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How To Audit A Theta Line

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

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THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
 - SELF ANALYSIS
 - HANDBOOK FOR PRECLEARS
 - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
 - SCIENCE OF SURVIVAL (1951)
 - SYMBOLOGICAL PROCESSING
 - LECTURES OF L. RON HUBBARD
- PAMPHLET COVERS ONE LECTURE
- COMMUNICATIONS SYSTEMS (HOW TO LIVE THROUGH AN EXECUTIVE)
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HOW TO AUDIT A THETA LINE

HOW TO AUDIT A THETA LINE

1. Early in the research of this science, there was need for a piloting device of some kind to help the auditor and researcher to know whether the answers he was getting from preclears meant anything and if so which answers meant the most. Police lie detectors, electro-encephalographs, and various other devices were tried but failed to yield any valuable assistance. Research engineers were consulted about the need for such an instrument, and their answers were mainly in terms of difficulties – and even impossibilities – of developing a simple and workable meter of emotion.

Then, over a period of a few months, Volney Mathison developed the instrument which he calls the electro-psychometer, and which we call, for short, the E-meter.

2. Although the E-meter is usable for testing various characteristics of individuals and for auditing incidents of the present life of the individual, its chief value lies in the reading which it gives of the big incidents on the theta line, incidents which go back into an antiquity so remote that they cannot even be thought of in terms of Earth history. These incidents register in a startling manner on the E-meter.
3. A less important but real advantage of the E-meter is that it will tell the auditor whether the preclear is in a boil-off or is merely sleeping. When the preclear encounters a very heavy incident, he may drop into a state of reduced awareness which resembles sleep, but he may be still re-experiencing

the incident and re-evaluating it. Before the advent of the E-meter, it was difficult for the auditor to distinguish this state from ordinary sleep. If the preclear is holding the electrodes of the E-meter, however, the reading given by a boil-off will differ greatly from that given by sleep.

If the preclear is going through an incident, the needle will perform its characteristic drops and rises, just as when the preclear is reporting on what he is doing. The auditor can watch the needle and see each drop in tone. If the preclear is sleeping, the needle will begin to rise steadily, and there will be few if any fluctuations. If this happens, the auditor can pat the soles of the preclear's feet gently, in order to wake him up. If the needle is fluctuating, however, the auditor should not touch the preclear, who is having enough difficulty with the incident and does not deserve to be harassed further.

4. A more important advantage of the E-meter is that it will tell the auditor when another entity than the one he has been auditing has taken control of the preclear. The preclear may have been running through an incident very well, and the needle may have been fluctuating in a satisfactory manner, and then suddenly the needle may quiet down and refuse to budge, although the auditor is calling for a repetition of the same incident. The preclear may not have any idea what has happened. He may think that he is still running the incident, or he may say that the incident has reduced or that it has gone away or that it does not seem important any more. There is no limit to the number of things the preclear can say when he loses contact with an incident, particularly if he is low on the tone scale. But the reading, or lack of reading, of the needle will tell the auditor what he has to know.

When this happens, it is time for a few flash answers as to which entity is now in control and is now answering the questions of the auditor. Very quickly, watching the responses on the meter, the auditor can call the correct entity back into view and proceed with the running of the incident.

5. One rule about incidents which was established very early is that an incident runs the same way, or nearly the same way each time. If the preclear is reporting something which he is not actually doing, he will report it differently each time he goes through it, but if he is reporting accurately, he will report the same incident each time, and the responses of the needle will occur in the same way each time. Of course, they will grow less and less, but they will occur at the same intervals in the incident, and their relative amplitude will be the same each time. If the auditor notices that the pattern of needle response changes constantly in an incident which is supposedly being run by the preclear, he can be sure that something is wrong. The preclear, or the entity which is answering, may be lying to the auditor about what is being run. Or the preclear may be skipping from entity to entity unawares. In either case, the E-meter gives the auditor a method of monitoring the activity of the preclear. It gives him a check on every action of the preclear.
6. The fluctuations of the needle have a definite character for certain types of incidents. More will be said about this in texts which are solely concerned with electro-psychometric auditing, but brief remarks can be made here.

The running of a facsimile during any particular life will give smooth sweeps of the needle, back and forth.

A between-lives incident gives a different pattern. The needle "hunts". It moves sharply to a position and then fluctuates rapidly and nervously in that area, like a dog sniffing for a cockroach in a pile of leaves. Then it moves to another position and does the same. The degree of swing between these areas is an indication of the remoteness of the period which is under search.

The auditor can discover which part of the preclear's body is involved in the incident. If he asks, "Is this your right side?" the needle may stop moving. Then he may ask, "Is this the left side?" and the needle may drop. He knows that it is the left side. If, during the running, the needle stops moving, or begins a gradual rise, the auditor will know that he has lost contact with the left side, which is the one that is involved, and has contacted some other entity. A few inquiries will re-establish contact with the left side, so that the incident can be run.

7. Sometimes, when the auditor is hot on the trail of an incident, the entity which is involved in that incident, having computed that the incident must not be given up, will put the preclear to sleep. Unless the auditor is using an E-meter he may think that the preclear is boiling off. If the entity succeeds in deceiving the auditor in this way, the case may drag on and on.

It is the opinion of the present writer that the knowledge which has been freed in the world by Scientology will grow and work, like yeast in bread, to bring about an eventual solution of all problems, or all present problems, at least. Throughout a period of another million years, this seems almost inevitable. But we are looking for a slightly quicker

route, one that will take no more than a few hours. For this reason we are seeking ways by which the auditor can know what the preclear is doing, even if the preclear does not.

Perhaps this is rushing matters, but we are being pig-headed about it.

8. In *SCIENCE OF SURVIVAL*, there is an excellent chapter on Straight Memory Technique. It describes in some detail the method of locating points on the time track at which the preclear's attention is caught. The same method is used in discovering points at which the various entities are stuck. The only difference between this and what is described in *SCIENCE OF SURVIVAL* is the area of the track which is being examined. In that chapter, the preclear is asked about his childhood in this life. With the E-meter, we are searching hundreds, thousands and millions of years ago. This is the only difference, and it is not a difference of difficulty. If the preclear can tell the auditor what happened when he was three, he can tell the auditor what happened when he was at Sirius. When the factor of the E-meter is added, the preclear (because of the greater reading given by these remote incidents) may be able to tell the auditor about Sirius while he is still unable to go very deeply into his childhood in this life.

These entities which are stuck in incidents raise so much confusion in the preclear's mind that it is very hard to contact anything useful. They must be brought to present time and thereby rendered moderately sane, so that they will stop shouting and making nasty remarks and puns during the auditing session. Auditing a case with several loudly psychotic entities is like auditing in the middle of a Milton Berle show.

It may be fun for the spectators, but it won't do the preclear much good.

9. Sometimes the recall of childhood will call the chief theta being back into control of the organism, since he very often is in control of the organism during childhood.
10. Sometimes the auditor and the preclear working together can simply scare a psychotic entity into apathy, thus rendering it null and void, just as a medieval exorcist forced demons to depart from those who were possessed. In this case, the demon does not depart but merely sits in a corner and pouts. Whatever somatic this demon has been inflicting upon the preclear then may disappear, since there is no one who is eager to inflict it any more.
11. We often encounter preclears who begin to answer questions and then are unable to. They hear the question, they open their mouths, the light of intelligence is in their eyes, and then their eyes glaze, a stupid look comes over their faces, and they tell us that they have forgotten what they were going to tell us. These individuals have an entity in restimulation which thinks that it cannot know or remember or tell anything. As soon as the preclear begins to know or remember or tell anything this entity wakes up and turns on the pressure, and the preclear's mind becomes a blank. If the auditor and the preclear can discover when this entity was formed (or joined) and how he was convinced that he could not know or remember or tell anything, the effect may disappear. Failing this, they may look for times when the preclear enforced such attitudes upon others, in order to unburden the motivator incident so that it may be reached.

12. Most of us have encountered the individual who is not here. Some years ago he was called Yahudi, the little man who turns off the light in the refrigerator when the door is closed. Many individuals never have even been inside a refrigerator, and yet they qualify as Yahudis – they are not here at least, they are not all here.

If you address a question to such an individual, the answer is long in coming and it contains the barest minimum of understanding, as though the individual could spare only as much mental capacity for the problem as was absolutely necessary to get by. You may think that such an individual is stupid. But then, one day, some event will bring this individual temporarily to present time – or will put an entity in command who is more in present time – and he will exhibit mental prowess which you had not thought possible for him.

Later, he will "go away" again, and his answers again will become slow and fragmentary. You have the impression, in talking to him, that you are asking for predictions on tomorrow's horse races from an individual who is eighty fathoms under water, trapped in the hull of an old ship. A storm is coming up, and the tunnel he has dug has caved in on him. He is cutting his way out of it with his acetylene torch, which he is guiding with his feet, and he is crawling out backwards, since the tunnel is too small to turn around in. His air hose is leaking, and he is getting numb with cold. Your question about the fifth at Pimlico reaches him on his 'phone line, which is cutting in and out. After a few minutes, he gives you a guess about the winner.

The proof of the divinity of man is that on the next day his selection wins and pays \$98.50 for a two-dollar ticket.

If some of the entities of this individual can be unstuck from the traps they are in, down along the years and aeons, his performance can be considerably improved.

13. Perhaps the first step toward untangling the entity arrangement of the preclear is the recognition on his part that this phenomenon does exist, that there is something going on which we are here referring to as the existence of entities. The preclear will consider this idea for a while and then he will recognize that various things which he does and thinks belong to various different personalities. The locating of the seats of these personalities in different parts of the body will further serve to differentiate them. A considerable tone rise may result.

It is much as though the individual were carrying on a letter correspondence with someone at a given address, and each time he received an answer it would reflect different views and would give different answers to his questions. He might be considerably upset by the changeability of his correspondent. But if it could be demonstrated to him that there were actually six different people living at that address and that they were all taking turns answering his letters, his confusion would disappear and might be replaced with a desire to learn to distinguish the various respondents by their characteristic expressions.

The auditor merely goes the rounds of the various entity positions with the preclear, asking if there is an entity or personality at this point and that. The preclear may watch the needle of the E-meter, if he wants, to see what reading is given by his answers. When this procedure has gone on for a

while, the preclear will begin to sort out the various entities, and his confusion about himself will lessen.

14. Earlier in Dianetics it was said that though the basic personality of the individual wished to co-operate with the auditor and wished to get rid of aberrations, the reactive mind of the individual usually wanted to hold on to aberrations, mistaking them for survival, and did not wish to co-operate with the auditor in any way that would seriously endanger these aberrations.

We can restate this idea easily in terms of entities. The chief and true theta being of the individual wishes to cooperate with the auditor and get rid of aberrations, but the various entities may not wish to do so, and when some aberration is endangered by the running of an incident, one of these entities may turn on a somatic strongly, in order to force the preclear to abandon the incident.

In such a case, the auditor must find out which entity is bringing this somatic to bear and work on this entity until it stops interfering with the auditing of the theta being. The entity must be released from the incident in which it is caught and which is making it psychotic enough to want to interfere with the running of the case and which is providing it with a somatic to use against the preclear.

15. In addressing a chronic somatic, the first method which was used was the running of the counter-effort, the pain, until it had been reduced so much that the chronic somatic was no longer felt or only slightly felt. This often worked, in terms of that one somatic, but it was not particularly valuable in

terms of bringing the preclear up the tone scale, in terms of increasing the preclear's self-determinism.

Now another method is available for attacking a specific chronic somatic. The entity which is using this somatic be audited and brought out of the incident which contains the somatic. Sometimes this can be accomplished merely by assisting the preclear to differentiate this entity from the rest of his mind – by helping him to put this entity in its place, in other words. Once put in its place, it may stop making trouble.

16. The case of glasses also, has been newly illumined. In Heavy Facsimile One, the winning role is played by individuals who wore some equipment which resembled glasses. In order to assume this role, the preclear must have a tendency toward adopting glasses. There is an equation of security: the winning role is the safe role; the glasses protect his eyes. He knows that he is safe and that he is winning when he wears glasses.

If the auditor could find the reason which makes the preclear, or some entity, hold on to Heavy Facsimile One, then he would not have to run this facsimile. The preclear would simply stop holding it in present time and its effect on him would disappear.

Since the mind is divided up into entities, there are (truly or in effect) several memory banks in which such an incident as Facsimile One may appear. The auditor might find himself auditing out this incident several times. If, however, an earlier incident can be found which causes these entities to hold on to later incidents, or if the incident can be found in which

the entities are installed, this effect of several banks (whether real or illusionary) may be removed, and the preclear may have to run incidents only once in order to get rid of them.

17. Following this plan, the auditor's procedure becomes clear cut. He works on the entities, trying to bring them to present time, until he can reach and work with the theta being easily. Then he looks for incidents which cause the theta being to maintain or hold on to entities, and runs these incidents in order to get rid of the entities. When this has been accomplished, the theta being should be ready to go on easily to complete self-determinism.
18. Theoretically, all entities will disappear the minute the theta being agrees that it is itself and that it is the pre-clear.
19. A preclear who resists processing is under the control of an entity.
20. How does a theta being become aberrated?

If we were setting out to aberrate a theta body, a being who had no MEST form, how would we do this?

We might have to get this theta being into a MEST body before we could do anything to him. And how would we get him into a MEST body? We would persuade him. We would appeal to his ethical principles. We would paint a picture of the wonderful good deeds which could be accomplished by the simple and painless expedient of inhabiting a little portion of the MEST universe. After all, how do you know that you know about it if you never have been in it? We would persuade this theta being to enter a body, and then we would lay a plan for catching him in this body and subjecting him

to forces and situations which would cause him to agree to aberration.

Having entered a body, this theta being would be subject to MEST forces. Now, it seems that the scale of emotion contains a scale of MEST vibrations of a very short wave length. If we could build a machine of an electronic or pseudo-electronic nature which would emanate a wavelength equal to that of the emotional tone scale from 2.5 down, we might just have a device by which a theta being inhabiting a body could be trapped in that body and held there until such aberrative procedures as we had designed for him had been thoroughly and disastrously carried out.

This theta being might be going along one day, and he might see a shiny new MEST building which we had erected for his benefit, and he might enter that building to see what good deeds he could perform therein, and he might notice suspended in mid-air a great glowing block of stone. He might draw near to that block of stone, and the wavelength of deepest apathy and double misery might hit him suddenly from this block of stone, and he would be caught.

Then we might take him to our clearing house and put his body in a glass tube filled with nutrient solutions, just as in the science-fiction stories, and we might hypnotize him every day for seven hundred years and then we might tell him that he had to be several people all at the same time and all these people had to dislike each other and want different things. And we might tell him that he, as all these people, had to go to the planet Earth and get into a brand new body and do good deeds as long as he lived in that body. And we might tell him that when he died and left that body he would

have to report back to where we were keeping his original body safe and sound for him in the solution of nutrients and anaesthetics.

And he might believe all this and go to Earth and do as we had told him: And while he was on Earth he might meet somebody who would try to straighten him out and get him back on the road to self-determinism, and if he tried anything like that, all we would have to do would be to torture his body a little bit (the one in the glass tube) and tell it discomforting things, and suddenly he would tell his friend on Earth that he didn't think he wanted to be audited anymore because it made him uncomfortable.

Or we might set him to building subway tubes from Pluto to Algol, and we might send him back, life after life, to build these tubes, until all these lives would run together into one great, endless engram of monotony.

And every time this fellow came back from a life on Earth we would tell him that he had to go back, but that he had to forget everything which he had learned; he would have to learn it all over again, and forget even that he ever had lived before, and if anyone should ask him whether he ever had lived before he must answer that that was a silly idea held only by Hindus and that everyone knows you only live once, because it says so right in the movies...

This is what we could do.

But, of course, we wouldn't do anything like that, would we? In the first place, it wouldn't be nice, and in the second place, who would believe it?

Do you remember when Galileo came up with his idea about the Earth going around the sun? You and I were on the board that examined his theories at that time. (I recall very clearly the excellent material of which your robes were made). And this fellow Galileo turned up with these odd, heretical ideas, which completely contradicted Aristotle's excellent treatise on astronomy. We gave him a rough time, didn't we?

And yet, now his ideas are the vogue! Odd, isn't it?

21. And now, a few more questions.
22. What two basic activities can theta be said to have as it operates in the physical universe?
23. What is an entity, in Scientology?
24. What is the relationship between the somatic entity and the protoplasmic line?
25. On what memory line is the "Boo Hoo" to be found?
26. If entities are not real but only compulsive divisions of the mind, what may we think of the thetan or theta being?
27. If entities are independent souls, what relationship does the thetan have to them?
28. How does the thetan lose command?
29. What is the partner?
30. Name the various entities.
31. What is the indicated time when the thetan and his entities probably join the organism?
32. What are idle entities, or idle souls?
33. How is it thought that they are gathered to the mind and for what reason?

34. What is the relationship between BEING and communication?
35. What are the two kinds of sharing in which organisms and entities are apparently involved?
37. How many somatics does each individual have in facsimile?
38. What is the relationship between the various entities of the preclear and the various auditors who may audit the pre-clear? '
39. What, in terms of entities, is the explanation for exteriorization of the preclear when running an incident?
40. What is the File-Clerk phenomenon?
41. In terms of entities, what is a circuit?
42. What is a valence?
43. What former duty of the word "valence" is usurped now by the word "entity"?
44. Did you ever imitate Lionel Barrymore?
45. What disturbing effect can playing a certain role have upon some actors?
46. What is the goal of the auditor with respect to the thetan?
47. What is the auditor's only reason for being interested in the entities?
48. What happens when an individual allows himself to be audited by one of his own psychotic entities?
49. What is the common social idea of the relationship between experience and knowing?
50. What is your idea of this relationship?

51. What is the relationship of Scientology to agreed-upon reality and "absolute" reality?
52. What is MESTicism?
53. Is MESTicism the same as mysticism?
54. What is pragmatism?
55. How did Hegel's work affect Piazzzi's?
56. Who wrote The Decline and Fall of the Roman Empire?
57. What did Czuczor and Uberweg discover?
58. About how old is Earth?
59. About how old is the earth organic line?
60. What is Incident One?
61. What is Heavy Facsimile One?
62. What is B. E.?
63. What is the cycle of the theta line?
64. What is the cycle of the protoplasmic line?
65. What is the chief difference between them?

SUMMARY BOOKLET 22

Seminar Questions

1. What must the auditor watch for in using an E-meter?
2. What does a punning preclear indicate?
3. Are stupid persons stupid from lack of knowledge? Why?
4. Explain somatics in terms of entities.
5. Are you trying to use Scientology or add to it?