

SCIENTOLOGY AND DIANETICS

BOOKLET 44
of the
PROFESSIONAL COURSE

BY
L. RON HUBBARD

What To Tell Preclears

Technique 88

(This Booklet is a Summarization of Tape Lecture 88L5A)

Ron's Org Grenchen
Switzerland

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

COMPILED IN WRITTEN FORM BY

D. FOLGERE
AKA RICHARD DE MILLE

COPYRIGHT 1952
BY L. RON HUBBARD

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)
- SYMBOLOGICAL PROCESSING
- LECTURES OF L. RON HUBBARD

PAMPHLET COVERS ONE LECTURE

- COMMUNICATIONS SYSTEMS (HOW TO LIVE THROUGH AN EXECUTIVE)
- INDIVIDUAL TRACK MAP
- WHAT TO AUDIT

SCANNED, TYPED AND PROCESSED INTO READABLE AND
DIGITAL FORM BY RON'S ORG GRENCHEN, SWITZERLAND

WWW.RONSORG.CH

WHAT TO TELL PRECLEARS

1. When a preclear has his own being identified or confused with his MEST body, or when he has his present-time MEST body identified or confused with MEST bodies that he has had in previous lives, his ability to run incidents easily will be impaired.

The auditor may expect every preclear he encounters to have this difficulty at the beginning of processing.

We have, in the texts that have gone before, discussed some of the reasons for this kind of identification or confusion.

In the main, they may be lumped under the heading of motivator-overt and DED-DEDEX chains. The combination of receiving heavy counter-efforts and using similar efforts to cause some dynamic to succumb brings about identification with that dynamic.

First, in the case of the motivator-overt, the individual is lowered on the tone scale by the very advent of the force of the counter-effort. This reduces his knowingness, and so he tends to identify things. Then, when he causes some other dynamic to succumb, he goes into sympathy with that dynamic and identifies himself with it, as has been detailed much earlier in this series.

In the case of the DED-DEDEX chain, the elements are the same, but they are reversed in time, which additionally lowers the individual on the tone scale by diminishing his control over time.

Any sub-optimum manifestation which an individual shows may be stated in terms of the identification that is involved in it. This is a point of theory, and it may seem somewhat abstract to the auditor, but this identification has startlingly vivid aspects in processing, with which the auditor should become familiar. Like all other manifestations, of course, they are corrected not by trying to control the preclear but by running the incident.

2. Figure I shows a preclear who is being processed and who experiences a somatic outside her body.

This, as the auditor well knows, is a somatic which the preclear has received when using some other body or when using no body at all. It cannot, obviously, be a somatic which he has received when using his present body, since it is felt outside that body.

Now, clear as this is to the auditor, it may be somewhat obscure to the preclear – particularly if he has no consciousness of the non-material nature of BEING, or if he rejects such an idea as fantastic.

The auditor does not try to persuade such a preclear to have any particular attitude about the location of this somatic. He merely asks the preclear to run it. All evaluations about the meaning of the location of this somatic must be made by the preclear – not by the auditor.

If the auditor attempts to explain to the preclear why the somatic occurs outside his body, the entire structure of A-R-C which has been built up between the auditor and the preclear may collapse – this, of course, only if the preclear rejects the ideas which the auditor is foisting upon him. Even, however

if the preclear accepts these ideas, his self-determinism may be impaired to some degree, and it would be much better if the auditor could cause the preclear to reach an evaluation which is self-determined.



Figure I

How does the auditor cause the preclear to do this? By asking the right questions, and by persuading the preclear to run the incident even if the somatics seem to be located in the wrong place. The auditor will find that the preclear will be very happy to run impossible incidents and perceptics so long as they are not evaluated by the auditor. After all, even though the preclear expresses verbally the belief that this somatic is impossible, this somatic is the one which has been

offered by the preclear himself. In order to be RIGHT, the preclear must feel that the somatic is not only possible but quite probable and appropriate. He will hold this feeling secretly in his mind even while saying out loud that he cannot believe that he can feel a pain "way over there" outside himself. And he will run the incident.

An individual does not invalidate himself and his own perceptics until after they have been invalidated by someone else. If the preclear consistently refuses to run incidents because he cannot believe them, the auditor must get this preclear up the tone scale to the point where he can believe them. And how must the auditor do this? Among other ways, by running times when other people could not believe things which the preclear had experienced. The auditor may have to start with Mama's invalidation of the preclear's childhood story of having seen a man as tall as a house. Perhaps the child has been playing in the street and someone has come walking along in stilts, wearing a sign advertising Joe's Restaurant. The child runs into the house and tells Mama that he has seen a giant who could look into the second-story window. Mama says, "You must not tell lies". Now, when the preclear feels a somatic "way over there," he cannot tell the auditor about it or he cannot believe in it, because Mama would not have believed in it and would have called it a lie.

This does NOT mean that as soon as the preclear expresses dismay that his somatics have moved "way over there", the auditor should snap at him, "Did your mother tell you not to tell lies". The preclear may be smart enough to see through that one, or he may consider it just another accusation of telling lies. The auditor must allow enough time and other ques-

tions to elapse so that the preclear will not make a conscious connection between his failure to believe the incident and the auditor's procedure for remedying that failure. It is bad enough to fail. He does not want also to be told by the auditor that he is failing.

Neither does he want the auditor to explain and evaluate his perceptics. He will be very glad to run everything that comes up, if only the auditor will allow him to evaluate it himself.

Students sometimes ask how they are going to explain to the preclear just what is going on in processing. Well, it may be necessary to give some theoretical indoctrination, to those preclears *who insist upon having it*, but it would be better for all concerned if the entire explanation for what is happening could come from the preclear. It would be better for the auditor because he would have another example of the spontaneity and invariability of the material involved. It would be better for the preclear because he would be CAUSING the theory to happen – not accepting the theory.

If the preclear's headache suddenly moves three feet, four inches up and to the left, he may say, "Hey! What's going on here? Something's wrong!" This is not the time for the auditor to launch into a discussion of the theory of theta bodies. It is the time for him to say, "Well, can you run that somatic out there where it is?" Naturally, the preclear will say that he can, but he may ask the auditor to explain what is going on. If the auditor falls into this trap, the contact with the incident may be lost, or the preclear may be driven down the tone scale due to a conflict between his evaluation of the phenomenon and the auditor's evaluation. The auditor should

merely say, "Well, let's run it out there and find out what is going on."

After all, it is the preclear's somatic. If he can't find out what is going on, who can? The auditor should very definitely have an idea what is going on. But he should not present that idea to the preclear if he can avoid presenting it. First of all, it may be a wrong idea. Secondly, even if it is right, the preclear's self-determinism will not be increased by accepting this idea from the auditor. It will only be increased by reaching this idea on his own.

Students taking this course have said, "Well, all that may be true and good for the preclear who is from the outside and who knows nothing about Scientology, but what about other students? When we are processing each other, when we are someone who knows all about Scientology, what is the harm in reminding the preclear about points of theory now and then? The preclear already accepts the existence of these electronic and other incidents, so how can he be invalidated?"

These students have missed the point.

Let us suppose that the student, as an auditor, has an opportunity to process someone who is very familiar with Scientology. Let us suppose that the preclear is L. Ron Hubbard himself. Certainly, the auditor need have no fear that the theory or the incidents encountered will be incredible to the preclear. But does that mean that the auditor may spout theory at the preclear when he is on the couch – or even afterwards? No, it doesn't. The purpose of the session – and of the

entire auditor-preclear relationship, if it extends beyond the session – is to increase the self-determinism of the preclear.

THE ENTIRE THEORY OF SCIENTOLOGY SHOULD BE DERIVED ANEW BY EACH PRECLEAR. The optimum processing would certainly include beginning with a preclear who never had heard of auditing, or L. Ron Hubbard, or Scientology, and by a course of questioning arrive with that preclear at the farthest reaches of truth which have been and which will be achieved by this science and by whatever science comes after this science.

THE LESS THE AUDITOR HAS TO TELL THE PRECLEAR, THE BETTER. The auditor's job is to ask questions, not to give information.

Now it may seem that the writer is trying to keep information in this science away from the prying eyes of preclears. But that is not what the writer is trying to do. A preclear who has the desire to get into communication with L. Ron Hubbard, by the medium of books, tapes, in-person lectures, etc., is doing this by his own self-determinism. The auditor is not interfering. If the preclear says, "Where can I get a copy of WHAT TO AUDIT?" the auditor would be wise to suggest a place where the volume might be acquired. If, however, the preclear shows no interest in reading any of the books of L. Ron Hubbard, the auditor would be wise not to carry his indoctrination of the preclear any farther than mentioning that L. Ron Hubbard has written some books.

ONE STRAIGHT WIRE QUESTION WHICH CAUSES THE PRECLEAR TO REMEMBER ONE LOCK AND TO KNOW THAT HIS PROBLEMS HAVE BEEN LESSENED

THEREBY IS WORTH ANY NUMBER OF DESCRIPTIONS OF WHAT HAPPENS OR SHOULD HAPPEN TO OTHER PERSONS.

The auditor is like a parent who is trying to coax the baby to climb out of a threshing machine. He cannot shout at the baby to come out, because the baby will just cry and refuse to budge. He cannot go in after the baby, because he is too big. What does he do? He reaches in his pocket and holds up a bright object. He offers it to the baby. The baby climbs out.

The preclear is like the baby, down inside the chambers of the threshing machine – except that, with the preclear, the machine is running all the while. The auditor cannot shout at him to climb out, because he will merely become angry and stop listening, or he will sit down and cry or become apathetic. The auditor cannot go in after him, because the auditor is not big enough to break down the barriers – except to some degree. What does the auditor do? He reaches into his knowledge of Scientology and holds up a bright question – or what he thinks is a bright question. If the preclear does not begin to climb out of the threshing machine, the auditor knows that the question is not bright enough, and he reaches for another. Eventually he finds the question which the preclear wants to answer and can answer. Some hours later, the preclear is out of the threshing machine.

Explaining to the preclear that other people have gotten out of the machine and telling him just what they did and said when getting out is of limited, if any, value. The preclear has to get out by his own strength and in his own way. The auditor merely keeps holding up bright questions which keep the preclear moving in the right direction.

Recently, the writer heard a student described thus: "Blank is a pretty good auditor, but he has one failing – he just doesn't know how to ask the right question at the right time." This is like saying that Blank is a good track man, except he hasn't any legs.

The auditor's function is to ask questions and give mechanical directions. It is not to evaluate anything to the preclear. It is not even to agree with the preclear's evaluation of anything. Some show of agreement will be necessary, in order not to seem to disagree. But agreement with the preclear on each and every detail of his thoughts – expressed agreement – very soon turns into giving the preclear a license to survive. The preclear doesn't need a license to survive, any more than he needs a license to breathe.

3. We know that the preclear, as a theta being, carries with him, "within" the theta body, facsimiles of all the MEST bodies that he ever has operated or been attached to. This superabundance of facsimiles of MEST bodies may lead to some strange manifestations in the auditing session.

Figure II shows the impression which the preclear may get when running a somatic that he received in another life.

The face which is turned toward the reader is that of the preclear's present-time MEST body. The profile face is the facsimile of the face of a MEST body which the preclear has had in some earlier life.

The somatic (indicated by the arrow) has struck this earlier MEST body on the side of the head, toward the back. The preclear feels the pain "in his forehead".

Why does the preclear feel the pain "in the wrong place"? Merely because he is identifying his present-time MEST body with this facsimile of a former MEST body.

Often in running electronic incidents, when the incidents are still near the bottom of the tone scale and very heavy, the preclear may become confused about just what body has received the somatics he is running – or rather the somatics the auditor is trying to keep him out of by quick alternation from motivators to overts, and so on. This confusion and identification takes place because the preclear is still low on the tone scale when carrying this heavy facsimile in present time. As some of the charge is drawn off the incident, the preclear will come up the tone scale, and so he will be able to differentiate.



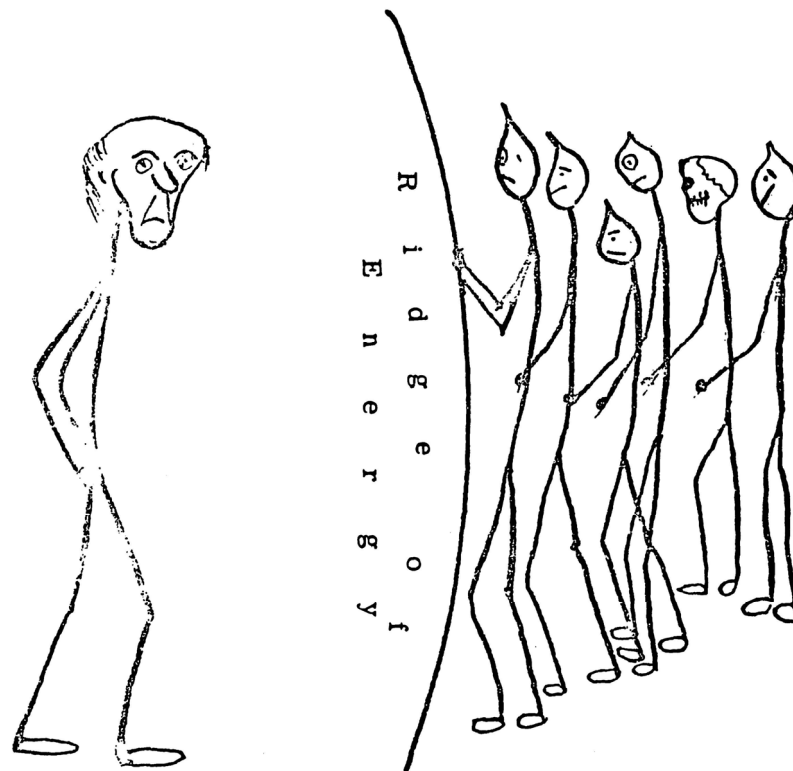
Figure II

It is up to the auditor to ask questions which will help the preclear to differentiate as soon as possible and as consistently as possible.

What is one specific type of incident which causes this identification of bodies? Beyond the mere mechanical aberration of being low on the tone scale, what kind of experience is important in causing the preclear to be confused about just whose body is whose and which body is which?

The auditor should not forget the blanketing incidents. One reason why they are so important and are listed as incidents, of which all available should be run out, is that they cause the preclear to identify himself with MEST bodies and MEST bodies with each other. This, of course, is due to the fact that overt acts and DEDs against MEST bodies bring the individual into sympathy with MEST bodies, and sympathy with a thing is the next step above identification with that thing.

Now, there is no particular limit on the number of MEST bodies which the preclear can confuse himself with. Figure III shows the simplest arrangement: a confusion between one old MEST body and the present-time MEST body. But some incidents may attract facsimiles of thousands of old bodies, and the preclear may get the impression that he is following a great army of people, or is jammed up against them, or some other illusion.



Facsimiles of old bodies

Figure III

Also, the preclear may get the impression that he is standing behind his body, operating it, as a thetan would operate a body in which he was not imprisoned.

Unfortunately, he is not doing this, but is well within the body in the facsimile he is running. The body that he is observing, thinking that it is the one he is operating, is only a body which (in facsimile) has been attracted to a ridge of energy out in front of him. This ridge of energy is caused by a wave which he is putting out to defend himself or to attack another and the counter-wave from the other individual. The overt-motivator nature of this kind of activity finally leads himself to identify himself with all the MEST bodies to which he has done this. When he thinks, "That is me," he

then becomes prey to the idea that he is standing behind himself or outside himself, when actually he is only standing behind or outside some old MEST body facsimile.

The auditor's task is to help the preclear differentiate between all these bodies and positions of bodies, so that the preclear can discover where his theta body actually is in the incident and what it is doing, and so that the preclear can run somatics out of old-body facsimiles without thinking that they are somatics which belong to his present-time MEST body.

4. "...It is confusing, to some degree, to process one's theta body while a MEST body is still injected into it... Probably the first level of concentration should not be on a full clearing of the track, but merely on clearing up those things that make it necessary to have a MEST body..."
5. The auditor might do well to spend some time running times when the preclear recognized individuals by their MEST bodies.

Of course, this is the standard way of recognizing someone, and there are not many individuals who do not depend upon the outward form to make sure of the identity of other individuals. Nevertheless, using the MEST body as a badge of identification is an aberrated procedure, and the auditor can bring the case up the tone scale merely by asking for times when he recognized members of his family and his friends by the appearance of their MEST bodies, because every instance of this is a strengthening of the idea that the individual is his MEST body.

Therefore, the auditor asks: "Do you remember a time when you recognized your wife on the street?" The preclear says he does. The auditor asks, "Do you remember an earlier time?" The preclear remembers. The auditor asks, "Do you remember a time when you could not be absolutely sure at first that it was your wife you saw at a distance, but then you became sure because you recognized something about the way she looked?" The preclear may remember such a time. The auditor asks, "Do you, then, remember thinking that it was a good thing she looked the way she did because that made it easier for you to recognize her?" The preclear may recall such a postulate. The auditor asks, "Was there a time you definitely identified the BEING of your wife with her physical body?" If the preclear remembers such an incident – and certainly there is such an incident – his differentiation of bodies and BEINGS may improve.

Such an incident might well be a sexual incident, since any individual who has experienced moments of high sexual pleasure may be expected to have placed great importance on the body which was providing him with this pleasure (or which appeared to be providing him with this pleasure) — even to the point of postulating that the body was the BEING.

On the other hand, mere pride in displaying a well-formed and well-dressed wife to other less fortunate individuals on the board walk might have been the occasion of such a postulate.

Along the same line, the auditor can ask the preclear to scan chains of incidents in which the preclear recognized the physical form of some individual or class of individuals.

All these things, of course, with an eye to increasing the differentiation of the individual between beings and MEST bodies.

It might be that the most important postulate to get out of a burial incident is the postulate that the deceased BEING is equal to the deceased body that is being lowered into the grave, and that this burial represents the utter and eternal extinction of that BEING.

6. The important point is: the individual is not his body. The auditor knows this, but the preclear may not. It is the auditor's task to ask questions which will help the preclear to find this knowledge within himself, and the main part of those questions will, of course, be merely intended to unravel facsimiles which have been jammed together by force, so that the individual can handle them well enough to come to a rational view on bodies and BEINGS.

As a final word, it might be added that the auditor never needs to express the opinion that a BEING is not his body. Nor does he have to ask the preclear whether he believes that he is his body. He only needs to ask questions that bear upon this subject.

It is as though he wants to ask someone whether he owns a car, but is afraid that this is a touchy subject. He does not need to say, "Do you own a car?" There are a lot of ways to find this out without being obvious about it. And in processing, the auditor is not even trying to find out what the preclear's opinion is. He is trying to cause the preclear to remember incidents which have aberrated that opinion, whatever it may be. He has to know the opinion itself only as a

clue to ask for incidents. And with later techniques, he may audit for hours without being told specifically about any one incident or attitude. His goal is not to find out things, it is to cause the preclear to find out things. Whether the auditor ever finds out what the preclear found out is of small importance.

Probably the first major thing which the auditor must cause the preclear to find out is that the first dynamic is not his body but his BEING. A preclear who thinks that the first dynamic is care of the body will not be able to come up the tone scale through the other dynamics, because he will not have achieved the first dynamic.

SUMMARY BOOKLET 44

Seminar Questions

1. How do you help a confused preclear?
2. Is it best that a preclear know nothing or much about Scientology?
3. Does ending the session change your responsibility toward the preclear and his data?
4. Why is sympathy dangerous?
5. What if someone else's preclear asks you to analyze his incidents between sessions?
6. With whom can you safely discuss incidents on the GE track? Theta track?
7. How aberrative is it to demand or give fealty to any MEST body?