

**SCIENTOLOGY PRISON OUTREACH**  
**Volunteer Minister**

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SOMETHING CAN BE DONE ABOUT IT!

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Todays sermon, titled CONFUSION AND CONTROL<sup>①</sup>, is taken from a lecture by L. Ron Hubbard. This one in particular applies to my situation presently, I think. And with that being said, I want to preempt this sermon with a heart-felt expression of gratitude for the ennobling Scientology scholarship which has enhanced my ability to impact my zone of influence for the better - in view of the definition of GOOD/EVIL<sup>②</sup>: Those things which may be classified as good by an individual are only those things which aid himself, his family, his group, his race, mankind or life in its dynamic obedience to the command, modified by the observations of the individual, his family, his group, his race, or life. As evil, may be classified those things which tend to limit the dynamic thrust of the individual, his family, his group, his race, or life in general in the dynamic drive, also limited by the observation, the observer and his ability to observe. GOOD may be defined as constructive. EVIL may be defined as destructive.

Understanding that the introduction of order into existing confusions appears to compound the confusion - and creates corresponding trouble - I've been ever-mindful of a certain stable datum throughout my SPO creation (see separate blog: Scientology in Prisons Pilot Program 1-21-15 / 3-10-17 COMMEND / and SPO's STRATEGIC ADMINISTRATIVE SCALE / SCIENTOLOGY MATERIAL).

If there is anyone who misunderstands the intention of any apparent insubordination, this sermon is for them to reconsider the validity of their disconnect (consult THE HUBBARD CHART OF HUMAN EVALUATION, column # 14: PERSISTENCE ON A GIVEN COURSE, and column # 16: METHODS USED BY SUBJECT TO HANDLE OTHERS, to help determine the tone involved). It is my contention that the Pilot Project has developed enough data to warrant greater co-operation - not less. With that in mind I've provided the necessity level proposal that I intend to invite others to help deliver Scientology Seminar workshops to SPO study groups, under the authority of my ULC ministry, if COS officials aren't interested. Be it here understood that their silence affirms their agreement with this proposition. Interested parties may contact me here and/or at the address listed above. Hubbard's "Golden Ball" game will continue one way or

## another. Without further ado then, let's get on with this sermon on CONFUSION AND CONTROL

All difficulties are fundamentally confusions. Given enough menace, enough unknown, a man ducks his head and tries to swing through it blindly. He has been overcome by confusions.

Enough unsolved problems add up to a huge confusion. Every now and then, on his job, enough conflicting orders bring the worker into a state of confusion. A modern plant can be so poorly managed that the entire thing appears to be a vast confusion to which no answer is possible.

Luck is the usual answer one resorts to in a confusion. If the forces about one seem too great, one can always "rely on his luck". By luck we mean "destiny not personally guided". When one turns loose of an automobile wheel and hopes the car will stay on the road by luck, he is often disappointed.

And so it is in life. Those things left to chance become less likely to work themselves out.

One has seen a friend shutting his eyes to the bill collectors and gritting his teeth while he hopes that he will win at the races and solve all his problems. One has known people who handled their lives this way for years. Indeed, one of Dickens' great characters had the entire philosophy of "Waiting for something to turn up".

But luck, while we grant that it is a potent element, is only necessary amid a strong current of confusing factors. If one has to have luck to see him through, then it follows that one isn't any longer at his own automobile wheel and it follows, too, that one is dealing with a confusion.

A confusion can be defined as any set of factors or circumstances which do not seem to have any immediate solution. More broadly, a confusion in this universe is random motion.

If you were to stand in heavy traffic you would be likely to feel confused by all the motion whizzing around you. If you were to stand in a heavy storm, with leaves and papers flying by, you would be likely to be confused.

Is it possible to actually understand a confusion? Is there any such thing as an "anatomy of confusion"? Yes, there is.

If, as a switchboard operator, you had ten calls hitting your board at once, you might feel confused. But is there any answer to the situation? If, as a shop foreman, you have three emergencies and an accident all at the same time, you might feel confused. But is there any answer to that?

A confusion is only a confusion so long as all particles are in motion. A confusion is only a confusion so long as no factor is clearly defined or understood. Confusion is the basic cause of stupidity. To the stupid all things except the very simple ones are confused. Thus if one knew the anatomy of confusion, no matter how bright one might be, he would be brighter.

If you have ever had to teach some young aspirant who was not too bright, you will understand this well. You attempt to explain how such and so works. You go over it and over it and over it. And then you turn him loose and he promptly makes a complete batch of it. He "didn't understand", he "didn't grasp it". You can simplify your understanding of his misunderstanding by saying, very rightly, "he was confused".

Ninety-nine percent of all education fails, when it fails, on the grounds that the student was confused. And not only in the realm of the job, but in life itself, when failure approaches, it is born, one way or another, from confusion. To learn of machinery or to live life, one has to be able either to stand up to confusion or to take it apart.

We have in Scientology a certain doctrine about confusion. It is called the Doctrine of the Stable Datum.

If you saw a great many pieces of paper whirling about a room they would look confused until you picked out one piece of paper to be the piece of paper by which everything else was in motion. In other words, a confusing motion can be understood by conceiving one thing to be motionless.

In a stream of traffic all would be confusion unless you were to conceive one car to be motionless in relation to the other cars and so to see others in relation to the one.

The switchboard operator receiving ten calls at once solves the confusion by labeling, correctly or incorrectly, one call as the first call to receive her attention. The confusion of ten calls all at once becomes less confusing the moment she singles out one call to be answered. The shop foreman confronted by three emergencies and an accident needs only to elect his first target of attention to start the cycle of bringing about order again.

Until one selects one datum, one factor, one particular in a confusion of particles, the confusion continues. The one thing selected and used becomes the stable datum for the remainder.

Any body of knowledge, more particularly and exactly, is built from one datum. That is its stable datum. Invalidate it (by which is meant to refute or discredit it) and the entire body of knowledge falls apart.

A stable datum does not have to be the correct one. It is simply the one that keeps things from being in a confusion and on which others are aligned.

Now, in teaching a young aspirant to use a machine, he failed to grasp your directions, if he did, because he lacked a stable datum. One fact had to be brought home to him first. Grasping that, he

could grasp others. One is stupid, then, or confused in any confusing situation until he has fully grasped one fact or one item.

Confusions, no matter how big and formidable they may seem, are composed of data or factors or particles. They have pieces. Grasp one piece and locate it thoroughly. Then see how the others function in relation to it and you have steadied the confusion and, relating other things to what you have grasped, you will soon have mastered the confusion in its entirety.

In teaching a boy to run a machine, don't throw a torrent of data at him and then point out his errors: that's confusion to him, that makes him respond stupidly. Find some entrance point to his confusion, one datum. Tell him, "This is a machine." It may be that all the directions were flung at someone who had no real certainty, no real order of existence. "This is a machine," you say. Then make him sure of it. Make him feel it, fiddle with it, push at it. "This is a machine," tell him. And you'd be surprised how long it may take, but you'd be surprised as well how his certainty increases. Out of all the complexities he must learn to operate it, he must know one datum first. It is not even important which datum he first learns well, beyond that it is better to teach him a simple basic datum. You can show him what it does, you can explain to him the final product, you can tell him why he has been selected to run this machine. But you must make one basic datum clear to him or else he will be lost in confusion.

Confusion is uncertainty. Confusion is stupidity. Confusion is insecurity. When you think of uncertainty, stupidity and insecurity, think of confusion and you'll have it down pat.

What, then, is certainty? Lack of confusion. What then is intelligence? Ability to handle confusion. What then is security? The ability to go through or around or to bring order to confusion. Certainty, intelligence and security are lack of, or ability to handle, confusion.

How does luck fit into confusion? Luck is the hope that some uncontrolled chance will get one through. Counting on luck is an abandonment of control. That's apathy.

There is good control and bad control. The difference between them is certainty and uncertainty. Good control is certain, positive, predictable. Bad control is uncertain, variable and unpredictable. With good control one can be certain, with bad control one is never certain. A foreman who makes a rule effective today but not

- ① The BackgrounD, MINISTRY, CEREMONIES & SERVICES OF THE SCIENTOLOGY RELIGION, BRIDGE PUS.
- ② Dianetics And Scientology Technical Dictionary, by L Ron Hubbard, Bridge Publications

Because there can be so much uncertainty, some of us begin to believe that all control is bad. But this is very far from true. Insecurity, no matter what his personal attributes may be, must be able to control things! His body, his thoughts, at least to some degree, to do anything whatever. A confusion could be called an uncontrollable randomness. Only those who can exert some control over the randomness can handle confusions. Those who cannot exert control over the randomness can handle confusions. The difference between good and bad control then becomes more obvious. The difference between good and bad control is a bad control. Therefore it is a bad control.

The difference between good and bad control is also something to do with control. Control can be used for constructive purposes or destructive purposes! But you will discover that when destructive purposes are intended, bad control is used. Thus there is a great deal to this entire subject of confusion, how many find it rather odd for confusion itself to be used here as a target. But you will find that it is an excellent common denominator to all that we consider evil in life. And if we can become masters of confusion, this attention is freed for constructive activity. So long as one is being confused by confusions, all he can think about are destructive things — what he wants to do most is destroy the confusion. So let us then learn how to destroy confusions. And this, we find, is a rather simple thing. When all particles seem to be in motion, half less confusion present. With one who adopted stable datum others can be made to fall in line. Thus an emanation, a machine, a job or life itself can be viewed and one can be free.

Work plays a large and important part in our lives. But for many it is also a source of anxiety and confusion. Scientology fundamentals which apply to this part of life can be found in The Problems of Work, a book by L. Ron Hubbard. Read this book and use the wisdom it contains to improve your life.

For the Love of Truth!

William Goehler

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Universal Life Church