

# SCIENTOLOGY AND DIANETICS

BOOKLET 28  
of the  
PROFESSIONAL COURSE

BY  
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## Theta's Goal of Being

Technique 80

(This Booklet Is a Summarization of Tape Lecture 80L1AB)

Ron's Org Grenchen  
Switzerland

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

COMPILED IN WRITTEN FORM BY

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  - HANDBOOK FOR PRECLEARS
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## THETA'S GOAL OF BEING

1. The purpose of Technique 80 is to bring the pre- clear to as high a point of BEING as is possible for an organism.
2. In this short series of lectures, Technique 80 is presented for auditor use. The first hours of the lectures are devoted to an analysis of A-R-C, the tone scale, and the dynamics, since a thorough understanding and familiarity with these is essential to understanding of and proficiency in Technique 80.

These lectures deal with theta and its properties. The lectures of the Summary Course, which preceded these lectures, also dealt with theta and its properties, but the reader may be assured that the material which is about to be presented to him is not a duplication of the material in the Summary Course. The subject is closely related, but the view has changed. It is a closer view. The nature of theta and of the dynamic urge of theta, which we call the eight dynamics, is more clearly delineated, more penetratingly analyzed.

Several diagrams and drawings are included, some of which are suggested by the diagrams drawn by Mr. Hubbard during his lectures and some of which have been added later.

3. Figure I shows a symbol which is very familiar, in part, to students of Scientology. It shows the triangle of A-R-C within a circle, and it shows a zero and an infinity sign. From this symbol may be derived all mathematics and philosophy – provided the deriver knows the full meaning of this symbol: which is a somewhat circular line of reasoning, as applied to the average investigator, since he might only be able to attain knowledge of what the symbol meant by going

through the labor of deriving the mathematics and the philosophy; and so the thing which is set down as the prerequisite for the labor turns out to be that which is ultimately achieved by the labor. But is this not the way of learning? Before the diver can learn to be a diver he must go under the water, but in order to go under the water he must know something of being a diver. Therefore, though the symbol in figure I stands for far more than its beholder knows at first glance, it is still useful to him, since he does know some of the things which are represented by the symbol.

The circle stands for the Universe. Men always have held the circle as a symbol of perfection and of the universe. It is a perfect figure, in the geometrical sense, for various reasons. One of these is that it contains the area within it by a minimum of effort. If the circumference of the circle were a piece of string, then that string would enclose more area than it could enclose by assuming any other shape, such as a square or a triangle. Similarly, a sphere encloses space more economically than any other solid figure. If one were considering all of space, one might be more likely to consider it in the shape of a sphere than in any other shape for this very reason. A circle is a two-dimensional representation of a sphere. Furthermore, a circle has certain mysterious properties. One of these properties is that the diameter of the circle is a continuing fraction. The relationship which we express by the letter "pi" is so expressed because integers fail to express it exactly. The fact that this relationship was beyond the reach of numbers led the ancients to regard it as a magical relationship. Another magical relationship which

is expressed by the circle is the "alpha-and- omega" phenomenon, or the beginning-and-end phenomenon.

The yang-yin symbol of the Chinese expresses the fact that life has neither beginning nor end by enclosing the forms of two spawning fishes in a circle. In the symbol shown here, the beginning-and-end phenomenon is brought right down to its barest and most meaningful form, that of time itself. The circle in this figure represents time, and it represents the idea that the beginning of time is at the end of time and that the end is at the beginning.

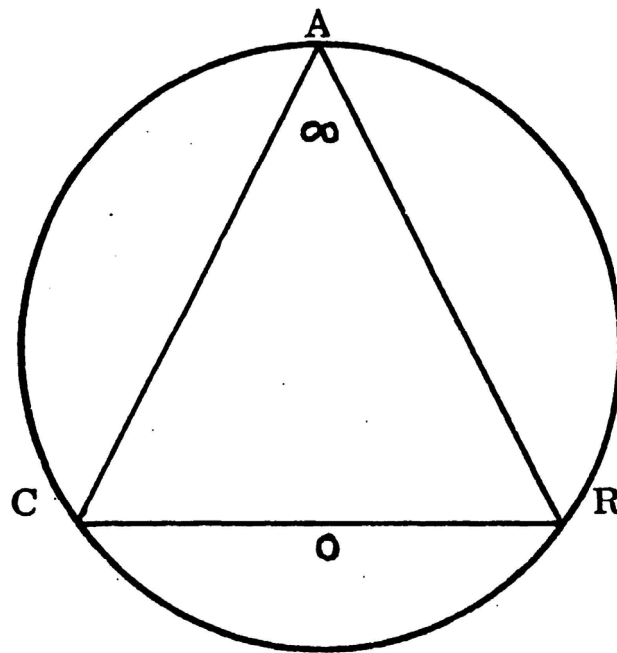


Figure I

This is the sort of idea which one may have to take a moment to get used to: The beginning of time is at the end, and the end is at the beginning. It is the sort of idea which the mind trained in MEST science rejects. It does not follow the rules which govern the physics of everyday life -or does it?

It may be that all which prevents the behavior of time in our everyday lives from following this rule of end- and-beginning is that we do not pay attention to all parts of the cycle. ("Cycle," by the way, is the Greek word for "circle.") We observe that part of time which is of immediate interest to us in what we are doing at some particular moment. We look at the clock to see whether it is time to get up or have lunch or to quit work or to cook dinner or to go to bed, but the moment we have seen what action is indicated by the position of the hands on the face of the clock we forget about time until the *next time*. The catch is that there is no *next time*. It is all one time, and we are merely looking at its parts. The very nature of the clock face indicates this. Twice in every day it repeats its journey around the circle of time. When twelve midnight comes, it is the end of the day, but simultaneously it is the beginning of the new day. The- end is the beginning.

"Well," you say, "that is fine, but it is not the beginning of the *same* day, it is the beginning of another day."

This point is well taken. We must admit that it is not the beginning of the same day but of another day, but how are these days differentiated most commonly? They have names and numbers, and the names and numbers repeat.

If today is Monday, then tomorrow will be Tuesday, but there will be another Monday next week. If today is the first day of the month, then tomorrow will be the second day of the month, but there will be another first day next month. If this is the first month of the year, then next month will be the second month of the year, but there will be another first month next year. If this is the first year of the century, then

next year will be the second year of the century, but there will be another first year next century. The repetition of intervals of time never stops. No matter what length we assign to a period of time, there must be another period of time to follow it, and the end of this period of time will be the beginning of the next.

"Just a minute!" you say. "We do not repeat the numbers of our centuries. When we get to units that big, there is no repetition. What happens to your theory then?"

The answer is an easy one. We do not see any repetition of the centuries because we are looking only at a moment of time. That moment maybe twenty-thousand years long, but it is still only a moment of time. Were we beings with a longer recorded history than a few thousand years, we might begin to repeat our centuries when our dates began to look like "January 1, 321, 629 AD". Dates in such a remote time might be written, instead, "January 1, 1629," but if you went to the eastern coast of the American continent on that date you probably would not find the colonial Americans beginning their rugged and adventurous life. You would undoubtedly have to wait longer than 300, 000 years for that to happen again.

Perhaps the foregoing will have brought to the reader's attention the possibility of looking at time as a quality more than as a quantity. We do not use time to reckon the length of eternity. We use it to measure the repetitions of motion which happen in our daily lives. Time does not occur for us in a long, never-ending string. It occurs in cycles, or circles. Some of these circles are very small. We call them seconds. Some are big. We call them years. But the useful thing about

them is their repetition. In the Spring the grain is planted, in the Summer it is tended, in the Fall it is harvested, in the Winter it is kept ready for the Spring planting.

Which is the more important fact? Is it more important that a grain of wheat which I hold in my hand this year is not the same grain of wheat which I held in my hand last year? Or is it more important that I shall do with this grain of wheat which I hold in my hand this year just what I did with the grain of wheat which I held in my hand last year? If I am a philosopher, perhaps the first fact is more important to me. But if I am a farmer, certainly the second fact is more important to me, and more farmers than philosophers have contributed to the conception of time which is the basis for all common thinking about time. Time repeats. The end of one cycle is the beginning of another.

"But," you say, "let us go beyond this talk of seasons and the sowing of farmers and let us talk about time as itself, time unrelated to clocks, time with a capital T', all the time there is. Let us see what happens to your attitude toward time when you have to consider time in its very essence."

The answer to that one is not quite so easy to come by as were the answers to the former objections. There is, in our mythology, no handy celestial farmer whom we can call up as an example of the cyclic nature of time in its essence. Our approach to "all of time" has been varied, but it has not produced much which would support the theory of the end and the beginning.

If you should stop the first man you met on the street and ask him "How long is time?", what do you suppose his answer



would be? Very probably he would look off into the distance, straining his mind and his eyes to catch a glimpse of that elusive particle, the end of time. He might open his arms, as though illustrating the story of the big fish that got away. He might say that time goes on until all of us have passed away and until the very earth has passed away and nothing is left but God. He might say many things, but one thing he would not say unless he were an unusual person – he would not say, "Time is as long as you make it."

If he said that – "Time is as long as you make it" – he would be informing us that he was treating time as the servant of thought, not as its master. He would be making thought the CAUSE and time or MEST the EFFECT. He would be — though — he might have no idea that this was true – well on his way to understanding time as it never can be understood in the physics laboratory. But is it not common knowledge that time is as long as you make it? Does not every clerk and typist know that in an office where there is little work to do one must bring one's knitting or a book to work in order to "make the time go faster"?

Yes – and no. If you were to pin this clerk or typist down as to her ability to CAUSE time to go faster or slower, she would defend herself with the statement, "But, of course, I don't think that the time really goes faster when I am reading a book. It just seems to go faster. " And that is the whole subject, neatly summed up.

In our society, clocks are validated and the human being's control over time is invalidated. People wear wrist I watches in order to keep track of time. We are told that we must keep

an eye on the clock in order to know what we I are to do. We are told that TIME AND TIDE WAIT FOR NO MAN.

But is this true? Do time and tide wait for no man? If we examine this facile statement with reference, not to time and tide, but with reference to MAN, we find that it is not so true, after all.

Why does a man care whether time or tide are waiting for him? Only one reason: he is trying to accomplish something before the time or the tide shall run out. There are two motions involved. One is the motion of the time or the tide, and the other is the motion of the man. These two motions are the measure of each other. If the man works too slowly, then the tide will run out before he has completed his task, and we may say to him, "Time and tide wait for no man – and particularly not for you."

But what if he finishes his work in time? What if he gets his boat off the sand bar before the tide runs out? What if he gets all the grain in off the fields before the rain comes down? What would we say to him then? Would we say that time and tide waited for him? Probably we would not. Probably we would merely say that he was clever to win his race with time. But why should we not say that time or tide waited for him?

What is time? Is it the hands of a clock circling endlessly? Is it water dripping into a bowl? Is it a chained weight sinking slowly? No. It is none of these things. Time is the relationship of two motions. That is not to say that time cannot be expressed any other way, but it is to say that it can be expressed as the relationship of two motions. A clock is a

machine in motion. Any activity of a man which is timed by a clock is a motion of the man measured against a motion of the clock. Sometimes the man works fast and sometimes the man works slow, but the clock always works at the same speed...

Does it? With reference to what does the clock always work at the same speed? With reference to other clocks. With reference to the sun and the earth. But the clock does not always work at the same speed with reference to the man. When we throw out the sun and the earth and all the other clocks and consider the man and the clock alone together, then the clock suddenly loses its authority. If we watch the work which the man is doing and watch the clock, and if the man begins to accomplish more work during each revolution of the hour hand than he has accomplished before, how are we to know whether the man is working faster or the clock is running slower? Is there any way we can know this by looking only at the man and at the clock? No, there is not. In order to know this we must look at some other motion, at some other clock – or perhaps we must listen to the beat of our heart. Then we may compare this other motion to the man and the clock to see with which of them we prefer to agree.

Some individuals act so quickly that time stops in their presence. They enter upon some task, and all the clocks stand still until they have finished it. Other individuals act so slowly that time rushes by them like the waters of Niagara. They enter upon some task, and all the clocks conspire to race ahead so that during the course of this task time is being

used up like champagne on New Year's Eve. What causes clocks to behave in this peculiar fashion? Men.

TIME AND TIDE WAIT FOR ALL MEN who cause them to wait. TIME AND TIDE WAIT FOR NO MAN who does not cause them to wait.

The measuring of time against MEST instead of against men has made men the slaves of time. Of course, it is quite understandable that a human being, made partly of MEST, should find himself impressed by the numerous time relationships which are found in MEST and which agree so nicely among themselves and seem to disagree so often with him. He is impressed by all this agreement in MEST, and so he grants MEST greater reality than he grants himself. He says that there is too little time for him to accomplish something or too much time for him to be able to wait through. He measures his work to fit the time. He punches a time clock. The employer makes sure that the employee is on the job for no less than eight clock-cycles. The employee makes sure that the employee is on the job for no more than eight clock-cycles. Work itself is a secondary consideration. Time is the thing. No one gives credence to the idea that some individuals make time go fast and others make it go slow, that some stop it while others let it all run out in a hurry. A man is paid for his clock-cycles, not for his work.

One of the functions of a theta being is the making and unmaking of time. The ability which any man has to slow time or to speed it up is only an intermittent reflection of the power of theta to create time and to destroy it.

The circle in the symbol represents that power. The only significant beginning which time has is not found in the beginning of a minute or a year or an eon. The only significant ending which time has is not found in the ending of these. The beginning of time is its creation by theta, and the ending of time is its destruction by theta. That is what the circle in the symbol really means with respect to time. The beginning is the end, because both are CAUSED by theta.

With the triangle of A-R-C the student is already very familiar. It represents the interdependency of affinity, reality, and communication. It indicates that without any one of these theta cannot exist, just as without one of its corners a triangle cannot exist. A triangle would not be a triangle without any of its three points, and theta would not be theta without either affinity, reality, or communication.

The zero and the infinity sign represent more than one idea, just as do the circle and the triangle. They represent the gradient scale which we call the tone scale, with TO BE at its upper end and NOT TO BE at its lower end. They represent the fact that thought can be any size it wants to be. In other words, thought can act in the MEST universe over an area so vast that it includes the entire MEST universe, or thought can act in an area so small that it is not visible even in an electron microscope. The zero and the infinity also meet in an identity in which zero and infinity are one and the same thing. They do this, for example, in representing TO BE and NOT TO BE, since when theta is in the state of NOT TO BE it is in the same relationship to the MEST universe as when it is in the state of TO BE. That relationship is one of non-participation. They do this when representing that theta can

act at a point so small that it is "nothing" in our eyes, and also over infinite reaches. They do this when representing that theta can create all time or no time. They do this when representing that theta can use all the energies of all the suns or merely the energy of one butterfly's wing.

Theta is the zero which is also infinity. It is the static which creates motion.

All this talk about the symbol is not meant to suggest that the symbol has any powers of its own. It is only a MEST representation of theta. The power is in theta, and theta is in the reader. The symbol exists only as a means of communication between the writer and the reader, between the lecturer and the listener. If theta were at its optimum, or even approaching its optimum, no symbols would be necessary for this communication. The communication would just happen, and MEST would not play any part in it.

4. Previous works have stressed Survival as the chief aim and object of theta in the physical universe. In recent months it has been emphasized that "Survival" does not mean bare survival, but Survival along all dynamics to the greatest and most constructive possible degree. Nevertheless, there clings to the word "Survival" that connotation of bare survival which is brought to mind by newspaper headlines, which connotation renders the word less useful to Scientology than it might otherwise be.

The present lectures deal with Technique 80, and Technique 80 deals with BEING. We may profitably substitute the word *BEING* for the word *Survival*, at this stage of our development, still retaining the word *Survival* when speaking of the

lower bands of the tone scale, since in those bands BEING is little more than bare survival, and so if listeners understand us to mean bare survival they will not be far off.

It would have been difficult to use the word *BEING* before this time to represent the aim and goal of theta, since not enough could be clearly expressed about theta to make the word *BEING* meaningful. The listener might rightly have answered, "Yes, it is obvious to me that BEING is the goal of living organisms – but what is BEING?" Now we are able to say more about what BEING is. We can show the student a scale of BEING, the tone scale, with detailed manifestations calibrated upon it to indicate the greater and lesser stages of BEING. We can show that BEING does not depend upon physical universe and that, in fact, it is lessened by participation in the physical universe. We can separate the BEING of theta as theta from its Survival in the physical universe.

The time has come to use the word *BEING* because that word has been given clear and specific meaning, in terms of technology and phenomena.

5. Of course, this change of words does not affect the existence of the dynamics. They remain as before, though our manner of speaking about them changes to a slight degree.

Where it was said before that a man survived on the second or third or fifth dynamic, it is said now that he IS the second or third or fifth dynamic.

A new scale, shown in figure II, represents BEING the various dynamics.

It has been said many times before that the more dynamics along which an individual could survive well the higher he would be on the tone scale. If he survived on four out of the eight dynamics, he might be said to be doing very well. If he survived on only two, he might be said to be barely getting by. If he survived only on one dynamic, he would be considered to be in a very psychotic condition. If he survived on no dynamic he would, of course, be dead or nearly dead. But this was survival. Survival is only a low scale of BEING, as we have newly defined it.

If an individual is to BE one or two of the dynamics, he must rise far above the position on the tone scale at which he may Survive on one or two dynamics.

Figure II shows that the normal individual, though he may be surviving on two or three dynamics, has not yet begun to BE even on the first dynamic.

Now, though it has been implied that the more dynamics an individual can BE, the higher he is on the tone scale, and though the order of numbering the dynamics proceeds, roughly, from the single, organic individual out through sex, family, group, mankind, life, MEST, and theta, it has not been stated before that to come up the tone scale an individual must BE these dynamics in the order in which they are numbered. Of course, previously the individual was more or less given his choice as to which dynamics he would survive along. If he cared for himself and for groups and did not care for sex or family or mankind, we would say that he was well equipped to be a modern dictator. He could have made a successful choice of the dynamics. along which he wished to survive. This kind of Survival, however, would be



considered psychotic, or at least deeply neurotic, even in the psychotic, or at least deeply neurotic, world in which we Survive. It is not Survival of which we speak when we put forth this idea that the individual must BE the dynamics in the order in which they are numbered.

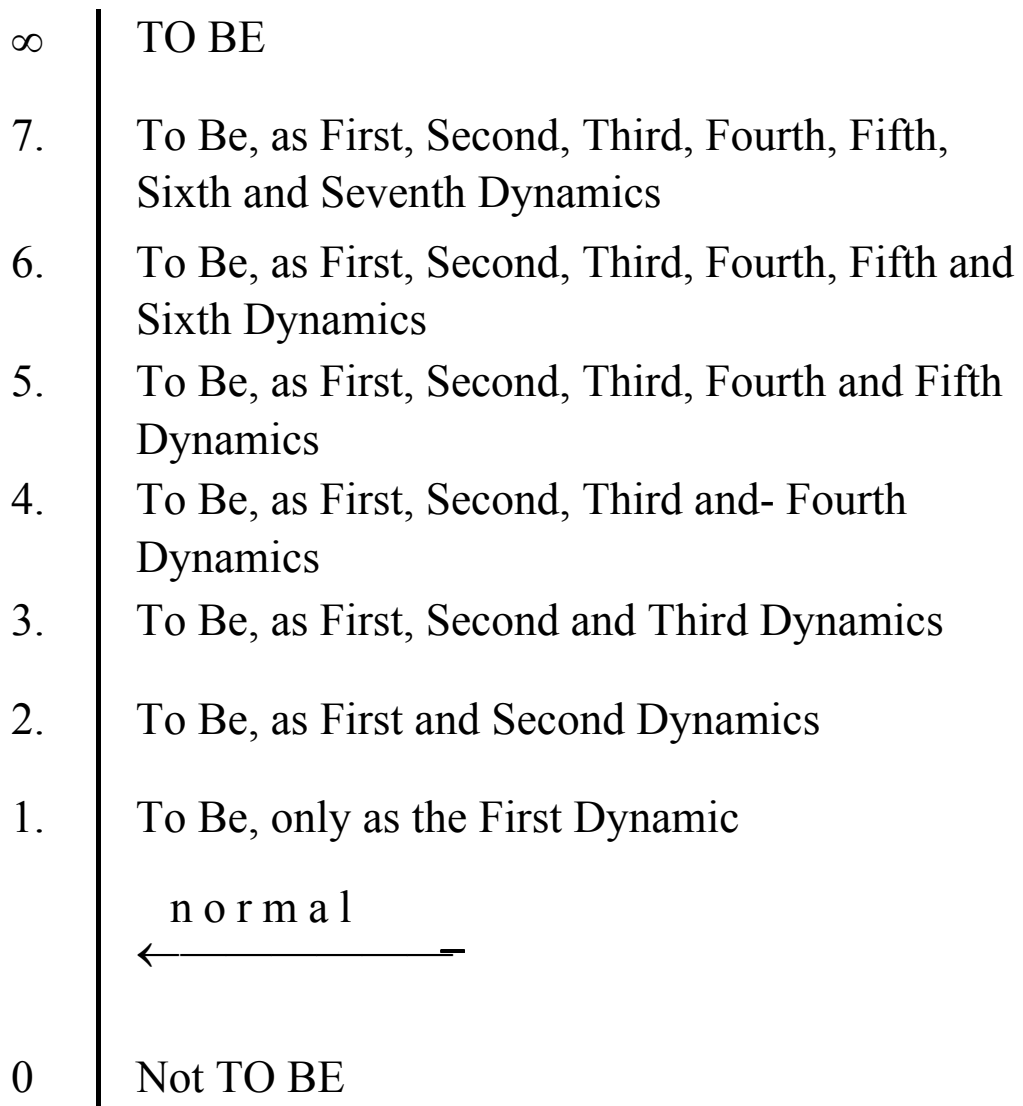


Figure II

The scale in figure II shows that the progression begins at "Not TO BE" and goes up through first, second, third, fourth, fifth, sixth, seventh, and eighth dynamics, accumulating BEINGness as it goes.

This accumulation of BEINGness is a very important part of the idea, as we shall see in the next section.

## **SUMMARY BOOKLET 28**

### **Seminar Questions**

1. Why is a circle considered a perfect symbol for the universe?
2. Remember a period of your life you did not gauge by time. How long was it?
3. What bearing has speed and efficiency on time?
4. Would you live longer if you spent a lifetime "killing time"?
5. What dynamic do you think a psychotic normally would favor?