

BASIC DIANETICS

AUDITING COURSE

Black/White Version (suitable for print) (BW, Black/White)

Compiled 8. July 2014

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SYNOPSIS

The creation of Dianetics is a milestone for Man comparable to his discovery of fire and superior to his inventions of the wheel and arch.

Dianetics (Gr., dianoua – thought) is the science of mind. Far simpler than physics or chemistry, it compares with them in the exactness of its axioms and is on a considerably higher echelon of usefulness. The hidden source of all psycho-somatic ills and human aberration has been discovered and skills have been developed for their invariable cure.

Dianetics is actually a family of sciences embracing the various humanities and translating them into usefully precise definitions. The present volume deals with Individual Dianetics and is a handbook containing the necessary skills both for the handling of interpersonal relations and the treatment of the mind. With the techniques presented in this handbook the psychiatrist, psycho-analyst and intelligent layman can successfully and invariably treat all psycho-somatic ills and inorganic aberrations. More importantly, the skills offered in this handbook will produce the dianetic clear, an optimum individual with intelligence considerably greater than the current normal, or the dianetic release, an individual who has been freed from his major anxieties or illnesses. The release can be done in less than twenty hours of work and is a state superior to any produced by several years of psycho-analysis, since the release will not release.

Dianetics is an exact science and its application is on the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered. Man has known many portions of dianetics in the past thousands of years, but the data was not evaluated for importance, was not organized into a body of precise knowledge. In addition to things known, if not evaluated, dianetics includes a large number of new discoveries of its own about thought and the mind.

The axioms may be found on Page 47/8 of this volume. Understood and applied, they embrace the field of human endeavor and thought and yield precision results.

The first contribution of dianetics is the discovery that the problems of thought and mental function can be resolved within the bounds of the finite universe, which is to say that all data needful to the solution of mental action and Man's endeavor can be measured, sensed and experienced as scientific truths independent of mysticism or metaphysics. The various axioms are not assumptions or theories – the case of past ideas about the mind – but are laws which can be subjected to the most vigorous laboratory and clinical tests.

The first law of dianetics is a statement of the dynamic principle of existence.

THE DYNAMIC PRINCIPLE OF EXISTENCE IS: SURVIVE!

No behavior or activity has been found to exist without this principle. It is not new that life is surviving. It is new that life has as its entire dynamic urge only survival.

Survival is divided into four dynamics. Survival can be understood to lie in any one of the dynamics and by faulty logic can be explained in terms of any one dynamic. A man can be

said to survive for self alone and by this all behavior can be formulated. He can be said to survive for sex alone and by sex alone all behavior can be formulated. He can be said to survive for the group only or for Mankind only and in either of these the entire endeavor and behavior of the individual can be equated and explained. These are four equations of survival, each one apparently true. However, the entire problem of the purpose of Man cannot be resolved unless one admits all four dynamics in each individual. So equated, the behavior of the individual can be estimated with precision. These dynamics then embrace the activity of one or many men.

DYNAMIC ONE: The urge of the individual to reach the highest potential of survival in terms of self and his immediate symbiotes.

DYNAMIC TWO: The urge of the individual to reach the highest potential of survival in terms of sex, the act and the creation of children and their rearing.

DYNAMIC THREE: The urge of the individual to reach the highest potential of survival in terms of the group, whether civil, political, or racial, and the symbiotes of that group.

DYNAMIC FOUR: The urge of the individual to reach the highest potential of survival in terms of Mankind and the symbiotes of Mankind.

Thus motivated, the individual or a society seeks survival and no human activity of any kind has other basis: experiment, investigation and long testing demonstrated that the unaberrated individual, the clear, was motivated in his actions and decisions by all the above dynamics and not one alone.

The clear, the goal of dianetic therapy, can be created from psychotic, neurotic, deranged, criminal or normal people if they have organically sound nervous systems. He demonstrates the basic nature of Mankind and that basic nature has been found uniformly and invariably to be good. That is now an established scientific fact, not an opinion.

The clear has attained a stable state on a very high plane. He is persistent and vigorous and pursues life with enthusiasm and satisfaction. He is motivated by the four dynamics as above. He has attained the full power and use of hitherto hidden abilities.

The inhibition of one or more dynamics in an individual causes an aberrated condition, tends toward mental derangement and psycho-somatic illness and causes the individual to make irrational conclusions and act, still in an effort to survive, in destructive ways.

Dianetic technique deletes, without drugs, hypnotism, surgery, shock or other artificial means, the blocks from these various dynamics. The removal of these blocks permits the free flow of the various dynamics and, of course, results in a heightened persistency in life and a much higher intelligence.

The precision of dianetics makes it possible to impede or release these dynamics at will with invariable results.

The hidden source of all inorganic mental disturbance and psycho-somatic illness was one of the discoveries of dianetics. This source had been unknown and unsuspected, though vigorously sought, for thousands of years. That the discovered source is the source requires

less laboratory proof than would have been necessary to have proven the correctness of William Harvey's discovery of the circulation of the blood. The proof does not depend upon a laboratory test with complicated apparatus but can be made in any group of men by any intelligent individual.

The source of aberration has been found to be a hitherto unsuspected sub-mind which, complete with its own recordings, underlies what man understands to be his "conscious" mind. The concept of the unconscious mind is replaced in dianetics by the discovery that the "unconscious" mind is the only mind which is always conscious. In dianetics this sub-mind is called the reactive mind. A holdover from an earlier step in Man's evolution, the reactive mind possesses vigor and command power on a cellular level. It does not "remember"; it records and uses the recordings only to produce action. It does not "think"; it selects recordings and impinges them upon the "conscious" mind and the body without the knowledge or consent of the individual. The only information the individual has of such action is his occasional perception that he is not acting rationally about one thing or another and cannot understand why. There is no Censor.

The reactive mind operates exclusively on physical pain and painful emotion. It is not capable of differentiative thought but acts on the stimulus-response basis. This is the principle on which the animal mind functions. It does not receive its recordings as memory or experience but only as forces to be reactivated. It receives its recordings as cellular engrams when the "conscious" mind is "unconscious."

In a drugged state, when anaesthetized as in an operation, when rendered "unconscious" by injury or illness, the individual yet has his reactive mind in full operation. He may not be "aware" of what has taken place, but, as dianetics has discovered and can prove, everything which happened to him in the interval of "unconsciousness" was fully and completely recorded. This information is unappraised by his conscious mind, neither evaluated nor reasoned. It can, at any future date, become reactivated by similar circumstances observed by the awake and conscious individual. When any such recording, an engram, becomes reactivated, it has command power. It shuts down the conscious mind to greater or lesser degree, takes over the motor controls of the body and causes behavior and action to which the conscious mind, the individual himself, would never consent. He is, nevertheless, handled like a marionette by his engrams.

The antagonistic forces of the exterior environment thus become entered into the individual himself without the knowledge or consent of the individual. And there they create an interior world of force which exerts itself not only against the exterior world but against the individual himself. Aberration is caused by what has been done to not done by the individual.

Man has unwittingly long aided the reactive mind by supposing that a person, when "unconscious" from drugs, illness, injury or anaesthetic, had no recording ability. This permits an enormous amount of data to enter into the reactive bank since none have been careful to maintain silence around an "unconscious" person. The invention of language and the entrance of language into the engram bank of the reactive mind seriously complicates the mechanistic reactions. The engrams containing language impinge themselves upon the conscious mind as commands. Engrams then contain command value much higher than any in the exte-

rior world. Thought is directed and motivated by the irrational engrams. Thought processes are disturbed not only by these engramic commands but also by the fact that the reactive mind reduces, by regenerating unconsciousness, the actual ability to think. Few people possess, because of this, more than 10% of their potential awareness.

The entire physical pain and painful emotion of a lifetime, whether the individual "knows" about it or not, is contained, recorded, in the engram bank. Nothing is forgotten. And all physical pain and painful emotion, no matter how the individual may think he has handled it, is capable of re-inflicting itself upon him from this hidden level, unless that pain is removed by dianetic therapy.

The engram and only the engram causes aberration and psycho-somatic illness.

Dianetic therapy may be briefly stated. Dianetics deletes all the pain from a lifetime. When this pain is erased in the engram bank and refiled as memory and experience in the memory banks, all aberrations and psycho-somatic illnesses vanish, the dynamics are entirely rehabilitated and the physical and mental being regenerate.

Dianetics leaves an individual full memory but without pain. Exhaustive tests have demonstrated that hidden pain is not a necessity but is invariably and always a liability to the health, skill, happiness and survival potential of the individual. It has no survival value.

The method which is used to refile pain is another discovery. Man has unknowingly possessed another process of remembering of which he has not been cognizant. Here and there a few have known about it and used it without realizing what they did or that they did something which Man as a whole did not know could be done. This process is returning. Wide awake and without drugs an individual can return to any period of his entire life providing his passage is not blocked by engrams. Dianetics developed techniques for circumventing these blocks and reducing them from the status of Powerful Unknown to useful memory.

The technique of therapy is done in what is called a dianetic reverie. The individual undergoing this process sits or lies in a quiet room accompanied by a friend or professional therapist who acts as auditor. The auditor directs the attention of the patient to the patient's self and then begins to place the patient in various periods of the patient's life merely by telling him to go there rather than remember.

All therapy is done, not by remembering or associating, but by travel on the time track. Every human being has a time track. It begins with life and it ends with death. It is a sequence of events complete from portal to portal as recorded.

The conscious mind, in dianetics, is called by the somewhat more precise term of analytical mind. The analytical mind consists of the "I" (the center of awareness), all computational ability of the individual, and the standard memory banks which are filled with all past perceptions of the individual, awake or normally asleep (all material which is not engramic). No data are missing from these standard banks, all are there, barring physical organic defects, in full motion, color, sound, tactile, smell and all other senses. The "I" may not be able to reach his standard banks because of reactive data which bar portions of the standard banks from the view of "I."

Cleared, "I" is able to reach all moments of his lifetime without exertion or discomfort and perceive all he has ever sensed, recalling them in full motion, color, sound, tone and other senses. The completeness and profusion of data in the standard banks is a discovery of dianetics, and the significance of such recalls is yet another discovery.

The auditor directs the travel of "I" along the patient's time track. The patient knows everything which is taking place, is in full control of himself, and is able to bring himself to the present whenever he likes. No hypnotism or other means are used. Man may not have known he could do this but it is simple.

The auditor, with precision methods, recovers data from the earliest "unconscious" moments of the patient's life, such "unconsciousness" being understood to be caused by shock or pain, not mere unawareness. The patient thus contacts the cellular level engrams. Returned to them and progressed through them by the auditor, the patient re-experiences these moments a few times, when they are then erased and refiled automatically as standard memory. So far as the auditor and the patient can discover, the entire incident has now vanished and does not exist. If they searched carefully in the standard banks they would find it again but refiled as "Once aberrative, do not permit as such into computer." Late areas of "unconsciousness" are impenetrable until early ones are erased.

The amount of discomfort experienced by the patient is minor. He is repelled mainly by engramic commands which variously dictate emotion and reaction.

In a release, the case is not progressed to the point of complete recall. In a clear, full memory exists throughout the lifetime, with the additional bonus that he has photographic recall in color, motion, sound, etc., as well as optimum computational ability.

The psycho-somatic illnesses of the release are reduced, ordinarily, to a level where they do not thereafter trouble him. In a clear, psycho-somatic illness has become non-existent and will not return since its actual source is nullified permanently.

The dianetic release is comparable to a current normal or above. The dianetic clear is to a current normal individual as the current normal is to the severely insane.

Dianetics elucidates various problems with its many discoveries, its axioms, its organization and its technique. In the progress of its development many astonishing data were thrust upon it, for when one deals with natural laws and measurable actualities which produce specific and invariable results, one must accept what Nature holds, not what is pleasing or desired. When one deals with facts rather than theories and gazes for the first time upon the mechanisms of human action several things confound him, much as the flutterings of the heart did Harvey or the actions of yeasts did Pasteur. The blood did not circulate because Harvey said it could nor yet because he said it did. It circulated and had been circulating for eons; Harvey was clever and observant enough to find it; and this was much the case with Pasteur and other explorers of the hitherto unknown or unconfirmed. In dianetics the fact that the analytical mind was inherently perfect and remained structurally capable of restoration to full operation was not the least of the data found. That man was good, as established by exacting research, was no great surprise, but that an unaberrated individual was vigorously repelled by evil and yet gained enormous strength was astonishing since aberration had been so long in-

correctly supposed to be the root of strength and ambition according to authorities since the time of Plato. That a man contained a mechanism which recorded with diabolical accuracy when the man was observably and by all presumable tests "unconscious" was newsworthy and surprising. To the layman the relationship of prenatal life to mental function has not entirely been disregarded since for centuries beyond count people were concerned with "prenatal influence." To the psychiatrist, the psychologist and psycho-analyst, prenatal memory had long been an accepted fact since "memories of the womb" were agreed to influence the adult mind. But the prenatal aspect of the mind came as an entire surprise to dianetics, an unwanted and at the time unwelcome observation. Despite existing beliefs – which are not scientific facts – that the foetus had memory, the psychiatrist and other workers believed as well that memory could not exist in a human being until myelin sheathing was formed around the nerves. This was as confusing to dianetics as it was to psychiatry. After much work over some years the exact influence prenatal life had on the later mind was established by dianetics with accuracy. There will be those who, uninformed, will say that dianetics "accepts and believes in" prenatal memory. Completely aside from the fact that an exact science does not "believe" but establishes and proves facts, dianetics emphatically does not believe in "prenatal memory." Dianetics had to invade cytology and biology and form many conclusions by research; it had to locate and establish both the reactive mind and the hidden engram banks never before known before it came upon "prenatal" problems. It had been discovered that the engram recording was probably done on the cellular level, that the engram bank was contained in the cells. It was then discovered that the cells, reproducing from one generation to the next, within the organism, apparently carried with them their own memory banks. The cells are the first echelon of structure, the basic building blocks. They built the analytical mind. They operate, as the whip, the reactive mind. Where one has human cells, one has potential engrams. Human cells begin with the zygote, proceed in development with the embryo, become the foetus and finally the infant. Each stage of this growth is capable of reaction. Each stage in the growth of the colony of cells finds them fully cells, capable of recording engrams. In dianetics "prenatal memory" is not considered since the standard banks which will someday serve the completed analyzer in the infant, child and man are not themselves complete. There is neither "memory" or "experience" before the nerves are sheathed as far as dianetic therapy is concerned. But dianetic therapy is concerned with engrams, not memories, with recordings, not experience, and wherever there are human cells, engrams are demonstrably possible and, when physical pain was present, engrams can be demonstrated to have been created. The engram is a recording like the ripples in the groove of a phonograph record: it is a complete recording of everything which occurred during the period of pain. Dianetics can locate, with its techniques, any engram which the cells have hidden, and in therapy the patient will often discover himself to be upon the prenatal cellular time track. There he will locate engrams and he goes there only because engrams exist there. Birth is an engram and is recovered by dianetics as a recording, not as a memory. By return and the cellular extension of the time track, zygote pain storage can be and is recovered. It is not memory. It impinged upon the analytical mind and it obstructed the standard banks where memory is stored. This is a very great difference from prenatal memory. Dianetics recovers prenatal engrams and finds them responsible for much aberration and discovers that any longing for the womb is not pre-

sent in any patient but that engrams sometimes dictate a return to it, as in some regressive psychoses which then attempt to remake the body into a foetus.

This matter of prenatal life is discussed here at length in this synopsis to give the reader a perspective on the subject. We are dealing here with an exact science, precision axioms and new skills of application. By them we gain a command over aberration and psychosomatic ills and with them we take an evolutionary step in the development of Man which places him yet another stage above his distant cousins of the animal kingdom.

CHAPTER II

THE REACTIVE MIND

It is fairly well accepted in these times that life in all forms evolved from the basic building blocks, the virus and the cell. Its only relevance to dianetics is that such a proposition works – and actually that is all we ask of dianetics. There is no point to writing here a past tome on biology and evolution. We can add some chapters to those things, but Charles Darwin did his job well, and the fundamental principles of evolution can be found in his and other works.

The proposition on which dianetics was originally entered was evolution. It was postulated that the cells themselves had the urge to survive and that that urge was common to life. It was further postulated that organisms – individuals – were constructed of cells and were in fact aggregations of colonies of cells.

As went the building block, so went the organism. In the finite realms and for any of our purposes, Man could be considered to be a colonial aggregation of cells and it could be assumed that his purpose was identical with the purpose of his building blocks.

The cell is a unit of life which is seeking to survive and only to Survive.

Man is a structure of cells which are asking to survive, and only to survive.

Man's mind is the command post of operation and is constructed to resolve problems and pose problems related to survival and only to survival.

The action of survival, if optimum, would lead to survival.

The optimum survival conduct pattern was formulated and then studied for exceptions, and there were no exceptions found.

The survival conduct pattern was discovered to be far from sterile and barren but was full of rich and most pleasant activity.

None of these postulates outlawed any concept concerning the human soul or divine or creative imagination. It was understood perfectly that this was a study in the finite universe only and that spheres and realms of thought and action might very well exist above this finite sphere. But it was also discovered that none of these factors were needed to resolve the entire problem of aberration and irrational conduct.

The human mind was discovered to have been most grossly maligned, for it was found to be possessed of capabilities far in excess of any heretofore imagined much less tested.

Basic human character was found to have been pilloried because Man had not been able to distinguish between irrational conduct derived from poor data and irrational conduct derived from another, far more vicious source.

If there ever was a devil, he designed the reactive mind.

This functional mechanism managed to bury itself from view so thoroughly that only inductive philosophy, traveling from effect back to cause, served to uncover it. The detective work which was invested in the location of this arch criminal of the human psyche occupied many years. Its identity can now be certified by any technician in any clinic or in any group of men. Two hundred and seventy-three individuals have been examined and treated, representing all the various types of inorganic mental illness and the many varieties of psycho-somatic ills. In each one this reactive mind was found operating, its principles unvaried. This is a long series of cases and will soon become longer.

The reactive mind is possessed by everyone. No human being examined anywhere was discovered to be without one or without aberrative content in his engram bank, the reservoir of data which serves the reactive mind.

What does this mind do? It shuts off hearing recall. It places vocal circuits in the mind. It makes people tone-deaf. It makes people stutter. It does anything and everything that can be found in any list of mental ills: psychoses, neuroses, compulsions, repressions...

What can it do? It can give a man arthritis, bursitis, asthma, allergies, sinusitis, coronary trouble, high blood pressure, and so on down the whole catalogue of psycho-somatic ills, adding a few more which were never specifically classified as psycho-somatic, such as the common cold.

And it is the only thing in the human being which can produce these effects. It is the thing which uniformly brings them about.

This is the mind which made Socrates think he had a "demon" that gave him answers. This is the mind that made Caligula appoint his horse to a government post. This is the mind which made Caesar cut the right hands from thousands of Gauls, which made Napoleon reduce the height of Frenchmen one inch.

This is the mind which keeps war a thing of alarm, which makes politics irrational, which makes superior officers snarl, which makes children cry in fear of the dark. This is the mind which makes a man suppress his hopes, which holds his apathies, which gives him irresolution when he should act, and kills him before he has begun to live.

If there ever was a devil, he invented it.

Discharge the content of this mind's bank and the arthritis vanishes, myopia gets better, heart illness decreases, asthma disappears, stomachs function properly, and the whole catalogue of ills goes away and stays away.

Discharge the reactive engram bank and the schizophrenic faces reality at last, the manic-depressive sets forth to accomplish things, the neurotic stops clinging to books which tell him how much he needs his neuroses and begins to live, the woman stops snapping at her children and the dipsomaniac can drink when he likes and stop.

These are scientific facts. They compare invariably with observed experience.

The reactive mind is the entire source of aberration. It can be proved and has been repeatedly proven that there is no other, for when that engram bank is discharged, all undesirable symptoms vanish and a man begins to operate on his optimum pattern.

If one were looking for something like demons in a human mind – such as those one observes in some inmates of madhouses – he could find them easily enough. Only they are not demons. They are by-pass circuits from the engram bank. What prayer and exhortations have been used against these by-pass circuits!

If one did not believe in demons, if one supposed that Man were good after all (as a postulate, of course), how would the evil get into him? What would be the source of these insane rages? What would be the source of his slips of the tongue? How would he come to know irrational fear?

Why is it that one does not like his boss although his boss has always been pleasant? Why is it that suicides smash their bodies to bits?

Why does Man behave destructively, irrationally, fighting wars, killing, ruining whole sections of Mankind?

What is the source of all neuroses, psychoses, insanities?

Let us return to a brief examination of the analytical mind. Let us examine its memory banks. Here we find all the sense concepts on file. Or so it appears at first glance. Let us take another look, a look at the time factor. There is a time sense about these analytical mind banks. It is very accurate, as though the organism were equipped with a fine watch. But there is something wrong here about time – it has gaps in it! There are moments when nothing seems to be filed in these standard banks. These are gaps which take place during moments of "unconsciousness," that state of being caused by anaesthesia, drugs, injury or shock.

This is the only data missing from a standard bank. If in hypnotic trance you examine a patient's memory of an operation these incidents are the only periods in the banks you will not find. You can find these if you care to look and don't care what happens to your patient – of which more later. But the point is that there is something missing which has always been considered by one and all in any age never to have been recorded.

One and all in every age have never been able to put a finger on insanity either. Are these two data in agreement and do they have relationship? They definitely do.

There are two things which appear to be – but are not – recorded in the standard banks: painful emotion and physical pain.

How would you go about the building of a sensitive machine upon which the life and death affairs of an organism depended, which was to be the chief tool of an individual? Would you leave its delicate circuits prey to every overload or would you install a fuse system? If a delicate instrument is in circuit with a power line, it is protected by several sets of fuses. Any computer would be so safeguarded.

It happens that there is some small evidence to support the electrical theory of the nervous system. In pain there are very heavy overcharges in the nerves. It may well have been – and elsewhere some dianetic computations have been made about this – that the brain is the absorber for overcharges of power resulting from injury, the power itself being generated by the injured cells in the area of injury. That is theory and has no place here save to serve as an example. We are dealing now only with scientific fact.

The action of the analytical mind during a moment of intense pain is suspended. In fact, the analytical mind behaves just as though it were an organ to which vital supply was shut off whenever shock is present.

As an example, a man struck in the side by a car is knocked "unconscious" and on regaining "consciousness" has no record of the period when he was "knocked out." This would be a non-survival circumstance. It means that there would be no volition on the part of anyone who was injured, and this is the time when the organism most requires volition. So this is non-survival, if the whole mind cuts out whenever pain appears. Would an organism with more than a billion years of biological engineering behind it leave a problem like this unsolved?

Indeed, the organism solved the problem. Maybe the problem is very difficult, biologically, and maybe the solution is not very good, but large provision has been made for those moments when the organism is "unconscious."

The answer to the problem of making the organism react in moments of "unconsciousness" or near "unconsciousness" is also the answer to insanity and psycho-somatic illnesses and all the strange mental quirks to which people are liable and which gave rise to that fable "it is human to err."

Clinical tests prove these statements to be scientific facts:

1. The mind records on some level continuously during the entire life of the organism.
2. All recordings of the lifetime are available.
3. "Unconsciousness," in which the mind is oblivious of its surroundings, is possible only in death and does not exist as total amnesia in life.
4. All mental and physical derangements of a psychic nature come about from moments of "unconsciousness."
5. Such moments can be reached and drained of charge with the result of returning the mind to optimum operating condition.

"Unconsciousness" is the single source of aberration. There is no such action as "mental conditioning" except on a conscious training level (where it exists only with the consent of the person).

If you care to make the experiment you can take a man, render him "unconscious," hurt him and give him information. By dianetic technique, no matter what information you gave him, it can be recovered. This experiment should not be carelessly conducted because you might also render him insane.

A pale shade of this operation can be obtained by hypnosis, either by its usual techniques or drugs. By installing "positive suggestions" in a subject, he can be made to act like an insane person. This test is not a new one. It has been well known that compulsions or repressions can be so introduced into the psyche. The ancient Greek was quite familiar with it and used it to produce various delusions.

There is what is known as a "post-hypnotic suggestion." An understanding of this can assist an understanding of the basic mechanism of insanity. The actions under both circumstances are not identical, but they are similar enough in their essence.

A man is placed in a hypnotic trance by standard hypnotic technique or some hypnotic drug. The operator then may say to him, "When you awaken there is something you must do. Whenever I touch my tie you will remove your coat. When I let go my tie, you will put on your coat. Now you will forget that I have told you to do this."

The subject is then awakened. He is not consciously aware of the command. If told he had been given an order while "asleep," he would resist the idea or shrug but he would not know. The operator then touches his tie. The subject may make some remark about its being too warm and so take his coat off. The operator then releases his tie. The subject may remark that he is now cold and will put his coat back on. The operator then touches his tie. The subject may say that his coat has been to the tailor's and with much conversation finally explain why he is taking it off, perhaps to see if the back seam had been sewn properly. The operator then releases his tie and the subject says he is satisfied with the tailor and so replaces his coat. The operator may touch his tie many times and each time receive action on the part of the subject.

At last the subject may become aware, from the expressions on people's faces, that something is wrong. He will not know what is wrong. He will not even know that the touching of the tie is the signal which makes him take off his coat. He will begin to grow uncomfortable. He may find fault with the operator's appearance and begin to criticize his clothing. He still does not know the tie is a signal. He will still react and remain in ignorance that there is some strange reason he must take off his coat – all he knows is that he is uncomfortable with his coat on whenever the tie is touched, uncomfortable with his coat off every time the tie is released.

These various actions are very important to an understanding of the reactive mind. Hypnotism is a laboratory tool. It is not used to any extent in dianetic therapy, but it has served as a means of examining minds and getting their reactions. Hypnotism is a wild variable. A few people can be hypnotized, many cannot be. Hypnotic suggestions will sometimes "take" and sometimes they won't. Sometimes they make persons well and sometimes they make them ill – the same suggestion reacting differently in different people. An engineer knows how to make use of a wild variable. There is something which makes it unpredictable. Finding out the basic reason hypnotism was a variable helped to discover the source of insanity. And understanding the mechanism of the post-hypnotic suggestion can aid an understanding of aberration.

No matter how foolish a suggestion is given to a subject under hypnosis, he will carry it out one way or another. He can be told to remove his shoes or call someone at ten the following day or to eat peas for breakfast and he will. These are direct orders and he will comply with them. He can be told that his hats do not fit him and he will believe that they do not. Any suggestion will operate within his mind unbeknownst to his higher levels of awareness.

Very complex suggestions can be given. One such would be to the effect that he was unable to utter the word "I." He would omit it from his conversation, using remarkable make-

shifts without being "aware" that he was having to avoid the word. Or he could be told that he must never look at his hands and he will not. These are repressions. Given to the subject when drugged or in a hypnotic sleep, these suggestions operate when he is awake. And they will continue to operate until released by the hypnotic operator.

He can be told that he has an urge to sneeze every time he hears the word "rug" and that he will sneeze when it is spoken. He can be told that he must jump two feet in the air every time he sees a cat and he will jump. And he will do these things after he has been awakened. These are compulsions.

He can be told that he will think very sexual thoughts about a certain girl but that when he thinks them he will feel his nose itch. He can be told that he has a continual urge to lie down and sleep and that every time he lies down he will feel that he cannot sleep. He will experience these things. These are neuroses.

In further experiments he can be told, when he is in his hypnotic "sleep," that he is the president of the country and that the secret service agents are trying to murder him. Or he can be told that he is being fed poison in every restaurant in which he attempts to eat. These are psychoses.

He can be informed that he is really another person and that he owns a yacht and answers to the name of "Sir Reginald." Or he can be told that he is a thief, that he has a prison record, and that the police are looking for him. These would be schizophrenic and paranoid-schizophrenic insanities respectively.

The operator can inform the subject that the subject is the most wonderful person on earth and that everybody thinks so. Or that the subject is the object of adoration of all women. This would be a manic-type insanity.

He can be convinced, while hypnotized, that when he wakes he will feel so terrible that he will hope for nothing but death. This would be the depressive-type insanity.

He can be told that all he can think about is how sick he is and that every malady of which he reads becomes his. This would make him react like a hypochondriac.

Thus we could go down the catalogue of mental ills and by concocting positive suggestions to create the state of mind, we could bring about, in the awakened subject, a semblance to every insanity.

Understood that these are semblances. They are similar to insanity in that the subject would act like an insane person. He would not be an insane person. The moment the suggestion is relieved – the subject being informed that it was a suggestion – the aberration (and all these insanities, etc., are grouped under the heading of aberration) theoretically vanishes.¹

¹ An injunction here. These are tests. They have been made on people who could be hypnotized and people who could not be but who were drugged. They brought forth valuable data for dianetics. They can be duplicated only when you know dianetics unless you want to actually drive somebody insane by accident. For these suggestions do not always vanish. Hypnotism is a wild variable. It is dangerous and belongs in the parlor in the same way you would want an atom bomb there.

The duplication of aberrations of all classes and kinds in subjects who have been hypnotized or drugged has demonstrated that there is some portion of the mind which is not in contact with the consciousness but which contains data.

It was the search for this portion of the mind which led to the resolution of the problem of insanity, psycho-somatic ills and other aberrations. It was not approached through hypnotism, and hypnotism is just another tool, a tool which is of only occasional use in the practice of dianetics and is, indeed, not needed at all.

Here we have an individual who is acting sanely, who is given a positive suggestion and who then temporarily acts insanely. His sanity is restored by the release of the suggestion into his consciousness, at which moment it loses its force upon him. But this is only a semblance of the mechanism involved. The actual insanity, one not laid now by some hypnotist, does not need to emerge into the consciousness to be released. There is this difference and others between hypnotism and the actual source of aberration; but hypnotism is a demonstration of its working parts.

Review the first example of the positive suggestion. The subject was "unconscious," which is to say, he was not in possession of complete awareness or self-determinism. He was given something he must do and the something was hidden from his consciousness. The operator gave him a signal. When the signal occurred, the subject performed an act. The subject gave reasons for the act which were not the real reasons for it. The subject found fault with the operator and the operator's clothing but did not see that it was the tie which signaled the action. The suggestion was released and the subject no longer felt a compulsion to perform the act.

These are the parts of aberration. Once one knows exactly what parts of what are aberrations, the whole problem is very simple. It seems incredible at first glance that the source could have remained so thoroughly hidden for so many thousands of years of research. But at, second glance, it becomes a wonder that the source was ever discovered. For it is hidden cunningly and well.

"Unconsciousness" of the non-hypnotic variety is a little more rugged. It takes more than a few passes of the hand to cause "unconsciousness" of the insanity-producing variety.

The shock of accidents, the anaesthetics used for operations, the pain of injuries and the deliriums of illness are the principal sources of what we call "unconsciousness."

The mechanism, in our analogue of the mind, is very simple. In comes a destructive wave of physical pain or a pervading poison such as ether and out go some or all of the fuses of the analytical mind. When it goes out, so go what we know as the standard memory banks.

The periods of "unconsciousness" are blanks in the standard memory banks. These missing periods make up what dianetics calls the reactive mind bank.

The times when the analytical mind is in full operation plus the times when the reactive mind is in operation are a continuous line of consecutive recording for the entire period of life.

During the periods when the analytical mind is cut out of circuit in full or in part, the reactive mind cuts in in full or in part. In other words, if the analytical mind is unfused so that it is half out of circuit, the reactive mind is half in circuit. No such sharp percentages are actually possible, but this is to give an approximation.

When the individual is "unconscious" in full or in part, the reactive mind is cut in in full or in part. When he is fully conscious, his analytical mind is fully in command of the organism. When his consciousness is reduced, the reactive mind is cut into the circuit just that much.

The moments which contain "unconsciousness" in the individual are contra-survival moments, by and large. Therefore it is vital that something take over so that the individual can go through motions to save the whole organism. The fighter who fights half out on his feet, the burned man who drags himself out of the fire – these are cases when the reactive mind is valuable.

The reactive mind is very rugged. It would have to be in order to stand up to the pain waves which knock out other sentience in the body. It is not very refined. But it is most awesomely accurate. It possesses a low order of computing ability, an order which is sub-moron, but one would expect a low order of ability from a mind which stays in circuit when the body is being crushed or fried.

The reactive bank does not store memories as we think of them. It stores engrams.² These engrams are a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full "unconsciousness." They are just as accurate as any other recording in the body. But they have their own force. They are like phonograph records or motion pictures, if these contained all perceptions of sight, sound, smell, taste, organic sensation, etc.

The difference between an engram and a memory, however, is quite distinct. An engram can be permanently fused into any and all body circuits and behaves like an entity.

In all laboratory tests on these engrams they were found to possess "inexhaustible" sources of power to command the body. No matter how many times one was reactivated in an individual, it was still powerful. Indeed, it became even more able to exert its power in proportion to its reactivation.

The only thing which could even begin to shake these engrams was the technique which developed into dianetic therapy, which will be covered in full in the third section of this volume.

This is an example of an engram: A woman is knocked down by a blow. She is rendered "unconscious." She is kicked and told she is a faker, that she is no good, that she is always changing her mind. A chair is overturned in the process. A faucet is running in the kitchen. A car is passing in the street outside. The engram contains a running record of all

² The word engram, in dianetics is used in its severely accurate sense as a "definite and permanent trace left by a stimulus on the protoplasm of a tissue." It is considered as a unit group of stimuli impinged solely on the cellular being.

these perceptions: sight, sound, tactile, taste, smell, organic sensation, kinetic sense, joint position, thirst record, etc. The engram would consist of the whole statement made to her when she was "unconscious": the voice tones and emotion in the voice, the sound and feel of the original and later blows, the tactile of the floor, the feel and sound of the chair overturning, the organic sensation of the blow, perhaps the taste of blood in her mouth or any other taste present there, the smell of the person attacking her and the smells in the room, the sound of the passing car's motor and tires, etc.

These would all be considered something on the order of a "positive suggestion." But there is something else here which is new, something which is not in the standard banks except by context: pain and painful emotion.

These things are what make the difference between the standard banks and the reactive engram banks: physical pain and painful emotion. Physical pain and painful emotion are the difference between an engram, which is the cause of aberration, all aberration, and a memory.³

We all have heard that bad experience is helpful to living and that without bad experience, man never learns. This may be very, very true. But it doesn't embrace the engram. That isn't experience. That is commanded action.

Perhaps before Man had a large vocabulary, these engrams were of some use to him. They were survival in ways which will be developed later. But when Man acquired a fine, homonymic (words that sound the same but mean different things) language, and indeed, when he acquired any language, these engrams were much more a liability than a help. And now with Man well evolved, these engrams do not protect him at all but make him mad, inefficient and ill.

The proof of any assertion lies in its applicability. When these engrams are deleted from the reactive mind bank, rationality and efficiency are enormously heightened, health is greatly increased and the individual computes rationally on the survival conduct pattern, which is to say, he enjoys himself and the society of those around him and is constructive and creative. He is destructive only when something actually threatens the sphere of his dynamics.

These engrams, then, are entirely negative in value in this stage of Man's development. When he was nearer the level of his animal cousins (who have, all of them, reactive minds of this same kind), he might have had use for the data. But language and his changed existence make any engram a distinct liability, and no engram has any constructive value.

The reactive mind was provided to secure survival. It still pretends to act in that fashion. But its wild errors now lead only in the other direction.

There are actually three kinds of engrams, all of them aberrative: First is the contra-survival engram. This contains physical pain, painful emotion, all other perceptions and men-

³ In dianetics, a memory is considered to be any concept of perceptions stored in the standard memory banks which is potentially recallable by the "I." A scene beheld by the eyes and perceived by the other senses becomes a record in the standard memory banks and later may be recalled by "I" for reference.

ace to the organism. A child knocked out by a rapist and abused receives this type of engram. The contra-survival engram contains apparent or actual antagonism to the organism.

The second engram type is the pro-survival engram. A child who has been abused is ill. He is told, while he is partially or wholly "unconscious," that he will be taken care of, that he is dearly loved, etc. This engram is not taken as contra-survival but pro-survival. It seems to be in favor of survival. Of the two this last is the most aberrative since it is reinforced by the law of affinity which is always more powerful than fear. Hypnotism preys on this characteristic of the reactive mind, being a sympathetic address to an artificially unconscious subject. Hypnotism is as limited as it is because it does not contain, as a factor, physical pain, and painful emotion: things which keep an engram out of sight and moored below the level of "consciousness."

The third is the painful emotion engram which is similar to the other engrams. It is caused by the shock of sudden loss such as the death of a loved one.

The reactive mind bank is composed exclusively of these engrams. The reactive mind thinks exclusively with these engrams. And it "thinks" with them in a way which would make Korzybski swear, for it thinks in terms of full identification, which is to say identities, one thing identical to another.

If the analytical mind did a computation on apples and worms, it could be stated, probably, as follows: some apples have worms in them, other don't; when biting an apple one occasionally finds a worm unless the apple has been sprayed properly; worms in apples leaves holes.

The reactive mind, however, doing a computation on apples and worms as contained in its engram bank, would calculate as follows: apples are worms are bites are holes in apples are holes in anything are apples and always are worms are apples are bites, etc.

The analytical mind's computations might embrace the most staggering summations of calculus, the shifty turns of symbolic logic, the computations requisite to bridge-building or dress-making. Any mathematical equation ever seen came from the analytical mind and might be used by the analytical mind in resolving the most routine problems.

But not the reactive mind! That's so beautifully, wonderfully simple that it can be stated, in operation, to have just one equation: $A = A = A = A = A$.

Start any computation with the reactive mind. Start it with the data it contains, of course. Any datum is just the same to it as any other datum in the same experience.

An analytical computation done on the woman being kicked, as mentioned, would be that women get themselves into situations sometimes when they get kicked and hurt and men have been known to kick and hurt women.

A reactive mind computation about his engram, as an engram, would be: the pain of the kick equals the pain of the blow equals the overturning chair equals the passing car equals the faucet equals the fact that she is a faker equals the fact that she is no good equals the fact that she changes her mind equals the voice tones of the man equals the emotion equals a faker equals a faucet running equals the pain of the kick equals organic sensation in the area of the

kick equals the overturning chair equals changing one's mind equals... But why continue? Every single perception in this engram equals every other perception in this engram. What? That's crazy? Precisely!

Let us further examine our post-hypnotic positive suggestion of the touched tie and the removed coat. In this we have the visible factors of how the reactive mind operates.

This post-hypnotic suggestion needs only an emotional charge and physical pain to make it a dangerous engram. Actually it is an engram of a sort. It is laid in by sympathy between the operator and subject, which would make it a sympathy engram – pro-survival.

Now we know that the operator had only to touch his tie to make the awakened subject remove his coat. The subject did not know what it was which caused him to remove his coat and found all manner of explanation for the action, none of which was the right one. The engram, the post-hypnotic suggestion in this case, was actually placed in the reactive mind bank. It was below the level of consciousness, it was compulsion springing from below the level of consciousness. And it worked upon the muscles to make the subject remove his coat. It was data fused into the circuits of the body below the command level of the analytical mind and operated not only upon the body but also upon the analytical mind itself.

If this subject took off his coat every time he saw somebody touch a necktie, society would account him slightly mad. And yet there was no power of consent about this. If he had attempted to thwart the operator by refusing to remove the coat, the subject would have experienced great discomfort of one sort or another.

Let us now take an example of the reactive mind's processes in a lower echelon of life: a fish swims into the shallows where the water is brackish, yellow, and tastes of iron. He has just taken a mouthful of shrimp when a bigger fish rushes at him and knocks against his tail.

The small fish manages to get away but he has been physically hurt. Having negligible analytical powers, the small fish depends upon reaction for much of his choice of activity.

Now he heals his tail and goes on about his affairs. But one day he is attacked by a larger fish and gets his tail bumped. This time he is not seriously hurt, merely bumped. But something has happened. Something within him considers that in his choice of action he is now being careless. Here is a second injury in the same area.

The computation on the fish reactive level was: shallows equals brackish equals yellow equals iron taste equals pain in tail equals shrimp in mouth, and any one of these equals any other.

The bump in the tail on the second occasion keyed-in the engram. It demonstrated to the organism that something like the first accident (identity thought) could happen again. Therefore, beware!

The small fish, after this, swims into brackish water. This makes him slightly "nervous." But he goes on swimming and finds himself in yellow and brackish water. And still he does not turn back. He begins to get a small pain in his tail. But he keeps on swimming. Suddenly he gets a taste of iron and the pain in his tail turns on heavily. And away he goes like a flash. No fish was after him. There were shrimp to be had there. But away he went anyway.

Dangerous place! And if he had not turned away, he would have really gotten himself a pain in the tail.

The mechanism is survival activity of a sort. In a fish it may serve a purpose. But in a man, who takes off a coat every time somebody touches a tie, the survival mechanism has long outlived its time. But it is there!

Let us further investigate our young man and the coat. The signal for the coat removal was very precise. The operator touched his tie. This is equivalent to any or all of the perceptions the fish received and which made the fish turn back. The touch of the tie could have been a dozen things. Any one of the dozen might have signaled the removal of the coat.

In the case of the woman who was knocked out and kicked, any perception in the engram she received has some quality of restimulation. Running water from a faucet might not have affected her greatly. But water running from a faucet plus a passing car might have begun some slight reactivation of the engram, a vague discomfort in the areas where she was struck and kicked, not enough yet to cause her real pain but there all the same. To the running water and the passing car we add the sharp falling of a chair and she experiences a shock of mild proportion. Add now the smell and voice of the man who kicked her and the pain begins to grow. The mechanism is telling her that she is in dangerous quarters, that she should leave. But she is not a fish, she is a highly sentient being, to our knowledge the most complex mental structure so far evolved on Earth, organism of the species, Man. There are many other factors in the problem than this one engram. She stays. The pains in the areas where she was abused become a predisposition to illness or are chronic illness in themselves, minor it is true in the case of this one incident, but illness just the same. Her affinity with the man who beat her may be so high that the analytical level, being assisted by a normally high general tone, may counter against these pains. But if that level is low, without much to assist it, then the pains can become major.

The fish that was so struck and received an engram did not disavow shrimp. Shrimp might have made him a little less enthusiastic afterwards, but the survival potential of shrimp-eating made shrimp equal far more pleasure than it did pain.

A pleasant and hopeful life in general – and never think we intimate that the woman stays for food alone whatever the wits say about women – has a high survival potential, and that can overcome a very great deal of pain. As the survival potential diminishes, however, the level of pain (Zone 0 and Zone 1) is more closely approached and such an engram could begin to be reactivated severely.

There is another factor here, however, besides pain – in fact, several more factors. If the young man with the detachable coat had been given one of the neurotic positive suggestions as listed a few pages back, he would have reacted to it on signal.

The engram this woman has received contains a neurotic positive suggestion quite in addition to the general restimulators such as the faucet and the car and the overturning chair. She has been told that she is a faker, that she is no good, and that she is always changing her mind. When the engram is restimulated in one of the great many ways possible, she has a "feeling" that she is no good, a faker, and she will change her mind.

There are several cases to hand which peculiarly illustrate the sadness of this. One case in particular which was cleared had been beaten severely many times and told a similar thing each time, all derogatory. The content inferred that she was very loose morally and would cohabit with anyone. She was brought in as a case by her father – she had since been divorced – who complained that she was very loose morally and had cohabited with several men in as many weeks. She herself admitted that she was, she could not see how it could be and it worried her, but she just "could not seem to help it." Examination of the engrams in her reactive mind bank brought forth a long series of beatings with this content. Because this was a matter of research, not treatment – although that was given – her former husband was contacted. An examination, independent of her knowledge, demonstrated his rage dramatization to contain these very words. He had beaten his wife into being a morally loose woman because he was afraid of morally loose women.

All cases examined in all this research were checked, the patient's engrams against the engrams in the donor. The contents of the incidents were verified wherever possible and were found uniformly to agree. Every safeguard was made to prevent any other method of communication between donor and patient. Everything found in the "unconscious" periods of every patient, when checked against other source, was found to be exact.

The analogy between hypnotism and aberration bears out well. Hypnotism plants by positive suggestion one or another form of insanity. It is usually a temporary planting, but sometimes the hypnotic suggestion will not "lift" or remove in a way desirable to the hypnotist. The danger of running experiments with hypnosis, on uncleared patients is found in another mechanism of the reactive kind.

When an engram such as our example above exists, the woman obviously was "unconscious" at the time she received the engram. She had no standard bank memory (record) of the incident beyond the knowledge that she had been knocked out by the man. The engram was not, then, an experience as we understand the word. It could work from below to aberrate her thinking processes, it could give her strange pains – which she attributed to something else – in the areas injured. But it was not known to her.

The key-in was necessary to activate the engram. But what, precisely, could key it in? At some later time when she was tired the man threatened to strike her again and called her names. This was conscious level experience. It was found to be "mentally painful" by her. And it was "mentally painful" only because there was real, live, physical pain unseen under it, which had been "keyed-in" by the conscious experience. The second experience was a lock. It was a memory but it had a new kind of action in the standard banks. It had too much power and it gained that power from a past physical blow. The reactive mind is not too careful about its time clock. It can't tell one year old from ninety, in fact, when a key-in begins. The actual engram moved up under the standard bank.

She thinks she is worried about what he said in the lock experience. She is actually worried about the engram. In this way memories become "painful." But pain doesn't store in the standard banks. There is no place in that bank for pain. None. There is a place for the concept of pain and these concepts of what is painful are good enough to keep the sentient organism called Man away from all the pain he believes is actually dangerous. In a clear there are

no pain-inducing memories because there is no physical pain record left to ruin the machinery from the reactive mind bank.

The young man with the detachable coat did not know what was worrying him or what made him do what he did. The person with an engram does not know what is worrying him. He thinks it is the lock and the lock may be a very long way removed from anything resembling the engram. The lock may have similar perceptic content. But it may be on another subject entirely.

It is not very complicated to understand what these engrams do. They are simply moments of physical pain strong enough to throw part or all the analytical machinery out of circuit; they are antagonism to the survival of the organism or pretended sympathy to the organism's survival. That is the entire definition. Great or little "unconsciousness," physical pain, perceptic content and contra-survival or pro-survival data. They are handled by the reactive mind, which thinks exclusively in identities of everything equals everything. And they enforce their commands upon the organism by wielding the whip of physical pain. If the organism does not do exactly as they say (and believe any clear, that's impossible!), the physical pain turns on. They steer a person like a keeper steers a tiger – and they can make a tiger out of a man in the process without much trouble – and give him mangle into the bargain.

If man had not invented language, or, as will be demonstrated, if his languages were a little less homonymic and more specific with their personal pronouns, engrams would still be survival data and the mechanism would work. But Man has outgrown their use. He chose between language and potential madness and for the vast benefits of the former he received the curse of the latter.

The engram is the single and sole source of aberration and psycho-somatic illness.

An enormous quantity of data has been sifted. Not one single exception has been found. In "normal people," in the neurotic and insane, the removal of these engrams wholly or in part, without other therapy, has uniformly brought about a state greatly superior to the current norm. No need was found for any theory or therapy other than those given in this book for the treatment of all psychic or psycho-somatic ills.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex
HCO BULLETIN OF 3 APRIL 1966

Remimeo
All Orgs
Exec Secs
Tech Sec
All Tech Hats
All Qual Hats

(Tech Div)

(The original issue of this HCO B contained a number of typographical errors. Please replace your copy with this corrected issue. The original copies should be returned to the HCO Area Sec.)

DIANETIC AUDITING COURSE

The first requisite of any auditor trainee is to find and run secondaries and engrams on a preclear, preferably a fellow student, and to have secondaries and engrams run on self.

Due to the fantastic speed of results today it is not possible for a student to get enough auditing experience using the standard tech of 0 to VI.

To remedy this we use dolls for model session practice and learning the processes.

But even further training is needed, using live preclears.

The tech used is that of Book I, *Dianetics: The Modern Science of Mental Health*, but omitting the countdown and canceller, this not being necessary today and using instead a simple "Start of Session" and "End of Session" and then running the engram.

Do not try to use past track incidents. The preclear may eventually fall into these but try instead for current lifetime.

Try first for secondaries (moments of misemotion) particularly loss. Try to find these on a gradient, first trying for minor losses and eventually locating the death of a loved one.

Certain pcs (Black Vs they used to be called) are not able to run track incidents but try to coax them through incidents of loss on a gradient (small losses first) and then get on with it. They usually will get visio on incidents turned on if this is done.

There is a complete method of running engrams on anyone, developed by me about three years ago whereby the date is found then the duration of the incident. This always permits an incident to be run with visio.

Don't try for sonic.

Get the pc to regress to the moment of the incident.

Don't try to run them conceptually with the pc in present time.

Emphasize getting the pc to start at the beginning and go through to the end several times. Don't be too keen on repeater technique to get phrases. They show up if you get the pc to run through the incident a few times.

When the pc can run secondaries successfully try for actual engrams.

Once again try for light incidents like a pinprick and graduate up to real engrams – moments of real pain and unconsciousness.

Most students shy off actual secondaries and engrams and try to run conceptual blah that could never have affected anyone's life with the pc in PT. This alone is the cause for failure of case gain running secondaries and engrams.

Don't try to pull withholds, etc, or handle present time problems but send the pc who ARC Breaks *with the auditor* (not with life) to Qual at once for an ARC Break assessment. **Don't continue to audit an ARC broken pc** who has ARC Broken with an auditor.

All Ethics data applies – don't audit a Potential Trouble Source. If you encounter an SP (no case gain no matter what you do) send to Ethics. Lack of Ethics facilities and Ethics know-how was the primary reason Dianetics occasionally didn't work. So the new student has to be genned in on:

1. If pc starts chopping auditor send to Qual *at once*.
2. Suppressives.
3. Potential Trouble Sources.
4. The org pattern showing Tech Div and Qual.

E-Meters must be used and regardless of whether the student knows anything about them or not the pc "must be on the cans". We don't care if the student learns much or little about meters at this stage but a bright student will catch on fast. There is no E-Meter training at this stage.

The texts supplied the student are those which cover 1 to 4 above, *Dianetics: The Modern Science of Mental Health* which he must buy or own and an E-Meter he must buy or borrow but may not be lent by the school.

There is real magic in running secondaries and engrams. I have seen the most fantastic recoveries from running merely a secondary (most spectacular recoveries with secondaries were obtained from running the death of an ally). I have seen severe physical ailments – heart disease, arthritis, malfunction, allergies, impotency, frigidity, lameness, etc, through the catalogue of human ills – vanish or reduce on properly running engrams to erasure. We are *not* in healing but we have a fantastic success with Dianetics in this activity.

No auditor will ever be worth very much unless he has come in the right way – through Dianetics. The concept of physical and mental difficulty stemming from a mental image picture was a great discovery and the technology of erasing such pictures as developed must not be lost in our trained Scientologists. This very instant I know of 3 cases with whom I am in daily contact whose whole lives would be changed by finding and running the incident necessary to solve the case. I have seen a woman who looked 60 appear 20 after 9 hours of auditing out a single secondary (the recent death of her husband).

When we originally tried to teach this technology (running of secondaries and engrams, 1950-1952) we had no Ethics, we were at that time already drowned with SPs. Auditors weren't duplicating tech. They often couldn't even state the basic definitions of "secondary" or "engram". They steered the pc all over the track or let him wander like a lost soul.

They tried to force the pc to run the auditor's aberrations. And it was a jolly old mess! But those few I taught personally and simply had, as any old-timer will tell you, the most fantastic successes with incredibly low effort by the auditor.

It's just a picture, secondary or engram. The whole of the technique is just finding the incident the pc is "in", running the pc through the incident, beginning to end, several times and not letting him digress and letting him come up the tone scale past boredom to enthusiasm by doing so. When I think of the millions of words I have had to speak or write just to get that terrible simplicity across, I see it can be bent as technology in a thousand thousand ways.

The student has today guides he never had in 1950-52. He has the Auditor's Code, the actual responses of the E-Meter, Ethics and the final solution of how to turn on visio even in SPs as per three years ago.

The startling gains of the exact tech of 0-VII of course overawe the old plodder of 1950. But there is a sting here as far as training goes. No understanding of the mind is complete without a thorough grasp of secondaries and engrams and running them. I have seen a person trained up to a high level who suddenly flopped at V because he had no faintest notion of what he was auditing.

The budding psycho-analyst gets the shock of his life when he sees there **is something there**. Before us, people thought the brain had short circuits in it (psychologists and psychiatrists) or that a beast called a Censor lived in a dungeon in it (Freud), or that evil spirits haunted one (Christianity).

The whole answer to the mind is mental pictures and masses created by the thetan. There is no other source or cause of aberration. Unless a student knows this he will never make a good auditor and Scientologist. The only early way to get a reality on it is to audit secondaries and engrams and be audited through them. One does encounter all this phenomena by the time one is a Grade VII even though not audited on Dianetics. **But** students beginning their training are not Grade VII. And unless they have actually audited or been audited on secondaries and engrams they will never, even though Grade VII, really have a reality on why people act as they do or the complex nature of the bank.

Dianetics: The Modern Science of Mental Health was written before whole track was known. It made releases like mad but they were then overrun like mad. It failed only on SPs and PTSs. It was and is the answer to psycho-somatic ills and human aberration.

My results with Dianetics were not often duplicated because:

1. I stopped when the ability of the pc on any one subject was regained.
2. I audited smoothly.
3. I didn't use the subject to invalidate the pc (see *Original Thesis* on why auditing works).

Many auditors did duplicate my results and made "clears" which we now call releases due to total Clear being so much higher.

That we are today making a **total** Clear as well as Operating Thetans is completely out of comparison with what Dianetics was trying to do.

Scientology is the route from human being to total freedom and total beingness. Dianetics was the route from aberrated or aberrated and ill human to capable human. This step had never before been achieved in Man's history.

Oddly, the step from human being to a spirit had been achieved, if rarely, but was not generally credited (Buddhism, other spiritual practices, even Christianity). Scientology really achieves it and for the first time with **total** stability, no relapse and invariably one for one. Nevertheless Man had an inkling of the goals of Scientology even though he considered them almost beyond God.

But Man had no inkling whatever of Dianetics. None. This was the bolt from the blue. Man was hacking and sawing and shocking and injecting and teaching and moralizing and counselling and hanging and jailing men with enthusiasm without any idea at all of what caused Man to behave as he did or what made him sick or well.

The answer was and still is Dianetics.

As we can now go directly toward total freedom on a precise and narrow roadway without any **ifs** and as it can be done by a human being in about a year minimum time due to my discarding of all non-essentials, by developing the exact steps and techniques of administration, and as the result is so hugely startling grade to grade compared to anything anybody had ever even dreamed of and as the final result was never before known in this universe, we tend to turn up our noses at poor little old Dianetics.

But it was the grandpa, the ancestor, the basic discovery which led to and the reason for Scientology.

And we have the gigantic problem amongst us that Scientology works too fast in an auditor's hands and forbids him to overrun a result. Therefore **how can he ever learn to audit?** He can't, running Scientology, as he'll never get enough practice on live pcs.

Dianetics, however, has a virtue we never would have called one in 1950. It is slow. You can grind away on a secondary for hours. You can one by one whittle down a chain of related engrams for days, even weeks. You can audit a pc for a long, long time. And *you* can get auditing practice.

Now just one change – have the pc sit in a chair in Dianetic sessions. No reason to use a couch. Thus the auditor has the same set-up as in grade auditing. The same approach and patter he will use in his standard Scientology grade auditing **must** be used in this Dianetic auditing or the practice will not train one to do Scientology auditing. (Yes, I know the pcs will roll up in a ball or leap into the air, but this is a hazard of the trade! Put such a pc seated on the floor after one roll off from a chair.)

And one Supervisor caution: Tell such students to watch that tone arm for reading at clear read and watch the needle for a float and if they see the release phenomena occur to *gen-*

tly ease off the session without even one more command "to go on" or any other command. Unless you watch this you will overrun some pc on a release grade. (Also tell him what to do in case of a pc refusing to co-operate or chopping the auditor – send to Qual quick.)

Dianetics is easy to do.

1. You say, "Start of Session."
2. You locate an incident (an actual past happening).
3. You tell the pc to **go** to the beginning of it.
4. When the pc says he's there the auditor tells the pc to go through it to the end and say what is happening as he goes along.
5. When the pc reaches the end of it, the auditor tells the pc to go to the beginning of the *same* incident.
6. When the pc has, the auditor tells him to **go** through it (not "again") and say what is happening.
7. Repeat 5 and 6. Repeat 5 and 6. Repeat 5 and 6.
8. When the pc is up to tone 4.0 (cheerful) on it, repeat 2.
9. On the new incident repeat 3 to 7.
10. When the new incident has come up to tone 4.0, repeat 2.
11. Repeat 3 to 7.
12. When the new incident has come up to tone 4.0, repeat 2.
13. At end of the body of the session tell the pc to spot the environment a few times.
14. End the session by saying, "End of Session."

That's Dianetic auditing.

Refined, one can handle "bouncers" or "denyers", etc. But frankly, I found the pc would only reach to these when he was in over his head and the gradient of incident selected had not been followed. If you choose incidents **in the pc's conscious recall** not by flash answer or meter the refinements aren't necessary. You just do 1 to 12.

The **original** version of Dianetic auditing was all done on a gradient. One searched nothing out by meters or trick questions or tests or flash answers. One got what the pc could comfortably face and audited it. If the auditing was smoothly done, the next incident was tougher *but* the pc was comfortable in facing it. In that way the incidents (secondaries or engrams) become progressively more horrifying but the pc is quite comfortable facing each one in turn. This is what is meant by "gradient" – it is a steepening or an increasing from the slight to the heavy. But you see the pc *smoothly audited* is gaining ability and confidence all the time and so can face more and more violence in his past. It's all there in pictures. Blackness is either his unwillingness to face things or his basic bank. It cures (vanishes) if you do it by gradients. And the pc soon can see pictures very well.

Therefore **if** your student is becoming a good auditor all you need to do is look at his pc. If the pc is more confident and cheerful, then the auditor is learning and doing well. If the pc isn't, the auditor has a rough spot and should go to cramming. If this doesn't work, training being good, then the auditor is probably an SP who has no idea of helping the pc at all but is using "auditing" to bust somebody up.

Dianetics is too easy, really, for the student to conceive that his minimum mild actions will produce such fabulous results. So the auditor feels called upon to *add*. Additives are what checked Dianetic results in the vast majority of cases that were checked.

The pc who wants to "psycho-analyze" (talk) by the hour isn't getting audited and isn't going to get any better. This pc simply isn't under auditor control so the auditor's control *and* TRs are at fault. (Pcs explain this sometimes by saying they're "cogniting" whereas a cognition is rather quick, not an hour's maundering.)

The pc has to be told what is expected of him. "We're going to find an incident in your life of which you have an exact record. Then by sending you through it at the moment it happened several times we're going to erase it. Just do what I tell you and all will be well. Do you have any questions about that?" That *exact* quote must be made to the pc who has not been Dianetically audited (which includes many Scientology pcs too) and the pc must understand it and be satisfied he does before locating and running incidents.

Very bad off pcs jump about on the "time track" and really need only grade auditing. Such pcs should be rejected for the purposes of this Dianetic auditing and sent to any Hubbard Guidance Centre.

Some pcs just won't get the idea and just won't run incidents. Simply reject for these purposes and send to the HGC.

Some pcs are so snarly and choppy even before meeting the auditor, they have to be sent to Qual and afterwards only to the HGC as they're no good for this. They'll make it, but are not easy enough to afford any training to a student.

Some pcs are simply Ethics cases (SPs and PTS) and these too should be rejected for this purpose. The PTS is known by "roller coastering" (Coney Island fast up and down quarter-mile of aerial railway). They slump. So they're Ethics cases.

If a pc ARC Breaks suddenly or seems very sad after auditing it's an ARC Break with the auditor and needs Qual attention – and the student auditor should be looked over very carefully as a possible Ethics case.

Engrams are hard to run in a room full of auditing teams. So if possible one should assign the auditing to be done after class hours in their lodgings.

The way to fit this programme of Dianetic auditing into training in general must be worked out and is left to the Org Exec Sec WW who may from time to time issue, through the Org Executive Secretary's Communicator for Tech, Sec Eds covering its arrangements and materials to study (check sheets). In the absence of such Sec Eds an Academy may make up its own. It is possible to make it a whole new course with an equivalent of the old Hubbard Dianetic Auditor certificate. And one recalls that a course not even vaguely as good as this one can be was the course on which all others have been based since 1954. The course outlined herein is a smoothed version of the course I personally taught in 1950 to thousands.

"Secondary" in its original use meant "a moment of loss" and incidents should be chosen on that basis.

A secondary derives all its power from an underlying engram (containing real pain and unconsciousness).

Therefore many, many secondaries (which bury engrams) must be taken off the case first and the job thoroughly done before engrams should be approached in auditing. Secondaries may again be approached when engrams seem to have been "all cleaned up".

This alternation of:

1. Take off a lot of secondaries
 2. Take off a lot of engrams – should be followed one after the other.
-

Past life incidents are handled just like any other secondaries and engrams. A "past life" and memory of it is buried under the terrific loss of possessions and body and natural recall can be restored by just general Dianetic auditing as given in this HCOB. No special attention is required.

Do not run prenatal or birth engrams unless they come up naturally. The pc must run only consciously recalled incidents. He need not recall the details consciously. Only that the incident happened.

The state of release attained by Dianetic auditing is probably below Grade 0 and should be regarded as such and is declared by Qual as "Dianetic Release" – no grade number being given.

The material in this HCO B takes precedence over any Dianetic material, books or tapes including *Dianetics: The Modern Science Of Mental Health* where a conflict may or may seem to exist.

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HCO POLICY LETTER OF 27 MAY 1965

Remimeo	<i>Qual & Tech Divs</i>
Sthil CI VII	<i>All HATS</i>
Course Students	
Sthil Staff	<i>HCO Div</i>
Ethics HATS	<i>All HATS</i>
Star-Rated Check	

PROCESSING

Since 1950 we have had an ironbound rule that we didn't leave pcs in trouble just to end a session.

For fifteen years we have always continued a session that found the pc in trouble and I myself have audited a pc for nine additional hours, all night long in fact, just to get the pc through.

Newer auditors, not trained in the stern school of running engrams, must learn this all over again.

It doesn't matter whether the auditor has had a policy on this or not – one would think that common decency would be enough – as to leave a pc in the middle of a secondary or an engram and just coolly end the session is pretty cruel. Some do it because they are startled or afraid and "Rabbit" (run away by ending the session). Auditors who end a process or change it when it has turned on a heavy somatic are likewise ignorant.

What turns it on will turn it off.

This is the oldest rule in auditing.

Of course people get into secondaries and engrams, go through misemotion and heavy somatics. This happens because things are running out. To end off a process or a session because of the clock is to ignore the real purpose of auditing.

The oldest rules we have are

- (a) Get the pc through it.**
- (b) What turns it on will turn it off.**
- (c) The way out is the way through.**

These now are expressed as **policy**. A falsified auditor's report is also subject to a Court of Ethics. Any auditor violating this policy letter is liable to an immediate Court of Ethics convened within 24 hours of the offence or as soon as is urgently possible.

Auditing at all levels works well when it is done by the book.

The purpose of Ethics is to open the way for and get in Tech. Then we can do our job.

There is no modern process that will not work when exactly applied.

Therefore in the eyes of Ethics all auditing failures are Ethics failures – PTS, Suppressive Persons as pcs, or non-compliance with tech for auditors.

And the first offence an auditor can commit is ceasing to audit when he is most needed by his pc.

Hence it is the first most important consideration of Ethics to prevent such occurrences.

Then we'll make happy pcs, Releases and Clears.

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