

# SCIENTOLOGY AND DIANETICS

BOOKLET 19  
of the  
PROFESSIONAL COURSE

BY  
L. RON HUBBARD

## Remarks About Knowledge and A History of The Theta Line

Ron's Org Grenchen  
Switzerland

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

COMPILED IN WRITTEN FORM BY

D. FOLGERE  
AKA RICHARD DE MILLE

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REMARKS ABOUT  
KNOWLEDGE AND A HISTORY  
OF THE THETA LINE

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Professional Course Booklet 19

## **REMARKS ABOUT KNOWLEDGE AND A HISTORY OF THE THETA LINE**

1. Scientology, as the study of knowing, occupies a middle position between truth and relative truth.
2. We may suppose that there is a universe in which thoughts and forces exist in certain ways, to certain degrees, in certain relationships one with another, and that these thoughts and forces and ways and degrees and relationships are as they are, and are not as they are not. We may suppose that there is a universe about which data exist which is true data — not more true or less true, but just true — a universe which could be wholly and truly known, had we but the capacity to know it. We may suppose, in other words, that our search for truth, in which we are seeking data which is more and more true and discarding data which is less and less true, is a search which is moving toward an existing goal, namely, truth which is not relative.

There has been some controversy around this subject in the past. In the main, there have been three points of view. We may call them, for the sake of brevity, the mystic, the materialistic, and the masochistic.

The mystic has said, "Knowledge of God is attainable, and God is the source and substance of all truth." No one has successfully disagreed with the mystic, within the bounds of logic, since the mystic says that knowledge of God cannot be described to one who has not experienced it. The experience of the mystic is both unassailable and inexplicable.

The materialist has taken a less defensible view. He says, "I will admit the existence of that which I can hold in my hand, and I will not admit the existence of that which I cannot hold in my hand, and since I will not admit its existence I do not have to worry about whether it is attainable or not." The materialist openly and frankly blinds himself to any part of the problem which might prove at all difficult. He stubbornly sets his jaw, clutches a block of concrete to his bosom, and says, "This exists, and I have no time for anything else."

The masochist, the philosophical masochist, says, "There is a vast universe of truth, and all of it is beyond me." He ventures to proclaim that truth goes far beyond the limits of everyday information and of science, that it is pure and high and perfect. Then, having reached such a height of exaltation, he suddenly becomes seized with fear and dizziness, looks about him and sees that he is standing on nothing solid, and falls into the depths of depravity by saying that he himself, who can know that this truth exists cannot know what this truth is like. He says, "What is Truth? God knows".

We can, in 1952, repeat the assumption that there is data about the universe which is true without reservation. We can also repeat the admission that our best approaches to these data still lack the unimprovability of the data which we are seeking. We can admit that our truths are relative.

It does not follow from these two assumptions that because our truths are relative in 1952 they must always be so. It does not even follow that they always have been so. It does not follow that if he is right, then there is no other way to be

right. There are a lot of things which do not follow from these two assumptions.

What does follow?

Two things, at least. (1) We are probably capable of reaching the ultimate truth (whose existence we already have assumed), since we are aware that it exists.

(2) Our methods heretofore have not carried us forward towards this goal as rapidly as the sound and fury of them suggested.

Anyone who has been viewing human knowledge through the narrow chink of modern scientificism may have both gained and lost because of this viewpoint. He may, during the early part of his education, have been surprised to learn that there are facts and figures being bandied about in the world which are unsubstantiated by anything more than some black ink upon a white page. He may have learned to be sceptical of what "everybody knows". On the other hand, he may have gotten his attention so rigidly fixed upon the limited field of inquiry of modern science that he is unable to see anything outside that field. He may have learned to be skeptical not only of the truth of the data which he did examine but also of the very existence of any data which he did not examine. "If it ain't here in the lab, it doesn't exist."

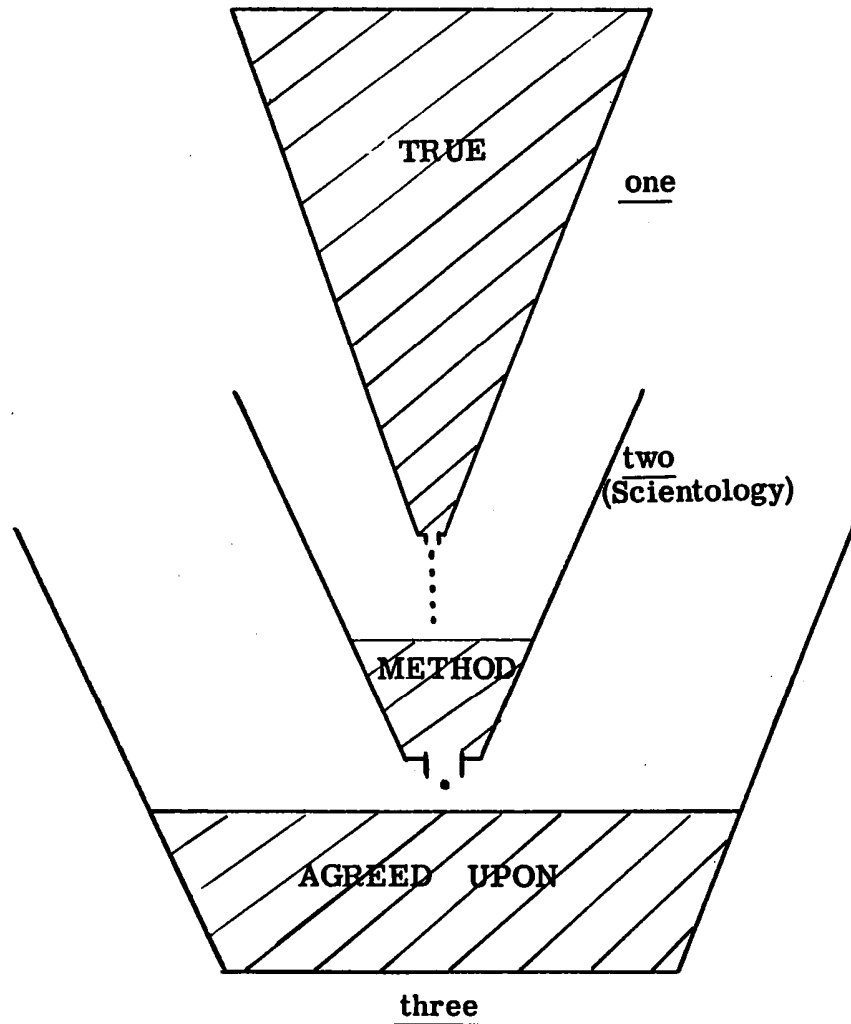
The fact which has been missed by the test-tube philosopher (species, *scientifoolius maximus*) is that the lab was not set up to include all knowledge. It was set up to *exclude* enough of the problem to make the rest of it workable. A very handy device for measuring part of MEST. Not a very good device for measuring all of knowledge.

Scientology has turned up more and more phenomena which "ain't here in the lab". Consequently, there are those individuals who say that these phenomena do not exist. Such individuals make slow students.

3. We may draw a picture of knowledge (see figure I, page 7). At level One, there are true data, the data which is not relative, the data which we might perceive were we not relative, the data which we might perceive were we not somewhat limited beings. There is an infinity of data, and they are all true.

At level Three, there is the data upon which we have agreed. A datum does not have to be true to be on this level, it only has to be agreed upon. Level Three includes all data which we use in our living and working. It includes that which we know or believe, whether right or wrong, whether tending toward rightness or tending toward wrongness, whether useful or useless.

At level Two, there is Scientology: methods for getting data from level One down to their highest degree of truthfulness in level Three. Scientology is the study, not of things that are known or of things that are to be known, but of how we know things. Scientology is the bridge between what we are using as data and what exists as data. It is the pipeline between relative truth and truth that is not relative.



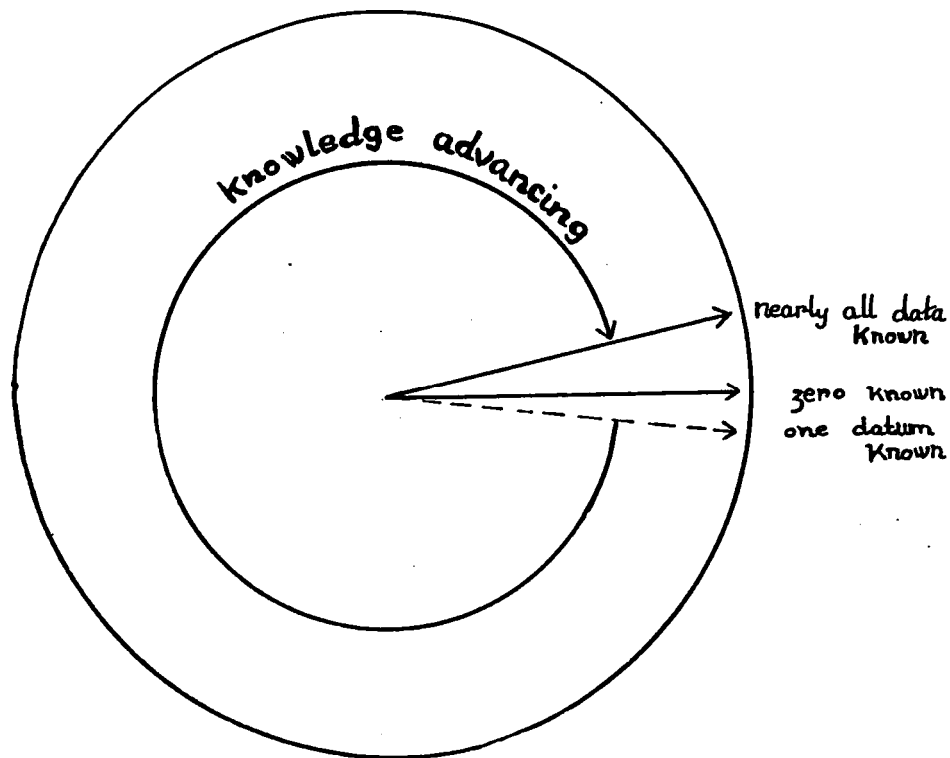
*Figure I*

4. If we should *not* assume that the data in level One was absolutely true, Scientology would still occupy its position between agreed upon data and the best available data. The function of Scientology would still be the same, but the goal would not be so high.
5. The advance of knowledge may be illustrated by a circle which represents all knowledge. (see figure II, page 9). If we draw an arrow which is like the minute hand of a clock, then the sweep of that arrow around the circle represents the



advance of inquiring minds into the data which exists to be known. When the arrow was pointing to "zero known", it would represent a state of complete ignorance, which is hard to conceive even in this modern age. When it was pointing to "one datum known", it would represent the smallest possible advance. When it was pointing to "nearly all data known", it would represent an advance comparable to what people assume from time to time, in various ages, when the present theories have reached a comfortable balance with all the data which has been organized under them. It looks then as though nothing else is left to be discovered — which is true, in that nothing else is left to be discovered by those theories. "Nearly all data known" would represent the realization in actuality of this illusion.

How is this advance around the circle achieved? The most dependable method now in use is that method which is described in the first text of this series. It is the method of examining the known data, making a theory which fits these data, using that theory to predict the existence of unknown data, and then finding the predicted data by observation.



*Figure II*

This method produces the most rapid advance around the circle. It does so because it depends upon a minimum of observations (which saves time) and produces a maximum of principles (from which data may be inferred without having to be collected, skinned, stuffed, and set up in museums.) It is a method of knowing what the beach is without having to experience every gram of sand.

The other method which is in use today involves bringing home to the laboratory, grain by grain, all the sand on the beach, correlating in long columns the weights, colors, and shapes of these grains, and then drawing up a theory to include all of the correlated characteristics. The theory, needless to say, may be somewhat complicated. The beach is

described not as a deposit of sand, but as a collection of grains, numbers one to twenty-trillion.

Because this method produces more data than can be used to think with, it tends to move the arrow not toward "all data known", but counter-clockwise, toward "all data catalogued and forgotten, nothing really known."

6. Georg Wilhelm Friedrich Hegel, 1770-1831.
7. Guiseppe Piazzi, 1746-1826.
8. Pragmatism: "Characteristic doctrines of this movement are that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is as a guide to action, and that truth is pre-eminently to be tested by the practical consequences of belief." (Webster)
9. James Clark Maxwell, 1831-1979.
10. Edward Gibbon, 1737-1794, author of *The Decline and Fall of the Roman Empire*.
11. Index Librorum Prohibitorum, or Prohibitory Index, is a list of books which are forbidden by the Roman Catholic Church as dangerous to faith and morals.
12. Immanuel Kant, 1724-1804.
13. The student will encounter certain individuals who will tell him that some of the material of Scientology cannot be true, that it is just impossible. The student will do well not to waste his time trying to convince such people, unless he is a militant educator by avocation. There are plenty of persons who are willing to learn something new.

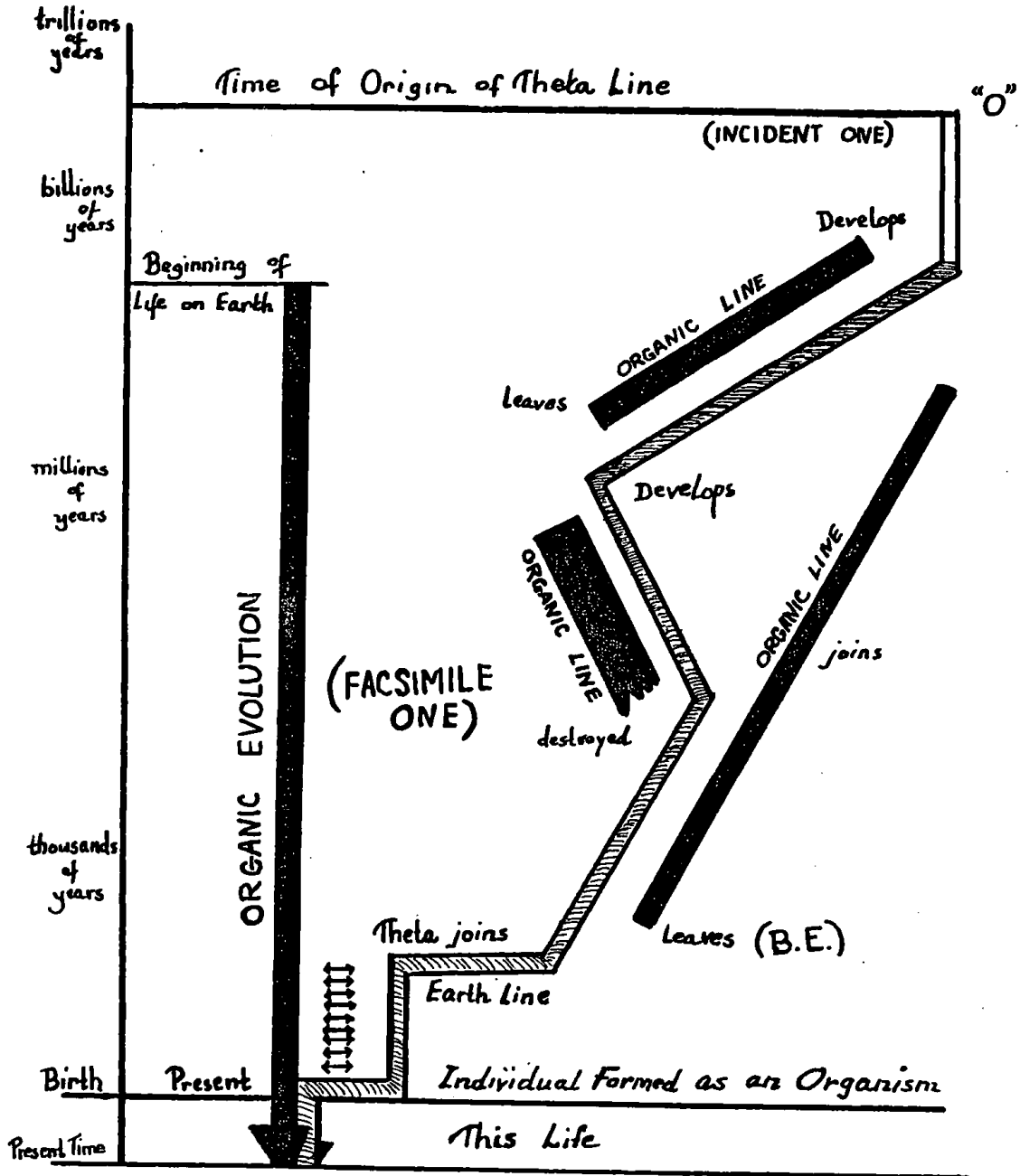
14. If the student is interested in testing for himself the level of credulousness of the type of people who tell him that Scientology cannot contain true data, there is an experiment he can perform easily.

The student can present false data, in some other field, and get it accepted by the skeptic. The acceptance will not depend upon the truthfulness of the data but upon the altitude of the authority which is quoted.

Such a statement as, "I saw in the paper the other day that Czuczor of Fordham and Uberweg of M.I.T. have each independently discovered that the radiation from the tungsten filament in the ordinary electric light caused migraine headaches. In forty- one factories where fluorescent lighting is used, the incidence of migraine is only 97.8 percent of what it is in factories which use tungsten lights. A new law is being offered in Congress to make tungsten lights illegal, but of course the lobbies will stop it before it gets through.." may elicit a surprising amount of agreement.

15. Of the History of the Theta Line, Mr. Hubbard says, "The knowledge which we have gained so far is in no sense absolute and... in no wise is it a static... an unchangeable thing. Much data will turn up... I will give you at this time what is workable."
16. The history of the theta line represented by a crude diagram (see figure III, page 12) which shows, primarily, the relationship between the thetan and the somatic entity, between the line of organic development on earth, and the line of experience of those entities within the individual which are

not the somatic entity, and particularly the line of experience of the thetan which is "I".



We are old, but we are new on Earth.

figure III

17. Our Earth is probably some two billion years old. Sometime in the last two billion years, probably in the last billion, the first organisms appeared on Earth, and the line of organic development, which has been called evolution, began. This organic line has been under the direction of a portion of theta which we call the somatic entity, but this portion of theta is not the portion with which we are most importantly concerned. Without our organisms and without our somatic entities, we still should be ourselves. The organism and its chief mechanic, the somatic entity, are merely conveyance and crew for the being which each one of us is. That being has come another path, and only recently has joined the organic line of Earth.
18. At the point of the diagram which is labeled "O", a portion of theta, which we now call the thetan, separated in some manner and to some degree from what we may consider as a great pool or body of theta and began to make its own way in a relationship with something which we now call MEST. The individual who is "I" left home. This is incident one, the first emotional curve, due to the parting.
19. The remoteness of the origin of the theta line in time is not something which can be estimated readily. It is shown on the diagram as in the neighborhood of trillions of years, but this estimate easily might be off by a million percent, or so, at this writing.
20. An estimate which is easier to make is the time of linkage between the theta line and the Earth-organic line. Individuals reporting this event (for themselves as individuals) report it between two-hundred and a hundred-thousand years ago.

The average seems to fall between two-thousand and ten-thousand. So, we may say, that for the last ten- or twenty-thousand years Earth has been invaded repeatedly by the individuals who are ourselves, so that there are now a goodly number of us present.

21. The section of the diagram which is labeled "This Life" shows the joining of the thetan (and his entities) with the organism (formerly under the direction of the somatic entity) at birth.
22. The little arrows between the theta line and the Earth-organic line represent the many individual lives which make up the joining of the two lines.
23. The three dark lines which parallel the upper sections of the theta line represent other organic lines, not the Earth-organic line to which we are now joined, with which the theta line has linked itself and from which it subsequently has become separated, in one way or another.

These three lines do not represent in this diagram any certain three organic lines, but only indicate that we may have had bodies of quite a different sort at other times in the remote past. The writer has further exercised his imagination to indicate that the first of these organic lines was developed by the theta line and then abandoned by it: that the second was also developed by the theta line and then destroyed: and that the third was joined by the theta line after it already had been developed and then abandoned in the incident called B.E. These three relationships between the theta line and non-Earth organic lines are shown only to suggest *what may have happened* and do not represent, at this writing, any certain

events, either in character or in number. They are to give the student an idea of what kind of history lies back along the line in all probability.

24. The incident called Facsimile One, or more properly, Heavy Facsimile One, arbitrarily is placed opposite a point at which the theta line abruptly leaves one organic line and joins another, when the first is destroyed by invaders.
25. The incident called B.E. (Before Earth) is later than Heavy Facsimile One, coming at a time when the race is rejected by more powerful beings and is exiled to this planet.
26. The organic evolutionary line splits into two parts: the Earth Theta Line and the protoplasm line. This is interesting because of the two different cycles which are followed by these two lines.

The Earth theta line follows the cycle which we have called in earlier work, the "cycle of existence". This cycle is birth, growth, death, birth, growth, death, birth, etc.

The cycle of the protoplasm line is birth, growth, procreation, preconception, conception, birth, etc. The most obvious difference between these two cycles is that one of them contains deaths and the other does not.

The protoplasm line is paralleled by and animated by the Earth theta line.

27. The circumstances surrounding Heavy Facsimile One and the nature of that incident, though not known in great detail, already have been indicated sufficiently by research evidence to justify making a few statements about them.



The race which we were before Heavy Facsimile One was apparently very high in qualities which we might call mystic nowadays, Telepathy, Teleportation, the ability to exist with or without a body, were highly developed in us.

The invaders, the race which over a long period of time caught each member of our race and subjected him to the Procedure which is the content of Heavy Facsimile One, were engineers of a sort. They had much knowledge of electronics. They approached us with a kind of sales talk demonstrating some electronic or mechanical device and told us that if we would allow them to use this device upon us, we thenceforth would have even greater powers than before.

Unfortunately, this device was not so much to our advantage as we thought. Evidently we were at that time no less gullible and susceptible to a glib pitch than we are now. The invaders were the used-car salesmen of One Billion B.C. We took them at their word and volunteered to step right up and take our medicine.

Our medicine was an apparatus which surrounded the head and throat. It was a producer of energy. It sent a strong wave of high frequency into the head toward the pineal gland, from under the throat, from the back of the head, from the jaws. Every point of entrance toward the pineal was hit simultaneously by this energy, in a tremendous shock.

At that time the pineal was the chief organ of thought. The shock of Facsimile One caused the pineal, in succeeding organisms, to dwindle and become only the small gland which we now have, appended to the brain which is found in the organic line which we are now using for a body.

One by one, the members of our race were caught or deceived into taking this treatment, until none of us was left (we may suppose) who were still relatively unaberrated. When we say, then, that Facsimile One is an incident which happened to everyone, we do not mean that it happened to everyone at the same time, but only that the same kind of incident happened to everyone on different occasions over a long period of time.

Much later, in our deteriorated state, we were brought before a tribunal and sentenced to imprisonment on Earth. Our crime; inferiority.

28. Some of us, when we first hear the news about the existence of incidents in our own experience millions of years ago, find this news does not fit very well into our customary frame of reference. We look at our little span of years, twenty, fifty, or seventy, however long it may have grown, and then we look at the words, "millions of years", and try as we may to see a relationship between the two, we fail to find it convincing. We merely shake our heads and have to make an effort not to reject this new information automatically.

There was a time in our lives, however, when we vehemently rejected the idea that Santa Claus would not be back until next Christmas or that the North Pole was too far away to walk to in one afternoon. Our frame of reference included only what we recently had heard and thought about these matters, and it was not big enough to include the "facts" which adults kept introducing rudely into it. It had to stretch.

This process continues. It continues all our lives. And oddly enough, at each stage we reach, we feel that we have at last

arrived at a large enough frame of reference and that anything which may lie outside this generous boundary which we throw around our knowledge can hardly be true, or if true, can hardly be important.

Then another datum drops out of nowhere, and the frame has to be enlarged again — "for the last time."

That "last time" never comes.

One's frame of reference never stops growing, no matter what one may do to prevent or hinder it.

When the present writer first entered upon the study of Dianetics, he found much that had to be accepted "on faith" if any action were to be taken. He accepted these things, tentatively, and proceeded to act. As time passed, one by one, these hard-to-be-swallowed articles became elucidated and validated, until they became the merest routine matters, taken as much for granted as the daily round of eating and sleeping. Then, new developments came forth. The writer remembers experiencing considerable difficulty with the acceptance of one particular technique. It seemed just a little too far-fetched, too obscure, too tenuous. The writer wanted something more substantial and more believable like a grief charge on the death of a parent — you know, something down to earth. Finally, after a considerable period, the writer came to accept this new addition, having seen it work on others. Later, even, the writer experienced it himself, and saw that it was real after all and that his reluctance in admitting it had been based upon nothing greater than the phenomenon of the frame of reference about which we have been talking.

The daring and fantastic pill was swallowed, and the writer knew that the last sacrifice had been made, that the frame of reference would, in all probability, never have to stretch again. With this new technique, the ultimate had been achieved, the writer felt.

Fortunately, the writer was wrong, of course. Other additions were to follow the technique in question, for its name was "lock scanning."

REMARKS ABOUT  
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OF THE THETA LINE

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Professional Course Booklet 19

## **SUMMARY BOOKLET 19**

### **Seminar Questions**

1. Where can true truth be found?
2. On what evidence must all data be evaluated?
3. If you were "clear", what would you do about your past?  
your future?
4. What facsimiles can we assume the first organism on earth  
had?
5. Could you be "bapped" today if you were offered "Eternal  
Now" by a glib salesman?