

## THETA BODIES

A lecture given on  
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*[Note: The recording from which this lecture was transcribed begins with the lecture already in progress.]*

Well, Dianetics, it so happens, according to Funk & Wagnalls Dictionary, number 5, is “a system, an organization of human thought by axioms, by which thought may be reorganized or controlled.” And, in the last two years, Dianetics has made considerable, if halting and curving, progress in this society. Its techniques, because of continued experience in the field, are developing. It has, at this time, certainly more trained practitioners than psychoanalysis has. And is just now, in the last sixty days - out through the country, various groups, so on - has been on the uprise quite a while. At first, it went off with a terrific bang, and then it faded out a bit and the hardy ones stayed with it, and then it went into doldrums for a while, then it started on up the line again. And the results which it is achieving at this time in the field are such that a much wider interest is being stimulated.

It's interesting that the theory of relativity, three years after its release, was pronounced by a conference of mathematicians at the largest university in Berlin to be the greatest hoax in mathematical history. Well, Dianetics is bettering the record a little bit. We are getting professional acceptance now, which is wider, I believe, than even the professional fields know, because I keep getting indirect letters. Occasionally, I get a direct one from somebody like a member of the American Psychoanalytic Association, something like that. These people have used Dianetics and found that it produced results.

Well, to say that Dianetics produces results is a definite understatement - that's very definitely an understatement. In the past, cases of mild neurosis were not handable, really. People would get alleviated a little bit. Well, mild cases of neurosis are routine, very routine in Dianetics. In many institutions, psychiatry has been startled and even alarmed by things happening to patients. They got well by the use of Dianetic processing. They were cured - a term nobody ever dared use in this field before. That is to say, they didn't immediately go into another spin, the way they do ordinarily. As far as psychosomatic illness is concerned, such things as asthma, sinusitis, that sort of thing, even cardiac trouble, so on, - auditor considers these things pretty routine. These things have lost their fear, in other words.

There are cases around that are pretty tough and auditors work a bit. It's interesting, however, that these cases that are terribly tough, are generally fairly well. They don't have anything wildly wrong with them, they're just tough! These people don't come up to a terrific optimum state right away. They sort of hang fire and so on. But really, there's nothing wrong with them. These cases, in the first few hours of processing, normally lost their psychosomatic illness that was chronic with them most of their life, and they lost the aberrations which were really troubling them, and then they just sat down in the mud and stuck there! Well, I find that even these cases, you look at them real hard and work with them, they'll resolve.

Two years ago, we were talking about clearing somebody in a possibility of maybe five thousand hours. Now people are beginning to complain at me because they've worked forty-five hours and they don't have somebody cleared. The state of Clear merely means that a person has his recalls in excellent condition, and that he is without observable aberration.

Aberration, by the way, is relative, very relative. To the psychotic, the neurotic would be aberrated, by the way, because the psychotic believes that psychosis would be, well, that's conduct, that's the way you act, that's the way you're supposed to act and so on. In such a way, to today's “normal” out in the society, a person who is no more or less than a Release is relatively unaberrated - the Release is relatively unaberrated compared to the normal. The normal is in pretty bad shape. He goes round obeying all - without ever having read the Dianetic Tone Scale which predicts human behavior - the normal obeys, religiously, each band of it.

By the way, every once in a while, somebody comes up to me that's in Dianetics and he says, "I was down at the bank yesterday, and I was out looking at the world and I was talking to people, and what do you know, they act just like that Tone Scale!" Of course, there's an educational prohibition against acting like that Tone Scale to people who are in Dianetics, because they're too easily found out!

Well, anyway, the whole problem of human behavior seems to be embraceable by Dianetics - the problem of interpersonal relations, embraceable.

Now, just why it is that this problem has been solved now instead of eight thousand years from now, and why it's being solved now rather than two or three thousand years ago, that's something somebody else can figure out. I wouldn't know that. But this data in Dianetics is piling in at a terrific rate. I've worked on this for about twenty-two years, and it works on an accelerating basis. Almost month by month, it's just more and more data, more and more data, more found out, more found out and so on, till all of a sudden we're looking - I look at the extreme at about August and I say, "That's it," if not earlier. So here, in this relatively short space of time, we have all of this data.

Now, Dianetics runs by axioms. These axioms predict human behavior and so forth. People can be more well and happier after Dianetic processing than before they've had processing. And Dianetics, as an educational line, is more, well, it's more than educational. People look it over and say, "Well, this is the way it is," and about 50 percent of their worries blow when they recognize its isness. That, in short, is Dianetics.

[This is where the old reel starts]

Now, I want to give you a, what we might call a talk, which is really part of a Summary Course talk, I want to give you a brief talk. And some of this data is new to you and some of it isn't new to you and you don't think any of this is new to you, and after I've said it all, it won't be new to you at all because this is what we knew all the time, which is one of the difficult things with this process! And that is, what is theta? What is theta.

We have a symbol in Dianetics which is the Greek letter theta. Theta stands for thought. We use it as a symbol because the word thought itself is susceptible to many misinterpretations, it has many definitions. So, let's just take a brand-new symbol out here and we say that's theta. Now, theta could be highly esoteric, it could be - you could say, "Well, they worship theta, or something of the sort," or something of the sort, but the point is that all it is, is a mathematical symbol. It's like we, if we named it "Ford car" or something of the sort, it would be the same as theta. In other words, it's a label. And by "theta," we understand the entity called thought or "life motivator." Alright.

Here is a body. It obviously - and has been observable to philosophers all down through the ages, that there was more there than mud. Charlie Darwin, some of the boys, come along and they say, "It's all mud, boys, it's just all mud, and that's all there is to it, there's no soul, there's nothing, I mean, and the mind works on this neuron-electronic principle, and you press a button here and the stimulus-response mechanism makes the fellow do something else." There's only one trouble with that. When you press the button here, he doesn't do what you think he's going to do, usually. He does something else - the unpredictable.

It leaves - this theory that the human body is the human mind and that the human mind is nothing but electrical energy - leaves so many questions hanging in the air, that the problem of psychosis, the problem of neurosis, the problem of psychosomatic illness and the problem of "how do we get to be the best that we can possibly be," are left unresolved. Now, the approach of taking this new symbol, and identifying it and describing it, has led to resolution of the problems I just enumerated, by what, what's theta.

Theta is actually a static. In the science of physics, there is no such thing as a true static. Your physicist is very happy to go around saying, "Well, physics is a study of statics and motion." Oh, no, it's not. He means by "static" something that's sitting still, but there is nothing in the physical universe which is sitting still. The physical universe is chaos. And the physicist learns, with his earliest lessons, that all things are composed of motion which forms into atoms - which forms into protons, electrons, neutrons, which form into atoms - which form into molecules, which form into matter in time and space. And that's motion. In other words, anything which you see or can measure or feel in the physical universe is in motion, it is not a static. Static means "still," really, if you want a crude definition for it. Alright.

Nobody ever looked at an actual true static before. And the true static would be something which was completely motionless, completely still, and yet had potentialities and capabilities. Now, viewing all this from a physical universe standpoint, it looks a little bit imponderable, but it isn't. Theta we describe as a static which has the characteristic of animating and motivating matter, energy, in space and time. That's what theta is. It is a static. It does not have a wavelength, it observably doesn't have a wavelength. The reason why ... - you could prove this easily, by the way. Memory. Your memory of something has force in it and power in it but by remembering something, you cannot change the future of the something. In other words, you can go back and you can watch bicycles riding through the park, but if you run up and put a - in imagination - and put a stick through its spokes, you can go and find the bicycle that you remembered seeing run through the park and, by golly, its spokes are all going to be whole. In other words, this thought is a recording of wavelength. It has... A thought, then, is a "something," an entity which does not have wavelength, is not in space and time, on which the MEST universe can become engraved.

And you could take a piece of photographic film, it would be entirely blank, you shoot a picture with it and that picture goes on and engraves itself into the emulsion. That's thought. The odd part of this is, is the human mind, in tracing back through these memories, which are made by a human mind, can recontact every thought, every effort, and every emotion which it has ever experienced before. But what are these things? How are they recorded? To the physical body, these things are quite real.

What is, for instance, arthritis. Arthritis is a pain, an old pain of some sort which is very stiff and very holding, let us say, and here's this old pain. A person somehow or other gets this memory restimulated. He's around people who were present while he was injured, various other things happen, and here is this pain again, only what he's done is have a memory come over his hand. Now, somebody working in Dianetics merely makes him remember where that hand got hurt and works it through. And the fellow will reexperience the pain that he felt the first time. All it was is a memory, it fits over the body again and it hurts the body again. And the auditor processes it and, by George, he can knock the pain out of it. He knocks out the thought, effort and emotion out of it and it becomes null, and the fellow's arthritis goes away.

You can take an electropsychometer and pinch somebody. He's on, you put this fellow on this machine that will record electrical impulses, you pinch him. You can look at the impulse on the psychometer and it will do a surge on the pinch and then the needle will sink back down again. Now, there he is there. Well, what happened to the energy that was in the pinch? Actually, the energy is no longer existent, but there's a recording of that energy. Well, what's that recording? You send him back to the moment, you just tell him, "Now go back to the moment I pinched you," and you watch that machine. That needle will kick again, just like it kicked at the moment you pinched him. In other words, the memory contains the force of the pinch but it's not real MEST universe force, it's just a picture of the force. And his mind goes back and goes through it again and again and again, and all of a sudden, he no longer has the pinch effective on him. You say, "Go back to the time I pinched you," and it doesn't hurt him anymore.

Well now, this is arthritis, this is asthma, this is anything. The human body is held together, packaged and designed by memories from various quarters. And you can actually alter the shape and ability of the human body simply by addressing memory, and doing things and altering a person's memories. Very simple.

Well now, that is theta on a facsimile basis. That's why we call it a facsimile. You know these box tops, they say, "You make a facsimile of this box top and send it in with a quarter, and we will send you Hopalong Cassidy's horse," or something. Well now, a facsimile, then, is just one of the, a package of thought which contains physical universe impressions - thoughts, efforts and emotions. A person sees, feels and hears certain things and he engraves these things on thought and he stores this memory away. Now you can go back and pick up the memory and do things to that memory. That is the facsimile.

Up to this time in Dianetics, we have been processing facsimiles. I want you to get this very definite distinction. Thought and theta are the same order of being, but they are different beings. There is an energy which is not physical universe energy, which is the energy of life. Only it isn't an energy as we know energies, because it doesn't have wavelength. Thought, you see, can be as big or as small - doesn't matter. Now, that sounds imponderable, but it isn't.

This beingness, let's call it a "vitality of beingness" and get away from this thing called energy, which is, after all, something that belongs to the physical universe, energy does. This "vitality of beingness" is different than the material utilized by you to record your memories. Now, the material utilized by you to record your memories can actually come back on you again and reform your body and do all sorts of interesting things, but there is a LIVE VITALITY back of this. It's a higher order of beingness, the same, same order of thing, but it's just a higher order of beingness.

You take an electropsychometer and you ask for memories - memories, memories, memories - you'll get a smooth rise or a smooth fall on the needle as you ask for memories. The operator of this electropsychometer can restimulate a person's life, in terms of memory. "You remember when your grandfather died?" The electropsychometer does a little surge down, goes down. "Do you remember when you kissed your first girl?" Electropsychometer goes up, and so on. It's very smooth though, very smooth.

Now, it registers entirely differently when asked for the vitality of beingness, or theta - it's a different register. The needle hunts, and it hunts very rapidly. Now, that term "hunt" comes out of gyroscoping. A point on a gyroscope will rock back and forth quite rapidly in trying to find North. And your needle on the machine goes in a, in a very short, sharp, rises and dives. And there are two of these manifestations, not just one. The first one is short, it's a, a very rapid, a split-second up, split-second down wiggle on the part of the needle. And the needle will go up the scale wiggling and go down the scale wiggling and so forth, back and forth, back and forth.

That, that is in response to "between lives." You ask for, "Is this a between-lives incident?" something like that, and you watch this needle, all of a sudden, start to hunt because what are you looking at, you're looking at the manifestation, not of a memory but of a theta body. And that, that is the manifestation on electric psychometer of a theta body. And we're quite interested in the anatomy of the theta body because by using the theta body, which is the aliveness, you can bypass the necessity of processing facsimiles. Quite important.

So, the second manifestation is longer, more or less the same thing, but longer and more erratic. And that is, that is sort of way-back-on-the-track aliveness of the aliveness associated with the early days of life in the MEST universe, or just before the MEST universe, because there was another universe once. And we are older, much older as a race, than the MEST universe. The MEST universe is only about 3.4, something like that, billion years old, and anybody here is older than that. Alright.

Now, you get this hunt on the needle, it will surge twenty to thirty divisions on the dial, up and down, up and down, twenty, thirty divisions of very violent reactions on this. There's more I could tell you about this but that, after all, is in the field of electropsychometry, and this is, I'm talking to you about, is theta anatomy.

This demonstrates to you, then, in a way that you can sense, measure and experience, that you've got two distinct kinds of thing. You have the facsimile, which is the memory. Now, this, this memory is almost, almost as different from theta beingness as a Hollywood production or a TV screen is to a live drama. You all know that you go to see live actors on a stage, that there's much more to it than watching it on celluloid. Well, this other is just an engraved thing, this facsimile is just an engraved thing on theta. And you can process a lot of those, there's plenty of them. Let's process what's more vital - let's process the state of beingness.

Now, every once in a while, somebody suddenly makes up his mind to BE. And in a small number of cases, simply, a person making up his mind that he's now going to be, that he now is going to know, a small number of cases, suddenly something terrific happens to him. He just, suddenly, IS and after that, he doesn't worry about much. I can even give you a technique by which this works out rather well. The, the best technique I know of that works on this, and is a bridge technique between processing facsimiles and processing theta beingness, is to take the Chart of Attitudes, as you'll find in the Handbook for Preclears, and get the person to feel as he would feel on its lower band, and then feel as he would feel on a higher band. Each column there, do it for each column and do it many times for each. Beautiful technique. What it does is boost him into a higher order of beingness without regard to facsimiles. Down at the bottom of the scale, it says "I know not." At the top of the scale, it says "I know." So, you just get him to have the feeling once, "Let's get the feeling now, I know not. Alright. Now let's scan up to the feeling, I know." It actually, this hits at a certain definite incident on the track, there's a certain incident on the track this hits. And it, really, what it does is just move the fellow back ahead of that incident. And he, he goes from being an effect, how does he feel to be an effect. Alright. You get him to scan up to being at, but how does it feel to be at cause, and you just get him to scan up on this. Well, if he can't do it just by saying, "I'm going to BE," sometimes he'll make it by scanning this Chart of Attitudes, just simply that.

But it shows you that there is more there than merely memory. There's something motivating this memory, and you certainly want to be all there is to be, there. Maybe you don't. Some people like to go out through the bottom of the scale and get into various fields of endeavor in the society, like government or something. But there's no reason - there's no reason, really, why you can't assume this higher status of beingness. Well, you have to know quite a bit about the history of the human race - which subject, by the way, was never known before - in order to understand why a person got down to the degraded state of a normal, or a homo-sapiens. It's a very degraded state - very. And you have to know all about thought, emotion, effort, running people on the track and so forth, in order to get him up to the optimumest state he can be gotten into, because it takes a lot of scouting around, some of the facsimiles get in the road and so forth. You wanted to do a thorough job of it, your end product would be a Theta Clear. You could kick a person up to being a MEST Clear by the two techniques I have just mentioned. If he just kept scanning this chart backwards from the bottom to the top, from the bottom to the top, probably first, you'd eventually - I haven't seen anybody do this all the way yet - but he probably would just, more or less automatically, come up to about MEST Clear.

But are there ranges above this? Well, indeed there are ranges above this - very, very high ranges, and gradient scales of these ranges. What could a person do if he were a Theta Clear? What would he be in the first place, if he were a Theta Clear? Well, he would be a theta being, let's say he'd be a thought being. Now, a thought being could influence any universe, not just the theta universe, simply by molding or remodeling what he's looking at or what he wanted to do. Fascinating, because a person's totality of capability would include the manufacture of a body. It might even include a, an INSTANTANEOUS manufacture of a body. Who knows?

It also would include the ability to leave his body because, you see, it isn't really necessary for you to have a body at all. There's not much reason to have a body. Well, there are advantages in having a body. You can take a fellow's fingerprints and know when you've got him, and you can bring him up before a court of law and know that he'll sit there in that witness chair or in the prisoner's box. And you know definitely that, if he's got a body - which is, after all, a carbon-oxygen engine running at 98.6 degrees Fahrenheit - that he will have to require so much food and so will have to put out so much work in order to acquire so much money so as to go on

having a body. So there are advantages to having a body. Whose advantages are they? Not yours! They're somebody else's advantages.

There isn't any self-advantage, then, to really having a body. But it would be very nice in the field of aesthetics to have a body, such as it's very nice to have, oh, a quart of Napoleon brandy sitting on the cellar shelf or it's very pleasant, for instance, to have some carved blackwood casks from China sitting on the mantelpiece, maybe with some jade in them or something. I mean, if the body was in this level, that would be very nice to have a body. But as far as I can tell, there is no reason to have a body - and this I reserve until I have experimented with it a little bit more - to have, it's not necessary, really, to have a body to move things around in the MEST universe, that doesn't seem to be necessary. So, I'm not quite sure who wanted us to have this body. That's a lie. I am EXACTLY sure at this point, but I'm not going to tell you right now. ((laughter))

But a Theta Clear would not so much be a person whose memory banks have been erased, but a person who didn't have to use his memory banks to accomplish anything, and who could shift himself, at will, through time and space to any distance, and approach any state. And that would be quite ideal, you wouldn't have to pay anything for the airlines, or anything of the sort.

Actually, such a condition is highly dangerous, very dangerous. Supposing, as a Theta Clear, you decided something was terribly wrong, and you came down scale enough to want to do something about it, and you found out who was doing this thing that was terribly wrong. So you're a Theta Clear, you still have a body and you leave the body home on the divan, and you go over and you move into George Q. Wrongstead and you just kick him out and turn him over to an idle spirit or something, start signing his name to a few checks to overdraw his bank account or something of the sort, and then come home.

Actually, it's that potentiality. And that is really one of the basic reasons why people are so anxious for you to have a body, and care for the body and be worried about the body and think about the body and concentrate on it and so forth and so on, because they got awfully tired of Cyrus Q. Wrongstead suddenly blowing up or disappearing or something happening. It's very, very hard to put handcuffs on a Theta Clear, and if you're going to have law and order, the best thing to do is to aberrate everybody, you see, and make everybody crazy and this makes law and order absolutely necessary. You follow my line of logic. I don't!

Now, the advantage, then, the second that one was given a body - it was out of the great misunderstanding on the part of a lot of people who had a terrific thirst for control - this, this great misunderstanding was that the second that you began to make somebody aberrated, you began to make somebody dangerous, because people who are way up the Tone Scale aren't dangerous. They'll go around and they'll operate in order to, well, they'll try to keep interested and they'll have some fun with things. As a matter of fact, way up the Tone Scale, you start running into aesthetics very heavily - very, very heavily - and so, you start taking a very great interest in aesthetics and construction, so forth.

Well, therefore, you bring a person down from that and degrade him, and you make him dangerous. Do you know that there is not a criminal anywhere in any prison who isn't, not a criminal because he was degraded and lost his personal pride? I have done a very thorough cross-check of this - what they call "bad women," "criminal men." Their badness and criminality is immediately traceable to a loss of their powers and personal pride and after that, they were bad, they were dangerous. If you want to rehabilitate a criminal, just go back and find out when he did lose his personal pride, rehabilitate that one point and you don't have a criminal anymore.

But the people who set this up did not have any understanding of the mechanics of thought. You see, they could, they could observe empirically how souls operated, how theta bodies operated, how MEST bodies operated, and so on. They had examined this phenomenon and they knew what they could do because they could see it, and so they started to do it. And right after that, they couldn't undo anything they did because they didn't have the mechanics, so they

couldn't undo what they'd done, so you just had to keep doing more and more and more and more control until, at last, it was all 100 percent control. And the human race, as we see it now, had come down to the point of being the human race as we see it now.

The theta body is almost lost in a human being. You go around and you ask somebody, "Now, would you like to know?" You put them on an electropsychometer and you ask them, "Would you like to know?" The machine goes pssheewww, way down scale. "Well, what if you found out?" Way down scale. "Do you know?" Quiver, surge, quiver, surge - way down scale. They're not supposed to. The degree of awareness of which a human being is capable is so much greater than the degree of awareness which a human being utilizes, it's fantastic.

You can possibly yourselves remember a moment when somebody delivered you a piece of bad news, and it was like somebody dimmed the lights, you know, you hit that down curve. The reality turned off, your ability to feel reality and experience reality turned down. Well, perhaps somebody, by giving you bad news or telling you something or rejecting you in some way, only dropped you maybe two bands on the Tone Scale of forty to a thousand bands. They only dropped you about two bands on this Tone Scale and the lights dimmed that way. How much do you think the lights would go up if somebody jumped you ten bands UP the Tone Scale from where you are now? Well, there's probably about 996 bands to go. So it, it gets pretty bright, it gets very bright as you go up the line. You can pull a person just a little bit up the line, and it would start to get brighter.

Now, in addressing the theta being and in concentrating on using thought, emotion and effort to clear the beingness - the vitality of beingness of an individual, rather than memory - you produce rises in tone which are never achieved by the processing of facsimiles. You get a gradual slow tone rise in the processing of facsimilies. But you process the vitality of beingness of a person, that is to say, you start hitting at the incidents - let me be very precise here - you process the incidents where he was, where his alertness is very high and where he was aware or made unaware of his theta beingness, those incidents - and in as little as two or three hours of processing, you are liable to pull him off the top of an electropsychometer, right off the top. Now, I've pulled several preclears off the top of that machine in one session, by processing this.

And as a matter of fact, Mathison, who built it out in Los Angeles, is now in a scramble. He got machine two, which took them up the Tone Scale higher, so we could still read them as they were going on up the Tone Scale. And now we are in quite an argument about getting up there to stage three, and probably it will have to be stage four and five. And, of course, we don't have to go too far up the line, because you get up much further above ten or twelve and the auditor will be, see, he's not putting a preclear on an electropsychometer, it will be a question of "Where is the preclear? Where's the preclear? He was here a moment ago! Here's his body." Well, that sounds ridiculous, but it's true. ((laughter))

Now, for a long time man has, man has talked about his soul, he's talked about his soul. And his soul got loster and loster until, after a while, he went into more or less apathy about it. And today, if you walked up to somebody on the street and say, "Do you have a soul?" this fellow will kind of look at you kind of ashamed and say, "Well, I thought so when I was a kid, but you know how it is." And you say, "Well, when you die, is your soul going to go anyplace?" "Oh, I don't believe in that sort of thing anymore." That's the actual social reaction today. Pretty bad.

But people do have souls, oddly enough. But this soul is the person. This is what is very rough, the soul is the person. And the mind, the human mind as we know it, is the soul, is the person. So, you see, we weren't looking for anything very esoteric. What we've been looking at all the time was a, a theta body, which could be called the mind, the soul, the person, anything else you wanted to call this, the elan vital of Bergson, any one of these things. We were looking at it in a case of blubber and hair and we kept saying, "Well, the case is the thing, ha-ha, everybody knows the case is the thing. That's the way it is with rings, for instance, you have a case, therefore you have a ring." Well, nobody was ever, ever went down to the morgue that made this observation and observed very thoroughly, because you go down to the morgue and you

look, and you will find a lot of cases down there in various states of disrepair, but you won't find any rings. There are lots of cases - the morgue attendant gets the rings. Now, the-case-and-the-ring analogy is, is exactly what you ought to adjust yourself to, if you're going to process somebody's theta beingness. The thing is, the person is not the case, so we, we just disregard this, and eventually...

And by the way, right this minute, right this minute, you could suddenly concentrate yourself and say to yourself and realize, all of a sudden, that, "This flesh and bone and blood and machinery isn't I. The thing that is I is, well, it's me. I'm a theta beingness and there isn't any reason why I should even stay in this case." You might be able to say that, just to yourself, just like that and, suddenly, bing, have your aberrations all turn wrong side out, because nearly all of your aberrations in this MEST universe are concerned rather exclusively with the care of the body and care of other bodies and, "Did I hurt him?" Well, he can grow another case.

Now, the immortality of beingness is something else which people have been trying hard to attain, and is a principle and a concept to which people have hung for a long, long while. As a matter of fact, a person doesn't have to survive, he is immortal. That's silly. You take somebody who is immortal anyway and you say, "Alright. Now, you survive and make sure you do." It's like telling somebody who has red hair, "Now, make sure you've got red hair, and if you don't have red hair, we're going to shoot you," and putting him into a state of apprehension that if he didn't have red hair, he'd be shot. But he's got red hair. And so, it's just nothing - non sequitur logic. Alright. Immortality. With an electropsychometer we can do some of the most amazing things these days on tracing back lives. People have lived before, they've lived in their bodies on this earth and elsewhere in the universe before. And they've lived many, many times, and it's gone on for a long time, and most people are pretty bored with it.

But the point is that in the old days, in order to get data, we had to audit somebody. We had to take him back down the track, as we used to do, and put him into an incident like a past death and have him guessing at the things and so on, and we didn't get good data. Well, we can put somebody on an electropsychometer now and we can say, "Alright. Were you, did you live on Earth between the years 1842 and 1906?" or something of the sort, and he'll give you some dates and the electropsychometer won't bump unless he gives you the right dates. "Well, what school did you graduate from the latter part of the nineteenth century, nineteenth century, what school did you graduate from?" And he'll say, "Oh, uh, mu-mu-mu-mum, Harvard 18, 1892. It's rather vague to me." And you say - the machine didn't jump very well, it jumped on "Harvard" but not "92" - so you say, "Was it '93? '91? '90?" And, all of a sudden, the machine goes pwew, '90. "Well, good. We've got Harvard 1890. Let's see, did you go to law school, or what school did you go to?" "Well, it seems to me like I studied chemistry." "Well, what was your name?" "Well, let's see, well, did your na-, first initial, the first letter of your name, begin with any of the letters before M?" Cut the alphabet in half. All of a sudden, by the way, his name will occur to him. Well, turn around and write a letter to Harvard - it's been there for a long time - and say, "Did George Q. Botts graduate from your chemistry school in 1890?" Very interesting, they've been answering me, "Yes,"

I even found some murders - some good, solid, recent murders, and what's very interesting about these murders is the person, having died in the interim, renders himself unpunishable by law. The law is strictly understood to be broken and punishable only by a person in this lifetime, the current lifetime. It doesn't say that in the statute books. Police lie detector machines are continually picking up "guilty," and other manifestations which they haven't been able to explain, on criminals, and they have neglected to ask him "Which life?" And that's very important, because some kid comes in there - he's sixteen years old - and the fellow says, "Did you steal this car?" And the kid says, "No!" and the machine goes whirr. And they say, "Well, that's just a vagary of the machine, but he might have stolen the car and it's in guilt or doubt, we don't know, or maybe guilty. They don't ask him, "Did you steal a car in this lifetime?" Probably the machine would register dead still. "Well, did you steal a car in your last life?" "Yes." "Well, what is the date?" "Well, it was 1922 and it was a Cadillac." See, a sixteen-year-old kid falls into this bracket. They are actually condemning and misreading criminal records today in police departments by failing to ask "Which life!"

And I have been upsetting lie detector operators, so that I imagine some of these boys have gone home at night and they've really thought for a while because they're sitting there on a great big machine, you see, that works much like, but not as well as, an electroencephalogram in some respects, and they sit there on this machine and it goes click. "Did you ever live before!" Click. They go on out and they get the most honest cop they've got on the force and they bring him in, they set him down, "Did you ever commit a murder?" Dead still. "Did you ever commit a murder in an earlier life?" Click. "What's the date?" "Oh, I don't know. A date occurs to me, it's kind of silly - 1792." Click. "Was it a man you killed?" No motion. "Was it a woman?" Click. Fellow says, "You know, I'm shaking all over!" (laughter) So there's your, so, so your, your police operators, your police operators are the best people you could possibly go to, to ask, "Are there, is there such a thing as living before? Are there earlier lives? Have people lived on Earth before?" It checks, in other words. We can come out with this now, because we have terrific amounts of empirical data.

Well, why is this? It's because the theta body, the theta beingness of the person, is a continuous thing which goes on from life to life to life to life, and it enters made bodies or makes bodies and continues on to the death of the body and so on. And what's wrong with this beingness and why, as you sit there, don't you realize and know completely where you've been and what you've done and so on? Well, people wanted you to have a body, and they wanted you to do this and they wanted you to do that, and there are very specific routine blank-outs on this track - on the life track - whereby they take the theta body and they do certain things to it and they say certain things to it and they give it compulsions, and it eventually winds up by forgetting each life as it lives it.

But, with processing, you can turn around and blow those lives wide open. I'm getting interesting data on lives having been blown open. A person suddenly becomes, comes into possession of languages, personal techniques and so on. One woman was reported to me recently having had a sequence run out and suddenly came into possession of all the techniques of a pioneer woman. She was a girl who had been raised in the city, had never been interested in this particular, and all of a sudden she could make soap and she can do this and she can do that and she's very interested in this whole thing. A life back in the early eighteenth century had suddenly blown open with all of its data.

People have been shut off, in other words, from life to life, and their awareness has been cut way down - not by experience but by the terrific desire on the part of other beings elsewhere to do a control, to do a thorough control. So that, you get - in insane asylums and so forth - you get paranoids rushing up and down, saying, "Somebody is after me, they're controlling me. They want to do this to me, they want to do that to me," and so on. You see this all the time. Of course, the thing to do is "to go give them electric shock," that is a method of control, an electric shock. But the point is that he, this man who is mad actually, probably has very, very adequate reasons to be mad! He's, he's had things happen to him. If a preclear is suddenly sailed into some of this material without any warning at all, you would think he's mad because this doesn't compare with the history of the human race as written by Beard or Darwin or somebody, it doesn't compare.

You see, nobody had the tools with which to find out. And, all of a sudden, you've got thought, emotion and effort, and so you can do exploration. You've got the tools. You can go back and find out what the occlusions are and blow the occlusions open, then go back a little further and find out a little bit more and find out a little bit more and build a track. And what we have when we have the track built is the adventures of a theta body. The anatomy of the theta body is of considerable interest, but let's just consider the beingness of an individual as his theta body, and we find out that it's all there, his vitality is still all there, his capabilities are still all there, all of his memories are really available to him, and that you can turn up his awareness and restore to him any ability which his theta body ever had, at will.

Now, that is an auditing goal which is worth restoring. We're not just interested in having somebody remember how to speak Amharic or Assyrian or something, or we're not interested

in getting an eyewitness account of the Gettysburg Address, by knowing this data. By the way, I've gotten those things - it's very interesting that Lincoln had a very high, squeaky voice. Anyway, we get eyewitness accounts of these things all the way back, but that's not what we're trying to achieve. We're trying to achieve the potential of the highest level of experience possible - future, not past. We're trying to achieve a potential of doing, acting and being in the future, which is the highest possible potential. In other words, let's make it possible for somebody to experience to the highest possible action and level of experience. And that would be the goal of rehabilitating the theta body.

And it's rather staggering what the human race has survived to date, it's staggering. You will think so, too, when you get on a couch and see some of this stuff. But when one realizes that with this knowledge and experience now, that if one were restored to his full potentialities and capabilities, that an enormous vista opens to him, what, what unlimited action becomes possible to him, the enormous degree of aesthetic experience which he can have - that's what we're trying to give to him when we start on the theta body track and rehabilitate people on the theta body line. The anatomy of what I've been calling the theta body is a very precise and accurate thing, but I'll talk about that some other time.

Don't, by the way, think I'm utterly mad when I talk about this, because I am afraid that the very, very best and most conservative churches of the land would rather be found dead than to disagree with me on the fact that man does have a soul. And the quest of an auditor, in working with a preclear, is to discover and rehabilitate that soul and actually help the individual to find out where heaven is. If we use those terms, of course, it becomes very comprehensible, in a past frame of reference. But heaven isn't what you think it is, and hell is right here. Now, no auditor, of course, in sailing into a case, is going to find himself very willing to say to his preclear, "Well, it's this and thus and thus and thus and you have lived before, and you did this and you did that, and now you've got to run out this and now you've got to run out that, and you're all set." The preclear, the auditor would think, would think the auditor a bit mad.

But isn't it strange that whenever I talk to somebody about this, they are much more willing to accept this concept than they were willing to accept engrams - such things as prenatal engrams and so forth. The most violent reactions I get from people, ordinarily, "You mean I HAVE lived before and I WILL live again?" And you say, "Well, yes, very materialistically too, in good solid engineering terms, I could prove it to you on a lie detector and other ways, and so on." And the fellow will say, "Yeah?" And, "Yeah, and the race has lived for an awful long time, and you could probably do so-and-so and so-and-so, and step out of your body and soar off to Venus if you wanted to." "Yeah?" Used to be I'd say to somebody, "Now, you see, there's such a thing as a prenatal engram." There is, by the way. You can still get results by processing prenats. You say, "There's such things as prenatal engrams and a child records when it's in its mother and so forth." And they'd say, "Yak yak yak yak yak yak yak." No agreement on the line. But people are agreeing with me on THIS in the most unexpected quarters, unexpected quarters. Most people are atheists because they know that the way it was drawn up and presented to them wasn't the way it is. That's why they're atheists. So don't have any great fear about this theta track and theta beingness, or even in relaying it to people, because you're in for some surprises. They'll sit there and they'll say, "Is that so! Tell me more."

I want to thank you very much for coming down here tonight and listening to me sound off.

[this last part is in the R&D but is not on the old reel]

We'll have some books and materials over at the office shortly, we're manufacturing some. And Jim has been telling me that he's very happy the way some of you are volunteering on this project. We've got to carry this forth now or never, and it looks like with some help, some understanding, all of which we're getting here, why, it can be carried. And J, want to thank you for that particular and to thank you for coming down here tonight.

Good night.