

PROGRAMS

A lecture given on
3 November 1964

Thank you.

Well, aside from the staff you all look pretty good. Staff looks fine too. That's just too good an opportunity for a gag. Except some of the new people. *Ooh*, this is serious. We better get to work here. All right.

What's the date?

Audience: 3rd November.

Three Nov. – 3 November AD 14, Saint Hill Special Briefing Course and you came just in the nick of time. We're winding up the areas between 0 and IV and it's in the nick of time that you are because we'll probably very shortly never talk about them again. Probably all lectures in a very short while will be exclusively devoted to Joe's report to what really is on Alpha Centauri, you know, I mean ... What are the Martians planning now, you know?

Anyway – anyway, we've been doing a roundup here of technology from 0 up to IV. I should tell you something about this. You're entitled to know what went on. Is I went on a flat-out—really flat-out-excursion on research and worked very, very hard on research beginning, I think, exactly on the 22nd of January—completely flat-out straight on through till about April of 64, that's 22nd of January 63 to April of 64. Well, this was a skull-buster to end them all and consisted of, oh, anywheres up to eighteen hours of grind at the meter, and so forth, a day. And finally rounded up by April the basic materials necessary for people to run Level VI. I didn't bother to polish these things off. I left them about the way they were because up at that time it became obvious to me that somebody could pilot his way through this. And I didn't bother to give the perfect root-word lineup or finish off my end-words plot or anything of this sort, but I just gave enough of it so that it could be run. And I discovered all the rules of running the thing and so forth and pinned it up and that was it.

Well, then I saw something as far as I was concerned which was of considerable interest to me – is the fact that I was now, myself, beginning to pass out of any interest area of any kind whatsoever in 0 to IV areas. I just couldn't have cared less. And I suddenly looked this over and I says to myself, "Well now, all I've got to do now is go on down the track and wrap this bank up and keep going and put these materials together perfectly, you see, and that's about all I got to go. And at the end of that time, I'm going to be so far out of touch personally that to get even vaguely interested in doing anything for anybody else along this line except at the level I'm working at . . ." You see, that started to get unreal to me—I'd begun to understand insanity in observation of people and why they were doing what they

were doing to such a degree, that I was simply as-is-ing it left, right and center, so I didn't have to do anything about it. And they began to look a little silly to me actually and somebody having a hard time with study—well, I knew he was just wrapped up with a certain end word that he had in restimulation, and so forth, you know. But, that was—so there he was in an end word, well, so what, don't you see?

I saw this attitude growing and I said, "Now, see here now, young man," I said, "You mustn't do this. This is a very bad thing you're doing. What you've got to do is get yourself by the scruff of the neck and hold it down and go back and start in at Level 0 and put the Bridge together smoothly, from Level 0 on up through to Level VI."

So, from April of 1964 until now in November, I have been very busy doing this and that project now is complete. The materials have not all been written down or issued but the project as far as that's concerned is complete. Most of the materials are on tape. In fact, I think they all are.

Now this culminated with the composition of a book of remedies which picked up cases that weren't running and put those together and so forth. Two new processes—two new routines were issued at this time and that was in a brand-new discovery—was clay table work and the two new routines were those which go in for Level III, which is Clay Table Healing and those which go in for Level IV, which is Clay Table Clearing. I saw that these were quite necessary in order to bring somebody up to a point where the bank was sufficiently unburdened that he wouldn't be stumbling around all the time, lost and wandering in the midst of Lord knows what and I saw that it was very feasible to clear somebody at this particular levels.

And I also saw just below that if somebody was very sick all the time, well he wasn't going to be able to clear himself up of anything mental. He was in too much physical duress, don't you see.

And moving back down just below that, if some fellow wasn't at all oriented in life—he didn't have any good command of what life was all about, he was in such a puzzle all the time concerning this sort of thing, that he wouldn't even be able to concentrate his attention up to a point of getting well, don't you see.

And moving it just back ahead of that, this fellow has got to get over the idea that he's always going to get worse. You'd be surprised how many people are around that don't think anything could ever get any better. They think they have nothing whatsoever to do with that. Nothing is going to get better and out of that we get the philosophy of "man is an animal." There isn't anything there to do anything about anything, don't you see. How can a cell heal a cell? Well, of course, it can't. They have, in other words, lost total—totally lost sight of the personality and beingness of the person. Well, that we call a level of release and actually a person at the level of release is simply expected to realize that he can get better.

And then just below that, we've got an area where the individual has an orientation of the philosophy or his thinkingness of life or what is life all about—another orientation area but mostly one of vocabulary, of philosophic straightening out, you know—the sort of thing that you find in, oh, various essays, various books of essays, stuff that's appeared in *Certainty*,

you know—"Is it possible to be happy?" you know, that kind of thing. Bringing a person up to this point and where he has some idea of what he is all about—what is man in his relationship to the universe? Actually, this is quite a step, and we look at it very front on. We see that it is quite a step because it's a wrap-up of a subject called *ontology* in the whole field of philosophy on which men have been working for about fifty thousand years and that's all wrapped up—but that's only Level 0. Do you see? That's how far we'd gone.

Now, if we look into this, we see then that some sort of a bridge has been formed and actually quite an effective bridge, between the man in the street and we've even got the fellow who won't be audited. We know what's wrong with him. If we pay any attention to it at all—that's somebody screaming around about something or other and he's never going to be audited and he's not interested in Scientology, or even somebody that just won't even talk about it and isn't interested—we've still got them. We can resolve those. Moving it on up then, the person can be graduated up through these levels and he finally collides with Level VI.

And then what happened during that period of wrap-up is I had a recognition of a necessity of first—first thing I realized was I had to get a good command of the whole subject called "study." What was wrong with this subject? How wasn't it ever written up? How wasn't it ever put together? Because if you're going to put out materials and it's put out into the messy technology which is called education today, and if no more is known about that technology than is known, then the possibility of getting the material relayed over to somebody becomes quite remote. So, it's necessary to finish up that communication bridge, you see, with the various materials. So, one had to know something about that and basically from the viewpoint of somebody who was going to put it together.

So, the truth is that I started putting study together in April from the viewpoint of how am I going to write up the materials which I am now going to research and which I have researched. That was the burning question. How am I going to write them up? What do I omit? And actually, I've never particularly released that technology. It's still in a very secret place on written longhand on pieces of paper and every once in a while I have heart failure because I've taken hold of it and referred to it, don't you see—and I have forgotten to put it back, you see, and it's already gone astray twice and it's the sole existing record of this material, you know. But it's all of the things you must and mustn't do in relaying communication materials.

Well, as soon as I started going in this direction of putting it together—how do you put it together—then I've got the reverse angle on it. What interrupts study and how does one go about study and the rest of this technology started to fall out of it and then why people blew Scientology and became upset *also* fell out of this hamper and then things just started to avalanche out of the hamper and we had a science called education. And the way I did this is rather unorthodox.

When one lives in an ivory tower of philosophy, it is never necessary, of course, as everyone knows, to have anything to do with reality. Every once in a while somebody cracks sideways at me, you know, of having lived here and there a rather wild life. Well, I assure you

that some contact with life is necessary to understand it and I also assure you that any contact with life gets wild.

So, the upshot of this was that I started in on the basis of—I've got to go outside the field of Scientology for a field to study because I'm—you know, if I kept studying inside the field of Scientology, I'm studying an area where I understand everything. So, I took a subject in which I'd been mildly interested since I was a kid and had very often used and actually had been a professional in at one time or another, but which I really knew I didn't understand very well. And I took a course in this. Took a three-year course, crowded it into five months on top of all the other research materials and came crashing down the line with this thing. And every time I myself would hit a bug—the subject, of course was photography—and every time I would hit a bug, then knowing Scientology and knowing the combinations of things, I would simply back off from this—oh, I'd get ARC broke, man, I'd be swearing, you know, throw the book halfway across the room, and so forth. What was the—wha—what they talking about, you know. And I kept watching these various phenomena, you see, and I'd go back and I'd trace them down very, very carefully and using Scientology trace those things down to their exact source.

At first I realized that it was merely noncomprehension on my part or a failure to communicate on the part of the teacher and that's all I attributed it to. And then I found out that this wasn't a total satisfactory answer because one remained ARC broke on the subject. So, I traced it back that little additional step and found out that one hadn't understood a word and then it wouldn't have mattered whether the teacher had been articulate or the student bright. The word gone—the mind goes. It's just one—two. And it's just like hitting a springboard that sails you through the air because the next few paragraphs after the missed word are blanks. And you can go back and study those paragraphs and go back and study those paragraphs and study those paragraphs and you can take somebody who is in this cycle—and you can plead with him, you can coax, you can howl, you can scream, you can beat the desk, you can examine him. You could do anything in the world you want to do, I mean, you would not be able to shake the thing because it's hanging on the prior word—just ahead of that misunderstood passage and very often having nothing to do with it.

Now, this is what drove Instructors mad—having nothing to do with that word, we get this skip. So, you had to go back and you had to locate that word. The second you located the word—the magic, you see, was that all the kerfluffle the person was in, all the mess he was in, all the mix-up—that's Texan Indian, I think. That's where we got *okay*, same state. Anyway, “kerfluffle” means an upset. The—as soon as we got into that, then the instructor or the teacher or the writer or whoever was trying to communicate it, see, he would just try harder and harder to bang around what wasn't understood and you know—and they just—on the subject matter of what wasn't understood. And actually they weren't discussing what wasn't understood at all. It was just a little bit earlier and it happened to be a word that was misdefined in the person's mind and that was really all there was to it. So, you get a word you don't know and can't define, then you get into a sequence of “don't understand anything.”

Well, this was one of the most important facts because this told us why people blew Scientology. This told us how we lost people. And we've been busy here madly getting a

dictionary together. This is a very important fact—very important fact. So, if somebody didn't understand the word Scientology, then he thereupon skipped the whole subject. I think that's interesting isn't it? So that tells you why psychology doesn't have to be worried about by you or me. Psychiatry—same root words. They obviously wouldn't believe them if they'd go on treating the people the way they're treating them, you see. They have no definition for that.

Medicine has now broadened itself into “the act of healing.” That's what the word medicine means. I think that's very fascinating. You'll find it in all the latest dictionaries the medical profession has been able to get next to. Medicine is the act of healing. Of course, to thee and me it means something you take in a spoon. So, they've had to redefine their words in order to include, they hoped, both psychiatry and surgery. Those were the embarrassing areas they had to include. And so now we don't know what medical *doctor* means and they try to push it down the throats of state legislatures. You very often will find yourself very puzzled, as why is medicine in that particular area. Well, that's because they've redefined their professional terminology, which I think is gorgeous. It's gorgeous, so we don't have to worry about them.

No but—this poor guy going into medical school, see, medical school, he's going to medical school—he's had it. He doesn't know what he's going to study in medical school, because he thinks it has to do with what we used to consider the word medical to mean, see. Well, what did it mean? I don't know—and they sure don't. But they're now trying to broaden it over to an imperialism of all healing, see. They're now trying to make this mean this other thing, only it doesn't mean this other thing, don't you see? It's a mess.

So, one of the first things you've got to do is recognize when you're relaying anything to anybody that you don't pour on their heads words which boggle them, see. Like the word *boggle*. What does the word *boggle* mean? See. Right in the middle of that you'd derail. A colloquialism, means popeyed—become popeyed with puzzlement. Also derived from *bog down*, meaning get one's wheels in the mud. You clear from that point of the track?

All right. Now the upshot of this is then that we have been on a very long and very arduous run in the field of technology and research and we've come out with our hands full of lilies and also violets and other things and life is much more pleasant and looks brighter. And as soon as I get some of these books and materials written and the dictionary out and as soon as I get the PE books written, why, then I can go back to my E-Meter and keep going.

Now every once in a while during this period of time, somebody has said, “Well now, why hasn't Ron gone totally OT and gone?” Well, that's why Ron hasn't gone totally OT and gone. And if anybody chides me with it, I'm going to get mad.

All right. So much for all that. Now, that brings you up-to-date on what the immediate history is concerned. Now, as far as planning, all during these last many months I've been putting together the basic planning of Scientology from a standpoint of programing. What do Central Organizations do and what's the drill and how's it going to go in this way, and I went ahead and planned a boom and you'll see the recent policy letters of just this last week and if you understood them, read them very thoroughly, went over them with a fine-toothed dictionary, and got yourself in a high state of comprehension as to how it interlocked, why,

you would become a little bit popeyed because this is the wildest thing that has ever been advanced around here.

This thing—this thing is a machine in which not too much can go wrong. If it does go wrong, it can't derail it very much, don't you see, because it's in from every place. And it has to do with books. And the reason Central Organizations haven't gotten along well and why you see them staggering and their staff getting low units and so forth, it's very difficult to trace: they just forgot to advertise books.

For instance, HASI London up here used to spend 127 pounds a month on book ads in magazines and they stopped doing that because they thought for a little while they didn't have enough money to do it. Well, then they made sure they didn't have enough money to do it by not advertising. So, by dropping out that one pin—just that one pin—why, they actually slowed the wheels of Scientology dissemination immeasurably. Now, by putting that pin back in and turning it into a gold spike, why, these wheels will start to roll. And then by making money available for that book advertising, then make the books available which are comprehensible, you see, behind that program, and then fixing it up so that if they don't advertise books, the tax collector will get all the money, which will make them frantic ...

A Central Organization can't do anything with the money which is invested in membership and so forth except advertise books with it. It's in a sealed account. As soon as a membership is bought, then it goes into that local account and it can only be spent for book ads. And that account, I can see it now, it'll go up there to two-thousand pounds, three-thousand pounds. Then to fix it up so that people have to buy memberships, see, and then so that Central Organizations will insist on them buying memberships, in spite of the fact that they get tremendous discounts from the memberships, don't you see? Get 50 percent discount if you own both memberships, you see. Horrendous! Both memberships cost much less than the amount of money you save by buying them. So, that's wheeled around. The only place membership money can go into this book account, and the only place that book account can go is into dissemination.

I can see it now that—and with the emphasis on the book ad. So, I can see it now: the thing gets two-thousand pounds in it, see. Everybody is sitting there, see. And then they write a despatch off to Saint Hill and they say, “Dear Ron, we have about two-thousand pounds' worth of bills which we owe in the Cape Town area and it'd be awfully nice if we could take that book money there—I know we owe Saint Hill a little money—but if we could just pay our bills and we could borrow this money...” And I will write back a check to a local advertising agency I will have contacted and just commission them for two-thousand pounds to place book ads.

I can see other organizations watching it, you see. It goes 1,000 dollars, it goes 2,000 dollars, it goes 3,000, 5,000, 8,000 dollars in this account, 10,000 dollars in the account and so forth, and then they get a periodic letter saying, “Make sure that you don't have any excess profits in any of your accounts at the end of the year because, of course, they become taxable and it's all taken away by income tax.” And they all of a sudden think of this wonderful account that they've been storing and saving money in, don't you see. Well, how do they get rid of this? Do we transfer it to Saint Hill? (They haven't read the policy letters, you see, or

something, you know.) “Well, no, no, just give me the name of a local advertising agent and we will get rid of it for you and there’s 10,000 dollars worth of book ads, see.” And then they earn a lot of money by selling the books, you see. But the money they earn by selling the books also goes into the book account. See, so the more books you sell, the more money there is in the book account. And, of course, the more you advertise, the more books you sell—and the more books you sell, the more people come in. It really doesn’t depend then, too much, on how many students you train or how many pcs you process, see. There’ll be that number, but the number of students and pcs will increase. And the more students and pcs come in—the more books are sold, the more students and pcs come in. Well, of course, the more memberships will be bought, the more advertising will be bought, the more ads will be placed, the more students and pcs will come in. Do you see?

By having ended the scarcity in this particular direction, then the field auditor has just had a pistol pointed at his head if he doesn’t become a franchised auditor. And that is, nobody does anything to him, but all these beautiful new book ads—as soon as the person hasn’t written the organization for three months—you know, he bought a book and then didn’t say anything else, three or four months they didn’t come in through the front door or something like that—then that’s automatically moved over as an address plate into the franchised auditor files and the franchised auditor can then buy large stacks of brochures which are already pre-addressed, which he simply mails out. And, of course, he’s contacted all the book buyers in his area. You follow? Now, because he knows about definitions, all he’s got to do is ask them the burning question, “What word didn’t you understand?” And if they’re the type of person who would never be audited, to apply that particular action. You get the idea?

The field auditor, then, would be rather denied that service if he weren’t a franchised auditor, right? He’d have to be a franchised auditor to be able to buy these lists of pre-addressed brochures. And he can buy as many as he wants and, of course, as soon as the advertising goes, these have lots of fresh names in them. He mails those out from his zone or area and he, of course, can buy them just for his area. And so he gets very busy in that particular area if he’s a franchise holder. And the field auditor sits out there without any such communication lines, so he wants a franchise, obviously, right?

But a franchise holder now can’t teach anything but an HAS Course. He can’t teach an HQS Course. I had to drop the boom on that for the excellent reason that I want the guy to become a city office. So he’s very successful as a franchise holder and he becomes a city office. The reason he becomes a city office is because if he becomes a city office he can teach an HQS Course and an HCA Course. Of course, he wants to become a city office right away, see. But then if he becomes a city office, he has an HCO book account. And he has to control that exactly the same way that it’s controlled in any Central Organization. And, of course, then that advertises books and that gets people in and so forth.

Well, this is one of these doubling dissemination programs and I can foresee that the Saint Hill course will probably become just an organizational briefing course by about 1968, probably grooving people in to how they should handle their immediate organizational area, or something like that, and R6 training, by 1968, will pass out to Central Organizations, you see. I see that trend in the wind. So this course will probably run until 1968 and then there

won't be any more course as such, which I have been warning people straight along. I wasn't going to do this forever, man.

So anyway, the—this plan has—well, it's got all kinds of little pins in it, one way or the other, which keep it corralled and the thing is forced into a wide—level action. Of course, most of the books within a year—all the books being advertised—will be brand-new books written exactly at the level of the people who are buying them and with very careful dictionary things.

Along with this comes your new HAS Course. And your first week or two of your HAS Course is in actual fact the free PE. And you just start in and teach this HAS Course and at the end of the first five or six evenings or something like that, why, then the person has to sign up for the remaining course and it goes thirty to forty evenings. And it's mostly devoted to just telling people what it's all about. They've come down there to find out what this is all about and we tell them what's it all about and man's relationship to the universe. And we don't give them any brain-cracking words and in other words, they're away.

And this is done in a peculiar and particular way which is brand-new and that is to say—the PE has been one of the hardest areas there is because the staff will normally take somebody who is not too *au fait*, meaning hep, with the business—you know, he really didn't make too good a staff auditor so they moved him over into PE. Well, of course, this guy's got havoc at his fingertips, you know. And that's what happens in PE courses. They put somebody in there who's not quite straight on it and is having a little difficulty or something, because he can't hold another executive ... Well, this is the most important gate in the organization, don't you see? And every now and then they've made this mistake and so they have shut off their entry into the organization.

Well now, I know this is very difficult to find somebody and it's a very great strain to have somebody stand up there and talk to an audience and so forth, for a long period of time on a subject which he—would have to bone up on. He'd practically have to look over this whole thing. I know you, but you're you, you see, and you've been at it a long time. You got a lot to say. You know a lot of things about it. Well, let's take this city office in the mythical town of Keokuk. There is a town of Keokuk, by the way, and there is no city office there. That's why I always put one there. So someday, someone's going to—somebody's going to delight me by opening up an office in Keokuk.

Anyway, the—think of this bird. Now, he's got a lot of other things on his mind and he hasn't got too grooved—in a staff and that sort of thing. How's he going to teach PE and how's he going to keep PE from falling on its head? Well, that's a very—I worked on it quite a while and finally worked out a fairly simple answer. You take a book. It has a—it has the lecture in it; it's got the whole lecture in it. And it says exactly what you're supposed to do and every word that is used in English is footnoted at the bottom of the page of exactly what its definition is and then the Scientology words are defined very precisely in the text itself, don't you see. In other words, strange words or words that might be beyond one syllable are in the footnotes and then the Scientology words are described at some length in the text. Do you see? And this is simply something that somebody stands up and reads. And what you got to have for PE then is somebody who can talk loudly with good diction and you can find him

very easily. You see? Now, all he's got to do is be on deck and talk loudly with good diction and he can go on down the line of this PE book and then they're certain things he's supposed to do.

And a PE evening breaks into three periods and the first period is simply reading the text. The next period is a discussion of the text, particularly a discussion of the definitions of these various words. The fellow who isn't going to understand any part of it, you know very well that he's stuck back in some earlier subject and you simply read this other thing off and you tell him so. And you tell him to go look up that earlier subject, whatever it was, and go down to the dictionary and get the words in it defined a bit better and then come back. And it's a specific remedy and it's going to hit the bypassed charge, don't you see, so he isn't going to ARC break with you, theoretically, unless you chop him up or something.

He'll say, "Yeah, what do you know, that's true, that's true. I was all mixed up with spiritualism for years. My mother was a spiritualist and 'ectoplasm.' What the hell is ectoplasm?" you know.

Yeah, and he'll be sitting there after that worrying about what's ectoplasm and he'll leave you alone. And you get on with it and he'll finally be curious enough next day to look it up. He's been told to and he'll do so, and that clears up that to a large degree. That'll handle the majority of such responses, see. All right, that discussion period then reveals any difficulty they're having with definitions, see.

And then there's the third period of the evening. We're accustomed to PEs having only two periods in the evening, but actually it's cut up into three periods. So, the first one isn't all that long, don't you see. And the third period of the evening is each student in the PE takes up his little ballpoint and he writes a demonstration of the things which he is asked to demonstrate at the end of the read text. And he writes his name and address on that piece of paper clean and clear and hands it in to the Instructor. Now that—if he was so timid then that he didn't have a chance to get into the general discussion, and if that, as it sometimes happens, gets monopolized by somebody who's got rocks in his head, and you will that—you'll discover that's the case every now and then. Every evening, it's just this fellow Jing Bingblatt is just this—he's just blowing everybody's brains out, don't you see. He doesn't see how this reconciles itself with the local communist policy. And in vain you tell him he's in the wrong meeting, you know. And—but something like that.

Anyway, these little quiet people that sit around and don't say anything normally they just feel a little bit out of comm, but they're perfectly interested and so forth and they never get a chance to talk back, don't you see. And they get sort of jammed in with the flow of it all. So, what you do is put this third period in and everybody there must put down a demonstration, that is, an example out of life that has happened or that he could imagine happened, that would demonstrate the points in that lecture. Now, he may have two or three of these that he's got to put down. And he hands that paper in to the Instructor and that's good night, you see.

All right, now that is the rough outline, not too rough either, of a PE Course. And their textbook then goes something on the order, I don't know how long, but it's something like thirty to sixty of these lessons, and they're actually covering the whole field of ontology with

a crash. Because even a little kid worries about the questions which come up in that field—man's relationship to the universe, see. Who am I—you know? Where did I come from? Was I found in a cabbage patch, you know? How do I get along with my fellow man, if one can. And questions of this particular character are quite germane to everyone. And philosophy only went upstairs because nobody understood it and everybody blew but the professors. So you see, it was originally a subject that was owned by man, don't you see, and it no longer is. So we just put it back into his hands again.

And we call this—and here is a trick term and you will find out this term will be preempted and handled and somebody will try to cop it and copy it and that sort of thing. That's why we're going to put it in titles, and so forth—"applied philosophy." Somebody asks you what Scientology is—Scientology is "applied philosophy."

They say, "Gee, you know, I've got no quarrel with philosophy. I thought it was some kind of psychology."

"No, psychology was an attempt to apply philosophy. Oh, well, Scientology takes in a lot of that. I mean there's a lot of stuff in that, but there's a great deal more. Of course, it takes in the field of philosophy."

"That so?"

You get the idea, see?

Audience: Mmmm. Mm—hm.

So along with this we had to have an easy quick way to say exactly what it was and so that was the designation. So your PE courses—they don't come down there to study some oddball psychology or study something else or study spiritualism or something. They come down there to study applied philosophy. And without a philosophy, a man doesn't get along well in life. Because philosophy, by popular definition, is something you use to get you over the rough places. It is what you say to yourself in some tricky epigram that then permits you to face up to the fact you're being steamrolled. And the definition of whether or not you're a true philosophy is whether or not you will take head—on all the slings and arrows of misfortune, you see, without flinching. So, this is more or less the way it sits in the general ken and so forth, but it's actually a very noble, very upstairs endeavor and—in the public idea—and nobody is going to find any fault with it.

And I can see now the medical profession trying to pass a law in Keokuk state legislature or Kangarooland against the writing and study of philosophy. Of course, everybody would think the exact truth—they're a pack of madmen, you see.

So, this also is part of this general planning and campaigning which I've been at since April and it shaped up so that I tried to figure out how you could communicate Scientology very easily to somebody without getting crisscrossed and getting it compared to everything. Now, some wiseacre is going to start all of a sudden quoting "Kant can't" at you, you know, or something like that. Well, just stand there and nod. Just stand there and nod, "Yes, yes, that's all very true." Don't find yourself in a big argument about it, don't you see. But you

won't get into many arguments about it. Something like good roads and good weather, don't you see?

If you do certain things in life and if you really did discover your relationship to the universe—and these are proper subjects of inquiry in the field of philosophy—and what actually is the actual composition of man—you find people going to get awful interested because they've been asking themselves that question ever since they could talk, don't you see? So, you don't drop out anything that you've got in Scientology, see. You lose nothing of what you've got. This is just your Level 0 presentation of it that makes it very smooth, very easy, very glib, very fast, don't you see? And far from removing vitality from it, you will find out it puts it back into it again.

So anyway, this is—this is the general shape of things. So, that PE Course should be very easy to teach. The people came down there to find out how to get along in life better and on the—your advertising is always on the suspicion that they haven't been getting along in life quite as well as they thought they should have, which is a very safe assumption in this society. And so your—your PE Course, as such, takes up just the first few lessons in that same textbook and then goes on for the remainder.

Now, maybe those—that textbook is split into two volumes one of which covers the PE and one of which covers the rest of the course. I wouldn't be able to tell you at this moment which is which, but, in any event, the book they're being taught from is available to the student being taught, you see? Now, this is another proof of the situation. Even though it is being read to them—and you'll find out people are very funny—even though it is being read to them, even though they've already read it, they will sit there and listen to it being read, don't you see. And actually what they experience is agreement. They don't experience boredom.

Now, that's only true of fairly searching truths and fairly searching material on which new thought matter can be found any time you go over it. It is not true of Little Red Riding-Hood, because Little Red Riding-Hood is not designed around the provocation of thought but the provocation of depravity. I think it's been barred from Russia now because it teaches cannibalism and several other things.

Anyway, the upshot of it is that here is rather searching material in which new material could be found anyway, and you have a new shape of teaching this. And, of course, all of this is built on the structure of what we already know about education.

Now, in addition to that, providing I don't—providing I can keep meself whipped up and fascinated with it, because whenever I start writing anything for university I myself start yawning. In the first place, you don't ever dare say anything. That's one of the things that you mustn't do. Use a lot of words, but don't say anything. And I have such an antipathy to false pomposity in prose or anything like that. When I start to write anything in a very pompous fashion or that sort of thing, why, I get to laughing too hard and I tear it up. Because it's a swindle, you see. It's a mess.

I remember I completely estranged one of my aunts one time by telling her that her son, who was a pianist, needed to develop himself a style and a public presence, and that these

were highly individualistic things and that they were totally planned and they weren't spontaneous things which sprang from the clouds simultaneously with a blast of lightning. They were simply a planned presence or presentation. And unfortunately told her that her favorite conductor was simply standing up there in his tail coat and his white tie, making the motions he was making and acting the way he was acting as a public presence and that it was simply a calculated action and that I knew one of them even went into temper tantrums as a calculated public presence, you see, that this, in other words, was down to the crass level of press and public relations, don't you see. I'm afraid I estranged her forevermore. She really hasn't been civil to me since then. And her son—has not been—he finally branched off and became successful in his own line.

But the point was that if you planned anything like that, don't you see, why, that would be very bad indeed and that this was not natural. That standing up and conducting a symphony orchestra with temper tantrums now and then was a natural action. You know, natural like putting on an old pair of boots or natural—I don't know how anybody managed it, you know. Because of all of the pomposity I have ever watched in my life, it has come from some of these arts which pretend they are above it all, you see, and they've got worship mixed up with art. And I assure you that worship is merely a root word and has nothing to do with art.

Things like awe and reverence shouldn't be mixed up in education. That's all I'm trying to say. Education is a communication. And you've got to have some attention at the other end, but there's no reason to overdo it. Now, it just doesn't seem to me to be a subject for ... The church is the church and education is education. You get the idea?

So anyway, writing these materials up will be a little bit of a chore but if I enter into this zone—and that is to write a textbook which would become the standard textbook of schools and university students and teachers—it just mentions that this is out of the materials of Scientology, and, of course, has got my byline on it. Otherwise, it just runs off and tells them how to study what they're studying and how to teach what they're studying and gives them the various axioms and rules connected with this particular line and how to handle the slow student and how to speed the student up and the mistakes they can make and the various types of examinations. In other words, just run this off on a rat—a—tat—tat—a—tat—tat—a scientific approach. This is a codification of it here and there and so on.

Now, that of course, would answer all academic questions with regard to Scientology. And it would answer tomorrow's demand for Scientology, because little Sammy—the second that he got into trouble in grammar school and so forth—would be being taught out of that textbook (you get the idea) and he'd get through the lines with that textbook; and then when he really pulled a cropper when he was a senior in high school or whatever he became, and so forth, all of a sudden would start studying it himself, don't you see? And he moves over in the university and it's a foregone conclusion of course that he's an expert on this particular subject. So somebody comes along and tells him he needs some processing or something like that. He'd say, "Of course." You follow? In other words, this has been serviceable and workable, so therefore he has a comparable datum to Scientology at large, you see. So therefore, if this education worked and that got people over the rough spots, why naturally

then, why, other parts of Scientology would work, you see. So it gives him a basis of comparison and invades the field of education most mercilessly.

Well, that is almost an extraneous project and is not a project on which I have my heart completely set, because I get to laughing when I try to phrase something so that a professor will not find any objection to it at all. Because, you see, I know that if he sees something simply phrased in its totality of simplicity, then he will immediately relegate it to the first-grade grammarschool teacher, don't you see. And he won't hold it up along the line. And at the same time, if it's filled full of a bunch of outrageous English—you see, a command of English is a command of the simple words of English. My vocabulary was tested one time at 250 thousand words, which I thought was rather interesting, because I don't use them. And I think a command of English depends on what not to use rather than what you use. Do you follow me? I didn't mean to enter any plug sideways on vocabulary, but that was the vocabulary figure. But you don't—I know better than to use “prerogative” when I mean “rights.” Don't you see. And let somebody crash into syllable—multisyllabilization paragraph after paragraph after paragraph when you could have said it much more easily. A fact which I learned in the field of writing.

It was called to my attention one time that one of the largest vocabularies in the English language was held by a writer by the name of O. Henry. Now, you read O. Henry in vain for any big words. Well, the mystery of all of this is, is he knew so many words he didn't have to use any big ones. And that was pointed out to me by a very wise artist one time that that happened to be the case and that this was the end product of really knowing English.

Well now, how we can get by the professor without airing his particular frailty with which is the only thing he goes into agreement. The guy absolutely dies if he doesn't have an adverbial clause modifying a participial phrase of some character or another which syntaxes itself to death, you know.

You read some of the old articles—that's a strange word that's just thrown in sideways—you read the old *Encyclopaedia Britannica* and it was fairly simple. But as the years went along, they got more and more experts to write for it. And now, very often, you look up an article on something and you read it in vain.

I finally developed a system whereby I took a piece of paper and blocked off the modifying clauses, of which there might be as many as fifteen or sixteen from the middle of the paragraph, you see, and I carefully sought out the subject and sought out the object and sought out the verb, don't you see, and then would get that sentence straight, out of that particular paragraph, to find out what they were talking about. And, you know, I'd very often find out they weren't talking about anything. Anyhow, very amusing business.

So, there's a certain pose or a certain style, which is accepted in certain areas as the right pose or the right style, which carries with it a certain presence, don't you see. And most of them are calculated and quite a few of them are quite false and some of them are very unnecessary. And in the field of philosophy, actually walking around in old, tattered rags and standing like a statue at street corners looking thoughtful for hours on end isn't actually necessary to having wisdom.

But, you know, the Greek, the later days of Greece, had this pretty, pretty tangled up. A philosopher had a certain pose and a certain style and a certain presence. But I call to your attention, Greece had long since gone past the zenith of its philosophical golden age when this sort of thing was occurring.

So that we find the emperor Justinian had carried the fact of being a philosopher to such an extent that it meant to him not bathing, wearing ragged clothes, being terribly plain, eating very peasant type food. He was emperor of the Romans, you see. He could have had scrambled peasants' tongues, you see, while sitting in the middle of the Sahara Desert. And eating very plain food, you see, and enduring everything. I don't know, he had it mixed up with fakirism from India. I suppose it was from the Stoic philosophy that he had imbibed. But he would have been very, very happy to have lain for hours on a bed of spikes, don't you see, and this showed he could endure things so well and so on. And that was the way he had it defined, but that was the pose of the day. He got a chance to lay on his bed of spikes. He didn't put the empire together but went over to conquer Persia and got a nice long spike through him and that was the end of that.

But the—I'm just making the point that it becomes a pose too, don't you see. And whenever you enter a falsity into any particular subject, you may get a perpetuity of that subject. It may get much—may endure much longer, but—but it's going to have something wrong with it.

If you look at anything around that isn't running right, you're going to find it basically has a lie connected with it. There's going to be a lie connected with that somewhere. And if it isn't easy to handle, then there's a lie connected with it in some way. There's something awry.

Now, I'll give you a good example of this in handling a pc's PTP. If you handle a pc's PTP on Monday and handle it again on Tuesday and handle the same pc's PTP again on Wednesday, you can just plain make up your mind that that isn't the PTP. There's a lie connected with this. Either he isn't hung up in a PTP—that's probable—the most probable of these things—he isn't, but it's something else entirely different that is wrong with him, or the PTP being put forward by him is a known and outrageous lie, or it is continuing to be a PTP because he's told somebody some fabulous falsehoods connected with this thing, you see. We're getting, in other words—because of the character of as-iness, we can't as-is it, you see, because it doesn't have in it what it's supposed to have in it.

So when you audit a preclear who is giving you a bunch of stuff which doesn't exist, then of course, he can't as-is it because it isn't there to be as-ised. Do you see? So he gets in a terrible mess and he tells you life is being mean to him. Well, this could be perfectly true. That's right. The environment is perfectly capable of it. But when he starts giving specific ways life is being mean to him and he has no cognition about these things, and then you start asking him for what he's doing in life, you see, or try to unpeel this package of—he's doing something, too, you see—life can't lean on him without him leaning on life, you know. And you start getting those and you find out the condition isn't gaining any—nothing's gaining, don't you see. You aren't getting tone arm motion and you—so forth—and you look at this. Well, just make up your mind you're looking at a situation which has got a falsity connected

with it somewhere. Either he's kidding you or life's kidding him or—or there's a lie here some place, don't you see.

And, of course, it's not socially polite to ask your pc, "Now, let's see, is life lying to you or are you lying to me?" You know, that's not socially polite, but could be effective at times.

Now, in other words, the entrance of any false action prevents it from being as-ised. But at the same time, in order to get anybody to pay any attention to something at all, it has to be in a certain form with which they have agreement—they have agreement, don't you see. So, what I'm doing is splitting these hairs of how much am I willing to concede in order to let the professors have something, you see, and, you know, I'm just being a stubborn dog about it. I just won't give very much.

But then this would mean that without a book on education, you would be trying to reform the entire university educational system of the world without any communication into it. And you know, I think that would be stupid, too. So, I don't know what I'll do with regard to this, so I don't know whether you'll ever have the book or not. But I'm trying anyway—I'm trying.

Anyway, that about rounds up the finite basic administrative planning and steps, and so forth, and covers the last—well, now I suppose it's getting up there to around two years almost. It will be two years on the twentysecond of this coming January and that's only about 2_ months away. So, this has been quite a sprint and Central Orgs are beginning to realize—and city offices—that I'm paying some attention to them now, and things are greasing up a little bit better. But a lot of them got very sad and shaky during this particular period and worked themselves ragged and tried to hold things together and did a beautiful job of it and I'm very proud of them because they had a rough run of it. I wasn't giving them anything they could use on anybody, don't you see. And I wasn't paying much attention to the SOS, ditditdit—dadada—ditditdit, you know. I wasn't on the other end of the line. "Be self—determined," I would say, you know. Used that as an excuse not to get involved. But sort of let things run themselves.

But for the last many months, now, I've been working at it hammer and pound, trying to get things straightened out. And here at Saint Hill, why, we've been very alert on the comm lines and we're putting it all back together. But what we're putting it together for, of course, is a boom. And we're not putting it together for anything less than a boom because there's—hardly worthwhile spending your time on it, you see, unless it was going to boom.

So, don't worry too much about the opposition—there isn't any opposition. A newspaper that would refuse to take copies of a book for advertisements, and so forth, is actually refusing freedom of speech. And newspapers don't go in for stepping on freedom of speech because their whole livelihood depends on it, don't you see. And they will advertise books. They might not advertise courses, might not advertise practices, they might not advertise anything else. But they will all advertise books. That isn't why we're advertising books—we're advertising books because it's the best thing to advertise. That's why we're advertising books. And in Central Organizations I always, when I wanted to gun up their—their activities in any given area and so forth, why, I'd just start banging books, you

see, and doing most of the promotion work around there myself, and everything would start moving on up the line. It was all very happy.

Now, whether or not this winds up to anything or not is a question one could logically ask. But one would have to face that question of where else is there on the planet any answers to anything that is going on. And as soon as one honestly answers that, out of his own recognition of what's going on in Scientology, and then take a fairly good look at what's going on elsewhere, we realize at that point that a boom does not to any degree depend upon any further information that we have, because we're filling a total vacuum. And the—there are people around who will shudder at the idea of, all of a sudden, the amount of tumble and turmoil. We've learned so much about tumble and turmoil and how to handle it, and how to shunt it here and there, and do this and that with it, that it actually doesn't constitute much of a menace. It only constitutes a menace if you don't have the publications, if you don't have the administration lines to put things on.

You'll find every Central Organization, even though they may have forgotten it, is subdivided in such a way that you just start shedding hats. In other words, an individual on a post just starts shedding hats. The hats are all multiple. And I know where they are multiple, don't you see. So that you'll find two or three titles are being packed by the same person but he probably also hasn't noticed that he's wearing as many as thirty-five hats.

If you really started into a landslide of some kind or another, you'd find an Org Sec, in order to get all of his hats worn under stress, and so forth, would in actual fact require thirty-five people who haven't been there before, don't you see. And those people are each handling this one little section, which is now a very busy sector, don't you see.

Now, the only thing that made things enturbulated in 1950 is nobody was prepared for any such action and there was no administrative control. Everybody keeps overlooking this fact. It was a boom with no central control of any kind whatsoever, because there was no administrative control in the Central Organizations at Elizabeth, New Jersey. There was none. I tried to get things done all on my little old lonesome without any board action, without any backup, without anything of the sort, and the board most of the time was in total disagreement with everything that was being done. And the next thing—I'd—we'd—I didn't have control of the organization. There wasn't anything I could do to shove the thing through. So, I just threw in the sponge and went off and wrote—worked away on another book, and so forth. But it just couldn't have run, don't you see?

In the first place, that first Central Organization had about six or eight bosses, separate, independent, and not even vaguely in line with each other, so that everything that was done, somebody would come along and say do something else. There was no administrative pattern of any kind whatsoever. There were two or three people on that board who believed implicitly that Scientology was a business where you made a lot of bucks and it... No, Scientology is an activity which if done well gives you the additional embarrassment of getting rid of money. And trying to organize it along these lines, nobody had any agreement on its basics. But we've got now all these years of experience backing that up so we have no worries about booms.

But, of course, I look at the field auditor who's going to see all of those juicy mailing lists going out to the franchise center over there in the other side of town and who is going to walk around and apply for a franchise on the idea that he might get a couple of pcs, you see. Well, he's already for it. He's for it. Because what'll happen to him from there on, he'd just be caught up in a hurricane. And what's going to occur right immediately after that is he's going to need certain things to buttress up the activities in which he is engaged, and so forth. And as a franchise holder, he's going to find life is very, very hectic—very hectic because, of course, he isn't smoothly organized into a working unit. And eventually in desperation he's going to find out that if he sends somebody to the Central Organization, they can be trained in the administration necessary to run a city office and he thinks maybe that might be better. In addition to that, you can get rid of all these training requests and they wouldn't keep going over to that new city office now on the other side of town. And that finance would make it possible to do a lot of things, get a new building and that sort of thing.

So, he'll send somebody in to the Central Organization to be trained and at that first moment, why, he will run into the fact that there are orderly ways in order to handle this, unless of course some franchise holder has been working in a Central Organization, in which time he would know. He would also—I find out these guys only go so long and then they turn themselves into a city office, scat. They wouldn't work outside the organizational structure if you held a gun on them. They—they, “Oh, no,” you know, that kind of a reaction.

So, they'll learn this technology. So, we're doing things to collect this technology at the present moment, and most Central Organizations are well away on the project of writing up every policy they have ever known about in connection with the particular post which they are handling. And those are being collected here. And we're putting those together into a book of policies which just—got it all down the line rat—a—tat—tat—a—tat—tat—a—tat—tat, which of course is not terribly important to you as an auditor in auditing a pc, unless you realize that a boom were being started in your direction with a completely missing orderly procedure of expansion, and that would be a catastrophe. That would be something to worry about. But fortunately we have tremendous experience and so forth in this line; we're putting that together, and that can graduate on up, too.

We actually have a tougher administrative structure than you would normally expect to exist. It's more precise—I didn't mean the word *tough*, it's more precise really, more hidebound, more squared around, more compartmented. It can get so severely compartmented the whole organization will still function—fall out of communication with each other. I've seen it happen. Everybody got so specialized in his own hat and refusing to do anybody else's hat to such a degree, the organization just went out of communication and it's entirely inside itself but oddly enough still kept functioning. Was quite interesting.

So, the—we had an organization board up there at HASI London, out on the public board. In other words, the organization chart was up there where the public could get to it very easily without walking in the front door. They could just walk into the outer hall. And one day a staff member up there came out and collided with a tall, cadaverous—looking fellow with a long beard, with a piercing gleam through his pince-nez, and he was going over this board 100 percent, “*Ooh, te—da—do*, is that so, that so, is that so.”

And the staff member asked him who he was. Well, he was the secretary of the British Psychiatric Association. Anyway, he was going over this thing and so forth and he says, "It's no wonder we never get anyplace. We never have anything like this." He was very impressed. And all of a sudden he had seen something there that looked like an organizational structure and he, intimate with the leading psychiatric organization of Great Britain, knew that he didn't even have any vague shadow of anything like that. So, it's no wonder Scientology is going. Of course, he now attributed it totally to administration and organization, see.

And I imagine he went back home and invented an org pattern made up out of his hospital administration experience of World War I of—the captain kicks the lieutenant and the lieutenant kicks the sergeant and the sergeant kicks the private and the private kicks the mule. And fails to realize that this cycle winds up with the mule, being now in a foul frame of voice, kicks the head off the captain.

But anyway, there's the size and shape of things to come. Now, none of that is swami. That is to say, I can wear a good swami hat and I like these bath towels and ten—cent—store diamonds; it's just really marvelous. Go to a party and wrap a bath towel around your head and put a Woolworth diamond on the front of the bath towel and tell people's fortunes. That used to be one of my biggest gags, and so forth, only I'd tell them what I saw in their banks.

An FBI man, at one time or another, at a party where it was gagged up there in Washington, a bunch of departmental heads and that sort of thing—this FBI man, I'd already told him the case he was working on slightly, and this had mystified him because that was dead secret, don't you see? I told his fortune with this deck of cards, you see. And he "Er—er—and so on"—very creepy about the whole thing. But he knew there was something false mixed up with this. He hung around the edges and he watched me tell the fortunes to an awful lot of other people around there. And eventually, when I'd finally taken off the bath towel that some girl had gotten me and given the old dowager back her brooch, why, he came around to me. Hostess had given me a drink, and soon as she went away, he leaned over to me and said, "How were you doing that?"

"Oh," I said, "dead simple." And I pulled the cards out of my pocket and showed them to him, turned them over on the back, and I said, "You see these baseballs, well now, you notice the number of stitches in that baseball? And you notice this next card over here? Well, the number of stitches in that baseball," I said, "well, that's seven stitches and then they're at a certain pattern and that makes a seven of diamonds." I turned it over and showed him it was the seven of diamonds.

He said, "Oh," he said, "marked cards," he said, "of course," and went away.

Well, anyway, that—without any—without any crystal ball or anything, that is the shape of the future. What the crystal ball is, I don't know. Along about this time they're busy electing a president over in America and Lord knows what that'll—outcome will be and I haven't even dared to look at my crystal ball for fear it would explode, you know. But the fashion seems to be new governments; maybe it'll be kept up over there.

So, that is basically the planned shape of things to come that we are taking all the steps to promote and put into being and square around. You are here at this particular time rather

fortunate because you're into the beginning of the kickoff on this and, of course, anybody's been here since April, has been part and parcel of this. And those that have been with us for many more years than that, of course, they know the drill one way or the other, and they know this will work because they'll say, "Yeah, that's right. Hey, hey, hey, how come I didn't notice that? The book ads were dropped out. How'd that happen?" And I imagine their Assoc Secs and so forth, sitting around right now kicking themselves, you know, soon as they've been tipped off to the fact that this was the missing link. They've been sweating over trying to get units up, and they've been trying to do this and trying to do that. Well, they've dropped out their basic dissemination line, of course, is books, and they even have bulletins in their hats that tell them the basic dissemination line is books, you see. But it was just that one datum that seemed to be as important as other datums, but doesn't happen to be. Actually it's the datum, you see. So naturally with that out, why, they've had a bit of a rough time, no matter what they did administratively.

You put that back in again with a crash and crush it through, why, the rest of it ought to follow through very easily. How long this will take, I wouldn't be able to forecast at this particular time. I imagine it will be up to very, very good proportions within a year, and with a franchise right now, why, you could obtain mailing lists made out of the inactive lists of Central Organizations, but because that has put it in your area, why, you still can do something with it, and just to get the line grooved in until we get the new book names to start issuing on this basis, you see.

You know, I mean, we'll be selling books and therefore getting new names and, of course, the lists which will be—one will be getting later, of course, will be—have lots of new bookbuyers and things like that and lots of fresh names. But right now, it's just being issued on the other basis.

Anyway, to make a long story short, I would say that it would be—start very visibly getting up to speed in just a few months. It'd be very visible. I would say within a year it'd be going very well and smoothly, and people wondering exactly where and how to turn and fit this in with that and I'd say in five or ten years, why, it'd be a hurricane and in maybe fifteen or twenty years, it won't even be a planet. Well, that's their lookout.

Okay, so that's the size of what is going on right at the present moment. And I was going to talk to you about something else, but I saw that you were interested in what was happening and what had happened and that you have a perfect right to know this because this is your Scientology, too.

Thank you very much.