

# SCIENTOLOGY AND DIANETICS

BOOKLET 46  
of the  
PROFESSIONAL COURSE

BY  
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## Facsimiles Real Or Borrowed

Technique 88

(This Booklet is a Summarization of Tape Lecture 88L5C)

Ron's Org Grenchen  
Switzerland

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

COMPILED IN WRITTEN FORM BY

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- ADVANCED PROCEDURE AND AXIOMS
  - SELF ANALYSIS
  - HANDBOOK FOR PRECLEARS
  - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
  - SCIENCE OF SURVIVAL (1951)
  - SYMBOLOGICAL PROCESSING
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## **FACSIMILES REAL OR BORROWED**

1. The preclear, when running incidents on the whole track, may encounter data which fascinate him. He may see wondrous sights or, if he is technically minded, he may discover inventions and technologies which fill him with excitement

The auditor should bear in mind that the recovery of single data of this type is not a major goal of processing. Wondrous and exciting facsimiles may serve a good purpose in confirming the preclear's desire for processing, but they will not do much to bring him up the tone scale, after the initial impetus which they give him. The goal of processing is to turn all such facsimiles into useful experience. And this is done by restoring the power and rightful condition of the thetan not by running single facsimiles.

The running of single facsimiles is only a necessary detail in the restoring of the thetan to power. Whenever the thetan can be raised on the tone scale without bothering to run single facsimiles or even chains of facsimiles, it will be faster and more efficient not to run them.

The evolution of processing has been toward achieving greater and greater results with less and less work. When there was no technique for handling facsimiles except running them singly, they had to be run singly. Now, however, as soon as the preclear is able to run and disintegrate ridges upon which thousands and even millions of facsimiles depend, he is no longer obliged to run facsimiles or chains of facsimiles — except from time to time, because of specific restimulations in the present-time environment.

The higher the preclear goes on the tone scale, the more rapid the processing which he can undertake. The lower he is, the more restricted will be his ability to handle facsimiles. This is not the whole story of processing; however, new techniques are applicable to wider and wider bands of the tone scale. As the preclear approaches the goal, it approaches him also, because of greater knowledge within the boundaries of Scientology.

2. When we say that the evolution of processing has been toward greater results with less work, we mean less work in the auditing session. We do not mean less understanding of principles and development of Scientology. Before the later techniques can be used profitably, it is necessary to know how to use the earlier techniques. Why is this?

Let us suppose that the auditor begins to run a preclear on black-and-white technique, without knowing anything much about the tone scale, about engrams, secondary engrams, or thought, emotion, and effort. Let us suppose that a rote process could be taught to this auditor by which he could maneuver the preclear into incidents that the preclear could run by black-and-white technique.

What would happen if this auditor were not thoroughly grounded in the previous techniques and theory?

It would be somewhat as though we had brought someone a motorcycle, started it for him, set him upright on it, and sent him off down the road with good wishes – without bothering to find out whether he had ever been on a motorcycle, or even a bicycle. This motor cycle will not behave properly for

him because he will not know what to expect from it, unless he has ridden a two-wheeled vehicle before.

In the same manner, the preclear will not behave properly for an auditor. Or rather, the auditor, unfamiliar with the ins and outs of the various levels of the tone scale, will not know what to make of the preclear's behavior, and so will not know what to do next.

It is one thing to study black-and-white technique and understand the theory which lies immediately under it. It is another to apply this technique to a preclear. The auditor may have his mind full of this one technique and of the points of theory from which this one technique is most directly derived. Unfortunately for him, he cannot count on the preclear to have his mind on this technique. The preclear is a thetan with a whole-track and a certain position on the tone scale, and the preclear is likely to exhibit any manifestation at all that can occur anywhere on the whole-track and at any level of the tone scale. The auditor has to be ready for this. He cannot merely hope that it will not happen. He cannot say, "Well, today we are going to run flows of agreement and disagreement on the concept of punishing bodies, and that's all we are going to run." He cannot say this, because the preclear will not accept it. The technique of running agreement and disagreement on punishing bodies is not a bottle into which the auditor is supposed to stuff the preclear so that he can run inside the bottle where he will be less troublesome to the auditor. This technique is just one stop on the pipe organ of techniques which the auditor must have at his immediate command, if he is going to be able to make the preclear dance to the tune he wants to play. The preclear will dance

only if the auditor plays a tune he cannot resist. And the auditor is not going to have much success if he is a Scientological Johnny-One-Note.

Unless the auditor has at his command every theory and technique which has been used in Scientology, from running prenatal somatics to disintegrating ridges the time is going to come when he will be at a loss. Unless he knows all the tricks of the trade, some preclear, some day (and soon) is going to hand him a manifestation which will mystify him. Preclears are very untrustworthy when it comes to sticking to those manifestations which the auditor understands. They have very little regard for the scope of the auditor's knowledge.

They run what they run, in spite of him. In fact, many low-toned preclears delight in manifesting anything which they think will cause the auditor difficulty. These might be referred to as "professional tough cases". They say, "Audit me – if you can".

What is the answer to cases like this? A thorough knowledge of the tone scale. SCIENCE OF SURVIVAL is the answer to cases like this. Unless the auditor has SCIENCE OF SURVIVAL down pat, his knowledge of energy flows is not going to do him much good with a case which wants to be "audited" but does not want to come up the tone scale.

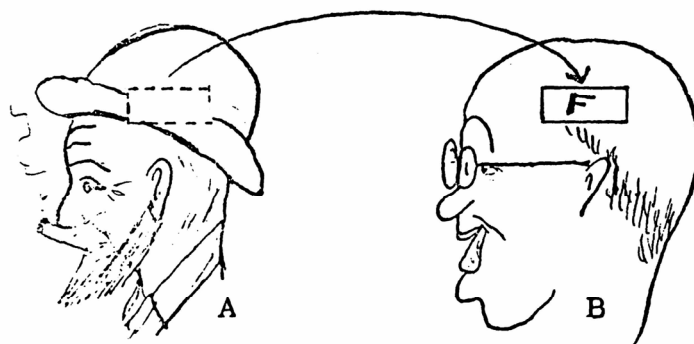
And this is just one kind of case. Any strange, obscure, and annoying difficulty which the auditor can imagine, he will encounter in fact if he goes on auditing for any length of time. The speed and ease with which he meets these difficulties and overcomes them will depend on one thing: his com-

mand of the theories of Scientology – all of them. They are all describing the same beast – aberration. The more command the auditor has of them, and the more of them he has command of, the more power he will have over this beast.

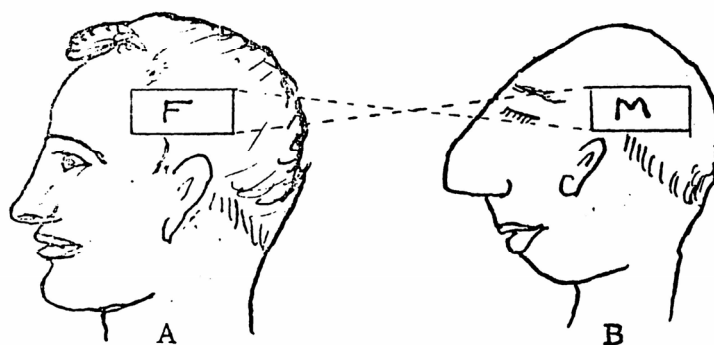
The auditor cannot depend upon the beast to lie down and play dead just because the auditor has learned about beauty and ugliness, or beautiful sadness and degradation, or sympathy and no-sympathy, any more than the lion tamer can depend upon the lions to respect him for his new red and yellow chair. They may be in a nasty mood on the day he uses the new chair on them. They may require the pole, the whip, and the gun. If the lion tamer has neglected to provide himself with the pole, the whip, and the gun, and if he has forgotten the rule about not turning his back on hungry lions, he may succeed merely in getting himself buried with his new red and yellow chair.

The more Scientology an auditor knows, the better he can audit. And if there has to be a choice between sections of Scientology, over some brief period of time, the auditor will do better to know the earlier sections first and the later sections later.

2. Figure I is an illustration of mind- reading.



Theft of a Facsimile.



Copy of a Facsimile.

Figure I

Individual B is reading the mind of individual A. In the upper drawing, we see that the facsimile (the square marked F) has been transferred from the mind of A to the mind of B, so that B now has the facsimile which A had, complete with all perceptions and evaluations, and A no longer has this facsimile. This, apparently, is NOT what happens in mind reading.

In the lower drawing, B looks at the facsimile of A and makes a mock-up of it. Now B has a new facsimile which is merely a "photograph" of A's facsimile, and A still has the original facsimile. This, apparently, is what DOES happen in mind reading.

This has an application in auditing.



If an auditor were sufficiently capable, he might be able to read the mind of the preclear. If he could read the mind of the preclear, he would be able to process the preclear much faster. He would be able to ask the right question at the right time so effectively that the results of his auditing would be astoundingly rapid and great.

The theories of Scientology help the un-clairvoyant auditor to approximate this ability by computing what the preclear is probably thinking. The preclear makes some expression. The auditor checks this expression with what the theories of Scientology tell him the preclear would say if he were an optimum being, and then the auditor draws a line between these two ideas, and that is the line which his questioning follows. It is a handy method, which is of much service to the auditor who cannot read minds.

The mind-reading auditor is illustrated by the lower drawing of Figure I, but what of the upper drawing? What process is illustrated by that?

"Faith healing is predicated on the theory that somehow the pain is taken from the patient and suffered by the healer. That is something like going out and shooting a photograph of an accident and then going home and suffering by looking at the photograph. "

If the process which is pictured in the top drawing were the actual one, then this predication of the operation of faith healing would be correct, and the healer actually would have the facsimile which formerly was in the possession of the patient.

We may suppose that there is a spectrum of degrees to which the borrower of facsimiles reproduces those facsimiles in his mock-ups of them. Near the lower end of the scale might be the lightest possible impression, a mock-up which faintly and sketchily reproduced the facsimile of the other being. Near the other end of the scale would be a full and accurate reproduction, with all perceptions and evaluations and factors of intensity.

If a thetan built up a large file of these full and dense reproductions of the facsimiles of other thetans, and if he went down the tone scale to a considerable degree, we might find that these copies of facsimiles would begin to influence him just as though they were "real" facsimiles – that is, just as though they were facsimiles which he had made of his own experiences, instead of facsimiles which he has made of the facsimiles of other beings' experiences.

In auditing, the auditor may encounter such borrowed facsimiles and may find that they are aberrative to the preclear. They should, however, be much easier to get rid of than first-hand facsimiles, since the mere recognition that they are borrowed should cause them to become null and void.

The auditor may find that these borrowed facsimiles register on the E-meter. They do this because they contain a representation of the charge which is on the facsimiles of which they are copies. But usually they will be only selections, samples of moments in a stream of time. Instead of facsimiles of a complete experience, the preclear will have only a few still pictures at various points of the experience that the auditor supposes him to have had. Running the supposed regret out of these pictures does not cause them to develop mo-

tion, because there is no motion there to develop. There was motion in the original facsimiles, but there is no motion in these copies. When the auditor finds that running regret will not make them move, and when the meter checks the point that this is not the "wheel of pictures" in the between-lives implantation, he knows that the pictures must be borrowed.

Of course, he should have asked whether they were borrowed before going through all of this, since that would have been the easiest and quickest thing to do.

These borrowed facsimiles append themselves to real facsimiles and confuse the preclear as to what is going on and what incident he is running. When they are recognized for what they are, they should give no further trouble.

How does the thetan happen to borrow facsimiles of aberrative experiences, and particularly, how does he happen to become aberrated by them?

One circumstance under which these facsimiles are borrowed is that of the death of the other individual in an overt act of the thetan who is borrowing. The thetan does something to the other individual and he dies. The violent counter-emotion of death, the explosion of thought which this occasions, is mixed up with the overt act. The thetan receives a great many highly-charged thoughts from the victim. He mocks-up these facsimiles of the victim at the same instant when he is going into sympathy with the victim because of his overt act against the victim. This mixes the borrowed facsimiles up with the overt act facsimile. He is low on the scale with regard to the overt act, and the borrowed facsimiles just ride along with it and aberrate him by courtesy of the overt act.

Another occasion for borrowing facsimiles would be when a member of one invader force encountered a member of another invader force and wanted to find out what he and his kind had been doing and for how long. The borrower might make copies of facsimiles along a great length of this other being's time track. Later, this may give the impression of his actually being a member of the other force, until the borrowed nature of the facsimiles is recognized.

3. There is a movement of the needle of the E-meter which is known as the "theta-bop". This is a hunting or dancing movement. As long as the auditor keeps on with a certain line of questioning, this movement continues. When he goes to something else it stops.

Apparently, the meaning of the theta-bop is that the thetan feels himself trapped in the incident toward which the auditor's questions are leading. This, then, is an important incident to run, and the auditor should continue the line of questioning which causes the theta-bop to continue, and he should run the incident out.

4. There are two kinds of leaving-the-body incidents that can be run, and the auditor should distinguish between them, since one of them is important to run and the other usually will not be.

One of these is the kind of incident in which the thetan leaves the body, which is dead or dying. This amounts to the loss of an ally, as far as this thetan is concerned, and there may be a considerable grief charge on the incident.

The other is the quitting of the body by the genetic entity. This occurs much later, when the body is considerably more dead. There is not much charge on this incident.

The auditor may run this experience of the genetic entity, thinking that he is running the experience of the thetan. The preclear and the E-meter and the nature of the experience will tell him which is which.

5. The thetan's chief – or at least most obvious – aberration is his obsession about taking care of bodies. The genetic entity from the thetan's point of view, is pretty much a part of the body.

Therefore, the auditor will find it easy to enlist the aid of the thetan in processing the genetic entity. The thetan will be glad to run the experiences of the genetic entity: the photon converter, the clam etc. This will not disturb the aberrations of the thetan or the preclear, but it may cause a considerable change in the body, and so it will come under the heading of "taking good care of a body", which is what the thetan thinks he has to do in order to survive.

This even can go so far that the thetan will continue to process the genetic entity day and night, automatically. Many splinter theories of mind operation have been generated out of this one misunderstood fact, since it was observed that the preclear (the thetan) could make an agreement with "himself (an entity, a ridge containing enough facsimiles to act as a person with a goal) to process "himself" (the genetic entity) until he should be "clear" (free of certain somatics).

Of course, the thetan is not always so gentle in his treatment of this body. His idea of what this body needs to make it well

may be something quite rugged, and many of the horrible somatics which the preclear suffers may be merely some of the "treatment" which the thetan is giving this body. Therefore, such methods are not recommended, even as first aid.

When the thetan comes up the tone scale, by being audited as himself, he will be able to take good and efficient care of the body, on a self-determined basis. He will no longer have a compulsion to care for the body, and he will for the first time in a long time be able to care for the body efficiently.

6. There is a kind of incident in which the individual leaves a body, rises rapidly, then loses consciousness and wakes up somewhere else, not knowing what has happened.

He apparently has hit a screen which has been waiting for him, has been hypnotized, and has been sent back into the genetic line.

The auditor must differentiate this incident from what happens when the preclear bounces.

7. In recent booklets, we have said quite a bit about the communication line between the auditor and the preclear. We have examined the effect which technical terminology, unfamiliar to the preclear, may have on that communication line. Now, let us examine the effect of another error in communication.

There are some auditors who, though they are reasonably careful to avoid technical terminology, are not equally careful to use their everyday terminology in as simple a manner as possible. They formulate questions which, though plain in vocabulary, are intricate in verbal construction or complex as to purpose.

We see, then, that even after the auditor has progressed to the point where he no longer asks the preclear, "What overt act followed this motivator?" but asks him, "When did you do it to somebody else?" he still has a few hurdles to jump, if he is to have a good communication line with the preclear.

Student auditors have been heard to phrase their questions thus: "Now, can we agree – in terms of the chain which we have been running, and in terms of the incidents which seem to be most important in that chain – that your idea about your mother was different then – during the early part of that chain – than it seems to be now, in present time?" When the preclear pauses, searching around in this welter of words for a shred of meaning, the auditor rephrases his question: "That is – what I mean, very simply, is – did you at that time have the same attitude about your mother which we have, to some degree at least, agreed that you have now – if we are still in agreement that you do feel this way now – this new way, that is?" And then the auditor sits in his chair, waiting eagerly for the answer of the preclear – confident in the fact that he has used no technical terminology which is unfamiliar to the preclear and confident, therefore, that the preclear should have understood him perfectly well.

It is recommended to the preclear that he should, in a case like this, answer merely: "No". This puts the entire garden of unraveling the foregoing hash of verbiage upon its author. This writer will wager that if the preclear will simply answer "No", or better still "Huh-uh", the auditor will not be able to remember what he has asked the preclear and so will not be able to plague him further with the question.

What may have led this auditor astray, however, is the fact that this preclear, when not on the couch, would be able to unravel this confused question and answer it quickly and reasonably. In fact, this tangled kind of communication might be the usual one between these two individuals when not auditing – we will hope not, but it might be. The auditor's mistake is in not allowing for the reduced ability of the preclear to handle counter-efforts and counter-thoughts – to say nothing of counter-emotions – when he is on the auditing couch. The whole point of having an auditor is that the preclear is not able to face his aberrations alone but needs help in facing them. The auditor must keep his communications to the preclear as simple as possible, so that the preclear can handle them. The minute they become confusing, the preclear will go down the tone scale.

Another similar error is giving the preclear two questions at the same time, or changing the target of the question in mid-flight.

The auditor asks, "What is the time and location of this incident?" or "When does this incident happen – that is, where does it take place?"

The first, being two questions at the same time, may merely draw no response from the preclear. Probably he will, in his own mind, reject it as a question. If he accepts it, he then has to divide it into two parts, decide which part to answer first, and then try to find the answer to the first part while not forgetting the second part of the question. This, of course, is not a major calamity, but it will slow down the processing.



The second, being a change of target, is worse. The preclear is all ready with his answer, in many cases, and then the question is changed right out from under him and he is no longer permitted to give the answer he has ready. He has not merely been given a task which is cumbersome. That is not so bad. He has been given a task and then prevented from carrying it out – and he has been prevented by the very person who is supposed to be helping him.

Now, it may seem that we are making a mountain out of a mole hill. Well, if this auditing error happens only once, it is only a mole hill. But an auditor who habitually asks compound questions and who changes the question before it can be answered will habitually lose his preclears to other auditors.

A bad communication line cannot build A-R-C.

The more trouble the preclear is having with his facsimiles, the simpler and clearer the communications of the auditor must be.

8. There is also a kind of auditing which might be called auditing-to-the-tune-of-one's-own-voice. This is a very easy vice to fall into. The auditor gets the preclear on some subject which is relatively harmless, turns on the automatic pilot, and lets the questions come out as they will. Often he does not know what he is going to say until after he has said.

This may be a good method for making conversation at cocktail parties, but it is not auditing. An auditor *listens* and *computes*. If the noises he makes with his mouth are not going to be the result of computation, then it would be better for him to do nothing but listen.

An auditor has to have a target. If he has no target, he is not going to get anywhere. This does not mean that his target cannot change, and change rapidly if necessary. It means merely that there is no point in his firing a question unless he sees what he is firing at. The preclear, by his behavior and his verbal communications, keeps putting up targets for the auditor – facsimiles which must be blown out of the case. But if the auditor never looks for any of these targets, and just continues to fire his gun into the blue, he will not ring the bell, and the preclear will not come up the tone scale.

Our society is full of people who never know what they think until they say it aloud. For most of the business which passes for business in this society, that kind of thinking is adequate, but it is not adequate for auditing. An auditor has to know what he is going to say before he says it, or he is not an auditor.

This does not mean that he cannot occasionally stall for time by making noises with his mouth which pretend to be communications but are not. He can gain time in which to spot his next target, while saying things like: "Oh, you do, huh?" or "That's what she said, eh?" and so on – but when an auditor does this, he knows that he is doing it to gain time; he does not think that he is auditing.

If the auditor is not going to compute, he can do the preclear the most good by saying, "Well, now, tell me all about it," and then letting the preclear ramble on, undisturbed, for a couple of hours. This is not Scientology, and its therapeutic effects will be very small. But if the auditor expresses no views of his own, it will be superior to any therapy other

than Scientology, since the client will not have his self-determinism interfered with.

In order to be able to compute as well as listen, the auditor must have something to compute with and something to compute from.

If he is reasonably bright, he will have something to compute with. If he knows the theories of Scientology, inside and out, he will have something to compute from.

FACSIMILES  
REAL OR BORROWED

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Professional Course Booklet 46

## **SUMMARY BOOKLET 46**

### **Seminar Questions**

1. Do you have to "run" a borrowed facsimile? or merely recognize it for what it is?
2. Why should an auditor know all techniques?
3. What should an auditor do if he finds himself bogged down with a preclear?
4. How can one tell whether a facsimile is one's own or borrowed?
5. Rephrase the involved question the student asked his pre-clear in Section 7 of this booklet.
6. Before you read this booklet, how would YOU have answered this involved question?