communication, reality. And I found out to have a mathematics, you had to have each one of these. If you had all three of these, you had an understanding or an evaluation or a computation. But if you drop one of them out, you didn't have a mathematics. You drop one of them out and you don't have a life, either!

Now, these three things are interdependent and one could say that they are the component characteristics of theta. The second that we began to consider it this way, processing and an understanding of processing began to advance at a much more rapid pace.

It had to be considered this way because a study of Group Dianetics, a study of the third dynamic, revealed to me not too awfully long ago that something had not been codified. I had been going along in the belief, the complete belief, that the third dynamic was nailed down, all taken care of. Well, that just shows how happy and thickheaded some people can get. Because I stood up on a platform one day in California to give a talk on Political Dianetics and I opened my mouth and I said, "(Huuh)." And I said, "Well now . . . "—and the first time I realized that Political Dianetics had not been codified well enough to communicate. And if it had not been codified well enough to communicate, then I could count upon the fact that it was not codified well enough.



And I tried to talk for two and a half hours to people on the subject of Group Dianetics. A couple of people from Technocracy were down in the audience and they said, "You don't have that formulated very well, do you?"

And I said, "Well, you needn't rub it in."

I went home and right away tried to figure out somehow, some way to codify it, communicate it! And I found out that I not only did I not have it codified or communicated, but I found out in addition to that, that I didn't know what it was! This was a great surprise and shock to me. My analyzer was pretty anaten there for a while and said, "How wrong can you get?"

I went back through the original work, original notes, to find out why, and I found out that concentration upon the first dynamic in order to produce processing had thrown aside some of the codifications of the third dynamic. And I found out that there were some notes there to the effect (and they're in the first book, by the way): "The group is actually an organism independent of its individuals. It itself is an organism."

Well, how did I get that way? You think it over for a moment and you realize that a group is. You don't really know this till you try to kill a group. You could take individuals out of it. Of course, if you killed all the individuals with regard to it, the group would probably still exist in somebody's memory or it would probably exist on paper someplace or something; there would still be inherently—there was something there!

The body of the group is not contained in its individuals. It's contained as the group. And until you've tried to kill off a group, as a group, you don't particularly appreciate this.

For instance, we've been very involved trying to get rid of California and Elizabeth and Chicago and they won't die! And I just saw a letter down on the desk there and here's a group of one and a secretary in Washington, DC, and he's still holding on to life. I mean, that group won't die.

Now, people have been detached away from these things, there's nothing coming into them, their goals are all knocked aside, but there is a body of theta in existence there which refuses to perish. And the only way we're going to get rid of these groups is by giving them licenses. And they're going to go on very happily.



A group is an organism. But what is the organism of the group? And I started figuring it out and it starts to figure out in terms of individuals and it just does not work. All of a sudden, looking it over, you realize that there is a thought energy. That is also in the first book. It says, "Emotion is a theta." But the thinking had not gone to the point where it could be codified.

So all of a sudden I had to go clear back to when I was studying atomic and molecular phenomena back in 1930 and begin to wonder again about thought as an energy, life as an energy. All of a sudden recodified everything through, got it together and had theta as an energy which had as three of its components affinity, communication and reality, and all of a sudden we had Group Dianetics. All of a sudden!

Group Dianetics is a vicious subject! I used to walk in front of a mirror occasionally and when I'd see myself, I'd wince there for weeks because of Group Dianetics. What a monster!

I started to test out Group Dianetics in California and it got out of my hands so fast! It was over the hills and far away and it was running itself and there was no stopping it.

And I tried to say, "Hey, wait a minute. Wait a minute. The way you form a group is . . ." but it had formed. I started to say, "A true group is really formed as . . ." it had formed. It had congealed. It was an organism.

All of this was just waiting to happen. And the first moment that it was explained to these people what they were trying to do, just the first few rules and they became so solidly cohesive as a group that it took all kinds of punishment, firings, everything, trying to disperse the California organization and it's still sort of holding together in spite of the fact that they don't even have the name "Hubbard" and "Dianetics" anymore. They don't have rights to use the processes, nothing. This group is trying to hold together—fantastic. It is so live and it is so imbued with survival that if one considers a political organization merely a collection of individuals, he will fail completely to understand it and he certainly would not be able to do much management of it.

A big business organization is actually a group, and that is theta. The theta as an energy exists still in a fluid state, but the



culture of this group begins to build up with theta as matter. You understand that theta as an energy could form into ideas and patterns and technologies and this would be a culture; this would be the body of the group. And believe me, it's really there. It's wonderful when you'll start watching theta-MEST work out on the third dynamic.

And the only reason I'm talking to you about the third dynamic is the fact that it is so demonstrably accurate in the third dynamic, and you have to fish a little bit before you quite see how it applies in the first dynamic, but once you get it and take a look at it in the individual and see how it functions in the individual, you can process people much more easily. And actually tonight we're talking about the first dynamic.

Having formed the third dynamic, an understanding of the first dynamic, then, became much plainer.

What were we trying to do? Were we trying to erase engrams? No. We were converting entheta to theta. And what did an engram do? An engram was an area of entheta and every time any theta came in its vicinity a little bit of that theta got turned into and trapped as entheta. And a person's supply, available supply, of theta became less and less but his supply of entheta became more and more.

The engram acted as a trap. If a person didn't have any engrams, he could be hit by a lot of entheta and enturbulated, but he'd just disenturbulate; there would be no trap, no hooks to hold on to this entheta and keep it as entheta, as there is when an engram is present.

So, it takes an engram to form a secondary. A tremendous amount of grief could be experienced by an individual, or a tremendous amount of fear or even apathy could be experienced by an individual. Unless there is a physical pain engram, a solid entrapment below this to hold it in place, it would simply go off, *mboosh*, gone. It requires an engram to hold it down.

But given enough engrams, the individual can then accumulate locks and secondaries. The bulk of the entheta on the case is not even trapped in engrams. It is trapped in secondaries, moments when the individual has been terrifically enturbulated and has been himself, in present time, very heavily entheta temporarily, and the engram has come up



into restimulation and it's just picked off a lot of this entheta and has sealed it up and that is a secondary. And there are your largest deposits of entheta on a case.

But, day by day, as a person runs into the unhappiness and upsets in his vicinity, he accumulates locks. These engrams become restimulated a little bit and the person has a little bit of entheta—situation is not good, not too happy—and a little bit of his endowment of theta, turned into entheta, will be trapped as a lock.

So, we get during a lifetime, we get an individual more and more and more entheta and less and less and less theta. And of course, there are these very heavily endowed individuals who have the happy faculty of being able to compartment off their entheta. You get one of these heavily occluded cases, for instance—no sonic, no visio, no tactile, no present time, no nothing—and this fellow is still functioning. Well, he, structurally or otherwise, through some ability, has been able to compartment off his entheta. He has erected walls—valence walls, circuit walls, whatever you want to call them—and he's left a portion of the analyzer, his thinking apparatus, sufficiently clear so what free theta he has can function there.

Now, if you as an auditor came along all of a sudden and tried to tear down those walls, all it would succeed in doing was enturbulating—enturbulating the existing theta on the case, and this person would probably practically spin. He wouldn't let you do it! He would resist its happening.

But if you started to pick up a little bit of entheta here and turn it into theta, a little lock here and a little secondary there and a little something or other there, first thing you know, you've got enough theta so that *it* automatically knocks down one of these valence walls. So this is the angle of processing now.

The idea is to get as much theta as you possibly can in the preclear. It's too bad we can't put it in with a funnel. It is, because I think actually one of these fine days we may be able to conduit or measure theta. We may know the source. We may do something about this. Possible. And that's not one of these things, "Well, anything's possible." It's too easy to observe.

THETA-MEST THEORY PART II

A LECTURE GIVEN ON 21 MAY 1951

Now, here is your individual, then, and he has 10 percent theta and 90 percent entheta. In other words, he has so many engrams which have trapped so many secondaries which have so many locks on top of them, that, regardless of his sonic and visio-he might be able to get all the way back with sonic and visio, because just entheta doesn't shut off sonic and visio, you understand-he's getting down the Tone Scale here and all of a sudden we do one of two things: We give this fellow some terrifically bad news, we get him all enturbulated, feed him a lot of bad news and the 10 percent remaining theta is hit by 90 percent entheta-if he fully enturbulated, and he'll spin in; we could do that to him. Or we could give him some terribly authoritarian auditing. We could say, "You know this is your theta! You know this is because you were beaten when you were two years of age! You know this is because you love your mother-now, you've got to admit this-isn't it? And it's all delusion, isn't it?" Fellow goes home and blows his brains out. That's what happens!

But supposing we said, "Well, now let me see, 10 percent theta and 90 percent entheta, boy, we certainly had better not drive very hard because we've only got 10 percent in this case to work with, we're reinforcing the case a bit so the case can do something. But, hmmm, we'd just better handle it very lightly. Let's see if we can't get 11 percent theta."

So we go in, see, so on. First thing you know, we make this fellow perceive something in present time and perceive it accurately and maybe we've got our 1 percent gain. And then we knock out this lock, this terribly heavy lock, of somebody dropping a piece of paper and we've got 11.0001 percent theta, see?

And we creep up on it this way and we get just a little more of this and a little more of that off of the case, and we convert the lightest and tiniest deposits of entheta that we can convert on this case to theta.

Fortunately, it seems to go by a power—just as a person spins in by a power. You know, I mean, the person may be 50/50, something like that, and he gets a terrible piece of bad news and goes crazy—in other words, spins in or goes into a complete apathy, which is the same thing.

You know, people can be crazy for ten minutes—ragingly angry or completely apathetic for only ten minutes-and then come back again. They were crazy for that ten minutes, according to definition, you know. But if they went all entheta suddenly and if the entheta were held there, it triggered enough engrams to trap the existing theta, that person would then stay insane until some auditor came along and started working it out on the basis of "Let's see, how can I obtain 1 percent theta on this case?" He does that merely by getting into communication with a fellow or mimicking him or anything-getting him just to contact present time, just that much. If he does that, he's got his 1 percent theta; then he can start to work. And it sort of goes by a power. If he gets it up to 10 percent, he'll get up to 20. If he gets it to 20, you go to 40 and then he starts to work on it a little bit harder, because by this time he's having to attack, probably, engrams themselves.

The engram is what traps things. All right, he goes into the engram, he gets the physical pain off but he's invested a lot of theta as a heavy lock on the line, and there are other engrams on this case that permit that theta to be retained. What entheta he got off the case, he could put back in again as entheta. Do you



understand now how you could go on erasing engrams in a case without moving the preclear on the Tone Scale? He wouldn't come up the Tone Scale. You're just taking the theta you have and you're taking it—the entheta out of the engram, but it costs you this much theta to take that much entheta out and you could just seesaw back, forth, back and forth, back and forth, without accomplishing a great deal. But if you are doing that, you probably shouldn't be reducing engrams.

That's what happens to these cases when they're too static. They'll be around 2.0 or 1.5 or something like that and the auditor keeps insisting on erasing engrams. Maybe he can actually get erasure on engrams, but he's keeping this case enturbulated continually and this case is not coming up the Tone Scale! So, we're not getting the heavy automatic reaction of disenturbulation of entheta by having theta up near it.

The thing to do would be to get this person all the way up to the top of the Tone Scale if he possibly could and then let this very high theta volume, or theta clarity, suddenly kick back against the entheta on the case and disenturbulate him.

Now, here we're talking about mechanics, we're not talking about phrases. You are very well acquainted, undoubtedly, with what phrases can do in engrams. All we're doing is talking about a basic theory now. And you see that the basic theory is relatively simple.

In this new book a great deal of stress is laid on the Tone Scale. And here we have a Chart of Human Evaluation. A well-known psychometrist down on the coast called this an important milestone in the field of psychometry and that it compared in psychology to, I think it's Mendeleev's, whoever that old boy is. I know I used to sit in the chemistry classroom and go to sleep and watch his chart up on the wall—the periodic chart—in chemistry is a standard chart of reaction.

There's a possibility, just a possibility, that with this Chart of Human Evaluation we have somewhat the equivalent of that in the humanities now. Now, that would be important if that were true. I hope it continues to bear out. I, by the way, I've gotten in trouble twice with this chart, just twice. Each time I didn't believe it myself and I said, "Well, although



this chart by derivation and past experience with preclears indicates that the person with whom I am dealing here would stab a kitten in the back, I don't believe the chart and I will treat this person as an honest human being."

Everything following through is because I did not evaluate the human beings involved according to my own chart! I taught myself a lesson! I'm never going to jump this chart again or throw it aside.

But you auditors are probably, each one of you, going to learn this lesson yourself. You will get this case and it's wide open, and this person says, "Why, I'm in beautiful shape. And my father and mother were always so sweet to me and everything is fine and I've been so constructive all my life and I have no domestic trouble at all."

And the auditor says, "Gee, this case has got sonic and visio and oh, man, can this case run on the time track and so on. Well, I'll have it cleared just here in no time and there's no reason to check it up on this chart."

So he'll send the preclear charging back down the line—basic-basic—*thud!* And the preclear will scream a couple of times, moan faintly and never get up to present time again until the auditor has treated this case the way he should have: as a psycho. This case is probably in a manic. Maybe that sonic and visio is 100 percent dub-in. Horrible.

Each one of you will probably do this at least once in using this chart before you're convinced.

When you take people at random, you shouldn't tell them where they lie on the chart, because people—aberrated people who come to you—they're pretty far down on this chart, pretty far down. I've marked normal at 2.5 on this chart. Boy, was I charitable. Normal is below that, I'm afraid, in this current society.

It might have been higher than that and the general tone of this society might have been higher before World War II, but a lot happened to us; very enturbulating during these past ten years. People are not very high on this chart.

You know the original chart—you know this chart well, undoubtedly. It starts at 0.0 and goes up to 4.0; that's the



original chart. Zero is death, 4.0 is ostensibly a MEST Clear, clear of engrams. That's all that means, by the way, no engrams. Clear—that's all Clear means is no engrams. A 4.0 could be anybody, however.

At some time during your life any one of you have been 4.0. I call attention—I was doing this the other night—did you ever wake up when you were a little kid and the bright dew was on those leaves and the day was so bright and crystal clear and you had so many things to do and you were tremendously enthusiastic, you just knew nothing could go—possibly go wrong. You didn't think about things going wrong. And the air was so fresh and your breakfast tasted good and you went outside and you loved everybody and so forth. That's tone 4.

This has happened to a lot of people a lot of times. There's hardly anybody in his lifetime who hasn't experienced at least a few periods of 4.0.

A person could have three quarters of his engrams intact and still be at 4.0. Well, we have a difference here of definitions. It is not an absolute state. You could take a person at 4.0 who had few, if any, engrams, you could still get him enturbulated so he would momentarily act on a 1.5. It's certain that you could! You could throw him enough bad news and enough trouble to enturbulate his existing theta and he would come down. The difference is that he'd go back up. And your person with lots of engrams and secondaries, if pulled down that suddenly and that sharply, would only go back a part way. That's the liability of the engram. You understand this?

Anybody, then, could be a 4.0 just like anybody could be dead.

Now, halfway between this we have 2.0, and at 2.0, of course the band of antagonism—the person is pretty antagonistic—but we just use this in Dianetics as an arbitrary split point. According to the findings—it's an arbitrary point more or less but it is borne out by empirical evidence.

We can say that people above 2.0 tend more toward survival than toward nonsurvival. Their solutions and actions will tend more toward survival than nonsurvival. But people below 2.0 will tend more toward succumbing than toward



survival and the lower they get on the Tone Scale, the more they will tend to succumbing, until you get around a 0.5 who's talking all the time about suicide, or talking about suicide so that you will get so unhappy that you will die; because of course these 0.5, for instance, would try to work 0.5 on all the dynamics including you.

And you get a person at 3.0, about all this person can do for you is try to get you to survive! And you get a 0.5 and a 3.0 and the 3.0 is saying, "Oh, yeah, well, you want to go on living, of course you want to go on living. Life is beautiful, wonderful. Look, see?" 0.5 looks around and he doesn't see and he says to the 3.0, he says, "Well, how can you possibly go on living in this horrible, ugly, disgusting world. This is a horrible world, you know that." You've got a difference of viewpoint. Or is it a difference of viewpoint? One is trying to die and the other is trying to live.

Now, people below 2.0 will, in spite of themselves, attempt to commit suicide. Maybe they'll only try to kill off their automobile by running into the curb regularly, but they will do some destruction toward this; they'll tend this automobile toward death.

If you loaned your car to a 1.0 for a very long period of time, you would find out that this car did not run as well as when you loaned it. And if you loaned your car to a 3.0, you'd find out that the car would normally come back to you in better condition than when you lent it.

These derivational differences, then, are not quite as arbitrary as they seem. The Tone Scale derives from an observation of the emotion exhibited by a preclear while running a low-toned secondary or engram.

The preclear starts in, if it's a very low-toned—let's say it's an apathy engram—he starts in at apathy. He works up the band. And all the preclears do this. Sometimes they skip a manifestation or two on the band but they go through this same procedure until they get up to 4.0 according to this engram at which time it erases. That's that.

Some auditors don't realize this and they'll drop the engram when the preclear is only at 2.5, which is boredom.



The preclear is bored with it and he says, "Do I have to go through with this again?"

And the auditor says, "No." "Well, he's evidently—that doesn't worry him anymore, we'll go on to something else." And he hasn't pulled this up to 4.0 at all! He's got one-and-a-half points to go before that engram is up to the top.

But the first time the preclear runs it, he's apathetic about it, let us say. The next time he runs it he's kind of covert about it; he'd kind of like to get mad about this but he doesn't dare or he may be afraid in that period. That's right, apathy, yeah. Then he's so sad, then he's probably covert in his—he'd love to say, "I think my mother . . ." but he doesn't, and he says, "Well, she probably had her worries. She was very good to me." And then he gets to 1.5, which is anger, and he says, "So! At last I've got her!" And then he gets to antagonism, so he says, "Well, she was certainly ornery to me. Yeah, I'd sure like to give her a piece of my mind now." And then he goes up and so he's bored with it.

Well, if the auditor dropped it at that, he'd be in bad shape, so you run it again and you find out that—well, he doesn't care much about it. As a matter of fact, he'd like to think about something else. He's kind of happy about other things and he's glad he's getting rid of this thing. And right there it may do a bounce; it may come up to a false four and then sink again. You know, all of a sudden there's a little relief and he goes "ha!" and he laughs about it for a moment and then it comes down and you've got to pull it back on up again.

It'll finally stabilize here at 4.0 and he's perfectly happy about the whole thing at 4.0. He not only does not care about it but he is not bored with it. It is no longer any factor with him and he is happy with life. That is 4.0.

So observing this reaction on the part of preclears, it was possible many years ago to postulate the existence of some sort of an emotional band and study this. And by studying it, a great deal of material has turned up.

It is now possible to take affinity, communication and reality and treat them at the top as relatively pure manifestations and then see that they become more and more



dissonant until they finally get so far apart, the three of them, that they *null* each other. That would be death.

Now, the best way to visualize this would be a pure piano note and then a piano note with another one struck which is slightly off. That would be 2.5. It's not bad enough yet to do anything about but you don't care for it.

And then you strike one that's a little bit further off and you get—well, you don't like this, this is a little bit—it's something that antagonized you a little bit. Then you get one that's harshly counteractive—that's anger. And then one that's a little bit too far off and the person isn't angry and it just vibrates badly, but these affinity, communication, reality lines are having a hard time hanging together at that point.

A little bit lower than that, it's obvious that they're not going to hang together and that is loss or grief. And then they *aren't* hanging together and that's apathy. And then they don't hang together at all, they null each other, and that's death.

And you can figure this out, by the way; it figures out very neatly. You can then—you could have rederived the Tone Scale from affinity, communication and reality and have postulated that a preclear would go through these various manifestations as he ran an engram. That is the backbone and the origin of the Tone Scale.

Now, the Tone Scale had so much more data in it that it had to be expanded, and expanded into human evaluation until, by placing a person at some position on the Tone Scale—if you find out where he is on the Tone Scale, you can tell how much responsibility he's going to manifest, how much persistence he's going to manifest. You can tell how he's going to treat children; you can tell how he's going to talk to you, how he's going to listen to you. You can tell what he'll do with a message that you give him to give somebody else. You can also tell just rather automatically the physiological condition this person is going to be in.

If somebody came up to you and said, "This is a 1.1 that I am talking about," the auditor could do a forecast in his mind of the kind of person he was going to meet. He'd figure out what this person would do under any given circumstances. If this



person was actively a 1.1 on the Tone Scale, the auditor would know immediately what he was going to meet in the way of personality, and would he be able to predict more or less the reactions of this human being all the way along the line.

Now, that would be a handy thing to have around, wouldn't it?

There's one of the things in it: The ethic level of the human being is established on it very clearly. Get somebody at 1.1 that tells you, "You know, I'm all in favor of having a board of standards. We've got to have standards because this has got to be an ethical operation. I am very ethical! I won't stand for anything unethical!" He may *talk* like that (and a lot of 1.1s do) but if you look up some of his manifestations and you see that these manifestations pin him at 1.1, watch out! I don't care how often this person says that he is ethical; this person will cut your throat.

On the other hand, you have a fellow who is 3.5 on the Tone Scale and somebody comes up to you and says, "You know, this fellow murdered a man and robbed his dear old mother back in Keokuk, and we have positive and absolute evidence that he did this." Skip it. He didn't. He just didn't do it, that's all!

An auditor watching this and studying his preclears over very much of a period of time would be able to forecast, then, what a human being would have done in given circumstances. This is a chart of evaluation and in processing it is possible, then, for you to pick up the kind of processing this person needs and the kind of processing which will work on this person by looking him up on the Tone Scale.

You can evaluate him and find out where he lies on the Tone Scale. And once you have evaluated him, it will tell you the ratio of theta to entheta on his case. And on the charts, you don't even have to know that it tells you the ratio. You look over here in the processing column and it says, "Lock-scan, don't run any engrams." Or it says, "Can run secondaries if you are careful." You don't run any engrams, probably, you might not do any Lock Scanning on this case. In



other words, it tells you the type of processing you ought to use on this case. That would be handy to have, wouldn't it?

Once you evaluate him, then you can't make a mistake because we know that at various positions on the Tone Scale these types of processing can be done. For instance, you can chain scan a 3.5. You can chain scan engrams at 3.5. You can run a person through physical pain and it'll erase just about as fast as you hit it—3.5 though! This person is a Dianetic Release already. Most all of the entheta is gone out of the bank already.

You started to chain scan somebody at 1.5 through engrams-(*whistle*) boom!

Now, furthermore, you start to run an engram on a person who is a 2.5. That's fine. You can run this engram on this 2.5. You can get away with it just very nicely. But supposing you didn't run this engram out and there was an action phrase in it that caused the track to group. The track might possibly, just barely, group at that point temporarily until it's keyed out by Straightwire.

But if you ran somebody at 0.8 through an engram and you hit one of these action phrases, boy, that engram command phrase is *law*. And if it says, "Everything comes in here at once," there goes the time track, *crunch*! You've got a grouped track. Furthermore, this person hasn't got enough theta to invest into this thing to undo it, so you've just made the case tougher.

Now, this tells you, then, what you can do with a case and what you can't do with it. And you'll find out that the heavy, slug processing . . . You'll find out as you process cases that you can get one that's well up the line and you can start this kind of processing and you can actually bring him back down the line again.

Now, I'm going to draw you a picture of the four types of case—really only four types of cases. This is derivational as far as the Tone Scale is concerned. I'm going to show you the basic theory of processing. You can read it off of this Tone Scale and it'll tell you what you can do and what you can't do. You can evaluate human beings very precisely and you can find this. And you will have to do this, really, in order to



produce what you want and produce people who are good releases and so forth rapidly.

But there are four types of cases: The first case probably would be-here is a time track, a straight vertical line-and now I'm going to show you the entheta around this track. In other words, this thing looks like a plume. Here's birthconception down here at the bottom, here's present time up here. This is all entheta. That's type of case number one. This case is very heavily occluded or this case-and boy, get this one-may be wide open. This case might have sonic and visio and everything else but this track is just shrouded in entheta. If the person has got sonic and visio and has the track completely covered and just his whole life span just bogged down in entheta, why, he's obviously psychotic. This is the worst kind of psychotic you can get. This person doesn't have any shut-offs by which he can protect himself or protect his existing theta. Well, you've got to fish this person up by inches.

Or this could be the occluded case which is actually performing well up the Tone Scale but has got this section of the analyzer blocked off and is using that section of the analyzer. This person would have to have pretty heavy endowment in order to function and be a 2.5 or a 3.0 as far as conduct is concerned, but his case wouldn't be. The second you start into that case, you see that it's this heavily shrouded, why, you've got a job on your hands of pulling this case to pieces and doing something with it.

You understand that a person can function, very ofteneven low-toned cases with a heavy endowment—can function way up the Tone Scale. These people are in danger, by the way, because when something hits them there is too much there to trap, the enturbulation resulting in their existing theta endowment.

All right, here's case two. Here's the time track. That's just circles showing clouds and areas of entheta and you notice that there's blanks in between. This is just representative of less enturbulence on this case. Here is the time track and it's not completely covered. These entheta areas are then broken up



into chunks-you see that-instead of one whole mass of entheta.

Now we get the next one. And here we have these here's the time track again, and here are these cigar-shaped blobs here. That case is—you see the entheta there is centralized and not terribly effective. The incidents are all lying there separately; they aren't great *masses* of entheta on, but these things are still kind of hard to hit.

Now we come to the last case on it—your vertical line for a time track, with conception at the bottom, present time at the top and straight lines crossing this, demonstrating the engrams and secondaries.

Now, this would be the four types of case. But don't you see, this is all progressively the same case. A case can start in anywhere, on any one of these things. A person can be here as case number two with just great blobs of entheta more or less separate, or a person could have these areas of entheta on the track or the person could have each incident lying separate, distinct in itself, with all these perceptics—twentysix perceptics—on every engram.

Now, this could be your four types of case.

Mind you, your individual can be a wide-open case—a wide-open case—and can still be number one. Everything this person runs into on the track is kind of sad. His whole case is enturbulated. This is the dangerous one. Or this person can merely be very heavily occluded. And this person can be heavily occluded and still have functioning free theta and the case still very much snarled up. You understand how that could be? He's compartmented off his theta so it doesn't enturbulate like the entheta on the case. He's sort of split up his brain or his personality and he's laid away a compartment of it, and "I can think with this," he says. And as far as the rest of it's concerned, "We've put it behind circuits and walls."

This should tell you immediately not to tackle circuits. Don't worry about circuits anymore; they fall in and collapse by themselves.



Now, what's the difference in these four cases? Well, the first one is terrific quantity of entheta compared to the existing theta and very heavily masked.

The second type of case is more entheta than there is theta but the entheta is still lying in patches.

And the third type there is—it's getting up around a solid ratio of about 50/50 but the entheta areas still have a lot of locks in them.

And then you have the last type of case where you have the precise incident.

Now, you must realize what happens and what an engram looks like as it is carried along through life. You should realize what an engram looks like. At first it's just a straight line, over here on case four. At first it's just a straight line. And then one day the thing gets keyed in and goes into restimulation and gets a little bit of a lock. And then the fellow gets a secondary on it and we get this blob here in three. Now, that engram has gotten sort of fatter. It's harder to reach. Some of the perceptics are cut off in it. You understand? Although the secondary apparently lies much later in life, it's actually lying right on top of that engram. It's charging it up. That's a charge-up.

And you get a few more secondaries and a few more locks and that engram starts to be a great big entheta area and it's pulling all kinds of experiences into the thing. And it's gotten so fat by this time that an auditor couldn't possibly contact it as an individual incident. In other words, the entheta is so heavy as to repel theta. The physical pain permitted it to start trapping entheta and every time the fellow got enturbulated a bit, why, this engram would grab some more entheta, and it gets more and more entheta. And finally you get to a point where the combination of the auditor and the preclear in trying to tackle this thing-they just bounce off of it. That is to say, they can't come near it. The fellow doesn't get a somatic on it. He has no sonic on it, there's no reality, there's nothing, because affinity, reality and communication below the 2.0 band are down here in this engram band, are completely reversed to unreality, no communication and no



affinity or hatred or dislike or hostility, you see? So he bounces off of this very mechanically, without ever a bouncer being there. He can't get near this engram. It's more heavily charged, more heavily charged, more heavily charged and you finally get it, and when he's really had it laid into him with secondaries and locks and everything, you get your first type of case here—very heavy, just practically just a plume of entheta. All these incidents are jammed up.

Now, this could be called also—although this wouldn't be exactly true—that this could be called "the four ages of the aberree." Number four over there with those precise lines is a little kid. Life is still pretty happy. And number three with the cigar-shaped blobs there, that's just not quite so happy—that's teenage. That's about the time they become political revolutionaries and subscribe to, oh, Frank Sinatra and so forth. And here your blobs, so on, this could be called "after she was married" or "when he lost his first job." Over here, this is your successful, well-adjusted, completely occluded, to-hellwith-life-it's-no-fun-anyhow guy.

All right, understand here I've painted up very extreme varieties because I want to show you that the difference between this one, number one, and number four is primarily a difference of getting off locks and secondaries, not a difference of erasing engrams—converting the entheta to theta.

About all you can do with this first type of case here is take the existing theta and try by Straightwire, just memory, on any subject you can think of—any subject—just keep refreshing his mind and taking what existing theta there is and start to open it up, just by memory. And when you've opened this case up a little bit, it'll disenturbulate considerably. The person can have affinity, communication and reality in his past. He can feel that there is some reality about these experiences. His perceptics will pick up a bit. There are various ways of doing this, but what you're trying to do is hold up a reality level.

You go into this case here and at a certain level of reality you keep on picking up deposits of theta along the line and the fellow will start to disenturbulate a bit, and finally his track should start breaking up from the heavy coverage mass—it



should start breaking up to these lighter, smaller masses like number two.

Then by number two you're using, by this time, affinity, reality, communication enforcements and breaks, inhibitions— ARC breaks and inhibitions, enforcements and inhibitions—and you get the locks out of that, and maybe even a secondary out of that, until you've got case number three over there.

And now you try to run off secondaries and more ARC and some lock scan and get rid of locks any way you can possibly do to streamline this case down to a point where those engrams are lying there in their pristine purity!

And at this time you say, "Go back to basic-basic. You will now begin to scan through all engrams forward to present time. Begin scanning." Snap! And he gets to present time. You do that a few times and you haven't got any engrams left.

Now, out of number two, you'll occasionally find yourself running an engram without wanting to. Certainly you will out of number three—you'll occasionally find yourself running an engram. And certainly out of one, two and three you're going to get all manner of enMEST manifestations. But if you pay any attention to enMEST manifestations beyond letting them take place, you're making a serious mistake!

What I mean by enMEST—gas, solids, energy and such as this: your preclear cries; that's enMEST, those tears are enMEST coming off the case. When the enMEST comes off, the entheta can convert back to theta again.

There's the dope-off. All of a sudden without any volition on your part or any desire on your part as an auditor, your preclear suddenly goes out like a light. You've asked him to remember this and remember that and the first thing you know he dopes off. You just let him go into that dope-off and when he comes out of it a little bit you ask him to remember something else and the first thing you know, he'll go back into the dope-off again. Then you ask him to remember something else and he'll go back into the dope-off again.

Now, you *can* do this: You can ask him for a phrase which will bring on these dope-offs but you're liable to get him pinned up on the track if you do, if you're working a very



rough case over here. So what do you do? You validate his analyzer and him. Don't validate his engrams. In other words, there is the theory of: "What you pay attention to makes that thing important."

You as human beings can create tomorrow's reality by what you think today or what you believe in today. If you believed, all of you, hard enough, that there was going to be a monument out here, a hundred feet square and two miles high, to the pioneers of aviation, and you all believed there was going to be this, and you wanted it to be there and so on, there'd be one there one day, there'd be one there. That's because you believe in it.

But supposing you believed that out there there was going to be nothing but a rotten, mucking hole in the ground, and you all believe this. Well, somebody builds a tenement over someplace else and they throw some dirt someplace else and then they want to have a city dump someplace and you all believed that this one square that we're talking about is going to be in horrible shape. And the next thing you know, it is a rotten hole in the ground. It's a mess.

It depends, then, on what you validate. If you start validating a demon circuit, it will start taking over the preclear. If you start validating the reactive mind exclusively, the analyzer will cut down its thinking capacity just that much—if you only pay attention to the reactive mind.

People who go around saying, "Oh, you're talking out of an engram," they are validating the reactive mind and invalidating the analyzer. Supposing people went around saying, "Well, you couldn't be possibly talking out of an engram; that must be an analytical computation," or "You know, you're so prone to analytical computations; I'm happy to see that you never talk out of engrams," first thing you know, he doesn't.

This experiment has been carried out. You know, of course, that it's not necessary to pay any attention to action phrases. Unfortunately, this does not work in the least below about 2.0. But you can get a person up there on the borderline at about 3.0 and you can actually talk him into ignoring action



phrases so that if you talked to him and said that he had—did he have a holder, did he have a bouncer, did he have this, did he have that, he would actually be held and bounced. But if you talked to him on the line of "Well, there's a holder there but of course it couldn't affect you," it wouldn't have any effect on him. In other words, way up the line up here at 3.0, the action phrase can be argued into existence or out of existence. In other words, validated by the auditor or invalidated by the auditor, you understand?

But it's not what the auditor *cancels out* in the preclear, it's what the auditor *believes in* in the preclear. And get this: It is the thing to which the auditor gives his affinity, his reality and his communication that becomes live and working in the preclear. You understand that? Because this is something on the order of waving a magic wand at somebody and having sparks come out of the end.

You talk to this person and this person says, "I know that's just a demon circuit answer. It couldn't possibly be my file clerk."

Why, supposing you said, "Oh yeah, probably is." Let's see, "Well, let me talk to the demon circuit then." Well, you couldn't any more certainly mask off the file clerk. But supposing you said, "Oh, I think the file clerk could get through that all right, let's just give it a try," you would be surprised how many times that file clerk will come through. It's what you validate!

If you believe in this human being as a *sane* human being, he will act sane, not because you coax him to but because you are just validating this. This is his reality, then—the sanity. You're telling him this is reality—his sanity.

All right. But supposing you treat him all the time as a neurotic or an aberrated human being. Immediately this person will become more neurotic. I mean, it just works out that way. Even people who are fairly well balanced, if they are around people who are entirely concentrated on nullification, people who are afraid or timid, people who count on their own superiority by making other people less superior, who count on that mechanism to get along in life, are very dangerous because



what do they keep validating? They keep validating the shortcomings and the weaknesses of those around them, you see? And by validating those weaknesses and shortcomings they actually bring them into being and make the person weak and make him exhibit more and more shortcomings and so make the person less and less strong and win.

Of course the 1.5, he goes at it a little more directly; he just says, "You're no good!"

All right, you see now, then, if you follow a general rule of never taking something that isn't real to the preclear or never demanding that he believe something that he doesn't feel like believing, if you just follow the general rule of entering the case always only on a certain level of reality—the last limit of reality the preclear will buy—you will keep pressing this case forward on and on and on into the entheta with theta.

But if you go on forward into this case and keep taking things from the preclear which are unreal to him, why, you're advancing the entheta back into the theta. You've just reversed it, and that's bad auditing.

What you want to do is pick up high levels of theta if you possibly can and sweep out any god's quantity of entheta that you can reach. That is the forward way of doing it.

Furthermore, you validate—you validate the analyzer. If the guy starts to boil off, you don't snap your fingers at him and ask him for a phrase, necessarily. Of course, you *can* on a fairly high-toned preclear. But if you take one that's way down the Tone Scale and you start to ask him for a phrase every time he gives a manifestation, the first thing you know, this guy starts thinking in terms of "I wonder what phrase causes this?" instead of saying, "Well, of course, that might be a phrase but I can overcome that!"

It's what you validate that counts.

Now, your belief in the preclear's ability to recover is very important. Your belief in his ability to think straight and to know what's happened to him is terribly important. And on a reevaluation of what I was doing in auditing and what auditors were doing in auditing—a reevaluation of this calls



clearly into view the fact that I never audited anybody in my life—I have to go back over and review things like this; it's not because I'm such a terrific auditor because I sometimes am a rather bad auditor—I get experimentally inclined; but try to find out what I was doing that produced rapid results and then find out *why* they produced rapid results and then find out how to communicate them and I found out that I invariably was trying to coax into being all of the high-level person I could get my hands on and forget and nullify more or less the bad section of the individual—in other words, ignoring the entheta as being important. Don't give it importance, but give the theta importance.

How would you raise a child using this same theory? Using this same theory you can derive the theta-MEST theory and so forth about all you need to know about raising kids.

For instance Indian children are very obedient, they're very cheerful. They're quite something to be around. An Indian tribe in the old days used to be in connivance on every child. They were all plotting against this child's insanity, because every time this child, voluntarily or otherwise, would pick up a stick of wood to put it on the fire, no matter who was there, they'd say, "Oh, what a good child."

Now, the child would go down to the brook and he was really intending to take this little bag of something down there and throw it away, and somebody would say to him, "Oh, you're going to get some water, what a good child." "You're helping your mother, what a good child." "You're being obedient. You're a good child." And when they were bad children, they ignored them. They just shut them off.

Now, it requires pretty steady nerves and a lot of outdoors to do this. The only reason I'm using it is just to demonstrate there what you validate in a child.

I've seen Indians work this, by the way—Blackfeet. It's the most fascinating thing you ever saw in your life.

This kid will suddenly look so bewildered. He's caught off base. What he was actually intending to do was to blow up Bull Moose's tent! And somebody says, "Oh, you're taking that over to your father to give it to him. What a good child." "I guess I was."

So, another thing—and this is particularly important in the Foundation, which is inundated all the time just from preclears with entheta; there's lots of engrams around and so forth—if you keep validating people, you keep raising them up the Tone Scale! And if you start raising them up the Tone Scale, they've got higher and higher and higher deposits of theta—more and more theta—and all of a sudden they are liable to disenturbulate a large area that they ordinarily wouldn't. And you get this funny kind of Straightwire.

L. RON HUBBARD 21 May 1951

I don't know whether any of you've had this happen to preclears, but sometimes a preclear—you can get him way up the Tone Scale and then all of a sudden start directing his attention toward entheta areas in his life (ARC, something like that) and these things will start to go out *pink-pink*. And they have described it to me like, well, like something going up in a little flash, almost an electrical impulse.

They suddenly remember this time when they were a little kid and they were kept in bed and beaten for three weeks and there's a lot of somatics on it and everything else, but you've got them so high up the Tone Scale to remember this thing Straightwire and the whole period goes out—*mboosh!* And you take them back through the thing and it hasn't any importance! It's gone!

You get the idea of maintaining a high Tone Scale level? If you can get the person up the Tone Scale then he's reaching higher and higher levels, there's more and more theta—you get that out of locks, occasionally out of a secondary—the first thing you know, the circuit automatically goes out. It's made up of a big computational portion of a person's mind and that was all entheta. And it's up against so much theta suddenly that it goes *whoosh*!

And of course, by the way, if he's way up the scale it'll blow out. But maybe just the circuit itself caves in. If the circuit itself caves in, he'll go clear back down the Tone Scale. And you're suddenly working a guy who's way down the Tone Scale; he's just been flooded with entheta. But he comes back up again.



Sometimes a preclear works in a cycle: raising him up the Tone Scale to the top of the Tone Scale, then he'll hit a big deposit of entheta, he'll get enturbulated and he'll go down to the bottom of the Tone Scale and you raise him back up the Tone Scale again, and each time his average tone comes up a little bit higher. That is to say, the theta he *bas* got is higher and he's manifesting higher on the chart all the time.

When you can really get a fellow where he's functioning fifteen hours a day at tone 3.5, boy, this guy is not much trouble to process. You start in working him and the entheta just starts going out *pong* like breaking electric light bulbs, *boom*, *boom*. It's wonderful to watch.

There is the approach to auditing. The best approach that I can possibly give you to auditing is: *do not at any time swamp your preclear with entheta and enturbulate what theta he's got.* Don't swamp him, don't snow him under, but lead him up the scale—anything to get him up the scale.

As a matter of fact, a motion-picture show is sometimes a better evening's processing than processing. Some people have had so little good present times that their whole life is pretty absent on the subject of theta. They have had such unpleasant present times because remember that time track is never anything but just a stack of present times. It's present time, present time, present time, present time throughout a whole lifetime. They're consecutive moments of present time.

For instance, this instant with you is a present time and therefore it's perfectly valid processing to try to contact this instant. Why go through all the mechanisms of merely recalling it? Why live two minutes beyond it and then go back to it and recall it? Why not experience *this* minute? It's here! All your perceptics are here. How much are you recording of this moment?

You get a person who is pretty low on the Tone Scale and you just invite him and persuade him to contact this moment or some portion of this moment. Why, heavens on earth, if you're successful in doing that you can end a



psychotic break, in some cases. It's quite remarkable. Or if you can just get a person to *come* to this moment.

One sanitarium, some of the psychiatrists wondered what was this Dianetics and somebody told them, and they told them, "Well, if you just went around the sanitarium . .." I'd done this, many years ago, went around the sanitarium and I'd just say to people, "Come up to present time," and occasionally one would—*boom*—that was all it took. You get the most remarkable results.

Well, the psychiatrist went around and told people to come up to present time and one girl whose face had been—horrible condition—acne, and who had been very uncommunicative for a long, long time and never talked to anybody, horrible shape, quite insane. Somebody walked up to her and said, "Come up to present time!" That night they were having a party, and she gave a speech to the party on how glad she was to be there. And she really did and she stayed in present time and her acne disappeared and she manifested sanity. That's quite remarkable, isn't it, for a mechanism to work that way?

And yet you could walk through any insane asylum of any size in the land and here and there you'd find somebody—unless he'd been electric shocked, transorbital leukotomy and psychiatricized in general—you just tell him to come up to present time and he'd turn sane. And this fellow might have been there for years.

It's that important to process or recognize that a present time exists.

Now, all I've given you tonight actually is basic theory. Maybe I have snowed you under a little bit. I hope not. Because although there's an awful lot of particularities to know about the Tone Scale, about evaluation, about the tricks of practice and so forth, actually all there is to know about basic theory I have told you tonight. And if you could follow this through or, thinking it over, follow it through and understand this, you've got a grasp on the subject and a grasp of the subject on all its dynamics which will be far in excess of anything that's been known before in Dianetics. And you'll be



able to produce better results and more results and faster results with this knowledge.

The main thing that you should remember is, as far as your preclear is concerned, that life is made to be lived and it's just as valuable sometimes for you to straighten out this preclear's present time a little bit or send him out and make him have a good time for a while as it is for you to sit down and process him. Because it's present time that counts. It's life and living that counts.

You can undo yesterday's mistakes for an individual, you can undo the pain in his lifetime, you can bring about remarkable results. But if a preclear is very enturbulated in present time, if present time situations are too much for him and you start sending him back down his track, then his past comes up and hits him too and that makes him pretty unhappy.

So you see what you're trying to do? You're trying to get available in present time all of the theta which you possibly can get available. Add to it all you can with your own friendliness, with your own affinity and reality and communication with this preclear, and then knock out, not engrams, not secondaries, not this or that, but the whole thing—knock out entheta in whatever form you may find it, whether it's present time entheta by present time situations or whether it's actual entheta stored on the case in the time track, however you can disenturbulate it, that is good, valid processing and that is valid Dianetics.

Any method which increases the amount of entheta on the case or enturbulates present time for the preclear is *not* good processing.

Now, if you follow what I've told you tonight, if you understand that it's a process of bringing a person up a Tone Scale, bringing a person little by little up this Tone Scale to a higher and higher average tone throughout his day so that his behavior and his happiness and his manifestations are better and better and better—if you understand that this is your target, you will also be able to make your tone 4s and make people stable at tone 4—not static, you understand, because they'll still get mad when life hits them—but to make it so they



can come up to tone 4, so they can be happy, you'll be doing a good job.

One of the reasons why it has been hard, very difficult for people to bring a person up the Tone Scale was because the auditor might have been 1.5, and he's trying to bring the preclear to 4.0? Oh, no, he never will. He might bring his 1.1 preclear up to 1.5, maybe. But then, by golly, somebody has got to raise the other one to 1.6 and then they've both got to hit a parity on that and then they'd better get each other up to 2.0. And if one drops behind, then the one who is higher had better bring up the guy who is lower. And in such a way, by the use of tone jacks they could get themselves all the way up to the top of the scale.

Now, we have tone jacks for sale. They cost a dollar and a half or a smile. As a matter of fact, I just sold you one.

I want to thank you very much for listening to me and I'll be very happy to answer your questions on this when you've got it straightened out.

Good night.

CHART OF HUMAN EVALUATION

PART I

A LECTURE GIVEN ON 26 JUNE 1951

Your seminar leaders are complaining. They got no questions. Either everybody was asleep yesterday or something; I couldn't possibly be that plain. Maybe I'm oversimplifying everything. I get a kick on this oversimplification gag.

Today I'm stepping up your schedules a little bit because there have been three or four questions asked regarding the formations of groups and the running of groups and so on, and because it's very possible that within the next few months we will be branching out into groups (Group Dianetics won't be out for many months yet) but at the same time, if I cover this work in three lectures, lengthening the lectures a little bit, I can possibly get in on the fourth day a summary lecture on Group Dianetics.

There's quite a bit about Group Dianetics and there's quite a bit that could help you out in the formation of groups and there's also quite a little bit that has to do with the formation of the group of the auditor and preclear. That's a group too. And if you would like that, I can change the schedule, just put a little bit more into these first three lectures and cover with the last one Group Dianetics, which



also would, by the way, cover the future organizational plan of the Foundation, of groups in the field and so forth.

We are rather heavily involved here with the formation of a new organization, the National Association, its relationship to the Foundation, the individual's relationship to it, what it can possibly do and so forth. There is quite a little bit about groups that one doesn't ordinarily suspect, and if you wish, I will cover these lectures in that fashion. Would you like that?

Audience: Yes.

Okay. Now, today we take up this instrument known as the Chart of Human Evaluation and the Chart of Dianetic Processing. Really, I will take up today, as much as possible, human evaluation and its relationship to processing, and tomorrow will take up processing as such and in particular this new method of processing.

The chart here has been designed to overcome certain objections simply by running the chart up from 0 to 100 and then running it from 100 to 1000—boom—leaving a margin in there which is sufficient to expand above 4.0. There have been a lot of criticisms of the fact that "Well, you set a finite limit on it," and "4.0 is an absolute" and so on. Well, let's take the absolute quantity of it off because actually there's quite a little evidence kicking around that there is material above 4.0—quite a bit of it. It very well may be that most of it is above 4.0. But it says right here, it says, "Capabilities only partly explored," there from 100 to 900 in column C, and up there at 1000 it says, "Ultimate capabilities unknown." Well, this seems to invite that one of these days we may get to a point where we know them. Then we'll extend the chart to 2000.

Now, the reason for this chart is the fact that something had to be done about spotting people so that the proper process could be used on those people so that errors would be less. That was the original reason and it developed from there into its own useful sphere of human evaluation. The way you read this chart is just as it says. You really don't have to have a great deal of technical background. You don't have to worry



about "What is the theta which is going to be on the case?" or "How much entheta?" or something of the sort. You just start asking a person questions and he'll spot himself on the chart for you, just like that. You don't have to worry about whether you're addressing the analytical side of his reasoning or the other factors. All you're interested in is getting somebody with enough response to tell you.

Of course, if they don't respond and they won't answer your questions and so forth, you can spot them on the chart, too, rather easily.

There's really nothing much to it until an auditor starts going into it and asking whys and wherefores. Well, you're supposed to be experts, so we'd better know the background music to this chart. If we know the background music, then we will be able to use it, handle it very adequately and actually, if you know it well enough, you can simply extrapolate the whole chart—do it in your head. You don't need this chart after you get used to the reasons of why and wherefore.

Of course, this chart has another use: domination by nullification can always use a weapon or two, and as a matter of fact you can certainly take the wind out of almost any preclear's sails merely by showing him where he is on the Tone Scale. If you care to do this, stand by to process your preclear immediately because you'll probably spin him. That's the first thing which somebody does with this chart, is look himself up on it. And then he goes around and he says, "My god, it can't be that bad!" So he promptly goes around and starts asking people to say that it *isn't* that bad. And people very foolishly believe that he is trying to find confirmation, so people agree with him. "Yes, I always knew you were a 0.5. Didn't *you* know it?" Well, that's bad manners. And where it affects a preclear, it is actually just asking him to go into a very steep decline.

The preclear will ask you and ask you and badger you sometimes. What he's asking you to do is to say *no* usually and he will really keep it up until you say yes, and then he'll spin. So don't ever be led into that trap. Just point out in the book



that nobody is supposed to confirm or negate somebody else's evaluation on himself or something of the sort and say, "Well, it's true, it's right here in the book." Very simple. If you do that, you'll have very little trouble.

Now, there's something insidious about this chart in that if you find a person on the low line of three, four, five columns in human evaluation, the chances are you will find him actually on the rest of the columns, but in talking to him you might not spot some of those other columns. But he'll lie in that band. It's terrible.

I mean, let's just talk about, now, interpersonal relations and human conduct, and it's a pretty snide, horrible picture.

If you find somebody down here along the line of depository illnesses, arthritis, range 1.0 to 2.0, you know that this fellow gets mad quite a bit and sometimes you kind of suspect his dope. You know that he has a bit of an anesthesia to present time pain. You just know *those* things. You can go across the rest of the list and you'll find out what he's doing or what he's capable of doing. And it's true, he is capable of doing that.

We've checked quite a few people on this chart. And we have in this society what is known as a social veneer. Social veneer is an interesting manifestation. It's what the society demands of the individual. But the social veneer, quite ordinarily, is not sufficient to really damp out the actual behavior level of the individual. That, one would say, would be the social education to which a person has been subjected all through the years. "Shut up, you little brat!"—you know, education. This sort of a life.

We're living in a whole social order today which says that the proper way to enforce social conduct is to knock the hell out of people. Now, that's a great philosophy. That's the punishment-drive theory. That is a MEST theory. A society which runs along on that level is pretty low on the Tone Scale. It's certainly got more MEST in it than theta.

If a person steals, well, the thing to do is to punish him. Now, we don't take a club to people these days; what we do is

CHART OF HUMAN EVALUATION Part 1

take away space and time on them—send them to prison, in other words. Take some MEST away from them. We deprive them, in other words, of some of their control of MEST. Naturally, if you do this to an individual he goes *down* the Tone Scale. The society is most satisfied when they have a criminal in apathy. But a criminal in apathy is a pretty dangerous character to have around. You'd better have a criminal in anger than in apathy because when he starts to blow in the apathy line, he really blows. In the anger line, he might take it out in an occasional dramatization.

But where it comes to a punishment-drive society, your social veneer is a pretty forced proposition. People really get knocked around. Consequently, your preclears can be expected to have been thoroughly educated into the fact that they have to be social, they have to be agreeable, they have to be this and they have to be that. This runs straight through anybody you're going to process. Now, you could actually pick off of this case his social education, you'd find him coming up the Tone Scale. But you'd find something else happening a little bit: you'd uninhibit him a trifle.

It isn't true that you would unbalance him to a point where he would suddenly start doing antisocial things. You're just picking up some of the suppression off of him.

But he is giving a present time manifestation which has social veneer as its manifestation. For instance, if somebody gives you something, you say, "Thank you." The reason you say, "Thank you" is not because you appreciate it, but because you get your head knocked off when you're a little kid if you don't say, "Thank you." It's a very simple equation. Not saying "Thank you" equals being slapped.

So, you've got a whole, you might say, an engram line of action there. It's reactive. Social conduct is to a large degree reactive. It is not a training pattern, it's a habit pattern (differentiating between habit patterns and training patterns), meaning that a habit pattern is something which is beaten into a person or enforced upon him or comes from reactive commands, and a training pattern being something that is



educated into the individual. So you take a look at the surface manifestation of the individual and you'll find there a great deal of social education. This chart penetrates straight through this social education, because it compartments the things which actually hinge, I mean, on which a person's conduct really hinge.

What do you want to know about human beings? Ethic level, how they handle truth, their courage level, ability to handle responsibility. You want to know whether or not, if she says, "I love you," whether or not she does. There's a lot of interesting things you would like to know about human beings. Well, you go through the "thank you" veneer of social conduct and you reach down to this other level—ethics, truth, the rest of these things that are really—amount to something and you'll find that the little tabs which spot them on these columns are sticking out all over the place. They really stick out.

Now, whenever you start in with a preclear, you're liable to make the error of taking his social educational level. The lady walks in. She sits down. Her clothes are very nice, she is nicely kept, she carries her pocketbook neatly, she sits down, she crosses her legs modestly. She sits there and the makeup on her face is on straight and it's the very best makeup, and she says, "Please" and "Thank you." And in other words she goes through and is a complete social automaton. And you say to this girl, "So-and-so and so-and-so," and obviously you are dealing with a "civilized" human being.

Oh, yeah? How do you know?

Well, the truth of the matter is, you don't, not until you begin to find out a few things concerning this person's agreement, where do they lie on speech, what is her attitude toward children, et cetera, et cetera, right along the chart level. And the first thing you know, you will find somebody who is actually, perhaps—let's be unoptimistic about it—and you'll find somebody who is terrifically promiscuous, sadistic and actually, who probably will one of these fine days, cave in somebody's life for him, knock apart the environment in



general and in particular. This is *not* a civilized human being. This is punishment-drive veneer which is carrying this person forward.

Now, as auditors, you're not interested in social veneer. What you're interested in is how you process this person and approximately what you have to look for in this person. That's what you're interested in.

You could take this girl and say, "Well, she is a civilized human being. Therefore she probably lies around 2.5, 3.0. She responds perfectly well. I asked her to run out a cut finger and she said that she could feel the pain. She moves on the time track. The thing to do is to find basic-basic and process the case." So you go to basic-basic and she runs halfway through an engram and she sticks right in the middle of the engram and she can't come to present time, so you decide to run another engram, so she *really* can't come to present time now. So you decide to get an earlier engram and you run that and that's got a grouper in it and her track collapses, and then you say to her, "Come up to present time," and that brings all the somatics to present time, and then you say, "Well, I can't do very much for you," and she walks away. She is a wreck! Well, she was a wreck before she walked in there, of course, but you've just accentuated the "wreckedness" of the person.

The point is that this case will tell you one thing and run another. If this case has had any slightest instruction on how to be audited, this case can put on a beautiful show of being audited and never be audited at all, never leave present time; truth level and everything else just all shot to the devil. The horrible fact is that this case would rather tell you something phony than tell you something true. It isn't a matter of whether or not this person is afraid of you finding out something. It's just mechanically a fact that this person will lie in preference to telling the truth. So you ask this person to run out an engram that has to do with when her finger was cut, she will go back to a time when she was driving a car. And you say, "Are you there now with that cut finger?"



And she'll say, "Oh, yes," driving merrily down the road in the car.

And you say, "Well now, where does it hurt?"

"Oh, yes, I can feel the pain"—driving down the road in the car, and by this time she's sort of drifted off; she's gotten bored with the whole thing and she's looking at a butterfly or something. It's wonderful.

After you've processed this person for a little while— (quote) processed (unquote)—you suddenly decide that this case isn't getting well somehow. It isn't getting along. There's something wrong here. And this isn't dub-in like you knew it was, but you keep on valiantly trying to do something for this person. And then one day she's bored with being audited. She's tired of lying on the couch really doing nothing and telling you that she *is* doing something, and so she suddenly shows up as an inaccessible case. And she says, "I really don't like to be audited. I hate it; I'm just doing it to oblige you."

This case will also make weird cracks at you sometimes about "You know, I never seem to be able to get any grief off my auditor." Sure! If this person is at a 0.5, the actual truth of what this person is trying to do is make the auditor feel bad. This case isn't trying to get better; this case is trying to make somebody else feel bad—"I never get any grief off of my auditor."

So she doesn't consider that her auditing is successful. She's not able to depress or kill anybody.

Now, you start to get the horrible dangers that you run as auditors. And something else that's very funny about this case: this case down along—is if the case is a 0.5, the promiscuity which this case can achieve is much—it says, "1.1: promiscuous," but nuh-uh, a 0.5, it should have a little notation in there that says, "much more promiscuous," because the 0.5 flatly does not give a doggone about any type of conduct—ethical, sexual, anything else.

You'll read in texts of ancient cults which have been taken out of the ruins of New York: APA and so forth there's an archaeological study going on at this time, by the



way, trying to establish what type of culture that was. In the ruins there you'll find notations to the effect that people immediately after a death in the family become sexually promiscuous or something of the sort. This is really true! You take some widow who is crying in her beer or somebody who has just lost somebody and there's a setup. But it's this kind of a setup: it's got beautiful grapes hung around it and a beautiful festooned arbor with a land mine sitting in the center of it. Because you have anything to do with this case—this case has really one ambition: this case is trying to die! But it would be a little more successful if it could make you die, too.

So, as an auditor, the wrong way to open up the accessibility of this case would be to sleep with her. I merely put that in as a gentle caution, not because anything like that happens in Dianetics, because it was so prevalent in psychiatry before psychiatry collapsed. As a matter of fact, I speak with complete authority on the matter. I would never speak anything about psychiatry without authoritative references.

There's a book by the great Frieda Fromm-Reichmann (that's the proper way to pronounce her name, I think). Frieda wrote a book, something about intensive psychiatric practitioners . . .

Audience: Psychotherapy.

Oh, a handbook of. Yeah. Oh, that's a great book. You ought to read that book someday. It beats a comic book. It goes in there and it said the psychiatrist should be very, very wary indeed of taking out *all* of his satisfaction on his patients. It says you shouldn't do that *all* the time. Also says psychiatrists should stay awake. It said the practice of sleeping around the patient while the patient is talking is not as much prevalent in modern schools as it was a few years ago and it's gradually dying out. That's right. It's a handbook of intensive psychotherapy by Dr. Frieda Fromm-Reichmann.

You're actually living in a different atmosphere entirely than psychotherapy had. It's a different climate in Dianetics and you really ought to look it over and find out what kind of a climate psychotherapy had, as an archaeological fact. Okay. L. RON HUBBARD 26 JUNE 1951

Now, the reason why psychotherapy could fall into these booby traps is that it didn't have its goal well aligned. Bluntly true. Its goal was never defined, actually. You can look in vain and you won't find a precisely defined goal for psychotherapy. You will find stated in psychopathology and texts on that subject and around in the field, occasionally, that what they're trying to do is adjust an individual to his environment. You'll find this statement made, but you will not find much of an amplification of that. And that, of course, you recognize to be a very dangerous thing to do, to adjust a man well to his environment. That is dangerous, because there's nothing quite so changing as this environment.

One of these days, next week, next month, next year, five years from now or twenty years from now, somebody is going to dump a cargo of atom bombs on America and we're not going to have soda pop and so forth, and the environment is going to shift to some slight degree. If everyone were well adjusted to this environment of jukeboxes and all the rest of it, and the environment shifted—sudden—and none of us were able to make a campfire or broil beans or make a rabbit trap or something of the sort, if all of us were unable to do this, if there weren't some of us still holding on to techniques which adjusted them to other environments elsewhere or if we did not have the adaptability of adjusting to this brand-new environment we would really be dead ducks. So adjusting to the environment is nonsurvival. So it's not a good goal!

Now, adjusting to the environment, if it's nonsurvival, would postulate that it would send people down the Tone Scale in order to accomplish this and this is exactly what those psychotherapies accomplished. And it's a very funny thing, but the modus operandi of the electric shock, the prefrontal lobotomy, insulin shock—and I told you about this new one we're going to have about dry ice processing—all of these things depress a person on the Tone Scale or cut out his endowment to some slight degree. We find that this is a dangerous thing to do.



If a psychotherapy continues along in that line, it will eventually place in a country a preponderance of insane. It might be that the number of insane in the country might get up to nineteen millions. It just might. As a matter of fact it has. That is, the goal of that is going down the Tone Scale. But that goal has not been evaluated.

There are really practitioners in that field who are trying to help people, that try earnestly, honestly to help people. That they haven't got the tools is another question. But some of the things that they use—quite beneficial. I mean, there are a lot of odds and ends. If somebody comes in and he's just got somebody to talk to and he hasn't got another friend in the whole world and the psychoanalyst is very friendly to him and so on, he's got ARC and he'll come up the Tone Scale. Beneficial.

Furthermore, he has been told that the person can help him, so when he goes to this person who is supposed to be able to help him, he assumes that he's helped! There is that one.

Quite in addition to that, there are numbers of people in the field of psychiatry and psychoanalysis who are very far from hewing to the line. They are using anything that comes into their heads in order to make these people better and happier. These people are inventive, they're working hard, they're in a highly aberrative environment and so on, and they're trying their level best to do something. And they're sort of picking it out of a hat to do it, too. And the reason why they have to pick it out of the hat is because there isn't even an established line in psychotherapy or psychoanalysis. Every third practitioner you meet, he's following somebody else; and these all conflict with each other and it's a very confused picture.

What you're trying to do, then, is defined. You have a goal; there is a goal in your processing—specific. It is not a "maybe" or "I guess" goal. You achieve this goal or your preclear isn't being done much good, that's all. I mean it's one of these things that's quite sharp. You either shove your preclear up this Tone Scale and keep him up there and get



him stabilized up here or you're not doing him any good-blunt and factual.

So when you get him up this Tone Scale, you'll find out that he's easier and easier to work with, he's easier to live with and he's doing a more efficient job for himself, his health is better and so forth.

Now, we had a goal, we've had two or three assigned goals. One of the goals, the first one that we started out with was "Get rid of all the engrams on a case." Well, we've still got that as the long-range goal; that hasn't altered. Just short of that was "Get rid of most of the secondaries and some of the engrams on the case." That was a Release; that's good. And just short of that is "Let's see if we can cheer this fellow up a little bit by running out what he's worrying about or getting the engram that's lying there that's really giving him trouble," and that's an assist.

But all of those things can be bundled up into the one package of pushing him up the Tone Scale. You can actually process and process and process and process somebody without bringing him up the Tone Scale. Now, I hate to have to tell you that. But what happens is that you start out with 20 percent theta and 80 percent entheta on the case and then you keep investing this 20 percent theta into this entheta and you keep enturbulating or the environment keeps enturbulating enough of the theta which is coming back out to keep this case static on the Tone Scale or even depress it on the Tone Scale. In other words, you're processing just a little heavier than you should be and so—and maybe a little more authoritarianly. And you might not think authoritarianly of snap...

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

... low on the Tone Scale, the snap of the fingers and the demand of a phrase and the request "Who's talking?" or something like that, *boom.* That enturbulates him. So you're taking the 20 percent and you're investing it to clear up some of the 80. And sure enough, you get 5 percent of the 80 out in a session. And you put 5 percent of the 20 back in on the



session. At the end of the session, this fellow might not have as many psychosomatic illnesses, but this person is no further up the Tone Scale: this person is still 20/80.

Now, if he's being processed by a 0.5, I'll guarantee that this case will slump to 0.5, just by continuous proximity to 0.5. Remember vesterday I was talking to you about sympathetic vibration. The auditor's tone is a sympathetic vibration for the preclear. So if the auditor is at 2.5 and the preclear is at 1.1, just by talking to the auditor, the preclear certainly just during the session, will tend to come up to 2.5. He will tend to do that, just like that, without any processing. You keep that up month in and month out, and good ARC coming from the auditor from a 2.5 level, and your preclear will come on up the line. Of course, the preclear is having a little attention paid to him, and if he's kept talking about birds, bees, fish, anything in present time, even if he is permitted to wander up and down and around his life and tell you about how he drowned his grandmother's kittens and about that big boy that said those nasty sexual words to him and the time when he had this terrible fixation upon his mother and he had all of these obsessions (in other words, a standard psychoanalytic session), you can even make him well with that, providing-I mean, make him well; you can bring him up the Tone Scale for a while. You can bring him up and make him more or less coast along at 2.5. What happens? After he leaves, he starts associating with somebody that he'd picked out earlier as a friend who is down there around his 1.1 band, and as soon as he starts associating with this person you get resonance, and what's 1.1 in this individual starts coming out again. And a short time after this has taken place, why, you have-your case has slumped.

Now, you get the idea? Here's resonance all by itself.

If you go into a case at 1.5 with a 1.5 attitude—if that case is above 1.5 you will bring it down to 1.5. You will start to get incidents off of this case along the level of 1.5, if the case is above this level. You'll start to get data or you'll get a present time dramatization that is 1.5.



If the case is *below* 1.5 and you attack with a 1.5 attitude, if you attack this case with a 1.5 attitude, this case will drive down because that is, after all, the ambition of 1.5 is to drive down. And you'll wind your case up two or three tenths of a point below where it had originally been found.

1.5 is of course authoritarianism. Here you do have the electric shock, the prefrontal lobotomy and the rest of the thing. This case will be more tractable, this case can be put into a state that when you put his hand up like this he will leave his hand up, in other words, be completely tractable. That case is not well, though. The only way he can get well and the only way this case can be safe or the social order can be safe around this case, is to push this case up the Tone Scale.

What ordinarily happens in a highly forceful and dramatic society during its pioneer days is that people come into a new environment. They are very much extroverted because of the dangers in that environment. They act constructively, creatively and destructively in order to fix up this environment so they can take it over. They pick up certain habits and customs along in this way that have to do with a *lot of action.* That impulse toward action continues, engrams start to be laid into the coming generations, and the first thing you know it isn't a pioneer society anymore—it's a cream-puff society. It's a 1951 society or something of the sort and there's all of these—this tremendous action and its background is now coasting along as aberration. And people are depressed down along the line.

For instance, you can't handle this society on the stocks and the punishment-drive level that a pioneer society was trying to handle people on, because boy, they were really handling violent people! These people were right out there rolling. These people had left their aberrations behind them. They were in an unrestimulative atmosphere. They had a tremendous goal. In other words, to keep these boys in line you could put a *tremendous* amount of punishment up against them without stopping them.



Not in this society. Hold up your little finger and people stop. That's a hell of a note, but it's true. I know, the guys that a lot of us served with in the war, we know that it was *fashionable* to sit down and say, "I am idle and I do nothing."

Everybody would say, "He's a great guy; he's idle, he's unproductive."

All right. When the society, then, gets up to a point where it is now, a lot of people are *down* the Tone Scale. In other words, this action—you've got a lot of 0.5s, a lot of 1.1s, a few 1.5s and so on kicking around in the society. If you have a third of your population below 2.0, they're going to have a sort of a resonant effect upon the society.

For instance, in order to suppress the criminal, the police pass rigorous laws. And then one day somebody steps off the curb and walks across the street just wrong and he gets arrested. This enturbulates him a little bit. This is because there are enough people around that are (quote) "careless"—in other words, they're attempting suicide, purposefully, actually—that step out in front of cars and get run over and so on. The cops pass a law and say, "That's not nice; you mustn't do that."

All laws that are valid laws are directed toward the goal of inhibiting conduct below 2.0. So they're 2.0 suppressors; they're down from 2.0, see. This is the conduct that the law and a social order objects to up to the point where it itself drops wholly below 2.0 and then everything turns around and these things are very much condoned; these are the things to do.

But here's your law band from 2.0 down, and laws exist to inhibit this type of conduct. Well, that law has the resonance. It actually validates that this kind of conduct can exist. "It is against the law to rape two-year-old children." There is such a law. Well, for god's sakes! I mean, who'd think of this? But the law says so, and you hear about it once in a while in the newspapers and so on. There's a resonance going through the society at that band and that makes it tough on the society.

Now, because of the nonsurvival activity of people on a low band, more and more suppression is put against the society in order to inhibit such conduct, and lower and lower and lower on the Tone Scale the society goes.

You as auditors are auditing in a society which is unfortunately far too low on the Tone Scale. And the people you come in contact with, usually, are *may* down. They are in environments . . . Let's say here's a fellow that you're processing and he comes to the session and he seems to be in perfectly good order after the session. And he goes home and you know that this fellow's in pretty good shape, and he comes to the session next time and he's down the Tone Scale again. So you bring him up the Tone Scale and you process him for a couple of hours, and then you send him home and he's feeling good but he goes home and he's down the Tone Scale. So you bring him up. I mean, you can keep this up for a long time.

Fortunately, you actually can win, eventually. But this fellow is leaving your environment, wherever it is on the Tone Scale and he's going back to a 1.1 environment. And he goes back to the 1.1 environment, he drops in—let's say twenty-two hours of the day are spent in this 1.1 environment. Two hours of the day are spent in your environment. Which one is going to win? It's a preponderance of time. You could take this case and just keep up the proposition of just trying to process out the last twenty-two hours since you saw him and you've almost got your hands full. You can keep this up on and on and on because he's going into a lower-band society than you are.

Now, you take these newspapers that sit on the stands. Just estimate; estimate the level of interest of this society. Take a look at the daily newspaper. Take a look at the most popular ones and you'll find out what this society buys. In other words, that is, a newspaper is a resonance in the society; it's a vibration in the society, it keeps the social order about on that level. It tries to. All it's really trying to do is sell papers. So it just brings up with more volume the most interested level of the society. And that will tell you a great deal.

Now, I went back through the files of the National Intelligencer. The National Intelligencer was being published about

CHART OF HUMAN EVALUATION PART I

the time Washington, DC was being built. And it came on up almost, I suppose, or maybe a little bit past 1900 and then ceased to exist. But its files are all on record. And you find such interesting things in the *National Intelligencer* as "Barrel of whiskey, aged five years—\$5.00." That's right—1872. I got fascinated reading those things. But what I was going through was the tone level of the society—what sold papers, when.

Well, sir, it wasn't until after the Civil War that police notices were published in the *National Intelligencer* and then they were published in a little tiny box on the last page, at the bottom, and they consisted of just one or two small items. But as a little time went on, about 1880, we find that this little tiny item has been stepped up to being about half a column. But we still find one-sentence recountings of rather awful crimes. "Last night Maria Georgianna was murdered. The star from the Metropolitan Opera Company of New York City, that has been playing in the town, was found murdered in her dressing room. Period." Next item. In this little tiny script on the back end of the page.

Now, people are prone to turn around to William Randolph Hearst and say, "This is the dog that really loused us up by introducing yellow journalism." Nuh-uh. The society just started buying yellow journalism and he caught up with the bandwagon. He was quicker to recognize it than somebody else. He got to a point where somebody went down to Cuba and—take some photographs for him, cabled back, "There's no war down here," in 1892, something like that. He said—the fellow cabled back, "There's no war down here."

Hearst said, "You send me the photographs and I'll give you the war." He did. Because people wanted to buy 1.5 right about then. I don't know quite what they're buying now, but it's sure way down.

Now, when you're dealing, then, with a present time environment that comes along on this band of the Tone Scale, you recognize that your preclear is going to be resonating along that band of the environment: war with Russia—bang, bang—this, that, Korean War—yak, yak—five-percenters



arrested yesterday, twenty-one communist leaders indicted, yak, yak, yak, yak. Good valuable data. Good valuable stuff. You're working uphill on this Tone Scale, then, aren't you? Not only are you taking a fellow out of an order—a social order which finds that kind of news to be the most digestible news, but you're trying to bring him up above this point from a childhood environment that was way back down and so on. In other words you got a job on your hands. And fortunately, as I will tell you about tomorrow, we've got a technique which resolves quite a bit of this. And fortunately the human being is a pretty resilient item.

But if you don't pay attention to this Tone Scale, then, what's going to happen? You'll place this person fairly static at about the level of the society or the level of his family or the level of the auditor. And there he'll sit! And are you going to get a 4.0 out of this? No, you're not.

Unfortunately, a person in order to run everything out of the bank and so forth has to be pretty well up on the Tone Scale. If you could just start out with a 4.0 case, boy, would he audit well. That's an unfortunate thing. You're starting it backwards in Dianetics. We have to start—the toughest amount of stuff that's on the case comes and has to be attacked when the case is lowest on the Tone Scale. Now, this is bad.

We've got a little handy, jim-dandy, supersonic vibrator coming up. By the way, in Seattle there's Manning's Coffee Shop, and they have a great big fan that blows across their coffee roaster out into the street, and people go walking by and walk in and get a cup of coffee.

Well, the Japanese, during the last war, developed quite a bit in supersonics. They wanted some supersonic hand weapons or machine guns or something of the sort that could kill people at several hundred yards, and they did develop, however, and explore what was known as the black band on the wavelength bands. And they invented gimmicks and gahoojits that would actually create vibrations along in this level.

CHART OF HUMAN EVALUATION Part 1

Well, a washing machine company in the United States picked this up and found out you could wash clothes with one of them. You take a little unit and it vibrates at a supersonic rate and it pounds the dirt out of clothes. And they manufactured these and one day they found out they weren't selling any. They looked at the books and they found out they weren't making any money, so they went around and asked people why and housewives said, "For some strange reason I just feel terrible around that machine." So the company got very smart and went back and figured out a few things and a few angles and put out one at a different vibration rate and now they sell those things rather easily because people feel just wonderful around them. In other words, there's some lower harmonic, or the actual wavelength of the MEST which is immixed with theta, is along in that supersonic band someplace, one could postulate. In other words, there's a MEST vibration there. Very interesting. Boy, that really postulates terrific stuff.

But what we're going to do is get some of these washing machine motors and squirt them out across the street so people walk past the Foundation, you see . . . And then we'll mount a couple just outside the processing room so the auditor holds the preclear there in conversation for a couple of minutes right after the session and finally says, "How do you feel?"

Well, this Tone Scale—all I'm pointing out—has an actual, evidently, has an actual vibration rate for its various levels. There is a wavelength. There's an ARC wavelength all the way up the line. Now, we maybe can't measure it in theta, and we might not be able to do anything about it on the theta level for some time until we know how to manufacture theta but we certainly can approximate it in the MEST universe. Now, it's a good job. Somebody is going to have to tackle this one of these days, is just go on up the line and find out exactly what are the vibration rates in MEST for each one of these points.



This would make it very interesting for an auditor. He reaches over to the vibrator and he turns on 0.5, grief. "Okay, now go back and blow the secondary." *(snap)* Blows!

That's right, it would, too! You just make the fellow's MEST—the MEST part of the organism vibrate so strongly to this level on the tone band that he's there.

What I'm pointing out is, now, that we're evidently playing around with something which is highly mechanical when we play around with this Tone Scale. MEST gets along best at about 4.0. The MEST part of an organism gets along best at 4.0. It gets along very, very fine at 4.0. I think above that line it starts to evaporate. Have you seen any saints lately? Well, they get pretty thin, pretty mangy.

But down from 4.0 it's less and less an optimum joining up with theta, and the body is worse and worse off. But it seems to function at a certain vibration rate. This is nothing very peculiar because people like James Jean and so on, who've done a little thinking on the subject of what is reality—anybody that does any thinking on this subject eventually comes to the conclusion that he's dealing with vibration rates. The vibration rates of what, we don't bother to say. But all matter, energy could be, really, would be a motion in space and time, but what space and time are and if they're a motion or not, I wouldn't be able to figure out just now. It's kind of confusing, but the whole thing is, evidently all that reality is is a motion, a certain wavelength of motion. If you go on that level, why, it achieves results. It achieved results in this Tone Scale.

Now, we can't give you the rate of vibration yet and we can't give you this machine yet. But if a young man that keeps hanging around the Foundation doesn't hurry up and get me one of those washing machine motors, I'm going to break his skull in because we've been going on this project now for some little time.

All these patents are available, by the way. They were Japanese patents and they are usable under license through Washington.

Now, theoretically . . .



Female voice: Ron . . .

Hm?

Female voice: Why can't you just turn it on the preclear and eliminate the auditor altogether?

You mean the vibrating gadget?

Female voice: It's corny . . .

Well, that's fine. It would put a lot of us out of work, though. We wouldn't want that.

Male voice: Barbers use it all the time—they've got a vibrator, you know.

They do, huh?

Male voice: A scientist in Chicago has a machine that you can vibrate the amount of a plate and can reproduce any sensation on the scale—pain, warmth . . .

Mm-hm.

Male voice: . . . and feels pleasure. I got a report on it, I can't remember where.

Sure. It's quite unique.

Second male voice: That's right.

And we can really take off with this thing. So something like that's going to come to pass. But it'll never come to the pass of no auditor. For a good reason: not until we find out how to bottle theta. Now, one of these days if we suddenly learn how to bottle up theta and so on, and do other things with it and handle it, that might be the case. But the auditor actually injects into it enough to disenturbulate. Actually, evidently all that would happen—if you used a vibrator of this magnitude—about all that would happen would be that you would make it possible for your enMEST or enturbulated MEST, which is holding the entheta in line, to bleed off, and all the auditor would have to do is keep straightening out the theta side of it if these theories and postulates are correct. All that has to be gone into considerably.

What's important right now is the fact that here we have all this on a graph. It's derived in advance of the other's arrival. We've had this graph for some little time, and here we're making the fullest use out of it. Now, by observation we find



out what the behavior is on this and we find out the behavior holds constantly. Pretty constant, on this thing. There are various aspects and manifestations of it and there are certain ways you ask questions about it and I think after we take a short break, why, we will go into exactly how you apply it to the preclear.

CHART OF HUMAN EVALUATION

PART II

A LECTURE GIVEN ON 26 JUNE 1951

OKAY. SO THE PRECLEAR WALKS into your office, hitches himself rather hopelessly into a chair, groans faintly and you say, "Ah! 3.5."

I want to tell you in the second half of this talk, ways and means of spotting people. Actually, it's too easy. I mean, it's hard to talk about.

Somebody starts coming in—comes in and sits down and says, "Well, I have been sick most of my life. As a matter of fact, I am pretty sick now. They always said I wouldn't be well and I guess I never have been."

You start looking over this person and you don't have to question them too much to spot them on the scale. Here's hypochondria, glandular disturbances.

As a matter of fact, a woman—when you start getting up along the line, if you really sharpen up your powers of observation on this—girl walks into the office, maybe 23, 24 you look at her ankles, not for any aesthetic bang you might get out of it, but because it will tell you something about her endocrine system. You start looking over people and just look at them at various levels of the Tone Scale, you'll pick up a tremendous amount of experience. L. RON HUBBARD 26 JUNE 1951

For instance, there's—right back of the ankle, fat accumulates when the estrogen is down, even in young girls. A girl walks in, pelvic area not developed—below 2.0. I mean, that's the end of that, *boom*. Now, that's a heck of a thing. You look at somebody who is retarded, physiologically, from glandular reasons and you have glandular malfunction; the body is trying to kill itself. Definitely physiological 2.0. And as you follow out this case a little bit further, you'll find other traces of this. This case might prove to be, on questioning, a little bit higher than you thought it was, maybe. But sometimes is a little bit lower than you thought it was, too. But you can spot people pretty well just by looking at them.

For instance, there's really no trick in spotting the majority of male 1.5s who are really chronic male 1.5s. You go around and look at them; you'll see them. It's a little bit difficult to describe to you. And you also follow right up and say what's wrong with them: they've got arthritis or they've got something else that is a depository illness. They have kidney stones, they have thises, thatas, so forth—depository illnesses. Take a look at them and after that it's very simple.

If you were a salesman you would have to develop this to a tremendous degree, because one glance would have to tell you exactly where this person is on the Tone Scale. And then you sell him the product accordingly. It's like shooting ducks. It's really awful—the ease with which you can get agreement by following out this Tone Scale. Horrible! I mean, it makes you feel like a thief or something! It's just too rough!

A fellow, walk up to him, 1.5, and you start talking. You want to sell him the idea of something or other, you talk about it in terms of death and destruction. Just more or less that line and so forth, and first thing you know, this guy is in agreement with you and you're pals right away.

You start talking to a 1.1—you take a look at this 1.1, look at the covert angle; there's where you get glandular upsets, bad ones. And if you try to sell this 1.1 on big, broad, constructive projects, he's going to sit there and look at you, "Huh?" No. You want to say, "Well, confidentially Myers Incorporated,



uh, you know, they-they use poison in their beverages and we-we don't."

And the fellow will say, "Yeah?" Gossip. Lot of malicious angle. Old wives' tale sort of thing. This person will buy this pretty regularly. Then you sell them something and you sell them an idea or something like that, it has to be sold on that band.

Or, "I know it's all very hopeless, anyway, but of course nobody will probably ever buy this from you, but I'd like to leave you a case or two, just in case somebody does."

You know, somebody watch you operating like this, if you were really trying to sell people something on Tone Scale levels, if somebody were watching you, he would swear you were trying to depress people's tone and all sorts of things.

But actually, they alert and they get very much on the qui vive. I mean, they get more volume of what they are, because here you are, another theta entity, and you get a crossresonance going and, boy, he can *really* get to be a 1.1 now. His life force, in other words, exists at his chronic level on the Tone Scale. I mean you can get—if you want the most of him to vibrate and you want the most of him to be there and you want to talk to the most of him with the greatest amount of attention from him and the greatest amount of what you would call ARC—only that's pretty hard to figure how you got affinity below this line, but it's an actual fact, you get a sympathetic vibration—you have to talk to the person at his level on the Tone Scale.

So don't ever try to take a 1.1 and sell him the great roseate dream of becoming wonderful and superhuman and growing gilt wings and so on. He won't buy it. You have to sell him the reasons why he has to process—they have to be 1.1 reasons: "You could get a lot smarter. You could trick a lot more people. You could fool them. You could get up, with this stuff, up to a point where you could really get a guy to cut his throat and he'd never know what did it."

And the guy will say, "Yeah? Okay, let's do it." It's horrible truth.



You take an apathy case—don't ever try to sell this apathy case even a half a tone higher than apathy. Apathy: "It's no use, anyhow. It's all given up anyway. So, well, there isn't much hope for it, but sometimes preclears die when they're being processed, but we might as well try, anyhow."

And they say, "Well, go ahead and process me."

You know, this is not poetry. You start out practicing with this Tone Scale just by talking to people, preferably people who are way out of Dianetics, and you run a twominute psychometry on them or a two-minute Dianometry or whatever you want to call it.

Now, a lot of this has to do with voice tone. Voice intonation will carry your message even better than sentiments or words—the mood. But a two-minute Dianometry, something like that, would merely require that you start up at the top of the Tone Scale and with each succeeding remark come down the Tone Scale until you get a response—and that is the level. So that you start in talking about this great big, wonderful, beautiful world and it's terrific and so on, and then you say, "But of course, a few precautions would have to be taken in order to carry this forward."

Well, if at this point he says, "Yes, that's true, a few precautions would have to be taken," you've got yourself a 3.0.

And you say, "Well, but actually, there isn't much use in going to all that work, is there?"

"No," he says—you got yourself a 2.5.

And "Well, there are a lot of people around that wouldn't want you to do this, but . . ."

"Well," he says, "there are too!" You got yourself a 2.0.

"You know, a guy that'd do a thing like that, though, ought to be killed."

"Yep." You got yourself a 1.5. You know?

"Of course, a fellow would have to do this, he'd have to go on it—into a sort of—slyly; I mean, he wouldn't dare let let on really what he was . . ."

"Yeah, he wouldn't." You've got yourself a 1.1.



"Well, it's kind of hopeless doing anything about it, but you might try," so on. "Not that there's any future in it."

"No, there really isn't any future in life, either, is there?" You've got yourself a 0.5.

Now, there's the way you can run the gamut. But you just listen to people as they talk to you and find out what they spontaneously talk about and there you've got a Tone Scale level—what they spontaneously talk about and resonate to most rapidly and readily—there you got it.

Now, if you, however, happen to be way up the Tone Scale—2.5, 3.0, something—and you're laying in a tremendous volume into this fellow, you're liable to bring him up the Tone Scale to where *you* are. You're not trying to find out where *be* is, you're making an acute 2.5 or 3.0 or a 3.5 out of him, because you make him start to resonate where *you* are.

Now, you see what's happening here? Now, that's actually what a good auditor does, that's riding around 2.5, 3.0, somewhere like that, he gets this fellow resonating up where *he* is. He doesn't want to process a guy down there at 1.1 if he can process him riding at 3.0. If every session this person had the hopefulness—if a little bit moderated by conservatism—that he was really going to get well and so forth, he is not behaving during that session like a 1.1; he's behaving like a 3.0.

So, you see, by just talking to them briefly—and believe me, you have to talk to them briefly, because you can talk to a 3.0 on a 1.5 basis for three or four minutes and put them into a 1.5. In other words, the variable tone can be changed and what you're interested in is chronic tone when it comes to processing. Chronic tone.

There are many ways of looking at this. And I'm going to tell you how this splits up, but I think that's what you were going to ask.

The thing the auditor is interested in primarily is the theta-entheta ratio. He's interested in that. In other words, the mechanical aspect of theta and entheta on the case. How much of this case is permanently (quote) permanently



(unquote) enturbulated and how much is variable on the Tone Scale?

Now, reading off these columns and asking the proper questions will give you some sort of an approximation of that. You understand that the ratio itself on this chart is a condition; I mean, it's subject to better understanding and further adjustment, but you're interested in *that*. You're not interested in the fact that this person occasionally is capable of great constructive actions. Nor are you interested in other variable manifestations. What you're interested in is the entheta manifestation. But you should not make the mistake of believing that you are measuring the reactive mind solely and that this person's behavior is going to be something else because he's got theta to work with too.

You're going to find that the case, just as you look at it and as you test it, as you talk to it and so on, is going to lie along this band on the Tone Scale. You don't have to know how to subdivide it, in other words, to read this case off. But the point is that the theta-entheta ratio-the only theta on a case, it exists preferably way up above 2.0, and it rocks around in the upper band of the Tone Scale from 2.0 up. It rattles around up there. That's what theta there is, unless a tremendous volume of restimulation hits the individual and then all the free theta on the case will resonate at the level of the entheta on the case. And if it resonates there so harshly and so solidly and so long, you've got a case that is spun in; in other words, there's no free theta left on this case to rock around on the Tone Scale. And then you've got a permanent reactive mind manifestation. And there you have what's really considered to be a psychotic. That is the psychotic break, is when all of the free theta that was able to move around on the Tone Scale and reason, when *all* of this free theta suddenly resonates and then stays permanently fixed at the chronic level of the case. Nothing is free about this case. It's static, permanent.

Of course, it's up to you, then, to free enough theta in order to get it back up along the line again. These sudden

entrapments are generally done by fear or grief secondaries. Sudden, big fear or grief secondaries is what will spin somebody in ordinarily. They say, "He had a shock and he went crazy." Do you get the idea? It just spins in what free theta there was. But don't think because a person has free theta that can move around on his case that he won't manifest on a chronic level, because he will.

The tone level of the reactive mind, if the fellow just has one engram, is below 2.0 because there's where the reactive mind cuts in, all the way down from 2.0. There's the band of the reactive mind.

The analytical mind is from 2.0 up. Now, there's the analytical band. Your theta is functioning almost always in your analytical level—almost always.

But this sort of a situation can occur: a dramatization can occur and the free theta is made to resonate temporarily at that dramatization level. See how that could be? A person starts dramatizing 1.5 and temporarily this free theta momentarily enturbulates. It is temporary entheta. Now, what happens is the way a life course goes along is that because of an engram you've got a potential trap for free theta. So your free theta enturbulates and some of it gets trapped in the engram. And it doesn't get free again. So only a percentage—the larger percentage of the free theta gets free. And then there's another key-in and another lock and a little more. Now it's all enturbulated at that point and then some of it goes free. You see the cycle of locks and secondaries?

Here's the engram. It isn't hurting very much. It doesn't have very much free theta in it to begin with. It hasn't enturbulated much free theta. It doesn't trap very much—the initial engram. But it goes into a dramatization and it's sort of like something that has hooks on it. And all of a sudden, *wham!* The next time this fellow hits that tone level of that engram, a little bit of the free theta that he has gets trapped in it and you have a lock. Happens again, you got another lock. Happens again, you got another lock. And this engram finally gets nice and big and fat and sassy because it's got the preponderance of



free theta on the case with this engram chain or the reactive mind as a whole. So you see what's happening?

The reactive mind, then, fattens in the absence of processing at the expense of the free theta. And as the reactive mind comes on, there's less energy that plays in the analytical mind; you can look at it that way.

Now, you can go back to our good old analogy of just analytical and reactive levels of thought. And we don't have to worry about theta, MEST or anything else. And it's obvious that the more the reactive mind has poured into it, the more reactive moments there are in a person's life, the fatter the reactive mind gets and the more the analyzer shuts down. So it's the person begins as almost a 100 percent analytical and comes over here with practically *no* reactive and finally winds up with practically a 100 percent reactive and practically no analytical—in other words, a normal. There is the cycle.

Now, that's one manifestation, then, that you get on the Tone Scale. And that is the one the auditor is interested in, is the mechanical aspect of the theta–entheta ratio. That's very important to you, because what are you trying to do? You're trying to get the entheta converted back into theta again. That's what processing is all about. That's important to you and that gives you the manifestation of the individual. The most confirmed opinions of this individual will be along that band. The things which he has cared to absorb are along his chronic level. The things which he can remember best are at his chronic level. What he will call pleasure is at his chronic level.

You've got an educational process. You'll occasionally find a case that's been way up for a long time and then really gets punched around for a while and the guy's case will go way off. I mean his tone level will go way down and become chronic, down here, and not escape again—a series of shocks. His education is on a highly constructive level. This guy will still try to function on the educational level where he is but he hasn't got theta enough to do it and he has a heck of a time. The manifestations that he has will change and become this chronic level change. But the data he's got to operate on is 3.0 data.



He doesn't have much of this other data and he has a hard time making an adjustment. You'll see occasionally where this has happened.

There are individuals who have been raised in a society and have been given enough locks and pounded around enough, let us say, at 1.1, is all the educational level they've got. And all of a sudden you bring this person up the Tone Scale and you find the guy has got no data. He's out of the data band.

Take any person who's been to a university, raise him up the Tone Scale to 1.5. The guy is a fish out of water. He doesn't know what to do. So you have an educational aspect that comes in there. I'll mention that again in a moment.

Now, the second manifestation—the first one is just mechanically the ratio between theta and entheta; the second way that tone can vary is with the current situation. What's the guy's present time? Let's look over his present time. You'll find the present time has a tone. But, by the way, as you ask him across the boards about general reactions to life, you'll find his chronic tone level; you won't find his present time tone level. But if you ask him what he's going to do about this situation in present time, he will give you the tone level response of the present time tone level. If it's a pretty bad present time—why, and if the tone level of the present time is down there around 0.5 or something like that, you ask him if he's going to write a letter about it and he'll say, "No."

"Are you going to read your mail?"

"No."

Try and get him to talk to you—he won't, although this person could quite ordinarily be well up the Tone Scale. But here you have a present time which is just momentarily hanging at that level. So you can get a present time manifestation of tone. And, by the way, even though that present time extends only for two hours, three hours, four hours, it has in it all the elements of the whole tone band right across the line.

So you take a guy and try to process him. You know that this case—you know this case has been running ordinarily like



a 3.0. You've just been having a grand time with this case and all of a sudden Mama died or something or other happened *boom!* And you keep on trying to process him at his chronic level? You're in trouble, right away. You see why that would be? You've got to process him at the level he's in! This fellow has had a terrific shock, he's grief, it's leaking out of his eyes; at 0.5 he obviously is, so you say, "Well, all we'll do is just run out the grief engram." *Nnnub-ub!* You cannot run a secondary at 0.5 unless it is one of these strange flukes that you occasionally get where a psychotic is actually sitting in the thing and is running it all the time anyhow and you just run it on out. Once in a while you can do that. But it's dangerous.

So all of a sudden this bird has had a terrific shock, he's a 0.5, you know that he's a 3.0, so you try to process him as a 3.0 and you'll hang him up and louse him up and make him worse. What you want to do is hit him at the tone level he's *in*, not the tone level you knew he *mas* in. This would be tantamount to saying, "We know that this child had a very childishly happy childhood and just went along fine to the age of five and now he's forty-five and he's very sad, but he had a happy childhood, so let's process him at the level of his childhood as a 4.0." Oh, yeah. You'd really louse him up.

So, your present time situation has something to do with it. As a matter of fact, a lot of people can become acutely psychotic, just momentarily. A fellow who gets angry and busts things up and so forth, even though he does it only for ten minutes, for *those ten minutes* he's a psycho. You have to handle him as such. Just because the fellow was ordinarily reasonable does not mean that when he is in this 1.5 dramatization that he's reasonable then, too. No, he's psycho.

Now, three, is with the tone of specific engrams. Now, that is much more important than it would seem at first glance. We all know that engrams can hang anyplace on the Tone Scale. That's easy. Only it contains some data that I'm sure that some of you will be very happy to have. A person has been living in a 3.0 environment and has been passing along very well in this 3.0 environment—not too bright, maybe, but has

been getting by. And you try to have this case respond well and easily—there's something wrong with it but you can't quite put your finger on it. This person is riding an engram with a 3.0 tone. Well, that's a heck of a thing. The person would have to be a bit out of valence in it, because certainly *bis* tone wasn't 3.0 when he was going through the experience which gave him this engram but somebody else around him was or maybe everybody was just too happy and cheerful in the hospital for words and it gives it this phony tone.

Somebody that you run into that tells you every time you ask him, "Oh, I feel fine, I feel wonderful. Isn't it a beautiful day! Isn't it a beautiful day!"—what do you do with people like that? Yet this person obviously is responding to the environment just exactly like they ought to respond and you know darn well the second you try to go into the case you're dealing with a psycho. There is a manic!

I'm going to tell you right now how to bust a manic: you scan out all the times when they felt good! And you'll wind up sitting in the middle of a manic engram. Now, that's a heck of a note, isn't it?

I discovered the other day that auditors ordinarily didn't fall into that one easily because it seems too reasonable. It's too reasonable that this person should feel well. The auditor is too prone to accept his data, too. Much too prone to accept it. The auditor wants this guy to be at 3.0 and this guy *is* at 3.0, so the auditor says, "That's fine, we won't question it any further. Good, we've got him up the Tone Scale." And the auditor is dealing with a 0.4. Boy!

Now he starts to run this case like a 3.0 and he's really running a 0.4 and the case starts enturbulating more and more and more and then one day picks up a gun and shoots the auditor and shoots himself—*boom*! Why? The case was obviously that.

Boy, don't let these manics fool you. There's plenty of them walking in the society. There's people walking around all the time that are walking around in a manic! And don't think that *manic* is maniac. It merely—in Dianetics, you know, it just



means somebody that is apparently up the Tone Scale who ain't. Simple definition.

All right. Now we've got this sort of a proposition, then, that we can be alert for. The point is that by checking the person thoroughly, you discover this, rapidly. And then you'll find, by checking this, what this person is manic about. And don't think that because you break this person's manic that you're going to make this person feel worse, because you won't. A person who is walking around in one of these "I've got to feel good" things feels like hell, actually. They feel bad. They feel hectic, strained. The guy who's the life of a party goes to the party, he's the life of the party all the way through and at the end of the party he's a rag and he's a nervous wreck and so forth. And he hasn't had a good time but everybody says, "You sure were the life of the party!" and key it in again on him. So that semantic content can contain *any* kind of conduct.

Now I repeat the cure for that again. Just find out what this person is too high on—let's say this person is pretty much across the boards here at 0.5 but strangely enough, on the subject of sex and children is 4.0! Well, you say, "Well, huh, Tone Scale just erred. Now, let's see, let's go on and uh . . ." Nuh-uh. No, sir! You stop right there and take a look at that because that's one of your first shots! Until you've got that one, you won't have this preclear unmanned enough to where he can run, because "I" is sitting over here in the middle of a circuit, some kind of a manic setup. And you're going to have a hard time with this case; this case is going to be inaccessible to you. So do something about those wild variables!

Now the way you get one is just scan the guy through all the times when he felt the way you figure that thing . . . "Scan through all the times you felt you loved children. Now all the times when children were nice. All the times when you enjoyed children. Now let's scan through all the times when you really enjoyed sexual intercourse. Now let's scan through all of those." Over and over and over and all of a sudden this person goes *boom*—anaten. Of course, they'll do it for other

reasons, as I'll tell you tomorrow; but if you're really working on one of those wild variables, boy, that guy will go under that anaten quick and boil and boil and boil. And you try to get him out of it and then all of a sudden whopping big somatics turn on and sometimes the person is sitting over there in present time in the midst of this circuit and he—really way off the time track and everything else, but there's a phony track under it and there's all sorts of perceptic manifestations that are all loused up! Boy, oh boy, these can be really terrific! And you won't get much distance as an auditor if you don't recognize one of those when you see one, because you'll give him too heavy a process and you'll keep him enturbulated and the next thing you know, why, you won't have any preclear or something. And that's awful unfortunate.

Now the other manifestation that you find on this, then, is with the tone of specific engrams, is the reverse of this. You can have a fellow who is hung up in a low-toned engram, who's got lots of theta but he's hung up in this low-toned engram and it'll go into restimulation. And he'll go around feeling like the last rose of summer and awful hangdog and so on; he'll go into these depressive states which are quite unlike him. That's just a low-toned engram that kicks in and you handle that the same way. You just knock every time that he felt like that and you'll finally uncover the engram. So, it varies with the tone of specific engrams.

Now, four, is according to phrase manifestations. Well now, we've more or less covered that when I talked to you about manics. You can have a dictated line of conduct by the engrams themselves and you can put him semantically on the Tone Scale—semantically. And having put him on the Tone Scale with words, you will find, oddly enough, that his actual behavior does not vary an iota from number one up here, mechanically, with the ratio of free theta–entheta. He'll talk and act, for your benefit, at some other level on the Tone Scale than he really is. But just by going across these columns and finding what his actual behavior is, you will discover what his actual tone level is. In other words, the words don't change

89



it that much. What has seniority here is the mechanical aspect of the free theta–entheta ratio. That has seniority over word content.

Now, the tone level of education and general environment is number five. You really ought to take these down. These aren't in the book. They will be in the hardcover edition.

Now, with the tone level of education and general environment, you get somebody—you clear up every engram out of the bank and this person all his life has lived in a 1.5 family, society, something like that. His education has been along in this band and you're not going to have a person who is going to easily manifest. He's going to have a tough time trying to adjust himself to his own educational level. What do you do about this fellow? Pull his education up and throw it away! Nothing to that. Most educations are fixed entheta anyhow. They are!

You start working a case, one of the quickest things you can do for the case is to start back on the educational line pick up the last school he went to, scan it out; pick up the school he went to before that, college, scan it out. Class by class, knock it all out. Go back to high school, knock it all out. Go back to grammar school, scan it all out. And then you'll find Mama and Papa.

All of this formal education is actually sitting on top of, in lots of cases, and occluding his early life training and education, which is the most effective because it came first and had priority and because he was smallest then and he couldn't fight back! He had to do it. So if you want to uncover early childhood, that is, by the way, one of the quickest routes into it I know of. Then he can reevaluate his educational data according to the reasons which he now has and can see in his society, toward a survival direction; he doesn't have to believe everything the professors told him. Now, that's important.

By the way, there's another trick associated with this that as professional auditors you can always pick up a quick buck just before examinations for any student. All you have to do is

just scan him through the course he's just had—scan him through the course a few times and then send him in to take the examination. The data is now "live" to him. It hasn't been reduced, it's been restimulated and a lot of the suppressors, the entheta, has come out of the line and he has less inhibition about writing it down. It's worth doing.

All right. There you have those five ways that tone varies on the Tone Scale. I'll repeat them now:

One: Mechanically. The ratio between theta and entheta. That compares also to analytical and reactive.

Two: With the current situation. The present time tone.

Three: With the tone of specific engrams.

Four: According to phrase manifestations.

And five: Tone level of education and general environment.

There is another one which has less serious effect than some of the others.

Some person who has been restricted physiologically or glandularly from certain types of activity will have been forced to assume a certain level on the Tone Scale for certain subjects, which will have influenced his conduct at other points of life. Now, this is something that an auditor can square up and should square up rather readily and rapidly. After you've straightened out something like this or it's been straightened out, for heaven's sakes, go back over the stuff again and lockscan the data on it. Lock-scan a lot of the data on it, otherwise the person's liable to keep operating with certain inhibitions which they really don't need to observe now.

You take a chronic psychosomatic illness. Some fellow who has had sinus trouble—he's busily trained into himself the mechanisms where he shouldn't sit in a draft. So he'll go around being careful not to sit in a draft. Well, birth has been erased, god knows when. Doesn't need it anymore! And you'll find out that if you just say, "Scan through all the training patterns resulting from your nose condition," or something of the sort, that you'll clear up and give him a lot more flexibility



in life. Until you do that, the environment has closed him in a little tighter than it should.

What we're talking about now mainly is dressing off of a case or straightening a case up after you've run quite a few engrams off of it. That's important.

Now, I want to show you the way that you can graph the shapes of cases. I told you we had a changed viewpoint on processing. What we're trying to do is convert entheta to theta or get more theta on the case or less entheta on the case. That's what we're trying to do. That's different than running engrams. There are several manifestations of entheta. The first manifestation of entheta is, of course, the engram. Dynamic six comes into collision with dynamic seven—*crunch*—you've got an engram. Theta impinges too hard against MEST. That's number one.

The next is the key-in and a lock chain, all being more or less the same breed of entheta.

And the next is the secondary, which is actually six and seven coming apart with a shock. Loss.

Now, those are the three general types of entheta—the engram, the lock, the secondary.

There's one way of running these that is really basic and that doesn't change an iota from the optimum way to run it as known—well, heck—August, July, of last year. No change. "The file clerk will give us the engram necessary to resolve the case, the first phrase will flash"—*wham, bam*—you know, whatever patter you finally develop that you find highly efficacious.

Well, there's a development on running engrams in another development forward of that is Chain Scanning of engrams. As far as activity is concerned, Chain Scanning of engrams has been found most beneficial and not dangerous way up the Tone Scale about 3.5 and boy, it's really something to finish off a case with. But be sure you're finishing off the case when you do it. The people who developed the Chain Scanning of engrams scented the fact that action phrases did not need to be effective on the case! It's the theta-entheta

ratio, actually, which establishes the effectiveness, but the auditor can actually educate or persuade out to some slight degree his preclear from obeying action phrases. But if his preclear is pretty badly down the Tone Scale, he hasn't got any say about it. But you take around 3.5, finishing up a case, boy, oh boy, oh boy; you can really do tricks with Chain Scanning of engrams. But below that level, let's run them individually and be on the safe side.

All right. Engrams, as you know, exist in chains. You get the first anaten off of a case, you get the basic engram off of the case, it's worth fighting for because it loosens up all the anaten on the case. Of course, every time any anaten is restimulated in any engram, it is more or less restimulated in every other engram and if you can pull the bottom, the common denominator to all engrams, basic-basic, then vou're really off to the races. You're actually justified in trying to reach basic-basic on low-toned cases, if you can get it. But boy, don't enturbulate this case very much and make sure that you don't hand this along as a technique to a Book Auditor. Savvy? It's very fine to get basic-basic off of a case, because then you loosen up all the engram on it and you can get good anaten. You take out a half a dozen engrams in the basic area if you can get them to erase or anaten to come off of them. vou're doing well.

Ordinarily, your low-toned cases will only reduce. And if you as professional auditors go on running engrams to reduction on some case, you ought to be shot anyhow!

There's only one reason why engrams keep on just running to reduction, and that's because there's too many secondaries. About the third engram you start running on a case *just to reduction*, you get the hell out of the prenatal area, and you find that secondary that's ready to pull, because there's a secondary on the case—fear or grief or even an apathy secondary that's ready to pull! I can't say that strongly enough to you! It was an error I didn't know was being made. It's in the first book. But the error is being made quite generally that auditors are running engrams in the prenatal



area to reduction only. Sure, you can improve a case by running engrams to reduction. But how many years do you want to work on this case? You got to go all over those things again, you know. So that's no good. The second they start to run to reduction, you've got too many secondaries on this thing and it isn't those secondaries are not ready to pull, either. They *are* ready to pull! That's what establishes it. Soon as you run some secondaries on this thing, try it out. You'll find out you can go down in the basic area and get some erasures. Or you'll find a whole new brand of engrams down there waiting for you to run.

If you ever start a case erasing and get it up to a point where it's getting a little bit sticky on these erasures—the first three or four, yes, you can understand how the first three, four, five engrams in the basic area of a case will have a tendency to be slow. But after that, by golly, those things ought to start erasing with a couple of passes—if there's no secondaries to interrupt you. But if you have five, six, seven passes and the thing goes down to reduction, boy, stop that erasure right then and go on up here on the time track and find that secondary and bleed it off and *then* come back and fool around down here. Don't make that error! Hell, I feel like I'm teaching kindergarten with that one.

Now, this next kind of entheta is the lock. Actually, this possibly has a different physiological aspect. Probably the trapping of it is a little bit different than the trapping of a secondary. But the similarity would be of leaving a little bit of rubber on the highway as you stamp on your brakes and leaving half of your car in a roads department repair ditch. I mean, that's about the similarity between the two.

Locks, however, being—existing in tremendous numbers on a case, can, as an overall aggregate, trap an enormous amount of theta and make entheta out of it. But if they're just locks—are sort of married into these engrams and they're all more or less part of a chain, so on—get them apart.

You start running a lot of engrams on a case without ever scanning off any locks, by the way, why, your case will get

top-heavy after a while. There's such a trick as unburdening. You run an engram and then you run all the locks that were on the engram. Then go back to the engram again; you'll find a couple more perceptics waiting for you. You can keep this up ad infinitum. Now here's your—there are your lock chains. Of course, these things exist laterally.

The next type is your secondary. If you want a case to get well in an awful hurry, well, of course, you pull a secondary. But if you start to pull a secondary, for god's sakes, pull it all. Don't leave any of it around all mixed up because you'll put a lot more entheta on the time track, up later, by only running it out halfway. So you better run out all of it.

However, you will get into this sort of a situation: that you can lock-scan a case that's pretty low on the Tone Scale and all of a sudden he'll hang up and on one phrase, without knowing where it's from or anything else, start to cry. One phrase! He doesn't know where it's from or anything. You get some tears off on this thing and come on up the chain and he seems to feel a lot better. That's using Lock Scanning down too far on the Tone Scale, but can produce some results. Oh, it's cured somebody from having a bad hip and somebody else from having something or other. But the reality level of the operation is very poor and it's very bad. So you shouldn't have a lot to do with it.

Secondaries, if you can contact them with some reality on them, you ought to just contact them and run them. Run them all the way off. Keep the guy going through it. Don't be supersympathetic or with lots of advice, because when a guy runs into a secondary—your preclear runs into a secondary, he's in an hypnotic trance to all intents and purposes, just as in a boil-off he's in an hypnotic trance to all intents and purposes. And what you say can go in as positive suggestion. But, God almighty! Don't avoid secondaries because you've got one to run yourself! Don't do that! And don't *ever* go off and leave one partly run! Sometimes you may make a mistake and get the fellow spotted wrong on the Tone Scale and try to run out a secondary that he won't be able to get all the way off. That is



a very *bad* error because you'll leave the fellow parked on the time track at that point and, by golly, he can stay there for months! Pretty hard to undo an auditing blunder of that magnitude on that low on the Tone Scale. Shouldn't run a secondary, in other words, unless you're pretty sure this person can run a secondary. Take locks. Get your entheta off of it in locks.

Well, there are your three manifestations of entheta permanently fixed in the bank. These permanently fixed in the bank—permanent except for Dianetic processing and occasional bleeding of affect as is occasional, accidentally done in psychoanalysis (when the psychoanalyst isn't looking).

There's really what you would call, then, *temporary* entheta, too, which would be the entheta of present time confusion—which doesn't nail down. Most of it doesn't park on the track. You generally just don't get any real manifestation on just present time confusion unless the thing goes in as a lock. But you can create a present time of temporary entheta for the preclear. Then you start trying to work him through this fog of temporary enth— in other words, get him confused. Say, "Well, let's go back to basic. Oh, now just a minute—who died in your family?" *Vroooom!* As a matter of fact, you get a fellow who's liable to go down into apathy, low on the Tone Scale and you can spin him in just by doing that. Just change your mind.

Now, don't think that ARC breaks form a special kind of entheta, because they don't. All the entheta there is, is ARC break. I mean it's ARC—that's theta—the three manifestations of it, and so forth.

But if you really want to go in on a case highball with Straightwire, start pointing up only enforced and inhibited ARC, boy, you can do a fast job on straightening up a lot of things for this person. In other words, we're pinpointing the target. But ARC doesn't form a special kind of entheta. All entheta is ARC entheta. The real break of affinity between theta and a MEST is *crunch*! A break of communication or an enforcement of communication of theta and MEST is *crunch*! It's



disagreement. They don't want to both be there in that state. So there goes your reality—*crunch*.

Now, on a secondary, you pull them apart when they ought to be together and you get a similar manifestation, but that's *inhibited*, so that you could say an engram is *enforced* ARC and a secondary is *inhibited* ARC. A fear engram is fear of loss—a fear that seven is going to part from six! A grief engram is recognition that seven and six have come to part. And of course a lock is: "It's liable to happen again."

Secondaries have their own breed of locks and engrams have their own breed of locks. The secondary type of lock says, "It's liable to happen—I'm liable to lose it again," and the engram says, "It's liable to go *crunch* again."

The physical universe and the theta universe, in other words, have a certain harmonic intermingling with each other at about 4.0 and below there on the Tone Scale neither one of them like it.

All right. That's what you're tackling. That's your target.

And cases—I'm going to draw you a picture of cases. Here is a case way down at the bottom of the Tone Scale. This is the time track. Here is conception. And here is present time. This is your case. That's your time track. That's the individual. There he is. That's entheta. That's low on the Tone Scale and also practically missing on time track. This is for your occluded case.

All right. Here's a second kind of case. What you've got here is an occasional time track showing up, see? Not that solid in. Now this case is up the Tone Scale a couple of points.

Here's your next kind of a case. This is the kind of case which you most ordinarily handle. This is the one that says, "What present time?" And this is the one says, "I—I'm sure my father beat me; I—I know he did—he—many times. I'm—I'm just sure that . . ." And then you find out his father died when he was born.

And here's your next kind of a case. Engrams, secondary, secondary, engram, engram and lot of locks scattered in here.

L. RON HUBBARD 26 JUNE 1951

Now, your job is to make case number one into case number four when you find a case number one. Or case number two into four or case number three into case number four, before you start processing engrams and secondaries as such. Got that clear?

Female voice: Number four basn't any time track.

Well, number four has a time track. I'm just showing you what you're tackling on it. You've got a time track on four, very definitely. And these incidents are separate. And the command phrases on number four are not such that it'll collapse the whole case just because you hit one phrase, a grouper, something like that. Also, over on number four, you don't hit a holder and restimulate it, tell the guy to come to present time and he can't! That's case three or two. This fellow wouldn't know present time if you showed it to him. You got the idea?

Now, I'm showing you the look of cases.

Now, you're going to find some low-level cases, way down at the bottom of the Tone Scale and these cases are just in a—they got a time track and they can run this and they cry and they tell you they've got some pain once in a while and everything and they're *this* case. They're apparently a wideopen case but, boy, the stuff that's really obliterated on that time track shouldn't happen to anybody! They'll run dub, they'll run anything. Fortunately for you, their somatics are very seldom heavy unless they've got some phrase in the vicinity of the engram which enforces the somatic. And then it'll be very heavy and it'll be all over the track.

What you're tackling is entheta. And what you want to do is convert—you take a case that's like this. You take enough entheta off of that case till you got *this* case. And then you take enough off of this one to get *this* case. And then you take enough off of this one to get *that* case. You get the idea? That's the way you go up the line on these things. Clean up the case. Occlusions. Bring them up the Tone Scale. You start cleaning entheta up on this case and you'll find this case will go up the Tone Scale. You try to run engrams off of that case

and it'll stay static or go down on the Tone Scale. You try to run engrams and secondaries even off of *this* case and it'll have a tendency to do so, but occasionally you can hit a secondary, once in a while if it presents itself. Here you definitely can hit a secondary once in a while. And over there, why, you've got engrams that you can run, secondaries you can run and so forth, and you can do most everything you want with this case.

All the data of how that comes about is right here. This is your 0.5, your chronic 0.5. This is your 1.1, there's about your 2.0 and there's about 2.5, something like that. About what you'd do. It tells you over in the columns what to do.

That's your new target. Does anybody see any better what he's trying to do in Dianetics? If you hold with this and practice along these lines of picking up the entheta wherever it may be found or however you may get it—and there's other ways of picking up entheta, by the way, than hitting entheta— I'll tell you about tomorrow. You're trying to clean up a lifetime here a little bit. Trying to reduce the activity of action phrases. You're trying to make the case—put the case in shape, but don't think that you're not doing Standard Procedure, because you are. Standard Procedure is not running engrams and secondaries by snapping the fingers. Standard Procedure is any process which fits in with the Tone Scale and is provably useful in increasing the position of the preclear on the Tone Scale.

You keep breaking down sections of entheta until you get them down to where they belong. You see, here's what happens to an individual. He's got an engram. Then he—this engram, well, I should draw it like this, very lightly, light line. Here's an engram. He goes along, the thing keys in. Now, it's all very well to draw this key-in as another line on the track. Actually, what happens is, because it's filed in the reactive mind, is you've got that with the engram. You've got the next one with the engram and you've got locks, locks, locks, locks, locks, secondary, locks, locks, locks, locks, locks and pretty soon you've got this big fat thing and the guy can't get to any perceptics or anything else. Why? Because of the repulsive



effect of entheta on theta! Theta tries to attack entheta, it can't get into it. It just enturbulates in its vicinity. You try to attack this darn engram and it is just a fat blob of sausage! You can't get into anywhere on its perceptics. There's no reality on it. Why isn't there any reality on it? Because that low on the Tone Scale, entheta doesn't have any reality! Of course, this big blob of a case with all this tremendous amount of entheta on it doesn't have a sense of reality. He doesn't get reality on very many things—of course, he doesn't have good recalls! And of course he disagrees with you and with himself and with his case continually, so you've got ARC is low.

Saying a case is low on reality says that it's high on entheta. Psychotherapy has for a long time been recognizing this. They said, "What you got to do is make them face reality." That was a good idea. But what we've got to do is pick up enough curtain so the fellow can get some faint conception of what reality is.

Now, to you who have a great deal of experience in running preclears, this subject doesn't have to be beaten over the head continually, or very long.

You shift your viewpoint, all of a sudden you remember a case that you tried to run. And boy, this case was *really* a tough one. The case was—just wouldn't move. Couldn't get anything on the case; you couldn't run an engram, so he didn't believe in Dianetics. And although he came to you originally, you worked him for a little while and then he went away. And you didn't do anything for this case. And you thought, "Oh, I really failed that time." You didn't fail, really. What you were doing was trying to attack more entheta than you had theta available to do the attacking.

There are techniques now which will clean this case up to a point where you have a much better chance of doing something for this case. You can take just ARC Straightwire if a fellow comes in to you long enough and you talk to him long enough just on ARC Straightwire, you're going to bring him up along the line. You can't help it—if you were really running ARC Straightwire on him.

I've seen an auditor or two trying to take an occluded case, and they don't run ARC Straightwire; they run Straightwire that has nothing to do with, really, Straightwire. They want to remember this and remember that. But sometimes a case is so bad off that you can't direct the Straightwire. You're lucky if he can remember anything with any degree of reality. But if you can direct his recalls on good ARC Straightwire, you can start bringing this fellow up the line quite rapidly and the next thing you know, you'll be lockscanning him and picking up entheta on very light areas and the next thing you know, why, you'll have him high enough up the Tone Scale, a lot of occlusion out of his life, and so on.

You'd hold him down on the Tone Scale if you start to go in and slug and then act peeved or puzzled as to why his case didn't resolve overnight. It took this fellow maybe forty years to get a case as loused up as he is. Well, you're not going to undo the case in two hours. You may turn off a chronic somatic or something by a fluke, but it's not very possible.

You hit these cases with this attitude, then, you might have a much higher level of success. Inaccessibility. And, of course, if you can't even run ARC Straightwire on the thing, you've got to do Mimicry. That's great stuff, that is. He smokes a cigarette, you smoke a cigarette. Mimicry, trying to get him in present time.

Additionally, in this book we have a process known as Present Time. We had a tendency to overlook the fact that all the time track is is the composite and consecutive moments of present time and the recorded perceptions of that and conclusions that were along that line. This present time is going to be, tomorrow, yesterday's time track. It's quite important to know that and to get the concept of Present Time Processing.

There *is* Present Time Processing. If you can put some theta on some preclear's time track or get him to put more theta on it, in a few weeks you will be able to use it; you'll be able to use his time track, you get the idea? You'll actually be able to use his time track. And the preclear that's really



gruesomely loused up is the preclear who doesn't have very much theta present time in his whole life. But of course this works both ways. The more loused up this case is, the less chance you have of having theta moments back on the time track and the more you need them—the more you need them. So you could actually go out in a field of processing of just processing the present time environment, trying to straighten it up for the preclear a little bit so that it isn't quite as entheta or it's a little bit better order than it was in, and then finding out what he'd like to do and encouraging him to build up moments of present time consecutively on his time track.

That's processing, oddly enough. That isn't something that you would sort of apologetically say, "Well, we'll fix it up and then we'll process him." No sir, you're processing him right there; that's all valid. A valid process is anything which brings the individual up the Tone Scale. I don't care whether it's temporarily or permanently. But you start bringing him temporarily up the Tone Scale and that amount of theta will start to compound itself and the next thing you know, you've got enough that keeps bumping him up the Tone Scale.

You know these fellows that go fishing and hunting a couple of weeks and they come back and for some peculiar reason their health has picked up. Well, we say, well, that's because he was out in an unrestimulative environment. Yeah, that's one of them. But a more important one of them is that, shucks, he picked up two weeks' worth of theta on the time track. And of course it banged into and knocked out entheta, because there's a natural cycle going between theta and entheta, but I'll tell you more about that tomorrow.

You've been very patient this afternoon. Thank you very much.

GLOSSARY

LO ASSIST IN YOUR UNDERSTANDING of these lectures, hard-to-find terms and other words which you may not be familiar with are included in this glossary. An example of usage from the lectures is included at the end of each definition. These definitions give only the meanings of the words as they are used in the lectures; this glossary is not meant as a substitute for a dictionary.

- **APA:** abbreviation for *American Psychiatric Association*, an organization formed in the United States in 1844. It was originally known as the Association of Medical Superintendents of American Institutions for the Insane and later changed its name to the American Psychiatric Association. It promotes the use of psychiatry and seeks to protect and forward the vested interests of psychiatrists. You'll read in texts of ancient cults which have been taken out of the ruins of New York: APA and so forth . . . Chart of Human Evaluation, Part 1 (26 June 51)
- black band: a reference to a certain range of sound waves that are beyond human hearing and have vibrations of such high intensity that living tissues can be destroyed. In the field of sound, the term *black noise* is used in describing sound waves that are inaudible to humans, as opposed to *white noise* for describing those that are audible. . . . and they did develop, however, and explore what was known as the black band on the wavelength bands. —Chart of Human Evaluation, Part I (26 June 51)
- bluebirds: a reference to the Blue Bird of Happiness. In a play of that name written for children by Belgian poet and dramatist Maurice Maeterlinck (1862–1949), a fairy sends the son and daughter of a poor woodcutter to search all over the world for the Blue Bird of Happiness. They eventually found it in their own backyard. "Bluebird" has come to typify a visionary concept of happiness.

SCIENCE OF SURVIVAL LECTURES

... you can convert the pain of a lifetime to happiness and sanity. Now, that sounds like bluebirds or something. — Theta–MEST Theory, Part I (21 May 51)

- **Board of Certification:** a board in the Dianetics Foundation that examined and certified auditors. It existed to raise and maintain at a high level the standards of certified auditors. *The auditing that does this has to be so thoroughly incompetent that the Board of Certification probably faint dead away if be even beard five words of it—it would have to be that bad*...—*Theta—MEST Theory, Part I (21 May 51)*
- **Cadillac:** the brand name of a large American luxury car, originally produced by the Cadillac Automobile Company in Detroit, Michigan and later by General Motors who absorbed the Cadillac Company. It's just exactly like that mountain of iron that fell over sideways upon the oil well and somehow or other fortuitously happened to produce a new Cadillac. —Theta-MEST Theory. Part I (21 May 51)
- **crying in (one's) beer:** expressing grief, pain or distress by sobbing or weeping; feeling keenly sorry for oneself. You take some widow who is crying in her beer or somebody who has just lost somebody and there's a setup. —Chart of Human Evaluation, Part I (26 June 51)
- **Dianometry:** that branch of Dianetics which measures thought capacity, computational ability and the rationality of the human mind. By its axioms and tests can be established the intelligence, the persistency, the ability, the aberrations and existing or potential insanity of an individual. Dianometry is "thought measurement," derived from the Greek for *thought* and the Latin for *mensuration.* You start out practicing with this Tone Scale just by talking to people, preferably people who are way out of Dianetics, and you run a two-minute psychometry on them or a two-minute Dianometry or whatever you want to call it. —Chart of Human Evaluation, Part II (26 June 51)
- efficacity: capacity for producing a desired result or effect; effectiveness. A variation of efficacy. Believe me, if there's any way at all of increasing the efficacity of processing by standing a preclear on his head in the corner and auditing him through a megaphone, that will become part of Standard Procedure. —Theta–MEST Theory, Part I (21 May 51)
- evoluted: developed, evolved or progressed by evolution, a very ancient theory that all plants and animals developed from simpler forms and were shaped by their surroundings rather than being

GLOSSARY

planned or created. "Spontaneously arising from the ammonia seas of the world was a form of life which became more and more complicated and it evoluted and evoluted and all of a sudden you had a man. And that's all there is to it." —Theta–MEST Theory, Part I (21 May 51)

- five-percenters: persons who seek to influence government agencies or politicians on behalf of a friend or client (for the purpose of obtaining government contracts for them), usually in return for five percent of the value of the deal. . . . you recognize that your preclear is going to be resonating along that band of the environment: war with Russia—bang, bang—this, that, Korean War—yak, yak, —five-percenters arrested yesterday, twenty-one communist leaders indicted, yak, yak, yak, yak. —Chart of Human Evaluation, Part I (26 June 51)
- Foundation: the Hubbard Dianetics Research Foundation, opened in Elizabeth, New Jersey in June 1950 with five more branch offices opening soon after—in Chicago; New York; Washington, DC; Los Angeles and Hawaii. The Foundation trained students in the newly developed techniques of Dianetics. *So, another thing—and this is particularly important in the Foundation, which is inundated all the time just from preclears with entheta*...—Theta—MEST Theory, Part II (21 May 51)
- Fromm-Reichmann, Frieda: (1889–1957) German born psychoanalyst and psychiatrist. She immigrated in 1935 to the US where she continued her work in a private psychoanalytical sanitarium in Maryland. Her main published work was *Principles of Intensive Psychotherapy* (1950). *There's a book by the great Frieda Fromm-Reichmann* (*that's the proper way to pronounce ber name, I think*). —*Chart of Human Evaluation, Part I* (26 *June 51*)
- gahoojits: a made-up word for things or devices. And they invented gimmicks and gaboojits that would actually create vibrations along in this level. —Chart of Human Evaluation, Part I (26 June 51)
- god's quantity, any: a large amount or abundance of something. What you want to do is pick up high levels of theta if you possibly can and sweep out any god's quantity of entheta that you can reach. —Theta–MEST Theory, Part II (21 May 51)
- hard knocks: adversities or hardships. The origin of this term comes from the phrase, *school of hard knocks*, meaning the practical experience of life, particularly the misfortunes and disappointments.

SCIENCE OF SURVIVAL LECTURES

You know, they say that hard knocks are the best teacher. —Theta–MEST Theory, Part I (21 May 51)

- Hearst, William Randolph: (1863–1951) American newspaper and magazine publisher who established a vast publishing empire that, at the time of his death, included eighteen newspapers in twelve cities (the country's largest newspaper chain) and nine magazines. His newspapers were known for sensational headlines about crime, disaster and scandal as well as dishonest and exaggerated reporting. Now, people are prone to turn around to William Randolph Hearst and say. "This is the dog that really loused us up by introducing yellow journalism." —Chart of Human Evaluation, Part I (26 June 51)
- heavens on earth: an exclamation used to express emphasis, demand, surprise, etc. Why, heavens on earth, if you're successful in doing that you can end a psychotic break, in some cases. —Theta-MEST Theory. Part II (21 May 51)
- hcck of a note: *(slang)* something unusual or surprising. *Heck* is euphemistic for *hell*, and *note* also refers to an incident or situation of an unexpected or startling character. *And you'll wind up sitting in the middle of a manic engram.* Now, *that's a heck of a note, isn't it?* —*Chart of Human Evaluation, Part II (26 June 51)*
- insulin shock: a form of shock treatment commonly used by psychiatrists. The purported treatment consists of a series of shots, injecting an excessive amount of insulin into the body, thereby inducing an insulin coma. And it's a very funny thing, but the modus operandi of the electric shock, the prefrontal lobotomy, insulin shock—and 1 told you about this new one we're going to have about dry ice processing . . . —Chart of Human Evaluation, Part I (26 June 51)
- Jean, James: reference to Sir James Jeans (1877–1946), English mathematician, physicist, astronomer and author, etc., who wrote a number of books about his investigations and research to establish the relationship between mathematics and the natural world. He was the first scientist to propose that matter is continually created throughout the universe. *This is nothing very peculiar because people like James Jean and so on, who've done a little thinking on the subject of what is reality*...*—Chart of Human Evaluation, Part I (26 June 51)*

GLOSSARY

- Keokuk: a small city located on the Mississippi River in southeast Iowa, in the Midwestern United States. "You know, this fellow murdered a man and robbed his dear old mother back in Keokuk, and we have positive and absolute evidence that he did this." —Theta-MEST Theory, Part II (21 May 51)
- Mendeleev: Dmitri Ivanovich Mendeleev (1834–1907), Russian chemist and teacher who developed a chart showing the basic elements (such as oxygen, hydrogen, carbon) laid out in an organized pattern. Mendeleev discovered that when elements were placed in a certain arrangement, the elements in similar positions on the chart exhibited similar properties. This way of classifying the elements allowed scientists to study them as they related to or reacted with one another. This table is called the periodic table or periodic chart and comes from the word, *periodicity* meaning the tendency or fact of occurring at regular intervals. . . . I think it's Mendeleev's, mboever that old boy is. I know I used to sit in the chemistry classroom and go to sleep and match his chart up on the wall—the periodic chart—in chemistry is a standard chart of reaction. —Theta–MEST Theory, Part II (21 May 51)
- National Intelligencer: a US biweekly newspaper, founded in 1800. Funded by the federal government, the newspaper printed political news, and was filled with long columns of congressional proceedings and government documents. The newspaper managers made one unsuccessful attempt to become a "news and advertising sheet" but did not succeed and the paper was later sold to another Washington publishing firm. Non: I went back through the files of the National Intelligencer. —*Chart of Human Evaluation, Part I (26 June 51)*
- Nebuchadnezzar: a reference to Nebuchadnezzar II (?-562 B.C.), a king of Babylonia and conqueror of Jerusalem in 586 B.C. Stories of Nebuchadnezzar are found in the Bible, including one that tells of his spells of madness where he would imagine himself to be an ox and would go out in the field and eat grass. And unlike Nebuchadnezzar, grass stains my teeth. —Theta-MEST Theory, Part I (21 May 51)
- Neocene: of a geological time period beginning about 31 million years ago and lasting approximately 29 million years. Toward its beginning, primitive types of elephant were in North America and



apes appeared in Asia and Africa. The later part of the Neocene period is known as the Pliocene and is characterized by the development of plants and animals of a more modern kind. Non, those fern trees they had back in the Pliocene or the Neocene or the Nylon area, mere—they mere useful up to a point . . . —Theta-MEST Theory, Part I (21 May 51)

- Nylon area: a made-up term for a geological period. Non, those fern trees they had back in the Pliocene or the Neocene or the Nylon area, were—they were useful up to a point . . . —Theta—MEST Theory, Part I (21 May 51)
- **patty-cake:** pat-a-cake—famous process; used to be run in the Foundation by people who couldn't audit. Sitting there having a conversation with the pc, being very careful—everybody being very careful, not to go anywhere near an engram. —LRH *Also it is actually, evidently, through inspecting the field, possible for a person to go on being processed—ob, I don't know, patty-cake processing, other processes and so on ... —Theta–MEST Theory. Part I (21 May 51)*
- **picking (something) out of a hat:** a variation of the phrase *pulling something out of a hat,* producing something suddenly and surprisingly, as if by magic; imagining something; inventing something. The expression comes from the magician's trick of pulling some unexpected object, such as a live rabbit, out of a hat that he has made the audience believe is empty. And they're sort of picking it out of a hat to do it, too. — Chart of Human Evaluation. Part I (26 June 51)
- **pink pills:** reference to one of many medicines used during the nineteenth century and continuing on into the 1950s, which did not require a prescription and which were sold in stores, by sales representatives or through the mail. These medicines promised to cure a wide variety of ailments. For instance, Dr. Williams' Pink Pills for Pale People was advertised as curing rheumatism and sciatica (any painful condition of the area of the hip and thigh) and Stoughton's Great Cordial Elixir was promoted as being a remedy for all ailments of the stomach. Now, I'm not trying to sell Dianetics like you would sell these little pink pills that you're supposed to write for. Theta-MEST Theory, Part I (21 May 51)
- **Pliocene:** of a geological time period beginning about 13 million years ago and lasting about 11 million years. It is characterized by



development of plants and animals of a more modern kind. It is the last major geological time period prior to the appearance of humans. Now, those fern trees they had back in the Pliocene or the Neocene or the Nylon area, were—they were useful up to a point . . . —Theta–MEST Theory, Part I (21 May 51)

- **Political Dianetics:** a former name for Group Dianetics; a branch of Dianetics which embraces the field of group activity and organization to establish the optimum conditions and processes of leadership and intergroup relations. *Because I stood up on a platform one day in California to give a talk on Political Dianetics* . . . *Theta*—*MEST Theory, Part I (21 May 51)*
- pollyannish: of or having to do with someone or something that is illogically, excessively or naively optimistic or cheerful. The word *pollyanna* itself comes from the principal character in the book *Pollyanna* by American author, Eleanor Porter (1868–1920), a story, written in 1913, about an orphan girl of boundless enthusiasm who finds cause for happiness in even the most disastrous situations. *It's one of those a little bit too pollyannish definitions, but that's actually what you're doing, after all.* —*Theta–MEST Theory, Part I (21 May 51)*
- **prefrontal lobotomy:** a psychiatric procedure in which the frontal lobes of the brain are separated from the rest of the brain by cutting the connecting nerve fibers. *Prefrontal* means situated at the front or forepart of the brain, *lobotomy* comes from *lobe*, a roundish projection or division, as of an organ and *-tomy*, a combining form, used here to mean an incision or cutting of an organ, as designated by the initial element of the term. *And it's a very funny thing, but the modus operandi of the electric shock, the prefrontal lobotomy, insulin shock—and I told you about this new one we're going to have about dry ice processing . . . —Chart of Human Evaluation, Part I* (26 June 51)
- races, off to the: getting to work, setting to work energetically. This expression possibly comes from racing, particularly horse racing, where the phrase "They're off" is used to indicate that a race has started. . . . and if you can pull the bottom, the common denominator to all engrams, basic-basic, then you're really off to the races. —Chart of Human Evaluation, Part II (26 June 51)



rose of summer, last: a reference to the famous poem "The Last Rose of Summer," written by Irish poet Thomas Moore (1779–1852). The poem includes these lines:

"Tis the last rose of summer, Left blooming alone; All her lovely companions Are faded and gone; No flower of her kindred, No rosebud is nigh, To reflect back her blushes, Or give sigh for sigh."

And he'll go around feeling like the last rose of summer and awful hangdog and so on; he'll go into these depressive states which are quite unlike him. —Chart of Human Evaluation, Part II (26 June 51)

- Sinatra, Frank: (1915–1998) ranks among the most famous singers in the history of popular music. In the United States from 1940 to 1942 he caused a sensation among teenagers. In later years he was popular with audiences of all ages for his smooth and effortless singing style. That's about the time they become political revolutionaries and subscribe to, ob, Frank Sinatra and so forth. —Theta-MEST Theory, Part II (21 May 51)
- square up: to settle (a matter, a situation, etc.) satisfactorily. Non, this is something that an auditor can square up and should square up rather readily and rapidly. —Chart of Human Evaluation, Part II (26 June 51)
- symbolic logic: a way of representing logical principles through the use of symbols. The idea in symbolic logic is to facilitate thinking by manipulating the symbols rather than the actual statements and arguments found in logic, which can be imprecise due to the nature of language. I sat down one day and tried to figure out how tensor calculus was evolved, how topology was evolved, how symbolic logic was evolved, each time using only ARC . . . — Theta–MEST Theory, Part I (21 May 51)
- **Technocracy:** an organization of individuals promoting technocracy, a philosophy advocating a social system in which highly trained engineers, scientists and technicians have high social standing and political power and run the government and society. A couple of people from Technocracy were down in the audience and they said.



"You don't have that formulated very well, do you?" — Theta–MEST Theory, Part I (21 May 51)

- **tensor calculus:** a highly specialized form of mathematics which deals with calculating the direction of an object as well as how far it moves and at what change of rate it is accelerating. I sat down one day and tried to figure out how tensor calculus was evolved, how topology was evolved, how symbolic logic was evolved, each time using only ARC... —Theta-MEST Theory, Part I (21 May 51)
- **topology:** a specialized type of geometry concerned with the ways in which surfaces can be twisted, bent, stretched, pulled or otherwise deformed from one shape into another but without actually changing certain basic properties. For instance in topology if one took a clay sphere and shaped it into a perfect cube, this would be considered a topological transformation as the basic properties of the material would be considered the same because no cutting or tearing was used in making the cube. *I sat down one day and tried to figure out how tensor calculus was evolved, how topology was evolved, how symbolic logic was evolved, each time using only ARC*...—Theta–MEST *Theory, Part I (21 May 51)*
- transorbital leukotomy: a psychiatric procedure in which the frontal lobes of the brain are separated from the rest of the brain by cutting the connecting nerve fibers. *Transorbital* means measured or drawn across between the orbits (the bony cavities of the skull containing the eyes; the eye sockets); occurring by way of or passing through the eye socket. *Leukotomy* comes from the French *leucotomie, leuco* referring to the brain's white matter (nerve tissue, particularly of the spinal column and brain) and *-tomy,* a combining form, used here to mean an incision or cutting of an organ, as designated by the initial element of the term. . . . *unless be'd been electric sbocked, transorbital leukotomy and psychiatricized in general—you just tell him to come up to present time and be'd turn sane.* —Theta–MEST Theory, Part II (21 May 51)