

HOW TO CREATE AND INSTRUCT A PE COURSE (part 2)

A lecture given on 18 October 1956

Thank you.

Now that I've talked all around the subject, I've braced myself up now to take a solid tackle at the subject itself: How do you teach and administer a PE Course?

(1) You establish what to avoid in the area, (2) you establish what you can help in the area. And let me add to that, (3) you teach – while teaching a PE Course (according to public advice) – something that is a privilege to attend.

And one of the formulas is to find out what people still respect. You can add that up and think it over any way you please. To make it more specific than this, however, is to invite you to make a mistake.

One, two, three – what you avoid; what you can help; and then you run, according to its name, something it is a privilege to attend.

And having done this, it is usually a good thing to inform the Central Organization what you are doing and to give them a couple of dollars to coax them into mailing an announcement to the people in your immediate area. This is somewhat impressive. The organization in Washington sends to the people of Riverside who are intimate with Scientology – that they have on their mailing list – an announcement from Washington. You get the idea? Some such activity. They know then that something is happening.

Now, one of the biggest mistakes that can be made in running a PE Course is not to let me in on it. You would admit the lowest laborer in your area, so it isn't too much to ask that you send me an invitation too. The reason for that is I get continual questions asked me: "Is there a PE Course running in this area?" And if I don't know you're there, I can't say yes.

Now, when an auditor asks that, that means he's going to set one up. And that means you'd get competition that would suddenly spring into view, and competition is not necessarily good. Two PE Courses run poorly side by side.

In the first place, we don't have enough auditors to cover the areas that are to be covered, and in the second place, by pulling everything in toward a centralized activity the course is big enough to support the auditors that are running it. You follow that? Teamwork.

You'll be busy enough fighting city hall or somebody for the first few weeks of play. You don't need competitors in your immediate vicinity who know as much about it as you do. So, invite me to attend too.

Now, having put out the word, by whatever means, that you're running one, be sure that you have administration to take care of one. That's often a little step that people omit. We omitted it in 1950. Some people can remember this I see.

How do you get the word out? Well, I'd told you one suggestion: Send a couple of dollars to Silver Spring, Maryland, and ask them to inform anybody they have on the mailing list in your immediate area that you're running a PE Course, starting such and such a date, at such and such a place, run by such and such a person. You got the idea? They print up a little card and send it out. All right.

The next one has to do with advertising in the local papers. Now, advertising in a big-city daily is a catastrophe. It's not just a mistake; it's a catastrophe. It takes your bankroll without giving you any students. Nobody ever reads the classified sections except the proofreaders and the people who want you to read the classified sections. I don't know why, but classified sections are no longer drooled over by the general public. They apparently avoid them. And the number of course attendees that you get out of running something in the "Los Angeles Daily Slime" – "Slimes," excuse me – will be disheartening.

It's very expensive advertising; it doesn't cover to the people you want it to cover to.

And we get here the biggest single problem in the conduct of a PE Course: How to get the word out, initially. If you get enough people going through the course, they will get enough people going through the course – particularly since you now have available for sale to your people in the course *Scientology: Fundamentals of Thought*. This is a big thing. Don't depend on people who come there and sit down and just listen to you once, out of a fog, to pick up something that they take away and tell their next-door neighbor straightly. Lord knows what they tell their next-door neighbor about this. But if they have a book – they can let them read a book – why, the fellow can comm lag his way through the first chapter and discover that there is something here.

Now, there's another factor that is avoided there, is the contest value of friendship. Because Joe is going is no reason for Bill to go, but if they both read the same book they'll both go. This is quite amazing. It takes, then, a third party, you might say, to create a good agreement there.

There is another book, *The Problems of Work*, which is straightly aimed at the PE Course attendees. These are inexpensive books. The sale of them helps finance your PE Course. You can buy these books for a 50 percent discount and that permits you to put 50 percent of the gross sales of each book into your PE Course exchequer.

But getting the word out initially is difficult because there isn't anybody there, perhaps, into whose hands you could place a book.

Now remember, the only thing you're trying to do initially is to have some people that you can talk to and into whose hands you can place a few pamphlets or books. That's all you're trying to do. You already answered these first three things. You know, then, what your program will be. You may not call it a Personnel Efficiency Course, but you will call it something. You will avoid the things you should avoid in the area, and you will have something that's a privilege for them to hear and know about. We've already got that set up.

That's the program. That's the overall policy of our PE Course. That isn't what we teach; that's just the policy from which we teach. And you set that up and you remember it, and it becomes a common denominator to what you say to these people.

Now, all you have to have is a number of people into whose hands you can somehow ingratiate a small book. That's very simple, isn't it? – since those people don't have to dislodge themselves from the place they are to where you are. That isn't necessarily a step that has to be taken the first time. If you try to take this step the first time you're liable to be in difficulties. Your PE Course is not likely to be well attended perhaps, and perhaps it is.

There are all sorts of idiosyncrasies, by the way. Trying to give this course free in New York City is difficult, because a New Yorker knows that everything that is free is no good. It is not a privilege to attend anything that is free. It's only a privilege to attend something for which you pay. And we've started the policy of making people pay for the free course, then we get people to attend.

Elsewhere, they attend a free course, and then the first course they attend that they pay for is the Advanced Course. But remember, this is only the first requisite. The first requisite there: You have your policy, you know what your program is then from the policy, and you merely want to get a number of people interested in this subject and get their names and addresses, and be able to collect yourself a group in this fashion.

So therefore, it is a very logical thing to find places where people sit down that you can stand up and say something. That's an easy one, isn't it? You could actually put a list of places where this happens. This happens at YMCAs. This happens at women's clubs. They're always starved for speakers. This happens at various group meetings of the Kiwanis Clubs, you see, the Rotarians, all sorts of things.

Although I will admit that I have appeared before the Optimist Club, have given a very nice talk and have distributed a bunch of Self Analysis and have never heard from any of them. This I will admit. But they didn't expect to have anything happen; they expected everybody to come there and be optimistic.

That is only one form of approach, you see. You can also simply disseminate the information that you're holding a course, have a place to hold it, wait for people to turn up, hand them out some literature on it, sell them some books, give them the first lesson, tell them to be back tomorrow night – something on this order, you see. You can also do it very straightforwardly.

It doesn't matter how you do it. Whatever method you use, be effective, please. Don't be ineffective, and don't give a PE Course with two people in it for one week and then give up. That only tells you that you haven't accomplished the first step, which is to get a book into the hands of a lot of people. That's the first step. Do you see that?

You would be amazed – and us old Dianeticists could tell you better than others, if you're new at this business – how much pounding it takes to get any kind of a reaction at all. I have known old Dianeticists to sit on people's chests with Book One and beat them in the face with it for hours on end before...

Now, there's an oddity about this program. Dianetics is well known. It's much better known than you think it is. It's much better known than we in Dianetics and Scientology believe it is, because we never contact it to amount to anything. We have avoided it to some degree. It's fascinating.

In the first place, we haven't had the book. It was owned by people whose political appointments were slightly questionable. And that book has just been taken out of their hands, with its electrotypes, spare copies and lists of addresses of bookstores that buy it, and is now totally in our possession. We own this book again. And this has only been a matter of the last week, as I speak to you here, that we own this book. Now we're just this moment going out on a program of placing this book in as many bookstores as it should be in.

The book, by the way, after six years of neglect, still had a sales level in bookstores comparable to the routine best seller. This is the most fantastic thing you ever heard of. No book six years old ever sells anywhere. And it's not available in secondhand bookstores. In spite of the tremendous number of them that have been sold, you can't buy one secondhand!

One of the reasons – I don't like to mention names and so I won't – but there is a large company called the Nelson Company whose vested interest is the sale of Bibles. And we wondered at first why they were so cool toward publishing anything, until we received some of their literature and saw that the Nelson Bible was the thing that everybody should use to hold down the center tablecloth in the parlor. And then we understood.

Psychiatry and the Bible have closed terminals. They had to unite forces, being aware of our presence in the world. Factually true. A very odd thing that a Bible publishing house would suddenly acquire, lock, stock and barrel, a psychiatric-textbook house, yet that's what happened. And in that purchase, Dianetics: The Modern Science of Mental Health dropped into the lap of this Bible company. And they got rid of it like it was burning up the joint. And so it did come back into our hands. We were able to purchase it and its electrotypes, and we are putting it back in the bookstores where it has been carefully restrained all these years. So we'll be hearing more of Dianetics. This is for sure.

We're hearing lots about Dianetics right now. I don't know how many letters we get. It's a very small number, but we still get letters: "We have just read the book Dianetics: The Modern Science of Mental Health." I don't know what it is. It's some very low number; maybe one a week or maybe even two or three a month. One a day?

Male voice: One.

Yeah, about one a day. That's a pretty interesting figure. And it isn't even being distributed.

But that, we have learned – that I have learned – is the source of public interest: the published book, the disseminated book. Any book will do as a disseminating medium, but a paperback is not as good as a hard-cover book. In spite of the fact that a hard-cover book actually costs more money. A paperback doesn't do as well for you as it might.

So, what do we get to here? The HASI London, the Founding Church, Washington, DC., have both learned the hard way. And oddly enough, I have learned the hard way.

Imagine me having to learn this, you see. I did though; I had to learn it. I cognited over in London on it – almost took my head off. I usually try to be a couple of hundred yards away when I cognite. It took actually eight months of reduced activity in the HASI London to make me look and look hard.

Now, we had advertised. We had advertised in various publications during that eight months. We had given away free pamphlets. We had done this; we had done that. We had tried all sorts of tricks, but we couldn't figure out why our volume of action was low. Until we suddenly realized that Mr. Derrick Ridgeway, the publisher of *Dianetics: The Modern Science of Mental Health and Self Analysis in England*, had gone bankrupt about eight months before, and all of the books had been pulled out of the bookstores and had not been in the bookstores for eight months.

And I looked at this and I said, "No! Don't tell me that advertising, don't tell me that heavy press relations, newspaper stories and other things do not influence our business one shilling – but that the disappearance of a hardcover or a paperback book out of the bookstores can be fatal to it!"

And we went at once on a program of straightening this out and our business is back up. It took that to teach me. It was an interesting thing to learn – for me to learn, for an author to learn. It was not something I ordinarily would've figured out.

In other words, what I'm telling you is this: Two organizations in America and England have learned this the hard way – that you cannot do business without the dissemination of the basic publications of Dianetics and Scientology. If you think you can, try it. We'll have just as much bad luck, I am sure, as we had on both sides of the Atlantic. This is a fascinating point. This is a very fascinating point – not one that I would've suspected or put this much weight on: that the public has faith in a hard-cover book! But if they don't have it as mass in their hands, they don't have any faith in it at all!

Now, a paperback book, if it's nicely printed, is a poor substitute but it is a substitute. And below that, there is no substitute. Do you follow me very closely here?

I will tell you, then, that for success in a given area to take place in the absence of your bookstores locally stocking and selling the publications of Dianetics and Scientology is a feat to end all feats. So this becomes part – and there's no pitch here; I'm just talking to you – this becomes part of the activities of dissemination and recruiting for a PE Course: that you make sure, over their dead bodies, protests, apathy, that they have a couple of your books sitting in their window and that they will sell them to people. You got it? That's necessary.

It doesn't matter if you get the books and put them in the bookstore on consignment, to be paid for when they sell them, but they must be there! The public doesn't believe in something that isn't for sale in the local bookstore. And if they can't find it in the library it isn't believable either. So it looks like you'll have to put a couple of copies of several of these books in the local library so there won't be too big a waiting list – but so there will be some waiting list.

And you have to go up and say to the librarian, "Now, these books are of considerable interest. You probably have had a copy of one or another of these things, but they're probably

all worn out. And the local chapter has decided to donate, as a public-spirited gesture, these hard-cover volumes to your shelves. And make sure they go on them. Don't put them anywhere else. And file them under 'self-help.'"

Now, we'll have to look up the exact library filing that these things should be under, because they tend to put them under psychiatry. And actually, when I'm cruising around the country one way or the other, I pass by one of these books on the psychiatric shelf and I shiver. You know, it's bad taste. It's just bad taste, that's all. It doesn't belong there. There's no relationship between psychiatry and that.

I tell you there's no relationship because we have a goal the psychiatrists don't have. I invite you sometime to go and talk to a psychiatrist or psychologist and ask him what he intends to do with people and wait in vain for him to tell you he intends to make them well, make them more sane or make them more able. You'll wait in vain. So you don't want to get that association going. You want to stay in the field of ability, which is the next point.

When you place them in the library, don't let them associate. And when you talk about it in the public, don't let it associate! You talk about ability. You talk about "people who are unable are also sick," but don't talk about people who come to you should be ill. Don't give it a medical approach. You sell ability one way or the other. You sell capability one way or the other.

Now, there is your book program. You've got to sell books to people; you've got to have books to sell people; you've got to put books into the local bookstores; you've got to put the books in the local library. You've got to do these things or nobody believes you're there. Because they go and ask to be told by the shelf before they're told by a human being. You see that?

Now, part of your dissemination course has nothing whatsoever to do with going near the press. Leave it alone, because it is a via which is not reliable. It does not express value or public opinion. That is our experience. It is interested in sensationalism. And that people's IQ can change when generation after generation of mental experts claimed it could not; that people who were sick in bed are now walking and well; that pilots who long since should have been retired, can fly – that isn't sensational enough!

What is a newspaper definition of sensationalism? "He's dead in an awfully messy way!"

So, no matter what – now you listen to me – no matter what a reporter says he's going to do for you, no matter how well he says he's going to do it for you, no matter how much he says he's on your side, close the door quietly in his puss. He has never given anybody a break, not just us. The only way to lick this might be along some way of actually writing to the local news services, and so forth, and forbidding them to publish anything. Of course, you'd get something published.

We have never been helped by advertising. We have never been helped by newspaper stories. The number of queries which have come in have been the same before and after good and bad national publicity. And we've had plenty of it – plenty of national publicity. And we've had quite a bit of good publicity, except nobody ever bothers to clip this out and send it

to me. It's fascinating the amount of words that have been written on this subject without changing one iota the practice of a single auditor, without changing in the least the enrolment into the Academy or clinic. It's fascinating how little effect the newspaper has on anything.

It was once true that if you weren't mentioned in the newspapers, you weren't. That era has gone. Today, if you're not in a book, you're not. You get the difference?

As far as television and radio is concerned, they're a lot more work than they ought to be, but we have successfully run radio programs. We've run fifteen-minute radio programs in a station that couldn't be heard more than two blocks away from Hollywood and Vine. And we've packed them in 125 a night on fifteen-minute platters that I made on Dianetics. Tiny little area, didn't amount to anything, not very many people could hear it. It was a little classical music station nobody would ever pay any attention to. And for sixty-four consecutive nights we put on a program fifteen minutes long. And we got on an average of 125 new people every night walking in. So it can be done.

Radio is evidently a fairly good media, or was. Maybe people still listen to more radio than they listen to TV, who knows. But it has proven to be a good medium.

Now, there's no particular reason why they have to listen to my silver oratorical tones – you can talk too! If I ever want to teach you anything, it's that. You can talk. It doesn't matter how badly or how well you talk, so long as you talk. The only thing that's wrong is to shut up. That's in agreement with being dead! You see that?

Every once in a while somebody writes me and asks me for a fifteen-minute-radio-program tape. Well, I'm looking at several people right here, right now, who have done this individually and didn't know that anybody else ever did. But this is the commonest request I get through the mails. It's real common – why don't I make a fifteen-minute tape of something or other.

Well, I made sixty-four fifteen-minute tapes one time in two, four, five days. Sixty-four fifteen-minute talks in five days. They drew 125 people a night. But what was I saying? I was just saying good roads, good weather: "Dianetics is a good thing. Come on down and listen to a talk on it. There is some hope." And boy, they came in.

Now, what would be your dissemination program? I'll tell you very briefly. The effective program! Make that your dissemination program. It's whatever works, see. However it works.

And when they get there, what do you do? You administrate within an inch of your life. You understand? Don't get the idea that you can exist as a communication line without being a terminal. Don't get the idea that pieces of paper and bodies can fly in, in your direction, carom around and bounce off, fortuitously landing in the proper chair at the proper place. They don't.

It is success or failure in auditing whether or not one can handle bodies or not handle them. If you can handle and place bodies, you'll be a successful auditor. If you can't, you'll be a flop.

If you can handle and place successfully, bodies, in terms of groups – which are only composed of individuals – your PE Course will be a success. If you can't, it'll be a flop. And the first step toward handling them is good, even, orderly administration. You think it's too much work? No, it's too much work not to have good administration.

When they walk in, get them to sign an enrolment paper. Make them enrol; don't let them walk in. Sign them up. Put them in the files. Sometime during the course, talk to them, interview them, put the results of the interview on the piece of paper. File it carefully. Give them tests before, tests afterwards. What kind of tests? I don't care!

You can't teach a PE Course without raising people's IQ – it's not possible. You tell them some of the facts of life and they get bright. They get brighter than if you group audit them. Remember that. So, you've got to have that test.

Keep the record on the person. Make sure that if the course starts at seven o'clock, it starts at seven o'clock – not seven-twenty. If there's a break scheduled between eight and eight-thirty, let that break occur. Make sure they're back at eight-thirty. You see that? Precision of scheduling gives them confidence in your stability. Without it they think you're sloppy, and they're right.

Place them in the proper number of chairs. Put them where they are; take them away from where they are. Be cause to that course. Handle them, and keep records. Have their address, their phone number, the name of their girlfriend, the name of their wife. Get all the dope. File it properly and alphabetically with their tests, so that you can lay your hands on their folder at any time.

Joe Jones came to you in a PE Course on Monday, November umph. Make sure there's a folder there that says "Jones, Joe," and when he enrolled and what he did and his IQs and any correspondence that he handed you. You've always got Joe Jones right there as a mass. It's magic. It's just like the witch doctor takes the amulet. See, don't ever avoid this. Don't ever avoid Joe Jones to the level of not keeping a folder on Joe Jones. Why? Because you can help him. You can do a lot for Joe Jones. And if you lose his folder, you'll cause him an awful lot of randomness – and yourself too.

What do you do with this folder and the tests after you've taken all these things? You enrol your Advanced Course from it, that's what you do. How? Well, you don't send out a continuous, continuing barrage of publications and issues and memos and letters and pleadings and so forth to the same group. You cut this down as fast as they don't respond. Got it? And the whole clue is, keep people going through the course. It is the number of bodies you handle, not the thoroughness with which you handle a few.

The whole key of a successful course is volume of people. Keep them moving. Get them in, get them out. Discourage repetitive weeks attendance. Discourage it. Make them enrol, tell them they're through with that one. They want some more training, they can enrol in the Advanced Course. Just as simple as that.

Now, no matter whether you're running a course in a week; or a course in two weeks at three nights a week, sandwiched with an Advanced Course; or whether you're running another system of free course for one week, two weeks, three weeks until you get enough

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people to make an Advanced Course – and then you knock out your free course and teach your Advanced Course till you've used up all those people, and then start a free course again, without scheduling it; just by calling people up... That's randomness I know. But it still can be that sloppy and succeed. You teach night courses long enough until you get enough people to attend your Advanced Course; and then teach it and get it over with; and then go on and teach free courses to recruit a new Advanced Course; and handle number of people and handle them well and handle them with precision, and you'll win.

But if for one moment you forget to procure, you're dead. If you forget to procure people – to bring them in and get rid of them – you're dead. And if for one moment you forget to administer properly and take care of the people you have got, you're dead. That's a fact. We've tried it both ways. I talk from a depth of experience. It's just about the evenest thing you ever did if you handle it in this fashion. You pay attention to procurement, you pay attention to handling it and getting rid of it.

Now listen, the value of the course is in itself. The funny part of it is that very few people ever get startled because you deliver what you say you're going to deliver. You say you're going to make them better and you're going to make them smarter and you're going to make them healthier and you're going to make it so they can probably get promoted or they're more stable or secure in their job. That's fine. Do you know those people go away and never tell you. Now, I have to tell you this because you may not find it out for a while. They go away and they never tell you.

And one day you're looking for a secretary or something, you remember a secretary that went through your course. so you call up this girl and you say, "Now, Isabel, how about coming in and working for us?"

And she says, "Oh, I couldn't do that."

"What's the matter?"

"Well, I've gotten a raise."

"Yes."

"And I'm getting promoted. I'm executive secretary to the boss now, but they're thinking of making me an assistant something."

"Oh."

And you say, "Well, when did all this happen?"

"Well, it's just like you said. Are you surprised?"

Here we have the strangeness of the course itself. It just delivers very nicely. And because it delivers very nicely doesn't mean that you don't pay attention to it. You've got to pay attention to it. The one thing that's got to be live is that course. But the course is dead if you don't procure well and administer well.

All right. Now, what do you do with all this administration? What else do you do with it besides file it and do all sorts of weird things with it? Well, you cull it. One of the things

you do with it, you cull it. You put these people aside over here as being dead ducks, and you keep these people that are fairly live.

But right after you've taught a course, there is a trick that always works. You write and tell them to come in and see you personally about their intelligence test. That's all you say: you have the figures on it now, and you've got to talk to them about it. And you write them that briefly; personal letter, out it goes. They're in and seeing you. A surprising number of them come in.

When they come in you point out the fact that they've made this much gain or that they haven't gained. Just point out the truth to them whatever it is.

And having pointed this out to them, you say, "All right. Now, we can't guarantee anything better than this unless you go into the Advanced Course. And we're trying to do our best for you, and the thing for you to do now is to sign up and go into the Advanced Course. Here's the thing that you sign and you sign on this line here. That's right. And be sure and be here next Monday night." They do. But "How would you like to join the next Advanced Course? It is only fifty dollars," and they stay away in droves.

Why? You're dealing with people who can't make decisions. Would you run Part B of 8-C before you ran Part A? You certainly wouldn't. Well, these people when they come in have to have Part A run on them! Don't forget that. You tell them what to do.

What would they expect the Red Cross to do? What would they expect a government office to do? A government office has suddenly undertaken to make them more efficient and happier and make their life calmer – the government office has undertaken this. When the people reported in, if the government office was a public office of this character, they would simply say, "You fill out this, you do this and you go there. This is where you appear. Go over by the cashier, and you pay your taxes over that way." And the people would do it, wouldn't they?

The moment that you say, "Now, we've helped you out and we want to help you out more, and we want you to decide whether or not you're going to have further training." You take yourself out of the category of the Red Cross. You take yourself out of the category of an authoritative organization. Why take yourself out of that category? You modest?

You would be amazed how many times, if you picked up the telephone, called a number at random and told the person to report – how many times he'd actually come over. Remember that. Don't ask a person if he wants any processing. Tell him when to come to your office.

I've even done this amazing thing: I have seen somebody that needed some auditing. I've gone over and told them very sharply and pleasantly that they needed some auditing, they needed some processing, they needed some treatment for what was wrong with them, and here was the card, here was the office hours, here's the time they were supposed to report, and to please be there at four o'clock and please not be late. I give them this problem so that they can concentrate on the problem of not being late.

And they miss anything else and they appear, and I give them some processing and straighten them out, and tell them what we're doing, and straighten them out and run them out of there at the proper hour, and then send them a bill and they pay it. Never at any one time do we ever discuss Scientology.

You know, you spend so much time selling people that you never have a chance to do anything to them. That's very often the case, you know, very often the case.

You place yourself in an authoritative position and your PE Course will be an enormous success. You treat yourself as a public service that is really doing something. You think of it in the form of you are actually a logical person to take care of the disabilities, the inabilities and so forth of an area, to take care of its efficiency, that you're the person in the area who safeguards its industrial programs. Just cast yourself in that role, act accordingly, be awfully amazed if anybody doesn't do what you ask them to do, and you're a howling success. That's all there is to it.

So, how do you teach this course? Well, you get the books in the bookstores, and you get the people there. And once they've gotten there what do you tell them?

Well, boy, you will lay the most dreadful egg that any ostrich ever fell over if you try to teach them the entirety of Scientology: The Fundamentals of Thought.

What you teach them is a very, very simple thing. You teach them the basic and fundamental principles of Scientology. And these are:

"The cycle of action of the MEST universe is create-survive-destroy." If you can teach these people that in a couple of hours, you're doing fine.

The next thing that you teach them is the eight dynamics. This disentrubulates life and compartments it and individuates it so that it isn't a big, horrible blur. Teach them the eight dynamics, definition for; give them illustrations of, and that's that. And if you can teach them that in a couple of hours you're doing awful well.

Now, you teach them about ARC – affinity, reality and communication – and how you use it and employ it in the general activities of life. And, boy, if you can teach them that in four hours, you're a genius. Just that, see: "There is affinity, there is reality, there is communication." That's what you teach them in four hours.

The next thing you can teach them about is some havingness – possession, environment, contact. There is such a thing as a universe. There is such a thing as this room. There is such a thing as a typewriter or a drill press. Things are. Things exist. And people have them or don't have them at will.

Now, these are awful fundamental things. These are terribly fundamental. There are some more fundamentals of exactly this nature and character that you could teach them. But don't try to teach them that in the same course. You teach this course in a peculiar way, very peculiar way. You teach this course by getting a maximum of agreement with the people you're trying to teach these things to.

Now, you all learned Dianetics and Scientology by hard study, application, observation, experience, rationalization and so forth. You didn't learn it in ten hours. Did you?

Audience: No.

Well, by golly, don't try to teach it in ten hours because you won't be able to. And that's that.

Therefore, the course material on which everything depends must be something at a level that people can grasp. You would be amazed how complex you have to make the cycle of action before people are willing to grasp it. How many examples you have to give before they suddenly see the light. How involved you have to make it, how fantastically important you have to make it till they know this thing, before they finally are willing to grasp this thing.

If you can get them to define it, and get them to argue with each other about the definitions of it, the fact that you would stand there and devote an hour or two to the constant definition of this one thing teaches them that it's terribly complex, terribly important and awfully complicated!

And yet it clears them up all the way through, and they go out of there saying, "What do you know! People get born. They live! They die! What do you know!" And it becomes a stable datum. And because it is one of the master stable datums in the bank that you've restimulated and brought up through, you've clarified a lot of confusion for them.

Now that's all you do, is you get them to agree on stable data. Very definite, distinct, basic, Scientology stable data. And if you do that well, if you get their participation – and you won't be able to get their participation or teach this way unless you yourself can and are willing to handle a group – you will then walk those people out of there with a higher IQ boost than you would have gotten with the same number of hours of group auditing. That's a hell of a thing but it's a fact.

What they need is understanding at this level, not processing. You yourself can know your material so well that you cannot conceive how these people would be even vaguely interested in these baby simplicities! That's what you say, see. What you think. And you sometimes feel embarrassed after about your second PE Course standing there telling people that they are born, that they live and that they die!

And so you yourself try to make it complicated enough for you to be interested in. Well, learn to duplicate. By the time you've taught it three or four times, your amazement has worn off, and your own level of sincerity and your desire to help these people... When you see what it actually does for them, you will have lost all your diffidence along this line. You will no longer be diffident about pounding these things through.

It is the symptom of a new Instructor that he has to be tremendously complex in what he says. That is a symptom of a new Instructor. And you'll all make the same mistake. Make it. No matter how simply you talked complicatedly – see, no matter how simply you talk complicatedly during your first PE Course – you still will not have stressed sufficiently the basic data you should have relayed. You will still have too much extraneous material.

You will still have added too many factors in Scientology to that series of lectures.

Now, it is also a mistake not to tell these people that they are studying, and looking into the teeth, a thing called Scientology. There is a certain diffidence on the part of some people to say they are studying a specific thing. They feel they will alarm people. Now this is an oddity.

This is only, by the way, peculiar in people who are having a hard time of it. I'm not saying that to be sarcastic; it is true. They very often are avoiding the subject themselves in some fashion. They're hoping that the auditor will overlook the majority of their engrams or something and the next thing you know, they try to minimize this. Don't. It's a tremendous simplicity, but people need a label so that they can talk about something and you're dealing with word of mouth. And if they know nothing about it and yet know the word Scientology, they're all experts.

You would be amazed the expert conversations I have heard between two people on the subject of Dianetics, who knew that Dianetics had something to do with mental health, and that's all they knew.

But the most learned conversation ensued that I ever heard. I sat there at the end of the table, at the head of which they were arguing – and they didn't know my name or who I was – and they had this tremendously fascinating conversation. They several times asked me to chip in my two cents worth and give them my opinion on it, but I kept telling them I'd never heard of it in a straight fashion. I'd never been given a very straight rendition of it, and so I couldn't express an opinion. The evening still finished with me with the reputation of being a very wise man.

Now here, here we have, in essence, the various items which are the most important: Establishing the policy. Making out of this policy the actual substance of what we're going to tell people, the way we're going to write our literature, what we're going to adhere to, what we're going to call our course. Out of those three first items I gave you, we're going to make this policy. And this policy will create our lectures. It will create our public presence. It will create to a marked degree our exact form of address to the people who come to us to be taught.

The next step in it is to make sure that you understand completely that it is the hard-cover or even the paperback book or publication available in the bookstores... People don't have to buy it in the bookstores; they have to know it is in the bookstores. This makes them feel comfortable, makes it real. And in the local libraries. And if it's in those places then people know it is real. And if you surreptitiously were to stamp your name and address and the name and address of the PE Course – such as this: "This book donated to the Riverside Public Library by the Riverside Efficiency Club. Something or other, something or other Orange Street," see. People would still know where to find you.

Also be in a phone book. You can be listed under almost anything, now. We've got the telephone company so beaten down and confused they don't know which end they're standing on.

And then make sure that your administration advertises you as being as efficient as you would like other people to be. There's a peculiar liability, a peculiar Achilles' heel, in

teaching an efficiency course: You lay yourself open to so much criticism if you're inefficient. Don't let this drive you into being more efficient however. The reason you're being more efficient is because you are more efficient. You got that?

Make sure that your administration is very good. By this I mean that your records are kept, your people are enrolled, you have an account of the money received, you've given them proper receipts. When you sell the books, you know how many books you've sold. You know how many books are still on the shelf. All of that sort of thing, you know – your office records.

Do you know an office person or an executive works as hard as he is avoiding administration. That's a maxim. He works as hard as he is avoiding good administration. People come upstairs here the last day or so, and they don't find me working. I don't work anymore. I quit working a long time ago. I quit working the day I found out that one could administer.

I quit working the day I found out that I was trying to keep comm lines poised in midair on one side and flowing on the other side, and so on. That I was putting tremendous effort along these comm lines. What I do now is set up a terminal. I don't put the terminal on automatic, I merely let the comm lines flow and stop and flow. It's very simple. I keep an eye on them, and when they need some action, why, I take the action. That doesn't mean I'm not busy; I just don't work anymore. I'm awfully busy.

You would be amazed how many dollars can be lost in a confusion of papers. I have seen an office lose twenty-five thousand dollars worth of business in the course of about four months. That's quite a lot of business to lose in the course of four months, isn't it? I've just seen two thousand dollars lost in the course of three-and-a-half weeks – too close to home to be comfortable. There was a change of post and the terminal on that post didn't adequately snap up to the same volume of handling as the one who had pulled off of it. And there was that much business dropped.

If you want to know what's happened to your income, it's because you aren't getting bodies in or out. If you want to know why you aren't getting bodies in or out, consult books and consult the policy of your teaching, and consult as well your administration. You can cost yourself fantastic sums of money by mailing to people that you have already covered fifteen times, and who are so tired of hearing from you, they'd love to shoot you. Don't ever get yourself into a mail-order-house classification. Don't ever do that. It's a waste of time and cash.

You'd have more luck just calling up people at random on the phone, saying, "Have you ever heard of Scientology? Well, why not? What's the matter, are you backwards?"

You'd actually have more luck doing this than to mail repeatedly, repeatedly, repeatedly to a worn-out set of names that you recruited in the first place at the end of a shotgun.

No, you've got to procure bodies. And if you're not procuring bodies and throwing bodies out the side door, and if you're not calling them back to talk to them about their IQ and get them enrolled in Advanced Courses, you're not serving your community.

Service is the keynote of success. It is. That isn't an isolated datum that's thrown into some Dale Carnegish bric-a-brac. That is one of the more important data you ever looked at. If you're dealing with the third dynamic and you want to know the road to success or away from it, look at service. You will be paid for as much service as you give. And if you don't give service, you won't get paid – unless, of course, you're a government.

If you want to make money without giving service, you'll have to do it at the end of a bayonet. That's correct. It'll take force, duress, scareheads. You know, typical "Everybody in the country is going insane. Seven hundred and seventy-five thousand Americans are admitted to institutions every day. You too can go crazy!"

It takes this kind of advertising. It takes this kind of pressure. It takes billions of dollars of government appropriation in order to keep an organization going that isn't giving service. It takes bayonets! Really. If you're not going to use bayonets, you have to give service. That's all there is to it. And you're not in a position to use bayonets. They get rusty in the California climate.

Now, here we have a vital service rendered to the community. And the only danger you will encounter is that you yourself discount its vitality and vitalness. If you yourself discount how much service you actually are capable of rendering to your community, you will undersell it. You will never do anything but undersell it no matter what you say. It hasn't been here for a couple, three, four, six, eighteen billion years.

How the devil can you undersell it? You can't oversell it. You can't undersell it. Because no matter what you say about it, as long as you're trying to push it in the right direction, you will be somewhere within the realm of truth.

Maybe it is very bad for people to become more able. When half the populace becomes wolves and the other half is still jack rabbits, you naturally will have to have the other half that are jack rabbits made into wolves, and now somebody will invent a superwolf, won't they?

Now, I am afraid that's the way the scientist thinks about these things. When people are civilized they don't become wolves. That blows up the whole thing.

You're the single most vital civilizing influence on earth today. If you don't tell people this, if you don't conduct yourself accordingly as a public service with a greater level of authority given to you by your command of knowledge of life, what you are and what you're doing, then you'll keep playing along in the bush league. You establish by your own postulate the size and importance of your own activity.

Service is something you will have to give. You have to learn to give service. You have to learn not to be cross because you're awakened in the middle of the night.

Remember that by getting all those people in and sending them out you're going to get people who will take an Advanced Course. And that's a very simple thing to give. The first week of an Advanced Course is Dianetics 1955, the second week is Science of Survival. Therefore, you can enrol every Monday by teaching such a course.

All right. Your next thing you sell is auditing. Only you don't come around and tell people that you'd like it if they ask you for some auditing. You tell them to report and you tell how much it costs. Same way. You're a public service, you understand? And as such, people who aren't doing so well at their typing or their clerking or their executing, and so forth, need assistance. And you tell them so, and that's the way they're supposed to do, and they're supposed to come in, and they're supposed to sit down, and they're supposed to pay you the twenty-five an hour that they got for it. Whatever it is, it doesn't matter, don't you see.

Act on a level of authority and act with efficiency and give service. The funny part of it is you can't help yourself, you can give service. So the only thing that'll lick you is inactivity. And that's the only thing that really would knock you out of action in running a PE Course.

And I hope the material I've given you will be of some use to you here in the coming months.

Thank you.

Thank you very much. Good night.

[End of Lecture]