

SCIENTOLOGY AND DIANETICS

BOOKLET 21
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PROFESSIONAL COURSE

BY
L. RON HUBBARD

Theta-Body Anatomy

Ron's Org Grenchen
Switzerland

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

COMPILED IN WRITTEN FORM BY

D. FOLGERE
AKA RICHARD DE MILLE

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THETA-BODY ANATOMY

1. During the last few thousand years men have been thinking and wondering about that part of them which is not physical. They have experimented and explored until many strange and exciting things are known about the non-physical side of man, which we call the spirit, or the soul, or the mind, or the theta body. Many other strange and exciting things which have been learned about the mind during that period already have been lost and forgotten. Among those which are now known are telepathy, telekinesis, precognition, astral walking, divination, reincarnation, and suspended animation, to name a few.

All these things which are known about the mind, like the above list, are highly interesting. They make it possible to perform feats which sometimes are called miracles and sometimes black magic. They give some men power over others. They make some men invulnerable. They lead others to ruin and insanity. They stand at the edge of the unknown, beckoning travelers, wary and unwary, into further exploration. They promise greater and more powerful mysteries to come. But, in all this time, the value of these things in terms of greater health and rationality, greater happiness and ability, has not been very impressive.

The mind was being examined, and men were finding out what the mind could do and what could be done to the mind, but they were not finding out how to undo what had been done to the mind, and so they could not do much to make

anyone better than he was – although sometimes they could make someone different or more interesting.

2. In Scientology, scientific procedure has made it possible to begin a detailed dissection of that function which we call mind, in order to see whether the faults that were evident in it ever could be eradicated or if they were actually a part of the original design – as so many recent schools of "therapy" have complained. In Scientology, the anatomy of the soul, the theta body, is at last being found out in some detail. And the details are fascinating.
3. Observations are made of thought in action. These observations, having been found in one person, are sought and found in others. Then a theory is constructed which grows out of previous theories of Scientology but which is improved to include the new observations. This theory is used to predict further observations. These further observations, once predicted are sought and found in numerous individuals. It is a systematic procedure which is being carried out. The absence of beakers and Bunsen burners has deceived some MESTics into confusing Scientology with astrology and systems for beating the horse races, but beakers and Bunsen burners are appropriate tools only for investigating MEST, and Scientology is not investigating MEST. If any person finds it hard to accept Scientology as a science because of the absence of physical equipment, let him consider this assertion: there is no reason to suppose that a being very high on the tone scale would not be able to investigate MEST without the use of any equipment of a physical nature at all, since he is a theta being and since theta constructs the most intricate organisms out of MEST without using even a slip stick; but, on the

other hand, it is quite absurd to try to investigate theta in terms of physics, since the tools of physics are made to measure MEST and have in them, we may suppose, no inherent power of knowing anything. Science is not less science because it is studying knowledge instead of sticks and stones.

4. The theories which have been formulated and presented in Scientology are not, probably, the ultimate in knowledge. It is almost certain that greater knowledge will follow the beginning which has been made here. But one must begin somewhere, with some theory, and so the investigator plunges into the unknown with rudely fashioned tools which he refines as he learns what about them is useful and what is not.

The present theories of Scientology are considerably refined – so much so that it is a real pleasure to work with them; so much so, that they contain elements of an aesthetic nature which render them pleasing just for contemplation. Nevertheless, the theories here presented are not fully refined. We know that this is so, because there is still some trouble left in the world. On the day when the ultimate theory is evolved, trouble will begin to disappear – or perhaps it will just begin. At any rate, the result should be startling.

In the meantime, we can do much with what we have. Already the outline of what is needed in human society to make it sane is clear. The principles which have been set forth in foregoing lectures answer so many questions about the whys of human trouble that it hardly seems that there can be any questions left. But there are, and the chief question is: How can we apply this? How can we catalyze these principles into

action so that some good will come of it on a wider scale than a few students and their friends? That is a good question, and the answer is still to come. But how much more we know now than we did! While we are seeking that answer, we can improve the hours by becoming sane – an even worthier hobby than chess.

5. In this lecture, the anatomy of the theta body is treated as though the mind were made up of various persons which had been joined together in several incidents long past, forming a composite being. The statement is made that these persons are independent individualities, or were so.

As the writer has stated previously, this theory of the joining of actual persons may prove to be unsatisfactory and may have to give way to a closely related theory of the forceful splitting of the personality (in the same incidents) so that the individual thinks that he has been joined by other persons which are in reality only disguised portions of his own theta being.

Whichever is the case, we are drawing nearer to the incidents in question. Whatever theory aids us to find these incidents, run them, re-evaluate them, and remove their effects, is a good theory. We have seen the truth of this before.

In 1950, the theory of the engram led to great benefits for individuals. The theory of the engram at that time was crude compared to the theory today, but it led us in the right direction. Individuals who ran engrams got better. This was an indication that we were on the right track – a very startling indication, in comparison to other current methods of therapy. Some individuals failed to benefit. This was an indication

that the theory of the engram was not the end of the line. And so, the search continued. It would be foolish, therefore, to quarrel with the theory of the engram of 1950. It was good in 1950. Today's theories are good today. Tomorrow's will be good tomorrow. The test is, are we getting better and better results? This writer thinks that the answer to that question is an unqualified "Yes."

6. Thought, emotion, and effort processing have made it possible to undo what has been done to the mind, without limitations of time or space or energy. Thought, emotion and effort processing are good in the case of the death of a parent or expulsion from a galaxy. They are tools with a very wide range. They have not, by all appearances, existed before on this earth. We are glad to have them.
7. These methods have brought us to a realization of the potential of the beings which we are. We begin to glimpse a state of existence far beyond our previous dreams, a state which makes the gods of the Greeks and Romans look as puny as Superman. We have not, at this writing, made this state eminently reachable, but at least we have seen that there is something there to reach.

One of the characteristics of the unaberrated theta being is that he **knows**. This means that his capacity for being able to use whatever portion of whatever universe he happens upon is vastly great and operates on a minimum of experience. He looks and he **knows**. He does not have to practice or try. He just **does**. There are some individuals among us who display a shadow of this capacity. We are fond of attributing their abilities to long experience, and even they may be deceived into doing the same, but where was the long experience

when they were bright children, far ahead of their classmates? Perhaps it was in a past life. Perhaps, on the other hand, they just do not need as much experience as more aberrated persons. Theta is **being** and **knowing**. When it is unaberrated, it **knows** without having to go through much of the process which we call learning.

8. Throughout a considerable period in the past, perhaps as much as several trillion years, there evidently has been a strong effort to aberrate the theta bodies of all individuals who have been examined in Scientology. This effort has been quite successful in the absence of any technology for undoing the damage. Now that such a technology is being developed, however, life among the aborigines may become several shades brighter. We may suspect, even, that future historians will consider the radio serial "Life Can Be Beautiful" as the harbinger of the new age in which such a title will not just be something to laugh at. It is a pleasant thought.
9. These two things, then, have been added to us: (1) a better idea of our potentialities, and (2) a technology for reaching our potential state.
10. The incidents in which additional entities are thought to have been put together with the chief theta being are called *joiners*¹. It has been common in research to find three of these additive (or possibly divisive) incidents.

¹ More data from the book *A History of Man: The Joiner*: There are three major **Joiners** on the track most of them found will be second facsimiles and do not need to be run. Here is the basic on entities. A person is "packed-in" with other souls by electronics. Actually these entities are synthetic. Very early on the track, two more entities were "added" to the victim. They were, the three, placed

in a ring and hammered by electronics to get them to fuse. There is an empty spot in the centre. A later joiner adds two more “souls”. These incidents are responsible for the preclear being “softened-up” to a point where he can be influenced by having a hypnotized soul thrown at him. You will find the marks of these souls on every preclear. They are the basics on demon circuits. An entity favours the environment, not the preclear, and treats the preclear just like somebody in the environment treated the preclear. If you ask the entities questions, the areas (having demon circuits in them) will respond. If you ask the entities why they are there, they will tell you that they were the crew of the thetan, who is asleep, that they will not work, that they were all bundled together and sent here. The thetan response is that he made twelve errors, eventually could not control his crew, went into ARC with them, became like an entity, was bundled up, thetan, crew and all and shipped down here to work matters out. The entities seem to be most interested in keeping data away from the thetan, convincing him he has done wrong. Each entity claims to have had a function that was very specialized. Insane people are found to be running on their entities, not their thetans. This is a very bad condition, betokening very solid valence walls. Every entity can be audited independently of the others. Past deaths can be run out of them with the relief of many somatics. Each has a body, so they say, in pawn elsewhere. Here is a wealth of data and detail. Fortunately none of it is very important to us at this time except in understanding the behaviour of Homo sapiens. For these entities, regardless of auditing, work overtime on the preclear. However, in auditing the theta line one is interested only in auditing the thetan and this is very easy to do with the incidents given above and below. One ignores the entities. They may be simply borrowed banks. They do not interfere with auditing for their incidents all run like second facsimiles and, although they register at first on an E-meter, they drop out the moment the auditor asks if the incident comes from a “borrowed bank”. If we had to audit through the complexity and aberration of the entities, we would not have a very easy time of it. Fortunately it is not generally necessary to even think or know about entities in order to audit the thetan. The **Joiners**, so far as I can establish at this time, can be ignored. If an entity pops up and won't be ignored, just make your preclear move into him and audit out where the entity is stuck on the track (psychotic) and the trouble stops. Considerable time was spent on entities in these investigations. There was a great deal of data about them yet to learn when they were bypassed in the discovery of direct methods of auditing the thetan who, after all, **is**

11. The first of these incidents adds what we are calling the junior theta being, the junior partner. The resultant personality has a dual character, though the aims and goals of the two parts are similar and are not in conflict.
12. Later, other entities are added. These have customary anatomical positions. Two on the right side (inboard and outboard) two on the left, central forward and central back, the dual in the head, and the theta body of the genetic line.
13. One of these entities is in command of the organism, while the others sleep. Usually both members of the head duo are asleep. The flash-answer phenomenon is probably this duo trying to get information through to the entity which is in command.

When we say that this theory of entities is in doubt, do not mean that the phenomena are in doubt. The question is only whether an entity is truly an independent person or merely an artificial and compulsive division of the personality of the

the preclear. A case of paralysis, however, was partially remedied by bringing the entity who governed that side up to present time and putting the thetan in charge of the area again. Experiment with them for your own information if you like; you'll find entities lie, cheat, hold out data and act generally neurotic or psychotic. Here is your "circuit case." As the thetan loses control over his environment and his body, these entities move in on area. Rehabilitate the thetan and the entity problem vanishes. Start auditing entities and they increase in power. These questions are at this time not answered satisfactorily: Are entities sub-beings or are they simply electronic installations? Are they very decadent thetans who have been blanketed by the preclear? Have they simply decayed until they follow the GE line? Are they control factors from "between-lives"?

This question has been answered: Is it necessary to audit entities? And the answer to that is, No.

chief theta being. Most of the things which are being said about the various entities will hold true whichever way this question is answered.

14. The personality of an entity (or of a theta body, if entities are theta bodies in their own right) is nothing more or less than the personality of the ordinary human being. Any human being is manifesting some personality or other, and that personality is the personality of an entity. If the personality of this human being changes, we say that some other entity has taken over the organism, and now the personality of that entity is being manifested.
15. Most entities other than the chief duo are psychotic. They are possessed by some one incident and they are unaware that there is any other being or personality in the organism.
16. The joiner incidents act as motivators in inclining the individual toward picking up more theta bodies or entities or at least valences. In other words, the individual has been added to (or divided up) in the joiner incidents and so he has the compulsion to add to himself (or perhaps divide himself up) or at least to adopt imitations of other people in order to give the illusion of adding to his personality.

The excuse for each of these later additions is generally sympathy following an overt act. The individual may cause the death of some person, and he may add that person to himself in an effort to continue the life of that person. This is the familiar life continuum which has been explained earlier.

It is interesting to consider what may be the mechanism by which this is done, if it is true that the theta body does *not* actually pick up other theta bodies and join them to itself.

We find ourselves back at the old answer of communication. Anything which does not happen between two entities on a basis of **being** must happen on a basis of **communicating**. If the various entities of the individual are really communications with other individuals, by a method which we may call loosely ESP, then there does not seem to be any reason why an individual might not be under the influence of, or at least in communication with, thousands or millions of other beings. If all this communication, or most of it, were being carried on because of an installed compulsion, it would certainly be little wonder that the human personality is sometimes slightly confused.

Possibly we shall have to keep both approaches (that of being and that of communicating) to the problem well in mind in order to reach a satisfactory understanding of the entity phenomenon, since communication is, after all, only an aspect of theta, and theta is **Beingness**.

17. By all appearances, one of the entities runs the organism until it gets into difficulty and goes down the tone scale. When it goes down far enough, some other entity which is higher on the tone scale takes over the organism and continues in its turn until it gets into difficulty and itself goes down the tone scale. Eventually, some of these entities reach such a low point of apathy on the scale that we refer to them as idle spirits.
18. Some of the attitudes which the usual theta body has, and which we have considered only common sense, begin to appear, in the light of research, as no better than aberrations. One of these is that the individual has to have a body.

If you were to ask the man on the street whether he had to have a body, he would take the simplest answer so for granted that he probably would look for a more complicated line of reasoning and ask "Whose?" It would not occur to him that you meant, did he have to have his own body in order to exist or could he exist without it. All our education is designed to convince us that we need our bodies. Biology classes demonstrate that life is a function of organisms and that thought is a function of life, and therefore it is not possible to have thought without organisms.

But this line of reasoning is based solidly on the assumption that structure controls function, and it can be demonstrated easily that truth is quite the other way around.

Still, on every hand we are propagandized to the effect that the physical life is the only life and we had better make the best of it. Religion itself is a part of this conspiracy against freedom from the body. The religionists make a great show of a non-physical existence – too great. Their insistence upon the life hereafter is so desperate that it presupposes rejection by anyone who has been exposed to modern science to the least degree. And the religionists have not bothered to change their concepts of non-physical life in the slightest, in order to make it more palatable. It is as though they knew the concept was so hollow that painting it a different color would not prevent the rattle from being heard, so why bother. Any suggestion that one has lived before is met, in the company of sophisticates, with laughter or an odd look. And yet these same sophisticates will allow the possibility, vaguely, of a life hereafter – just so long as it is kept sufficiently intangible and unconvincing to obviate the necessity

of taking it too seriously. The Hindus, with their conception of reincarnation, are declassé. But which conception makes the most sense, the Christian life hereafter or the Oriental reincarnation? Is it not absurd to inveigh against the possibility of a previous existence while holding forth in favor of a life to come? There is only one attitude which would make this a logical course of action: the desire to invalidate the non-physical existence by espousing an obviously illogical argument in favor of it. This is a covert pattern for promulgating the aberration that bodies are necessary.

Another mechanism for furthering this aberration is sex. The quite delightful human act and relationship which is known as sex is being worked overtime in the propaganda mills of aberration. On the one hand we are told that we must have a body in order to have sex, since sex (as any weekly magazine advertisement will attest) is just about all there is to live for besides new cars. On the other hand, we are told that sex is bad, that it is vulgar, that it breeds disease and feeble-mindedness and sin, and that it really is not important anyway and anyone with any backbone can easily do without it. Enforce and deny. Sex is the reason for having a body; but sex is bad. You have to have it; but it is no good.

One of the first reactions of the ordinary pre-clear, when it is suggested to him that he does not need his body, is that he would not like to give up his body just now because there is a certain girl in the fourth row who might be needing a little attention.

Then there is the pre-clear who says, "Oh, what a wonderful idea! If I could just get rid of this body and go on to the after life, all my troubles would be over!" What a delusion! What

a bill of goods this individual has bought! This individual has disowned his own body as his own effort, and so his body has become a counter-effort. Naturally he cannot leave his body if it is not his to control. He is stuck with it. Furthermore, he has been told that sex thoughts are bad, and he has shifted the responsibility for his sex thoughts to his body. Sex thoughts also have become counter-effort, and so he cannot control them, and they keep popping up in church and making him want to shout four-letter Anglo-Saxon words for intercourse in the middle of the sermon. He is straddled across this same dilemma: the body is necessary but the body is bad.

The truth is just the opposite. The body is not bad. The body is not necessary.

We are, with our bodies, in the position of the poor unfortunate who is given a motor-driven pogo stick and told that he must use it if he is to go anywhere and that he must not use it to do anything pleasant. This miserable soul hops about on his pogo stick, upstairs and down, in the bedroom, in the parlor, in the bathroom, in the swimming pool, and whenever there is pleasure from this activity, he is punished for it. After a while, he reaches the Twentieth century and he makes a great revolution against this punishment. He manages to get permission to do just a few little things which are pleasant without being punished. But he accepts, as a penalty for these little pleasures, an even stronger attachment to his pogo stick. He sees it as an end in itself which previously has been denied him by the Puritans. He truly believes that he cannot go anywhere without it. But why can't he? There does not

seem to be any good reason why he cannot just park it somewhere and proceed by bus or on foot or by airplane.

All that has been learned about the mind indicates that the body is not necessary to existence except as a tool for performing certain MEST activities.

In the field of sex, for example, the body is barely necessary. Nothing in the sexual relationship which is truly rewarding is actually dependent upon the body, though almost everything in the sexual relationship is ordinarily expressed through the body.

But even if the reader does not subscribe to the view that a bodiless sexual relationship might be worthwhile, he would probably agree that it would be nice to shop around for a new body now and then, when the old one became tiresome or was damaged in some way. The statement that bodies are not necessary does not imply less control of physical form, but more. To be able to leave the body at will would mean also to be able to re-enter it at will, or to enter another body, or to build one.

19. A subdivision of this aberration that a body is necessary is the idea that it is not possible to perceive anything in MEST without perceiving it through the sense channels of an organism. The individual thinks that he cannot see unless he has eyes, cannot hear unless he has ears, cannot feel unless he has skin. There are, however, individuals who can tell the arrangement of MEST objects which are on the other side of a wall, without any visible means of sensing those objects. The bodies of these people, their sense equipment, is like other people's, but they are not so well convinced that they need

these things in order to perceive – and so they perceive without them.

20. Another aberration of the theta body, though not quite such a strong one, is that nothing can be remembered before the present life. This aberration occurs unevenly. There are many who can, with little difficulty, remember much about former existences. There are others who remember nothing.
21. Theta bodies can be seen. Animals can see them, not having been told that they cannot. Children can see them, before they are corrected out of it by adults. Some adults can see them, according to report.

This is not the same thing as saying that theta can be seen. There are two clear possibilities. One is that the theta body is sensed through a non-MEST channel. The other is that the theta body is actually a lighter MEST body, animated by theta, which can be perceived occasionally by the regular MEST sense channels which we have. It is as though everyone had a heavy MEST body and a light MEST body. On the other hand, perhaps beyond the heavy MEST body there is only what must be called non-physical.

A third possibility exists. There is, in spite of the present form of the theta-MEST theory, no good reason why we should not consider theta and MEST as part of the same spectrum. We have devoted a great deal of time and energy in this course to differentiating between theta and MEST, to validating the existence of theta and sneering at the unreliability of MEST, but this was in order to differentiate the *functions* of theta and MEST, just as we might distinguish between infra-red rays and ultra-violet rays. It was important

to know that theta was not MEST and MEST was not theta. Now, however, we may wonder just how they are related, beyond the assumption that theta has as its goal, or one of its goals, the ordering of MEST.

It might be profitable to assume, for the moment, that MEST is just heavy theta. We might say that if an individual were to think hard enough about something, MEST would result. It is a common expression that the universe is only a thought in the mind of God. Scientology has not analyzed God, but there is some peculiar behavior which thought exhibits that suggests that it is making MEST and that all MEST is made by thought.

If this should prove to be the case, it would be an ironical comment upon the philosophy of MESTicism which is taught in our universities: that thought is created by MEST. One is reminded of the little boy who thought that wind was caused by all the trees waving violently to and fro. After all, he could *see* the trees!

22. Sometimes an entity will think that it is dead. This portion of the individual's mind will be stuck in a death experience and will believe that it is inhabiting a dead organism – or at least an organism which is not worth perpetuating. When this happens, the part of the organism which this entity customarily inhabits may begin to die. Such a phenomenon as paralysis may occur, or anaesthesia.

Physical attention to the ailing part may change the mind of this entity, wake it up, or bring it nearer to present time. For this reason, probably, chiropractic and similar treatments are apt to produce startling results on occasion.

23. Much can be done for the pre-clear by helping him to differentiate among the various entities. When he can realize that it is not all of him that wants to commit suicide but only the left inboard entity, he will feel much better about going on. Some of the entities will have to be run through past deaths or other incidents in order to get them to relax and perhaps come up to present time. When the auditor asks the pre-clear to come to present time, he may be heard only by one entity, and the others may stay where they are on the track. This could cause a certain amount of confusion in the answers given by the pre-clear about where he is on the track.
24. Auditing time can be cut down greatly if the auditor knows his way around among the pre-clear's entities. If he does not, he can be running an incident, and it can be running well, and then suddenly the whole thing may become a blank or the pre-clear will become another person and will not want to continue running that incident (even though the auditor has not broken the code), or some other incident may present itself, later and less important, and the auditor will not be able to get the pre-clear back on the right track. But if the auditor is well acquainted with the phenomenon of entities, he can recognize this disturbance as a shift of control. He will know that he is dealing with the wrong entity, and he can coax the right one back into view.

The electro-psychometer is a proper pilot for this turbulent channel. It is a window into the complicated arrangement of the pre-clear's mind. It will answer questions which the pre-clear does not even think he understands – if the auditor knows how to ask the right questions.

Using the E-meter, the auditor can proceed much more quickly toward his goal of stripping off all the entities from the theta being of the pre-clear, so that he can audit that being through to complete self-determinism.

25. If we follow the theory which has gone before out to its logical conclusion, we find an interesting possibility in this matter of leaving the body and re-entering it.

The auditor who is completely or almost completely self-determined should be able to untangle the knots in the mind of the pre-clear without any assistance from the pre-clear. He should be able either to enter the organism of the pre-clear or (if this is not an accurate way of putting it) to establish such close communication with the pre-clear that he can handle the pre-clear's thoughts as though they were his own thoughts. He should be able, in a few seconds, to de-aberrate the pre-clear, like a rescuer striking off the chains of a captive.

SUMMARY BOOKLET 21

Seminar Questions

1. What is a "miracle"?
2. What would others see if you left your body?
3. Without a body, what would sex mean to you?
4. Name some theories of entities which agree with Scientology; which disagree.
5. What is your primary aim in studying Scientology? Why?