

## MATCHING AUDITING TO TONE

A lecture given on  
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Okay. There are innumerable subjects that I could talk to you about, which undoubtedly would assist your ability to audit. But probably none of these would be as beneficial as simply the subject of auditing itself.

Now, I keep talking to you about very, very down-to-earth, low-level processes. And we have a list of about, I don't know, twenty of these-fifteen, twenty, twenty-five of these-which are very, very low-level processes of one kind or another. Of course, we know that cases go below that lowest level, they go out of communication. That is about as low as we can get.

Now, when a case is totally, almost totally out of communication, it is sometimes a long and arduous struggle to put the case onto the first rung of communication. Now, we as auditors, have a tendency to be a little bit critical of the general communication ability. This is perfectly fine, this is all right. We are operating from a point of knowingness. We know what the formula is of two-way communication. We know what is communication and what isn't. Other people think talking is communication. They think numerous things are communication, and they are very sure that all of these things are bad.

But the chap who will, after a while, say good morning to you is not in the class I'm talking to you about now - the chap who will say good morning to you after you've insisted he say good morning. Now, that is not out of communication. This chap is still in communication. He's still registering. The chap who is out of communication entirely gives us another problem. He is not talking. He is not communicating. He is not observing what we are doing. And this entire body of people is embraced loosely by the term "psychotic."

Now, I don't intend for you to get the idea that we're processing psychotics. I merely want you to alert to the fact that you are not processing, when we say low-scale, the lowest there is on the scale. See? I just don't want you to get these things confused. And we say loosely, amongst ourselves, that a person is out of communication, we are simply being very, very loose.

If we were saying he is totally out of communication, he does not respond or observe and is not aware of his environment, we would then say he's psychotic. But another way of saying this is he's totally out of communication, you see. Now, we can exaggerate the inability of a preclear to respond or do a process by saying, "Well, he's very badly out of communication" and so forth, and we go on talking like this, you understand? But we're not being factual. If a chap is out of communication, he's nuts. And that's all there is to that.

Now, insanity offers a complex aspect because individuals can be acutely (which is a synonym for momentarily) or chronically (which is a synonym for continuously). You should know those two words. It makes you sound very, very, very good. You could say, "acute this" and "chronic that," you know, and it sounds very, very, very pharmaceutical or something. But it means momentarily - acute, and chronically - continuously. So we say, all right, he is acutely psychotic. Now, most people colloquially interpret the word acute as meaning "very." See? That's not the case. It's just sporadic, see, momentary. All right.

Now, an acute psychosis might be observable in somebody who has just dropped his spare tire on his hand or who has just barked his knuckles on the window ledge. See, but he's only psychotic for maybe a twenty-fifth of a second.

Now, if you want to prove this up, audit one of these knuckle-barks or tire-dropped-on-the-hand, and you'll find there's a moment when the individual is unconscious. He is not aware of his environment. He is out of communication with the environment, and that instant is enclosed on every side by a sort of an unreality, complete. And as we see, there's this unreality, and

then there's this instant of actually unviewed incident. And then it comes out as unreality and then less unreality and finally back to reality, you see?

So, we have sort of a two-arrowed thing here - here's consciousness, unreality, unconsciousness, unreality, consciousness, see. That's the cycle. Well, we get this little incident, and if we run it just by asking him to tell us about it over and over again, just exactly the way it happened - exactly what are you observing, exactly what are you seeing and so on - he will uniformly be surprised that there was an instant there ... He knows he knew what was going on the entire time, see. This he knows well. Only he didn't. There is a moment there when he was not receiving communication and not registering communication and not giving any communication, and that is the definition of unconsciousness.

Now, when we get this little incident in sight, we plow it out one way or the other, run it, we find out something was registering. So evidently, a person can be unobserving and uncommunicating out at the same time, you see, and still have something recording. In other words, an insane person-that's the definition of an insane person: not communicating-an insane person is doing something incredible in being insane, in that he's merely out of communication with his environment. And we look him over very carefully and we find out he is "all-the-same-y" in the same little twenty-fifth of a second as the fellow was in who barked his knuckles. Only he's in it for a couple of years. You get the idea? Hm?

The fellow who is mad at his wife and drives away and goes around the corner on two wheels (as they very often do) and smashes into the lamppost or the deadman or something - bang - you know. There was a period there of maybe fifteen or twenty minutes when he was psychotic. He was out of communication, his competence was gone, he was not capable of decision or direction. But all this sums up to is he was out of communication. No incoming communication, no outgoing communication. But at the same time, something was registering, something was taking pictures. That's the oddity about the whole thing.

Now, if we understand that the degree of unawareness of an individual is the degree he is out and in communication, you see, we see that we have, immediately and at once, a test of an individual's competence, sanity, alertness, ability, anything else you want there, see.

Now, just as we can have an individual barking his knuckles or being drugged and being out of communication, so we can have an individual who is out of communication over a long period of time. Now, don't try to separate these two items. Unconsciousness is unconsciousness. It may have all kinds of ramifications and oddities of one kind or another but it's just unconsciousness.

Now, we say, "Sleep." What is sleep? All right, what is it? Well, let me give you this interesting example. There is a period when the thetan is less aware of being a body and is more aware of being a thetan, when he has an awful time trying to go to sleep. And the answer to this question is, "What's he doing sleeping? What is a thetan doing going to sleep - resting his cells?"

Now, he has developed the habit of going to sleep when the body went to sleep, because the body has the habit of going to sleep when it goes to sleep. And every twenty-four hours, it thinks it should be unconscious for eight of them.

That's because the experience pattern of the body follows the experience pattern of this particular planet. And this particular planet, oddly enough, had an average of eight hours of very dark darkness, in excess of the length of time plankton and algae could store adequate sunlight. The plankton, the algae which animalcule form - to which form we can trace back any body cell that we wish to isolate - they were at once and at one time on that time track and were in the sea, slopping around. These depended upon the sun in order to have energy, and they had very, very poor storage capacity. Very good conversion capacity, but very poor storage capacity. And so the sun would go down, and then for a few hours only would the plankton or the algae, you see, have enough energy to keep on running. And after that, being totally dependent on energy, it said, "Nuvvooow, here."

And it was unconscious for the rest of the tumultuous night. And when the Sun came up in the morning, it started to wake it up by feeding it energy. It left something running to tell it when the Sun came up, and chose the easier course of simply passing out. And the body, long divorced on the evolutionary track from the sea, is still going through this cockeyed cycle.

If you were to ask a New Yorker what his dependency on sunlight was, he would look at you quite blankly, since he's probably not seen any since he was in Central Park at the age of six. If you were to ask a person in London what his dependency of sunlight is, he'd be pretty blank. It may be energy can be derived from sulfuric acid fog light. But we've made no tests of this and so can't guarantee it at all.

But we do know this: That the idea of sleep and unconsciousness came about when an individual ran totally out of energy. We had to admit in the first place a total dependence on energy before we could run out of energy. So you see about where on the Tone Scale these cells were, lord knows how many millennia ago. And now, today, the body, by agreement cell to cell, still goes into this unconsciousness called sleep. And a thetan comes along and he's in the body and closely associated with - body goes to sleep, a thetan is in total agreement with the body and he goes to sleep, too.

And then you start to process him. And the processes which you're using wake up thetans. And he's liable to spend some portion of his time, during or after an intensive, trying to reconcile the nightmares he has whenever he tries to go to sleep, his own sleeplessness and so on. And the funny part of it is, he's struggling to get back to sleep. You got that? And you're trying to wake him up.

Now, running energy sources, particularly by going around spotting them and telling the preclear to increase them, or waste and accept them, of course, interrupts the entirety of the sleep cycle for the thetan. That's interesting, isn't it? You can interrupt this. We have that process there, in the second level, right at the beginning of it there, where you spot these energy sources. And, naturally, when the thetan discovers he can get energy, he can accept energy, he can have energy and he can make energy - when he's discovered all these things, why, he's apt to get over the notion of sleep.

His determinism over energy has increased and he tends to pull out of energy and go upscale quite rapidly. But until you get him over something that has to do with energy, he's just going on chewing on old facsimiles trying to get a few more ergs. And after you've exhausted a little bit of these old facsimiles, you'll find out he goes to sleep. We call it dope-off and boil-off, see. That's just dope-off and boil-off. He's going to sleep because he hasn't enough energy.

So, we could say that any life form, no matter how tiny or how large, has then come upon a dependence upon exterior energy sources; and that this dependence results in, inevitably, this horrible fact: that there isn't enough energy. Unless the chap considers it to be, it isn't. Think it over for a moment. Unless he considers that it exists, it doesn't exist for him. So if he goes on and puts all energy on automatic and then says, "Well, it'll just go on. I'll keep getting energy," he will become more and more dependent upon something that doesn't exist, and after a while, he will cease to put it there at all - at which time it will cease to be there. Sunlight will not any longer touch him. Get the idea? There won't be any sunlight there at all.

Now, whatever happens at this state, we're not concerned about, but that would be the absolute bottom of cases. See that? He's developed a total dependence on all energies that are available, and then no longer considers they exist, and we have rock-bottom case. In other words, there is a "how far south." We can describe that "how far south." And the goingness of going south is marked by greater and greater dependency on exterior energy sources and less and less dependency on one's own considerations to bring about energy or energetic conditions to this final rock-bottom. We consider that we are totally dependent, and we consider, then, a total nonexistence because the consideration itself, first and foremost, is what brought about the energy. There are no further considerations concerning energy, would be another way of stating

that. And that would be, evidently, a nearly total unconsciousness. But that's certainly as far south as life is going to go. Hence, the importance of that first level of Level Two. Step (a) Level Two, Energy Sources.

The individual who says, "I cannot work," is simply saying, "I cannot accumulate and direct sufficient energy to overcome accumulations of energy, and things either stay where I don't want them to stay or move when I want them to stop or vibrate when I want them to go at another rate. And therefore I cannot work." He is saying, "I cannot control energy." Well, trying to control something which you have to consider exists in the first place can become one of the more interesting mental puzzles.

And this is the enigma of the preclear with regard to energy. And it is one of the primary things which has to be overcome before an individual can be asked to work. Now, most of the people who come to you are worried about themselves. They are tired, they are exhausted, they feel that they cannot develop sufficient energy to get about their business. They can't control energy; they can't consider it anymore. They sleep too long, they're unable to accomplish things, they're unable to marshal things or get them into order. Things become more or less a confusion to them. Why is this? Because they have Oedipus of the left thighbone? Or because they have a neurosis three feet back of their pinball machine? Or because it's the left-hand square-root of the subverted Tone Scale? No. All of these answers might or might not be good considerations, but they don't lead to a solution of this energyless person's case.

Now, the amount of unconsciousness is a direct measure of the unavailability of energy for the individual. When a person is very laggardly about awakening or about getting anything done, he, of course, has not stored enough energy and cannot get enough energy, and so his best answer is simply to kind of sleep it out so that the last few ergs that he has there - at least these - can be expended in some happy direction. And when an individual becomes concerned about this, he will do a great deal of sleeping. And when he gets on a job, he will do it hammer and tongs, and then he'll sort of run down and go back to sleep again. You see what we mean?

Well, energy lack of, space lack of, and livingness lack of, and consciousness lack of, are alike considerations. That's something to think about, isn't it? You realize the same cycle can take place on the subject of space. An individual depends on everything else holding up his space for him. And he depends upon this very thoroughly and very slavishly and on and on and on, and then, all of a sudden, one fine day, his space collapses on him. Well, let's take this collapsed-space case. He can't strike out in any direction. He can't reach. Why can't he reach? Well, he can't reach because he has no space in which to reach and so on. He has run freshly out of space.

So, what do we do with this chap? We could do the same thing that we did with energy sources. We have the individual spot spaces. Not spots in space, this would be another thing, see. That would probably make him sick - spotting spots in space. But we'd have him spot spaces. And then maybe waste spaces and accept spaces and increase spaces - certainly that last one. Of the three, that is the most important because that is create, you see. And the individual, of necessity, is the only one who is creating at any time.

And so, we would have this problem of no space solved in this fashion. Now, this process, by the way, simply follows the original theories of the second level processes. The original theories are being followed here, because the process itself, due to lack of time, auditors and so forth, has, at this moment, not been exhaustively tested. But it looks like one of those things it would be very easy to do. And very probably belongs there.

And the next issue of SLP is being held up in its issue on the test of this and a couple of other things. But nevertheless, it should follow that this sort of thing would work, you know. Here we have a chap who is awfully out of space. He can't get anything off of him. He can't hold anything away from him. Well, in order to hold something away from you, you have to put space between you and it. And all of the Separateness Processes work because they simply

postulate space between the individual and another thing. Got that? That's why the Separateness Processes work.

I tell you, frankly, there is no reason why you couldn't have the individual spot some spaces, one after the other, and then waste them, accept them, increase them, you see, and get the same result and maybe even a better result than Separateness. But we do have this implied and understood in SLP, Issue 5, right there with separateness on objects and persons and things. He is creating space. We're making him postulate space. Now, as I say, there may be a better way to run that. But that is what we are trying to do. He is totally dependent on space. And then he considers that he can't have any. This is fascinating because he made it in the first place. Nice little handy jim-dandy problem, isn't it? All right.

We look at these various aspects of a case and we discover quite interestingly that the individual is not totally a machine as he goes all the way down. He isn't behaving totally mechanically except along this common denominator - it would be: degree of consciousness over degree of unconsciousness would equal tone of case. And if you were to take the average - this would be a good way to measure tone - take the average number of hours the individual was awake and active, and the average number of hours he was asleep and add these up. And if the ratio - if the ratio between these two things was a fraction of one, we would consider him below 2.0 on the Tone Scale.

And if the resultant figure was above one, greater than one, we would consider him, to that degree, above 2.0 on the Tone Scale. See how we'd do it? You could very innocently and very smoothly say to somebody who came to see you this person has been badly put upon or something has happened to this person and we don't care what, and we had just discussed things with this person. And we could say, "Now, right now-during the last week, when have you arisen in the morning?"

"So-and-so and so-and-so."

You just assure him that you want to ensure he's had enough rest and so forth to have his intensive, see.

And you just ask him what time of the day, you see, he has arisen, and what time of the day he's gone to bed for the last week or so. And we find out if this is a habit of his or not. And we talk to him long enough so he'll finally break down and tell us if he's lying and so on. And then we would just get this on the average. And we find the individual normally is dormant, comatose, flat on his back, doped-off in some fashion or another fourteen hours a day, and he is active, moderately so, ten hours a day. Number of hours conscious, ten. Number of hours unconscious, fourteen. Figure, ten-fourteenths. Brrrrt. Below 2.0, Tone Scale. See, just like that, bang.

Now, you will think you discover individuals who do not follow this pattern. These individuals are doing something else which is very peculiar. It's higher-toned than this, but they are liable to go like mad for ten days, two weeks, three weeks, and then collapse for three or four months. You got it? See what they're doing? But the number of weeks they're active for the number of weeks they're in a state of collapse would again give you a figure which would either be greater than one or a fraction of one, and so you could plot them above or below 2.0 on the Tone Scale.

Now, that's arbitrary, but because we know behaviors pretty well, and because they work out very well on the old first Tone Scale there in Science of Survival, we would have an idea and an expectancy of their general behavior under processing. We could measure it up in this fashion. And we really ought to go about it in some such fashion for the excellent reason that we occasionally get fooled. You get somebody who looks quite bright, alert, so on. We process him and he goes nyrrrow-crash, you know. We say to him in session, "Well, how do you feel today?" and the individual goes, bonk, boil-off. Just looking at how he felt took enough energy out of the bank to cause him to boil off. Do you see how this could be?

Now, the way we process the individual would depend a great deal upon his position on the Tone Scale. And it would be very easy for an auditor who has been processing people who ran badly, slowly, poorly and went anaten in a hurry to make a considerable error when they started to run somebody who was faster or more alert, you see. They would be more chary of exhausting havingness than they need be. Take a high-toned case, you don't have to worry too much about havingness. Chew it up, spit it out - so what, see. And therefore, they are liable to run far more cautiously or more slowly than they need be.

So, it's a good thing to take a good solid estimate of case. And you would say a case well above 2.0 does not need any remedy of havingness while running. Any somatics resulting from it are cross-ups with the auditor or actual running out of some kind of a physical facsimile. You just, you know, say this and it'll run out, and it'll run out rather rapidly. It's not an exhaustion of havingness really, you see. That isn't going to be the case. But you take a person below 2.0, he gets a little bit queasy, boy, you better pull for that beach in a hurry, you know? That guy is going to sink, and if he sinks, you're not going to get him out of it in any hurry. He's a delicate case on the subject of havingness. You cross him up as an auditor, and he doesn't just go anaten, he goes out of sight. You're five minutes late for an appointment and you hear about it for the next three hours. Get the idea? The auditor fails to wear the right color of tie, no session possible. You see how this could be?

So, it's very often true that an auditor is far more careful of some cases than he need be. And one way to be sure about this is just to add up hours of wakefulness and hours of sleep and get your fraction and get that accordingly. Got it? And just behave accordingly with regard to havingness. Behave accordingly with regard to auditing.

You can audit some chaps awfully fast. They're well above 2.0, they're in good shape, they don't get their havingness shot to hell very easily. If they go anaten, it's some kind of a sleep ridge or some kind of a command level, something like this that's happening. It'll go out in time. The body is having more reaction than they are, you know. They're still in command of the situation, nothing's skidding. And if you were to audit one of these fellows carefully and slowly and so forth, well, he has to kind of fall in line with your agreement that he must be nuts or something, see? He doesn't keep on running swiftly. And you could spend easily five times as much time in processing as you need to.

Now, if you feel unsafe about a preclear, always play it on the safe side. But if you feel fairly secure about your preclear, and you measure the various elements, just start playing it a little more dangerously and a little more dangerously and a little more dangerously and push your luck a little bit harder and a little bit harder. You're running faster and faster and faster, and you'll find all of a sudden that you are just running just too confoundedly long on some preclears, see. You're just going on and on and on when you ought to wind it up. You might have sort of pushed the preclear into an auditing apathy. You know, you're being so easy about it he'll say he feels he must be worse off than he is.

Well, if you have an idea that a preclear is well above 2.0 - every evidence you have substantiates this - a little experience in processing him pushes him along very well, and he's going along fine, start to live dangerously. Audit a little faster. Don't audit carelessly, just audit more positively. Be sharper, listen for those cognitions. And switch your process on him. Swing it along, they'll be real cognitions. And he'll run. He'll run rapidly.

Now, it's possible with a good preclear to cover all six levels of the Six Levels of Processing in its totality in ten hours. But your preclear to begin with would have to be at about tone 4.0. And boy, that's like driving a rocket ship. That's fast, see? But what business do you have as an auditor running somebody who could run all six levels in four hours in fifty or sixty hours over the same course. See, there's no reason to do that. You're wasting time. You're wasting his time and your time. If you want to audit him beyond ten, fifteen hours, something like that, why, by all means, open up The Creation of Human Ability and start exploring outer space, you know. But just to get to a good stable zenith and so on, why drag your heels? The individual runs fast, he is alert, he does well, so why mess him up? Just get in there and audit like mad.

I've had a preclear do Change of Space much faster than could be done by command, see. He was running faster than commands could be uttered. And throwing showers of hellos and getting back showers of okays and having the spot send showers of hellos at him and him sending back showers of okays at it on each pause over a circuitous course which took in each star visible from this planet. And this is the way we were doing each new star.

I'll just give you an example. We ran immediately out of time in which to utter the command. So, we had an understanding that this command was going to mean that he was going to spot, go near, throw a shower of hellos at, get a shower of okays from, have it throw a shower of hellos at him and he throws a shower of okays at it each time we give him a finger tap. And this was the rate at which we were going: tap -tap -tap -tap -tap-tap -tap -tap-tap -tap - tap-tap-tap-tap-tap. Bzzzz!

Now see, we know that it's impossible for an individual to react that fast. But just because we know it's impossible, don't restrain people from acting that fast.

So there are two problems here in auditing, and they both have to do relatively with caution-not so much speed, but caution. And when an individual is in very poor condition with regard to consciousness, you'd better be a lot more cautious than I've ever told you to be. You better crawl. You better ask him five times if the little code break you just had affected him any, because he won't tell you the first four. He's not that much in communication. We notice the fellow all of a sudden goes anaten, he goes anaten, you know - thetan, body, the works. He just goes out of communication, see? Anaten.

We say, "What's the matter?"

And "I don't know."

"Well, did I do something wrong? I mean, is something crossed up here?"

"Oh, no, no, no, no. No."

"Anything occur? Anything occur at all?"

"No, no, no, no. Perfectly all right."

We notice however, he's coming out of it.

"Is there anything that I might have said differently that would have been more satisfactory to you?"

"Oh, no, no, no, no, no. Everything is all right."

"Well, now, tell me, what did I say and what did happen here that threw the session off?"

"Well, I was about to tell you that - first time I ever told anybody that my father and mother weren't married, and you interrupted. You gave me an auditing command."

A little while afterwards you'll say to yourself, "For god's sakes, is that so?"

And if you've got a preclear who is dropping into - you know, there are very many conditions of this anaten. A body, because bodies are bodies, can go anaten. A thetan doesn't go anaten; he's perfectly bright. But the body fogs out. It goes through a period of anaten, it gets groggy, it's running an incident, something like this. Thetan stays totally awake and alert, see. This can happen. Bodies are bodies, you see. Just because the thetan is a thetan is no reason why the body has wiped out its complete genetic behavior pattern, see.

And we start running through something like this and we notice the whole guy is fogging on something, we say he must be running semiconscious or something. Boy, if you don't start researching and just looking over the whole session as a unit and going over the thing with a fine-tooth microscope, you'll miss it. Because he won't tell you the first four times. Maybe he won't tell you the first nine times.

I used to know a guy whose earlier methods I very definitely do not approve of. He was a hypnotist, and he continued to be a hypnotist after he became a Dianetic auditor. It was nothing for this chap to throw a preclear into reverie back down the time track, and then give him an implant that he'll feel better after the session was over, you know. Close it in, occlude it out and so forth. And it wasn't until - it wasn't until I found out he was also putting in the command that he would - the preclear would thereafter send him twenty-five dollars every month for the rest of his life that I dropped him into birth and left him there.

But anyway, this chap did have one cute trick - which differently phrased might be very interesting. "What do you hate about me?" he would say. Anybody he started to process, he would ask them that question. He'd ask them repeatedly until they finally told him something that they hated about him. You get the idea?

This, by the way, is an old hypnotist trick. It is not new with this chap. You use it in order to get the subject to resist you. And the moment he says he's finally found the things he really hates about you, you plow him in. You get the system? Well, this system could be used differently. You could start talking about your relationship with him, any similarity or difference that you represented from other people, and get yourself separated out. You'd find it was quite a process. That's how low you can get. In other words, find the auditor.

One way that was put forward on this particular one - it was quite interesting - was just, "Look at me. Who am I?" Auditor was running this on a psycho, who is now doing very well. Psycho went into a break during the first session. Auditor probably looked human or something, you know - enough to set anybody off. And psycho went into a break and all the auditor said after that was, "Look at me. Who am I?" And the psycho told her she was more people, see. "You're this one and that one," various members of the family, anything and everything. And finally the psycho came out of it and said, "Oh, I know you," and named the auditor and brightened up and had found the auditor and was in a lot better condition.

Now, you could take this on a gradient scale under that name, Find the Auditor, and just ask the preclear if there was any similarities between yourself and anybody else, any differences, any differences between yourself and your father or anything like this. This might sound odd to you, but it might be very provocative a thought on a preclear who had told you his ratio between sleep and wakefulness was well into the fraction and not greater than one, see. See, it might be a very provocative process. You'd run this cautiously. You'd run this courteously. You might run it for hours and hours and hours. But if it was benefiting, it would then be a good process, wouldn't it? Hm? Then that would be the process to use.

But where are you? You're at the entering wedge of Level One as, of all things, a process which you're now going to run for hours. You're going to ask the chap, "Look at me. Who am I?" You're going to say, "Do I remind you of anybody?" "Well, let's play a game here. Let's get people I don't remind you of" You know, any kind of a process you could think of simply to get, finally, an auditor, you, sitting there.

Now, that's pretty darn cautious. And yet that works on a psycho. During auditing commands, the psycho is fluttering around the room being a butterfly and jumping up on chairs and jumping off on chairs and saying, "Don't I look beautiful? Don't you admire my gauze wings. No, they're not. They're made out of India rubber. Ha-ha, I had you there." You know. Duhhh.

And the proper method of handling this in a profession whose name I have now stopped mentioning, is "Humph!" That's the way they do that, they walk in, they say, "Humph! Give them electric shock." Oh, I'm being very nasty, only 90 percent of them do that.



It's interesting that an investigation into the humanity of this is now being conducted. I don't know how these things get started. Anyway ...

If you were called upon to process a psycho, and the psycho was fluttering all around the room doing this or that, there's a step lower than "Look at me. Who am I?" And that's for you to imitate any sane motion they make, and in desperation, any motion they make. Little kid is lying on the floor, feeling very blue and very sad and crying and out of communication and won't answer or anything of the sort. You know, you can lie down on the floor and start crying, too. Sometimes you can just lie down on the floor and they'll feel more comfortable, in the same position they're in. Sounds odd. But you just lie down and they stop crying. They feel better, they start talking to you. But if that doesn't work, you'd start crying, see? They're lying there and going boo-hoo-hoo-hoo-hoo, and you lie there and go boo-hoo-hoo-hoo-hoo. They'll say, "What the hell is this racket? What's coming off here?" And they'd find the auditor. Got the idea?

It's just a method of attracting attention, get their attention a little bit focused on some part of the environment, and that is the first entering wedge of communication. See? To get their attention fixed on some part of the environment, and because you can help them and because you're going to say something to them, the logical object is you. See, that's the logical thing they should fixate on at first; not fixate in the general thing, but they ought to notice. And that would be the entering wedge of communication, wouldn't it - hm?

So, you can go pretty far south, but I think in all this concentration of going far south, that many of you have forgotten that you can also go north; and that you better sure as hell had.

Because here and there, I spot preclears who have been processed very, very nicely up to tone 3.0 and have then been processed a great deal, and they're still at tone 3.0. Why? It's the speed factor. It's not the techniques, it's the rapidity, the familiarity, the quickness of perception on the part of the auditor, see.

Now, you can get up to tone 3.0 and there they are. Now, it isn't that the preclear will not go any higher than the auditor. It's that the auditor is insisting the preclear go no higher than tone 3.0, merely because he is still cautious, he is still invalidative, he still assumes various things about the preclear's case, which are no longer true. He doesn't reassess the case, doesn't reexamine the case, and so he pins it - maybe at tone 3.0. Why doesn't he cut the case loose? He's trying to make the guy better. All right, let's roll him on up the line. It really doesn't require any more tone or address on the part of the auditor, doesn't require any more.

It is not true that you have to have a Tone 40 auditor to process a preclear up to tone 3.5. See? Not at all true. In fact, in complete violation of this, I have seen auditors that, for my money as far as cases were concerned, ran something on the order of the Albert Memorial. You know, they just ran beautifully. You notice how it dashes all over Hyde Park. And they could all of a sudden pick up some kid or - that's the test - some kid and exteriorize him and blow him through a Grand Tour and have the kid in terrific condition and so forth and his auditor is just duhhh, you know?

And I've seen this happen very often, so it's not only not true, it's not even a necessity, not even vaguely a necessity to stay up there around tone 1885 in order to get a preclear up to tone 0.5. It's not necessary. You feel low that day. You could say your acute tone is low. You've just had a kick in the teeth one way or the other. People have given you about eighteen times too many problems. You don't feel well about it. You feel low and your tone that day is riding downstairs. You're riding there at about 2.5. You can still do a good job auditing. And you've done it, you know this. And you've kicked preclears up the line above your own immediate or acute tone level.

Now, all of us, because we are associated with bodies, have a tendency to get acute tones. We get mad at something or somebody or some situation, or we run fresh out of this or that, and we

decide that we're in bad shape, and that it's all too horrible and so on, and we normally are sailing along very well but suddenly we take a dive, see. And all one afternoon we'll feel grumpy as the devil about something or other, you know. Well, that's our acute tone. Our acute tone has dropped. Well, it'll go back up again.

This is a very funny thing to tell you guys, but the thing you don't want is a chronic tone. The whole idea of Clear is based on not "no computation" but to compute and uncompute, to be and unbe. Get the idea? And if all of the emotional conditions and all the conditions which match up all the problems became blocked to you the instant you were Clear, you'd be in terrible condition. You'd have no game at all - no game. It would be like saying, "We're going to clear this fellow," and put an analogy in about an adding machine, and say, "Well now, this adding machine we're going to fix all up and we're going to fix it up so that when we punch five we get five, not fifty. And we're going to fix this adding machine up perfectly and then we're - because it's in such beautiful condition, we're going to put it on the back of the desk and not, thereafter, punch any buttons on it at all."

We're assuming that if a person who is cleared can't thereafter be or react, we are assuming at once something that the Hindu and the rest of the boys out in the East have wished on us, and that is we must sit on - with crossed legs and be terribly serene, you know. And this is our idea of it. As a matter of fact, that is a chronic tone. And the definition of insanity is chronic tone, fixed tone. And you will see insanity as it sets in go on a fixed tone, and then spin in on that tone. Get less and less conscious, don't you see? You can have somebody in chronic fear. You can also have somebody in chronic happiness. And they cannot move or vary off of that mood. They're stuck! Get the idea?

Now you, as auditors, have a tendency to have this wished off on you. All of your preclears and friends say, "Well, you're a Scientologist, you're supposed to be able to handle anything." And some Saturday evening you decide not to handle something - to hell with it. The gas tank gets empty and you walk around and just kick hell out of it. And everybody is totally disgusted with you. Never saw such a thing in your life. You're not supposed to have hot buttons, you know.

No, the whole subject of Clear is can buttons be pushed and unpushed. It's only the frozen button or the frozen tone which is the danger point. The volatile is not dangerous. You can get mad and five minutes later be happy as a clam - much happier than clams. You're probably in darn good shape. You can just feel like hell about something, you know. You just find out all of a sudden that, gosh - that the check bounced and everything is chaotic and so forth, and you say, "Dahhhh." And feel like bawling, you know. And then say, "Well, let's see now, I'll float a loan here and I'll get Joe there and try a little blackmail with ... and get by somehow." And about ten minutes later, why, you're down drinking a cup of tea looking perfectly happy, and somebody saw you about three minutes ago, you know, and said, "What's the matter with you?"

"What do you mean, what's the matter with you?"

Well, the matter with you is the fact that you didn't stay predictable within their foolish little grasshopper ability to predict. They couldn't predict this sort of a change or variation in anybody's tone. People when they get mad are supposed to stay mad, evidently, for months or years, you see. And when you start crying, you're supposed to keep on crying for days.

Well, I felt real bad one time on the loss of - very relatively short time ago felt real bad about some loss of things and boy, was - did I get mad! I just got desk-splitting mad about this whole thing, you know. And there were a couple of people around who weren't close in to anything at all. I was just real mad, you know, with volume. Bang! These people - you could see them get real nervous, real upset, see. Real nervous, real upset. They were sitting outside in the waiting room. And I came out a couple of minutes later, and, of course, I was happy and so forth. We'd gotten that all straightened out. Perfectly cheerful about the whole thing. And these people kept stretching their necks trying to peek into my office, you know, to find out who else was in there.

One of the big mechanisms and operations in existence is the fixing of tone. People try to fix your tone and hang you with a fixed tone. Now just because you're trying to help them is no reason they have the right to fix your tone. Got that? Don't get yourself mixed up with the Little Brothers of Saint Francis or something of the sort and think you all have to go around with a tin-plated halo on your head, in a chronic serenity. Dahhhh. I ask you, what would you do sitting there with chronic serenity at a leg-show. Hm? Hampers you, doesn't it - hm?

All right. An adding machine, a mind, any operation that is in good shape can have any combination punched on it and come up with the right or a wrong answer at will. Now an adding machine is under the compulsion always of coming up with a right answer. But a person who is cleared has his choice! Not only can any combination problem be punched on the adding machine but he can come up at will with the right answer or the wrong one. And sometimes it's a great benefit to have a wrong answer. A fellow comes in who's trying to do you in, he asks you for the solution to the problem and you give it to him. Ha-ha. He goes away not with the conviction that you're infallible but not in good shape either. You get the idea?

You would also be fixated if you always had to give the exact right answer. And the funny part of it is only when you obtain and retain the liberty of giving wrong answers, do you then find yourself capable of uniformly coming up with the right ones. There's no strain on coming up with the right one. If you would just as soon sit down for your final examinations which was going to make you an e cum laude laureate in liceology or something of the sort, you know, and just happily write down on alternate lines as answers, "I see a pig," see. If you'd be just as happy to do that on these brain-cracking things, why, the dean might turn you in, in a less enlightened area, as a nut. But you know that if you could do this at will or give the right answer at will, you'd really be able to use the information. It's only when you always have to give the right answer that you get in trouble. Got it? All right.

If fixing of tone is therefore an operation, then - and if fixing your tone on the part of the public or preclears is an operation, then of course it isn't so good for you to fix a preclear's tone, is it? Not if you're trying to raise his tone. You're trying to change his tone, don't you see? So, you've got to assume that the tone change exists. And so, your lower levels of processes or your higher levels of processes should be run in accordance with the individual's tone. Doesn't matter what the process is, any process will work at any tone level - which is quite amusing today, quite amusing.

Now, you take one of the processes which has just come up - handles chronic somatics. I know it does. You merely say, "What specific problem could that medulla oblongata be to you." And it handles! But you could run it at any level of the tone. Now, what allowances would you make? You'd run it cautiously low-toned, and you'd run it like lightning uptone, wouldn't you? Hm?

A high-toned case, you'd run the same process as the low-toned case, but the attitude, conviction, belief and handling of the auditor would be the difference in the auditing. Right? So regardless of processes, this is the thing that you should master. The estimation of where the preclear is now. He might not have been there five minutes ago. He might be someplace else in another ten minutes. But where is he now? And you audit him wherever he is now. Keep the session in present time, in other words, not just the preclear. Make allowances for what he's doing and where he is. And if you do that, why, you will just save enormous amounts of time in auditing and get enormously greater results than you would otherwise.

There are ways to measure preclears, there are ways to run them fast, there are ways to run them slow; there are ways to run them cautiously and there are ways to run them dangerously. But before you really go in and test all these various ways, the first thing you should do is recognize that the preclear can change. And just think over or look over the situation and see these great tonal differences and compare them to the amount of wakefulness and slumber, alertness and comatoseness of the individual, and you will learn a great deal about this problem of how to audit him, where, when. Got it?

Audience: Yes.

Thank you very much.

Audience: Thank you, Ron.