

# SCIENTOLOGY AND DIANETICS

BOOKLET 38  
of the  
PROFESSIONAL COURSE

BY  
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## The Behavior of Auditors

Technique 88

(This Booklet is a Summarization of Tape Lecture 88L3A)

Ron's Org Grenchen  
Switzerland

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

COMPILED IN WRITTEN FORM BY

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ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN  
THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
  - SELF ANALYSIS
  - HANDBOOK FOR PRECLEARS
  - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
  - SCIENCE OF SURVIVAL (1951)
  - SYMBOLOLOGICAL PROCESSING
  - LECTURES OF L. RON HUBBARD
- PAMPHLET COVERS ONE LECTURE
- COMMUNICATIONS SYSTEMS (HOW TO LIVE THROUGH AN EXECUTIVE)
  - INDIVIDUAL TRACK MAP
  - WHAT TO AUDIT

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## THE BEHAVIOR OF AUDITORS

1. Auditing is something like riding horses: it cannot be learned satisfactorily out of a book; some contact with the beast itself is necessary.

The student is presented with a lot of theory and a lot of technique. The higher he is on the tone scale, the more this theory and technique will be useful to him immediately, but it is not to be expected that the average or even the better-than-average student will be able to read the books and booklets, listen to the lectures, indulge in a few discussions, and then be ready to handle anything that comes along.

Anything that comes along will fit the descriptions which the student has been given, but it will not wait patiently to be recognized by the student, as the words do on the pages. During his first sessions, the student will find that it pleases him to be able to recognize what the preclear is doing and why. If he is to do much for the preclear, however, he will have to recognize what the preclear is going to do, so that he will be ready to give just the right amount and right kind of assistance as it is needed. This ability requires a thorough knowledge of theory and a recognition of the manifestations of the preclear which fit the theory, a recognition which is quick and sure.

There are some students who try to force their preclears (if they can find any) to behave only as the latest theory says they should behave. They think they know a lot about the preclear that the preclear does not know himself. When the preclear's behavior does not match the most recent lecture of

Mr. Hubbard, line for line and blink for blink, they become annoyed with the preclear. They suspect him of being uncooperative, or having a negative transference, or resisting the analysis, or something. They pass the preclear on to some other auditor with words of warning. Or they proclaim that the latest theory does not match reality.

Three elements are involved in such a failure of auditing. One element is the failure of the student to familiarize himself with the development of the theory of Scientology, from its beginning to present time. There is in the long list of works of Mr. Hubbard a great deal of valuable information which is assumed but not always repeated in later lectures.

Another element is the student's failure to observe the actual behavior of preclears and to relate what he knows of theory to this behavior. Preclears behave in many ways and in different ways at different times. A theory is an approach to the preclear: it is not equal to the preclear. All the theories of Scientology, laid end to end, do not encompass the entire nature of the preclear: they are only an approach to it. The fact that they are very probably the best approach that has been made, the fact that they are astonishingly simple and easy to apply to most cases, the fact the results achieved with them are unusual and gratifying, should not deceive the student into thinking that he can jump on the merry-go-round and grab the brass ring for a free ride. Every preclear is unique.

The third element is the principle of self-determinism. The preclear has the information which is necessary. The auditor only has a technique for reaching the information. Auditing is knowing how to ask the right question at the right time. It is not pushing the preclear's thoughts around as though he

were a game of shuffleboard. Any auditor who embarks upon a session with a feeling that he is a mighty magician who is in mysterious and awesome control of the preclear would be happier doing hypnotism. An auditor who desires to impress the preclear or some observer would do better to enter vaudeville. The chief trouble with the preclear is that he has put his troubles behind him. The chief function of the auditor is to ask him questions which will cause him to turn around and find his troubles and launder them out. But only the preclear knows what the troubles are (though the auditor had better have a pretty accurate suspicion of what they are) and only the preclear can launder them out.

It will be noted in the demonstration of Mr. Hubbard that he often suggests something to the preclear which the preclear rejects. This does not bother the auditor. He is only trying to find out what is behind the preclear. The preclear has the data.

Now, some new auditors feel that if they are careful to phrase everything as a question and follow the letter of the auditor's code, that preclear will not suspect that the auditor thinks he is "faking" or not co-operating or just being dumb. But the preclear will know. He will perhaps not know consciously, but his reaction to the tone of the auditor's voice and the line of the auditor's questioning will be a sour one. Whereas, an auditor who knows that it is the preclear who has the data can appear to run the preclear around as though he were a polo ball and still the preclear will not feel that he is being mishandled.

The preclear usually can tell what the auditor's attitude is toward the self-determinism of the preclear. If he feels that the

auditor respects his self-determinism and wants to increase it at all times and in all ways, then it is difficult for the auditor to do wrong. But the softest voice and the most careful questions will not hide from the preclear the deadly sin of an arrogant desire to evaluate, judge, and control the preclear.

2. How far can the auditor go in estimating the case which he has before him? If self determinism is the keynote of processing, should not the auditor assume that he knows and can know nothing and just let the preclear ramble on about whatever he wants to discuss?

There is a lot which has been said about "non-directive" therapies. The writer feels that the main source of discussions about non-directive and directive therapies is a disagreement about or misunderstanding of the fact that direction of the preclear and direction of the auditing session are not quite the same thing.

If an auditor went home with the preclear and lived in the same house with him and ate at the same table with him, and if this auditor was always interfering with what the preclear did by asking leading questions, the preclear soon would begin to resent any kind of questioning and eventually would break off all communication with the auditor. So, the auditor will not increase the self-determinism of the preclear by directing the preclear. But he may increase it by directing the auditing session.

An auditing session is not two individuals sitting in the same room. An auditing session is a group. This group is a thing in itself, and as itself it is trying to accomplish something, namely, processing which, by definition, will increase the

self-determinism of one or both members of the group. In the auditing group, one individual asks questions and the other gives answers, one gives directions and the other follows these directions – if he wants to.

As long as these two individuals are acting as part of the auditing group they are both CAUSE, even though the auditor may be giving directions and the preclear following them. They are both CAUSING the processing to take place.

It is only when the preclear finds, for some reason or other, that he no longer feels like CAUSE that there must be a re-examination of the procedures being used and the attitude of the auditor.

Let us, for example, consider the case of the auditor who is known to put in a full day of "hard auditing". His preclears make more noise and cover more ground than other people's and he sees to it that they do. Is this a good thing or a bad thing? The answer cannot be given unless we find out how the preclears feel about it. Do the preclears feel that they are allowing him to help them, or do they feel that he is interfering with their self-determinism? That is the question. Are they depending on him more and more, or are they more and more free of him? Are they coming up the tone scale or are they not?

There is no harm in directing a session, there is only harm in directing people.

It is not impossible that a good self-running process will be invented whereby the preclear can regain his self-determinism without entering into an auditing group. All of the technology and philosophy of Scientology already leads

us in that direction. The more an individual knows about increasing the self-determinism of another, the more he must know about increasing his own self-determinism.

The fact that he needs the assistance of an auditor means only that he desires to go faster in his processing than he can go alone. Just to read in a book that man is not made of mud alone is processing. It will increase the self-determinism of the reader. But it would be an unnecessary restriction on the self-determinism of the reader to say that he had not the right to enlist the aid of an auditor and form an auditing group to get the job done faster. It is only that individual who comes to the auditor and says "Do me something!" who is asking for trouble. The preclear who wants the auditor to "clear" him will not gain so much as the preclear who wants the auditor to help him clear himself.

The lowest common denominator of good processing, with or without an auditor, is increasing causality.

3. How does the auditor gain some idea of what is wrong with the preclear?

He may do this by comparing the behavior of the preclear with a standard of good behavior as presented in the tone scale. The term *good behavior* is used here precisely because it sounds like Sunday school. It is used to remind the auditor that he is not running a Sunday school. It is used to remind him that the tone scale is provided as a method of approaching the preclear, not as a law to hold over the preclear.

The majority of entries on the tone scale chart have a wide agreement among people. This does not, however, make them *good behavior* for any individual preclear. Only the



preclear can say what is good behavior for himself. The auditor may, however, be able to change the preclear's opinion on this matter by asking the right questions. To change the preclear's opinion is not the same as demanding that the preclear's opinion be changed, any more than driving a man out of his house with a whip is the same as asking him if he knows that Lady Godiva is due to ride by. In the first case, one individual is CAUSE and the other EFFECT. In the second case, they are both CAUSE.

When we accept the tone scale as a tool, we find that we can do a good job of estimating the problem of the preclear by comparing his behavior with the tone scale. We imagine what kind of incident might have brought about the difference, and we ask him whether such a thing ever has happened to him. He begins to cry. After he has cried, he feels better. This indicates to us that our methods are good methods.

The magic of the auditor is like the magic of the farmer. The farmer does not make the corn grow, it grows without him. But there is more corn where there is a farmer than where there is none.

4. No matter what part of the theories of Scientology the auditor applies to the preclear he can extrapolate some truth about the preclear's condition.

One article of theory deals with invalidation.

We have known for a long time that to invalidate someone was to drive him down the tone scale. In terms of A-R-C, invalidation is inhibited or denied A-R-C. An individual is not given love. He is not talked to. He is not agreed with.

We have been used to the idea that the preclear must not be invalidated, but must be validated instead.

If we mean that the preclear must validate himself, then we are speaking of a process which is self-determined and which will bring about an improvement. But do we usually mean that by "validation"?

We say, "John came in, looking rather bad. I had to validate everything he said in order to make him feel better." We might equally say, "One of those blue slips came down from the accounting department, and I validated it."

What do you do when you validate a document? You stamp something on it which makes it worth something. What do you do when you validate an individual? You put the rubber stamp of your approval on him and make him worth something – but to whom? If he needs you to make him valid, what can he be worth to himself?

The validation, then, which one person does of another, is merely an enforcement of A-R-C. You talk to him, you smile at him, you agree with him. You give him a license to go on living.

We find validation above invalidation on the tone scale, but not very far above.

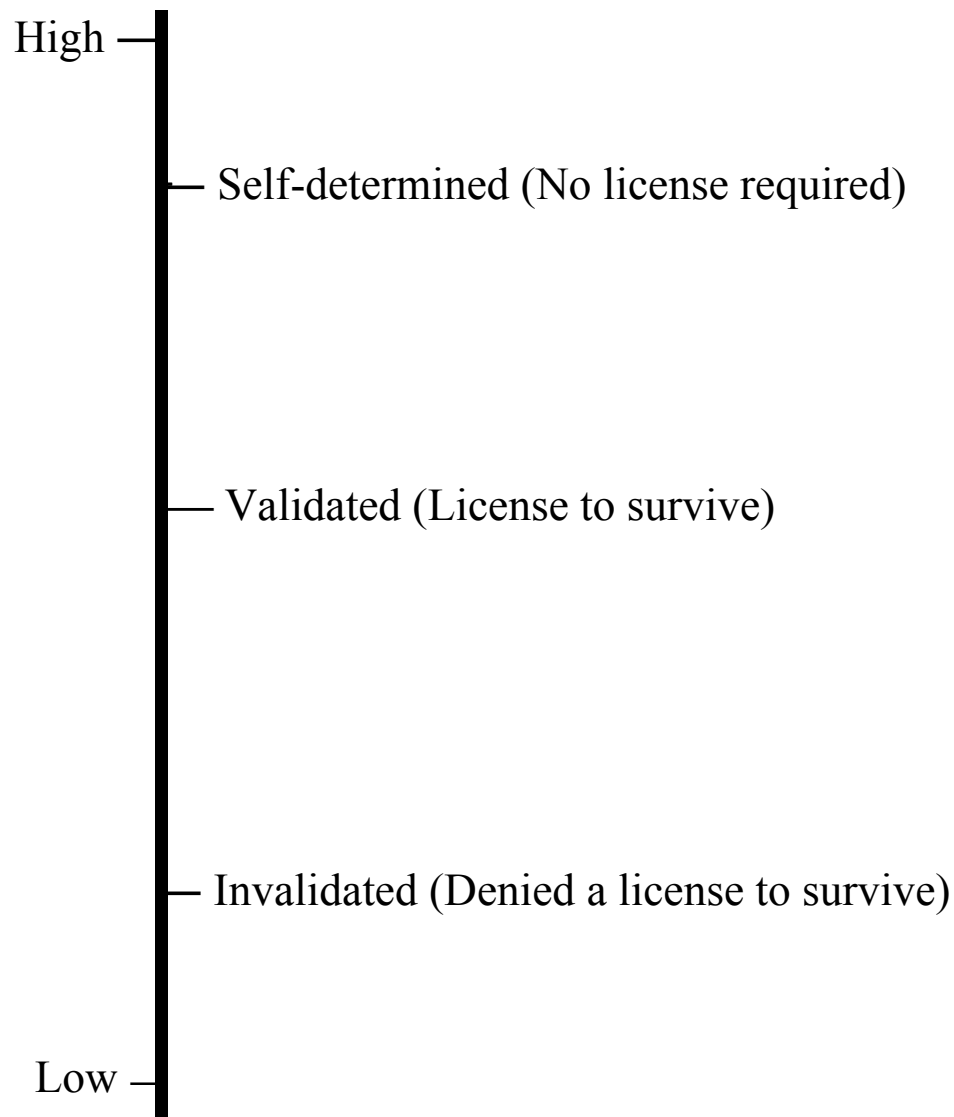


Figure I

5. What is the purpose of bringing up this concept at this point?  
One purpose is to make a greater simplicity of procedure for the auditor to follow. The more simple and basic the tools are with which the auditor works, the more quick and versatile will be his use of them. That is why the process of refining theory goes on all the time.

When the auditor is confronted by some sudden manifestation in the preclear, will he be served better by a long checklist of possible procedures or by two or three simple principles? The answer is obvious, since by the time he is half-way down the checklist, the preclear will have gone to sleep or left the room.

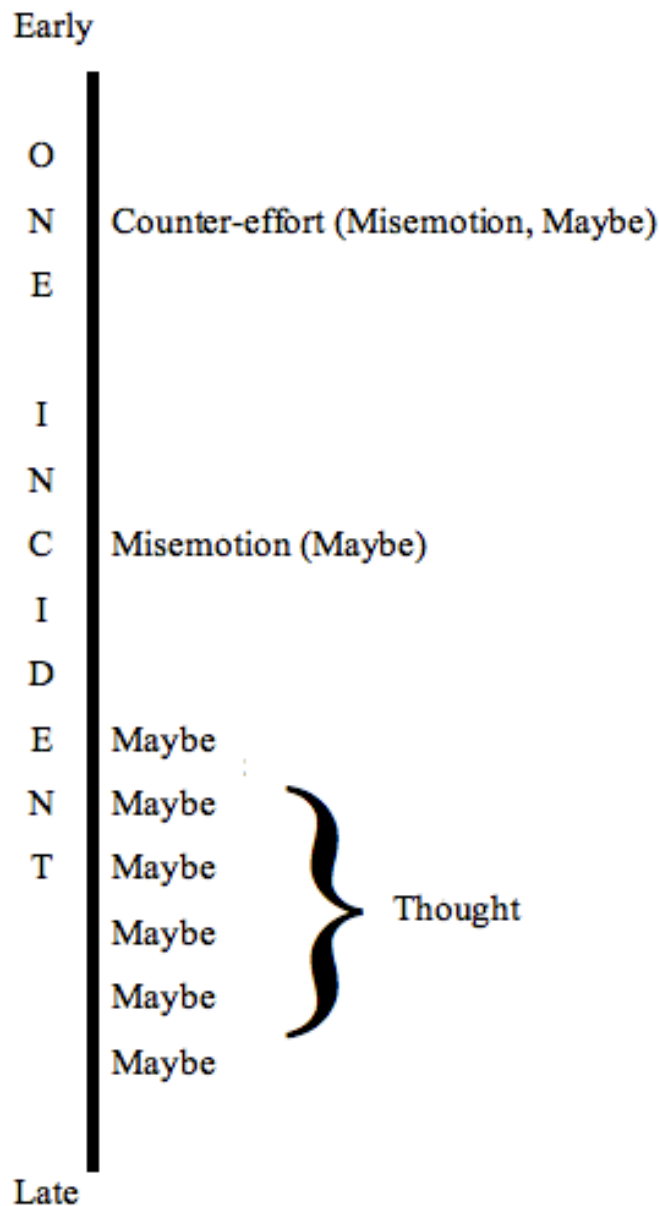


Figure II

6. Figure II shows a passage of time which contains the elements of one "incident".

When auditor and preclear set out to run some incident which has been remembered by the preclear, they may think of this incident as being at a certain point in time, and, true, the aspect of it that has been remembered may be only at one point in time, but intertwined with this aspect are the earlier and later elements of the "incident".

Every aberrated thought has been preceded by a counter-effort. Underlying every incident of great misemotion is an incident involving physical force. When the auditor begins to run this misemotion incident, he finds the content of the earlier incident showing up from time to time. If he knows why this is happening – that is, if he is familiar with the idea of this diagram – he will know that he may have to run some of the effort of the earlier incident alternately with the emotion of the later incident.

As the emotion is exhausted from the later incident, a series of aberrated thoughts along the same line will show up nearer present time.

If the auditor is finding these maybes exclusively – if that is what he is trying to do – he should be well aware that the heavier incidents lie underneath, since the preclear probably will drop into them if any particular subject is pursued for any length of time.

The main point of this is that, though facsimiles have time tags, theta is not bound by these tags, and the thought emotion, and effort of one "incident" may – in terms of effective processing – be greatly separated in MEST time.

When such techniques as attention-unit running and concept running are used, the auditor will be handling incidents over uncalculated stretches of time without even knowing what incidents they are or where they are in time. A hollow spot, a ridge, a dead spot – all these may be met and dealt with without the preclear's reporting or thinking of any particular incident, or without his thinking of more than one incident in a long chain of incidents which actually are being touched by this somewhat abstract technique.

The same is true of concept running. Running the concept of being held down is running all incidents in which one has been held down. The incidents themselves may not come to light at all – or only one or two of them may.

But the auditor should not be deceived by the abstract nature of these processes into thinking that he has embarked upon a new principle of thought. The new techniques are only ways of approaching and handling the old incidents. The incidents are still there, and when the preclear drops into one of them, the auditor will have to know how to run it and will have to be ready to run it.

7. How do we apply this to the idea of invalidation?

A technical definition of invalidation is "a condition occurring from the cancellation of any thought, emotion, or effort, by any counter-thought, counter-emotion, or counter-effort".

If we apply Figure II to the idea of invalidation, we find that invalidation at the counter-effort stage is a smashing blow of force against an individual who is nearly indestructible.

Applied at the misemotion stage, invalidation is the loss of some affinity, reality, and communication with another being. It is a big loss.

Finally, at the thought stage, invalidation may be effected by merely making a small noise which is a symbol and restimulator for the two earlier stages. These small noises, such as "You're wrong, I hate you, don't talk to me," are what we first examined upon going into the subject of invalidation, earlier in this science. They are still useful in processing. But the auditor should bear in mind that beneath these lie the heavier incidents, and he should not be surprised when the preclear drops from such light incidents into the heavier ones without warning.

The words of the preclear's girl friend, who does not agree with his choice of a necktie, may be only an inch in front of a blast of force which would melt a mountain.

This does not mean that the auditor should become annoyed with the preclear for not presenting the blast and for "wasting time" with trifles. It may be that trifles are all the preclear is equipped to handle.

It does mean that the auditor should be able to see beneath the surface, even if the preclear can't.

8. The writer has encountered recently the statement that the incidents which are presented in Technique 88 are "unbelievable and fantastic".

It is true, they are unbelievable and fantastic. Unfortunately, however, "unbelievable and fantastic" are not words which describe incidents. They are words which describe the reaction which certain persons have to certain incidents.

Any adventurous soul who has journeyed out into little known places has come back with stories which were unbelievable and fantastic. Oddly enough, however, these stories remain in this category only until a few other persons go to the same places and bring back the same stories. Then they become something that everybody knows.

In 1925, everybody knew that music and human speech could be sent through the "air" without wires, but the idea of a journey to the moon was unbelievable and fantastic.

Today, everybody knows that a journey to the moon will happen within ten years or so, but the idea that each one of us is a billion years old is unbelievable and fantastic.

Twenty-five years from now a different reality will prevail, but there still will be people to whom anything they cannot photograph or put in a paper sack will be unbelievable and fantastic.

The student would do well to examine the reality of these objectors upon other subjects.

9. How may an unreduced facsimile be defined, in terms of attention units?
10. How may a reduced facsimile be defined?
11. What is a mock-up?
12. Can you explain how each of us, in a small way, has every day experiences which are similar to that of Goethe?
13. What causes a hollow spot?
14. What procedure is used to run the hollow spot?



15. What emotion is likely to be felt by the preclear when running a hollow spot?
16. What is a ridge?
17. What is a motionless area?
18. What position on the tone scale is usually, though not intentionally, indicated by the designation "selfless"?
19. What are the two columns which are added to the Chart of Attitudes in Lecture 37?
20. What other columns have been added in other lectures?
21. Was attention-unit running designed to save the auditor the trouble of running misemotion or some other heavier type of incident?
22. What is the usual course taken by the individual who finds himself obsessed by an idea?
23. What has CAUSE-and-EFFECT to do with obsession?
24. Can concept running be of use to someone who has mislaid his glasses?
25. How may action phrases be interpreted in terms of attention-unit flow?



## **SUMMARY BOOKLET 38**

### **Seminar Questions**

1. What responsibility has the auditor toward a preclear?
2. How may optimum results be obtained from a session without infringing on the preclear's determinism?
3. What is direction?
4. What should an auditor do when he discovers all responsibility of therapy is being put on him?
5. What is the wrong way to validate a preclear ? Is there a right way?