

# SCIENTOLOGY AND DIANETICS

BOOKLET 3  
of the  
PROFESSIONAL COURSE

BY  
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## Properties of Theta

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

COMPILED IN WRITTEN FORM BY

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- ADVANCED PROCEDURE AND AXIOMS
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  - HANDBOOK FOR PRECLEARS
  - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
  - SCIENCE OF SURVIVAL (1951)
  - SYMBOLOGICAL PROCESSING
  - LECTURES OF L. RON HUBBARD
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## PROPERTIES OF THETA

1. Axiom One: The source of life is a static of peculiar and particular properties.  
The source of life is here called "theta".
2. Theta is not bound by time.
3. Theta has no size factor: is not bound by space.
4. Theta does not contain energy.
5. Theta survives death.
6. Theta contains no motion.
7. Theta controls the physical universe through organisms.
8. Theta controls the physical universe directly, in making organisms.
9. Theta records images of the physical universe.
10. Theta uses those images as building plans and operating plans.
11. Theta combines those images to make new images.
12. Theta uses those new images as building and operating plans.
13. Portions of those images which contain decisions NOT TO SURVIVE can be erased.
14. Decisions TO BE cannot be erased, though they can be superseded.
15. Pain and mis-emotion can be erased from a facsimile.

16. Mis-emotion is emotion which is translating a decision not to survive into an effort not to survive. Mis-emotions are, commonly: apathy, grief, fear, covert hostility, anger, overt hostility, boredom. If one usually operates at the level of exhilaration, however, anything below that level might be considered mis-emotion. ("Mis-emotion" was defined differently in *SCIENCE OF SURVIVAL*. Usage has brought it to mean the above.)

The student may object that an angry man is attempting to survive and therefore anger is not mis-emotion. But an angry man is not attempting to survive on all dynamics, and his very anger will betray him into destroying himself as an individual.

17. Axiom Two: At least a portion of the static called life is impinged upon the physical universe.
18. Axiom Three: That portion of the static of life which is impinged upon the physical universe has for its dynamic goal, survival, and only survival.
19. Survival, as a dynamic urge, has been divided into a spectrum, and that spectrum has been divided into eight main divisions. (These are numbered from one to eight.)
20. The First Dynamic is the dynamic of self: the individual organism.
21. The Second Dynamic is the dynamic of sex and procreation. The Second Dynamic includes the survival of one's mate and of one's relationship with one's mate. The Second Dynamic includes the survival of one's children.
22. The Third Dynamic is the dynamic of the group, tribe, nation or association. The Third Dynamic includes the survival of

such groups as Army, Union, Guild, Family (as an association), Church (as an association), City, State, Country, race (white, black, yellow, etc — but not the human race), profession, etc., etc., etc.

23. The Fourth Dynamic is the dynamic of Mankind, all men on the planet, individually and as a group. Presumably, if sentient beings are met upon another planet, they might be included in the Fourth Dynamic. If not, a Dynamic Four-and-a-half might be set up for them.
24. The Fifth Dynamic is the dynamic of Life. It includes all living organisms.
25. The Sixth Dynamic is the dynamic of MEST, the physical universe were suddenly to disappear, so would the organism. Furthermore, the physical universe is a nice toy, and we would like to keep it around to play with even if we did not need any organism.
26. The Seventh Dynamic is the dynamic of theta. It includes theta in all forms and manifestations. The Seventh Dynamic seems a little abstract at first glance, but a second glance, and a third, and a fourth will show it to be the strongest dynamic of the first seven.

This must be so, since all of the foregoing dynamics are results of the urge of theta to conquer the physical universe and are merely forms of the seventh dynamic.

27. The Eighth Dynamic is the Infinity Dynamic. It includes the survival of those things which lie beyond the static which causes life. It is the "way out in the blue" dynamic.

If there is a Creator, that is, if "Creator" is a proper word to use in describing what is beyond the Seventh Dynamic, then the Creator is included in the Eighth Dynamic.

For thousands and tens of thousands of years, individuals have been having experiences which have proved to them as individuals that there is a Creator and that "he" is properly so named. Those experiences are not yet formulated within the boundaries of Scientology. It would be easy to make a formulation just for the sake of making one, but this is not the method of Scientology. The writer of these words looks forward with considerable interest to the day when such a formulation may properly be made.

28. A word is said now about what survival is NOT.

Survival is NOT being the last man on the raft. It is not being the only one to get out of Los Angeles when the bomb goes off. It is not managing to hold body and soul together with bread and water. These are *bare survival*: which is another matter. They are the lowest limits to which survival can drop for the individual and still be anything.

What we mean by "high survival" in Scientology is the greatest possible survival on all dynamics, from the individual to the Creator. THIS is the mission of theta: not bare survival.

It is a great big magnificent mission: not a miserable one. It includes all the other magnificent missions that have ever been dreamed of or ever will be. It is the immortality of the universe and of all the spirit in the universe and outside of it.

That is survival.

We are not reaching our full survival potential at this time. That is, the condition of the world and the people in it suggests that we are not.

29. The dynamics are a tool of processing. They are a way to begin finding out about the life of an individual. If you ask an individual how he is feeling, he may say, "Fine". But if you ask him how he feels about groups, he may say "Terrible!" You have found out something by asking a question on a specific dynamic.

Of course, you do not have to ask the question using the name of the dynamic. It is often better to inquire if the individual ever belonged to this group or that and to ask how he got along in the group.

30. Experiences are specific.

If you ask a question about a specific experience which the individual may have had, you may get a response.

If you stick to generalities, you may never succeed in turning up an incident. Hours have been wasted by people who thought they could ask questions like "Do you have any trouble with the fifth dynamic?" and turn up an incident. The very trouble that the pre-clear has had with the fifth dynamic is what prevents him from remembering about it. But a specific question is a much stronger bid for memory. "Did you ever have any trouble with a horse?" Boom! He may tell you that his entire childhood was ruined by an experience concerning a horse — a fact which he had, oddly, forgotten.

This is why the dynamics are specific divisions. They give us a tool for asking specific questions.

31. Education often weighs heavily upon an individual. Everything which we learn from those around us in this infinitesimally sane society can be aberrative. We learn that: everyone is born a sinner, everyone must suffer, no one can live forever, remembering is difficult, it is better to forget, mother knows best, everyone is selfish, no one tells the truth, you have to tell the truth, no one is perfect, you have to do everything just right, it's up to you to do it yourself, other people are older and wiser and will give you the benefit of their experience, there is no substitute for experience, a man can't get anywhere without a college education, women can't be trusted, men only want one thing, business is business, God is in church, science is all, we are all of us guilty, the capitalist are to blame, all men are equal, but some are more equal than others, ignorance is strength, war is peace, freedom is slavery.
32. Sometimes the mere introduction of a sane idea will cause a great change in a pre-clear. As a theta-organism he knows what is what, but everyone has been disagreeing with him for so long, that he has forgotten what he knows. If he finds another individual who agrees with him that he can be CAUSE and does not have to be EFFECT, he may begin to act like cause and stop acting like effect.
33. This is education as processing. It is education with the purpose and result of bringing the pre-clear up the tone scale.
34. Education is limited as a processing measure by just one thing: the emotional burden of the case, recorded in facsimiles, which hides the decisions that the education is attempting to change. Because these decisions not to survive cannot be overruled. They have to be found and changed.



When a new idea is presented to the pre-clear upon which he can base a change in his behavior, that is because he automatically reevaluates some old decision or chain of decisions not to survive. It happens very quickly. Often it is accompanied by laughter.

When a new idea is presented which the pre-clear does not benefit from (assuming that it does represent survival for *the* pre-clear, and no one but the pre-clear can be the final judge of that), he fails to benefit because too heavy a load of emotion is holding down and hiding the decision which should be reevaluated by the new datum.

35. Therefore, processing must consist largely of finding contra-survival incidents, in order to unearth these hidden decisions not to survive.
36. Faster and faster processing comes about as we find easier ways to unearth these decisions.
37. The successes which the early processing had were due to the reevaluation of decisions not to survive. When such a reevaluation did not occur, incident after incident could be run and reduced, turning off pain and physical manifestation, without producing any tone rise in the pre-clear. All manner of physical faults could be remedied, but the pre-clear would not be a bit more self-determined or a bit more sane.

In other words, it is possible to erase pain without uncovering and reevaluating any non-survival decision.

38. Conversely, it is possible to reevaluate a non-survival decision without erasing any pain. When the decision is picked up and reevaluated, the pain no longer affects the individual, since he no longer *decides* to have it effect him.

39. To a lesser degree, this same arrangement holds for emotion, but since emotion is partly a thought phenomenon, since it is the bridge between thought and effort, it is much more important than pain.

Just the same, if the contra-survival thought is remembered, the emotion is no longer brought to bear upon the individual, since he no longer *decides* to suffer it.

40. The main target of memory in processing is decisions not to survive.

41. The second target, which hides the main target, is emotion.

42. The third target, which is necessary to hit only to a few incidents, is effort.

43. Counter-effort (pain) is not a target.

44. The progress of processing is toward better and better methods of remembering decisions not to survive and reevaluating them *without* having to bother with any of the other targets.

45. The ideal processing technique, therefore, would be the questions which would cause the pre-clear to remember and reevaluate the first contra-survival postulate (decision) that he had ever made.

Theoretically, all other contra-survival postulates and, of course, all mis-emotion and all counter-effort would collapse and have no power to aberrate the individual.

The auditor would sit down with the individual and say: "When did you decide so-and-so?" and the individual would knit his brows, smile suddenly, and then return in a flash to his home, by telekinesis.

Whether or not processing will actually become as simple as that the writer is not prepared at this time to say. But the advance of processing to date suggests that it may.

46. Sometimes a new idea, which automatically reevaluates a series of old decisions, will produce a remarkable tone rise.
47. More often, the reduction of a heavy emotion facsimile will produce the same result.
48. Sometimes it is necessary to run the efforts which the facsimile contains before the emotions can be properly perceived in recall.
49. Often the running (processing) of one secondary engram (heavy mis-emotion facsimile) will bring the individual up from psychotic to the neurotic level, or from the neurotic to the normal level.
50. On the other hand, the individual who is psychotic is usually unable to do much with such an incident, since his self-determinism is not great enough to stand up to the non-survival decision which the incident contains. The psychotic case comes under the first echelon procedure: getting in touch with MEST.
51. Perhaps the best way to establish contact with MEST is to remember something real.

Everything that has happened to the pre-clear is real in terms of either MEST or theta — but the pre-clear may not think that it is real, and if he does not think it is real, it is *not* real *to him*. Therefore, when we say that the pre-clear should remember something real, we mean something that he knows is real. If he says, "Yes, I think that was the way it happened", that is not good enough. It must be so real that he

says something like, "Well, that's one thing I *am* sure of! I'll never forget that hat as long as I live!" That is reality.

The memory of such an incident may bring a pre-clear from the psychotic up to the neurotic level, temporarily, at least.

52. Axiom 22: Theta and thought are similar orders of static.

Up to this point the writer has said, "Theta is thought", with no further qualification.

At this point is introduced the idea that, theta may have various aspects, phases or states.

Fundamentally, theta may be described as "that which is". In other words, its distinguishing function is a very simple one: TO BE. It is so simple that we may take it for granted sometimes, because we ARE, and if we WERE NOT we could hardly be considering this problem. Nevertheless, the basic activity of theta is simply TO BE.

The activity of recording impressions of MEST and of anything else, is, evidently or presumable, a *secondary* activity of theta.

The primary activity is TO BE.

The secondary activity is thoughts, recordings.

Nevertheless, thoughts and the source of life are "similar orders of static". When thought approaches the top of the tone scale, it more and more partakes of the simple BEING of theta.

53. In the lecture, Mr. Hubbard mentions that there should be two more columns on the tone scale chart which is called the "Hubbard Chart of Attitudes". They are:

## WIN-LOSE. FREEDOM-RESTRAINT.

54. The comparison between thought and theta may be made as between a file system and the intention to use that system. The purpose and the acts which manifest the purpose are not the same thing.
55. In recalling a facsimile which contains pain, if the intention is to feel the pain, it will be felt, and if the intention is not to feel it, it will not be felt. The intention controls the use of the file system.

(If it does not seem to, that is because there is a hidden intention, buried under emotion, which is acting.)

56. The word "reevaluate" is constantly used here when mention is made of finding old, hidden decisions not to survive. Evaluation of anything involves comparison with something else. The more data one has, the more thoroughly one can evaluate. One cannot change one's past experiences, but one can change one's evaluation of past experiences. A common occurrence is the sudden dismissal of conflicts between people who face a catastrophe or a great opportunity together. The new datum reevaluates the situation, and what was an irreconcilable feud becomes in absurd memory.

The same sort of thing happens within the individual in the course of processing, and sometimes it happens just by the introduction of a new idea.

One's experiences are just as important as they are evaluated. If one decides that some injury in the past is very important, then one continues to suffer that injury. As soon as one decides that the injury is no longer to be effective, it is no

longer effective. The decision to make it effective is re-evaluated and another, opposite, decision is put in its place.

57. Logic Nine: A datum is as valuable as it has been evaluated.
58. Experience has two parts: gathering data, gaining self-confidence. The higher an individual is on the tone scale the less self-confidence he has to gather and the less experience he needs to be able to do a job.
59. The fact that theta is not bound by the laws of the physical universe predicts every inexplicable phenomenon which has ever been observed in the field of human thought.

If theta is not bound by space, then there is no reason why it cannot "be in two different places at the same time". The paradox here is caused not by the phenomenon but by the language. The words "in two places at the same time" are MEST words, they are words which have been made for the purpose of describing the MEST universe. Now we are trying to use them to describe the non-MEST universe, and they don't fit very well. Therefore the idea which we are trying to express with them tends to escape us. The barrier is language.

If theta is not bound by space, it is not at *any* point of that space. But it may *act* simultaneously on objects or energies which are at two different points in space. That is understandable. It is not in space, but it acts on energies which are in space. Therefore, it seems to *be* at two different points in space.

If theta does not contain energy (but only facsimiles of energy), then there is no limit to the energy it may employ. All that theta has to do is conceive the application of energy

in the physical universe, on any scale it wishes, and, somehow, that energy then responds to the conception of theta and is employed. Thus, the facsimile of forming a body may be on the scale of a gnat or on the scale of an elephant or the scale of the entire jungle of the Amazon (which exists interdependently as a single organism, as well as existing as individual trees.) Theta can control the energy which is in that body and cause the energy to enter that body and to leave it without any limitation on the amount of energy that may be controlled.

If theta is bound by neither space nor energy, then theta which is acting *here* may cause energy to be applied *there* and may cause it to be applied in any amount. Thus, we see the phenomenon of the *poltergeist*, or "noisy ghost". A knocking or a hitting occurs when there is no visible knocker or hitter. Objects fly across a room and crash into the wall, "by themselves". This kind of phenomena is, of course, absurd and impossible — and yet, it is commonly observed. Those who can find no reasonable explanation tend to forget that they have observed it, or to doubt their own eyes and ears. But the *poltergeist* continues to raise a rumpus, in spite of them. It is not like Barrie's Tinkerbell: it does not require love in order to exist. The confused observers, however, often require assurance that there is a "reasonable" (that is, "material") explanation.

It may very well be that there is a good material explanation, but it is certain that that explanation would not be complete, since the *poltergeist* is a material result of a non-material cause, just as a life organism is.

If theta is not bound by time, then it should be able to "go into the past and into the future". Again, the language is MEST language. Future and past are MEST. Theta is not MEST. Just what theta is *doing* when it "goes into the future" would be very hard to describe in a language which has been developed solely from MEST motion. The idea that it is possible to know what "is going to happen" in the future as if it had already happened is an outrageous idea. It goes against all concepts of time. Time is meaningless in the light of such an idea. And yet, human beings have experiences in which they *seem* to visit the future and see things which then happen just as they saw them.

The relationship of thought to time is perhaps the most difficult idea is all of Scientology to express in language. This should not be surprising, since the central core of all aberration is a differential in time: self-determinism is reduced only by being left in the past — an impossible idea in itself! How to express this clearly? We use our own decision of yesterday, thinking that it is our decision of today. A confusion about what day it is. A confusion about time.

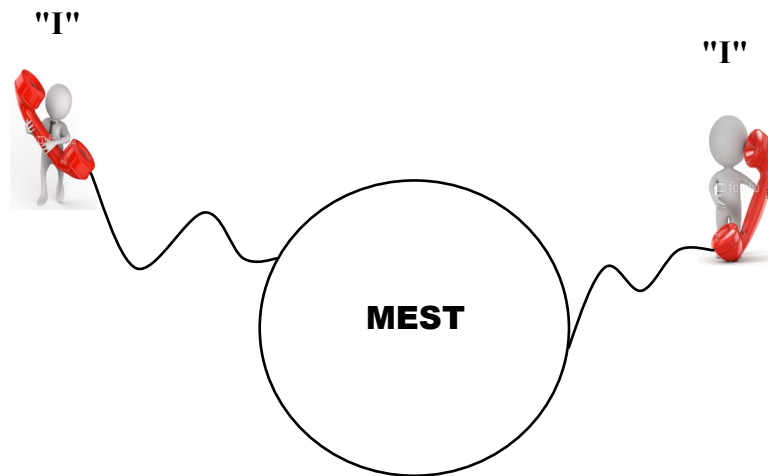
Theoretically, if all misconception of time could suddenly be eliminated, total self-determinism would be suddenly restored.

What is time? We define it as the interval required for the hand of the clock to *move* around a certain *space*. That is time in terms of theta? It is something to which theta is not subject. Well, when we say that theta is not subject to space, we can easily accept this idea, since *we* are not subject to space either. If we don't like being in Chicago, we *go* to New

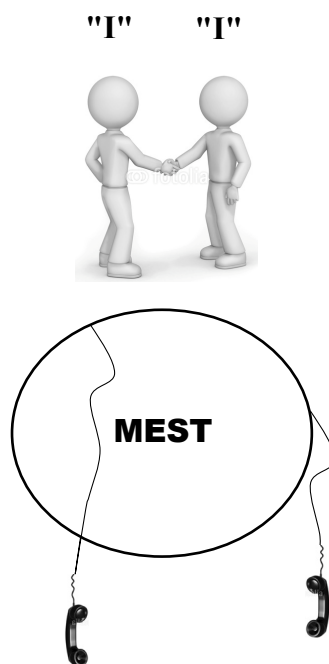


York. We have to move through the space, but at least we have some freedom in respect to space. When it comes to time, it is a different matter. We may not like being in 1952, but there is nothing we can do about it — in terms of MEST. That is, the writer cannot think of anything we can do. There *should* be something we can do! Why isn't there? Theta is not subject to time, and we are mostly theta.

60. Of course, WE KNOW, that we *can* go from Chicago to New York. We *think* that we *can't* do anything about time.
61. Perhaps, that is the only difference.



Ordinary communication between beings is through the medium of MEST. "I" has no dependence upon MEST for existence, but it uses MEST as a message carrier.



There is no reason, however, why theta, being unlimited by MEST, should have to use MEST for communication.

## **SUMMARY BOOKLET 3**

### **Seminar Questions**

1. Define theta and its properties.
2. What is meant by "SURVIVAL"?
3. Discuss some of the attributes of theta due to its being unbounded by space or time.
4. Why is it said in Scientology that all memories are not recorded in the MEST body?

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