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THE PARTS OF MAN

I am going to go over with you the parts of man. The first thing we're going to take up is exteriorization, as the most important part of man. It's the causation. That's the thetan. Now, the fact that you can't weigh one is because this is the author of weighing. There is, however, a way of experiencing this. It is a personal attitude, it is a personal view. An individual can exteriorize and experience this phenomenon. It is very easy to experience being a thetan, but it's not easy to experience seeing one.

So therefore people tend quite markedly to become Only Ones. Here is a phenomenon which a person can experience himself but cannot observe in others. There are many ways to experience the idea of somebody else exteriorizing.

Exteriorization is the phenomenon of being in a position of space dependent on only one's consideration, able to view from that space, bodies and the room, as it is. That is exteriorization. Well, people who have difficulty controlling the body from close up, I can assure you, won't get out of their heads, because they can't control anything at a distance. If you can't control a body from a distance you will find yourself very, very reluctant to get out of your head. It is as simple as that. 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. And if you can't see your body, then there is a scarcity of them. If you can't see the universe, there is a scarcity of that. That's all there is to that.

Now, here is exteriorization: Keep your head from going away. "Take your hands and hold on to your head and keep it from going away." I don't know how many hours it would take with some preclears. Probably a Black 5 would have to sweat along at this for fifteen or twenty hours before he was really there, but he would get there on that one technique. That is quite amazing, isn't it? There are probably about five thousand other techniques. This is the only shotgun one that I know, the one that doesn't ever fail. It is only contingent upon one thing—being able to take hold of your head. That is a necessary prerequisite to that technique.

All right. Now let's take the next fact about this, and we find that vision depends upon scarcity and abundance. The ability to exteriorize depends on the willingness to exteriorize, but the willingness to experience is totally monitored by the amount of things available to experience. A thetan gets quantitatively minded.

What good is a human being? The fact is, there are too many of them to be seen. Now, how about too few? Well, on a frontier, the fewness of people is one of the fabulous things. Man dramatizes. When he gets into an area of too few people, he then kills the people who exist. And when he gets into an area where there are too many people, he then overlooks the people who exist. Somewhere in between this, you will have a progressive society. And such a society was the United States—anywhere between twenty-five and a hundred million people the United States was in there pitching. But now that it has begun to exceed that, people have started to disappear. They aren't. That sounds to you like a cynical statement. If we were to have an atomic war, and cut the population down to fifty million, you'd get another view. It is simply a statement of scarcity and abundance.

All right. We take somebody and we can get him out of his head, but would he just go out of his head without being gotten out of his head? Well, yes. Scarcity and abundance will actually kick him out of his head. Scarcity and abundance of what? Let's say that the preclear's idea of the scarcity or abundance of rooms depends then upon his willingness to view them. You have to put him into direct contact with the is-ness of rooms. Now let's go a little bit further than that and look at the body. If he has too few bodies he is certainly going to be unwilling to get out of the body he is in. And if he has too many right where he is, he'll be trapped there too. He won't know where he is. So remedying his havingness on the subject of his own body is very necessary to an accurate and stable exteriorization.

So much for exteriorization. Let's go off now into the second part, which is the mind. By mind today we mean that structure of mental image pictures and machinery on which the preclear is depending for his opinions and ideas. The structure of the mind is totally composed of mental image pictures. I'm afraid the mind doesn't produce any thoughts. The mind may be considered to have certain phonograph records. The phonograph record, as you know, doesn't play unless you put a needle on the platter. Well, the theta is the needle on the platter, and unless the record is played directly it doesn't activate it. Any livingness, even a theta exteriorized, tends to utilize some sort of mental image pictures. But when he reads all of the records in the mind as the absolute truth and fact and conviction, when he is obeying concatenations of "I am supposed to," we have behavior patterns; we have mental reactions; we have all of these various things that were never studied, by the way, in psychology. I don't know where a psychologist lives, but it's certainly not in this universe.

Now the exact workings of this mechanism depend on association and differentiation, or identification and differentiation. Now when that part of the mind which we call a reactive mind begins to identify everything with everything in order to get certain pattern responses, and is able to exert its influence upon a person far better than the theta himself can, we say that this person is suffering from reactive conduct. A=A=A=A.

Now Association—Differentiation are the two principles of the mind. It is supposed to tell the difference between two or more things, and it is supposed to tell the similarity between two or more things. Now, a mind in good shape doesn't identify. What causes association to become identification? Lack of objects. Lack of incidents. Lack of experience. When you have too few things happen to you, you're liable to have all

sorts of things happen to you. In other words, if you are busy and there are lots of incidents, there is a high probability that you will not suffer the consequences thereof. But if you are not busy and you are idle, then you are liable to long for those times when you were very busy. And if you are ever worried about a mental image picture, it's because you haven't enough to worry about.

Where all drama is tailor-made for you, you are in grave jeopardy. In a TV screen world you are apt to be in trouble, because the TV is only a pattern of lights and shadows which is a restimulative mechanism to shuffle your bank around, and give you again some segment of that which you have already experienced. It's a funny thing that people will not read about certain periods. If you are talking to somebody who is very upset on the subject of past lives, you should realize that he was probably just executed up at Sing Sing in 1932 or 1933, and he just can't stand the idea. It is only people who are borderline insanity cases who got up and screamed about past lives. This I have kept a very careful tally on. They were people who were terrified; people who were incapable ever of holding their own on the subject. They couldn't have talked about it very long before a past life would have snapped in and snapped their heads off. Those incidents which are most scarce tend to stick hardest.

Let's look at this thing called the mind, and let's find that the mind is a mechanism for overcoming the lack of incidents, lack of experience in present time by storing pictures and knowingsnesses of the past, which could be made available to the present. A preclear is always losing incidents. One of the methods of not losing them would be to simply suspend them as a picture. Now, if you restore his ability to make these pictures solid, you've really done something. He can have the picture then any time he wants, in its full form. You have to change the idea of how much picture and incident is actually necessary in order to alter the preclear's viewpoint, and you change that with scarcity and abundance. Scarcity and abundance naturally comes up, and is handled by Havingness.

Now, let's take up the final and remaining part of man, which is the body.

Now, the body is a solid appendage which makes a person recognizable. The body is a game of considerable magnitude, and very popular at this time. It is quite old, but still very popular. The body can be monitored and handled by mental image pictures, and it can also be monitored and handled by thetans, fortunately. But a body is subject to these two other things. It is actually not possible to change a body without changing the other two things. The body is modified by the mind and the thetan, and is actually a very low order of MEST.

Now the anchor points of the body are quite interesting, in that the body exists as solid only within these spaces, and in the absence of some of these anchor points the body will aberrate its shape. We know the fastest way to change body shape is to put the thetan into a condition of willingness to handle anchor points, and then remedy the scarcity and abundance of anchor points, and put the actual anchor points back there and have him put them back there. You will see the body change its shape, health and general characteristics.

Now, mental image pictures also influence the body, and they influence the body basically by influencing these anchor points. A facsimile evidently imposes itself by magnetic fields and currents and other things upon the anchor point system. It is quite interesting.

So therefore the body is handled and controlled on a mental level through these anchor points. If you were sailing along seventy-five feet back of your head some day, and you see some preclear come along, just shift your range of vision enough to find that preclear's wing anchor points; if you were to get hold of one of these wing anchor points and just bend it off line—the person will walk in a circle. As long as you hold the anchor point out of line the person will walk out of line.

Joints operate because of anchor point structure. The body is then held together by electronic structure which is easily influenceable, and that electronic structure has much more command upon the body than the MEST around it. And the thetan goes through these very many vias of mental image pictures and these anchor points, and thus influences the structure of the body.

Now, to influence the mind by influencing the body is only possible by doing something to the havingness of the thetan. Now you can influence a thetan by influencing the body. Let's not overlook this point. But that influence only takes place to a degree that it influences abundance and scarcity.

In other words, as you influence his ideas of havingness of bodies, so you influence his condition with regard to bodies, and we re-influence the body. We find out that a body can be moved, thus influencing the thetan, or two or three bodies can be put back, thus influencing the thetan, and we have simply run the back flow of mass reaction on the person. And we do that in auditing all the time. We adjust the person's havingness, his ability to communicate with an is-ness, his ability to conceive an is-ness, to communicate with it. This is Havingness; this is the way you run Havingness.

There in essence we have the body.

But with the three subdivisions of a human being we have to include the fact that he lives in the universe.

All right. These, then, are the three parts of beingness, with the condition that one lives in the universe. And these are inter-influencing. These parts of man, each one of them, are insistent upon experience, incident. Man grows old, minds become complicated, thetans become wise. But at no time does their capability, or ability in general, lessen. Only their willingness to live increases and decreases, and that increases and decreases in direct ratio that there is a scarcity or abundance of the various things in which they are interested. And these scarcities and abundances influence them and monitor their conduct, or any culture. The cure for this is to put the person into communication with actual is-ness, or the is-ness of any given object, and to permit him to reacquaint himself with that. And so by auditing his life can be righted.

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