

SCIENTOLOGY AND DIANETICS

BOOKLET 43
of the
PROFESSIONAL COURSE

BY
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Sex Practices of Thetans

Technique 88

(This Booklet is a Summarization of Tape Lecture 88L4C)

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Switzerland

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

COMPILED IN WRITTEN FORM BY

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ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN
THE FOLLOWING BOOKS:

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

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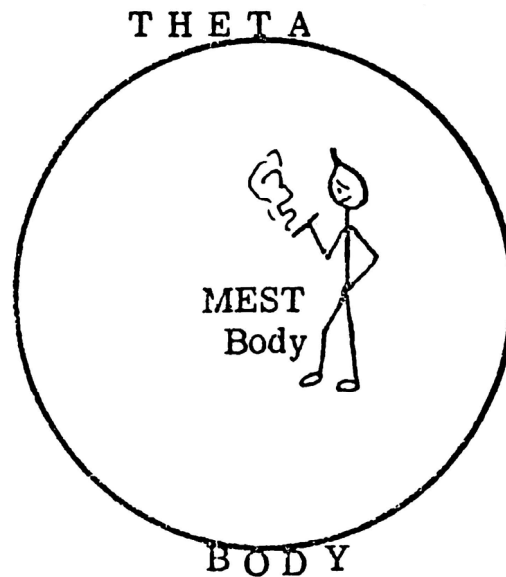
SEX PRACTICES OF THETANS

1. Perhaps the most common stumbling block to the new auditor in attention-unit running and other whole-track methods is the relationship between the present-time MEST body and the timeless theta body. At the risk of being repetitious, we shall go into this at some length in this booklet. We shall take up a few of the technical aspects of this relationship, and in particular, the sexual aspect.

Sigmund Freud developed a large and influential system of thought around just one aspect of one dynamic. We are not going to give that aspect as much weight as he did, but we are going to indicate that it is highly important in processing, and we are going to explain why it is important.

The sexual material which Freud explores bears the same relationship to the sexual material which we shall explore that the surface of the sea bears to the Mindanao Deep. However, the surface of the sea is right there for everyone to look at, and therefore it receives more than its share of attention. The sexual activity of this life absorbs much of our attention in the daily routine. But the sexual activity of the unbodied thetan absorbs our attention in processing.

Before we can grasp the meaning of the thetan's sexual activity, we must have a clear idea of the relationship of the thetan to the MEST body.



The MEST body, far from containing the theta body, is more like a sliver "inside" the theta body.

Figure I

Figure I shows the thetan as a circle. Now, we do not suppose that the thetan is circular or square or triangular or any particular shape, but we represent the thetan by a circle to indicate the lack of what we commonly think of as bodily form and to indicate that the thetan is detected (when this is possible) as an emanation of energy – MEST energy of a very high frequency.

Theta, of course, is not energy but the source of energy. We assume that "pure" theta has no wave-length. But the MEST manifestation of theta is energy of some wave-length. The more aberrated the theta, the longer the wave-length, until finally we encounter matter, which may be considered a manifestation of very apathetic theta.

For the purposes of processing, we may assume that the pre-clear IS the theta body, the thetan. If this is so, then the pre-

clear is not his body, but the body bears some relationship to him. What is that relationship?

Figure I shows the MEST body located inside the theta body. This is taking a slight liberty, since the theta body is not much concerned with space – but in this way we indicate the greater scope and mobility and influence of the thetan.

The MEST body is merely an object which is found somewhere within the field of influence of the theta body. It does not contain the theta body.

The thetan, however, may think that he is contained by the MEST body, and if he does think so he will act as though this were true, and therefore it will be true to the extent that he acts this way.

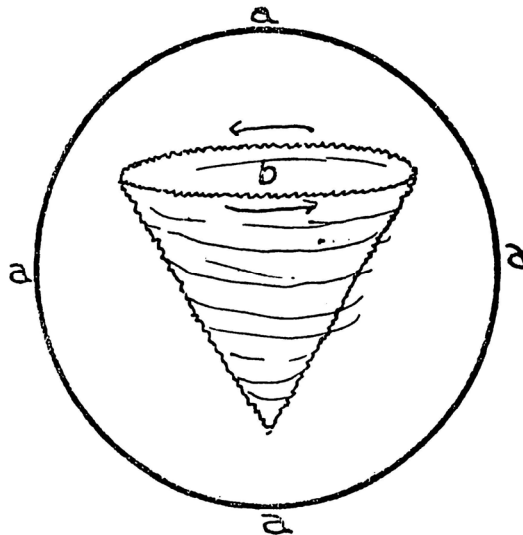
Why in the name of the Eighth Dynamic would the thetan adopt such an unreasonable and unhealthy attitude?

There are various reasons, but we shall take up in this booklet two major ones: one a specific incident, the other a recurring mechanical procedure – mechanical in the sense of the mechanics of thought.

2. Figure II shows the thetan again, but this time within the thetan is a strong facsimile of a spinning cone of force. This facsimile comes from an incident in which great force of the electronic variety is impinged upon the individual in the shape of a cone which spins, and at the same time he is told (not necessarily in words) that this cone of force is his soul and that his soul is inside him.

This is quite an aberrative facsimile for an individual to have restimulated, since he not only loses the sense of his true identity as a thetan but also he feels that if he loses this fac-

simile he will be losing himself. This incident possibly is the basic one on the aberration of "Be glad you're neurotic – if you lose your aberrations you lose yourself, because you are equal to your aberrations and there is nothing to you other than your aberrations." This philosophy may be encountered in any one of scores of helpful little psycho-analytical volumes written by well-adjusted individuals to be read by individuals who still are rebelling against their aberrations and who must be persuaded to succumb as quickly as possible.



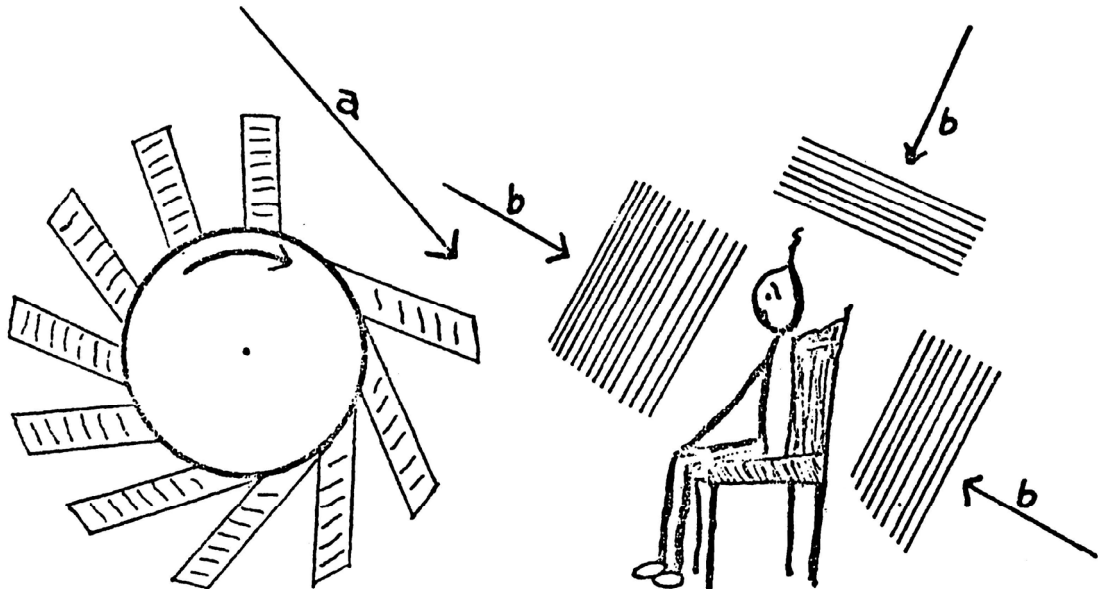
At "a", we have the "limits" of the theta body...

At "b", we have the spinning electronic cone,
or "false soul".

Figure II

3. Now, if the individual is not the thetan but is something inside, and if this facsimile of a spinning cone is the individual, then all other facsimiles are the individual also. After this idea is accepted by the individual, it becomes very simple to aberrate him further simply by convincing him that his facsimiles (which he considers equal to himself, or at least very

necessary to himself) are being taken away from him, that they are being wiped out.



As the victim watches, the wheel rotates and the pictures are knocked down one after another. At the same time, the victim is hit by waves of energy.

Figure III

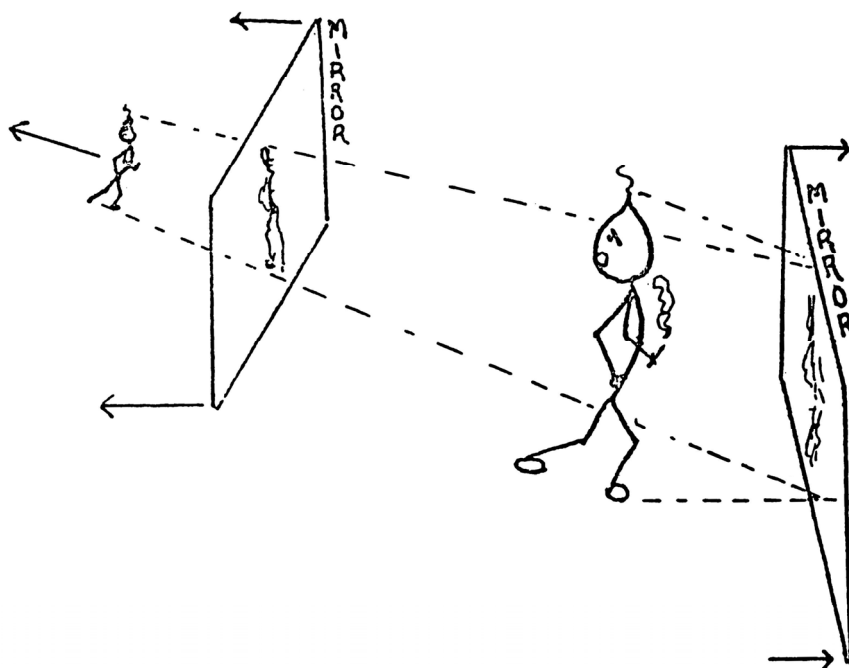
Figure III shows an incident in which the individual is held in one place while generalized pictures of past lives are spun on a wheel before him and apparently wiped out or knocked down by a force (arrow a), while at the same time a strong force is impinged upon him (arrow b). The wheel hypnotically distracts him from the real aberrative power, which is the direct force. He becomes confused and believes that his own facsimiles are being taken away.

This is a between-lives wipe-out incident, and it probably has been repeated many times with the preclear.

4. Another wipe-out incident is more direct. Instead of removing the preclear's self as represented by his memories, it re-

moves his self as represented by his body. (We can assume that the body is one which is being kept in pawn.)

Figure IV indicates in a simple manner an arrangement of mirrors by which the individual is made to see himself retreating into the distance. At a is the individual's MEST body. At a-prime is the image of the MEST body, seen in a mirror, which is retreating from the individual as the mirrors are moved further apart.



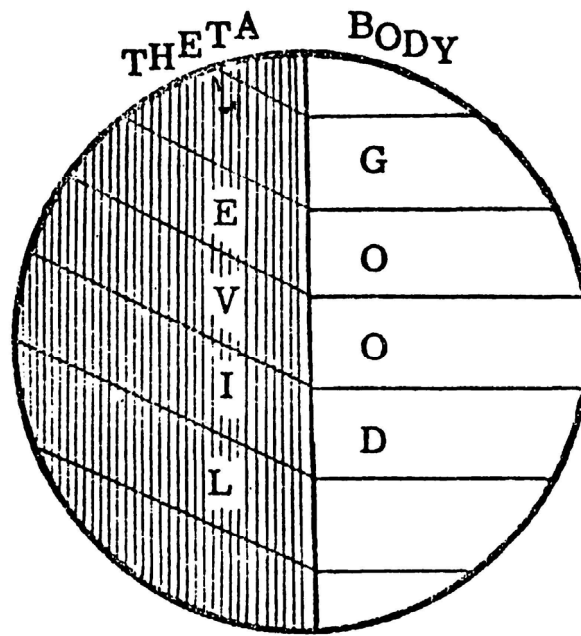
As the mirrors separate,
the individual sees himself receding.

Figure IV

Naturally, if the individual believes that he has seen "himself" retreating off over the horizon, there will be no logical reason for him to expect to remember any past lives of this person that he has seen leaving him. Why should he? Obviously he is no longer himself.

In this manner the individual is split.

5. Another manner of splitting the individual is shown in Figure V.



THE HALVER

In the Halver, a facsimile is imposed upon the theta body which leads the individual to believe that he is half good and half bad.

Figure V

A facsimile is imposed upon the individual which convinces him that he is split down the middle and that everything on one side is good and everything on the other side is bad, that one side is white and the other black.

This facsimile may be very close to basic on the intellectual concern with split personalities which occupies so much of the time of so many people.

One may wonder at the number of ways this idea crops up in our daily lives. Of course, the black and white split is a very simple and obvious geometrical pattern, and it might be expected to be one of the first to be produced by the mind. Numerous costume parties come to mind in which men are dressed in tights, all black on one side, all white on the other. The auditor is invited to discover just how many individuals received serious restimulations of The Halver amid the liquor, emotional tensions, fisticuffs, and schizoid costumes of such affairs.

6. The incidents we have been discussing are among those which confuse the individual about the relationship between himself and MEST bodies. Starting, perhaps, with the spinning cone, incident after incident decreases the individual's confidence in himself as a thetan and increases his regard for and interest in the MEST body.

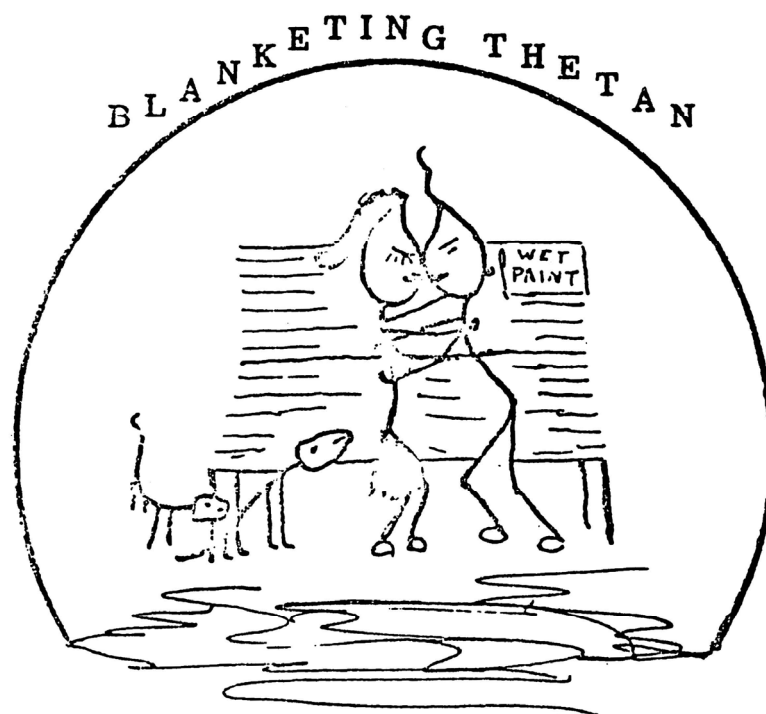
Now, however, we come to another source of aberration of the thetan with regard to bodies: overt acts and DEDs against MEST bodies and particularly overt acts and DEDs which are brought about by the desire of the thetan to participate in the sexual emotions of the MEST bodies.

Let us imagine a situation in which a thetan, having no MEST body, comes upon two MEST bodies, one male, one female, which are engaged in sexual activity. The thetan, for one thing, may assume that these bodies are not animated by other thetans... He may view them only as interesting – and perhaps attractive – objects. He will be interested by the intensity of the counter-emotion which he receives from them – the frenzied wave-lengths of mating, with their high harmonics of cruelty and even sadness. He will be intrigued

by this unusual mélange of emotions and he, will approach to investigate.

As the counter-emotion grows stronger, the thetan becomes enthusiastic, and in his ignorance of the frailty of MEST bodies he may embrace or blanket the two in order fully to savor their emotions. Possibly he may cause their death by the over-enthusiasm of his embrace. If this happens, the thetan experiences a great down curve of counter-emotion, from the heights of rapture to the depths of apathy and death. If they do not die, at least he experiences the severe down curve which follows sexual activity in many animals and human beings.

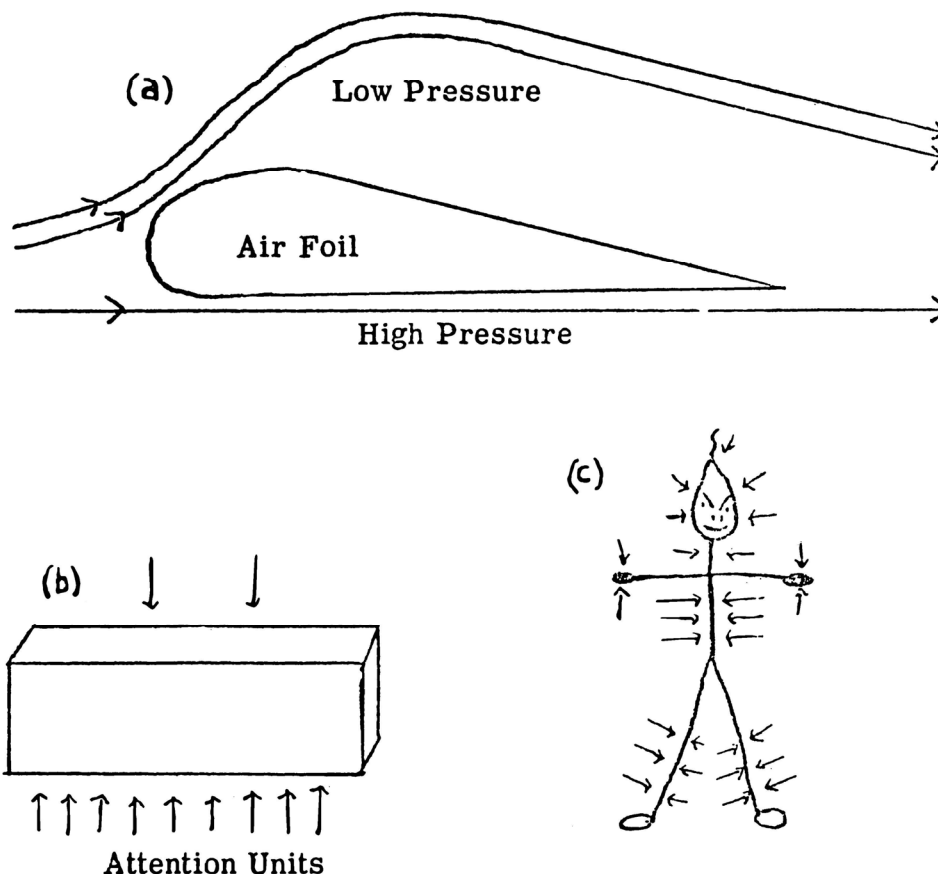
Figure VI illustrates the blanketing incident.



The thetan blankets two MEST bodies
in order to savor the emotions of their sex activity.

Figure VI

7. On the other hand, overt acts and DEDs against MEST bodies do not have to be of this specific nature. After the thetan has become addicted to this form of pleasure, much as narcotic users becomes addicted, he may find a similar pleasure simply in "nipping" MEST bodies in order to see them react. It is not his purpose to kill them, but, unfortunately, they often just curl up and expire after one of his nips. From these, too, he gets the counter-emotional down curve.
8. If we may digress slightly into technicalities, Figure VII illustrates a theory of how a theta being can move an object or hold one still, as in blanketing and nipping incidents.



The Air Foil (a) and the Block (b) move up.
The man (c) is held still.

Figure VII

At (a) we see a common air foil, or cross section of an airplane wing. What holds the wing up? It is held up because of the difference in pressure above it and below it. The shape of the wing causes a turbulence above while permitting a smooth flow below. This turbulence reduces the pressure above and permits the pressure below to raise the wing. It is, then, simply a matter of putting more force on one side than on the other.

At (b) we see a block which is being raised by an energy flow from a thetan. The thetan puts more attention below the block than above it, and the block rises.

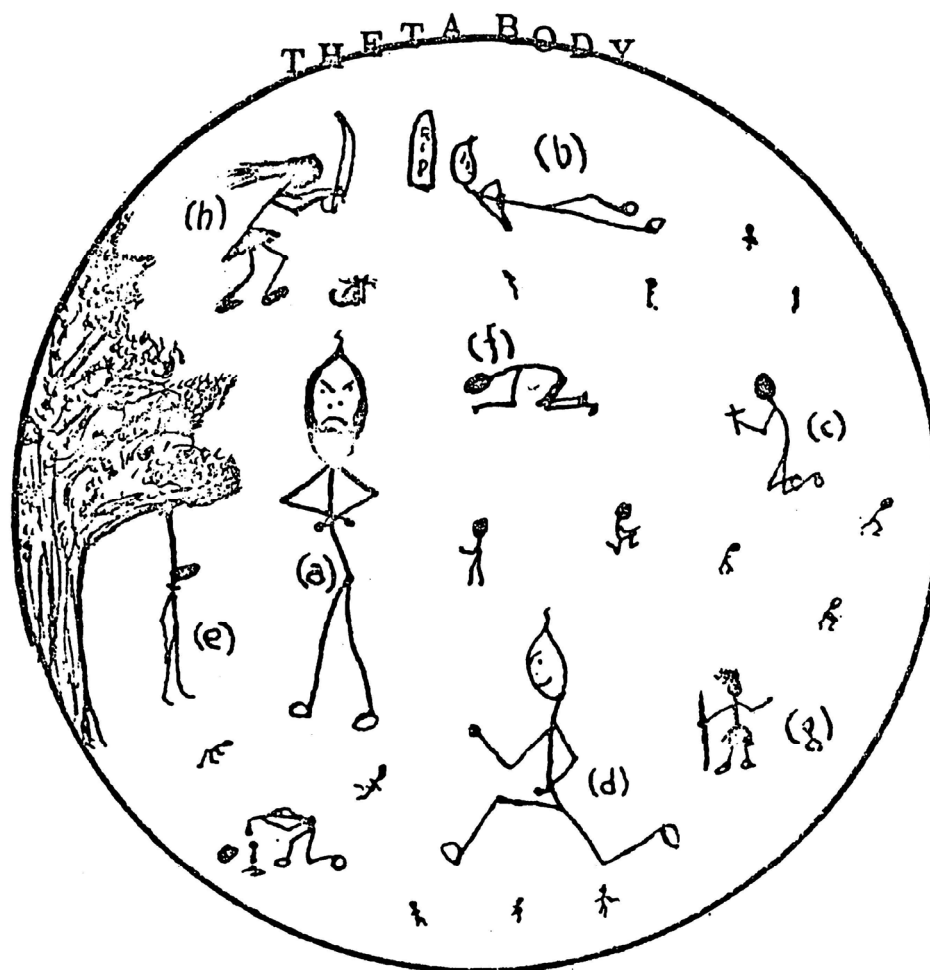
On the other hand, at (c) we see an individual who is being held in one place by a thetan who is putting an equal and heavy flow of energy on all sides of this MEST body.

It is not necessary to use matter to move matter. It is only necessary to use energy. An unaberrated thetan generates great quantities of energy, and so he may hold things or move them even though he possesses no MEST body of his own. Unfortunately, this energy tends to be destructive to organisms, and so DEDs and overts ensue.

9. What happens to the thetan who has brought about many of these motivators and overts against MEST bodies?

To begin with, as we see in Figure VIII, the theta contains in facsimile all the MEST bodies which the thetan ever has encountered. At (a) we have the present-time MEST body of the thetan (if he has one), but at (b, c, d, e, f, g, etc.) we have all the facsimiles of these other bodies. The thetan has become confused about what he is and about the importance of MEST bodies and other facsimiles. When he finds that he

has numerous facsimiles of overt acts and DEDs against MEST bodies, he does just what any overt or DED individual does: he feels sympathy for these MEST bodies, and then he identifies himself with one or more of these MEST bodies, and finally he identifies himself with all MEST bodies.



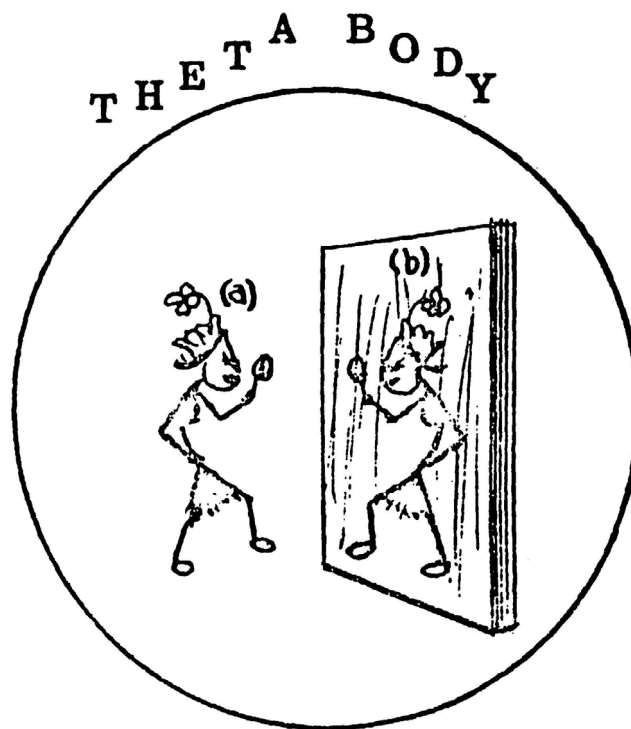
The theta body contains facsimiles
of many MEST bodies.

Figure VIII

As Figure IX shows, he may make his present-time MEST body over into the image of some facsimile he is carrying around from one of these DEDs or overts. When, as a pre-

clear, he begins to run this incident, he confuses his present-time MEST body with the individual in the incident.

The auditor must be alert for this confusion.



The present MEST body (a) has been altered to conform to an old facsimile (b) and the two are confused by the preclear as he runs the facsimile.

Figure IX

10. We have, then, the mechanical cause of super-concentration on MEST bodies: overts and DEDs against MEST bodies, of which occur because the thetan wishes to enjoy the sexual emotion of the MEST bodies that he blankets.

It should be clear from this that the struggles and exertions of this-life sexual activity are likely to be somewhat restimulative of this chain of aberration, and are likely to make the in-

dividual even more subordinate to his (and other people's) bodies and facsimiles of bodies.

We may suppose that an untroubled and rewarding sexual relationship would not be restimulative in this way, any more than any other activity which is on the upward curve. But a sex relationship filled with regret, shame, covert activity, apathy, or cruelty might be supposed to be very aberrative to the individual – and so it is, by observation.

11. The new auditor undoubtedly will find such incidents as they are run by the preclear rather restimulative. This kind of restimulation is no more help to auditing than any other, and the auditor will do well to recognize it for what it is and not feel that he must act as the puppet of the facsimiles which are being restimulated, no matter how lascivious and tantalizing they may be.

There is a time and a place for each activity.

SUMMARY BOOKLET 43

Seminar Questions

1. Why do sexual emotions attract thetans?
2. If blanketing proves fatal to his victims, how does a thetan react?
3. What was Freud's error?
4. What would a lifetime of abstinence do to a thetan on the second dynamic ?
5. Is it the emotion of sex or the sex act itself that aberrates?