

SCIENTOLOGY AND DIANETICS

BOOKLET 20
of the
PROFESSIONAL COURSE

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Theta Line, Mest Body Line

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

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ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN
THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
 - SELF ANALYSIS
 - HANDBOOK FOR PRECLEARS
 - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
 - SCIENCE OF SURVIVAL (1951)
 - SYMBOLOGICAL PROCESSING
 - LECTURES OF L. RON HUBBARD
- PAMPHLET COVERS ONE LECTURE
- COMMUNICATIONS SYSTEMS (HOW TO LIVE THOUGH AN EXECUTIVE)
 - INDIVIDUAL TRACK MAP
 - WHAT TO AUDIT

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THETA LINE, MEST BODY LINE

1. The questions which may be asked about the composition of the human mind or soul are numberless. In Scientology, we are asking some of those questions, and we are getting some answers. The answers we are getting are, some of them, very old answers and some very new.

One of the first answers which was significant in Scientology was the answer to the question, "Is there more than MEST?" The answer was "Yes". This was very early in the development of Scientology, and it was a very old answer. Men had been saying that there was more than MEST for as long as anyone could remember. No one was particularly surprised by this answer, therefore. But there were some who resented it.

In the Society in which Scientology was born and in which it is growing, there is a flaw of intellect, a blot upon the purity of consciousness. This flaw, and blot, has many appearances, and its most common appearance is in the idea that there is not more than MEST and that MEST is all we know on earth and all we need to know. This philosophy of MESTicism has been nurtured and promulgated by different individuals and groups in different times and places. In our own time, it lurks chiefly in two places: MEST science, and MEST politics. It was the practitioners and agents of these fell groups who objected to the answer, "There is more than MEST."

Now, Scientology has proceeded far beyond the question, "Is there more than MEST?" The day of the objectors is long past, and the individuals who threw the weight of their

deathly superstition against the first young efforts of new thought and tried to wrap the growing science in the winding sheets of their own morbid materialism are gone, leaving behind them only a grimy memory.

Those who come now to Scientology come honestly, with open minds, to learn what is to be learned and to know what is to be known. Still, however, the same question must be asked by each one of them in his turn: "Is there more than MEST?"

Upon the answer which each finds for this question depends his further entrance into the new territory of knowledge which lies before him. If he can find only the answer, "No, there is not more than MEST, " then his journey is ended before it has begun, for the subject of Scientology lies in the realm which is beyond MEST, and he who will not enter that realm, even speculatively, cannot enter upon the subject of Scientology.

In the course of his study of Scientology, the student may find that as the newer ideas are presented to him he has some difficulty with them, due to the invalidation of them by the currents of MESTicism which touch his daily life. The student may be in close association with some individual who is a MESTic, someone who subtly invalidates any new theory which is advanced, so that a block is thrown into the stream of the student's thought, enturbulating it and muddying it.

When this happens, the student may have to return to the beginning of his study of Scientology, briefly, in order to examine again his answer to the question, "Is there more than MEST?" He may have to test again for himself the answer

which he gave to this question, or thought he gave, in order to see, whether he wishes to give the same answer again. In order to see, in other words, whether he really belongs out in the beyond-MEST territory which is Scientology, or if his entry into it was a mistake in the first place.

If he finds that he again wishes to give the answer, "Yes, there is more than MEST," then he may proceed again into the territory with confidence, and he will find, in doing so, that the objections and the insinuations of the MESTIC which have been troubling him no longer will be effective. And why is this?

Every question of validity which may be raised about Scientology turns upon the answer to that question: "Is there more than MEST. " There is no question about the validity of Scientology which does not so turn, primarily. And the student will find when he has examined the accused portion of Scientology in the light of that answer "Yes" that any accusation which may be pointed at a portion of Scientology will falter.

It must be granted that the theories by which the new knowledge is expressed, from day to day and week to week and month to month in Scientology, occasionally run too fast for neatness. Sometimes a leap is taken forward, one foot goes into a puddle, and a great spray of confusion is thrown up. But the next leap brings a sure footing again. Any dissatisfaction with this idea or that, with this theory or that, cannot long endure if it is based only upon a desire for neatness or protocol or Ciceronian periods. The loose ends are tied up very soon. The obscure becomes clear in the next breath. Those individuals who express continued and strong dissatis-

faction with the theories of Scientology are basing their objections upon that first question: "Is there more than MEST?"

If there is not more than MEST, then the theories of Scientology are largely in error. If there is more, then they are largely correct. If there is more, then great and continued conservatism in thought about non-material existence is foolish. It is as though we said, "Yes, we will swim in the ocean, but not where the water is deeper than forty feet!" To what end? If we are going to drown, we can drown in six feet of water. If we find that we can swim in six feet of water then we can swim in six thousand feet of water.

Scientology is much the same. Those students who have come, of their own accord, to the conclusion that there is more than MEST, seem to experience no more than momentary difficulty with new theories. Those who have reached the opposite conclusion never seem able to handle any of the theories of Scientology adequately.

If the student encounters any person who finds fault with the latest theory, let him make this differentiation then: Is this person a MESTic, or is he merely dissatisfied with the latest communique? If it is the latter, the problem will be short-lived. If it is the former, processing is needed before anything else can be accomplished.

2. Often in history men have made simultaneous inventions. They have invented the same machine or discovered the same law within a few hours or days of one another, without having any ordinary communication and without even knowing that they were aware of one another.

This well known fact may be explained in several ways, not all of which are satisfactory. The least satisfactory explanation is that of coincidence. A more promising explanation is that of ESP. But there is a third.

It is possible for one theta being to animate more than one organism. It is possible for an individual to have more than one body. In a culture in which the body is generally assumed to be the individual, this means that it is possible for an individual to be more than one person-- in a different sense from that of the ordinary "split" personality.

If an individual can have more than one body, at the same time, then he can "be two people, " or more.

If his personality can be split within one of his bodies, then he can be "two people" in the sense with which we are more familiar.

There are then these two phenomena: (1) A theta being inhabits more than one organism, (2) more than one theta being inhabits one organism.

This combination of phenomena could lead to some confusion, and it has.

3. There is reason to believe that these two phenomena are not quite what they seem. The first phenomenon, that of the theta being occupying more than one organism, is apparently more of a communication arrangement than an actual occupation.

The second phenomenon, that of more than one theta being occupying one organism, is apparently an artificial splitting up of the theta of one being into separate personalities, rather than an accumulation of actually separate entities.

Nevertheless, even though the idea of entities as actually separate persons may not long remain an active one in Scientology, it serves a very useful purpose in orienting us toward a more versatile view of theta and of the manifestations of which theta is capable. The problem of "split personality" has been a hard one ever since investigation into the nature of the mind began. A few years ago the popular view of split personality went no farther than that the individual was retreating from trouble by assuming a personality upon whom the trouble did not logically bear. This was, in a vague way, true enough, but it did not provide anything in the way of methods for relieving the situation. As we progress with theories about mind in general and about split personality in particular, we come into possession of more and better methods for handling individualities which have been partitioned and divided and for restoring them to a unity. It matters little how many steps of theory and practice we must take in the pursuit of our goal, so long as we draw nearer to it with each step. The present theory of entities is an important step in the handling of split personality. It is not the last step, however.

4. Sometimes the student may find himself oppressed by the presence of a particularly malodorous brand of counterthought: the idea that a theory is not useful unless it is absolute. It will be pointed out to the student by some "helpful" individual that this week's theory varies by fourteen centimeters and two semicolons from last week's. The student should be apprised that this annoying individual, if he is sincere, is not seeking a science but a religion. Only in religion is a theory not useful unless it is absolute.

The theories of Scientology progress. This week's theory is not the same as last week's. Nevertheless, a careful examination of the theories of Scientology from the first publications in 1950 to the present will show much greater continuity and prediction-value than a preoccupation with mere words would suggest.

In the first published book on Dianetics, the statement is made: "A dianetic demon is a parasitic circuit. It has an action in the mind which approximates another entity than self." This statement is so close to what is being said at this writing, two-and-one-half years later, that one might think no time had intervened. However, time has intervened, and with that time has come a dozen different ideas in connection with split personality, a score of new techniques, and a much wider understanding of the phenomena which gave rise to the 1950 statement. Each of these new ideas and new techniques was hailed by some as the final and absolute answer to the question and was pointed to by others as "proof" that all that had gone before was wrong. The fourteen-centimeter-and-two semicolon philosophers shouted their taunts at the religion-seekers, who then burst into tears and went back to whatever solace they had had before the brassy and disturbing advent of the Man with Red Hair. The rest of us went on with the job. We are still going on with it. We like it.

5. As we see in Figure ii, the individuation of theta is not complete. No matter how much an individual may be himself, he is also a part of the main body of theta--if theta may be referred to in such terms. In persons whom one may meet on the street, this phenomenon takes the form of a bond of some kind between two or more individuals. A man who lives in

one city may find, if circumstance brings it about, that he has more in common with a certain man in another city than he had thought possible. They may have been doing the same work, in the same way, at the same time, and each may have thought his work was unique. Such a discovery may be horrifying, but, overlooking the possibilities of melodrama which exist in this idea, let us examine the technical possibilities.

If theta is in common between certain individuals or among all individuals, then there should be facsimiles in common between individuals, and there should be some facsimile, or one at least, which is held in common by all individuals.

In other words, we may assume that some of us have memories which others have also, not in the manner of like experiences, but as the very same experience. The experience of one is the experience of the other.

If this is true, then it might also be possible to process one of these incidents in one person and achieve a beneficial effect upon the other. It might be possible to audit Pat in order to bring Mike up the tone scale.

This possibility immediately suggests a situation in which some auditor, appealed to by the friend of an inmate in a mental institution, and denied access to this inmate because of red tape, might frantically search for someone who had engrams in common with the inmate, in order to run out these engrams and bring the inmate up the tone scale and out of the institution by remote control. However, the method has not been made to work well enough for that yet. If it had, we might find some day that the entire race was suddenly clear due to some bright auditor's running the key, first, and

basic facsimile out of one pre-clear and starting thereby a chain reaction of re-evaluation which would blow up the world in an even grander way than the nova which was anticipated in the early tests of the atomic bomb.

Unfortunately, we cannot at this time see a clear path to this solution of our several problems.

We cannot, evidently, run Pat's engrams out of Mike yet.

6. Nevertheless, there is a lot to be said for common experience. There is a great deal to be learned about the mysterious duplications which take place here and there in the world and--apparently--out of it.

The student is invited to look further into this matter. If he succeeds in turning up a good part of the answer, he may be able to give the AEC and the FBI some startling information about how atomic, guided-missile, and anti-gravity information are leaking from the United States into the Soviet Union. Some of the traffic may be on a purely theta line! Furthermore (though it may not be rooting for the home team to say it), some of it may be incoming traffic!

We can imagine an ironical situation in which an out-of-favor Russian fissioner, prevented by jealous colleagues from developing his new Q-bomb, transmits the information to his American counterpart on a theta wave length and then receives his own invention back through the regular espionage channels and is told to make the most of it since he has failed to produce anything original himself. Later, Pravda and Izvestia, of course, will attribute the invention to some other comrade who is more in favor, and so the credit will at

least get back to the right continent even if not to the right man.

At any rate, the ways of theta are wondrous.

Small wonder that the current view of security officers is that today's secret is tomorrow's comic strip. Small wonder that the strips sometimes anticipate the secrets.

7. There is an idea about all this which is very popular in our society today, and yesterday. Poets have moaned over it. Philosophers have groaned over it. Radio serials (you remember what they were) have taken it up and made it echo endlessly down the dusty corridors of your local station. It has appeared in such lines as, "Each man an island to himself," and "John... I sometimes wonder if I have ever really known you at all..."

We are told every day, in one way or another, that people are unalterably, undeniably and irrefragably separate. Drunks in bars weep over the isolation of the common man. Pale young authors devote pale young lives to baring their souls for all to see and succeed only in convincing the public that though we may listen for an hour we do not even get a minute's worth of communication. After a while, if one has had some trouble maintaining A-R-C with one or more important individuals, one begins to see a world in which all the switchboards are dark and all the lines are down.

And yet, what is theta? Theta is BEINGness. Its component parts are affinity, reality, and COMMUNICATION.

The very fact that we exist as human beings suggests that our proper state is one of high, mutual communication. Every sign points toward greater and greater communication and

sharing of experience between individuals. Every rise up the tone scale brings more and better exchange of thought, emotion, and effort. It may be--it certainly is — that the drunk in the bar is isolated: but is the drunk in the bar a good standard by which to measure the human race? Is the lonely and neurotic writer an acceptable BEING, or is he only someone who has suddenly realized that there is something to be desired which has not yet been attained?

We might do well to wonder, not how we can get in touch with one another, but how we can take advantage of all the unused or uncontrolled communications which are already coming through all the time in spite of those who insist that man's mind is locked inside his head and that all his communications can not serve to reveal it.

8. Mysticism, magic and spiritualism are routes toward goals. The goals of these three are included in the goal of Scientology. All of them are trying to reach the source of man, trying to discover the extent of and recover the use of all his latent powers. That is also the goal of Scientology: not necessarily to hunt down the gods and shake them by the right hand, but rather to recover man, to find out if man ever was a god and, if he was, to learn why he ceased to be one. It is an effort to discover what an individual is, to learn if there is such a thing as a relatively pure individual or, if there ever was one, how he became debased.
9. Religion is mysticism which has been codified.
One of the manifestations of which theta is capable is illustrated in Figure i.

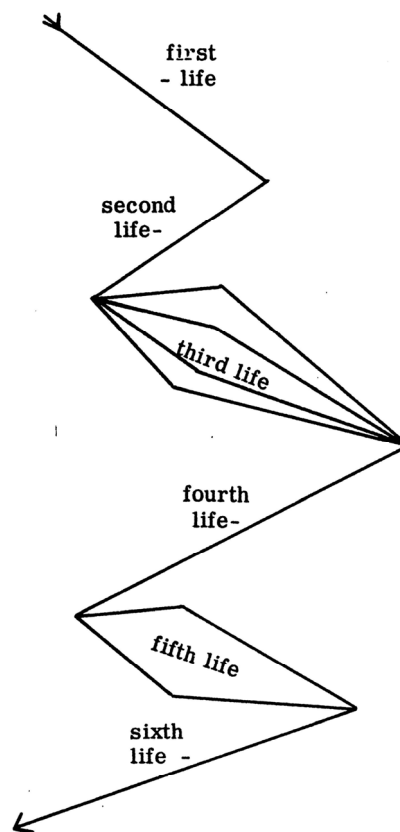


Figure i

Through a series of lives, the individuality of the person might be either single or manifold.

In the first and second lives of the series, there might be solely himself, with no complicating dualities or splits of personality.

In the third life, however, he might become four "people". He might find that his organism was under the control of four separate entities, each purporting to be a different person, independent of the rest.

In the fourth life, he might be one again, and so on. Just what laws and forces govern these changes must be left to later writing.

As theta becomes more and more self-determined, it controls or pervades in a more central and less limited manner. We may consider that there is a central "pool" of theta from which individual "I"s are broken off and made separate. However, the process is not so simple as that, for there are different degrees of break with the central pool.

Some individuals are so "far from" the central theta source, that they feel very much alone and limited in their communication with the rest of theta. Some are so close that they feel their own existence to be intimately involved with the existence of numerous other beings.

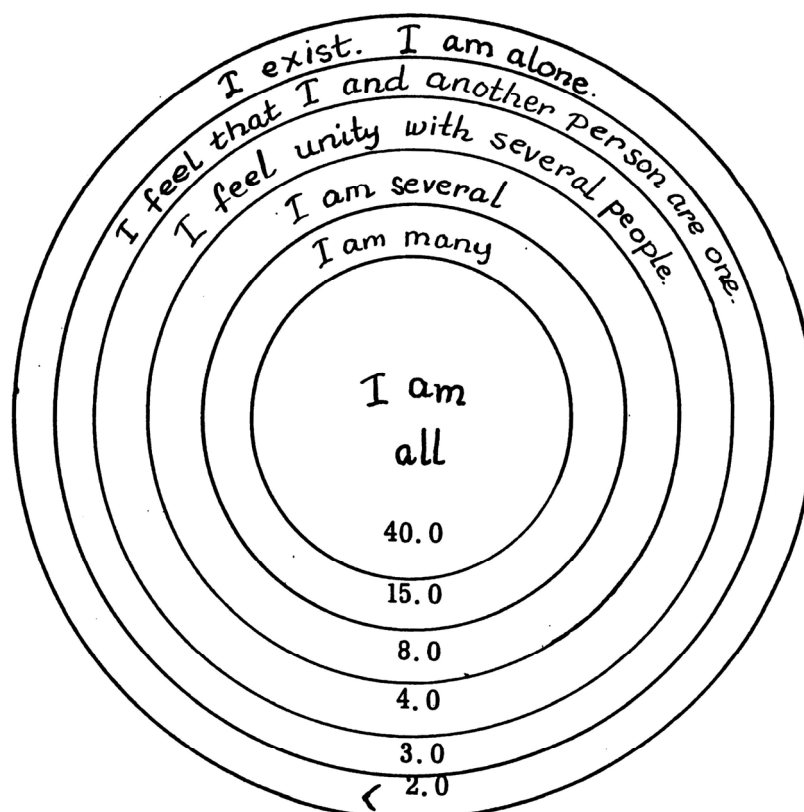


Figure ii

We may consider this phenomenon (as shown in figure ii) on a basis of BEING. Or we may consider it on a basis of communication. According to theory, communication is an aspect of theta, and theta is BEINGness, and so the difference is not so great as it might at first appear.

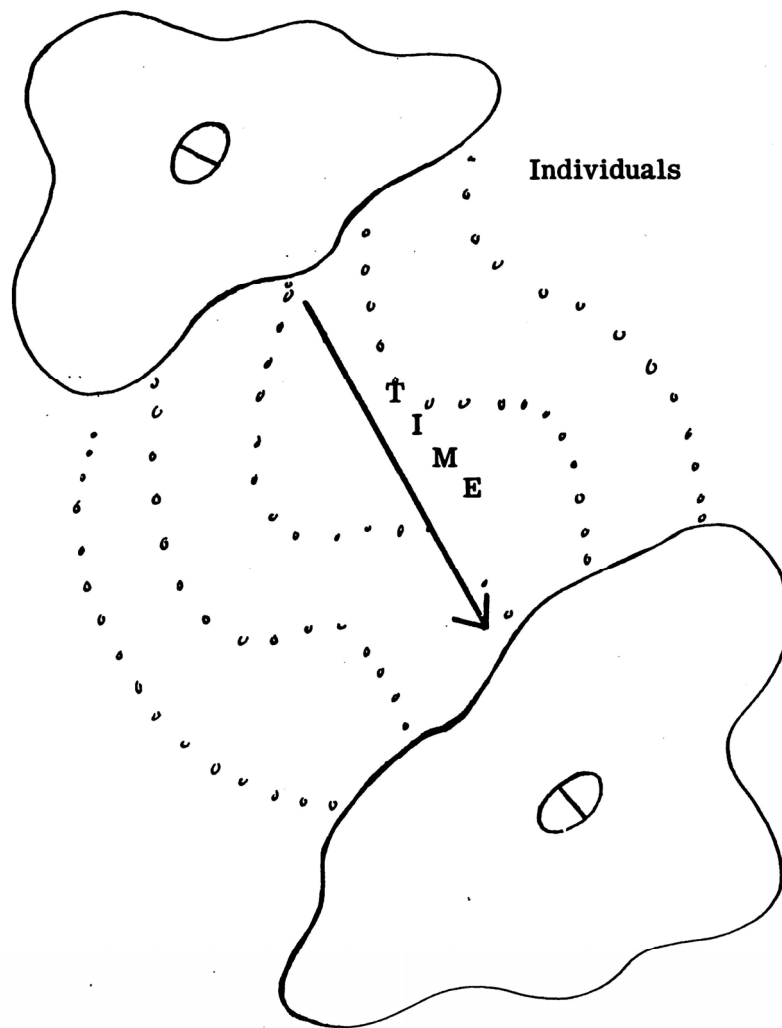


Figure iii

As shown in Figure iii, individual pieces of theta break off from the main body and enter the time stream. They are impinged upon MEST and begin to record the doings of MEST, and they undertake the task of ordering the chaos of MEST.

These individuals remain in MEST for a long time--trillions of years, perhaps, or more. Then, we may suppose, they join a great body of theta, on the other end of the time stream.

Whether that body of theta is the same as the original body of theta from which these pieces were separated is, of course, a question.

Beyond all questions of how this process takes place (which are in the second echelon of knowledge) is the third- echelon question: Why does all this take place? Why do we enter MEST? What are we doing here?

The student is invited to find out.

SUMMARY BOOKLET 20

Seminar Questions

1. What is "mind" if there were no more than MEST?
2. If you agreed with the MEST only theory, how would you classify memories of this life? of past lives?
3. Explain the confusion about theta's multi-body occupation.
4. How do you disagree with last week's "You?"
5. Explain "coincidence" in line with the theta body possibility.