

5412C09

4th of 35 talks to students on the 9th Advanced Clinical Course between 6 December 1954 and January 21 1955

COMMUNICATION FORMULA

A lecture given on 9 December 1954

We went into yesterday the mechanics of communication rather thoroughly. Give you a very, very fast rundown on this: You've got cause distance effect, and then the effect-point turns around and becomes cause-point and then you get distance and the original cause is now effect again. And this communication back and forth across that distance is nonaberrative. No real aberration would ever occur if you had a two-way communication. Cause-distance-effect, the effect reversing to become cause-distance, and the original cause becoming effect. Now, if we had that occur, even though the duplication was rather poor, we still wouldn't have anything aberrative.

When we have cause-distance-effect wait with expectancy of the other-way flow, we got trouble. And that trouble is very widely and adequately described in Dianetics: The Modern Science of Mental Health, AP&A, Self Analysis, Science of Survival, 16-G, 24-G, we're just talking about that trouble, that's all the trouble we're talking about, all the way along the line, is simply this cause-distance -effect-wait.

The formula of aberration, then, is „*cause-distance-effect, wait, try to get an answer from someplace else*.“ And in expecting an answer from the original target, we then get a situation whereby the individual becomes impatient for that answer. And having become impatient for the answer is going to get an answer from somewhere and so introduces a via into the communication line. Cause-distance-effect, he doesn't get the answer from what he expected to get it from and so we have trouble.

All right. Now, let's take this as it applies to an engram and we discover that when you said to Mr. Blow, „*How do you feel?*“ the odd part of it is that he's already unconscious, you know, and the odd part of it is he has been cause-distance-effect along the line for

so long that he can assume unconsciousness. And he will get an answer. Oh yes, he will get an answer against which he isn't braced.

„*How do you feel?*“ is not an originating communication as far as he is concerned, it is some sort of an answer. Now, let's get this very clearly. It doesn't matter whether you have question marks, exclamation points, semicolons or dashes in the communication system. Remember that meaning has minimal action here. Significance, meaning; it doesn't matter much what's on this communication line. It is the weight, size, velocity factors which are the most interesting. All right, we have cause-distance-effect. Now, he said, „*Cause*“ across a distance. And he waited, and he waited; never got an answer. And then one day you come along and give him an answer. Remember he's waiting for an answer from someplace else. What do you mean, „*an answer*“? Somebody interested in him, somebody concerned with him, somebody to give him some attention, somebody to notice him, anything like that, you see. So if you came up to him while he was in a very anaten state, you're liable to hook into almost any old waiting line. Now, this individual has been hit, hasn't he? He has really received an answer of one kind or another, hasn't he? You've spoken to him and he's still receiving an answer, isn't he? And he will confuse your answer with the velocity of the answer he has received. Let us say that he has been knocked down by a cop and he was in a more law-abiding society and was knocked down by a cop. And as we go across the line, you might say, as the cop went across the line and hit this fellow, he gave him an answer. You get the idea, it has no significance. We're merely getting a heavy particle reply, see.

All right, he's in a state of reply, see, „*I've got a reply at last. For God sakes I know I've got a reply.*“ See? Bang, you know, „*What do you know, somebody answered!*“ He's convinced of it, he knows somebody answered. And you come along and you compound the felony by simply saying to him, „*How do you feel?*“ and this is all part of the answer and he's got it and he is gripping it to his bosom. And he is holding this facsimile in upon him. So he holds „*How do you feel*“ in upon him. Then somebody else says to him „*How do you feel?*“ and this becomes part of the answer. And somebody else says „*How do you feel?*“ later on, and that becomes part of this same answer. And it's all part of this same answer.

You see, a thetan, actually, cannot receive an effect. So if he starts handing out lots of effects (he thinks), if he starts handing out a tremendous number - . You see, he can think he can receive an effect. He can make up his mind that he can receive an effect. But if he starts thinking in terms of just this: „*Look at that horrible effect I have delivered,*“ or „*Look at that effect I have delivered,*“ you see - ah-ah-ah-ah - he can't receive one. Now, there is the little puzzle on the whole track.

We have consideration only. This is all we have is consideration, you see. So somebody put a mock-up up and he considered this mock-up was real. You know, this mock-up was alive. It wasn't another life form or energy, space, idea production unit he was addressing - which itself could not receive an effect, you see. He was addressing a form and it was alive. You get the idea? All right.

So he thinks he has achieved an effect. He considers that he has because he wanted to. All right, he thinks he's achieved an effect. You see this? He hasn't really but he thinks he has. So this makes him feel like he ought to have one now. See, we ought to have a two-way communication involved here. And this again is a consideration.

If you can get enough people to repent, repent, repent, and believe they are all sinful, and ask forgiveness, and et cetera, yap-yap, you see, if we - if we can run this in on somebody, he will recognize that he should have an effect. You get that? He should have punishment. He should have an effect his way. Ah, all they do is come along and get him to make up his mind you see, that he actually has created some effects. And now he ought to have one, or he's going to get one, or Yahweh or somebody, who lives in a trunk with a leopard skin - that by the way is the Christian God.

I'm sorry to have to interject that statement but I'm always struck by this tremendous thing here of all of these - of all of these poor people going around not knowing anything about the anatomy of their own religion.

Ah, being rather - being rather interested in and somewhat practiced in the investigation of barbaric customs in minor societies here and there around the world, and having been more or less tuned up and alerted very early in my life, it is rather hard for me to assume a „*part of*“ attitude toward my own society, you see? I was better educated in looking at other societies before I started living in this one.

And naturally, I come back and take a look at this one and it becomes very amusing, because you look at it along the same standards any anthropologist or ethnologist applies. You see we're a barbaric society; you see some of the darnedest things. We see, for instance, a revolt took place in the New Testament against the Old Testament, and now we publish both books in the same volume. See, the Old Testament was a red, raw revolt against the pardon - New Testament was a red, raw revolt against the Old Testament, and here we - same order of magnitude. Boy, if you want something to fight itself, there certainly is a symbol.

And then although a lot of people will say carelessly „*Well, God is everywhere,*“ remember that this was an idea which was introduced rather latterly in Christian religion. The God of which they speak, of whom they speak continually, is Yahweh. Lord knows how it's pronounced because it is so secret that nobody really is supposed to be able to pronounce it, so they omitted all of the vowels in the word. And they spell it only with its consonants. So, Lord knows how this word is to be pronounced. But more agreed upon pronunciation amongst scholars so they can talk about it is „*Yahweh.*“ An- and this is the Christian God. But he lives in a trunk with a leopard skin. That's right, that's - that is the full story on it. And we get ourselves - you wonder where I'm going with this, and why I'm suddenly talking to you about this, you'll see this in a minute. I'll fool you. I'll put a method here in our madness.

This fellow, you see, gets talked to on the basis, and talks to other people on the basis, that they really ought to have an effect because there's some compensating, or some retaliatory force necessary to keep the universe nicely and neatly in balance, you see? Of course, sooner or later, they're going to move Yahweh out of a trunk and put him

in all space. Because what do you never get an effect from? What do you never get an effect from? - space.

There's no piece of space, no piece of space has ever smote you. It couldn't. And so they start putting demons and devils in this space. But what's very interesting? This is based upon the absolute truth of the matter. „*Awareness of awareness units*“ can locate themselves utterly unseen in space. So we have this high truth. Now we go down to the fact that the fellow can never receive a motivator, you might say, from space. He can never receive a two-way communication from space, directly, he believes. Or, he himself has been in space delivering almost as space - quite invisible - delivering effects at people or things or other spaces, delivering an effect, you see? An effect, an effect, an effect, an effect. He can't exteriorize out of this space all of a sudden.

Why can't he exteriorize? Because he's waiting for the answer out of the space, see? Let's say you knew an awareness of awareness unit by the name of Joe. Let's bring this down to common basics here. There isn't a single human being, or actually even finally a dog or a cat or a cockroach, that cannot inhabit space totally invisibly. Not any single life form anywhere in this universe is exempt from being an invisible cause point trying to create an effect in space, you see? No form is.

All right. They keep doing this, they keep doing this, and then they wonder how they get stuck in this universe. Well, how do they get stuck in this universe? They keep waiting for an answer. You know the only way you'd get stuck would be to wait around, wouldn't it? All right, supposing you start waiting around until it became obsessive, huh? Well, you'd naturally then be stuck somewhere, wouldn't you.

So we wonder why somebody is in the physical universe here - as we call the „*MEST*“ universe. And of course on their typically „*only one*“ basis, the physicist and the chemist and the astronomers and so forth believe this is the only universe. They have even started calling galaxies of this universe island universes or other universes. They're really fishing for it. Because it doesn't happen to be the only universe there is by a long shot.

And yet people and things and life forms get in this universe, they cause effects, cause effects, cause effects and cause effects and wait for the answer, and cause an effect and wait for the answer, and cause an- and get no answer. And they wait and they wait and they wait. And then you pick them up sooner or later as a deacon in the church having visions about God coming down to them and giving them the word that they have to burn the belfry. You see how this would happen inevitably, hm?

All right. The thetan delivers - now let's look at duplication as part of the formula - the thetan delivers an effect against a body, he delivers an effect against a body. He very easily can do this. He delivered an effect because he can manufacture the energy which delivers the effect, you see? This is not intimately connected to himself however. So he delivers this effect on a body, and he delivers this effect on the body, and nobody ever really turns around and says, „*Thetan, what are you doing delivering an effect against me?*“ It just doesn't happen.

So we have this as an activity which is a one-way flow. So he delivers an effect against the body and waits for the effect and gets it. And delivers the effect against the body and waits for the effect and gets it. And delivers the effect against the body and waits for the effect, and - it's a miss. Delivers the effect and waits for the - miss. „*Something must be happening to my power,*“ he says. „*Something is upsetting here, one way or the other.*“ And so he delivers an effect against the body and - and - he knows he really can't reach it, you see, but he waits for the effect anyway. And he finally makes up his mind he doesn't have any power at all and he decides to be the answer. So he flips around and becomes the body. And that is the original evolution of an interiorization and how it comes about. And it's just like that. Get the idea?

Now, we deliver an effect against the body and deliver an effect against the body and deliver an effect against the body and pretty soon we just give up waiting for answers. We know its going to miss every once in a while and so forth. Just give it up - waiting for answers - and just start waiting. And that's the black five you process. All he's doing is waiting. He's not even waiting for an effect anymore. He's just waiting.

Ever seen one of these boys? Ever process anybody like that? They sit there and they wait. Well, the more alert case is going to wait for an effect, you see? The more alert case is going to wait for an effect. He's still sane.

He's still rational. He's still all right. But after a while he's just waiting. And when he really gets to waiting good and thoroughly, you got a catatonic schiz. He's in control of the body but he's waiting for an effect. But he's just waiting. And waitingness becomes the totality of existence. And thus we get obsessive survival. And we're right back to the basics of Dianetics: The Modern Science of Mental Health.

This waitingness for an answer becomes itself an obsession on survival. When we say survival in Dianetics, we mean survival as a form, don't we? It's a qualified type of survival. But there is no other thing than survival as a thetan.

Now, you could forget what you know or forget an identity you may have assigned yourself You could forget that you have a past. You can do all sorts of things to wipe out an identity as of yourself But the truth of the matter is that you couldn't possibly do any other thing than continue along the track. This would be the only thing you could do as long as you were in the time continuum of one space. You would merely continue in the time continuum of this one space, you see that? There'd be no such thing as your sudden demise in that space.

Now, we could say, „*Well, I could totally forget my entire past,*“ and therefore we would get more or less the same thing, wouldn't we? We would get a mock-up of death. Well, wait a minute. Effect against the body. Effect against the body. Create an effect against the body. Create an effect against the body and one day it kicks off.

The only way you could ever get the second flow, the only way you could ever get the communication coming back the other way would be to die as a thetan. But it's impossible, you can't. But you'd have to make a postulate that you were. But if you could - and about the best stab you could make at it would be to simply say, „*Okay, I'm dead,*

I've forgotten everything there is to know about it, “you see. By this time, when you can die as a thetan, you have waited for so many answers, for so long, into so much silence, into so much unknowingness, that you yourself, of course, can become forgetful and silent and unknowing. And that is death. Do you see that? The answer would ultimately become, the only answer you could have would be forgetfulness, silence and unknowingness. And that would be death as a thetan. And so we get a continuation as a new being or something of the sort, you see? A person has to completely make up his mind that he's brand-new, that he's forgotten everything and so on. This is quite a swindle, when you get down to thinking about it.

Now, how good is this as a theory? That's what we should explore. Let's summate it by saying a one-way flow to anything with the idea that it should answer - remember that one - will eventually stick one in or as that thing. And we have the formula of entrapment: a one-way flow to any thing, any space, any object would eventually stick or entrap one in or as that thing. Now, if this is the case, it sticks up there like a very, very red, sore thumb. But all we have to do is furnish some answers to free somebody entirely. All right? What could we do with this as a process? Let's take its crudest manifestation. Let's take its crudest manifestation right now and, just on a little bit of Group Processing here for a few minutes, let's see if this isn't right.

Okay. Mock up your stomach saying „yes.“ Not just once but many times have your stomach say „yes, yes.“

You get your stomach saying „yes“? Well have it say „yes“ many times.

Still got your stomach saying „yes“? Say „yes“ a lot more times.

Okay. Now have it say „no.“ Have it say „no“ many times, not „no“ to anything. Just have it say „no.“

Now have your stomach say „thank you.“

Now have your stomach say „I'll feed you.“

Have it say „I'll feed you.“

Have it say „I'll feed you some more.“

What's happening? No? A somatic?

Female voice: Not just the stomach.

That's right.

Female voice: All over the body.

Sure.

Now have your stomach say „Thank you, Mama.“

Have your stomach say „Thank you, Mama.“

Getting better? Getting easier?

Have your stomach say „Thank you, Mama.“

This getting real easy now? Hm? This getting real easy? Okay.

Now have somebody out in front of your face say, „*Okay, I'll process you. Do it again and again and again.*”

Do it some more times, „*Okay, I'll process you.*“

Have it happen some more. Have somebody say „*Okay, I'll process you.*“

Somebody say a lot more times, „*Okay, I'll process you.*“

Have somebody say a lot more times, „*Okay, I'll process you.*“

Getting easier?

Somebody say a lot more times, „*Okay, I'll process you.*“

Now, is it getting easier? Hm? Getting easier now?

Have somebody say a lot more times, „*Okay, I'll process you.*“

Do it some more.

Is it real easy, this, now? Is it getting a lot easier now? Hm? Is it getting real easy now? Hm? Getting a lot easier now?

Okay, have the right-hand wall say „*hello.*“

Have the front of the room say „*hello.*“

Have the ceiling say „*hello.*“

Have the back of the room say „*hello.*“

Have the floor say „*hello,*“ your name.

Have the ceiling say „*hello,*“ your name.

Have the right-hand wall say „*hello,*“ your name.

The left-hand wall say „*hello,*“ your name.

Have the floor say „*hello,*“ your name.

Have the front of the room say „*hello,*“ your name.

The right-hand wall say „*hello,*“ your name.

The left-hand wall say „*hello,*“ your name.

The ceiling say „*hello,*“ your name.

The back of the room say „*hello,*“ your name.

The floor say „*hello,*“ your name.

The front wall say „*hello,*“ your name.

The right-hand wall say „*hello,*“ your name.

The left-hand wall say „*hello*,“ your name, several times.

The floor say „*hello*,“ your name, several times.

Come on, let's have the floor say „*hello*,“ your name, several times.

Have the floor say „*hello*,“ your name, several more times.

Have the floor say „*hello*,“ your name, several more times.

Have the floor say „*hello*,“ your first name, several more times.

Doing that now? Hm? All right.

Now, let's have the ceiling say „*hello*,“ your first name, several more times.

Several times have the ceiling, come on, let's have the ceiling say „*hello*,“ your first name, several times.

Have the ceiling say „*hello*,“ your first name, several more times.

And have the front wall say „*hello*,“ your name.

And the back wall say „*hello*,“ your name, several times.

Okay. Let's have the right-hand wall say „*hello*.“

Your left-hand wall say „*hello*.“

Have the right-hand wall say „*hello*.“

The left-hand wall say „*hello*.“

The right-hand wall say „*hello*.“

The left-hand wall say „*hello*.“

The right-hand wall say „*hello*.“

The left-hand wall say „*hello*,“ your first name.

The right-hand wall say „*hello*,“ your first name.

The left-hand wall say „*hello*,“ your first name.

The front of the room say „*hello*,“ your first name.

Let's go now, come on. The front of the wall say „*hello*,“ your first name.

And the floor say „*hello*,“ your first name.

And the ceiling say „*hello*,“ your first name.

Okay, okay.

Did you ever work with any tools, like typewriters or machines or cars or anything like that? All right, now let's pick out one that you've greatly associated with and have it say „*Okay*.“ Just many times have it say „*Okay*.“

Is this with ease? Have it say „*Okay*“ many times, very brilliantly, lots of ARC in it. Okay. Just have it say „*Okay*,“ very cheerfully.

Did you make it do it easily? Hm? Is it getting much easier for it to do it? Does it tend to change locations? Hm? Saw it right in the same place?

Female voice: Different parts.

All right, let's have it say „*Okay*.“

Let's do just that now. Don't worry about anything else, just have this thing say „*Okay*,“ wherever it was you picked.

Do that easily? Is it getting easier to do?

Now let's have it say „*Okay*,“ more cheerfully, more ARC.

Any engram phrases turn on? Okay. Just have it say „*Okay*.“

Okay, all right.

Now, let's choose either that one or another one. Choose either that one or another one: A machine, tool, car, typewriter, sewing machine, drill press, anything you've been accustomed to running or you have a lot of association with. Now, you got that now? All right.

Now have it say „*Okay*.“ Have it say „*Okay*“ a few more times. Is it getting real easy? Huh? Is that getting real easy now? Okay.

Now, what does this thing do? Well, what was this machine up to, I mean, what was it? You know what you had there, right? Now have it tell you to do what you consistently told it to do. Come on let's get this machine, if it was a car, have it tell you to „*drive*.“ „*Run*.“ „*Roll your wheels*.“

If it was a typewriter, have it insist that it tap you. Working out easier now? Getting real easy? Have it tell you what you consistently told it.

Okay. Getting real easy? Real easy now? Still tough? Hm? Okay.

Let's find the right-hand wall. Find the left-hand wall.

Find the front of the room.

Find the floor.

Find your chair.

Find the ceiling.

Find the right-hand wall.

Find the left-hand wall.

Find the ceiling.

Find the floor.

Pick out the realest thing in the room. room? Hm? Got the realest thing in the room?

Okay, End of Session.

Now, did we punch home this argument?

Male voice: Yesterday I was real innocent and real innocent and almost afraid to communicate it.

Female voice: I was -. It's almost satisfactory talking to machines when they answer the right answer.

They always answer the right answer?

Female voice: At least they communicate, when you mock it up.

Yeah, at least they do.

Male voice: Yeah.

Well, you see a little more about persistence of those things on the track? Anybody get a feeling of waiting, very heavily? Anybody get a feeling of kind of being hypnotized?

Female voice: I ended up that way.

Well, you just didn't get it long enough.

All right. Did anybody feel himself exteriorize away from a something?

Female voice: Whatever that was, it went unstuck.

You felt yourself - some kind of unstuck on something?

Female voice: Hm-mm.

Exteriorize from something?

Female voice: Hm-mm.

Male voice: The joker is - on a - on finding the communication and inspect the specific answer. In other words the answer that's supposed to come back is the one that you put there - not the one ...

That's correct. It is expectancy of the answer which makes the slightest aberration occur, of course. Because it's all basically consideration.

But now we find man pretty bogged down in mechanics and very puzzled as to why he's stuck in this universe and stuck in a body and stuck in this machine and stuck in that job and trapped here and trapped there. And he's completely overlooked the fact that he all got there because he was waiting for answers.

Now, that is a very crude process, the one I was running on you. I told you so and it is a crude process. It simply rips up the ridges by the yard, and tears up things all over the place. But that doesn't mean it isn't an effective process. I suppose that this process, carried forward long enough, would simply exteriorize - without any specific sig-

nificance in the answers, particularly - but would exteriorize a fellow from past, his - others around him; compulsive exteriorizing from them. I mean he's obsessively interiorized in them.

You've seen the mother who absolutely cannot walk five feet away from the child, and so forth. Exteriorize from that, get them out of all the machinery they're mixed up with, get them out of the - . You would have Earth giving answers, you see. And you could have this universe giving answers and so forth. And you - just on that same process, as rudimentary as it is - you could probably boot a person right on out of this universe. You could probably give him, then, where he wished to be very definitely at will. You would return his own self-determinism to him. So it's not a bad process, it's merely a crude process. The reason it's crude is, as I say, it completely wrecks havingness and all sorts of other minor items.

Okay. Do we see this now with some clarity how it is waiting for the return of the two-way communication that is the aberrative thing? Of course, it is the consideration, basically, that is aberrative, you understand? The individual makes the consideration. He does this sort of thing and gets involved in it because he wants to have complications, problems and so forth. But nevertheless if - this is the highest echelon mechanic we have, highest echelon mechanical aspect we have at this time concerning interiorization, entrapment and mechanics in general.

Okay?

(end of lecture)