

The Parts of Man

From the 17th Advanced Clinical Course

- Thursday February 28th, 1957 -

Lecture 4

One can get so wound up in the significance of the study of man that one gets an idea that the subject has a breadth exceeding human understanding -- which it did for 50,000 years, because people couldn't tolerate that much simplicity.

The thetan can't be perceived or measured because it's the source of perception and measuring. But an individual can exteriorize and experience being a thetan. Not being able to perceive other thetans, it's easy to feel like the only one. Now, for the first time, by various manifestations and by reason of what we know, we can observe this in others.

There are many ways of experiencing the idea of someone else exteriorizing: in the first place, voice tones change. Another thing he's liable to do is to pull his head back into his neck. He's liable to do various things, all of which manifest exteriorization. He's liable to say a lot of things, none of which manifest exteriorization but a sort of mystic, buttered-all-over-the-universe. The thetan who is over there, ain't.

Exteriorization is not a stable fact. It is the phenomenon of being in a position or space dependent only on one's consideration, able to view from that space the body and the room as it is. One can view or control the body from a distance. If one has trouble controlling the body from close up, he won't get out of his head, because he for sure can't control it at a distance. "Therefore, it's only necessary for you to assume the abilities of controlling something from a distance to be able to exteriorize willingly, since all willingness to exteriorize is merely suppressed by this factor of control. "One of the early methods of exteriorizing someone was getting him to change his considerations by running him on, "I can control this body. I cannot control this body." People who have never been out of their heads will go out on that one.

The task in Scientology today, however, is not getting people out of their heads. You could exteriorize yourself simply by grabbing your head with your two hands and keeping your head from going away.

Or you could grab your head and your knees and keep each alternatively from going away, shifting attention so you won't get too fixated. How good your perception would be is another question -- it's a matter of your willingness too. If you can't see your body, there is a scarcity of bodies. If you can't see the universe, there is a scarcity of universes.

Any phenomenon which occurs beyond the point of willingness to be out of the head or control the body from a distance is regulated by the scarcity and abundance of bodies and universes. The earliest trick still works: "Try not to be three feet back of your head."

About 50% will go out on, "Be three feet back of your head," because they have been other-determined a lot.

Vision depends on scarcity and abundance. Experience depends on willingness to experience, which is monitored by the amount of things available to experience. A culture is a composite of things of which there is neither too much nor too little. E.g. we have a lot (but not too many) automobiles because they can be real. Now this country is approaching an India-like idea of human beings: the idea that there are too many of them. In a frontier society there are too few. As you get too many people, they tend to become invisible. On a frontier, until there are almost enough people, they dramatize getting rid of people.

In between, you can have a progressive society, and the U.S. was such a society with 25 to 100 million people. Now there are too many people to observe them all. Even important people get overlooked.

A person could just go out of his head without outside help if he has space and universe to get out into. He must not have a scarcity of spaces as a result of being out of comm with them. His idea of scarcity of spaces depends on his willingness to view them.

The auditor must get him to recognize the is-ness of the room around him. His idea that rooms are scarce or too numerous gives him the idea that he can't see this room. Likewise, if he has too few bodies, he will be unwilling to get out of the one he's in. It is the same with an overabundance of bodies. So remedying his havingness on the body he is in is necessary for stable exteriorization.

A scarcity of experience brings about a retention of the mental image pictures. So the mind gets overcrowded or goes black. The pictures can even penetrate the blackness, producing the wide-open case where the mind is in control of the thetan. This is a condition of overwhelm, not health. When the thetan obeys the records of the mind, we have behavior patterns, etc. The mind is the record, but the thetan is the needle. A scarcity of experience causes a manufacture of pictures.

People that play their minds closer in haven't been living an exciting enough life. The workings of this mechanism depend on association and differentiation, or identification and differentiation. When the reactive mind can exert its influence on a person better than the thetan himself, he has become too associative to conceive differences. He can disassociate on an inverted level, where he differentiates incorrectly.

He gets misidentification and disassociation when insane. When the mind is working optimally, it never identifies, but only conceives a similarity. Lack of objects, incidents, and experience causes the mind to identify, rather than associating. It is not stress or overwork that causes this. That is why problems of comparable magnitude or "Mock up something to confront," will work, relieve somatics, etc. Things that happen to you are automatic, in that you all too often have no say in their occurrence. When you run problems of comparable magnitude, you not only measure up incident and add incident to the bank, but you also take over the automaticity of shocking incidents that occurred to you. When you have gone all the way up the line, the idea of "too few" becomes the idea of, "I didn't do it." Then this runs out, and it all becomes a pan-determinism of incidents, where you become convinced you can create incidents and lose scarcity of incidents. In a TV screen world, you're apt to be in trouble. The TV pictures

are patterns of light and shadows, a restimulative mechanism to shove your bank around and give you again some segment of that which you've already experienced.

It can only give you experience you've already (if distantly) had. People will refuse to read about certain periods in history because of experience in those periods. A thetan will refuse to look at certain parts of his past and the bank, but they can be gotten at if necessary.

Only people who have had heavy problems in a past life refuse to look at it, but if they had no scarcity of horrible incidents, they could confront them better. The restimulated incident is held in place for two reasons. It was automatic, i.e. the PC left large sections of it done by somebody else, plus there wasn't enough of it. Those incidents that are most scarce tend to stick hardest. Anything that stands by itself doesn't get a terminal against which to discharge and fly apart.

Any old incident could react physiologically against the PC if the auditor wanted to restimulate it fully, not letting the PC ever be a cause on it, evaluating it, invalidating, etc. You should know how to do this, as long as doing something bad to pcs doesn't become a habit with you. [Cf. Gestalt, encounter, and primal scream therapies that cause an effect.]

So the mind is a mechanism for overcoming the lack of incident and experience in present time by storing pictures of the past. If you restore the PC's ability to make the pictures solid, you've really done something. He has some optimum randomness that would be the right amount of pictures. So you have to change his idea of how much motion he needs before you can change the PC. This is done with scarcity and abundance, i.e. havingness.

The body is a solid appendage that makes a person recognizable. The mind modifies the body, which is a mockup. To change a body, you have to change mental structure and also the thetan's willingness to have it in its present condition. The body surrenders first to its own electronic structure, i.e. the anchor points. It is solid only within these spaces and will aberrate its shape in their absence. So the easiest way to modify the body is to put the thetan into a willingness to handle anchor points, then remedy scarcity and abundance of anchor points, and put the actual anchor points in optimal position. Mental image pictures also influence the body by influencing the anchor points. A facsimile imposes itself by magnetic fields and currents upon the anchor point system, causing the body to change shape and size. The anchor points are golden balls. If a person is in good shape, he'll have his wing anchor points out about 75 feet. You can hold one -- pull it out of line, and the person will walk in a circle. To fix a broken arm, you have to remedy the havingness of the messed up anchor points. You could band an arm in the wrong place by moving its anchor points.

To influence the mind by influencing the body is only possible by influencing the havingness of a thetan. You can only influence a thetan in this way to the degree that it influences abundances and scarcities of bodies. If you keep on taking things away from people, they'll eventually die of loss of havingness. The being lives in a universe which is another monitoring influence on the mind and body -- not necessarily on the being.

When an incident happens to a person's body, he makes a picture of it and uses it when a similar situation occurs. He also uses it when he has a scarcity of incidents. The thetan's ability doesn't change; only his willingness to live increases or decreases in direct ratio to the scarcity or abundance of things in which they are interested. These scarcities

and abundances influence them and their culture. The cure for it is to put the individual in communication with the is'ness of a situation or object and let him reacquaint himself with that. He is then able to conceive himself able to experience new experiences, viewing something directly, etc., and so his life can be righted.

We can adjust a person's havingness, his ability to conceive of an is'ness and communicate with it, by adjusting the number or scarcity of things.

(End of Tape)

Re-typeset and formatted
March 4th, 2023
by [AOGP](#):jb