

# SCIENTOLOGY AND DIANETICS

BOOKLET 33  
of the  
PROFESSIONAL COURSE

BY  
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## The Solidness of Apathy

Technique 88

(This Booklet is a Summarization of Tape Lecture 88L1B)

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

COMPILED IN WRITTEN FORM BY

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- SELF ANALYSIS
- HANDBOOK FOR PRECLEARS
- DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
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- SYMBOLOGICAL PROCESSING
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## THE SOLIDNESS OF APATHY

1. "If enough people got together and thought chaotically enough and drove enough people down into apathy and below apathy, you would eventually get planets..."
2. The creation of the MEST universe is evidently along these lines. Energy, space, and time are illusions which are under the control of theta. When theta goes down the tone scale, energy, space, and time are converted into the apathetic illusion which we call "matter".
3. Before this chaotic and apathetic state was reached, there was a non-MEST universe in which theta made illusions. This universe has been referred to as the "Home Universe". In many memories the pre-clear finds himself existing in the Home Universe, making illusions.

Much grief may be released by recalling the loss of the Home Universe. And why not? Anyone who had to give up a pleasant place in which he could happily play with illusions, to accept instead an unpleasant place in which he had to carry other people's illusions on his back like a sack of stones, certainly would be entitled to feel glum about it.

4. The MEST universe appears to be an expanding universe which is eating into other universes. In other words, the illusions of those who are making the MEST universe are overpowering and replacing the illusions of those who are making other universes.
5. An approximation to the insecurity of this or any other universe can be had by considering the world around us and then imagining that this world did not exist two minutes ago

and will not exist two minutes from NOW, but is merely in NOW, with us, going along in present time. This experiment gives one the feeling that there is not much more to the world than there is to a puff of smoke. If you sat and watched a puff of smoke and tried, by the power of your will, to keep it from drifting off and dispersing, and if you thought of that puff of smoke as all the MEST universe there was, you would see that it takes a considerable effort to keep the MEST universe intact.

Such an effort, in fact, has been made to keep the MEST universe intact that we no longer know how to unhinge it and wipe away the MEST universe in order to make a better universe. We are in apathy about it. Each of us is imprisoned in a little MEST universe of his own, called a body. Each of us thinks that this body is important and that he must stay in it and take care of it.

6. Figure I, booklet 32, shows a division of the tone scale above and below 28.0. On the column marked "Thought" we see the letter "thcta" above 28.0 and the letter "lambda" below 28.0. This indicates that what we call the Theta Universe is to be found above 28.0 on the tone scale, and that life is to be found below 28.0 on the tone scale.

In accordance with this, we may say that an individual who was above 28.0 on the tone scale would be independent of MEST and would not need to have a body – in other words he would be free of the compulsions which make him think that he needs or has to have a body.

7. The reader may feel that things are getting a little too fancy about now, but the writer wants him to know that it will get fancier as we go along.

The reader may say, "What is all this stuff, anyway? Why are we trying to figure out the origin of the universe when we can't even tell the Democrats from the Republicans? Why don't we work on things that are closer to home, first?"

That is a good question, but the answer is easy. Theory has to keep ahead of practice – far ahead. This theory that we are talking about now, this relationship of thoughts to MEST, and so on, is not necessarily provable. It is not necessarily perfect. It is not even necessarily mostly correct. But it is necessary.

It is necessary because it is the way we use to extend that which is provable, namely: practice. Theory is a light which shines ahead of us in the darkness. It does not always fall on the road, and when it does not, we can shift it a little, until it does. It will, however, fall upon something, if we keep it shining, and that something may give us a clue to where the road lies.

This theory which says that matter is merely thought is a good theory because it leads us somewhere. Using it, we obtain results, we get action. Some of the results we obtain are useful. It might be hard to convince the first man you meet that matter is merely thought, but that is no standard by which to judge the theory. It would be comparatively easy to convince the average college graduate that thought is merely matter, because that is the theory, which is taught by "modern" psychology. We have rejected that theory, mainly

because the results which are gotten through its use are never useful – though they are often interesting, as in the case of electric shock "therapy", known also as "convulsion therapy".

The only standard for judgment of these two mutually contradictory theories which can be easily presented to the public is the standard of practical use. The theory that thought is merely matter produces practices which fill the mental institutions with hopeless cases. The theory that matter is merely thought leads to practices which make people feel better and think faster. Therefore, for the present, we stick to the theory which we are presenting here.

8. At the absolute zero line on these scales, there would be no space, no time, no thought, and no universe of any kind.

On the other hand, at the top of the scale, at the infinity mark, we have infinite thought, infinite time available, infinite space available, and an infinity of possible universes.

At absolute zero a degree of NOT BEING has been achieved which makes the existence of any universe impossible. At infinity, a degree of BEING obtains which makes any universe possible, though none has yet been created.

The odd thing about this way of looking at thought and universes is that we have to assume, following this line of thought which the tone scale represents, that in order to create any kind of a universe thought has to *come down the tone scale* to a point where it does *not* know infinitely, where it can not BE infinitely, where it is not faith, truth, a motion source, right or responsible infinitely, where it does not survive or own infinitely. In order to make a universe,

thought must limit itself: that is what the logical extension of this theory tells us.

Now, the reader should remember to distinguish between two questions which may be asked about this theory: Is it true? Is it useful?

How true the theory is we do not and cannot know at this time.

How useful it is we can find out by applying it, and it is the usefulness of the theory which chiefly interests us here.

There would be only one thing more difficult than proving that this theory was true, and that would be proving that it was false. But we can prove that it is useful simply by getting some use out of it. And that is precisely what we are doing in Scientology.

9. Accepting the theory, we find that the MEST universe is a somewhat unsatisfactory habitat for – or invention of – theta, since the existence of the MEST universe requires that theta be less than it might be, that it divide itself up into particles, and that these particles enter into that relationship with each other which we have learned to call A-R-C.
10. On the tone scale, the life band is from zero to 28.0. Below zero, is merely inanimate MEST. Above 28.0, we have a band in which, apparently, the individual takes less and less interest in the MEST universe or in any other universe but his own. He creates his own universe out of his own illusions (or plays), and he pays no attention to the universes which are created by anyone else.

For all intents and purposes, our most profitable band of concentration is the life band, from zero to 28.0. It is here

that we shall find the techniques which have been suggested by our theories to be applicable. It is with life organisms that we shall be successful with the methods which have been outlined and which will be outlined in the near future in Scientology. Although much of the discussion on a theoretical level is of disembodied individuals, it is still the very much embodied individual who is the target of our endeavor.

This is not to be construed to mean, however, that the theories which we are using are not accurate in their references to theta beings independent of bodies. Undoubtedly the theories of the future will be more accurate in this respect than those we have today. But it is fully to be expected that those future theories, as we have said before, will grow out of the theories we have today and will either look much like them or will, at least, owe much to them.

11. There are two quite valid points of view with respect to all this. One is the point of view of the theorist and the other is the point of view of the practitioner.

To the theorist, any and all therapies, processes, practices and routines exist for one purpose and only for one purpose, to prove out his theories. The theorist looks with great pleasure at the man who has been relieved of his arthritis and the question he asks that man is not "Do you feel much better now?" but rather "What technique was used in this case?"

The practitioner, on the other hand, may or may not be up on the latest theory. He may or may not care to ask what theory was followed by the auditor who helped the arthritic. He will want to know what technique was used, not to prove out a



theory, but so that he may use that theory himself with his own cases.

The theorist tends to be somewhat carefree with respect to individual cases. The practitioner tends to look askance at new theories, saying that the old ones have helped him to help a lot of people and he sees no reason why he should take chances on new ones.

Fortunately for the theorist, the practitioner exists to help people. Fortunately for the practitioner, the theorist exists to make it possible for him to help people and to help them more and more. But sometimes the theorist and the practitioner do not seem to appreciate each other as much as they might.

If the practitioner brings to the theorist some one whom he has helped out of a serious disability and presents this person proudly to the theorist, he may find that the theorist questions this individual closely, disregards the history given by the practitioner, and comes up with some entirely irrelevant (to the practitioner's way of thinking) explanation of what has taken place. The practitioner may go away in a huff, feeling that the theorist was trying to belittle him. But the theorist was not trying to belittle him. He was only trying to extend his theoretical knowledge of the phenomena which had occurred so as to be able to present the practitioner with new and better methods at their next encounter.

On the other hand, when the theorist comes up with a new explanation of old phenomena, he often finds that the practitioners who are listening to him take everything he has

to say with a grain of salt – until they can put these new ideas into practice and see what results they get with them.

These are personal habits which are to be expected, due to the division of labor which we have been discussing. In a group of earnest and flexible people they do not make any trouble but, on the contrary, act as a lubricant for the wheels of progress.

In Scientology, we are fortunate to be freer of trouble between theorist and practitioner than in most fields. It may appear to the casual observer that there is from time to time some controversy among those who teach and those who learn and practice Scientology, but if there appears to be more controversy than in other professions, it is mainly because Scientology contains more over-all activity than other fields. A strong young colt kicks up more dust than a tired old nag.

The truth which is in the zero-to-28.0 band is relative truth. It is the relative truth which was discussed in Booklet 19, when the idea of the various bins of knowledge was brought up. Bin 3 is between zero and 28.0.

Bin 2 is also in this band, since Bin 2 is merely a different function. It is the function of getting absolute truth out of Bin 1 and translating it into the relative truth of Bin 3.

Bin 1, containing absolute truths, is above 28.0.

12. From time to time in the lectures, the idea has been expressed that it is theoretically possible for an individual to say "I will BE!" and then BE. It has been suggested that he could merely decide to KNOW, CAUSE, and be fully RESPONSIBLE, and by so deciding, do these things.

Some individuals have taken this theoretical possibility so to heart that they have convinced themselves – and for a short time, others – that they are somewhere above 28.0 on the tone scale.

The trouble and danger which is attendant upon such activities, however, already has been discussed in Booklet 20. Instead of becoming CAUSE, the individual exhibits some of the same manifestations as he might at 28.0, but as an EFFECT. Some unusual abilities may be developed, but there is a serious loss to compensate for it in some other department. Or else, the individual merely tells himself that he has developed some unusual ability, though this ability is not apparent to others.

There is apparently, at this time, a definite road which must be taken to go up the tone scale as CAUSE.

That road may be a long one, but (to use language left over from an age of MEST) at least it is solid.

13. What is the difference between matter and thought in terms of duration? Why is it that a thought can exist for a fraction of a second and then be wiped out, while matter seems to go on forever?

If an individual strikes his finger with a hammer, the facsimile of the pain can be reached immediately and removed, so that it cannot be found again. But the finger remains, being mostly MEST. What makes MEST so permanent and thought so impermanent?

One way of looking at this is that thought is high on the tone scale of time and MEST is low on the tone scale of time. Thought is moving faster than MEST and can be moved

faster than MEST. MEST is only facsimiles which have become frightfully apathetic. Naturally, if they are so apathetic, they move very slowly and can be moved only very slowly.

When the pre-clear encounters a facsimile which is apathetic, his processing will slow down to a walk. The pre-clear may feel that he is going through the incident at a great rate, but to the auditor, who is not apathetic, he will appear to be moving like a glacier, three feet a year.

It is the same with MEST. MEST is so apathetic that it looks permanent. It takes an individual who is quite high on the tone scale to do anything about MEST. It takes an individual who is above 28.0 to erase it.

14. Conversely, thought which is very low on the scale can be considered to be almost MEST, and physical disturbances in the body, such as growths and blemishes, may be suspected immediately of having their origin in incidents where the individual was pushed down to a low level of apathy, probably death.
15. This is the explanation, too, of the timelessness of apathy incidents. Any thought should be erasable by the individual, but those thoughts which are lowest on the tone scale are the hardest to erase. Therefore they stay with the individual longer. An apathy incident ten minutes long may be so solid that the individual is still trying unconsciously to run it out a million years later.

These apathy incidents are the original holders in any case. Verbal commands which act as holders are merely symbols for these incidents.

Before the individual became very aberrated – before the being became so helpless and hopeless that he had to have a physical body in order to think that he existed – it took a tremendous blast of energy to pin him down and hold him somewhere. Now that he has been cut down to human size, the mere command, "Stay there!" may cause him to stop his internal clock permanently.

Apathy incidents are one of the primary targets of processing.

Energy, MEST energy, is usually described by the physicist as a wave-length-and-frequency phenomenon. We are quite accustomed to the idea that heat, light, radio, etc, are energies of various wave lengths.

Emotional manifestations also have wave lengths. Insofar as they are manifestations along MEST channels, they have wave lengths which would be measurable with MEST instruments, were anyone interested in building the instruments to measure them and did he have the skill to do so.

There is a wave length for anger, one for fear, one for enthusiasm, etc. The wave length of apathy is very close to a MEST wave length, since apathetic thought is thought which is almost MEST.

The lower a facsimile is on the tone scale, the higher the pre-clear must be in order to erase it, or use it to his benefit. When a facsimile is low enough on the tone scale to be apathy, the pre-clear must be quite high to erase it. When it is low enough to be MEST, the pre-clear must be high enough to be independent of MEST. Therefore we should not expect to see any magician who can dissolve matter,

since such magicians would not need bodies. And so it is. We do not see such magicians.

16. This power to erase facsimiles, solid and otherwise, has been referred to in the lectures as the disintegrator power. As the pre-clear comes up the scale, his disintegration power improves. The result of this is that the incidents he encounters look lighter and lighter to him, though they actually are heavier and heavier in terms of their original severity.

The individual usually can disintegrate an incident which is below his position on the tone scale fairly rapidly. When he is in apathy, however, incidents which are above his level have to be run, in order to pull some of his attention out of the apathy level. These incidents do not erase. In fact, the attraction of his attention to them makes them seem stronger and stronger, more and more real, as the processing goes on. This is the use of pleasure moments in processing.

When enough of the individual's attention has been pulled up to a level of pleasure, then he can approach recent light incidents of annoyance or anger. The auditor must always keep in mind the fact that in order to reduce an incident the pre-clear must have more attention at his command than he has stuck in the part or level of the incident which is to be contacted. Fortunately, the recent development of attention unit processing has made it possible for the pre-clear to attack heavy incidents in "layers", peeling off the skin of the incident layer by layer, and not biting off more than he can chew by going into the perceptic-pain level armed with only two attention units and a high school diploma.

Such new techniques have lessened the amount of time which the auditor must spend in building up the pre-clear by using such methods as change of environment, education, running pleasure moments, running moments of high reality, etc. The auditor, with the newer techniques, can go more quickly to heavy incidents and begin to reduce them.

Still, the auditor should bear in mind that a pre-clear who is at a very low point on the scale, and particularly a wide-open case, should be handled with care by methods established for cases which are not ready to run heavy incidents.

Newer methods have made such cases less numerous, but they have not eliminated them altogether.

The old rule of reducing every incident that is contacted still applies – and it applies particularly to big whole-track incidents.

17. The goal of processing is still to bring the pre-clear up the tone scale, and this may still be done by education, change of environment, or running incidents. The auditor should not forget that these three ways are open to him, even though he is enthusiastic about new and faster methods.

The fact that a new method may make it possible to run almost any incident that ever has happened to the pre-clear and run it with impunity should not deceive the auditor into thinking that his goal is running all these incidents. His goal is to bring the pre-clear up the tone scale to the point where the pre-clear can disintegrate every facsimile he ever has had at a glance, if he wants to.

The ultimate process, then, would be a word which the auditor could give to the pre-clear which would allow the

pre-clear to do just that. It would be the old story of the magic talisman which enabled the hero to pass among the wild beasts or demons unharmed. The auditor is not interested in roping and branding each and every one of these wild beasts or demons. What he is interested in doing is giving the pre-clear the power to go among these entities unharmed and to rule them and make them and unmake them at his own will.

18. One way of beginning the pre-clear's rise up the tone scale (and this might come under the heading of education, in part) is to help him differentiate between himself and his body. Probably the central aberration – or at least, a key element of the central aberration – from which the human race suffers is this fixation upon a body. The pre-clear thinks that he is his body, that he is equal to his body. He has learned this in school and at the movies and in many between-lives incidents.

Incidents in which his various bodies have been hit and destroyed by great forces have made him forget. Once he remembers the slightest thing about a previous span of life that is real to him, once he accepts the idea or even the possibility that there is a whole track for him, his position on the tone scale will be higher immediately.

He has been given more time. All we have to do is look at the scale to see that if he has more time available he is higher on the scale.

Another way is to give him more space. You would not expect to get very far with a pre-clear who was locked up in a penitentiary cell – unless you and he both thought that



processing was going to help him get out of the cell and get more space to control. If the pre-clear is not locked in a cell, he probably is locked up with his mother-in-law, or in a tiny apartment, or in a town that looks too small to him. If it is possible to arrange more space and more time for this individual to control, it may be that he can be brought far up the tone scale all at once.

Another point of attack for a pre-clear who is very low on the scale is to discover confusions that the pre-clear makes between himself and other individuals. Often the pre-clear will have himself solidly identified with some other individual in his immediate environment. This identity will be held in by a motivator-overt chain containing a lot of emotional charge, but it may be possible to reduce the identity greatly by running one or two incidents of this chain. A few hours on what the pre-clear did to mother and what daughter did to the pre-clear may permit the pre-clear to unidentify herself with mother, who is already dead. Naturally, if the pre-clear identifies herself with a dead person, she will tend to come up the tone scale, since she has been identifying herself with the zero point.

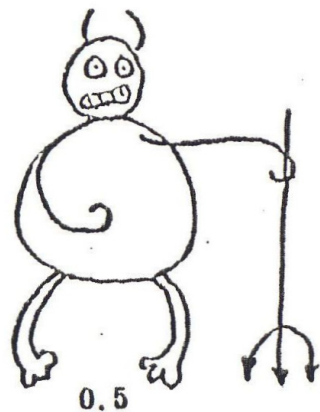
We are speaking now of the sort of thing it may be necessary to do before the pre-clear has gained enough confidence and rationality to permit the running of the major whole-track incidents. This is the preliminary work.

19. We are all familiar by now with the problem of restimulation in the auditor.

These latest techniques, which make auditing so much easier, nevertheless add new ways in which the auditor may

become restimulated. The auditor has in his own case motivators in which his facsimiles were ripped away in chains by other individuals and overt acts in which he did the same to others. Running such incidents in the pre-clear may cause the auditor to start forgetting things.

As always, the cure for this is a little auditing of the auditor. Auditing sessions should be scanned out of the auditor regularly, particularly with regard to the overt-act aspects of auditing, the fancied similarities between the auditing sessions, and the overt acts which are on the auditors own case.



This preclear is too low to run this incident.



This incident is too small, now, to ruin the pre-clear.



## **SUMMARY BOOKLET 33**

### **Seminar Questions**

1. What is solidity?
2. How much is 2 plus 2? Why?
3. Are figures solid? Is the alphabet? What about words?
4. How much more solid is a "dead" person than an animate one?
5. What would happen to a PC if you removed ALL the apathy from his case?