

THE CONDUCT OF AN AUDITOR

A lecture given on
12 June 1950

The Casebook

There is a method of training called team training which has proven quite successful in the past. In this way it is very simple to communicate the basic fundamentals and problems of Dianetics.

Large notebooks are used as casebooks for each case. And it is up to an auditor to enter into this book whatever he finds in the case in terms of brief remarks or key phrases of incidents which he was able to find but was not able to reduce at that moment. In this way there is a record of unreduced incidents. All that is needed is just the key phrase, which if repeated will put the person back into an incident or some basic computation on the case. An auditor could even draw a picture of the time track in the casebook merely by drawing a line down the page and marking out where birth is and roughly plotting where the incidents occur. (Of course the biggest area on the track ought to be prenatal.)

The second book is an auditor's log. This is kept something like a pilot's logbook which can be checked when needed to give some idea of the amount of auditing time that the student has put in. It would include all the auditing the student does straight on through. He simply marks down who was being audited, the approximate number of hours spent and the date it was done.

Therefore people keep both books for themselves. An auditor looking over the case will then have the casebook and can tell what the state of the case is. For instance, if one started to get yawns off the patient in the basic area, one notes, "Says basic area; unconsciousness coming off." Someone could then look at the book and say, "Aha, we have a case here which is already well opened and running."

Or he notes in the casebook, "A boil-off has occurred." All stages of unconsciousness or any painful emotion which comes off a case (such as real tears and so on), whether or not that painful emotion was properly run out, are entered in the casebook.

Such notations as these are very helpful to an auditor and also in reviewing the case at the time a person is clear, when he should be checked all the way up and down the line and various phrases which he has come up with during the period of therapy could be used with repeater techniques to check the case pretty thoroughly to say whether or not it is cleared. If one can't find anything, a person is clear. But one needs the casebook to really do a good check on it.

There are far too few auditors. There have got to be auditors! Fortunately there is a steady avalanche of people from all over the world who desire Dianetic therapy, and who want to be taught Dianetic therapy.

These lectures are not going to be made from the angle of trying to sell anybody Dianetics. And I am not going to occupy a student's time, when so much training has to be done, talking about whether or not Freud actually came up with the engram theory first. That is not of great importance to us. It is important perhaps to the researcher, but we know what we can do with Dianetics, and all I am going to try to do is teach you how to use Dianetics as thoroughly and as efficiently as possible.

Firstly there is the Auditor's Code. This is an extremely important subject. It was thought that it was sufficiently stressed in the Handbook but it evidently was not. The only two cases where Dianetics apparently "failed" were due to very flagrant breaches of the Auditor's Code.

This is material which is not in the Handbook and is actually in advance of it. You can refer to the Handbook, but this is more information and better information and I want to show you

examples of how the information in the Handbook works, rather than to repeat that information. We could spend a very comfortable 15 lectures going over the Handbook chapter by chapter, and we would have accomplished an academic study of the subject. And at the end we would have covered the book, but you wouldn't be an auditor.

Being an auditor is an art. And that art starts out primarily with the Auditor's Code.

The mind is a very interesting mechanism, as many people have observed in the past. But it is not quite as confusing a mechanism as has been observed (and one of the things it doesn't run exclusively on is sex).

Let's consider the time track. The mind, in present time, is in a succeeding moment of time each instant, and keeps on building a track. This is an analogue. There is probably no track there, but the fact of the matter is that the mind's time and time are cross-referenced in the files, and that that chronological file consists of a time track.

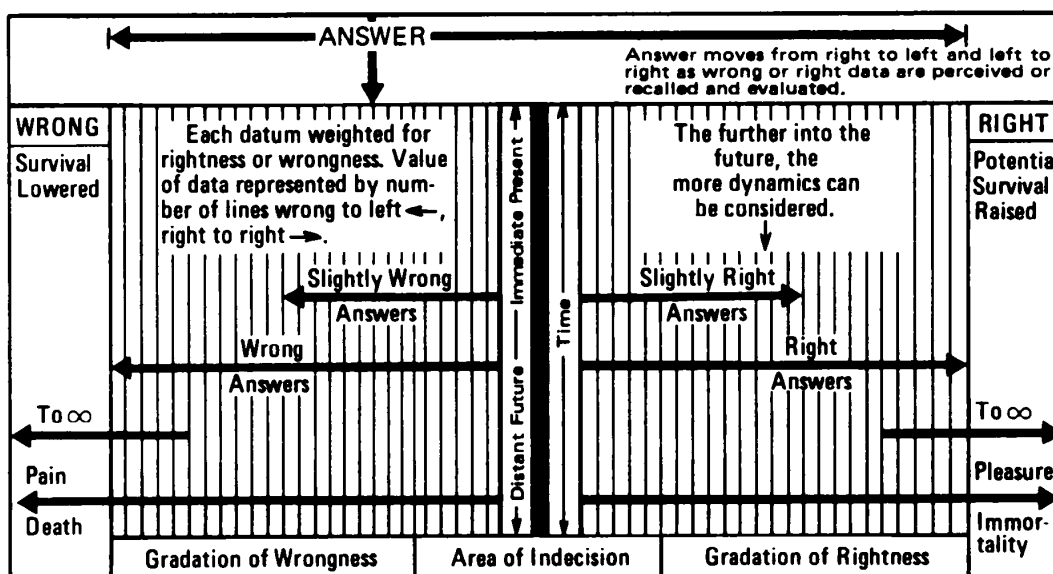
The mind in present time, in order to be 100 percent alert and sane must be able to observe present time, and observe everything in present time, without all manner of false conflicts occurring. And if one were really facing reality one would have to face yesterday too, and he would have to be able to draw conclusions concerning tomorrow, and also face them, no matter what they were. That is just one definition: 100 percent ability to meet and face everything with a "damn the torpedoes" attitude.

So there is the time track. And strewn along it are reasons why one can't face yesterday such as physical pain, painful emotion, various mechanical occlusions, and so on. So a person tries to go back and face yesterday, and he runs straight into one of these moments which of course renders yesterday to some degree false. That now reacts back against present time. Something happens in present time, restimulating something in yesterday and present time then becomes false. Then if those two things become false, their computation on tomorrow is equally false. But one isn't facing reality anyway.

The mind has to be right. Survival is being right. One could say that logic consists of two poles, each stretching to infinity. In the middle is neither right nor wrong, with gradations of right and wrong on either side, and one never reaches infinity. There are infinite degrees then of rightness and wrongness in each direction. And the more right a person is in the business of living, of course the better he survives. The more wrong he is, the closer he comes to death.

Graph of Logic

(Simplified for illustration)



If we were teaching this in ancient Greece we would probably be talking about gods and the influences of the spirits and elemental but it would be equally as valid as an analogy. Today we say electronic flow because this is an electronic age. We don't know whether or not those are electrons in there. We don't know whether monitors are little men running around in the brain, or whether they are electromagnetic systems. This we are trying to find out right now, and Dianetic research is going forward at a very headlong rate.

But we do know that there is some sort of a monitor system, and the number of times the monitor units are right, the better they are aligned. They align themselves on a problem and when they are right on it, they align more monitor units there, and soon there is a very good impulse going out. Or a tremendous problem comes up, together with a certain necessity that a person has to do something extraordinary, and these monitor units again will line up. But if they line up and are then wrong, they switch over and begin to idle, looking for the reasons why they were wrong, causing the number of units which can be devoted to the subject at hand to become less and less.

The business of the mind is to be right. The idea implanted in the mind that yesterday was a delusion, for instance, or that five minutes ago was a delusion, is received as something engramic. This occurred with the introduction into the field of mental healing of a cock-eyed Freudian opinion which has been given scientific credence.

The early part of Freud's work back around 1894 was good and we can use it. His equation "Full recall equals full sanity," whether he realized it or not, was the key that unlocked the door. But after that his work goes off very rapidly and is very poor, to the point where he stated in 1911, "Delusion in childhood is the cause of insanity."

When this was introduced into the public scene and the field of mental healing, a strange thing occurred: As that theory spread, so spread mental illness. They are like two parallel curtains rising simultaneously.

"Delusion. The reason why you are insane is because of delusion. It is because your imagination has told you these things. The reason you can't face reality is because delusion says that delusion exists. If delusion and delusion are there, of course you are all delusion and the thing for you to do is to get rid of your delusion which is reality and" I'm not quite sure how this thing figures out but it is bad logic, and it is very bad mechanically. And now we come again to the Auditor's Code.

As long as the monitor units are lined up and have some idea of what is reality; as long as someone isn't telling them, "This is wrong," "You were wrong," "This is imaginary, and what you think is real is imaginary, and what you think is imaginary is real"; as long as this confusion does not exist, those monitor units will stay very well lined up. They can prowl then against almost anything.

In Dianetic therapy, more and more and more of these units line up and start looking back at the past, and self-criticism, for instance, begins to pass away because all of a sudden one has the cause of why something was done. So actually, technically, a few more monitor units swing in: "I'm more right, I'm more right, I'm more right. I don't have to worry now quite so much about those black cats that I used to dream about all the time. There isn't any such thing as superstition, this was Mama and her fear of black cats. That's fine. That's gone now. Well, I was wrong about that then, but really I wasn't wrong, Mama was wrong." And immediately more and more monitor units line up. A person gets more and more right. And the righter he gets, the righter he can be. He becomes more and more able to compute correctly the more units he has which are computing correctly.

The only way one can disturb that situation badly is to upset a person in therapy by labeling what he is doing as delusion, by questioning what he is doing, by suddenly producing a condition whereby he himself all alone regressed down the time track doesn't have an auditor

with him any more, but has an auditor who is combining with the engram to face him in such an instance as, "Well, don't say those ugly things about your mother, you know your mother is a nice girl." And all of a sudden the person is blocked and will become furious with the auditor. And the next auditor who lays his hands on him will have to run that thing out.

Or, for instance, the patient goes into an incident and has just run his 25th train wreck. So what? Let him run his 25th train wreck. You don't have to sit there and listen to the material if you don't think it's right and you don't think it's engramic. But if you think it is delusion, you don't want to tell him that it is. Just be artful about the whole thing, and say, "Well, let's go back and find the somatic now." And, of course, the train wreck will resolve into somebody hitting him over the head with a model fire engine or something.

This is what I mean by the Auditor's Code. Don't evaluate. For instance, if the patient comes up from a session and he can't remember what phrase it was that his mother was using and asks the auditor, "What was that phrase? Now, you tell me," the auditor is a fool if he says, "Well, what your mother was saying to your father is 'You damned fool.'"

"Oh, yes," he says, "that's the phrase." But now he isn't remembering it on the time track circuit. He has got the auditor hooked in as a servo-unit. So when he wants to know something about his own engrams he doesn't bother to dredge them up and face them. Now all he has to do is ask the auditor. And he can be made to lean upon the auditor more and more until a condition of dependence is created.

Fortunately the condition of dependence does not stay created very long in Dianetics. Nevertheless what they call transferences in psychoanalysis can be found in Dianetics. You will find somebody hanging around your neck on occasion, sooner or later, that you just plain can't get rid of, until you crack his case. But the moment his case is cracked, he ceases to transfer.

Of course, some alliance and affinity always exist between the auditor and the preclear. And if the auditor, for reasons best known to his engrams, decides suddenly to berate, question, challenge, or upset the preclear particularly when a preclear is in reverie²—back down the track someplace, not facing the present (the auditor is the sentry who is facing the present for him at that moment)—if he wishes to upset the preclear by these challenges, then he can reap the consequences which are not small. A thorough enough job of challenging, berating, beating, hammering a preclear can create a situation which is highly prejudicial to the health of the preclear

The preclear goes back to birth, for instance, and starts running off birth in a manger and being rather confused with some other people in the world, he is going on about this and dodging away, but he all of a sudden starts to get a headache. If at this moment the auditor says, "You aren't talking about your own birth, you're talking about Christ," that is enough to precipitate the patient 100 percent into the engraver. The auditor has just pulled the bottom out from underneath him.

He was more or less being supported by the combination of analytical minds and therefore he could face this subject. Even if he was facing a delusion of the subject he was still facing some part of it. But now if the most powerful analytical mind present, that one which is in present time (we hope), suddenly pulls out and says, "Oh, well, I'm not going to give you any help," he has left the man in a very terrible situation. And it will kick back.

I suppose some sadist in the world will become aware of this fact, desire to place hubby or somebody else in a local institution, and will do just that, because it can be done. All one would have to do is take somebody back on the time track someplace, and start roughing him up and banging him in the head and shouting things at him and so forth, and if there was a psychosis to precipitate it would be precipitated. Fortunately very few of us carry around enough of a psychosis to precipitate.

At present we only have two bad cases. One is being cleared up right now at a very rapid rate. The other one is a manic-depressive who was beaten up by her paranoiac husband. He brought her in after her psychosis had broken—a very nasty sort of a case. Over the period of the last 15 years she has had several breaks. She is in bad shape, a manic-depressive with, by contagion, paranoia sitting in the upper part of the bank so that she presents a very strange sight to the eye.

But if we want to put the work in on the case, we can of course go over it and work at it for a long time and get her out of it. But how does one reach it? She is greatly disassociated, and the very phrases that the auditor will use on her restimulate the last beating she had. So in order to work at all we have got to use an entirely different language. We won't be able to say analyzer, or analytical mind, or reactive mind or engram, or any one of these things; because what he did was slap her and maul her and beat her, screaming the most aberrative phrases he could think of, in a way which was apparently unconsciously or consciously couched to make Dianetics as difficult to apply as possible. He has not liked this woman for 16 years. She is a nymphomaniac and he is insanely jealous.

I did the worst thing to him I could possibly do. I broke his paranoia! The total time in therapy was six hours. We broke the engram. I happened to have a Rorschach on him and I knew he was a paranoiac. So I broke it out into tears, and spilled the painful emotion. A psychotic comes back fairly quickly to neurosis after you take away the painful emotion. I knocked out the paranoia, which was the “against” engram.

That is about the only case where you can say one kind of engram is the boss. Phrases such as, “My family is against me, they're against me, I know they are against me, and they pit everybody else against me. My family is against me. Poor me, I've got to leave this house. I've got to get away, I'm right up against it,” of course take the whole engram bank and slam it up to present time. To delete the painful emotion from the case was a matter of not too many hours of work.

In the wife's case I can guarantee no damage will occur through Dianetics. The only way you could do any damage is with the most sadistic purpose in the world using the basic axioms of Dianetics; because, knowing the cause of insanity, it can be created.

But keep the Auditor's Code if you want your case to run. Otherwise you are going to have to work and work and work with a now recalcitrant patient who is totally unwilling to contact anything for you, costing you dozens and dozens of fruitless hours of therapy that might otherwise have been saved. Don't bully the preclean Be kind. Be nice to him. Don't be critical of him. Don't get him into something and then lose your nerve.

For instance, in a recent lecture we had a perfectly normal looking young man with a bit of a quiver to his voice sitting there, but it seemed like everything that happened to him was sad. Well, this is a setup. If anybody has a highly charged bank that has no pleasure in it, that man has been wrong so often, he is living with people who are so convinced he is wrong on anything he does, he is lacking so much of that very stuff of which life is made, pleasure, in his existence, that when one returns him down the track one finds nothing but bad incidents. Those are all that are in sight. Everything seems to be fused together like bus bars hooked in on circuits.

I knew this fellow would explode, so I just said, “Go back to basicbasic,” and sat there calmly looking the other way, waiting for him to explode, and of course he exploded! No pieces of plaster came down, but it was that loud. He went into convulsions, jumping around and so forth. In the meantime he was quite well aware of it, and was perfectly willing to converse with me in the instants that he had free.

But an auditor has got to keep his nerve. That is part of the Auditor's Code. I could have said to this young man at the moment he hit this incident and started into it, “Come up to present time.” Of course at that moment he would have brought his emotion up to present time. Then

we would have had a little fun with him, because we would have found it necessary to calm him down and get him back to the incident so that we could run it out.

Engrams can be slid up and down the track just as though they had clips on them. One can take a pile of them and shove it all up into present time, or take one of them and bring it up to present time. They are movable.

The trouble with the reactive mind is that it does not have a clock. It doesn't know what time it is. That is also the trouble with insanity, it doesn't know what time it is. A person who is curled up in the fetal position is quite unaware of what time it is. He also doesn't know what "I" is doing. Knock enough monitor units out of alignment and you knock out what we call in the schematic diagrams the what-I-am-doing board—the state of the being in relationship to reality. If this board comes down with a crash, one is left with a psychotic. There are probably other finer definitions. There may be people who are by heredity prone to psychosis. We certainly know that there are people who are raised in families in which psychosis runs.

Prior to Dianetics two methods were used in trying to handle people: Pattycake and Sledgehammers!

But the magnitude and volume of the material in any case really require someone with a pretty steady nerve. That is how the injunction occurred in the Handbook of "Run it out, don't bring it into present time." And it takes some nerve. For example, you get somebody down on their time track someplace and he is in Mother's valence and Mother is screaming. Or you get the patient in birth and start running him through it, and this preclear is in Mother's valence 100 percent; and if he is rather bad off, he may be screaming fully as loudly as Mother screamed while she was being delivered of him and, as any doctor knows, that is loud! So he will thrash around, and his muscles are doing more or less what Mama's muscles, he supposed, were doing at that time (only Mama's muscles weren't doing what he thought they were doing), and you may say, "My God, I've practically killed this man! I had better get him into a comfortable state of mind as soon as possible."

Now, when unconsciousness is boiling off, you can bring a man back up to present time if he has been released as a case. It is not very bad because you bring him up to present time and let him sit it out for a few minutes in present time. You don't have to sit there with him for 20 minutes or 45 minutes waiting for him to wake up enough so that you can run him. He is going through this unconsciousness there. It will disappear all by itself when he leaves it back on the track after it has been tapped.

A medical doctor when he first comes into Dianetics is usually appalled at the speed with which one can turn off and on bad health and nerves. One doctor saw two gentlemen down at Bay Head who were having a fine time running out engrams. We were trying to break their cases fairly rapidly and it was quite late at night. This particular doctor looked at these people, and he was getting worried. He checked their pulses and respiration and obviously they were a couple of very sick men. The two preclears didn't care, they were getting rid of engrams. But the doctor said, "Now, look, let's call this off tonight. Let's knock it off and get some sleep."

And I said, "Wait a minute, do you want to kill these people?"

"No, no, but we had better knock it off." Of course the worst thing in the world we could have done at that point would have been to quit. We were using this boil-off phenomena—that it is all right to have the person in present time for a few minutes, then to send him back down the track again and now he is able to find and run the engram. But if you let that incident stay in restimulation overnight, or for a couple of days (for instance, if Mama had a terrible cold during the period), of course the patient is going to come down the following day with a psychosomatic cold.

But there is no reason to be nervous. It is the quiet, orderly patient about which one worries, the patient who lies there so still, so calm, who runs these engrams so pleasantly: "They are

killing me, they are killing me. I just know I will never live through this. Oh, my God, he has left me and all is done for.”

“Have you got a somatic?”

“Oh, yes, I’ve got a somatic.”

“Let’s go over it again.”

“They’re killing me,” he says calmly, “they’re killing me.”

Realize that you are running someone who is caught in a far distant engram, chronically, and who is playing the bank with binoculars. Realize, too, that you will not get the charges off this case that you should. This case will eventually resolve, but he will make a long case. We have got ways to eradicate this now, and we will have better ones in the future.

That covers the Auditor’s Code. Just keep in mind the Chinese who gets aboard a tiger and has a nice fast ride. But you had better go on riding the tiger, because it is very hard to get off. Soon he will get tired and stop, and then you can step off. But don’t try to unload while that tiger is going at 90 miles an hour. That is quite, quite vital.

In other words, be very kind to the person you are auditing, don’t get yourself confused with an Arabian slavemaster. Don’t invalidate his data for him or tell him he is imagining things. Don’t feed him computations or try to insist, “This is why you have always had migraine headaches,” when you are running out some incident where a little boy has tapped him on the head with a rock, because he is liable to sit up on the couch and start swearing at you. And don’t let him get into a spot that you don’t pull him through, or let him go out of something that he should go through. You are going to find patients that are going to get into hot water and suddenly decide that this is not the place to be. At that moment you need to be very persuasive, without getting angry, to get him to go through this minor foible of Mama’s of all these hot douches. So one doesn’t place him into the role of an aberree with some relative suddenly coming down on him with all four feet.

You will also work people who are in a restimulative environment, which can be noticed because the case will be sagging. Realize that somebody at home is telling him he is wrong. So he goes home after a nice run in therapy and says, “I think we reached basic-basic.” And somebody says, “I’ve heard that before. How do you know? I don’t think there’s anything to Dianetic therapy.” So the person comes back to you, upset, at which point there are two things you can do with that case: You can shoot the person, which can cause a lot of problems, or you can find the reactive mind partner. You will find that the only reason people get upset with somebody who is undergoing Dianetic therapy is because they themselves are in some way prejudiced.

I had a mother come down on me one time when I was working on her child. She came down like the Assyrians! She was all set to really tear me to pieces. I had noticed that this child’s case was not going well. He had been foolish enough to tell Mama, and so forth. Fortunately I had the child’s engrams right to hand on file. So I simply started feeding her pieces of engrams, and she got sadder and sadder and sadder. Finally she went home in a very subdued state. We didn’t hear much more out of her until I was through giving the child an assist, at which time I went back to pick up on her engrams, and she was very happy to have them picked up too. She had AA’d the child about 40 times!

There are cases on record of preclears who once in a while start thinking of their parents in the way that Torquemada thought of Englishmen and people who were not his line of Christianity. They get angry.

Well, that anger is a thing to promote because that is a good solid tone 1.2 The person who has hitherto said, “Well, Mama had her troubles,” while you have been sitting there listening to

Mama's screechings and so forth, and hearing about Papa beating him up while he says, "and Papa had his troubles too, yes, I can see that," and Mama's saying, "Damn you, you little bastard, I'm going to kill you, I'm going to . . ." is lost and out of valence.³ Don't try to promote that state of mind because that is apathy. When tone 1 suddenly appears in an engram or in the general tone of a person, he is really starting to improve. And when he says, "So the dirty blankety-blank," speaking of his mother, "you know she's only down here in Pennsylvania. Do you suppose if I got a gun and went down . . ." he is getting well! He won't shoot her.

There are several such cases on record. One gentleman in the process of clearing called up his mother who was very questioning on the subject of any such thing that he should go through. She had good reason to be too, because it turned out that she had had numerous lovers when she was a young girl, and it so happened that unbeknownst to anybody the parents had neglected to get married for the first three months. It happened that a lot of strange things were wrong. They were perfectly valid, but this person spoke to Mother about it and Mother got upset. Even though he didn't speak to her very long, and he didn't give her much information, she said, "You couldn't possibly believe this information, you couldn't believe it."

So he said, "Well, remember the argument that you had with Father about the blue coat?" And she said, "Well, yes."

"Well, I was just wondering why you never took it back."

Mother hung up the phone very quietly, went and lay down and became rather ill. The argument about the blue coat had taken place during about the third month of pregnancy. It took place before any attempted abortions of any magnitude. But it immediately said, "All is known!" So Mama quietly folded up on that. For that reason people will try to invalidate information left and right if they have a conscience about such information.

In this case, when they are given information themselves their buttons are being pushed and they are made ill. Don't make any mistake about that. If you want to make an experiment, take some of the rougher material out of your own prenatal engram bank and feed it to Mama and Papa—and you will have two sick people on your hands. So there isn't any reason to do it or to become involved in it, just don't say anything about it.

If you are auditing some preclear who suddenly becomes extremely upset and the case closes in and so forth, check back to find the argument he had with Mama and Papa because that will be just a few days before. There will be some immediate connection there. Or if it is the wife, find out if the wife is actually pseudo-mother.

Pseudos can really do a person lots of damage. One gentleman I know has in his wife's reactive bank prenatal area the fact that, "His name just makes me sick. It makes me so uncomfortable, he just nauseates me." And Papa's saying, "But I have to have him, I need his help," and so forth. So the lady marries this person with the same name, but she didn't like his name, she liked the man. She married him in spite of his name. But now the name, repeated and repeated, makes her sick. So, in such a case, knowing the case was slowing a bit, a checkup on it demonstrated that the husband's name was in the prenatal bank. They were talking about a clerk in Papa's store. It had nothing to do with the husband, but the phrase did dictate certain compulsions and repressions concerning her husband.

In short, when you find two people are antagonistic toward each other in a marriage, it's a very bad thing that they start cross-auditing. Usually they are antagonistic because they are reactive mind partners. They will restimulate each other and therapy will be slow. In addition to that, if a person goes home after the session and then starts dragging, look for the husband or wife in the reactive mind. Look for the nurse who was so sweet to him when he had his tonsils out, "Oh, you poor little boy, what those mean, mean men have done to you. Look at you, blood all over your face, all those mean men who took advantage of you." Then about 20 years later he is up and marries the nurse only it's not the nurse. So it can become very complicated.

An interesting fact in the Auditor's Code and the relaying of information is that any person after a while in therapy, particularly if a quantity of painful emotion has been discharged from his case, cannot be upset. But take a case which has been in very bad shape with no real painful emotion discharged from it and that case can remain very sensitive for quite a long time. So you have to handle it with kid gloves.

For instance, I imagine you could walk in on people who are well beyond the point of release in their progress toward clear, while they are lying in reverie, and say, "For heaven's sakes, everything you're saying is a damn lie, you know it's a lie, it's delusion, it's imagination," and probably the worst they would do is get up and look at you sadly and wish you an auditor.

But in the first stages of a case it is rather tender and the auditing is not very easy. Then there are some girls who are very delicate flowers that somehow or another get up to the point three quarters of the way through clear where they could lose everything they own in the world including their jobs and their husbands and so forth and stand up under it.

As a person approaches clear he apparently gets rather armor-plated, but this is not so; it is actually a lack of enemies in the rear. Man is an extremely tough individual in his natural cleared state. I am absolutely flabbergasted at what the human organism can stand, and how much sanity can come back to a person who has been so crazy and aberrated.

All that to the contrary, I hope that, after this lecture concerning the conduct of an auditor, nobody will make any of these gruesome errors.

Remember that these errors are always on record, and that the next auditor who has to straighten up the patient gets a full playback of everything that has happened. There is no covering it up.

If a person gets up midsession, obviously he wants to handle his own case, so stop auditing him. But don't bludgeon him into cooperating, or argue with him in any way. Just give him the canceler and quit. You would be amazed, it leaves no engram. You are not saying anything to him, or upsetting him in any way. He simply doesn't get any more auditing session. For instance, you can audit someone who does nothing but sit there and say, "Oh, you pompous fool. What are you trying to tell me now, you know these things never happened. Oh, get away from me. Shut up, shut up. I'm not going to do anything of the kind," and who goes on like this until all of a sudden you say, "Well, I don't think we should go on with your therapy." Remember that basic personality has seen the way out, and BP will take some extraordinary means to keep the case in therapy.

Basic personality apparently consists of the attention units which are still aligned right down next to the standard bank. We are being very learned when we attempt to place the human mind. We are getting an electroencephalograph in tomorrow, for the research department, so that is the red letter day when we roll up our sleeves in the field of structure and get in and find out where it is and what it is doing.

Up to this time in Dianetics knowing function has been enough, but we have come up against a necessity now of knowing something about structure. Then perhaps within 20 years, somebody can walk into the office, have a shot in the arm, go a foot off the floor, spill a lot of emotion, whirl around three times, sit down in the chair and then lift his head alertly and say, "My, the world is a beautiful place to be," and all the tests for clear are passed. A year ago we used to joke about it, until all of a sudden some biochemical data came to light and some new theories have been postulated in the research department. Perhaps it won't be for a long time, but they are getting better and better results.

If Dianetics doesn't entirely change its complexion about every 60 days I get worried about it. If it doesn't work twice as fast in July as it worked in January I get very worried about it. Because the goals are to make it less necessary for the auditor to have a high degree of skill,

and to make the number of hours in therapy less. Of course the ultimate in that goal is a shot in the arm and the person is clear. All the auditor would have to know would be how to squeeze the syringe and the person himself would not have to know anything about his own engrams. That would be the “reductio ad syringe.”

But at present we still have something to worry about, and which we are going to have to worry about for a long time to come, and that is skill. Dianetics is an art. Any science in application is an art. You can take a number of engineers and teach them the same rules and send them out to build bridges, and some of those bridges will be good and some of them will be bad. The art of application of a science is an art, always.

Therefore one of the chief benefits of taking courses is because Dianetics tends to get soaked up rather than painfully learned. You get the feel of it, and you get the feel of the reactive mind. So that when this person is saying, while running an engram, “Beat it,” you don’t think that that is a bouncer. You know very well that “Beat it” means thump, thump, not “run away from it.” And “I can’t make it out” doesn’t mean “I can’t see” to the reactive mind. It means that I can’t make it out.

Once you get a grasp on these idiocies, you learn on an analytical level how to circuit the reactive level thinking. It doesn’t mean that on an analytical level you become reactively-minded, but it does mean that you certainly can, after a very little practice at listening, really pick these things up.

That covers the Auditor’s Code. Nothing in the Handbook is invalid, we merely have some faster ways to do it.