

SCIENTOLOGY AND DIANETICS

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Theta Bodies

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

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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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THETA BODIES

1. Theta is BEINGness.
2. Facsimiles, or thoughts, are only the recordings which theta makes of the MEST universe.
3. Processing is the increasing of the individual's self-determinism.
4. Processing has come through many stages, but all previous methods of processing have dealt almost exclusively with facsimiles. Now we are approaching a kind of processing which does not deal with facsimiles but is processing of theta, or the BEING of the individual, directly.

It is as though the individual had been lowered into a box made of some opaque material. That box represents the amount of aberration which the individual has, which is preventing him from seeing more than a fraction of his environment and which is preventing him from controlling himself and his environment. By processing facsimiles we can improve the abilities of the individual. We remove some of these contra-survival facsimiles, and the individual begins to come up the tone scale. He begins to rise out of the box a little. The facsimiles that are aberrating him are like strings which are tied to him and are holding him in the box. He is like a balloon filled with helium. As we cut the shorter of these strings, he rises a little.

We go on cutting these strings, and he continues to rise, but the process is not very rapid.

Now the interesting thing that we discover after a while is that the individual is actually holding on to the ends of these strings. We look at him a little more closely, and we see that if he were not clutching the ends of the strings, he would rise right up out of the box, and there would be no need to cut the strings by thought, emotion, and effort processing.

And so, we concentrate our attention on finding out how to get him to let go of the strings. Instead of auditing the strings, we look for a way to audit *him*. Instead of the facsimiles, we look for a way to audit the BEINGness of this individual, that which makes and holds and uses and is aberated by these facsimiles.

It is as though we had been considering the box and the balloon and the strings all together as our pre-clear. And now we decide that it is only the balloon which is our pre-clear, and the box and the strings are something which can be largely ignored, if only we can find a way to address the pre-clear directly, as the balloon, as theta.

Now, facsimiles are experience. They are recordings of experience which are made by theta. We may stop to consider the question, just why does theta need or want these recordings. Is it in order to learn? That may be, but it does not seem quite certain, since the more we look at theta, the more theta appears to be KNOWING as well as BEING. If theta is KNOWING, why does it need any facsimiles of experience?

Perhaps it does not need them. Perhaps the whole process of making and storing facsimiles is a compulsion, or at most merely a pastime.

When we look at the Chart of Attitudes we see that it does not deal with facsimiles chiefly. It deals with the degree of BEING which theta is capable of exerting. It deals with the degree of KNOWING which theta has or is. If we could get an individual to move up the tone scale in terms of these attributes, we would be coming pretty close to auditing his BEING directly. We would be addressing the balloon and not the strings.

How is this done?

The pre-clear is asked to get the feeling of the low bands of this chart, one column at a time. He is asked to feel that he is not, that he does not exist, that he is not important, that he must destroy them in order to be, that he will be in spite of them, that he will be along with them, that they need him, that he is himself, that he IS. In going through these attitudes, the pre-clear runs up the tone scale, from 0.1 to somewhere above 22.0. Then he is asked to return to the bottom again and go up through the next column: Entirely effect, terribly affected, dangerously affected, destructive cause, impervious, comfortably affected, joyful in causing, successful in causing, CAUSE.

The pre-clear is not asked for any specific facsimiles. He is not asked to remember anything. He is just asked to feel the various attitudes in order of ascent.

This method of processing lies somewhere between the processing of facsimiles and the processing of theta itself. Apparently the process reduces the effect of a certain incident or incidents which are particularly concerned with aberrating the theta being of the individual, but no attention need

be given to these incidents as incidents when running this process.

We may consider what the processing of theta directly would be like. A completely self-determined auditor, one who was possessed of all or nearly all the capabilities which are possible to the beings whom we may suppose ourselves to be, might simply invite the pre-clear to be right, responsible, to own all, to be in communication with everyone, to be timeless, to be the source of motion, to be truth, to be faith, to know, to cause, and to BE, and the pre-clear might say, "Well, as long as you are extending this invitation, I will do it." End of session, end of case. The fact that there seems at present to be a little interference with accomplishing this in most cases does not necessarily mean that there always will be this interference. There was a time when, if the pre-clear got stuck in the facsimile of birth, he might remain there for the rest of his life. No one knew that he was stuck in birth or how to get him out of whatever he was in. The prevailing method of treating him was to run a large electric current through him or saw a neat hole in his skull and play tick-tack-toe on his cortex with a scalpel, while admiring LIFE magazine photographers clicked merrily away on their rolls of color film. But no one ever thought that the victim might recover. All this was just science. Noble, dangerous, good copy, but not expected to help the patient. Nowadays, we sit down with this individual, ask him a few questions and get him somewhere into the vicinity of present time. The only electric current we need is the tiny current of the electropsychometer. The only sharp instrument required is the mind of the auditor.

Just as it was difficult to believe that a few magical incantations on the part of an auditor could bring a hopeless case back to reason, so it requires a little concentration now to visualize the operation of the theta auditor. But that does not mean that the theta auditor will not exist. The most useful question is not, will he exist, but, how soon? Another useful question is, what can I do about it?

5. There is an important note at the bottom of the Chart of Attitudes which the auditor is liable to overlook, and if he does so he may limit greatly the value of the chart to him. This note says: Although this chart is written in the first and third person, it is valid for any dynamic...

The individual survives not only as himself but also through seven other divisions of the main dynamic. In taking the pre-clear up the columns of the chart, the auditor should ask him not only for times when he felt these attitudes as himself but also for times when he felt them with respect to a sexual relationship, to children, to a group, to mankind, to living organisms, to theta, to MEST, and to the Creator. It is still not necessary to ask the pre-clear to remember specific facsimiles in order to do this. He need only pick a concept of each one of these things and scan that concept up through the various levels of the column.

6. The following briefly, are some of the points which come up in this review lecture:

Theta is a mathematical symbol for the life motivator.

Theta is the only known static.

The "between lives" manifestation of the E-meter is a quivering of the needle as it moves up and down. Also, the sweeps of the needle are greater than in ordinary incidents.

The MEST universe is about 3.4 billion years old.

We are older than the MEST universe.

There was another universe before the MEST universe.

A theta being (a completely self-determined individual) could influence any universe simply by remolding it as he beheld it. He could leave and re-enter his body at will. He could take a body from another being who was not self-determined. He could build a body, possibly instantaneously.

The only advantages to have a body, then, are someone else's advantages. To the occupant, a body is only a ball and chain, or an aesthetic object, sometimes.

We have been put under a compulsion to have a body and not to leave that body, so that we can be better controlled.

Those who put us under this compulsion knew enough to do the damage but did not know enough to undo it. Therefore, having introduced a very heavy arbitrary (see SCIENCE OF SURVIVAL, Index, "Arbitrary") into our behavior, they had no choice but to add more and more arbitraries as time went on, until at last we have arrived at our present state of shabby nobility.

High on the tone scale there is a considerable preoccupation with aesthetics. High on the tone scale one might want to have a body, for a limited time, as an aesthetic adventure or construction. One may suppose that the stately beauties of

the screen would seem no more than faded puppets if such aesthetics should appear in the streets.

Bringing an individual down the tone scale makes him dangerous. Criminality may profitably be considered as a function of loss of personal pride.

Police lie detectors often turn up crimes in former lives and the operators mistake them for vagaries of the machine, since they do not know that they should ask only for answers in this life and should make it plain to the suspect that it is this life in which they are interested. Memories of earlier lives often enter confusion into such tests.

Increased self-determinism with respect to past lives may return to the individual skills which he had in former lives in a dramatic manner.

Most people are more receptive to the idea of past lives than they were to the idea of pre-natal engrams.

Most "atheists are atheists" because they know that the way it was drawn up when it was handed to them wasn't the way it is."

7. Continuing the review questions:
8. Is there more than MEST?
9. What bearing does the answer to this question have upon the student's progress in Scientology?
10. Do the theories of Scientology change?
11. Is this a good thing or a bad thing?
12. What is a possible explanation of simultaneous invention?
13. What is another possible explanation?

14. How are these two explanations related?
15. In what field are absolute theories necessary?
16. At what point of the tone scale is the individual most conscious of himself as an individual?
17. At what point does the individual feel the greatest affinity with others?
18. What two points of the scale are near static?
19. Is it possible to run Pat's engrams out of Mike?
20. Where does an individual have to be on the tone scale in order to be an island unto himself?
21. What is postulated as the origin of an individual?
22. What are two things that Scientology has added to our knowledge?
23. Are bodies necessary?
24. To whose advantage is it that you have a body?
25. What happens to efforts which are disowned?
26. What is a possible gradient relationship between MEST and theta?
27. What is the quickest and simplest way to raise the tone of the pre-clear by working with entities?
28. On what area of the time track is the E-meter most valuable?
29. What will the E-meter tell an auditor about boil-off?
30. How can the auditor keep track of the entities?
31. What does the auditor know about an incident which runs differently each time?

32. How does the needle act when the pre-clear is running a normal incident?
33. How does it act when the pre-clear is running a between-lives incident?
34. How would you go about aberrating a theta being?
35. What is theta?
36. What are facsimiles?
37. What is processing?
38. Can you name the columns on the Chart of Attitudes?
39. What two columns should be added to these?
40. What professional class suffers from delusions of delusions?
41. For how many dynamics is the Chart of Attitudes good?
42. What is the only known static?
43. What is a static?
44. What is the meaning of the Latin word from which the word static comes?
45. Which is older, the theta universe or the MEST universe?
46. What abilities would the completely self-determined theta being have?
47. Recently, an auditor who makes his living in a large industrial plant entered into a conversation with one of his associates, who told him that he was nervous most of the time and that he did not like it and was worried by it. The auditor expressed interest in his associate's condition, and the associate began to speak more openly about himself. He told the auditor that he had been worried about himself for a long time

and had wanted to find some means of improving his state of mind.

Now, the auditor and his associate had talked before about their views on life, and the auditor had explained that he had confidence in the existence of previous lives. The associate had agreed with this idea, although he had had his own version of just how these lives came about and what it was possible to know about them. The auditor had not tried to indoctrinate him in any way, but had merely exchanged views with him, finding that upon the basic points there was a considerable amount of agreement. When, therefore, this discussion began it was upon a previously laid groundwork of an auditor and pre-clear relationship.

The associate, encouraged by the passive interest of the auditor, said, "I have never told this to anyone, but in the middle of the night I wake up with a terrible feeling of being surrounded by malevolence. It is as though there were someone near me who wanted to kill me or do something terrible to me..."

The auditor asked a few harmless questions about this feeling of the pre-clear's, and the pre-clear told him that he had been to a therapist who had wanted to hypnotize him but that he had been afraid to be hypnotized and had refused. The auditor restrained an impulse to congratulate the pre-clear, and asked him to go a little deeper into the feeling of malevolence which he was accustomed to have in the night. The pre-clear reiterated what he had said, but did not seem able to add anything further.

Finally the auditor took the bit in his teeth and said, "Well, how did you injure or harm this malevolent being in another life?"

The pre-clear looked at the auditor in amazement. The auditor thought that he had gone too far, in spite of the apparent acceptance of the idea of previous lives by the pre-clear, but then his anxiousness turned to pleasure and excitement, for the pre-clear, peering off into the distance, said, "I think I stabbed him... with a three-sided dagger..."

The auditor settled back against a work-bench and said, "Go on..."

The pre-clear began to pace around the shop, as if trying to reconstruct the occurrence. Riveting machines were hammering in the next section, men were shouting, messengers bustled by between the auditor and the pre-clear, but none of these things seemed to affect the pre-clear in any way. He was busy remembering, and his attitude was just the same as it would have been if he were trying to remember where he had met someone who had been mentioned by the auditor as a common acquaintance, except that there was a little more wonder in it.

As the auditor sat calmly by, the pre-clear gradually pieced together the incident in which he had stabbed another man with a three-sided dagger. It was a comparatively recent period, probably around the time of the Roman Empire. The pre-clear described the clothes which the people were wearing. He saw himself in the crowd. The auditor suggested that he get inside himself and see the incident through his own eyes. The pre-clear said that he could not do this, but imme-

diately he began to experience the incident as himself, from his own position.

The pre-clear described his own clothing. He described the hall where he was. He informed the auditor that there were some dogs. The auditor asked him what the dogs looked like, and he said, "Oh, I don't see them. They're outside somewhere. I hear them barking."

The pre-clear said that the fight with the other man had been occasioned by their relationship with a woman. He described the woman to the auditor, but said that he could not see her face. In fact, he was having trouble seeing the faces of any of the people clearly, though he thought he knew what they all would look like if he could see them.

The pre-clear paced about in the noisy shop for as long as an hour, recounting and re-experiencing this overt act, with hardly more than an occasional word from the auditor. Eventually, quitting time came, and the two men left the plant together to go to their cars. As they were crossing the parking lot, the pre-clear turned to the auditor and said, "You know, things around here don't seem half so important as they did this morning."

"How is that?" said the auditor.

"Well," the pre-clear hesitated, "they just don't seem to matter as much."

"What would you say to somebody who told you that you were having delusions?" said the auditor.

"I'd say he was crazy!"

During the running of this overt act from a past life the pre-clear expressed great relief over having located at last the cause of the anxiety which had troubled him for years. The reality of the incident was such that all the noise and confusion of the factory did not distract him from the incident. With minor exceptions, his perceptics were full on in the incident. The auditor made no attempt to run the incident thoroughly. He was careful not to suggest anything to the pre-clear, beyond the original question: "How did you injure or harm this malevolent being in another life?" There had been no agreement on the part of the pre-clear to run an incident or to accept any ideas from the auditor. He was merely telling the auditor what he remembered, just as he might have told him about an accident on a hunting trip in childhood, an accident which he had forgotten for some time.

This occurrence in a large industrial plant is mentioned here, not because it is in any way unusual as far as Scientology is concerned, but because it represents a spontaneous example of the phenomena which have been set forth in this summary course, an example which partakes of almost none of the environment which surrounds the demonstrations of Mr. Hubbard and yet which produces results which are identical with those produced in demonstration or research auditing sessions.

One of the most common propaganda measures against any field of investigation is that of delusion. This measure has been used against Scientology just as against almost everything else. The propagandist says, "Well, of course, when they all get together in that big room, and they've all paid out good money to see something, and he stands up there and

talks to them about how it is all going to happen in a certain way, and then he goes through some mumbo-jumbo and gets somebody to answer some questions – very cleverly put – of course, they all think they've seen something! Who wouldn't! But it's nothing more than positive suggestion. My cousin does hypnotism and he knows all about that sort of thing..."

This is a very good argument, but like so many other very good arguments, it has nothing to do with truth. Still, as long as some of us are still roiling around in the lower depths of the tone scale, we find that it is comforting to have such arguments answered now and then. The above example is part of the answer to this argument.

48. The effect of contact with past lives upon the average person is quite wonderful to behold. Just the fact the past lives exist is something without which a human being is practically unable to operate.

What is the surest way to cause someone to fail at something? What is the surest way to make the little boy drop the bag of eggs? It is to impress him heavily with the seriousness of dropping the bag of eggs. It is to tell him that if he drops this bag of eggs there never will be another bag of eggs for him to drop. It is to tell him that if he drops this bag of eggs there will be only bread and water for the rest of the week, and no one ever will trust him again to hold any position of responsibility (that is, blame). What will the little boy do, when he is sent out of the store with this kind of instruction? It is very simple. He will drop the bag of eggs.

Life is like that. When we are told that this is it, that there is no life before this one and (logically, then) no life after it, we

have been handed a short time factor. Our whole life has been made into an emergency operation. As we have learned before, the shorter the time factor in any activity, the more destruction must be in that activity in order to accomplish any construction. When one's entire life is shortened in this way, it is little wonder that such a measly measure of construction is done. And it is quite understandable that there is so much blood running in the streets. Do you think that the men who make wars would continue to make them if they realized that the time left to them was not thirty years but thirty-million years? The writer feels that they would not. The writer feels that even the Politburo of the Soviet Union might look around for some useful work if its time factor suddenly were stretched a million times.

The writer has, in the course of the last two years, been approached by various individuals who were impatient with the progress of the work of L. Ron Hubbard. "When are you going to get this show on the road?" they ask. "When is Hubbard" (not one of them ever has said "Mr. Hubbard" – which the writer finds significant) "going to get off the dime? When are we going to get some action on this thing? When is he going to stop making a good thing out of Dianetics and give a little value...?"

Now, outside of the fact that such critics are not rational, there are some good short answers to these questions.

- (1) The show has been on the road for some time. The fact that we are still rehearsing does not mean that we are not giving performances. It means we are improving the show.

- (2) Mr. Hubbard got off the dime a long time ago. If you want him to do a repeat performance just for you, then send him a dime to get off.
- (3) This problem of aberration has been around for billions of years. It has taken twenty years of Mr. Hubbard's life to get it half solved. If you are in such a big hurry, what are you doing about helping, besides talking?

SUMMARY BOOKLET 23

Seminar Questions

1. What are the advantages in having a body? Disadvantages?
2. What keeps the average man from escaping his aberrations?
3. Are facsimiles important? If not, why? If so, why?
4. How much help should an auditor give his pre-clear?
5. What is the difference between an E-meter needle that quivers and one that rises or falls sharply?