

SCIENTOLOGY AND DIANETICS

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How to Handle Facsimiles

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

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HOW TO HANDLE FACSIMILES

1. The word "mystery" has an interesting Greek derivation. It comes from the word *myo* (pronounced 'mew-oh') which, in turn, is an imitation of the sound "mmm" which is made by closing the lips. In other words, very properly, a mystery is something which a few people know and are keeping their mouths shut about. The word *mystes* means "one who is initiated" into this close-mouthed group. In the mysterion or "mystery", a show is made by the initiated of the secrets of the association, and rituals were performed.

In modern times, this word "mystery" has degenerated to mean "something which is not known". But that is making it mean something which it has never meant, and its proper present use is still "*something which cannot be explained*".

A mystery is something which is known by a few but is too difficult for them to explain.

Most professional and technical groups try to make a mystery of their technology and protocol. This mystery gives them "data altitude" and "positional altitude" in the society. (See SCIENCE OF SURVIVAL for definition of these terms.)

2. At the growing edge of any science, there must always be a few genuine mysteries – things which are just beginning to be grasped by a few investigators or by one investigator but which have not been sufficiently grasped to permit communication of them to others.

The aim of science is not the perpetuation of these mysteries but the clarification of them. Every new mystery must be turned into something communicable, so that the investigator may proceed to the next mystery.

3. Many religions and philosophic systems are made up of large bodies of mystery and practically no clarified ideas at all. The initiate is expected to reach his own personal clarification of these mysteries – but in terms which will not permit him to clarify them for anyone else.

There is nothing wrong with this. These religions and philosophic systems serve a dual worthy purpose: they permit a few individuals to explore far beyond the common boundaries; and they keep before the consciousness of the general populace the fact that there are certain definite fields to be explored *and* clarified.

The fact that very little clarification of many of these matters has taken place in the last two-thousand years is not proof that it cannot. Scientology is dedicated to a wide and startling clarification of some of the deepest mysteries known to religion and philosophy.

4. A mystery exists in order to be clarified or in order to give someone power; it has a black side and a white side.
5. "Assassin", originally "hashshashin" (those addicted to hashish). One of a secret order of the Ismailians, a Mohammedan sect, which at the time of the Crusades terrorized the Christians and other enemies by secret murder committed under the influence of hashish. The order of Assassins was founded in Persia about 1090 by Hasan ibn-al-Sabbah. Its absolute head was the Old Man of the Mountain. (Webster)

6. Attention, when it is not optimum, is either too fixed or too scattered.

A person who is afraid cannot, usually, concentrate on a sufficiently narrow band of interest to accomplish his ends. His attention keeps wandering, seeking unknown threats and dangers, always afraid of missing the one direction from which attack will come.

A person who is obsessed focusses his attention upon a single point and keeps it there, to the exclusion of all other points. If his obsession is a fearful one, he is like the man who falls over a cliff while watching a rattlesnake.

"Attention is a motion which must remain at an optimum effort.

"Attention is aberrated by becoming unfixed and sweeping at random or becoming too fixed without sweeping.

"Unknown threats to survival, when sensed, cause attention to sweep without fixing.

"Known threats to survival... cause attention to fix."

7. For thousands of years, persons who have been initiated into some of the mysteries of the function of the mind have used this mystery to gain control over others.
8. Scientology has the goal of presenting as much aligned data about the mind with as much clarity and as little mystery as possible.
9. Fundamentally, in the mind, there is theta; the intention to BE.
10. Then there are thoughts; the recordings of experience which theta has in its conquest of MEST, and the further recordings

of what theta does with those recordings in the process of reasoning, imagining, remembering, etc.

11. These recordings are filed according to time and subject.
12. The cross-indexing system is total. In other words, if the mind were cross-indexed on filing cards, there would be a card for every element of every recording, and this number of cards would then be squared. The number of cards required can only be expressed as approaching infinity.
13. The fantastic ability of the mind does not come from a complicated procedure. It comes from not being limited by space, time or energy.
14. The procedure itself is simple. Recordings are made and efforts are estimated from these recordings on a yes-no basis.
15. The only thing that goes wrong with this system is that some of the recordings are a little hot, or charged, and "I" begins to avoid them. The result is that working plans which should be re-evaluated by the data in these hot recordings do not get re-evaluated and do not get changed when they should.
16. The description of theta facsimiles as though they were motion picture film recordings is made for one very good reason; it avoids much of the semantic confusion which would exist if theta facsimiles were described with the language which has been used to describe the variegated and innumerable conceptions of mind function which have preceeded Scientology.

It matters little how we explain and describe theta facsimiles, just so long as we do *not* use the language which has been used before, any more than we can help using it.

17. Theta facsimiles do not, evidently, wear out. But some of them are not as good as others, due to faulty recording equipment – namely, organic defects.

If the self-determinism of the individual embarks upon the task of making him deaf, he may soon reduce his inner ears to such a poor condition that they will not respond to any MEST stimulus well enough to permit a facsimile to be made.

Of course, the facsimile of that moment is being made just the same. But it is being made without the sound impulses which should be coming from the individual's ears. The film is silent.

This should not be confused with not being able to remember what the sound was like. The inability to remember the sound is purely a matter of filing and using facsimiles. If the individual heard the sound originally, then the facsimile of that sound still exists and can be found and used when the individual is high enough on the tone scale to be able to handle his facsimiles with present-time self-determinism.

It is not necessary for the individual to have "noticed" the sound or thought about it in order to remember it. All that is necessary is that his organic equipment was good enough to translate the sound impulses into a form that could be used to make a theta facsimile.

This is very easy to demonstrate. Even the most occluded person has, at least as a child, had the experience of "not hearing" something that was said to him. *Mother* says, "Did you have a nice time at school?" and the child, who has not been paying any attention to mother, says, "What?" Mother

then, if she knows her business, waits for a moment before *repeating* the question. In the interval, the child remembers what mother said, calls up the facsimile and replays it, and then answers, "Yes, I had a nice time." All this happens so quickly that it is seldom remarked, but it demonstrates that the recording goes on, whether the individual pays any attention to it or not.

18. Theoretically, there is one postulate which, if re-evaluated, *should* accomplish entire return of self-determinism to the individual.

It is interesting to speculate on just what that one postulate would be. It is more than interesting, because the right speculation would lead to the result.

When we remember that the only thing, apparently, which can go wrong with the mind's recordings is that the emotion and effort which are recorded in them prevent the individual from approaching them and using them, we begin to suspect what the major postulate might be. It might be simply the decision to be affected by the emotions and efforts which are recorded in theta facsimiles. As simple as that.

As Scientology develops, it is growing simpler and easier to understand. The difficulty which we experience with the new formulations which come up is not that they are too complicated to be grasped, but that they are too simple. We look at a statement like, "Thought plus MEST equals life," and we say "It cannot be anything as easy as that. It must be something which has to be read on fifty dials and put through Eniac for calculation. This just doesn't look important

enough or difficult enough... "Thought plus MEST equals life." Hmph.

But, remember the tennis game in the dark with the luminous ball? It looked very complicated, until the light was turned on. The new simplicities turn the lights on, so that we can see the elements which have been producing what we thought were very complicated phenomena.

19. In a living organism, function controls structure.
20. Just as language is very useful in the clarification of an idea, perversion of language is very useful in the creation and maintenance of a mystery.

A very high percentage of the language of doctors, lawyers, government officials and television repair men is meant to communicate the barely essential minimum of information while creating the most grandiose maximum of mystery.

Wherever you find an individual who is extremely insistent upon the definitions of words – so insistent that the conversation never really gets beyond that point – you have an individual who does not want anything to be communicated. If he really wanted to know what you were talking about, he could figure it out from what you were saying, even if half the words you were using had unfamiliar meanings. The computational ability of the mind is not so slight that every word has to be defined. The context, the process which is being described, will reveal more than any number of definitions of common words.

As an illustration, the following passage from a popular novel is offered, some of its words having been translated

into an unfamiliar language, its context remaining unchanged:

"An odd and horrible thing had happened in Chile... one day the streets of Valparaiso became flooded with *ghinghang*.

"They were perfectly good *cone gobbers*, complete with *radicky bopters*, and for a very short time merchants had valued them. But when peons who normally made twenty *grimoolifee* a day came in with three or four thousand *hapti-gridoolifee* and demanded cars and cartloads of fancy foods, all shops shut down. The country was flooded with *zeefle*, and the economy was shattered."

The reader may not be able to settle upon any particular meaning for any one of the unfamiliar words above, but he will have no difficulty discovering what has happened in Chile.

Any individual who keeps demanding that you define your words will not understand you any better after you have defined them, and usually he does not want to.

21. (The rest of this section is devoted to a further development of the characteristics of A-R-C as they apply to auditing and to human relations in general.)
22. Affinity, reality and communication (A-R-C) are often symbolized by a triangle. This is to express their interdependent relationship, to express the fact that they are only aspects of the same entity. If we take away one corner of a triangle, we no longer have a triangle at all. If we could take away affinity or reality or communication, we would no longer have theta at all. There is no separating the three in function.

It is possible to separate them, however, as ways of looking at theta. We make this separation in order to have more ways of dealing with theta, in processing and in relationships outside of processing.

Emotions, agreement and communication have been formulated separately into our thinking and our language already. The division of theta into A, R, and C is only a way of recognizing the division which has already been made. It is fitting the tool to the job.

If our culture (for thousands of years) had thought of affinity, reality and communication as aspects of the same entity, we should not now have to make this division – in fact, we should not now, very probably, have many problems to which to apply the theories which are being developed in Scientology.

The recognition of the interdependence of A-R-C is a very long step toward satisfactory human relations. For this reason, it may be a good idea to go a little more into detail.

23. All sensory perceptions which the individual has ever had come under the heading of communication. All times when the individual has been right or wrong come under the heading of reality. All emotional tones which the individual has experienced come under the heading of affinity.

The interdependency of A-R-C, however, makes it just as direct to approach incidents involving obvious affinity interferences through the communication or reality aspects of those incidents as it is to approach them through the affinity aspect.

If the auditor suspects that the pre-clear suffered an important drop of affinity with his father, the auditor may ask for (1) a time when the pre-clear felt mis-emotional toward his father or in his father's presence, or (2) for a time when the pre-clear disagreed with his father or was proven wrong by his father or proved his father wrong, or (3) for a time when the pre-clear would not or could not talk or otherwise communicate with his father or was forced to talk or otherwise communicate with his father. All these things are fundamentally the same thing. The different labels merely supply more handles for handling the problem.

24. The subject of compulsion and inhibition (or enforcement and denial) is yet another division which is useful in having many ways of looking at an incident, in having many points of attack. Any one of the three aspects, A-R-C, may be thought of as being enforced or inhibited. Either one is interference with self-determinism, and, as has often been repeated, interference with self-determinism is the basic aberration.

It is just as bad to interfere with love in the direction of demanding as it is to interfere with it in the direction of refusing it.

It is just as bad to demand agreement as it is to refuse agreement.

It is just as bad to force someone to talk or see or hear or touch or taste or smell or remember as it is to prevent someone from talking or seeing, or hearing or touching, or tasting or smelling or remembering.

25. The above elements are important in the system of memory-questions known as "straight memory" or "straight wire".

Let us examine the different divisions which have been made in the actions of theta in the physical universe. Each of these divisions gives us a category by which to treat the facsimiles recorded in the mind. Each of these is one factor in the equation which gives us all the questions that we know how to ask at this time.

- (1) The eight dynamics.
- (2) The three aspects of theta: A-R-C.
- (3) The two modes of interference: enforcement and denial.
- (4) Approximately ten levels of the tone scale, which may be considered.

From these we get an equation:

(8) (3) (2) (10) - 400 different categories of questions.

In the system of straight memory known as "dynamic straight memory", the effect of each dynamic is considered upon each dynamic. In other words, conflicts between the survival of the individual through a group and his survival as an individual or through his children or through some other group are all predicted by combinations of the dynamics, one to eight. This increases the dynamic factor from eight to sixty-four, and so we now have 3200 categories of questions.

- (5) The sixth dynamic may be divided into four parts: matter, energy, space and time.

This gives us a final equation as follows:

(640 (3) (2) (10) (4) - 12,800 categories of questions.

These figures are of no importance other than to impress upon the student that there is already a considerable provision in Scientology for aiding the auditor in a systematic search for material, when one is needed.

26. The use of A-R-C and the tone scale in everyday relations is a big subject. Perhaps an example may be of value.

It is often necessary in the course of business or other social intercourse to deal with an individual who is lower on the tone scale than one's self.

One interesting thing about such an arrangement is that inevitably, the tones of the two people involved will tend to reach an average level. The tone of the higher person will tend to drop and the tone of the lower person will tend to rise. It is up to the higher individual to use all his knowledge to bring the lower person up as much as he can.

The first attack on the problem may be made through affinity or reality, but obviously it must be made through communication. (The distinction is merely one of outward manifestation.)

It may be found that though the other individual appears to be talking with the purpose of communicating, he is actually merely making noises which represent a computation from a much earlier period in his life. You may be trying to talk to him about donating to the Red Cross blood bank, and he may be answering you with descriptions of his service as a stretcher bearer in World War I. He seems to be talking to you, but he is not, he is just talking. He is not giving you the information or cooperation which you are after.

Communication is failing. Therefore, the attention of the higher individual goes either to affinity or reality. Reality is usually easier, since affinity is enforced and denied and perverted even more than reality in our society. So, the higher individual begins to agree on certain points which the lower individual is making about his career as a stretcher bearer. When the lower man realizes that he is being agreed with, his affinity for the higher man rises, and he becomes willing to communicate on subjects which are chosen by the higher man. He does not want to do anything to spoil this new affinity. Eventually, the conversation may come around to a donation for the blood bank, and the higher individual may be surprised to find that the lower individual is perfectly willing to make the donation – now that he has established enough contact with present time to know what is being asked of him.

Part of the agreement which the higher individual must make is an agreement of tone level. It is an interesting fact that an individual responds to communications which range no further than a half a point from his own level on the tone scale. An individual in grief will most easily receive and respond to communications which are grief-stricken and sad. He will have moderate response to apathetic communications, there-is-no-hope-left communications, and some response to fearful communications. He will not receive angry or cheerful communications at all.

For this reason, when dealing with a low-toned person, whether pre-clear or landlady, it is well to adopt a tone level for one's own communication which is just a little above the level of the other individual.

Let us suppose that the landlady is being obviously covert. She would like to bawl you out, but she does not dare. If you find some object or person which the landlady would dare to attack, and suggest that you also would like to attack this object or person, the landlady may quickly rise to anger. You then proceed to antagonism, against this object or person, explaining how he or it is always falling down on the job and how he or it should be got rid of. The landlady may soon rise to this level. Immediately, you remark that the object or person in question is probably no real threat and that sometimes you think it would be very nice just to ignore all these petty problems and let them take care of themselves – after all, things always turn out pretty well, if we don't worry too much about them. When the landlady comes up to the level of boredom, perhaps she will not think it worthwhile to ask you for last month's rent, and you may be able to make your escape.

On the other hand, she may have stopped at anger and demanded the rent not only for last month but for the next two months. However that may be, this is the process of using the tone scale for agreement.

Naturally, if the individual does not respond to a level higher than his own, it may be necessary to drop to his exact level in order to obtain agreement. Once this agreement is reached, some progress up the scale should be possible.

27. The auditor, in his dealings with the pre-clear, follows a similar course. He tries always to invite the pre-clear into a higher tone by assuming a tone above the pre-clear's in level and moderate in volume. He does not burst with enthusiasm in the presence of an anguished pre-clear, since this would be

probably too much motion for the pre-clear to be able to sustain in his vicinity.

28. There are some pre-clears, psychotics, with whom the mildest and most cautious A-R-C technique is the only auditing which is possible.

In the pretended-death cases, the auditor may have to spend much time merely sitting near the patient, trying to establish communication by moderate, slow and irregular movements, and feeling friendly toward the pre-clear.

No estimate has been made of the value of counter-emotion, from the auditor to the pre-clear, at this stage, but there is no doubt that it is a considerable factor.

Reality, at these low levels, consists of agreeing on the immediate MEST environment, chiefly spaces and objects, at first.

29. And now a little fable:

Once upon a time, there was a student whose level on the tone scale was that of covert hostility. This student's name was Zugg, and he was a fairly bright student. He liked to use words and he could handle them very easily, although he was not always successful in relating the words he used to his or to anyone else's experience.

Zugg liked to help people. He was often found coaching the other students. Sometimes, Zugg said, students misunderstood the meaning of the texts and lectures. His considerable experience and academic training, he said, gave him a good background for making these things clearer to the less fortunate.

Of course, Zugg never told any other student that he was less fortunate. That would have been unnecessary frankness, he realized full well. But he showed them this truth in subtle ways, allowed them to discover their inferiority for themselves.

One of the ways he did this was in his approach to A-R-C. Zugg knew the importance of A-R-C. He knew that A, R and C were three very important initials and that affinity, reality and communication were three very important words. He knew that the triangle was a very important symbol.

Zugg wished that the other students could see this importance as well as he could. So, he devised a little program.

Whenever, in the course of his instructions of the other students, at coffee time or during meals, he met with some resistance, some disagreement, some invalidation, some drop of emotional warmth, he would simply draw a triangle on a piece of paper and hand it to the offender.

One day, Zugg disappeared from the group and was never seen again. Oddly enough, he left all his clothes behind.

SUMMARY BOOKLET 9

Seminar Questions

1. Discuss the creation and maintenance of a mystery.
2. Discuss the handling of facsimiles at various levels of the tone scale.
3. What attitude do low-tones people have towards words?
4. What is one gain to the auditor in the division of the dynamic and of theta into parts ?
5. How may one reach agreement with an antagonistic person? Discuss the general principle.

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