

TONE SCALE CHARACTERISTICS FLOWS - PART II

A lecture given on
22 September 1952

Want to go over the aspects of the Tone Scale even further. Tomorrow afternoon I will take up flow characteristics as such, but right now let's finish off this Tone Scale.

When you have inspected a number of preclears, you will find that the goal of any level is to be that level. And you'll find each level on the Tone Scale has its own definite characteristics.

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

Now, the reference of the thetan toward other thetans of subzero Tone Scale—the thetan in his regard for other thetans—is right there where the thetan himself is, on the Tone Scale. If he were at -8.0, or whatever that approximated figure is—if he were there, the thetan's ambition would be to hide from other thetans, quite as well as hide from bodies, you see? Not only hide from bodies and hide from self, but hide from other thetans too.

And all the way up this Tone Scale you have regard for other thetans, regard for bodies and regard for self as the separate and distinct manifestations.

This is something it's very easy for an auditor to overlook. The auditor himself, fixated upon the idea of bodies, doesn't realize that after a very short term of Theta Clear processing, you no longer have a thetan who is fixated exclusively on bodies. And you want to know what's wrong with this thetan and you really can't find anything wrong with him. He's not fixated on bodies, but he is in a desperate frame of mind. And an auditor is not likely to recognize why he's in a desperate frame of mind, and certainly the thetan isn't going to recognize it. But it's because of other thetans.

There's his regard toward bodies as such, and his regard for other thetans. Now, there's actually three of these. It's regard for a thetan plus body, and we know him at the moment as Homo sapiens. A thetan's regard for Homo sapiens, a thetan's regard for bodies and a thetan's regard for thetans.

Now, the dynamics go up the line along a natural course. There is a natural course for the dynamics to follow. Observably, the dynamics apply to the thetan plus body. But they apply in that direction more as an idea than anything else. It's almost impossible to . . . [gap] . . . a thetan plus body getting a concept which is strictly eighth dynamic. He'd be a madman. You find them in sanitariums all the time—fellows who say, "I'm God." Well, that's a thetan-plus-body concept of the eighth dynamic, which is an aberrated concept.

Now, take somebody who is going to go down here and he wants to go down to Piccadilly Circus,¹ and he just simply wants to go to Piccadilly Circus, that's that. He just wants to go there. Now, supposing his goal is to go there and be there. And he gets inside an earth-boring machine, and then he gets some other contraptions around, and he heads out north-northwest and goes under the English Channel and goes over to Berlin, and telling you all the time, "I'm on my way to Piccadilly Circus." It wouldn't be very sensible, would it?

Well, that's what a thetan-plus-body progress up the eight dynamics would be. He gets into this body. And this body, by its own limitations, makes it utterly impossible for him to follow up along all the dynamics. Now he's on this detour and he goes under the English Channel over to Berlin to get to Piccadilly Circus there. He's never going to get there.

A ridiculous example, perhaps, but it's quite as ridiculous. He thinks in order to go up the dynamics and increase himself, he has to have a body. It's very silly. He isn't even going to get well up to the second dynamic, really, if he has a body because the body is operating on a

stimulus-response basis and depends for its training—the thetan plus body depends for its training—upon the social order. It depends on society to lay in enough material on the ridges to cause a stimulus-response mechanism, and a thetan simply sits back and rides. And the more that body is trained, and the more those ridges are trained, the less that thetan will be, until he doesn't get anywhere but zero.

The road out is to come up the first dynamic and be all oneself as a thetan, and then to be able to go up the remaining dynamics and embrace those remaining dynamics as a thetan. And this means exactly what it says. When it says embrace the third dynamic, a thetan can be the third dynamic. He can be the third dynamic. He can spread himself over a company of men.

A thetan plus body has the idea he can only run one body, you see, and that's not true. He could spread himself through a company of men and make enormous esprit. But what if you had a company of men, all of them spreading through the company of men on an agreement basis? Oh-oh. Then you would get, not conflict, as you would think, but you'd get real horsepower at whatever level they decided to operate.

Furthermore, a thetan plus body is on such a survival psychosis. It's a real psychosis, this idea of "only I can survive," "I must survive," so on—typical first dynamic society. If a thetan goes on that basis, how in the name of common sense can he form a group or act as a group or be a group? He just couldn't do that. So he would never get up—thetan plus body, Homo sapients, would never get up to a good third dynamic—good, live third dynamic, much less a fourth or a fifth or a sixth or a seventh.

Now, a thetan comes up those dynamics just so far. And he comes up those dynamics in direct ratio that he rises on the Tone Scale. And you could show positions on this Tone Scale where thetans could cut in on the upper dynamics.

He's definitely on the first dynamic on a below-zero basis. Subzero scale is definitely—he's on the first dynamic—he's hardly on the first dynamic. And you come up into the first few ranges—just above zero—he's still on the first dynamic, but this time he's actually able to operate as the first dynamic.

Now, on the next dynamic up, as far as future is concerned, of taking care of growth, taking care of the future (that is the second dynamic, really), he can take care of some of that.

And he gets up to the third dynamic, he's pretty far up the Tone Scale. There's a good reason for this. Your waves are getting smaller and smaller and more directional and more directional, and self-determinism is getting better and better and higher and higher. And you only cut in on the third dynamic when it's possible for people to attain the optimum solution: The greatest good for the greatest number of dynamics is the best solution.

Thetans in the past didn't ever follow that optimum solution that you can ever locate or discover. They started to become aberrated, they individuated—by the administration of pain, by accidents—one to the other. They were basically the impulse of life, growth and expansion itself, and then because they were hurt, they fell away from their oneness with other things and became more and more individuated.

An individuation is two things. You see individuation in its most complete form, as we see it today, in people who have been hurt the most. We see somebody who is—who gets pretty well down the line and is not yet psychotic, he's terribly individuated. "(in a haughty tone) Yes, yes." He's running on ridges or something. He's being very individual. His idea of individuality is not to be himself but to be eccentric in some fashion. He's going to assert his individuality.

Now, below that level, when he starts—you just merge, and the first dynamic starts to go by the boards and so forth. He just becomes so much mush; he becomes very pliable in all directions.

So they will cling to these eccentricities—aberrations, if you please— because they think these things are their individuation. They think their personality and peculiarities are dependent wholly upon these ridge-dictated actions. They have engrams hung up on these ridges and the engrams tell them to act in some peculiar fashion. And you've seen some lady who based her whole personality on the idea of being very skittish about butterflies or something, or the idea that she just couldn't stand the idea of a bug, or that kittens were just too, too dear. And there'll just be one of these eccentricities, nothing else going along with it at all, and this—they consider themselves an individual because they can at least see that they act differently than other people.

Well, that is not individualism and it's not strength. As you go up the line on the Tone Scale—you get further and further up the line on the Tone Scale—a person gets to feel more and more himself. His personality, to him, becomes more and more positive, because his level of beingness as himself is increasing.

It's only at a time when he reaches a fairly high level on this scale—not terribly high for a thetan—when he can actually risk that beingness. His beingness has to be great enough to risk it by letting other beingness exist. But of course he's only free so long as he lets other beingness exist. He's really only happy, he only has action and randomness, as long as other beingnesses exist. And it's at that level when he gets into the spirit of the game.

And before these—this series is over with, before this training is over with, you will know a great deal about games and its importance and what it actually, basically is.

I had an awful lot of trouble sorting these data out of the rubbish, and these data are like so many diamonds. That's what you're trying to do. You're trying to get up the scale to where you can again play the game. Now you're sort of sitting on a player's bench, off to the side someplace, sort of moping.

Now, here we have, then, the thetan line being capable of going up, up, up, up, up scale, and being more and more cause, and more and more cause, and more and more cause, until finally you would have this thetan not with the actuality, but with the actual potential, the feelingness in himself, that he could run the whole universe if he had to. But sort of hoping he won't have to because he has so many good friends, and he'd like to see them run the universe too. And also because there's another team, and he's got the other team selected out over there so he has some randomness (which I'll take up later); otherwise, you couldn't get any action.

That's sort of the scheme of life toward which you rise. And it's this scale, and it's as the thetan is more and more able to exert his finer waves, you might say—since he's capable of exerting almost any wavelength evidently, apparently—he runs more and more on higherlevel waves. He is less and less just all random motion, and more and more directed motion.

And he becomes more and more directed motion, and then he gets to a point where not only can he handle his own directed motion but also he can be in conjunction with another thetan and the two of them can handle directed motion together. And the two of them agree that this is a goal, and all of a sudden he's on a team. And his fondness—you talk about the feeling of love, the feeling of real good fellowship: there is a whole, actual band of this way up the Tone Scale, of which the theta-plus-body emotional scale is a grim, serious travesty—just nothing.

On the thetan-plus-body level down here, your emotional tones are very, very poor. They're very poor. They're lower harmonics of the real thing. To a thetan who would be well up scale and in action, the sensation of living would probably be in excess of a thetan plus body's sensation at the high peak of an orgasm. Strange, but that's hardly comparable. They're not comparable, but I mean it would be that zestful, it would be that much of an outflow of

feeling and that would be the feeling of living. The fellow, to himself, would be saying, "I'm alive." Well, that's a long way up the scale from the minus-zero thing.

So, what you have, actually, as you look at this scale, you have these interchanges of potential happening back and forth between thetans plus body, and you have an interchange of potentials happening between the thetan and the body. And you have in the thetan plus body a bunch of weird stimulus-response social customs, aberrations and so forth.

They don't have to be on ridges, you see? A thetan is totally capable of being fully mannered, of being fully capable of taking care of himself socially, personally, generally, and handling situations with a suavity and a smoothness that simple social training never gives anyone. But you find this beingness is—on that thetan-plus-body level— it's usually a trained social response.

Your preclear when he comes in to you, is demonstrating, not himself at all, he's demonstrating what his stimulus-response training is. That's what you're facing. And what you're asking him to give up, horribly enough, is his stimulus-response training and to take over the full responsibility for being a well-mannered, well-ordered, valuable being.

It's quite a trick. Because to do that you have to take him from this thetan-plus-body Tone Scale and you have to drag him right straight on down to the bottom of the scale to where he actually is. Well, the best way to do that is simply blow him out of his body and let him find out where he is. And then let him turn around and blow up the ridges in the body so he can use this body for communication in the MEST universe. Very simple.

But the horrible part of it is, is he's going to take an awful rolly coasters down the Tone Scale. He just going to go zoom! And because our mechanisms for springing him out of the body are quite fast, it's a very, very fortunate thing that the process which you use on him to get him sane and up the Tone Scale again is equally fast. But there's a little while there that it's sure nip and tuck.

The fellow will say, "What am I hanging on to this body for? I think I'm going away someplace. I have to get away."

"What are you trying to get away from?"

"Well, bodies. I don't like bodies. To heck with them. Give them away. Oh, they're terrible. Want to get away from them."

Well, you see, you can get them calmed down about bodies and so forth, and then they're still afraid of something. They don't know quite what they're afraid of, but they just don't like it. And they think, well, maybe there's someplace other in the universe where it's much better to go, and they're just disconnecting—going to disconnect from the body and fly off into space and that's the end. And they're still going to do it, and you're not going to talk them into it. They're just afraid of other thetans, that's all.

Well, you have to bring them up Tone Scale and the only way to be unafraid of other thetans is to generate as much horsepower as other thetans. How much horsepower is that? Plenty.

I don't know how much horsepower a thetan can actually generate, but on this shift of potentials, shifting facsimiles one to the other, a thetan is energy. He is energy at some level on the Tone Scale. Thetans vary from individual to individual on the amount of ultimate energy which they can generate. Each one somehow has a certain amount of energy which he can generate. And it's maybe not a constant, it's probably very increasable, but it just sort of seems that way, that they get up the line a ways and they tend to generate just about that much energy. And their energy generation is fairly constant. They fit into—not an equality; what they fit into is a bracket where they're comfortable with their own output.

Now this is interesting. It means that a Homo sapiens, theta cleared, is the best that he can be. With a little more research, we can probably teach or add to, by instruction, horsepower to an individual thetan. But right now I don't know how to do that. I do know how to bring them up to their own level of horsepower.

Well, that's not inconsiderable. Some of your preclears will come out and they'll have a feeling like they're just about as big as a—well, they're about the size, maybe, of a sixpence. Real tiny—not so big. They can generate enough energy to do this, that if somebody will be silly enough to hold up their hand, they can practically put a hole in it. They can make that hand turn so hot that the person doesn't want his hand up there anymore. He'll say, "No."

That's very amusing, because people who are not theta cleared will very often take a Theta Clear of whom they are quite afraid— because, you see, very often the thetan himself is afraid of other thetans and he gets a Theta Clear, there's a thetan. Well, he's afraid of that thetan. Thetans have hurt him in the past, hurt him badly in the past, so he doesn't want anything to do with this.

Very often an auditor who is not a Theta Clear will get a person halfway to Theta Clear and just do something willy-nilly to louse up the case quickly, before this person can do anything more about it. He just hates thetans, he's afraid of thetans, and that fear suddenly cuts in the moment he starts to get this person outside. Therefore, the best people to process Theta Clears are Theta Clears.

All right. This person is outside the body and somebody, some Homo sapiens, says, "Theta Clear, yeah, we read something about that. We'll show him up. Show him up." And he'll say, "Well, if you're a Theta Clear, heat up my hand." It's one of the first things they think of, see? And zzzt! whhhh! If you want to see people go into terror or down in apathy, do that.

Now, I haven't much studied poltergeist or any of these other little interesting tricks with regard to this. It's very interesting to see curtains wave or something like that when the preclear doesn't know he's shaking the curtain. You say, "Brace yourself on that curtain over there," and the curtain goes whewww. He's sitting clear on the other side of the room. "Brace yourself on the curtain."

One day I was doing some processing on a Theta Clear and I had just lit a cigarette. And the Theta Clear was running this and running that, and trying to straighten himself out on this and change postulates on that and so forth, and all of a sudden the body sort of went rigid for an instant. And the Theta Clear must have been up in the corner or something of the sort, and the ashtray was out of my reach on a concrete floor—very slippery floor. And the ashtray was out of my reach and I had my cigarette and I was about to light it and I was looking around for an ashtray. And the ashtray came over, bzzt! and I dropped a match in it.

The thetan was just being polite, that was all, and had never thought twice about it. And I said, "Thank you," and the person became very confused. Because this person wasn't up at the level where they were supposed to see or supposed to be or supposed to do things like that yet, you see? But they just suddenly said, "Oh, you need an ashtray?" Bzzt! And you'll see that happening before you get real action on the part of it.

But a thetan can handle the physical universe directly. You'll see them doing this, too. They get out of their body and you say, "Brace yourself against the sofa now, and just push." They do this, and then they can't get the beam free! They can't get the beam off the sofa. They get very upset about this, and that's basically what's wrong with them, you see? They can hold on to things but they can't let go. And you've got to process them for a little while to get them to let go. You train them. It's training.

It's like taking somebody and saying, "All right. This is the way you spit."

And the fellow says, "How?"

And you say, “Well, you get some saliva, you purse up your lips and then you expectorate out like this.”

“I can’t do it,” he says.

“Now, let’s try,” I mean, it’s over—it’s educational.

You get a fellow, says, “I can’t do that.”

And you say, “Shift that postulate.”

“I have to shift another one first.”

“All right. Shift that other postulate.”

“Hm! There’s a whole bunch of postulates here. All right, I’ve shifted. Okay.” Spit!

And that’s about the way it goes. You have to show them how and so on. A lot of them go around using tractor beams, pressor beams. They go around doing the most incredible things. They use tractor beams to pick up information from four blocks away. And then you say to them, “All right, throw a tractor beam on . . .”

And they say, “A what?”

I say, “A pulling beam. A pulling beam, to pull the information toward you, pull the sound.”

“Oh, I couldn’t do that. Now, let’s see, what—what do you mean, ‘a pulling beam’?”

“Well, a pulling beam.” You say, “All right, it’s cup-shaped. It’s sort of round here and it’s got two sides, and these—it—you sort of pull on both sides like a big loop.”

And they say, “Oh, no, it’s not. It’s a single round beam, that’s all.”

And you say, “Thank you.”

And they say, “Ulp! Wasn’t supposed to tell you.”

So it’s a sort of a confused game we play with a Theta Clear, is he’s not going to tell you, but you know, and then he knows, and then so on and . . . Theta Clears—some of them-can’t feel or can’t see or anything, and they come up the line on that fairly rapidly and they change postulates. Some of them get out of their body and they can’t think.

Well, all of these abilities—you just change a postulate and all of a sudden they can think faster than they ever thought before. You work—with the changed postulates—you work an emotional feeling.

Now, they’ve still got emotions connected with the body and they’re still hanging on to them, and so on and you get them to run a feeling about the body, and you run them—concept and a feeling, two different things—you run them simultaneously. And that way, you bring the person down from the thetan-plus-body level on the Tone Scale, they sweep down through the actual thetan position on the Tone Scale, which is much lower, and then you bring the thetan up the Tone Scale and it will go much higher. So, it’s a circuitous course that you’re running.

You’ll find somebody comes in, and he is—on a thetan-plus-body basis, he is just a wonderful 2.0. He’s very antagonistic, very antagonistic, very antagonistic, and you can spring him out of his body. Where is he on the Tone Scale? Well, he’s probably down there

around “protect” or something, or “won’t protect,” or “you’d better protect yourself,” or something. Way down the Tone Scale. It doesn’t really have any bearing on the thetan-plus-body position at all. Terrific change in a man, change in his attitude. Then you start him up from there and he’ll just bypass the other.

The only reason you process the body is so he can use it. So on the one hand you process the body by knocking out its ridges, knocking out its various accumulations of energy and straightening out the individual in general. And on the other side, you educate the thetan. But, you see, processing the thetan is not processing the body, and processing the body is not processing the thetan. Two different things.

So, you fix up the body so he can use it, but you’re mainly interested in him. And you want him to go way up the Tone Scale. And the funny part of it is, his waves get finer and finer and surer and surer and his placement of them gets better and better, and he can select out of them and do further and further things. He’s up to the level very early—very early—where his penetrative beam goes straight through matter.

That’s very easy to do, to get a beam to go through matter. Lots of beams will go through matter if they’re small enough. They have to be smaller than the particles of matter to go through matter. Almost any thetan can do this. Simple. You don’t think twice about it.

He sees selectively. First, he could look from here into the last room down the hall, and then he could selectively look on the next wall, and then he could look on this next wall, then he could look on the reverse side of this wall, and then he could look on this side of this wall and he’d be looking inside this room again. In other words, he can extend his vision to a selected depth.

Many people get very confused when they find themselves doing this. Because, unlike with eyes, you just don’t land on something. I mean, the eyes are very, very stimulus-response. The photons come from the sun or the electric lamp or the candle—if it’s there—and land on a surface and reflect from the surface and hit the eyes, and if the eyes are open they get the impression of the thing. A thetan doesn’t do this. He sends out a beam, he picks up the impression of the beam and gets it back again like radar. And that beam can go through anything.

Don’t ask me to apologize for what a thetan can or cannot do; you just look this over and that’s what you find. As he comes up the Tone Scale he’s more and more able to do these things.

How fast a thetan comes up the Tone Scales has a lot to do with the auditor. The auditor can keep him all the way down at the bottom of the Tone Scale if the auditor is too low himself. But the funny part of it is, is the thetan plus body is a thetan being boosted by things which he has thought before. And you get an interchange of thought which comes about on the least, tiniest amount of energy output. The thetan outside the body is no longer assisted by these ridges. He’s in a hell of a state. So you have to keep him up the line and bring him up the line.

So—now, as he comes up the line, his ability to place facsimiles in space and time increases. And as his ability increases to place facsimiles or place himself in regard to space and time increases, his energy potential apparently goes up as well. He has, you might say, a constant energy potential, but he takes a long time to reach it.

Now, he gets way up Tone Scale up here, he’s exuding energy in all directions. Now, his ability to place facsimiles in space and time have a lot to do with processing, because right there as you start in with blowing ridges, you’ll find the thetan just sticks on the ridges. He just gets stuck and he flops around and “It’s a ridge. You couldn’t do anything with a ridge; you’d have to be very this and that about the ridge. You got to process it in very, very delicate ways, and you take a lot of care with it and so forth, and . . .” He acts like he’s

walking in a glue factory. And after you get him up the line a little bit, he's going bzzt! and there goes a ridge. Awful shock to him sometimes, too, because he'll blow off half of his head or something when he blows one of these ridges. These ridges are most sensitively in the head, which is why I keep talking about blowing part of the head off, because, actually, that's the truth: it feels like you'll blow your head off.

All right. So here's the contest on the Tone Scale. It is to go away from the MEST "everybody can handle and shape me" of all motion up the Tone Scale toward the ability to handle and place energy in space and time.

And that is self-determinism, if you think it over for a moment. A person's ability to handle these things in space and time, to handle anything in space and time, pretty well determines his position on the Tone Scale. You could actually get together some kind of a psychometric test which would have to do with placement. And one of the most telltale tests there are, are those block tests, with the round pegs and the square holes and all that sort of thing, trying to get them to place the round peg in the round hole in a certain space and time. Those are quite accurate, but they could be indexed against how well this person could make up his mind about anything.

Now, there is your energy-flow aspect of auditing. At the beginning, you'll find very often you have to run a single engram. Then you have to run a ridge; then you're very well off if you can run a minor ridge—if your thetan is still in the body—if you can run a minor ridge with this. And then, finally, you can spring him out and he starts blowing down ridges just a little bit at a time. Has to turn this ridge white and he keeps it white and he keeps it white, and he springs into the body and he springs out of the body on trying to keep it white and the lines he puts on it collapse, and he has an awful time. Finally he gets this ridge all blown out and he's very—"At least that ridge is gone."

Well, you get him up the line just a little bit further than that, and he says, "Ridge, what ridge? Oh, I think I'll keep that ridge." And he puts it over there. It doesn't bother him anymore. He just takes it here and puts it there. That simple. He can move ridges all over the place. He doesn't particularly want to get rid of energy. You just want to get rid of enough ridges and energy around him so he can be fairly self-determined about where he is, because that's the thing which he cannot do in the body. Because he has built up flows all by himself which he can't face. And so he can't place himself in and out of the body, usually, at will. And he can't position himself around at various spots in the body. And so he says, "I can't possibly have any self-determinism because I can't even place or find myself anymore. I'm gone. I'm dead. I don't exist. The body is everything. If the body dies, all memory of it will cease; therefore I'm not going to remember any past lives, and therefore I'm subzero on the Tone Scale and that is the end of me."

Yes, it's the end of him—unfortunately for that conclusion, there isn't any end to him. I imagine we'll be able to go around and walk through a churchyard, maybe next year sometime, take a little excursion through a churchyard and see if you can't find a thetan—just a tiny little glow of coal, practically nothing there—parked up against a tree trunk or something of the sort. And you'll say, "Hey!" Oh, just some sparks over there. You say, "Hey, what's the matter with you?"

"Oh. Me? I'm not here."

And you say, "Oh, come on now, old boy. Let's blow that ridge off, huh?" Maybe you separate a couple of ridges this way and. . . "Sir Walter Raleigh!"

Now, there's the progress and what you can expect to have happen. Now, the changes of potential happen and you can see here adequately that if a very low-scale thing, the thetan, were in the midst of a bunch of high-scale ridges, that these ridges will blow this low-scale thing around and discharge against it at every turn. So they will. The poor thetan is being scattered around like a dice in a cup.

He knows he couldn't exist because anybody that says anything to the body will cause ridges to more or less discharge or go into action. Any energy flow against this body will kick the thetan around inside the body. He is a lower potential, as far as his own beingness is concerned, than the ridges which surround him.

Now, you change him up to potential and he will start flowing into the ridges like mad. And you get him just a few tones up above these ridges and he just flows at every ridge he sees. And you get a thetan up here, fairly well up on the Tone Scale, he's going to flow at every ridge that is obstructing any preclear—zip!

Little girl walking down the street; the little girl has a slight limp. Theta Clear is walking down the street and he says, "Well, well!" Bzzt! Little girl doesn't have a limp anymore. He says, "Isn't that proud?" Well, if he does a hundred little girls like that—he wasn't high enough up the Tone Scale actually to have done two—all of a sudden there he is back in the body again. "I wonder what happened," he says. "Something must have happened." He couldn't get up to a position where—he didn't get up to a position where he could dispose of the facsimiles he picked up of those ridges.

Actually, what he should have done was reached over, instead of burning it up and hooking up with it and that sort of thing, is just put a line between the ridge and space somewhere, and just taken that facsimile of the little girl's that was making her feel bad and just hanging it up here someplace and then just pegging it there. See? Ptock! There it is.

He isn't using good sense when he starts burning up everything in sight and discharging at everything in sight, and yet he'll do so, because it's an automatic response. You'll all—could be doing that. In spite of what I've said here, you'll be saying, "Gee, gee, ridge"—zzzt! Another ridge—zzzt! Maybe coming around, you'll be saying to your auditor, or you'll be saying to me, "Say, Ron, (clears throat) I haven't been able to get out of my body for three or four days. Do you suppose there's anything wrong?"

So the contest is to get you up above such a level of doing such a thing.

All right. I've talked to you much too long this afternoon, but there is the aspect of the Tone Scale and what we're trying to do. And tomorrow we will take up flows as such and their characteristics. And the day after that we probably—I'm not going to guarantee this, but we'll probably take up characteristics of flows—that is, waves, the types of flows, tractor beams, pressor beams. And I will show you some very, very interesting things about physiognomy and these beams, physiology and these beams. Because once you know about these beams, you can just look around you and you'll know what you, in every case, have done to you in the past as far as the body is concerned.

And we, of course, unfortunately don't have 100 percent easy cases. Some of the cases take an awful long time; they get too stacked up with ridges. With existing techniques they take a long time. But most of the cases that you'll run across fortunately don't take very long. And I think that perhaps we can work out here the technique of making three or four easy Theta Clears and get them well up the Tone Scale, and then have three or four Theta Clears all of a sudden grab ahold of the occluded case's ridge and hang it on the hatrack, and that'll be the end of that.

Of course, you're liable to hang the thetan of the occluded case up on the hat rack, too, but we'll try and bail that out.

Now, exactly why some of these cases go wrong and exactly what happens in this processing, we'll take up in the progress of these. You really haven't got anything to worry about, but you want to know about this interchanges of potentials.

And I want to give you a test—I gave you this once before—and I want you all to practice it tonight. I want you, each one of you, to just see what you can do with this: Put up something beautiful in front of you and see what happens to it. And put up something else beautiful in front of you. Mock up, imagine, a facsimile and hang it up in front of you and discharge it. And see if you can't do that for a little while and see what this will do to your tone. And if you find that you're discharging too long in one direction and so forth, put up something awful ugly and mean and ornery. Imagine that, and let that discharge into you or you discharge into that. Now, see what you can do with that.

And I want you to do that because I want you to see that facsimiles occupy specific positions in time and space. And I want you to see that for yourself, and see that there is an energy flow. Because you put that facsimile up there—a beautiful, colored facsimile of some sort or other, very pretty, and it goes dark—energy flow into it. Pick it Up afterwards and hang it up there again, and you'll probably find it flowing back into you again. And it gets light and gets pretty again. There's an interchange of energy going on one way or the other.

Now, I want you tonight to examine that phenomenon so that you can see the actuality is your facsimiles around you.

The reason why your facsimiles and the next person's facsimiles don't cross, interlock or get entangled very often is because there's almost an infinity of wavelengths and wave characteristics possible on this scale. Even on the low scale, it's almost a—oh, there's just billions of possible flows, various waves. And it's like an infinite number of telephone numbers.

And do you know that to go into ARC with a preclear you have to shift your frequency. You do all these things all the time. Every time you do that—every time you do that, you change your own frequency and your own characteristics. Before we get through, we will know why this happens and how to avoid it and so on.

Okay. Well, let's call that a day and thank you very much.

Audience: Thank you.