

# SCIENTOLOGY AND DIANETICS

BOOKLET 8  
of the  
PROFESSIONAL COURSE

BY  
L. RON HUBBARD

## The Attack on the Pre-Clear

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](http://WWW.RONSORG.CH)

## THE ATTACK ON THE PRE-CLEAR

1. In auditing, the auditor selects the pre-clear as his (the auditor's) effort and selects the pre-clear's aberrations as his (the auditor's) counter-effort.

When an aberration has been removed by auditing, it is thereby turned into an effort of the auditor – that is, the auditor's effort is the disappearance of this aberration.

2. If the auditor carelessly validates the aberrations of the pre-clear and makes them seem important, he is selecting the pre-clear's aberrations as his efforts and is selecting the pre-clear as his counter-effort.

This can only result in lowering the pre-clear on the tone scale.

3. The "attack" is not, therefore on the pre-clear, but on his aberrations.
4. The auditor must avoid not only criticism of the pre-clear but any sign of evaluation of the pre-clear whatsoever – beyond a general show of affinity.
5. The auditor may find difficulty, at first, in giving necessary ideas to the pre-clear without telling the pre-clear about himself (the pre-clear). There is certain information about aberrations and auditing and self-determinism, etc., which the pre-clear should know in order to get the most benefit out of processing. The auditor can give this information to the pre-clear in two ways; one which invalidates the pre-clear and makes him an EFFECT, the other which validates the pre-

clear's right to apply this information to himself as he pleases and makes him a CAUSE.

It is not necessary to tell the pre-clear that he has aberrations in order to tell him that aberrations exist. He will decide whether or not he has aberrations. If he decides that he has NO aberrations, the auditor must go along with this idea just enough to preserve A-R-C with the pre-clear. If he decides that he is one big bundle of aberrations with nothing else mixed in, the auditor must disagree only mildly – after all, if the pre-clear says, "I'm insane," and the auditor says, "No, you're not," the pre-clear may feel that the auditor does not think that his troubles are of any importance.

The pre-clear must be validated as CAUSE.

Any auditor who thinks he can make the pre-clear CAUSE by first making him an EFFECT misunderstands what it is for a human being to be CAUSE, and should go and find himself an auditor as quickly as possible.

6. This society relies very heavily upon "Constructive" criticism as a punishment-drive mechanism at a covert level.

Nothing which can be described as "criticism" can be constructive of anything but reduced self-determinism in the individual.

There are two ways to tell an individual that he is doing something you do not want him to do; one is to tell him that his doing it conflicts with your survival, the other is to tell him that his doing it is bad for his survival. In the first case, you are evaluating yourself to him. In the second case you are evaluating him to himself. In the first place, you are in-

viting him to CAUSE something good to happen. In the second case, you are trying to make him an EFFECT.

There is no effort in the whole MEST universe which could not be improved. Sometimes one individual will see a way that another individual could improve some effort he is making. There is no reason why this new idea should not be communicated. A suggestion in the form of a question, such as, "What would happen if you used iron nails instead of rubber ones?" gives the individual the chance freely to consider using a new technique in his carpentry. This is not criticism.

Criticism is positive. And criticism is negative. It is positive in form and negative in value.

Moreover, the great bulk of criticism is a device for hiding the fact that the "helper" has *no* new idea to offer and wants only to say that the old idea is no good.

No one who had any constructive or creative ability would waste his time interfering with the creative efforts of others. If he knew how to create, he would create.

It is a fact fully admitted by professors and instructors in aesthetics, in universities, that although aesthetics, as a "science" can take any work of art from a bygone age and analyze and "explain" exactly why and to what degree this work was a work of art and why it was successful among the people of that time, aesthetics has never once been able to tell anyone how to make a new work of art. Nevertheless, the critic presumes that an acquaintanceship with numerous works of art of the past makes him somehow able to tell the artist his business. It is like a collector of old racing forms

telling a jockey how to ride. The collector has never been on a horse, but he "knows" that he has a better "perspective" on riding, for this very reason. After all, the man who is actually riding the horse is "too close to his work to understand it completely."

Any kind of criticism, if it is accepted, makes a CAUSE out of the criticizer, and an EFFECT out of the criticized. Therefore, it cannot be of value to the criticized, even if the criticizer actually does know more about the subject than the criticized – which is rarely the case.

Any person, whether artist or tradesman or laborer, has had one or more teachers. Any person who has a teacher elects that teacher as a CAUSE and himself as an EFFECT – for the period of the instruction, at any rate. But the important point is, that the student *elects* the teacher as cause. In other words, the situation is, in the first place, CAUSED by the student, and he can un-CAUSE it any time he wants.

A critic is not elected by the criticized. He elects himself. The criticized does not CAUSE the situation. He finds himself in it as an EFFECT. He finds himself, if he is an author, listening to some agent or publisher or newspaper writer of influence, when he ought to be at home alone working out his problem by himself. If he accepts this situation, which he did not CAUSE, he runs a great risk of becoming an EFFECT and nothing more than an EFFECT. Any person in any occupation whatsoever who confuses getting information from other people with depending on the judgement of other people has elected himself as a permanent EFFECT.

"Helpful criticism" is helpful only to the critic. It helps him keep other people at a low enough point on the tone scale to permit him to control them.

7. The auditor must be particularly careful to avoid anything which might be interpreted by the pre-clear as criticism.
8. "Well-meant and reasonable" criticism is much more destructive than ill-tempered and unreasonable criticism. The victim can easily reject the latter, but he may succumb to the former out of a mistaken belief that he is being helped.
9. One human being cannot breathe or eat for another. One human being cannot think for another. One human being cannot live for another. Each human being has to be CAUSE, for himself.
10. Sympathy for a person who is failing in some efforts is invalidation of that person.

If an individual is grief-stricken over his supposed inability to achieve some goal, and another person comes along and sympathetically feels grief over this inability also, that other person is merely saying, "Yes, it is true, you are helpless."

11. "Sympathy" means "feeling together". If you had sympathy for someone who was at 18.0 on the tone scale, both of you would feel wonderful. But we do not use the word "sympathy" for that sort of thing usually. We use it to mean "feeling together" such emotions as apathy, fear, anger and – particularly grief. Therefore, "sympathy", in Scientology, means "feeling together mis-emotions".

Sympathy is invalidating to the pre-clear because it tells him, "The hopelessness that you feel about yourself is so justified that I feel it, too."

Very helpful.

It is not necessary to feel hopeless about someone in order to feel affinity for him. We do not have to have malaria in order to give someone Atabrine. And we do not have to tell the patient that he will surely die, to show that we take an interest in his condition.

The fact that an auditor is auditing someone shows an interest in the pre-clear's condition. That fact that he is working hard to help the pre-clear find the necessary incidents shows that he has affinity for the pre-clear.

An auditor who validates the pre-clear's problems instead of validating the pre-clear's ability to solve the problems is killing the pre-clear with "kindness".

12. The first thing that the auditor must do in his preparation to restore self-determinism to the pre-clear is ask himself whether he wants to restore self-determinism to the pre-clear. He may be surprised to find that he does not want to – particularly if his own case is not too well advanced.

Pre-clears are people, and people sometimes remind us of other people, and the other people that they remind us of are sometimes people we would like very much to see boiled in oil. If the auditor finds himself wishing that he could boil the pre-clear in oil, he must remember who it is that the pre-clear reminds him of. In fact, the auditor should always search his memory for people who resemble the pre-clear, whenever he begins to work with a new case. And he should make sure to keep all sessions and experiences out of session with this pre-clear scanned off his own (the auditor's) case in order to keep his intention to help the pre-clear untainted by any hid-

den desire to murder the pre-clear, or lock him in a dark dungeon.

It has been noted elsewhere that certain levels of the tone scale – namely, grief, and covert hostility – exhibit a mis-emotional dependence upon people. The pre-clear may develop an attachment for the auditor, and vice versa, which is founded upon such mis-emotion. If the pre-clear is of the opposite sex and if the auditor is considerably ignorant of his subject, this may develop into a "beautiful friendship". One day, the pre-clear may rise on the tone scale to anger, and the "beautiful friendship" may become a horrible squabble. This produces a temptation in some un-audited auditors to shove the pre-clear back down the tone scale to a point where he or she will "be himself or herself again" and resume the mis-emotional dependence. At this point the auditor should dredge up out of the past the unsuccessful attempts he made to have close relationships with people who looked or sounded just like this pre-clear. He should find out what experience he is trying to relive or live in a more successful manner.

Any pre-clear who is worth falling in love with at 0.5 or 1.1 is worth waiting for until he or she reaches 4.0. It is foolish to have the honeymoon in a grave or a prison cell when it will be possible to have it a little later in the Royal Bridal Suite.

Any auditor who has to depend on his emotional partner's being low on the tone scale is like a man dying of thirst who drinks salt water – it is wet, but it will not keep him alive.

13. Another obstacle to good auditing is the existence in the pre-clear's experience of incidents which match experiences of the auditor very closely. The auditor will tend, unconsciously, to avoid having the pre-clear run these incidents. This situation used to be called "tacit consent".

The auditor may be afraid, consciously or unconsciously, of having the pre-clear run Facsimile One, if Facsimile One has not been run by the auditor. If the auditor knows that he is afraid to have the pre-clear run it he can (1) run it anyway or (2) get someone else to do it for him. If he does not know that he is afraid, he will invent all kind of excuses and justifications for keeping the pre-clear out of the incident. And if he is terrified of the incident he will say that it does not have to be run because it does not really exist but is only a symbolic interpretation of a trip the pre-clear once took through the Battleship Wisconsin or a play of the movie "Doctor Galigary's Cabinet" or some other delusion.

14. It is essential that the auditor keep all auditing sessions scanned off his case.
15. If the auditor discovers that he has an antipathy for the pre-clear, and if he is unable after diligent effort to uncover the cause of this antipathy, even with the help of an auditor of his own, then he has failed to pass step one of the auditing procedure, and he cannot go on to step two with this pre-clear. He cannot audit this pre-clear, until one of them improves.

It is no good for him to think that he can deceive the pre-clear into believing that he is on the pre-clear's side. His voice, his actions, and his "emotion field" will all betray him.

The pre-clear may not know enough to come in out of the rain, but the pre-clear will know that the auditor has elected him as a counter-effort.

16. The auditor must not expect the pre-clear to treat him like a human being until the pre-clear is high enough on the tone scale to recognize a human being when he sees one. The pre-clear who has just been brought up to 1.1 or 1.5 on the tone scale may be expected to be ungracious about it occasionally. After all, he has been brought from the level of "I am almost dead, so it doesn't matter," to the level of "I must betray" or "I must kill".

The little betrayals and murders of affinity which the auditor may suffer at this point are only (he tells himself grimly) signs of success.

Of course, if his own case is well along, the auditor will be very little distressed by this sort of thing.

17. A "line charge" is the sustained laughter which a pre-clear sometimes experiences at a certain point in his case. The laughter is indicative of relief at the realization that incidents which were or seemed very contra-survival did not prove fatal or as bad as they seemed. Long chains of such incidents are remembered, one after another, and the pre-clear laughs and laughs, hardly knowing what he is laughing at.

A line charge is a sort of explosion of re-evaluation.

The auditor asks the pre-clear questions which are intended to keep the line charge going as long as possible by bringing up as many appropriate incidents as possible. Often the mere mention of a word is enough to keep the pre-clear going for minutes – just as when two children get the giggles over

some foolish phrase and keep taunting each other with it until they are both exhausted and laughed out.

15. Sometimes pre-clears scream. A great volume of fear or grief may cause the pre-clear to give vent to very loud and piercing noises.

If the pre-clear is running an incident in which he barely escaped from a burning building, he may have the illusion that he is back again in the burning building – but there is no reason for the auditor to have this illusion; the auditor can see that the pre-clear is lying on the couch or sitting in a chair and that there is not even a trace of smoke or flame anywhere about.

Auditors who have great fear of committing an "overt act" may cause the pre-clear to leave an incident before it is reduced, just to avoid the appearance of committing an overt act against the pre-clear. But the only overt act which is being committed is to sit in a chair and listen to the pre-clear. The screams of terror of the pre-clear are not being caused by the auditor. The only harm the auditor can do the pre-clear is *not* to continue the session, *not* to continue running that incident.

16. People who are low on the tone scale are normally terrified that they will cause harm to someone. They tell themselves and others that this is because they "love mankind", but their love for mankind is not the cause of their fear of committing an overt act.

Fear of committing an overt act is caused by a previous failure to commit a similar act, a previous attempt to destroy someone or something which did not come off successfully.

The whole mechanism of sympathy depends upon this.

17. The phenomenon of overt act and sympathy is as follows:

(1) A attacks B successfully.

Big brother becomes so annoyed at little brother that he gives him a black eye and locks him in the closet all day. Little brother is afraid to tell mother and is afraid to show much resentment against big brother. Therefore, the act is successful from big brother's point of view.

(2) A attacks B unsuccessfully.

Big brother repeats this performance, but this time mother finds little brother locked up. She lets little brother out of the closet and locks big brother in the closet.

(3) A feels sympathy for B.

Big brother, finding himself in the same position as little brother, feels the same as little brother. He sinks to little brother's level of the tone scale in relation to being locked in closets – namely grief.

Big brother's action has come back against him. He has been, for the first time, in connection with this kind of action – thoroughly WRONG. He has, for the first time, become an EFFECT. He has, for the first time, been forced down the tone scale to grief. He reacts with sympathy, (feeling together) toward little brother.

(4) A defends B successfully.

Mother becomes enraged at little brother and locks him in the closet in big brother's presence. Big brother, now sympathetic with little brother, jimmies the window of

the closet and lets little brother out. They go fishing for the day, and in the evening they come back home and little brother climbs through the window. He is discovered in the closet by mother, who thinks he has been there all day. It is a successful defense as far as big brother is concerned. He feels good about it. He is now RIGHT about little brother, and he no longer an EFFECT.

(5) A defends B unsuccessfully.

Mother repeats her action, and big brother is caught trying to jimmy the window. He is prevented from rescuing little brother. He goes down by the river and sits on the bank, suffering. He thinks, "Mother is a beast and a villain to treat poor, dear little brother this way. I love poor, dear little brother. Anything that hurts him hurts me. Oh, the cruelty in the world. Why can't people love one another? I hate mother." Etc., etc., etc.

This point, though far from being the beginning of the phenomenon, is the high point of it. It is the point at which the greatest emotional stress takes place. Big brother, having once been proved WRONG and made into an EFFECT, has developed a whole new mode of action which is intended to prove him RIGHT and make him CAUSE again. Now this mode of action is also proved WRONG and he is a bigger EFFECT than he was before.

(6) A equates his total survival with the defense of B.

From now on, big brother will devote himself to defending little brother (and all people who remind him of little brother) from mother (and from all people who remind

him of mother.) Particularly, he begins a campaign to prevent people from locking other people in closets. He says that it is inhuman and that it shows an utter disregard for the dignity of the individual.

**DISTINCTION:** Big brother may be very just and right in what he is saying. His feelings about locking people in closets may be quite acceptable. His actions may be valuable in the defense of the downtrodden. **BUT** – all these (possible worthy) sentiments are acting also as a mask for the previous experiences. His thinking on this subject is thoroughly reactive, and it will inevitably lead him to irrational actions. With any kind of opportunity, he will begin to lock all mothers in closets, as part of his campaign to prevent the locking of people in closets. The campaign is reactive. It is based upon desire – not to help mankind that he says he loves – but upon a desire to prove that he *is* RIGHT, that he *is* CAUSE. It is intended to wipe out the existence of the incident in which he locked little brother in the closet and got caught; step (2).

18. Fear of committing an overt act is so common in our society that one might almost say it is universal.

For this reason, it is sometimes hard for the student to accept the steps which have been outlined above. The student can hardly believe that there ever was a time when he, or anyone else, could be destructive of life without regretting it. He feels that there is an automatic, built-in regret mechanism which must turn on after every overt act.

Well, maybe there is NOW. But there was a time when there was not such a mechanism. And that time was before the first of these overt acts failed and came back upon the actor.

The failure of the overt act can take many forms. If we consider that there are eight dynamics, then an action against any one of them must affect the others. It is hard to commit a destructive act without finding that you have harmed your own survival, that you have been WRONG. But it is certainly not impossible.

Let us list some overt acts: cutting down trees, hunting and killing buffalo, killing a man who is attacking your child with an ax, kicking a vicious dog who is trying to tear your new tweed trousers.

There are plenty of people who cannot bear to think of cutting down a tree. They say that this is love for life. Perhaps it is, but probably it is not.

The experience of this writer has been that people who are always defending dogs say, not only that they love dogs, but that they love dogs BETTER than people. This great love, evidently, comes only at a price. In order to love dogs more, one has to love people less.

If you find someone who has an inordinate sympathy for some dynamic (women, animals, trees, the church, the police department, government officials, mice, cats, short men, wal-labies, or whatever) – look for the dynamic which this person hates. There is one.

The dynamic which this person hates is the dynamic which this person has chosen to play the role which he himself used to play before he was proved WRONG in playing it and was made into an EFFECT because of it.

Sometimes this dynamic is himself. If it is, he has assumed the personality of the dynamic he is hating, and it is only

necessary to find out whose personality he has assumed. The auditor should not be deceived by this particular twist.

19. If, when the committer of the overt act is forced to fail in that act, he does not remain at grief but rebounds to anger or covert hostility, and another development takes place.

He still has to prove that he is RIGHT. If he does not want to prove that he is right by changing his mode of action to sympathy, then he will have to prove it by finding some "good reason" for hating his victim.

He has elected his victim as a counter-effort, and he must show that his victim attacked *him*. If he has hit the victim on the head, he may find sometime when the victim has hit him on the head as a justification. He will then forget his own overt act and remember the overt act of his victim. He will have a pain in his head which he blames upon his victim. Ironically, however, he would not have this pain in his own head if he had not hit his victim on the head, and so we have the paradoxical situation in which the actor "feels the somatic of the victim". In earlier times, this might have been called "poetic justice".

20. The great need is to be RIGHT. When an individual has elected any person or thing as a counter-effort, he tends to trump up excuses for conflict with this person or thing.

If he is given new shoes, as a child, and is greatly interfered with in his use of those shoes, then his ownership of the shoes is diminished, and they become not his own efforts, but counter-efforts. He elects all shoes as counter-efforts.

To prove that he is RIGHT in this, he buys shoes which pinch him. The shoes, then are performing an overt act

against him, and he is RIGHT in treating them as counter-efforts and trying to destroy them by scuffing them up and leaving them out in the rain.

21. The auditor's job is to help the pre-clear to be RIGHT by finding and re-evaluating his own contra-survival postulates in the past.
22. The student, at this point, should read again the Auditor's Code in SCIENCE OF SURVIVAL.

## **SUMMARY BOOKLET 8**

### **Seminar Questions**

1. Discuss the attitude of the auditor towards the pre-clear.
2. Why is criticism of a person of non-optimum value?
3. What is the first step the auditor takes in working with a pre-clear? Why is it so important?
4. Discuss the sympathy equation.
5. Show how a person could destroy himself and those around him by trying to be RIGHT.

DISTRIBUTED BY  
RON'S ORG GRENCHEM, SWITZERLAND  
[WWW.RONSORG.CH](http://WWW.RONSORG.CH)