

PHENOMENA OF THE THETAN

SOP-6B

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Let's talk now about phenomena of the thetan.

The auditor who tries to rehabilitate or reeducate a thetan, who doesn't know what a thetan can do potentially and ultimately, is, of course, not going to do very much in the line of education.

And so it's necessary to know, when we speak of the subject of reeducating a thetan, what we're trying to educate the thetan to do.

There are two categories of this education: one is action and one is perception. The perception of a thetan is all categories of perception, unlimited, for the universe. Anything which you can sense out of a human body can be sensed directly by the thetan, plus sensing at selective depths. Sometimes your thetan will not be able to select at depths and so will become very confused.

A thetan's perception goes through walls, earth, mountains, planets and across very wide areas of space. May seem to you sometimes very peculiar when you're working a thetan that he can perceive at such a distance and yet seem to disobey Einstein's laws. He, however, can do so. He can span a light-year in considerably less than a light-year. And apparently—and certainly for our purposes—the speed of a particle is dependent upon the duration of emission. Gee, doesn't that sound complicated?

You know, I bet I could go on here and paint this thing up so that not only would you be unable to understand it, but I would be so confused about it that I would go home and write a college textbook.

We are very solidly on the line of physics and various phenomena, but take this in mind: it is a very specialized application and does not necessarily fit in with what is generally accepted to be true. As the lady that was told that she damn well better had accept the evidence of the physical universe, so are we faced with the necessity of accepting the evidence with which we are confronted. We are working with a different—evidently of the very same order of magnitude, but a different part of the band of motion, a higher part of the band of motion. And the way this band behaves may or may not have anything in common with the lower levels of that band. But if it doesn't have a confounded thing in common with the lower band, we are still all right, because we do not need a license to survive.

Approval, you see—the seeking of approval, the seeking of acceptance, the seeking of agreement—is actually merely the seeking of a license to survive. One wants approval from Mama, that means one is actually asking Mama “Can I live ?” The reductio ad nauseam of approval is a license to survive.

Now, we don't have to ask these lower physical laws, in a very, very well codified and extremely workable science, for a license to survive any more than they have to ask us for a license to survive. All we're interested in is not discussion and comparison. All we're interested in is a clean, clear-cut subject which is simply this: the behavior of energy at thetan level. And the only kind of energy we're really interested in is the energy with which a thetan operates.

Now, if this doesn't obey certain laws that we are led to believe exist in lower strata of the band of motion, that is still no reason whatsoever for us to abandon what we can

demonstrate. Truth is valuable to the same degree that it is workable, and these truths are workable.

In addition to this, I will not pretend to you for one moment that I have more than begun to explore the capabilities and behavior of energies at the band of the thetan. I cannot tell you a billion data that I would love to know. The instruments which are manufactured on Earth, solar system, galaxy—Galaxy 0—in Earth time A.D. 1952, are about the level of chopsticks. They're really gummy.

We're trying to measure a very, very high, high, frequency by clipping at its harmonics, its low harmonics—what are evidently its harmonics. As a consequence, I can't swear that they're even harmonics or anything else.

I know what the thetan apparently can do—apparently can do. I have observed the thetan doing many of these things. I know data from some other sources, but to pretend to you that as we sit here we are in possession of all there is to know about the thetan, of all the limitations of the thetan, of all the things which menace the thetan and all the things which can be made out of a thetan, would be too entirely professorial a pose.

And at no time should you feel yourself constricted or restrained by the data which I am giving you here. If you make up your mind that you've observed a lot of thetans and they just don't seem to do this, that's all—well, the possibilities are pretty good they don't.

So, you have the widest level of this—of self-determinism on your own observation—and quite in addition to that, what I am telling you is simply by a series of points, which may serve you as orientation points. You can orient data from these points. And at any time that these points seem not to fit the bill, you tell me and I'll be the first one to shift a couple of points, even in my own mind.

The triumph here is having a thetan exist as a thetan and be outside the body and perform things and change the body. That's the absolute—when we speak of absolutes, we know that happens—the sky is the limit from there on up.

Observations, then—what I'm giving you are observations—phenomena. Phenomena observed—observed indifferently while interpreted perhaps well, perhaps badly.

We know the thetan can get outside and we know he can regenerate and we know that he can get up the Tone Scale. We know that getting him outside and getting him out to do this can change, from dark to light, the behavior and state of mind of the individual. We're sure of that but we're not sure of anything else at this moment.

So, I believe these things, then, to be true. He perceives at a distance; this is fairly observable. He perceives selectively at a distance. He perceives in 360-degree sphere. Your preclear may have a hard time doing this at first. It's very difficult sometimes for him to realize that he's perceiving behind and before him at the same time. He can perceive through any known quantity of matter and at any distance. He's evidently operating on a frequency that is very, very tiny, so that it is not impeded by grosser forms, such as the atom and the molecule.

He is evidently most capable when he is most able to determine time and place for energy. And his aberration, illness and shortcomings, his inhibitions, stem directly from, evidently, the degree to which his own activities, energy emanation, behavior, thought, action, are determined otherwise. Your thetan, at first, will be 100 percent determined, apparently, by the exterior forces. He tries to push them around; he finds himself being pushed around. He's incapable of a proper orientation.

So, your first thought, then, in reeducating a thetan is education on an orientation basis. Where is he? What is he doing? This is the keynote. What is he determining?

Now, until you get him up to a point where he can selectively determine these things, you are not likely to get much energy out of him, because the generation of energy is evidently dependent upon the ability to determine space and time. See why that is? If space and time determine the thetan, then he is evidently incapable of determining space and time. Unless he can determine space and time, he cannot determine energy. Therefore other energy can be quite effective upon him; his energy is relatively ineffective upon others.

Now, the reeducation of orientation of time and space, continual practice, picking up reasons why he cannot move items, objects or generate energy or not generate energy, or perceive at a distance, cause action at a distance—it's all orientation. It's a problem of orientation. And you might say that all the education that you give him will be a problem of orientation. He is at X geographical spot and you wish him to see, feel, hear at Y geographical spot.

He is sitting on the back of the couch looking at the back of his head. Right at the beginning you will find that he is evidently incapable of perceiving anything except the body, himself, since he's so devoted—with such beautiful sadness—to the body. That's all he can think about. He's terrifically fixated on this body and he sees the ridges in it, and evidently he is sort of still part of the body and he's very interested in cleaning the body up and he gets into bad sags and apathies. Furthermore, the body is a refuge. He can rush into it if any mad thetans happen to show up or anything of the sort, and he's sort of—when he first comes out of the body, he knows he's hit a home run all right, but he can't get his toe off—quite bring himself to take his toe off of home plate to start out and make the run. He's in a very badly undecided frame of mind about things. Orientation gets him over this. Orientation of perception. Let him perceive at distances. Let him perceive simple things. Don't set up any rough problems for him; just set up problems for him. And when he finds he cannot do what you are asking him to do, you ask him if he can orient it and change the postulates that permit him to do it. And every time he finds himself incapable of doing something, you ask him to change postulates until he feels himself capable of doing it.

Then if he still cannot do it, don't ask him to change more postulates on that subject. Work at this gently. Shift off and ask him to do something else. Variety is the keynote of this type of processing. Variety is the keynote.

Ask him to do this, ask him to do that. If you find out he can't do something, gloss it over. Don't worry about it. Don't invalidate him. He'll invalidate himself enough. After he's found, all of a sudden, that he can't do so-and-so and so-and-so and so-and-so—you didn't even tell him he could do so-and-so . . . He all of a sudden finds out that he can't see well through the chiffonier, and a great sadness descends over him. And you say, "Well, that's all right, look through the table. You just could look through the table a moment ago."

"I know, but I can't see through that chiffonier." He's sad about the whole thing. What you're doing is making him dig up all kinds of things. You've asked him to do something; there's many reasons why he can't.

Now, you'll go to a level of have—he'll actually have to run out new ridges, he may even have to run out single incidents outside the body, burn up ridges, all sorts of things, in order to permit himself to do these things. But don't let him get too bogged down doing it; just keep variety up. Ask him to look. He finds he can't look at what you're asking him to look at. Well, let him look at something simpler, easier. And he finds out that he can't do that, ask him to shift—if there's any postulate that inhibits his looking. And he's liable to say, "Whirr, click. Yeah! You know, I can see better now." Now ask him to look at something.

And although he's shifted the postulate, he may not be able to see yet. Don't upset him. Ask him to feel something. Shift it, you see? Ask him to feel something now. Now he's got reasons why he can't feel something. Get him to shift the postulate. Work that for a little while. And every once in a while shoot him a "Get the beautiful sadness of having a body." "Get sympathy for the body." "Get the body's sympathy for you."

Now, when I was telling you this procedure a little while ago, I was telling you a very general degree of workability on this subject. It works just fine. You can vary it, and you'll find every once in a while just for your own amusement you will vary it. Outside—you've got him outside the body and he can't see worth a nickel. And this worries him and it upsets him and so forth, so you may decide to work on the problem of sight. Or he can't feel, so you decide to work on the problem of feeling for a little while. You can run incidents, you can do all sorts of things. But don't get so engrossed with running him inside the body, or get so engrossed in running incidents in any event that you lose track of the fact that what you're doing is a reeducation. You're picking up facsimiles only because they—and only when—they inhibit his ability to act and his ability to perceive.

Now, that's why you pick up facsimiles, that's why you change postulates and so on. Because, believe me, when it comes to rehabilitation, there is nothing like present time performance to validate. You don't care how many postulates there are against it, he suddenly learns that something is true for him, and it's true for him, he immediately will shift the whole track to agree with it.

You see, what's true for him is what's important. And he finds out that this ability is sitting there in present time. Well, his confidence rises in the direct ratio that he is able to fix things in time and space.

That's the keynote: time and space; orientation; energy. You can think up a thousand, thousand drills to do this—anything, anything. He's sitting there and he's got his back of the head—"Let's trace that automobile going down the street." "Now, let's pick up an automobile a couple of blocks away and let's trace it very nicely down the street until it passes the house here."

"Well, well," he says, "what do you know." And you'll be surprised. You wouldn't think doing that would cheer him up at all, but it will.

Now, you can say, "Go on through the house—go on through the house and see if you can find any other thetans in the house." There's nobody home or anything of the sort. And he'll spend a lot of time looking around and looking around and looking around, and then all of a sudden say, "You." "You. Yup." He's fixed something in time and space. It's just that silly.

Now, he feels a terrific revulsion of self. There is even a technique whereby you can run body feeling things for the thetan, and then the thetan feeling things for the body. You're actually doing a sort of a concept variation of Ridge Running. "Get the body wanting to hide from the thetan, the body wanting to hide the thetan." See, the body doesn't want anything, but he's on such a negative basis.

If this technique came anyplace, it would be—come at the end of II. The technique I have not explored enough to give you as a finished part of the other formula, but it's quite interesting what happens. You can run the subzero Tone Scale as the body doing these things to and for the thetan. Of course, it's the thetan doing these things to and for himself. Then you run it "the thetan doing it for the body" and you find out the guy can't get that, so you run "the body doing it for the thetan." That's in Step II.

Now, here then, you have a very disoriented being. He's disoriented in it for various reasons. He may have some sort of a command line in on some other part of the universe. Don't be shocked to suddenly find this occurring. The thetan may suddenly find that he has a finger on something somewhere else, and startle him no end. And he'll say, "Do you know I run that, too?" Well, if this is the case, let him orient what he's doing there, but don't let him go charging off to run that too. You keep him where you can keep a good tab on him.

Now, you'll find that his main concern is being hit by energy flows. And although you can run a great deal on the body, remember there is something that you're avoiding this whole time: other thetans. Other thetans—hate and fear and subzero Tone Scale on other thetans.

This person may not want to stay out here in the open at all. And he may tell you it's the body and he wants to protect the body, and you're not getting very much on that. Well, you might not think of immediately—you might still have a little fear and so forth, of other thetans; you want to avoid it, so you avoid the subject of other thetans. And you avoid the process now.

So let me give that to you quite clearly: that you can get subzero Tone Scale all you want on the body, and your thetan may be quite static—he's just fine; he'll just go on and play with you for the longest time. Whereas what he's actually ducking from is other thetans.

And you ask him questions like this: You ask him, "All right, now let's say—let's get 'hide.' Now, would you be hiding from other thetans? Are you hiding from other beings or anything like this?"

And he'll go on and on about this and "Yes, yes, yes," he'll say, "oh yes, I get this, I get this. Sure, I get this. You betcha, I got it now." He's doing fine; he runs the concept and the feeling, and he runs it back and forth, and he's just having a wonderful time about the whole thing.

And then you ask him, "What are you running it on?"

"Well, it's all these people." People. He's running bodies. He's not running other thetans. And he was having this fear of other beings and so forth, and it was people that he was hiding from this way and it was that way—not other thetans. And you're going to find it very difficult with some preclears. You're going to have to really sneak up on this idea of other thetans. So you take other thetans on the level of there just being other thetans and so forth. Now, he's committed enough overt acts against thetans. He's committed overt acts against the GE. And there comes up your main difficulty—is propitiation for the GE, above the level of just propitiating the body: "I've done something to this body." You can actually ask him to scan through the Assumption (the technical term for taking over a body).

The Assumption is done by capping the existing entity in the body and holding it under very thorough caps, squelching it. And then maybe for years everything worked out fine and got along swell, till all of a sudden the fellow thought he felt something stirring in the body besides himself, so he reestablished this cap—wham! And it's liable to be at an exact instant in his lifetime. His perceptics go out, everything goes out—boom! It's like he blew fuses clear across the boards. And he said, "Well, this happened . . . This happened," he will say, "along about—uh, yeah. There was a lot of excitement, I remember, happening, and I was in this tank in the last war and all of a sudden a shell hit the opposite side of the tank and I don't know what happened, but things changed."

Sure they changed. Something—jar, some shock, an operation, an accident, something of the sort—or maybe just continual nagging. Or maybe suddenly looking sideways and finding himself out of the body. You'll find this in a lot of them: All of a sudden he'll look sideways and see the body or see a shadow that he takes to be the body, and it'll scare him half to death. And boy, he'll get back in that body fast and he'll reassert that clamp on the GE and he'll really hold on. He isn't supposed to be out there, he thinks to himself.

So, now, phenomena you encounter- is the fact that your action and perception potentials of the thetan are practically nonexistent in most cases. And you will find that there seems to be an under-level of consciousness and action going on. He's doing it, but he doesn't let himself know he's doing it. And he'll swear to Pete there's another thetan around someplace doing it. "Can't be me, I'm not doing it. I wouldn't do that to the body. I'm perfectly . . ." There is the body getting all twisted to pieces and turned inside out and so forth, and he's just doing it and not knowing he's doing it.

Now, he holds on to the body and he leads the body and he pulls the body around with tractor beams and pressor beams. Actually, he takes communications out of the body with tractors and pressor beams—he puts commands into it. Now, your tractor-pressor combination can be extremely strong, and this you want to take note of. Many people are going around with a tractor beam around their heads and forward part of their bodies, which is very thick and very strong, and a pressor beam pointing right straight into the small of their back, much in the order of a pistol or a sword or something of the sort, and they actually are holding themselves with terrific strength. They're practically smashing themselves. You can get somebody to get this.

You can very often get somebody to sit down and tell them "Release the pressor beam in the middle of your back," or "Try not to release the pressor beam in the middle of your back and hold the tractor beam on," and he'll darn near snap his spine. And he can hold on to this and he can relax it and he can hold on to it.

Now, the way to get rid of one of these things is just get him—work it long enough so that he finds out all of a sudden that he's in control of it. You say, "Now slack off the tractor, push the tractor forward and pull the pressor back." (Tractor in front of the body and the pressor behind the body.) "Now push the tractor forward and pull the pressor back." zNow, pull the tractor in on the body and pmh the pressor in on the back of the body." "Now smash it." Okay. Now relax its Smash it.t zNow relax its aNow move the tractor beam down to where it's giving a good, solid pull on the abdomen." zNow put the pressor in and push the abdomen together."

All of a sudden, along about this time he'll say, "Look, I'm doing this to myself. I know that. I'm relaxing these things and I'm putting them back in. You know, the dickens! I don't have to do that anymore," and he'll quit.

You're giving him and recovering for him command of his own abilities.

But he does this on the most backwards, cockeyed circuit you ever wanted to see in your life. He reestablishes these energy flows, he gets them all established and he gets them held and—one way or the other. And he gets them into a terrifically compressed state of mind.

Anyway, he simply holds and releases, holds and releases. Now, you can get him to do that with anything. You can get him to put a tractor beam down on this and then pick it up. Very often the second he starts to do this he says, "My God, I'm a bug. Oh, ugh!" And that's one of the fastest ways I know of to turn on the nausea of self-negation, self hate. Oh, he just despises himself when he starts to come up to a full recognition of what he is, just "Owraah! Ugh! My God! In horrible condition!"

The way you solve that is just to get him to run the concept a couple of times and change his concept, change his postulate. Find out where he picked it up on the track, shift it around. And boy, that degradation—no human being—no human being, Homo sapiens, ever feels the full limit of this degradation. It's a very heavy feeling of degradation that he gets. And you'll quite ordinarily turn this up, I suppose, when you get into drilling—putting tractors and pressors, and pressors and tractors, on himself and off himself, on wall, off the wall and that sort of thing. Just drill, just placement. You can make him put out tractors and pressors and pull himself forward and push him back and move him all around. Very fascinating.

Now, sometimes he'll get his paw into something or get one of these tractors or pressors into the fabric of something, and he won't be able to let go! And that's one of the main troubles with him, is he can't let go. He has a rough time. He sometimes takes hold of something and he doesn't know enough to let go of it, and he can't figure out how to let loose of it. So you pick up something simple. Don't let him just go around agonizing about it; make him let go of it. And if he can't let go of it, have him run out the action of touching it, which exhausts the energy in the flow and then he's let go, you see? And then make him touch something else. But don't let him quit on finding out he can't let go—and that's quite an injunction. If

he grabs hold of something and he finds out he can't let go of it, don't just skip it, because he'll go into apathy and dive back into the body again and give up, because he'll realize that he has hold of all these ridges and now he can't do anything about these ridges. The reason he has got all these ridges and facsimiles pulled up against the body is because he's pulled them up from time to time and he can't push them off. And boy, will he feel terrible.

Now, that doesn't happen with all thetans. That happens with a Step III more often than anything else, on your orientation and so on, when you have to go in at that level. But remember: Solve it. Resolve that one. I don't care if it'd take fifty hours, don't abandon it. Keep up a calm, knowing attitude about the whole thing.

Now, the thetan has evidently come down through—in spite of what you might read... There's a misprint in *What to Audit*; there's a missing couple of lines. It says he's only on the track so on and so on and so on, and I don't know how this got typed wrong, but it said he's only forty-nine thousand years old, something like that—or he's thirty-five thousand years, or something. He's thirty-five or forty-nine or fifty thousand or seventy thousand years on this spiral. He's been in the MEST universe three, sixty or seventy-four trillion years—one of these high figures. And he has lived in spirals. And just as a *Homo sapiens* forgets his last body, so does the thetan forget his last spirals.

And you pick up most thetans, you ask them very bluntly, you say, g"Did you ever live before? How long have you been in the universe?" and so on. And he'll say, "Well, I've been here about twenty thousand years," or "I've been here three thousand years," or "I've been in the universe about three thousand years."

And you say, "Have you ever been here before?"

"Oh, no. No." Well, it's a block-out, blank-out.

And the emphasis should be on the last spiral—the current spiral. Don't bother too much with the earlier spirals. Because if you resolve the last spiral on its orientation just as you can reorient in the present—current lifetime, you can rehabilitate placement of facsimiles in time and space. But you'll find your thetan has an identity; he very often on one spiral has a rank or position, a beingness.

Way back on the spirals he has a home universe. And if you want to spring tears out of a lot of preclears' eyes, you just say, kind of in a soft voice to him, "How'd you like to go home?" And he'll do a—strange sensation. Because he's been long gone for so long that he'll immediately start to think of "What home? Well, my home—must be current lifetime, the home I left when . . ." And he'll think of an earlier home, and these don't fit the bill for him. That isn't why he feels like that. There's terrific longing, actually, for the home universe.

You'll probably find out that he considers himself to be a prisoner of war, captured in some fashion, pirated out of something, pushed into something. You'll find out that he's got, usually, sixty to seventy-four trillion years of experience behind him. But he considers his identity is different from time to time. And sometimes he gets his spirals mixed up, so that one time you'll be working him and he'll be working very, very well, and his identity will be so-and-so, and he'll be perfectly pleased and happy, and you've traced his spiral and you're just doing fine and it's a—you check it up on the E-Meter and you'll find out you're working a spiral that's . . .

These spirals, you see, were long and then not quite so long and then not quite so long and then not quite so long and then not quite so long, and they're getting faster and faster and faster. First one may be a hundred million years, the next one fifty million years, the next spiral, less, less, less, less, less, less, less, less, less, less, less, less, less, less, until all of a sudden we're down to thetans—maybe as little as a three-thousand-year

...

spiral in progress.

Now, you'll be working him, he'll be perfectly happy, he'll be perfectly cheerful, he's telling you about this and that, only you're not there to just have him tell you. But he's placing things in time and space, and he's quite interested in it and boy—by the way, don't cut him off and pretend this is nothing, because his pride is almost gone anyhow, if not gone. And he all of a sudden recalls that he was something to somebody sometime and he has been something somewhere. And don't just suddenly cut him off and be disinterested, because the fact of the matter is it's very interesting.

And he'll be telling you about this spiral and he's doing fine, and then you check it and you'll find out this was five million years ago or ten million years ago that he was doing this or doing that. And he's talking about one consecutive lifetime, and this one consecutive lifetime with full awareness and knowingness down the whole track was maybe five million years long. And he's just doing fine on this. And the next time you process him, or maybe in the same session, he sort of does a switch on you, and you can't quite figure out what's happened to him. He's hit and opened up another spiral.

Now, it's very easy to move a thetan in and out of spirals; much easier than moving him in and out of past lives or anything you want to call those things. He can shift in and out of the spiral with great ease. And you'll find that the overt act-motivator is slightly different for each spiral—slightly different. But there could be said to be on the whole track, for sixty-four, seventy-four trillion years, just one—it could be said, stretching it just a little bit—that there's only one real service facsimile for this thetan for the whole track. You'll find out there's a variation of that facsimile for each spiral and that most of the spirals are not in restimulation.

So the one you want to solve it out of is the last spiral; that's the most intimate. That's the one you're particularly interested in, is just the last spiral.

You'll find periods when he detested himself and periods when he thought he was all right. You'll find deaths where the last instant of death to him, the extinction or something, maybe the blowup of a plant or something, and his last thought was this high on the Tone Scale: "My golly, think of all these people that are losing a fine friend like me." Now, that, low on the Tone Scale, is just conceit. But up high on the Tone Scale, it's just the way they feel. "I'm valuable to these people, and look at all—look at the fine guy these guys are all losing." He feels sorry, not for himself at all; he just feels sorry for these other people that need him, these other beings.

Now, you will find strange somatics in your thetan. Oh, pardon me, and another—the other side of this is you'll find whole spans when he was nothing but a slave and was only too happy to die, and with every thing under God's green earth being done to prevent him from just kicking off. The whole activity of his masters being to keep him alive, and his whole activity being one thing only—succumb. You'll find fantastic arrangements made to hold him in chain. And these check out preclear to preclear. You can get a bop on practically anybody on the word *Arsclycus*. Or you can say, "such and such trillion years ago" or something of the sort . . . Did you ever hear of that?

Male voice: What is Arscllysus?

I'll tell you. Yeah. You curious all of a sudden?

Female voice: Mm.

What kind of a feeling does the word *Arsclycus* give you here?

Male voice: Withdrawal.

Withdrawal.

Female voice: Fear.

Male voice: Fear.

Fear, sure.

Female voice: Over there.

Male voice: Fear of what could happen.

Mm-hm. What else?

Female voice: I think—I'm feeling sick in the stomach.

Sick in the stomach! Well, what do you know! What do you know. Anybody else feel that about the word Arsclycus, or somebody else feel something different about the word Arsclycus?

Female voice: It makes me want to cry, sort of—fear.

That was pretty grim. That's about ten thousand consecutive lifetimes doing the same thing. Every time you came back they knew who you were and they knew you were trained to be a brick polisher or something.

Arsclycus was a city built with no planet. Roads, roads, roads, roads, roads, roads, roads, turrets, castles, so forth. People were snaked in and they were put to work there, and they just went back and forth. Every time they died, they found themselves standing back in the same line again. They were slipped back into the body, they were a trained workman, they went on through. And the reason why they got slipped back into the body is every time they were given a body, a slice of the body was taken and put in a vat. So if they tried to run away or tried to do something else, all you had to do was hurt that piece of meat, and they'd come back.

It was ways and means of a super control of the doggonedest biological setup you ever want to run into, and it was about ten thousand consecutive lifetimes up to the moment when Arsclycus blew up. And Arsclycus only caved in for one reason: enough mass had been accumulated there, finally, till it finally developed a gravity. And this gravity and mass caved it in and destroyed it. And it fell all to pieces and crumpled all to pieces. And if you want to run a pleasure moment, you can generally run that moment.

But it's not important to run Arsclycus. But if you find somebody who is having an awful lot of trouble working or is fixated on the subject of work, and he can never play because he has to work, and work is so tiresome and he's obsessed on the subject of not working or working or something like that, generally its basis is way back there in Arsclycus. A-R-S-C-L-Y-C-U-S.

Male voice: What about the people who did the supervising?

Oh, there's another crew.

Now, you'll find that thetans respond—and I'm talking to you now not about fairy tales, I'm talking to you about E-Meter responses and consistencies—and this is phenomena, discoverable phenomena. When you are working out the service facsimiles, as you will in Step V, you'll find that lots and lots and lots of this data turns up.

But your main interest is trying to get him to find a past identity— find his identity, find his identity.

Now, you know that a psycho has a heck of a time remembering something that's absolutely real to him. Well, unless you can get this thetan to find his identity here and there on the track, then he's not going to get any better. He's just going to feel worse and worse and worse. Who is he?

Well, he'll start to get some vague idea on his identity and he'll want to check it by the E-Meter, and this way and that. Well, just work with him. Let's establish his identity, at least for one spiral. Who is he? What name is he known by? Where does he—where did he work? What was his unit? What sort of an outfit was he with? Was he a civilian here or a military personnel there, or something of the sort? You know? Just work with him until he establishes his identity for you, here and there. And then work with it until he gets a very, very good idea of that identity. And you work the service facsimile chain you'll find out that at the heart of it is no identity, always—no identity.

How do you kill a person? It's no identity. How does it. . . And now, this comes in. You'll find out one of the ways he had of escaping was losing his responsibility. If you couldn't kill a thetan, how... Death, you see—a thetan wouldn't be in a body at all unless there were some advantages to it. And there are advantages to it. A body can die. And we've all agreed that when the body dies, we're dead. And that's good. That's not bad. Because otherwise pain, torture, work, enslavement, imprisonment, a theta trap, something of this sort, can go on for hundreds or thousands of years. How would you like to live a thousand years in exquisite agony?

Well, a solution to this is "I am no longer responsible." And how does he say, "I'm no longer responsible"? He simply says—he could say two things: "I don't exist," that's the chronic one; and the one, sporadically leaps up in this society, is "I am no longer any menace to you because I have no further responsibility. I can't make any thoughts connect together, or I can't do anything more, and I'm completely unable."

Now, how can he be unable? By being insane. The thetan death substitute is insanity. And insanity is the first solution and death is the second solution. And you find thetans who'll do this in this society. You'll find most insane people, after they've been insane for a little while, trying to die one way or the other. The death is insanity. Thetan death is insanity. He begs off, he begs off He says, "See, I can't harm you anymore; I'm not dangerous. You needn't punish me. Stop punishing me, because I'm insane!" And that's what he gives out: "I'm insane." That's his mechanism. So remember that.

And the other mechanism is "I don't exist anymore." And he does that by going invisible, by not manifesting any energy—because if he doesn't manifest any energy he can't be detected, so he isn't there anymore. So he stops making energy, and he stops making energy solely for the reason to demonstrate that he doesn't exist anymore. And every thetan you've got around in Homo sapiens is running nonexistence. And that means no energy output, so don't be surprised that—before you start reorientation—that your thetan can't handle energy of any shape or size or anything else. He can't handle energy.

All right. Your thetan, then, has a choice. He can't die. He can cease to exist or he can go insane. Now, one of the ways of ceasing to exist is by becoming something else. So he can shift his identity, and that's what happens on a spiral. He shifts identity. But you better find these identities for him, because these old fears are still haunting him; he's still badly haunted by them.

You'll find some very interesting things about him. You'll find—and he will discover about himself—a terrific consistency and an awful consistency all the way down the line in what he did. And every once in a while he would shift over from this consistency and be something else just to be an opposite polarity for a while. He's the opposite polarity, and—that is to say,

he was a bad guy for a long time because he didn't get anyplace being good for a whole spiral, so he's a bad guy for a whole spiral. Just shifts—but the odd part of it is, is his badness and so on has in it the same germs as his goodness. That is to say, it's along the same line.

You'll discover this for him, and the second he discovers this he really discovers his identity all the way along the line on the simple thing of the fact that he was consistent all the way along the line. You'll find out his basic education on the subject in which he is most interested. You can find all sorts of things about him. But don't bother looking here on Earth. Don't bother looking in the last two or three thousand years very much, because they're not terribly important, except for this.

Now, you're not looking for his identity so much in the last few thousand years, you're looking for his identity on the whole track. It's just like trying to find basic-basic, you see? You want basic-basic on identity and then you can keep picking up, by just postulate and recall—Straightwire, you might say—all the way along the line, the times he shifted identity and why. Evaluation and postulate. Evaluation and postulate. Evaluation and postulate. And you'll find out that he's very strong. These postulates had a big effectiveness on him. And you'll find out his consistency, and all of a sudden he's willing to say (you're not trying to force him to say that he just discovered it), "You know, I'm—I'm me. I've been me the whole time. What do you know. I have a personality. I am me. I do exist." The second he says that, why, you've done all you can for him.

All therapy is actually leveled at the establishment of identity and the removal of reasons for no responsibility. You see, the establishment of identity is also no responsibility. "I will not be responsible for being me anymore. I am now somebody else." Bang.

Now, you will find that he is suffering from various overt acts and motivators against ethic codes, which it'll be very difficult at first to understand how anybody could feel this bad about something. You say a man in authority has the rights to do so-and-so and so-and-so, and he did so-and-so and so and-so, but it was against his own belief, against his own code. And being against his own code, it practically destroyed him.

And you will find incidents of terrible force to him that, apparently, you would say to yourself, "My God, we'll have to put in about ninety nine thousand hours of auditing on just this one sequence." No, sir. You can bless your stars for Technique 80. Technique 80 is simply overt act-motivator, overt act-motivator, and aesthetic running—the aesthetics of having these incidents, the beauty and ugliness of having this chain. And that's what counts. The beauty and ugliness of having the chain, not running everything out of the incident. You'll find out the incident is locked into one horrendous maybe, and this maybe consists of performing an act with no motivator and then having it happen to him; or having something happen to him, so on, and him doing it to somebody else.

Now, there is your combination all the way up and down the line. It's like picking the lock of a safe which is a tremendous, big safe, and all you've got, you think, is a little tiny hairpin. And you say, "Gee. Pick the lock of seventy-four trillion years of lost identity, of misadventures, of implantations?" This man—you all of a sudden will find somebody that's been on the space track. Now, that is, he's been in spaceships, he's been in merchant and navies, and he's been in the military space units, and so on. He's been out there—maybe he's been a crewman all this time. And you find out that he's been on hundreds and hundreds and hundreds—for ten million years, one way or the other—he's served on space wagons, one way or the other, of one kind or another in this capacity or that capacity, and every single one he hit is an implant, because they gave him an implant.

You say, "Good God, there's ten thousand implants. Wheww! And each one told him he was somebody else and that he had to do something else. Oh, no, no." Get the beauty and ugliness of them and the overt acts and the motivators and find the time he did the implanting and a few things like that. Just spot them, spot them, spot them, spot them. Don't spend an awful lot of time with them. Spend time on the chain, not time on the incident—on the overt acts

and motivators of the chain—and his identity will come up clearer and clearer and clearer, and all of a sudden he'll say, "To hell with those implants!" And he'll park them all over on the left or something like that and use them to discharge into something else; no concern to him.

You're exhuming somebody, for all intents and purposes, that has ceased to exist every little while for about seventy-four trillion years. Quite a job! But it fortunately doesn't take very long.

Now, once in a while you'll find him starting to brag. Well, bragging is over the line of discovery, and he can waste a lot of time bragging. The second he starts to brag you know doggone well that you've hit a beauty-and-ugliness combination on a certain series of incidents and that's very good. Run beauty and ugliness. Listen for long enough to be polite, and then run beauty and ugliness on it, because he's keeping this because he thinks this is pretty choice.

One of the ways he thinks it's awfully choice is he'll say, "Gee, we were an awful tough crew. Oh, I did some horrible things. Oh, gee! We were on this planet, you see, and there were farms and everything on it but there was this gang, and I just got in with these bad guys and so forth. I got a—I was in a wreck, or something of the sort, and I got in with these bad guys and we went around, and we all wore spurs. And we were known as the "Spurs." And we'd go around and we'd walk into a community, we'd just blast somebody down and cut his throat with a spur. And take all the women and—and run off all the cattle and—gosh, I was bad!"

Well, actually, you've got there an unbalanced—you've got a person when you're doing this who has too many motivators—too many motivators. And he's accounting for these motivators by demonstrating to you overt acts. So when he starts to demonstrate overt acts When a psycho, by the way, starts to do this—completely aside from rehabilitating the thetan—when a psycho does this to you, he starts to say, "Ohhh, what I want to do. Gee, I've been bad. Boy, am I guilty. Man, oh man, have I sinned," why, you're all set. You just start looking for the motivators; to heck with his sins.

If the fellow starts telling you, "Oh, and they did this to me and they did that to me and they ruined me and they wound me up in a small ball of wire and threw me down in a pit and gosh. Oh, I'm terrible and it's so awful and . . ." Boy, has he been bad! So you look for overt acts. Don't waste much time on that, look for overt acts. Okay?

You actually have, then, not so much a series of implants—you're not worried too much about these implants, beyond knowing that when he shows up with one of them and starts describing it to you as this is what's happened to him, if this is of great interest to him, he did it to somebody else.

So you get the two; run them back and forth, and get the beauty and ugliness of having them. Beauty and ugliness, beautiful sadness to serve yourself and so forth, having it done to him, done to others—back and forth, back and forth, back and forth. Next thing you know, the chain blows. He's no longer interested in the chain.

What is the predominant characteristic of an incident which is in restimulation? It's interesting, it has a beauty, it has an aesthetic value. Any incident—any incident which is in restimulation has an aesthetic value. That's a little law that you can put down. And that will serve you more times as a signpost through the morass of a preclear. That goes through the dismal swamp. Anything that's in restimulation has interest; it has aesthetic value.

The only way you could get a static into action is by interesting it in something. If you could manage the trick of interesting this inert being, you could get him into action. And the only way you could interest him would be a very, very thin, fine wave, really.

No wave would go closest to a very fine wave. This is highly theoretical, but it's quite workable. It was worked out, by the way, by the purest deduction—I mean, just straight deduction. It said aesthetic is . . . Let's see, finest wave there is, is probably the aesthetic wave. Let's see if we can measure that. Now let's see, the aesthetic wave—that would be the finest wave there would be in alongside of the static, so therefore, incidents are pinned to the aesthetic wave, and reason, emotion, effort, then hang up on static via the aesthetic wave. And by golly, it works out. What do you know? Just dream-up. Aesthetics wave. Then you work it out and that's the way it exists. That doesn't mean it's true, by the way. It just means it's workable.

So any incident, no matter how grim, no matter how gruesome . . . This girl insists on telling you about this rape. She was in court; she was a lady of the court in some place or other—some petty principality eighteen light-years back of nowhere—and there she was, and by golly, the chief minister raped her. And it ruined her. And she lost face and she lost out, and she lost everything and it's awfully sad. Run the beautiful sadness of being raped, and you'll find sexual incidents fly off in all directions—ha-wham! This is the motivator which she is holding charmingly to her bosom.

So it works out along any of these planes. Now, as far as straight phenomena is concerned, you'll find early on the track the thetan, by golly, was really capable of producing horsepower, real electronic flow—good, heavy, solid electronic flow. And he can recall this. He can also recall how it stopped. The first time it ever stopped was on the basis of a theta trap, and I must tell you about a theta trap.

Theta traps are quite important to you in auditing because they're one of the first things that you run into when you're trying to take the case apart. And a theta trap is an overt act and a motivator all wrapped up in one incident. It's an overt act and a motivator in one incident on the same basis that Homo sapiens gets in the back of the neck anything he puts out of the front of the face.

Here's your thetan; your thetan is cruising along. Here's a post. This post has no energy in it, or maybe it does have energy in it—whatever it is, it doesn't matter. Usually, the most serious kind is the post which has no energy in it. And he's drifting by the thing, and all of a sudden—tsk!—it goes tug. Why does it go tug? Because his own energy has activated its magnetism, and he made the fatal mistake—instead of reaching over and grabbing on to the nearest tree and hauling himself in that direction—in antagonistically taking a slap at this thing, bap! And of course that slap energizes the post with his own wavelength.

So he slaps it again and it gets further energized and it just drags him right straight on up to it. And then he slaps it and he—so on. And anything he does, any action he tries to effect with energy, kicks him on his own wavelength. If he goes zap! the post goes zap! If he goes zip! the post goes zip! And he'll finally get to a state where he can't even think. He doesn't dare think. The reason he doesn't dare think is when he thinks a thought, an energy stirs and the post kicks back at him again. So it trains him not to act, it trains him not to think, and is a colonial method of subduing a planet—a colonization method.

They'll just simply set up a flock of these theta traps all over the place. And all the thetans there are in the place, instead of going by and playing a joke on somebody by going zip! or zap! they'll say, "Oh, this is dangerous and we need this planet because we all got to work. We all got to work hard, and it's all serious and we've got to nail all this down. And besides, we're not thetans anymore, we're something else." Some invader force will do this. And all of a sudden, bing!—the place gets populated with theta traps.

Now, they'll find a thetan lives in a certain cave or they find he stays around a certain vicinity, and they'll plant right on top of his bed some kind of a theta trap. Quite in addition to this, they will give him pictures. They'll give him boxes of pictures. Be an old man on a road . . . You see, facsimiles will explode anyhow, but they'll give him—they'll hand a—there'll be an old man on the road handing out boxes of pictures. And boy, is it pretty! Nice

boxes of pictures. And thetans will come by and take the box of pictures. Cute. They go off up the road to open the box and look at the pictures, and it goes pow! It's a booby trap. And the pictures are all the same picture and they're a picture of a box of pictures!

Now, a thetan who tries to run out this facsimile gets in a horrible condition. It's in a dispersal and so forth. And every time he tries to run out the picture of the box of pictures, the pictures of the box of pictures are the pictures of a box of pictures, and he can't find anything and he just gets lost. And that's why when you sit down in the morning and look at the breakfast-cereal box⁸. . . The picture within the picture within the picture within the picture within the—th-thuuh! And you say, "Gee, that's no good." That's a restimulation. That's a common trick.

Now, there are other tricks that are utilized in this way. There are great big, beautiful setups. The only thing that will attract a thetan is something aesthetic. So these great, beautiful—architecture . . . Thetan will come along and say, "Gee, I wonder what that is," and look in the door. Sa-whoosh! The thing is energized, and he'll get caught in something like that. Now, unfortunately, he might spend a year in there or he might spend a day in there, but he might spend a century in there and he might spend a thousand years in there, being continually buffeted by energy. And even though he does say, "I'm insane and I don't exist anymore," nobody cares enough to pull him out.

And you'll find a thetan lost in a spaceship sometimes; you'll find them lost on a planet sometimes. You'll find some fellow who's crashed on a planet—a heavy-gravity planet with heavy mineralized soil or something of the sort and he just can't get off of it, that's all. And so he decides he'll spend the rest of his life there, etc.

You'll find thetans—one thetan has sometimes ruled and sometimes been a slave, and he's sometimes been a captain of the guard or a general of the armies or somebody's steward or—just great variety, and highs and lows of existence along the track.

Now, his power to command has deteriorated in exact ratio that he finds himself down scale and here. Who is your thetan? Well, he has an actual identity.

Now, I must tell you here—very rapidly, because we're quite overdue— that there have been approximately six invader forces into the material universe in the past sixty-four trillion years: Invader Force One, Invader Force Two, Invader Force Three, Invader Force Four, Invader Force Five, Invader Force Six. Six is very young, Five is very active, but Five is still on an encroaching line on this galaxy. Four is vested interest—Invader Force Four.

They know themselves by these designations, by the way. And they have companies, they have regiments, colonies, posts, positions. Practically anybody on earth has been a member of Invader Force One, has sometimes been a member also of Invader Force Three, sometimes Four.

(Recording ends abruptly)