

HISTORY OF MAN SERIES 4: PRINCIPAL INCIDENTS ON THE THETA LINE

A lecture given on 10 March 1952

Lecture 20B of the Hubbard College Lectures (HCL-20B) of 10 MAR 52, also issued as the fourth cassette of the Time Track of Theta series. On the old HCL reels, there is no gap between Series 3 and Series 4, they play consecutively as the hour long lecture HCL-20.

The R&D transcript (new volume 10) was compared to the old reels. Only a few trivial discrepancies were found and are marked inside < > symbols. And there was one case in the second lecture where a phrase was in the R&D and left out of the tape, possibly due to splicing out a garbled section, and that is marked within << >> symbols.

< OK. >

People, oddly enough, have an inherent and innate knowingness. Kant came along, he tried to get to this by saying they had an innate morality – an innate sense of morality or something of the sort, which was inherent in man. And then he said that they got paid for having it, and he went around in circles on it and submitted himself to considerable criticism – such people as myself – for hitting such a low echelon and being so didactic about it.

However, a sense of morality and a sense of knowingness would be two entirely different things. Morality, after all, can be considered to be a code. And knowingness would be considered to be an approach to bin 1.

You'll find people accepting very, very easily what is really true, and you'll find them resisting very badly what is not true, unless they are very, very bad off and cannot face anything even faintly resembling truth, IF their survival or livelihood has been hung up on an untruth.

Now, there you get an overbalancing. The trueness to them is whether or not they survive, not whether or not something is so, so that you get the vested interest computation.

You could come along and you could try to tell the manager of a plant that co-operative or group management had much to recommend it – much to recommend it. It would make his workmen happier, it would make his work go more easily. And he'd say, "Group management. You're talking about communism!"

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And you'll say, "No, I'm talking about group management. You submit your problems to the group, you keep the group – your workers in the factory – informed as to what's going on, and you will find that your results are much better and they are much happier."

And he'll say, "Well, we're not going to have anything like communism around here."

And you'll say, "We're not talking anything about communism. We're just talking about you keeping your workmen informed and letting them keep you informed as to what's going on. And this you can call a species of group management."

And he says, "We're not interested in communism!"

What's the matter with this fellow? His whole survival depends utterly upon being the pin of the plant. He is very, very shaky about his own authority inside himself. As a result, anything which would tend to bring him off an authoritative, heavy hammered line whereby he could demonstrate with adequate force and punishment to anybody he cared to that he was the boss, threatens his survival, and though he knows it's very true, knows it innately, that if you communicate to your people and you let them know what's going on and they communicate to you about what's going on, that he'd have a much more smoothly run plant.

And yet you walk in with this plan, he's going to tell you, first crack out of the box – bang! – that's something – and he'll throw something which he just uses as a dirty word.

Actually he doesn't know anything about communism. He doesn't know anything about group management. He doesn't want to know anything about these things. He doesn't want to know. He can't know. His survival depends upon his not knowing, His survival merely depends upon his shutting something off. So you find people who are in such positions cannot give ear to their own knowingness. And yet they know.

Actually, you take this fellow out of the plant and you take him out to the clubhouse and you show him how the clubhouse could run better if the manager of the clubhouse would only talk to the employees of the clubhouse more often, and he'd say, "Yes, that's a wonderful idea. You know, I just know there's something good about that. That's fine. Let's install it out here at the clubhouse."

But not in the plant, you understand, because if you installed it in the plant, you'd be taking him down as a manager. You get how that would work? His interest, his survival, is not vested in knowing but vested in his state of being. No matter how wrong that state of being might seem to others, it seems very vital to him.

In such a wise, you tell people who have nothing to gain or lose by knowing some of the facts connected with the history of the human race, and they will say, "Yes, that's true. Yeah, that's true." But if you tell somebody else whose book sales, for instance, depend on telling you that you were mud and you always were mud and you will always be mud and when you're dead you're good and dead, and you'll never be anything else but dead when you're dead, and his book sales, let us say, depends on that exclusively – uh-uh. No, no!

You go around and try to tell a fellow whose name I promised him faithfully I would never use, who wrote a book called Cybernetics – you go around and tell him, "Hey, Norbert, you can take those glasses off and get that crick out of your spine and take some of that

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weight down, because your knowledge of cybernetics happens to be quite accurate, and when joined up to actual investigation and so forth has panned out very well," and so on. No! Because he's got book sales to consider. He's a professor of mathematics at MIT. When he walks down the hall they say, "He wrote Cybernetics."

Now, you'd think he would be the first fellow to come along and say, "Gee, we have advanced knowledge more." Nuh-uh, Not when he has the vested interest entered into it.

Therefore, your medium who accepts pay for being a medium eventually will go to pieces. That is to say, her gain is whether or not she gains rather than whether or not she finds out, you see, and it enters the wrong factor in.

In the arts, this works the same way. It's too bad that artists also have to eat, because the second they start to eat, then they have to make money out of their arts and this puts them into a nonindividual position. This puts them into a position down Tone Scale from their individuality, and they have a little bit of a rough time.

But that isn't any reason why a person can't do very well as a commercial writer. And that isn't any reason why one has to use that excuse, by the way, to keep from writing.

Now, I tell you this just to show you that knowledge, which you can dig up in all honesty and so on, can be very savagely kicked back against. You'll find many people, if you suddenly told them, "Now look, the history of this race is so-and-so and so-and-so," they would say, "Well, Beard doesn't say that" or "Darwin didn't say that, or somebody else didn't say that.

They're talking about authorities; they're not talking about investigation. So I want to warn you, when you sell this subject, you say you're talking about knowledge and investigation of knowledge. And when you process preclears, you just process preclears, and what you find in the case you find in the case.

Don't go out and engage in big brickbat arguments with a bunch of vested interests on this subject, because it'll stop you in your tracks. And the reason it'll stop you in your tracks is because you're not trying to talk to anybody who wants to know. You're talking to somebody who has to maintain a state of beingness. And that's entirely different. You can't sell this to somebody that has to maintain a state of beingness.

All right. The knowledge which we have gained so far is in no sense absolute, as to the history of this race, and in no wise is it a static, is it an unchangeable thing. More data can turn up on this. Much more data can turn up on this. And so I will give you at this time what is workable and give it to you in the full understanding that it is subject to change, improvement, as the number of cases examined keeps going out.

An awful lot of cases have been examined up to this time on this, and they are checking out very smoothly and very beautifully. I see no real reason why this should change. But more will certainly be known about it, and certainly more will be known about the reasons and the modus operandi, which was standard. But you sit here on earth today, not as a race of people who go back down an evolutionary track on earth, but as an evolutionary race – or a race which goes back into the depths of this galaxy.

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Now, it would be very well if you'd always lived on earth; it would be fine. But your organism is adapted to earth, or you have adapted this organism to earth.

The possibilities are high that you have, actually, an evolutionary line here on earth – that your organism did an evolution here on earth. But this in no wise means that you, as a theta individual, are THAT evolutionary line. Because, you see, that is a protoplasm line. That is what we're calling the genetic line: protoplasm. And its cycle is preconception, conception, birth, procreation; preconception and so on. In other words, it just keeps going up the line, up the line, as an unending stream of protoplasm going through earth time. And that unending stream of protoplasm goes through earth time. Give good attention to that. It goes through earth time. And it has on it various stages of evolution.

Now, evidently you went through these very rapidly because you were quite knowledgeable. And I don't think you have too much in common with the animals of earth. That again is open somewhat to question. But you really don't have anything in common with a tiger or a jackal or even the monkeys in the zoo.

You'll notice that the whole public came up and screamed like banshees the second that Darwin came in with monkeys. Well, there was good reason to: You've gone through a not-unlike-a-monkey form, but you've never been monkeys. And you probably went up through this span very rapidly, and probably you weren't even in the organism at the time it came up that line, You get the idea?

Well, you can follow that protoplasm line back. You can even follow a semblance of a theta line back on that protoplasm line. You get the idea?

The organism which you inhabit, then, has a background. It has a background which is a genetic background, which is even paralleled by a spur theta line background which yet is not you but which can influence you.

So when you start running somebody back down the time track, back through the evolutionary ages, you actually depart from a moment when he was he – and where that point is I don't know – but you depart from that and you go straight on back through some rapid stages of evolution here on earth.

I haven't plotted this to the degree that it should be plotted, but let's say this is present time here, [marking on blackboard] and this back here was a moment of inception of your protoplasm line – protoplasm line. We don't care how long ago that was. Must have been a long time ago, though, because you run people back down this track and you find volcanoes on the track and earth very active – volcanic and so forth. But this line is a protoplasm line. Now, it's paralleled by a theta line.

Now, this is a small theta here, see – a theta line. It's life, monitoring energy and making bodies. And it comes up these lines and has experience. And by the way, it not only has a genetic line, but there is a theta facsimile line. There's deaths on this early line. There's the deaths of the organism at various times and so forth.

So this is a complete picture here, and it would all be all right, and we wouldn't be in any trouble at all if this line kept on going up here to present time (which it probably does),

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and it was all very well and it's up here in present time and that's all the lines there are. There's just theta line, and the protoplasm line – the protoplasm line going on its cycle of preconception, conception, birth, up to the year of procreation and then preconception and conception, birth, procreation. That's the protoplasm line, paralleled by and animated by the earth theta line.

So this is theta-E, [marking on blackboard] theta earth, and here is this theta body line coming up here, and it's going through all the cycles of death and so forth.

Now, this is all very, very plain. It would be awfully nice if it just stopped right there and was very simple and we didn't worry about it anymore.

But anywheres from two hundred to even maybe a hundred thousand years ago, somewhere in that period (I haven't discovered the longest period ago; usually I discover two thousand or two hundred or ten thousand, or some order of magnitude in there – from person to person it varies, it varies from person to person), you joined. There is theta-I, or theta individual, which is the individual you are and are aware of being. Now, this theta individual line goes back here, mrrrrrow, as an individual, as a person, as a thinking, rational being, highly civilized. And it goes back, back, back, back, back.

And it joins this theta line earth way up here, very recent – anywheres from, I suppose, ten, twenty thousand years would be your average. I don't know what it is. I haven't tried to make an average. But it was only a short time ago, and it's different times for different people. And it joins in at that spot.

In other words, you've got a whole theta line. Now, this line does not come down to earth carrying any body. There isn't a protoplasm line extended onto earth to parallel that line, but back here there is. There's a line that ends there.

And this line is what you'd call your MEST body line, and it probably will be found to have interruptions. In other words, there isn't an unending stream of protoplasm that matches you as an individual, but there are probably many streams of protoplasm that match you as an individual. You see, maybe you went through a whole cycle back here sometime or other and chopped the protoplasm line and migrated or went someplace else, and then, after a lapse, started another protoplasm line or dubbed into another protoplasm line and then finished that line and so forth.

And here on earth – you'll find here you are arriving on earth, protoplasm line ends there – you arrive as a theta-I line and dub in on the earth theta line and the protoplasm line on earth, which was already continuing. You follow that?

You should know this pretty well, because this is a track you're going to be – put your preclears back down. And I'm not telling you for the sake of fancy theory; I'm telling you to keep from getting into trouble with your preclear,

All right, the history which can be roughly sketched at at this time is more or less as follows. And what we're going to follow now is just the theta body line that goes back – and here is theta-E plus theta-I. [marking on blackboard] Theta-E plus theta-I, and this is present time, and this is the theta body line and this is earth. This is the spot where it joins earth.

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Earth. And then we come back from here and we go through a cycle here which may have points on it, and undoubtedly does, which we've not determined. And it comes all the way back here.

And here is "0," origin. This origin, at some unimaginable length of time in the past, certainly in terms of millions of years, perhaps in terms of hundreds of millions of years, perhaps in terms of thousands of millions of years (which would be billions), and perhaps even in terms of other universe years, as distinct from this universe and its planets – way back here at origin, you get the first separation from theta. And that actually would be incident one – incident one. Now, there are many other incidents follow that.

There is, by the way, a little bit of grief on that, and you can run that on preclears. You can run it on any of your preclears. You'll find incident one, there's a little grief on that separation.

Now, you should be able to recognize incident one as distinctly different from the other incidents which I'm going to point out to you. Incident one, they – just sort of separates from theta and sort of joins in on a universe. And there is that moment of separation and there's a little bit of down Tone Scale, of course, because naturally it has joined into something resembling MEST, if not MEST itself. And it's joined MEST, so immediately that the theta joins MEST you get a drop on the Tone Scale. So naturally there's an emotional curve on it. And you can run that incident. You can find that incident in practically any preclear you lay your hands on – incident one. Incident one, then, is separation from theta.

Now we come up the track and we find what is actually Heavy Facsimile One. I'm calling it Facsimile One in these talks – its term would be called Heavy Facsimile One. The facsimiles or the incidents which occurred prior to Heavy Facsimile One are very light compared to Facsimile One, according to our present knowledge.

You understand that by Facsimile One I don't mean that's the first time a person took a recording. And the reason that's called Heavy Facsimile One or Service Facsimile One is it is basic on the service facsimile chain. This is basic on the service facsimile chain. You don't have to have this one [blackboard] to run this one [blackboard]. You don't have to have incident one to run Heavy Facsimile One. But this is the beginning on the service facsimile chain.

Now, it's a very simple incident, but very difficult to run. It's very patterned, and you can run it without much trouble. It simply consists of this: The race, with its bodies and so forth, inhabiting a place in THIS universe, a planet in this universe, was hit by, infiltrated by, an incoming race.

Now, the race to which we are native – the theta line to which we are native – was actually highly mystic. It was capable of a lot of things – telepathy, teleportation, odds and ends, stuff – and concentrated rather heavily in that.

This invader race came in and says – with a lot of electronics and said, "Boys, all you've got to do is take this little jim-dandy whizzer, and you know, you will be twice as 'thetesque' as before."

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They sold you all a bill of goods, and evidently we didn't penetrate their minds, their thoughts or their intentions. Because one right after the other – bang, bang, bang, bang, bang – they knocked us off. They knocked us off with a very simple apparatus, and that simple apparatus consisted of something that went around your head and across the top of your head and under your chin – under your throat – and back of your head. And everything pointed at the pineal. They turned on the juice and something came in the middle of the head toward the pineal, three points on the top of the head toward the pineal, from under the throat up at the pineal, from the back of the head into the pineal and from the sides of the jaws into the pineal. In other words, every point of entrance toward the pineal was hit suddenly and hard and very excruciatingly. The net result: the pineal gland, which at that time occupied what you had as a skull and was practically all the skull there was, practically folded up. And your mystic powers more or less went by the boards.

Then you went ahead and dramatized it, and there are a lot of overt acts on it. And pretty soon you got so bad as a race that – perhaps you were elsewhere by this time – you were hauled up – oh, some long, long, long, long time later, maybe even a million years later – you eventually wound up before another crew. And this other crew said, "We don't want you around any more, and we're going to send you to jail." And so they packaged you up and shipped you off, and that is an incident we call Before Earth – B.E. That's Before Earth. And they shipped you off and you wound up here. And all they did was transport your theta line here and you joined in on the MEST body line here.

I don't know too much about the modus operandi that worked at that time, but they evidently had it in mind. It contains, by the way, sort of being put in an ice cube state. It's quite nice. And by the way, the early Christian hell was painted up as a hot hell and a cold hell. And you see the early Christian paintings have guys up to the – ice cube up to the neck. Now, that's two hundred – about two hundred A.D., you find them doing this.

Now, when you got down here to earth, there's probably a join-up line, and then there is a series – probably, there's some overt acts here on earth, and overt act facsimiles, and then there's present time.

But the incidents you're trying to run on a case are actually Heavy Facsimile One and B.E. as the principal incidents, really. And don't get them mixed up here, because there's B.T, Before Time – and you can reach this on a preclear by asking "before time" – and there's Facsimile One, which is back here someplace (it's about a million years ago or a million, two hundred thousand years ago; it varies from person to person, but it's in the order of magnitude of a million years), and then there's rejection, B.E., being kicked off onto earth. And earth is hell and you're here, I guess, until you get reformed.

But there's a race existing right now out in outer space, and this race is not very interested in you – not very interested. And some of you, by the way, without much trouble, can do a contact across, because some of your theta line stayed out there.

But there are the incidents which you will find of principal interest in the preclear, and these are the incidents which you will have to run out of the preclear if you're going to take somebody off the top of the dial.

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I'm sorry if it stretches your credulity. I do hope, however, that it doesn't stretch it to the point where you won't operate on it.

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