

SCIENTOLOGY AND DIANETICS

BOOKLET 15
of the
PROFESSIONAL COURSE

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Training Auditors, Demonstration

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

COMPILED IN WRITTEN FORM BY

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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

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TRAINING AUDITORS, DEMONSTRATION

1. The indoctrination of a would-be auditor into the use of Scientology can be done on two levels, one vastly superior to the other. The lesser level is an indoctrination in words. The greater is an indoctrination in experience.
2. Words are valuable in teaching, very valuable, If you teach Scientology to someone. with words and if you do a good job of teaching him and he does a good job of learning, then you. will have given him a pretty clear idea of the things he will know something about when he has experienced them. He can even use the data which you have given him just as though he had already experienced them, and he can get results. But there are two drawbacks to an education which contains only words and pictures.
3. *Words tell a very limited story.*
4. *Words are easily invalidated.*
5. You cannot tell the student all there is to know about Scientology. You cannot even tell him all you know about it — any more than you can tell him how a banana tastes, if he has never tasted one.
6. If his education has consisted entirely of words, it can also be invalidated by more words. Talk to any college student for a few minutes about economics. If he has been listening carefully to his instructors, he will be chock full of fancy words. He will be able to tell you that "urbanization destroys incentive," that "in a non-expanding economy, deficit spending is incumbent upon the fiduciary," etc, etc. But what is his

reality on all these words? His whole idea of the economy can be invalidated by the words of a faster, cleverer and more amusing talker. He has been sold so many words, that he requires absolutely no proof other than words, either to give up what he believes or to go on believing in it.

The information which is being transmitted through words in Scientology is infinitely more valid than the information transmitted in college economics courses, but it is still easy to invalidate if it is based only on word-indoctrination.

7. *What the student has experienced, he knows is true.*
8. First of all, it is necessary to show the student that there is such a thing as a facsimile. *If the instructor reaches out suddenly and pinches the student, he will have given the student a facsimile which contains considerable counter-effort and emotion, a moderate amount of effort, and at least one postulate. now, using an electropsychometer, this facsimile can be run out. First the counter-effort, then the effort, then the emotion, then the postulate. The student can watch the reaction of the E-meter to this running.*

Next, the student may be given a facsimile in each foot, and he may be asked to run out one but not the other. He will notice that one foot continues to hurt and the other does not. The effect of a facsimile will be obvious.

9. Unfortunately, through the centuries the approach of one mind to another has become so aberrated that it falls into only two categories for the majority of people: (1) control, or (2) hands off!

Those individuals who like to control other people may take up such forms of "therapy" as hypnosis.

Those who are afraid to approach another mind for fear of controlling or destroying it may be a problem to the instructor.

10. The answer to this problem is gradual familiarization through experience.

SELF ANALYSIS and THE HANDBOOK FOR PRE-CLEARs are excellent approaches for the beginning auditor. He can get the feel of assisting another mind the reevaluation of its experiences. without having to think harder and faster about what he is doing than he is ready to think.

Simple straight memory technique is the greatest builder of confidence. It is easy to apply. It produces quick and visible results most every time, even in the hands of a beginner.

11. One experience of raising someone's tone, as if by magic, is worth any number of reports, to the beginner.

Of even greater importance than results with others is the subjective experience of auditing phenomena. Until the student has been run through a facsimile of some proportions himself, he can have only an impression of what the experience is for someone whom he audits.

13. Students who have previously been trained in psychoanalysis, medicine, or other disciplines will show two strong and obstructive tendencies: (1) to translate everything they are supposed to be learning into the terms of their former discipline, thereby losing whatever meaning might have been conveyed to them by the terms of Scientology (see the text on Lecture One of this series); (2) putting all the new data which they are receiving into the structure-controls-function frame of reference, in which these data will not operate eas-

ily (since they disprove it) and within which they will lose most of their operative value.

Therefore, there are a few simple rules for the indoctrination of new auditors;

14. They must experience a few of their own facsimiles.
15. They must be allowed to test the words which have been given them, little by little, to see if there is any reality behind them and to gain confidence in approaching other minds.
16. They must be willing to learn something new and able to differentiate it from what they have learned before.
17. The instructor must not become an authority. In the words of Mr. Hubbard (9 March 1952): *"We are only asking you to find out for yourself that it is real and then apply what you know to be real and get results."*
18. DEMONSTRATION with E-meter. Straight memory, and Overt Act.

Have you ever been indecisive about women? What woman are you most indecisive about? Your sister? Was it wondering whether she liked you or didn't like you? (Answers of this pre-clear are usually too low to hear.) All right, how about being forbidden to hit your sister?

That was understood.

How about your mother – were you indecisive about her? Did you have a grandmother? Two grandmothers? Was your maternal grandmother the woman you were most indecisive about?

No.

Paternal grandmother?

I don't know her.

How about your first girl friend? Were you indecisive about her? Just about women in general. Well, let's go on to other dynamics. Have you been indecisive about yourself? At what period of your life were you the most indecisive?

Around the eighth or ninth grade.

Something bad happened to you? Now we're getting a little more reaction. Had to do with a girl?

No.

Anything to do with your studies? Parental relationship with you? Well what is the incident you are thinking of? Some other guy? Older than you? (Pre-clear evidently answers on the order of "He said I was no good.") And how did this make you feel? Did it do something to your pride? Does your indecision revolve around whether you are any good or not? You don't know? Around whether men are any good or not? If I ask this question bluntly; Should you be proud of yourself? What would you answer? You shouldn't be proud of yourself? Is this computation that we're looking for before the age of fifteen? After the age of fifteen? Is this break of personal pride later than when you were fifteen?

I didn't get a response.

When you were sixteen? When you were seventeen? Continuous through that period? When did it start? When you were fifteen or sixteen? (Although the E-meter reading is not recorded we may be sure that the reading is leading the auditor to continue to ask questions along this line even though

the pre-clear is giving little information verbally.) I don't know. Sixteen? Seventeen? Was it this incident in high school that we were talking about? You think it was? When did you do something so bad that you felt you couldn't trust yourself to act freely any more?

There seems to be something else there.

What does it have to do with? Women? Men? Did you do something to a woman? Your mother? What did you do to her?

I think I made her make me some pancakes.

Very unhappy about that? Trying to force women to do something? How did you feel afterwards about forcing women to do something? Have you forced a woman since to do anything?

I can't recall.

This doesn't put you in a very good control of women, does it? Would you say that women were within your sphere of control? Well, tell me this, was this incident with the boy an offense against women? When did this pancake incident happen, after that or before it? Very young. But do you remember your mother breaking down and crying when you forced her to make some pancakes? Have you thought about this before? Why did you force her?

I never figured that out. I think that I just liked pancakes and I wanted her to make some.

And your mother objected to this?

Made her cry.

You ever run this?

Yes.

What happens to it?

I don't know. Nothing in particular.

Has this got anything to do with breast feeding? Did she ever push you away? Let's see if we can get a straight recall on that. Is your mother feeding you? Was it an overt act on your part to force your mother to feed you? Is she the kind of person that would have said so? Would she have had to stay home to feed you? Were you bottle-fed? Exclusively?

No, not exclusively.

Can you remember a time when somebody seemed to make fun of you about this? Did you get upset?

I remember knowing that I had trouble keeping it on my stomach. I was a lot of trouble to her.

Was your mother upset during a very early period of your life? Emotional upset because of domestic affairs? Do you recall an incident in this line? You have a little picture of it? A still picture? How about scanning the feeling of regret across this picture. Feel the regret on it. What is it a picture of?

Dad and mom fighting.

How old do you think you were when this happened?

I could walk.

Did it have anything to do with feeding you? With feeding your father?

Money.

Did money have anything to do with food? Food and money identified? Okay. Let's scan some more regret on that picture. See if you can get a fuller view. How did you cause this? Why did you blame yourself for this fight? Did you blame yourself for it? I don't know; (Auditor to audience: "Here he is, just able to walk and blaming himself for domestic upsets. *The picture is a still picture because of the regret on the incident. He doesn't want it to have happened. He doesn't want to have caused it. Therefore, he won't let the picture move, because that would be letting it happen all over again.*) Did you cost too much coming into the world did your father like you? Did your mother Have to defend you against your father? You know this now. Scan some more regret across that picture...

When were you unable to control some MEST? Car spun? Who got hurt? What got hurt? The car? Who did you blame? Yourself? Who had cautioned you not to drive fast?

Mom and Dad.

Is this an overt act against them? or the car?

I hadn't thought of it that way.

Or did you just realise that you couldn't handle MEST? Oh! that's it? Where in the incident did you recognize that? *When realised I couldn't steer or stop the car from going into a spin.* Do you remember the moment you thought this? Where in the incident did you try to make it unreal?

After I realised there was nothing I could do about it.

So then you wished it out of existence? Now let's recall the moment you realised you couldn't handle it. Got it more clearly now? Who did you withhold the information from?

Did you try not to tell your mother and father about it? Oh, she was (with the pre-clear in the car). Where is the thought there that she was going to be hurt?

Almost immediately when I realised that we were out of control.

Is this an overt act against women?

Well I don't think I had time to think about that.

Oh, you don't. When did you realise that your mother was there and that she might have been hurt?

I knew it all the time.

When you parted to drive the car, you thought she might be hurt? Do you feel this way about women a lot? How about when you touch women?

You shouldn't do that.

They're liable to be hurt? Do you have this maybe: "Maybe I'm going to hurt or kill a woman"?

I have.

When? Who?

She made me think it.

Her counter-thought was, "You're going to hurt me"? When did she say, "You're going to kill me"? She found out that was the way to handle you? *Yes...*

When is the first time you hurt a little girl in school? (Big drop on meter.) How about another one? How about the girl you hit? Your sister. Did you hit her. hard? Did you ever try to strangle a girl?

What is the incident we want? The age will flash. (Auditor snaps his fingers.)

I got eight and then ten.

Did you do some thing to a girl when you were eight? Did someone tell you you were doing something to a girl? What did you do?

I pushed her off a cliff...

(Some remarks unrecorded.) Did someone tell you it had to be filled right away because some girl might be hurt?

I wasn't responsible. I don't know what might have happened.

As far back as you can remember you've been very sensitive about women? ... The age when you hurt a woman flash (Snap.)

I thought of mother again...

When did your mother complain to you about birth?

I don't recall her ever complaining. She told me that mine was the easiest of the kids.

But the rest were awfully difficult? Yours, then, by comparison was still pretty bad? Did she ever say, "After everything I've done for you?"

No, she didn't say it that way, but that was what she meant.

Did she make you unhappy about it? Did you ever have the feeling that maybe you should contribute to her, but you can't? Is this a big maybe?

I don't think it is any more.

Do you remember the first time you sat down and worried about this? When did you make an effort to contribute to your mother which your mother said was not an effort to contribute to her causing you to think "Maybe I can't contribute to her"?

Divorce proceedings in (date).

What made you realise you couldn't contribute to her?

She wouldn't let me.

Do you remember the moment of failure? Did you ever offend against God? Badly? How about against Christ? How about against Mankind? How about little children? Did you ever run over a kid on a bicycle? On a scooter? Did you ever knock down and hurt a child? Ever knock down a little girl and get her hurt? Yes or no, is the incident we are looking for in this life? (Snap.)

I got yes.

The age will flash (Snap).

I got ten again.

What happened when you were ten?

I don't even know where I was.

Well when did you decide to forget it? You have an inkling of it, now? Well, all right... it's a relief to have me stop questioning you, isn't it? Did we almost hit something awfully hot? Something you wouldn't dare think? Is the basic on hurting women something in an earlier life? Hurting mothers? (Meter drop.) Did you ever hurt your mother in some earlier life? Did you ever hurt your wife after she had given birth to a baby? Did you ever lose a wife giving birth to a

baby? Now we have it. Can you remember something about it? Well then, imagine it.

All right, I can.

Blond or brunette?

Dark hair.

Did you bury her? Did you ever shoot a woman? Choke one? Did you ever loot a town?

Seems like an awful lot of effort.

It does? Did you burn a town? Violate a temple? Commit rape which ended in the death of the girl? How about plain strangling? How about biting out her throat? You don't like that? You don't like blood? Girls? Women's? Children's? Yours? Women's? What did you do, cut their throats?

Have you ever had a cough? Was she pretty? In order of magnitude, how many years ago was this? About five hundred? Was she a nice girl until you came along? Was she somebody's wife? How about hundreds of years ago? How about killing a woman thousands of years ago? Tens of thousands? Hundreds of thousands? A million? How about Facsimile One? ... Did you ever use Facsimile One on anybody? On a woman?

(To audience: There are lots of overt acts against women all through these lives. Finally, it tapers off into fear of women.)

... Did you bury her?

I didn't tell.

And you're not going to tell now, eh? And did they finally find you? (Big drop.) And hang you? A brother? Her father? The whole town?

Yes, I guess so.

Were you a soldier? ... A gentleman? Yes, that was part of it, wasn't it? You weren't a gentleman any more? You lost your personal pride at this moment? Was that the last time? Admitting to yourself that you had done it? Refusing to tell? Knowing you weren't a gentleman any more if you could do things like that? Do you have to restrain yourself because of this? You have to watch out for the guys that are coming for you?

Which hand would you strike her with? Your right hand?

I get the idea that I cut her and threw her into something stationary.

Cut what? Throat and breast? What did you do, cut her and throw her away from you?

No I shoved her.

Imagine the way your arms are stretched, shoving this girl away from you. Shove her away. What does it feel like? Let's get an imaginary visio, and let's see the blood flow back off the pavement and into her body again. Let's see her come up off what she was shoved against, and then feel your arms pulling back and see her standing upright again. Now do that over and over a few times.

(The auditor is having the pre-clear run the incident backwards, since his regret at having caused it prevents him from running it forwards. If he ran it forwards he would be letting it happen again. Running it backwards, he seems to be undoing it, which is what he wants to do, and so he can contact it. When enough of the regret is relieved, the incident begin to run forwards.)

What was her name? (Snap.)

Alicia.

All right, pick her up. Get your effort. Put the blood back into her body and draw her upright with your hands. Do it again.

Get your effort, and do it again. Having a hard time finding the effort?

Yes.

All right, let's find the emotion. Feel the apathy when you realised there was nothing to do about it, and track your emotions right back to the moment when you pushed her. (The pre-clear is getting the somatic of being struck in the throat. Since he regrets his use of the effort, he has made the effort no longer his to use, and it returns upon him, from the original moment of receipt, the motivator, as a counter-effort.)

Get your postulate that you are not there, that it didn't happen, that you'll tell people it didn't happen. Those postulates are there, aren't they. All right, get them. Now run through the incident forward and just feel the reality of the environment. Go right on down the tone scale as she falls dead. Feel your sphere of influence close right down as she falls. Do you get that concept? Do it again. Feel as though you own a great deal, you're going to hang on to what you own, then taper right off. Are you getting it plainer now? All right, let's get the reality closing up, the sphere of influence closing in. Do you have it?.

What affects it most? At what part of the incident does it dwindle most?... Get it again and again. Going very fast now? All right, now get your unwillingness to communicate

with any of this. At first, your communication is wide open, then it closes down until you are not willing to communicate at all. Get it again. Get it again. It's easier now, isn't it? All right, now get the way your affinity runs. How do you feel about her much earlier, before you push her? Well, get that feeling of liking her very much and then follow it right on down to the low point of the incident.

Which of those emotions are most real to you as you go down the scale? The hate? Run hatred through the incident. Run it again. All right, now run the entire emotional gamut. Do it again. What's the matter? Is it getting hard to hold on to? All right, now run the feeling of apathy wherever it occurs in the incident, the feeling that you'll have to endure it. Is that very plain? (Feelings of enduring and waiting are scanned through the incident many times.)

What visio are you picking up now? A stone wall. Why a stone wall? What are you waiting for at the stone wall?

All right, run that feeling. Run it again. Is that where this incident is held up? All right, run it again. Now let's draw her up again. Let's put the blood back in her body and stand her up.

(This is done five times.) Feel the effort of standing her upright. (Four more times.) Are you getting free from that point yet?

Oh, you can't. All right, let's run it backwards some more.

(Run several times more.)

What's happening?

I'm not getting it: very clear.

Is it trying to run forward? Pull it backwards again. Again. Tell me when it starts to run forwards. Pull it backwards again. Are you having a harder and harder time pulling it backwards? Do it some more. What's happening? She is? Are you getting motion now? (The visio has changed from a still picture to a moving picture.)

Now, this time feel your reality expand. Feel it as the smallest point of reality while you're waiting, and then feel your whole reality of the world open up around you. Just run it backwards and feel the expansion of your environment. Do it again.

All right, now is there a sequence like wanting to touch her, not wanting to touch her, wanting to touch her? All right, let's get that tactile. The entire feeling of tactile, backwards. (Three times.) Now let's run looking at her, backwards. Now, hearing her. (Four times, backwards.) What's happening? It's going away? All right, let it run forward. Does it make you feel good? Again, (Three times.) ... Now let's run your body position straight through, forward.

How do you feel emotionally at this moment? ... How about scanning off the auditing of this incident? Again. Remember when you agreed to run this incident, when you agreed to be a demonstration subject, when you agreed to pick up that facsimile and run it. Now, agreeing to scan over the session. Agreeing to it backwards. Do you recall the postulates that you had to shake (reevaluate)? Do you have them now? Have they left? All right, do you know what it is that is holding them in suspension? Facsimile One? An overt use of Facsimile One? ... Is there an emotional shut-off in the incident we were just running? Is it the enduring? Pick up the

postulate that shuts of your emotions. Where were you when you thought that it no use caring? Can you get the feeling that goes along with the postulate? Why did you get this feeling? Has it anything to do .with your mother? Who does this girl look like? Can you see the difference between this girl and the others? Does she look like 'your sister? Mother? Girl friend? Definitely a girl friend? All right, do you see any difference in them? Does it make you feel any different to feel the difference between these two women? You don't have to feel better? You don't know? Is there still a maybe on it?

Is there a lot of grief on this incident? Do you know what the Boohoo is? How about the Boohoo? How about the Helper? Oh, the Boohoo. Is there an emotional shut-off in the Boohoo? Some? You wouldn't mind running the Boohoo? That's the one we ought to be running on your case...

(Auditor speaks to audience.) This demonstration was run to show you auditing procedure. I was showing you the technique of running an overt act. If I had been auditing this pre-clear, *I would have stopped running this incident as soon as I knew that there was an emotional shut-off, and I would have had the pre-clear run the Boohoo*, which is registering noticeably on the E-meter. In the incident we did run, effort and counter-effort were mostly omitted because the pre-clear was not feeling them. Counter-emotion was entirely omitted.

This pre-clear registers on the meter heavily in only two subjects: mother and the overt act against the girl.

19. In the actual demonstration which is reported above difficulty was encountered because the proper thing for the pre-clear to run would have been tears. The presence of an audi-

ence and the existence of a postulate which prevented the pre-clear from crying ruled out the running of tears, in the time which was available.

20. The recording itself contains almost no mention of the meter readings and but few of the pre-clear's remarks. For this reason, the comments of the auditor may seem arbitrary or even monotonous. However, a large percentage of the auditor's comments are repetitions of what the pre-clear has said inaudibly. Here, and there, comments have been left out because they were not in the proper context, due to the inaudibility of the pre-clear's answers.
21. The problem of the overt act enters frequently into the auditing relationship.

Let us suppose that the auditor, like the pre-clear in the demonstration, has a series of overt acts against women. He has acquired such a burden of regret on these acts, that he is now afraid that any time he touches a woman he will hurt her.

If this auditor finds himself auditing a woman, he may find that he is much more nervous than when auditing a man. He may not realise the reason for this. If the pre-clear drops suddenly into a grief or fear incident of considerable magnitude and begins to cry or scream, the auditor may himself drop into one of his own overt acts and identify the pre-clear with any and every woman that he has ever harmed.

Feeling that he is now harming the pre-clear, the auditor will decide that he is **WRONG**. He will have to become **RIGHT** again. In order to become **RIGHT**, he goes into sympathy with the pre-clear and begins to feel somatics from which-

ever of his own MOTIVATORS best matches the somatics or emotions of the pre-clear..

Now, it is interesting to speculate on just how much of the re-stimulation which is occasionally suffered by auditors is due to this. phenomenon. Very probably most of it If the auditor will go over the Chart of Attitudes, or have someone else go over it with him, in order to discover when he has forced the various attitudes upon others or felt those attitudes in forcing his will on others, he may find, after a few hours of straight wire, that pre-clears do not re-stimulate him as much as they used to.

SUMMARY BOOKLET 15

Seminar Questions

1. How can a beginning auditor build confidence in himself?
2. What are the primary deficiencies in words?
3. Whom or what should you recognize as "authority"?
4. What kind of picture may one expect from a regretted incident? Why?
5. What should an auditor do if he' finds his pre-clears data re-stimulating to himself?