

SCIENTOLOGY AND DIANETICS

BOOKLET 45
of the
PROFESSIONAL COURSE

BY
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Blanketings and Imprisoned Thetans

Technique 88

(This Booklet is a Summarization of Tape Lecture 88L5B)

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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)
- SYMBOLOGICAL 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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BLANKETINGS AND IMPRISONED THETANS

1. "How did you get a MEST body? How did you come to have a fixation on MEST bodies?"

"You unravel this fixation or obsession or concentration upon having a MEST body, and you achieve the location of the theta body, in the process. The preclear discovers that his MEST body is not native to him and that he is not necessarily solely, only, and completely a guardian of this MEST body. His sphere of activity gets much wider. He can expand out into the higher dynamics, which he could not reach before.

"At the level where most preclears are, they believe they are a lot of other people – that there is a big one-ness about the universe, that they are part of everybody else.

"This is part of the same confusion. The individual has thrown himself over so many MEST bodies, he has entangled himself in so many lives on a MEST level, that he has forgotten his own individuality. At that level, his brotherhood with the rest of the race is pretty aberrated.

"As you go up the tone scale, you reach new levels of A-R-C with your own kind. Brotherhood becomes more possible. Close, loving association with your fellows is possible only above 2.0. These confusion levels, where everybody thinks he is everybody else, are pretty low on the scale."

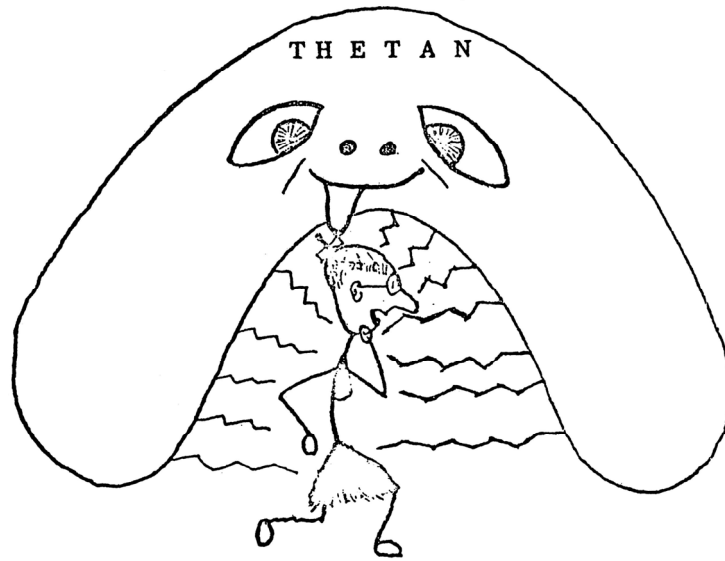
Brotherhood is not the same thing as confusion of the individualities of BEINGS. Enforced brotherhood is not the same as self-determined brotherhood.

Self-determined brotherhood in no way detracts from the individuality of the single BEING. To be CAUSE in marriage is not to lose one's individuality. To be CAUSE in a group or in the race is not to lose one's individuality. It is to extend one's individuality to include the marriage or the group or the race. And this extension can be achieved only by an individual who is causing the marriage or the group or the race to survive, to grow in BEING; for, to cause the marriage or the group or the race to succumb or to diminish in BEING very soon makes an EFFECT of the causer. The mirror phenomenon comes into play, and the tyrannical husband or the commissar finds that he is an effect, for all his shouting around the house or his hero's uniform.

2. A contributing factor to these confusion levels of "brotherhood" is the existence of blanketing incidents, which cause the individual to identify himself with MEST bodies.

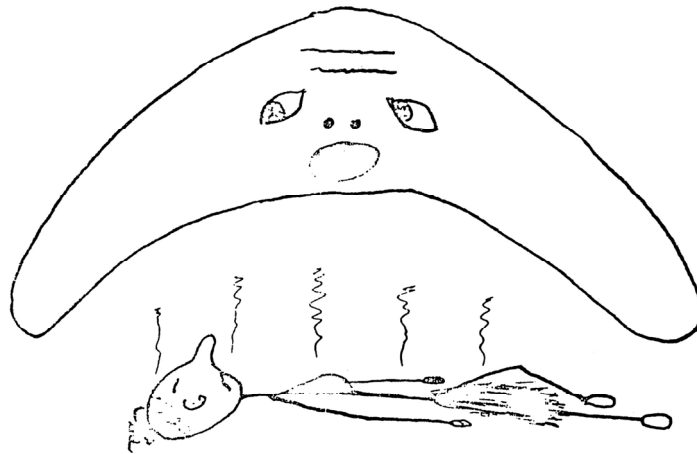
Figure I shows a thetan blanketing a MEST body. This may take place because the thetan feels an aesthetic attraction for the MEST body, or it may be an incident in which the thetan has been annoyed by the MEST body, and so nips the MEST body to make it mind its manners. Unfortunately, the thetan overestimates the ability of the MEST body to withstand the energy which the thetan considers a mere nip.

The MEST body succumbs. Then, as in Figure II we see the thetan stricken with remorse. Here is this poor fragile MEST body, ruined.



"Oh, what a pretty MEST body!"

Figure I



"Dear me! I couldn't have done that!"

Figure II

The thetan thinks something on the order of, "All I did was feel how silky it was, and it curled up and began to smoke: I didn't mean to hurt it."

At first his sort of thing is only a small blemish on a beautiful day, like breaking one of the Willowwear saucers while on a picnic. But after a few thousand years of these clumsy mistakes, the thetan begins to develop a strong sense of regret. There is a long string of smoking MEST bodies in the memory of the thetan, and the idea begins to become inescapable that these blanketings are overt acts by which the general survival of the universe is being reduced.

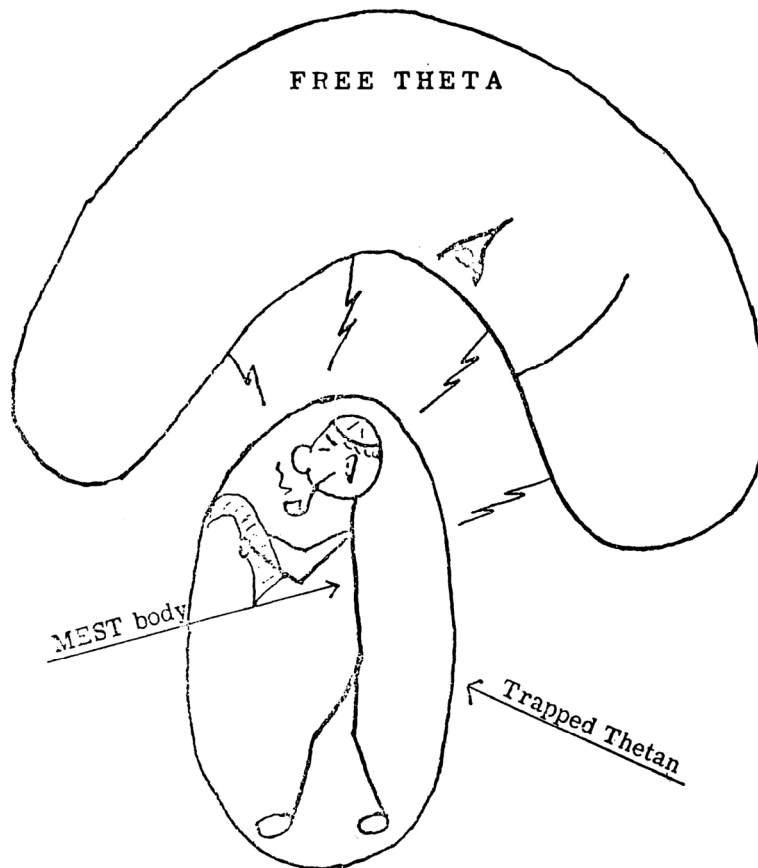
The thetan feels sympathy for these MEST bodies which he has destroyed and for all MEST bodies in general. The thetan feels that he must protect MEST bodies, that it must find one to operate for its own good, so that he can take care of it and protect it from other, less enlightened thetans.

This is the beginning of the aberration about taking care of a body, the aberration which says that the mission of a BEING is the care of a MEST body and that this is the only mission which a BEING has.

3. Before the thetan becomes trapped on a series of bodies (trapped by his own intention, that is), he is likely to have another but related aberrative experience.

The MEST bodies which he has been blanketing have not been operated by other thetans. They are just MEST bodies, under the direction of genetic entities – animals, sub-humans, and so on. The thetan does not consider them very important because he knows they are of a much lower order

than he is. It takes a very long series of destructive overt acts against these bodies to impress him as much of a mistake.



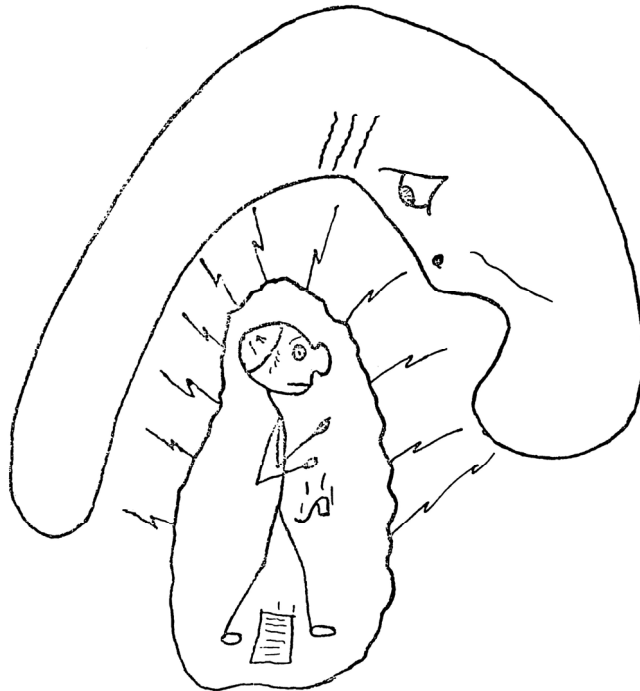
"Here's another nice one."

Figure III

But suppose that the thetan encounters a MEST body which is already being operated by a thetan who has gone down the tone scale far enough to be trapped upon this body. The free thetan comes skimming along and sees an interesting MEST body. It does not occur to him for one second that there is already a thetan in the vicinity of this MEST body. The trapped thetan is already aberrated to the point where his emanations are feeble, and the free thetan overlooks them.

He blankets this MEST body and along with it the trapped thetan, as we see in Figure III.

Now, of course, he has enough power to do great damage both to this MEST body and to the trapped thetan which is operating this MEST body. But still, the trapped thetan is a thetan, and is capable of putting out a much greater energy flow than the mere MEST bodies which this free thetan has been blanketing. The trapped thetan defends himself, and, as we see in Figure IV, the free thetan is shocked to experience a back-flow of considerable magnitude.



"Yow! It's got voltage!"

Figure IV

It is somewhat as though you had reached for a rose and gotten a thorn. It would not be fatal, but it would leave an unpleasant memory.

But it is not the backlash of force alone which is aberrative to this free thetan... Rather, it is the postulate which he makes about what has happened.

He has, in his opinion, blanketed a MEST body, which has been capable of fighting back with considerable power. This MEST body is apparently a more impressive thing than he previously had given it credit for. The thetan postulates that MEST bodies are BEINGS, since they apparently act like BEINGS.

Later, as the thetan drops on the tone scale due to his overt acts, it is easier for him to identify himself with MEST bodies, since he already has postulated that they are BEINGS, just as he himself is a BEING.

This phenomenon also has repercussions from the point of view of the trapped thetan.

The preclear who was in this incident the trapped thetan may become confused and think that he is the free thetan. He may tell the auditor that his theta body is blanketing a MEST body in this incident. He may say, "Yes, I know where my theta body is. It is above me, pressing down." The auditor knows that this is some other theta body, and it is his task to cause the preclear to differentiate the two thetans and their positions.

It will be noted that this type of incident further strengthens the illusion of the trapped thetan that he IS a MEST body and no more than a MEST body. For, he speaks of his thetan as though it were something outside himself. His point of view is that of the MEST body. It is, of course, also the point of view of the trapped thetan, but if he has mistaken the free

thetan for himself, he does not know this, since he does not know that the trapped thetan (himself) exists.

4. A THETA CLEAR is an individual who has been cleared of the necessity to have a body.
5. A CLEARED THETA CLEAR is an individual all of whose facsimiles have been turned into useful, unaberrative experience.
6. An individual who is not a theta clear but is still under the compulsion to take care of a body is in that condition because he is doing a life continuum for a series of MEST bodies.
7. The life continuum for MEST bodies acts as a mechanical shut-off of past lives.

At the beginning, the thetan is exerting his efforts to protect and take care of a MEST body, which he has acquired while it is still in its youth. But this body grows old, and the thetan has not enough power left to rejuvenate it or make it new again. The death of this body constitutes as failure for the thetan.

After a long series of such failures, the thetan will be so low on the tone scale on the subject of taking care of MEST bodies, that he will not remember what he has been doing from one life to the next. Independent of any wipe-out incidents between lives, this series of failures and losses of MEST bodies causes amnesia of former lives.

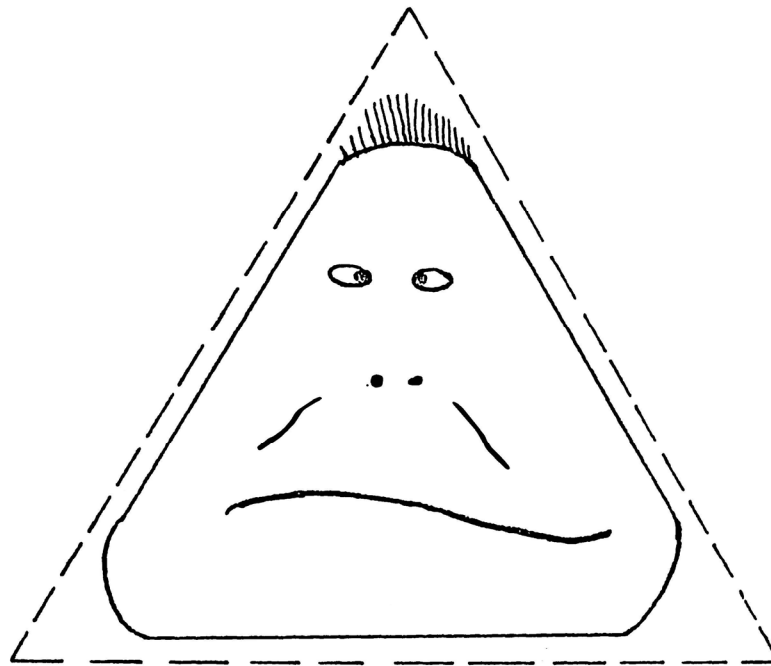
Just as in this life the preclear forgets the allies he has lost, so on the whole track the thetan forgets the MEST bodies he has lost.

8. Moreover, just as in this life the preclear picks pseudo-allies and believes that he cannot survive without these pseudo-allies, so on the whole track the thetan picks new MEST bodies and picks them at a younger and younger age, feeling that he cannot survive without a MEST body, until finally he finds himself taking over control of MEST bodies just as they are born.

An incident, springing from this, which may be important at the beginning of a case is one in which the preclear has to struggle with another thetan for possession of the child-body as it is being born.

9. Of all the MEST bodies of which the individual is doing a life continuum, we may assume that there is one – or a few – which are particularly important. We may assume that the individual is holding in present time some one old MEST body facsimile, which he is trying to duplicate with his present-time MEST body.

Figure V shows the duplicator in action.



Duplicator

Figure V

The head, outlined in a solid line, is that of the present-time MEST body of this individual. The dotted line represents the shape of the head of some MEST body which this individual had in some previous existence and which he is now doing a life continuum on.

We can see how he has adapted his present-time MEST body to fit and duplicate this old facsimile. (The triangular shape is not meant to represent any particular incident or type of body, but is chosen only for emphasis and simplicity.)

Now, there is nothing different about the duplicator compared to any other facsimile of a MEST body except the fact the individual is using a great deal of his attention in doing a life continuum on it. He also is doing a life continuum, to a lesser degree, on many other facsimiles of bodies, but we

call this one the duplicator because it is this one on which he is concentrating.

One reason for his concentration on this facsimile is that this is a body which he tried to leave and was unable to leave. The struggle involved in this produced ridges of energy flow. It is these ridges which form the "hard shell" that constricts the present-time MEST body and pushes it out of shape.

In various kinds of mysticism there are descriptions of concentric shells around an individual. These are thought to be his various souls or the various levels of his being. Very probably they are no more than a series of duplicator facsimiles, which can be run out just like any other facsimile, with a consequent reduction of aberration and rise on the tone scale.

10. It is very easy for the facsimile of an incident in which the individual was unable to leave a MEST body to be keyed-in.

One thing which will key it in is the mere fact he is also unable to leave his present-time MEST body.

Another is when the thetan joins the body in the womb. The constriction of the womb, being severe and all-over, approximates incidents in which the individual was constricted by a shell of force.

Birth and prenatsals lend themselves to restimulation of any incidents in which the individual was constricted or hemmed in. Such an incident is pictured in Figures III and IV.

11. The auditor will do well to be familiar with the phenomenon of bouncing, which occurs in auditing.

In Dianetics, bouncing was attributed to certain phrases, which were known as bouncers. And, in Dianetics, such attribution was quite correct, since on the psychotic, phrases may have such an effect.

Today, however, we are dealing with a kind of processing which is intended for preclears who require a good deal more to bounce them than a mere phrase. They are bounced only by an energy dispersal.

When the preclear is running or is asked to run an incident in which there is a strong dispersal of energy, he may go over it once lightly, and then begin to report a different or later incident. When the auditor asks what happened to the first incident, the preclear may respond that it is taken care of, or that he is no longer bothered by it. Of course, it is possible that the preclear has blown the incident at one pass. But it is also possible that he has merely hit a dispersal of energy which has bounced him out of the incident. Naturally, he is "no longer bothered" by it if he has left the area of it far behind him.

The auditor, knowing the condition of his preclear's case, will know whether or not the preclear has hit an energy dispersal bouncer and bounced out of the incident.

In Dianetics, when a preclear bounced, the auditor had him repeat the bouncer phrase. In Scientology, when the preclear bounces, the auditor has him run the dispersal of energy as though he were at the center of the dispersal and could feel it flowing out from him in all directions. After the preclear has done this for a little while, he will be able to get into the incident and run it.

12. Similarly, when the preclear hits the equivalent of a holder, so that he can no longer move through the incident, the auditor knows that he has become stuck on a ridge. It is then, necessary for the preclear to run the feeling of energy striking him in two or more directions from the environment.
13. Research indicates, and preclears report, that the strongest perceptics are those of the whole track. Theta perceptics are stronger than the perceptics of this-life's MEST body. This might be expected, since the forces involved in whole-track incidents are far greater than those which have been sustained by any preclear who is alive as an organism in this life. It might be expected, also, since the thetan is the BEING of the individual himself, whereas the MEST body is only a possession of the individual – albeit a possession which he may consider the most important one he has.

"Don't think that because the theta body is filmy, thin, ethereal, and ephemeral it isn't solid contact with the MEST universe.

"All MEST-body perceptics are secondary perceptics to theta-body perceptics."

14. The theta body "is capable of possessing any other body, but it also can do a mock-up and be its own body."
15. "The basic aberration of the human mind is that it is taking care of a MEST body only, and that it can only take care of a MEST body, and that through many, many failures it can't even make a good job of that."
16. Some review questions:
17. What are the two main senses in which the word "religion" is used today, as outlined in Booklet 40?

18. Did the working Scientological definition of "religion" in that booklet meet with your approval?
19. If not, did it upset you?
20. Do you think that we shall be able to survive as a group and as individuals even if some of us use the word "religion" one way and some use it another?
21. What can you say about the relationship between atonement and bloody riots?
22. What can you say about the individual who has eidetic recall of this life but no memory of any other life?
23. Why does a dub-in case manufacture incidents?
24. Where on the tone scale is the point which we may consider the bottom of the perceptic range?
25. What levels of the tone scale were addressed by early processing?
26. How, briefly, does beauty apply to processing?
27. How is beauty related to the ability of a facsimile to aberrate an individual?
23. How is "dramatization" defined, in terms of facsimiles and self-determinism?
29. What can you say about the auditor who uses terminology which the preclear has not heard of or does not understand or is confused by?
30. What is the purpose of the technical terminology of Scientology?
31. Does the preclear have to know about the terminology or its purpose?

32. What can you say about the "invader forces"?
33. Do you think that there must be some commonplace, everyday, "reasonable" explanation for the phenomena which are being referred to as "flying saucers," or do you think that there may actually be such a thing as a flying saucer, operated by an extraterrestrial being?
34. How do you feel about the incidents on the whole track?
35. Have you encountered anyone who is waiting around for the "reasonable" explanation of these incidents to pop up and who views them as some kind of "symbolism, hiding a very real but totally unrecognized phenomenon"?
36. How does this view strike you?
37. Have you any information which might lead to the arrest or materialization of Asa Gunlatch?
38. If you were in the position of J. Edgar Hoover and were confronted by the Gunlatch case, what would you do?
39. What, by your estimate, is the probable future duration of the civilization in which we are living?
40. What is a double-track incident?
41. What is Technique 80?
42. What is Technique 88?
43. How does a theta trap operate?

SUMMARY BOOKLET 46

Seminar Questions

1. Are blanketings entirely historic or are they still going on?
2. Why is low-level brotherhood improbable?
3. What does a weak thetan do to a blanketing strong thetan?
4. Why do thetans find it necessary to blanket MEST bodies?
5. Name some of the advantages in being a theta clear. Name some of the disadvantages.