

# **THE SCIENTOLOGY RELIGION**

Church of Scientology World Wide Saint  
Hill Manor, East Grinstead, Sussex.

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# **PART ONE**

## **WHAT IS A RELIGION?**

## CHAPTER I.

### DICTIONARY DEFINITIONS.

Every dictionary contains a definition of the word Religion . The definitions are by no means standard, and the larger dictionaries give definitions of considerable amplitude, showing the very wide scope of the word. For convenience, 7 such definitions are reproduced here.

1. *Funk and Wagnall's Dictionary (copyright 1913 & 1919, published by Funk and Wagnall's Co., 1920 Ed.) defines religion as follows:*

**“Religion:**

1. A belief in an invisible superhuman power (or powers), conceived of after the analogy of the human spirit, on which (or whom) man regards himself as dependent, and to which (or whom) he thinks himself in some degree responsible, together with feelings and practices which naturally flow from such a belief.
2. Any system of faith, doctrine and worship; as, the Christian RELIGION: the RELIGIONS of the Orient.
3. An essential part or a practical test of the Spiritual life, the part being by synecdoche put for the whole, (or so sometimes mistaken for it); as, pure RELIGION is to visit the fatherless, etc. (James i. 27); RELIGION is morality.
4. (colloq.) Spiritual awakening and the conformity of heart and life to religious belief; as, to get or have Religion.
5. R. c. CH. A state of life bound by monastic vows; as, to enter RELIGION; her name in RELIGION.
6. Conscientious devotion in practice; scrupulous love, as to make a RELIGION of his work.
7. The rites or cult of a religion.

(SYN: devotion, faith, godliness, holiness, morality, pietism, piety, theology, worship.

PIETY is primarily filial duty, as of children to parents, and hence, in its purest sense, a loving obedience and service to God as the heavenly Father;

PIETISM often denotes a mystical, sometimes an affected PIETY

RELIGION is the reverent acknowledgement both in heart and in act of a divine being. RELIGION includes worship, whether it be external and formal, or the adoring reverence of the human spirit for the divine, seeking outward expression.

DEVOTION, which in its fullest sense is selfconsecration, is often used to denote an act of worship, especially prayer or adoration; as he is engaged in his DEVOTIONS.

MORALITY is the system and practice of duty as required by the moral law, consisting chiefly in outward acts, and thus may be observed without spiritual rectitude of heart; MORALITY is of necessity included in all true RELIGION, which involves both outward act and spiritual service.

GODLINESS (primarily god likeness) is a character and spirit like that of God.

HOLINESS is the highest, sinless perfection of any spirit, whether divine or human, though often used for purity or for consecration.

THEOLOGY is the science of RELIGION, or the study and scientific statement of its doctrines.

FAITH, strictly the belief and trust which the soul exercises towards God, is often used as a comprehensive word for a whole system of RELIGION considered as the object of FAITH; as, the Christian FAITH, the Mohammedan FAITH).

2. *In Nuttall's Standard Dictionary of the English Language (published by Frederick Warne & Co. Ltd. London in 1929; fifth Edition with extended supplement published in 1932) religion is defined in the following terms:*

**“Religion:**

A habitual, all pervading sense of dependence on, reverence for, and responsibility to, a higher power;

or a mode of thinking, feeling and acting, which respects, trusts in, and strives after, the Divine, or God, any system of faith and worship.”

3. *In Webster's Third New International Dictionary of the English Language, Unabridged (published by G. Bell & Sons Ltd, of London and G. & C. Merriam Co. of Springfield, Mass. USA., in 1961) religion is defined as follows:*

**“RELIGION:**

1. The personal commitment to and serving of God or a God with worshipful devotion, conduct in accord with divine commands esp. as found in accepted sacred writings or declared by authoritative teachers, a way of life recognised as incumbent on true believers, and typically the relating of oneself to an organised body of believers, (ministers of –).
2. The state of a religious (retire into –) (the nun died in her thirtieth year of –)
- 3a. One of the systems of faith and worship; a religious faith (monotheistic – s) (tolerant of all – s) (forbidding discrimination because of race, color, or –);
- b. The body of institutionalised expressions of sacred beliefs, observances, and social practices found within a given cultural context (the – of this primitive people).
3. The profession or practice of religious beliefs; religious observances (the kernel of his practical – was that it was respectable, and beneficial to one’s business, to be seen going to services – Sinclair Lewis)
5. ARCHAIC, scrupulous conformity, CONSCIENTIOUSNESS, FIDELITY.
- 6a. A personal awareness or conviction of the existence of a Supreme Being or of supernatural powers or influences controlling one’s own, humanity’s or all nature’s destiny (only man appears to be capable of –).
- B. The access of such an awareness or conviction accompanied by or arousing reverence, gratitude, humility, the will to obey and serve; religious experience or insight (in middle life he suddenly got –).
- 7a. A cause, principle, system or tenets held with ardor, devotion, conscientiousness, and faith. A value to be held to be of supreme importance (by making democracy our – and by practicing as well as preaching its doctrines – W.O. Douglas) (Marxism was his –) (He has made a – of pleasure, and it is a brave thing to do these days – Gerald Sykes).
- b. A quality, condition, custom or thing inspiring zealous devotion, conscientious maintenance, and cherishing (a – with him to preserve in good condition all that had lapsed from his mother’s hands – Thomas Hardy).
4. *In the Advanced Learner’s Dictionary of Current English (Second Edition, published in 1963, by the Oxford University Press, Ely House, London W. 1.) religion is defined as follows:*

**“Religion:**

1. Belief in the existence of a supernatural ruling power, the Creator and controller of the universe, who has given to man a spiritual nature which continues to exist after the death of the body.

2. One of the various systems of faith and worship based on such a belief: THE GREAT -s OF THE WORLD (e.g. Christianity, Islam, Buddhism).
3. Life as lived under the rule of a monastic order: HER NAME IN – IS SISTER MARY, that is her name as a nun.
4. Matter of conscience; something that one considers oneself bound to do: SHE MAKES A – OF KEEPING HER HOUSE CLEAN AND TIDY”.
5. *In the Shorter Oxford English Dictionary (3rd Ed., 1970) religion is defined as follows:*

**“Religion:**

1. A state of Life bound by monastic vows; the condition of one who is a member of a monastic order; the religious life.
2. A particular monastic or religious order or rule; a religious house. Now rare. ME.
3. Action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power; the exercise or practise of rites or observances implying this.
4. A particular system of faith and worship. ME tb. THE R (after F) the Reformed Religion, Protestantism – 1674.
5. Recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence, and worship; the general mental and moral attitude resulting from this belief, with ref. to its effect upon the individual or the community; personal or general acceptance of this feeling as a standard of spiritual and practical life; 1535.
6. TRANSF. Devotion to some principle; strict fidelity or faithfulness; conscientiousness; pious affection or attachment – 1691.
7. The religious sanction or obligation of an oath, etc. 1704”.
6. *In Webster’s New World Dictionary of the American Language (second College edition, published by the World Publishing Co. New York & Cleveland USA in 1970) religion is defined as follows:*

**“Religion:**

- 1A. A belief in divine or superhuman power or powers to be obeyed and worshipped as the creator(s) and ruler(s) of the universe.
- B. An expression of such a belief in conduct and ritual.

- 2a. Any specific system of belief, worship, conduct, etc. often involving a code of ethics and a philosophy (the Christian RELIGION, the Buddhist RELIGION, etc).
- b. Any system of beliefs, practices, ethical values etc., resembling, suggestive of, or likened to such a system (humanism as a RELIGION)
3. The state or way of life of a person in monastic order or community (to enter religion)
4. Any object of conscientious regard and pursuit".

7. *"The World Book Dictionary" (1972 Edition) published by Field Enterprises Educational Corporation, defines religion in the following manner:*

**"Religion:**

1. belief in God or Gods
2. worship of God or gods
3. a particular system of religious belief and worship; THE CHRISTIAN RELIGION, THE MOSLEM RELIGION.
4. A matter of conscience".

### **SUMMARY**

It will be seen that there are here numerous definitions of religion or ways in which the word religion is used, many of them similar but all slightly different, and some of them widely dissimilar from each other. The American dictionaries give wider, more embracing definitions, than the English dictionaries, but it is very likely that Indian or Chinese definitions of religion would differ still more widely, reflecting the nature of Eastern religions which even today, are not well known in the West.

The word Hindu was not known in the English language prior to 1662; the word Buddha not before 1681; Taoism not until 1839<sup>1</sup>.

While we in the West are prepared to admit that these are genuine religions, older and in terms of adherents more numerous than any Western religion, yet our concept of religion tends to remain firmly cast in the Judaeo-Christian mold which was of course fixed before the West had even heard of Hinduism, Buddhism and the like. The tendency is reflected in the dictionaries, which reflect the language of the day. Probably none of the definitions cited would cover all the religions known to man and accepted as such.

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<sup>1</sup> ref. Shorter Oxford English Dictionary (1970).

## CHAPTER II.

### SCHOLASTIC AND THEOLOGICAL DEFINITIONS.

There is even less agreement among scholars than among lexicographers of the definitional boundaries of religion. The tremendous variety of religion upon this planet defy attempts to force upon them any but the widest definitions of the word:

1. *Professor W. Schmidt of the University of Vienna, in "Origin & Growth of Religion" translated by H.J. Rose (Methuen & Co., 1955) at page 2, defines religion as follows:*

(a) Religion may be defined both subjectively and objectively. Subjectively it is the knowledge and consciousness of dependence upon one or more transcendental, personal Powers to which Man stands in a reciprocal relation. Objectively it is the sum of the outward actions in which it is expressed and made manifest, as prayer, sacrifice, liturgy, ascetic practices, ethical prescriptions and so on.'

2. *E.O. James, Professor of the History and Philosophy of Religion at the University of London, in "The Beginnings of Religion" (Hutchinson's University Library, 1949) defines the nature of religion in primitive society, at page 30, as follows:*

"For our present purposes religion may be regarded as the effective desire to be in right relations with a sacred transcendental order controlling human destinies and natural events which finds expression in a prescribed system of ritual and belief.

*In "The Social Function of Religion" (University of London Press, 1940) on page 2, he writes that religion can be defined as:*

"..... a belief in the existence of a transcendental reality giving rise to a system of super causation expressed in rite and myth....."

*In "Comparative Religion" (Methuen, 1938) he writes on page 27:*

"Religion as such, independent of any particular theoretical, philosophical or theological interpretations, evaluations and cult elaborations, is primarily A RECOGNITION OF AN ORDER OF REALITY WHICH TRANSCENDS THE ORDINARY AND COMMONPLACE AND IS RESPONSIVE TO HUMAN NEEDS".

And on page 48 of this book he says:

"The essence of religion in its most rudimentary form is to be sought, not in the rival claims of society and of the individual and a wholly mystical

collective consciousness, nor in crude philosophic speculations concerning ghouls, ghosts and ancestors, but in *the recognition of a transcendent order and the elaboration of a technique to enable man to deal with the unpredictable and inexplicable elements in human experience whether individual or collective and in this world and beyond the grave*".

3. Sir Edward B. Tyler D.C.L., LL.D., FRS, Professor of Anthropology in the University of Oxford, and author of "Researches into the Early History of Mankind" (1st Ed., 1865) writes on page 42 of his book "Primitive Culture" Vol. 1 (published by John Murray, 1929, London):

".....a minimum definition of Religion, the belief in Spiritual Beings".

4. Rev. Wm. Boothby Selbie M.A., Wilde Lecturer in Natural and Comparative Religion at Oxford from 1921 – 1924, says in his book "The Psychology of Religion" (The Clarendon Press, 1926) on page 55:

"Dr. Edward Caird in his "Evolution of Religion" (page 186 ff) argues that the consciousness of God in some form follows naturally on the consciousness of objects and the consciousness of the self, and that the three forms of consciousness constitute closely connected, and not always separable, stages in man's awareness of his relation to the universe".

5. Rev. Canon Dudley William Gundry, M.Th., Canon Residentiary and Chancellor of Leicester in 1963, writes in his book "Religions; a preliminary historical and theological study" (Macmillan & Co., London, 1948) on page 6:

"A religion, objectively considered is (1) a way of thinking about the world including man himself; (2) a way of behaving; (3) a way of feeling. There is an intellectual, a moral and an experimental element in religion. And even more technically, each religion has a creed, a code of ethics, and a cult".

On page 70 he states:

"A religion is much more than a view of the world – a philosophy as we say; it is much more than a code of conduct – ethics or morals; and it is much more than going to church or saying one's prayers – a cult. It is

all these things together and embraces life as a whole".

6. Paul J.O. Tillich, Professor of Philosophic Theology at Union Theological Seminary in New York before 1955 when he became University Professor at Harvard – writes in "A History of Christian Thought" (S.M.B. Press Ltd., London, 1968) on page 228, concerning the religion of the Protestant reformers:

“What does ‘religion’ mean here? ‘Religion’ means nothing else than another personal relationship between man and God – man to God and God to man “.

*In “Systematic Theology” Vol. 3 Chapter XXKJJames Nisbet & Co., 1964) he writes:*

“Religion, the self-transcendence of life under the dimension of spirit.....”

7. *W.L. Rowe in “Religious Symbols & God” (University of Chicago Press, 1968) writes on page 141:*

“If religion is defined as a state of being grasped by an ultimate concern – which is also my definition of faith – then we must distinguish this as a universal or large concept from our usual smaller concept of religion which supposes an organised group with its clergy, scriptures and dogma, by which a set of symbols for the ultimate concern is accepted and cultivated in life and thought. This is religion in the narrower sense of the word, while religion defined as ‘ultimate concern’ is religion in the larger sense of the word”.

8. *Rev. Professor John MacQuarrie, Professor of Divinity at the University of Oxford and Canon of Christ Church in 1970, states in his book “Principles of Christian Theology” (S.C.M. Press, London, 1966) on page 136:*

“By ‘religion’ then, we understand the whole complex of structures that grows up around the giving and receiving of revelation. Through this complex, the attitude of faith finds expression in the world”.

9. *Frederic Spiegelberg author of “Spiritual Practices of India” (The Greenwood Press, San Francisco, 1952) writes as follows in his book “Living Religions of the World” (Thames & Hudson, 1957), on page 11:*

“Religions are in one sense Man’s attempt to express the underlying wonder of the inexpressible, of Being itself, beyond all its particular shapes and characteristics”.

10. *Bertrand Russell, the philosopher, writes in “Religion & Science” (Oxford University Press, 1956) on page 8 that:*

“Religion, considered socially, is a more complex phenomenon than Science. Each of the great historical religions has three aspects:

1. a Church
2. a Creed and
3. a code of personal morals”

11. Dr. David Saville Muzzey (*A Reader in the Ethical Culture Movement*) in his book *"Ethics as a Religion"* (1951) states on page 9 that:

"Religion, for all the various definitions that have been given it, must surely mean the devotion of man to the highest ideal that he can conceive."

12. Sir. S. Radakrishnan, author of *"Eastern Religions and Western Thought"*. *"The Dhammapada"*, and other works, writes in *"The Hindu View of Life"* (George Alien & Unwin Ltd., 1954) on page 15:

"The Hindu attitude to religion is interesting. While fixed intellectual beliefs mark off one religion from another, Hinduism sets itself no such limits. Intellect is subordinated to intuition, dogma to experience, outer expression to inward realisation. Religion is not the acceptance of academic abstractions or the celebration of ceremonies, but a kind of life or experience. It is insight into the nature of reality (darsana) or experience of reality (anubhava). This experience is not an emotional thrill, or a subjective fancy, but is the response of the whole personality, the integrated self to the central reality. Religion is a specific attitude of the self, itself and no other, though it is mixed up generally with intellectual views, aesthetic forms, and moral valuations".

13. Daisetz Teitaro Suzuki, Professor of Zen Buddhism at Otani Buddhist College, Kyoto, Japan, throws a light on religion as seen from a Zen Buddhist viewpoint. (*"Zen" is the Japanese word for "religious meditation"*). In his book *"Essay in Zen Buddhism"* (Lunzac & Co., London, 1927) he writes on page 1:

"Zen in its essence is the art of seeing into the nature of one's own being, and it points the way from bondage to freedom".

14. St. Augustine, a theologian of supreme importance, wrote in the *"City of God"*:

"As not only the uneducated but also the best instructed use the word *Religion* to express humanities and relationships and affinities, it would inevitably introduce ambiguity to use this word in discussing the Worship of God, unable as we are to say that religion is nothing else than the worship of God". (Book X Ch. 1.) (emphasis added).

## SUMMARY

These definitions witness the depth of understanding and insight shared by the scholars cited, who are seeking, not merely to record concepts of religion as used in ordinary speech, but to communicate the essence of religion in a way that is true for all people, times and places.

One can discern some common threads:

1. belief in, or consciousness of, spiritual beings.
2. Belief in, or consciousness of, a transcendental reality, whether personalised or not, and whether viewed as controlling human destiny or not.
3. the sum of the action expressing such belief or consciousness.
4. the state of being grasped by an ultimate concern, the inexpressible, the highest conceptualised ideal, beyond the ordinary and commonplace.

These scholastic definitions tend to include, where the dictionary definitions tend (not entirely, but for the most part) not to include, religions which in the place of a concept of a personalised God have instead a conception of ultimate or infinite reality, to which human needs should be responsive but which is not necessarily responsive to human needs, i.e. deism and pantheism as well as theism.

### CHAPTER III. LEGAL DEFINITIONS.

#### (1) United States.

In the United States of America, religions are protected by the 1st Amendment<sup>2</sup> to the Constitution, which, in the words of Thomas Jefferson, was intended to erect “a wall of separation between Church and State”.

Hence the legal question of what is a religion has been considered time and again by US Courts and especially, since this is a constitutional question, by the Supreme Court. Today, the authorities agree in large measure upon the sweeping scope and perimeters of ‘religion’ and ‘religious’. There is a tremendous corpus of authority and learning in American Law which is not found in countries which have no constitutional safeguards for religious freedom.

The problem of what is “religious” and what is not was thoroughly contemplated and resolved in the landmark case *United States v. Seeger* (1965) 380 US 163. The case dealt with draft deferments on religious grounds of conscientious objectors who did not belong to an orthodox religious sect.

Exemptions from combatant service in the Armed Forces were then being granted to those who were opposed to participation in war by reason of their ‘religious training and belief’. The Supreme Court’s problem lay in assigning statutory meaning to the phrase “religious training and belief, which Congress had defined as “belief in a relation to a Supreme Being involving duties superior to those arising from any human relation”.

The Court defined religious belief at page 166 as “... a belief that is sincere and meaningful (and) occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God.....”

The Court recognised the diversity of beliefs held by the people of the United States, stating at page 174:

“Few would quarrel, we think with the proposition that in no field of human endeavour has the tool of language proved so inadequate in the communication of ideas as it has in dealing with the fundamental questions of man’s predicament in life, in death or in final judgment and retribution. This fact makes the task of discerning the intent of Congress in using the phrase “Supreme Being” a complex one. Nor is it made the easier by the richness and variety of spiri-

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<sup>2</sup> “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...”

tual life in our country. Over 250 sects inhabit our land. Some believe in a purely personal God, some in a supernatural deity; others think of religion as a way of life, envisioning as its ultimate goal the day when all men can live together in perfect understanding and peace. There are those who think of God as the depth of our being; others, such as the Buddhists, strive for a state of lasting rest through self-denial and inner purification; in Hindu philosophy, the Supreme Being is the transcendental reality which is truth, knowledge and bliss".

The Court spoke of the ever broadening understanding of the modern religious community, quoting a significant declaration on religion by the *Ecumenical Council*; the views of the eminent Protestant theologian Dr. Paul Tillich; the views of the Bishop of Woolwich, *John A.T. Robinson*; and those of *Dr. David Saville Muzzey*, a leader in the Ethical Culture Movement, summarising the views of these scholars as follows:

"These are but a few of the views that comprise the broad spectrum of religious beliefs found among us. But they demonstrate very clearly the *diverse manners in which beliefs*, equally paramount in the lives of their possessors, *may be articulated*. They further reveal the difficulties inherent in placing too narrow a construction on the provisions of Paragraph 6(5)<sup>3</sup>, and thereby lend conclusive support to the construction which we today find that Congress intended".

The Court then laid down the guideline for what should be considered 'religious', to qualify one for exemption, stating at page 184:

"It is essentially an objective one, namely, does the claimed belief occupy the same place in the life of the objector as an orthodox belief in God holds in the life of one clearly qualified for exemption? "

"Moreover, it must be remembered that in resolving these exemption problems one deals with the beliefs of different individuals who will *articulate them in a multitude of ways*. In such an intensely personal area, of course, the claim of the registrant that his belief is an essential part of a religious faith must be given great weight. Recognition of this was implicit in this language, cited by the Berman Court from *State v. Amana Society* 132 Iowa 304, 109 N.W. 894 (1906):

"Surely a scheme of life *designed to obviate* (man's inhumanity to man) and by removing temptations, and all the allurements of ambition and avarice" to nurture the *virtues of unselfishness*, patience, love and service, *ought not to be* denounced as not pertaining to religion *when its*

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<sup>3</sup> The section of the Universal Military Training and Service Act dealing with exemptions on religious grounds.

devotees regard it as an essential tenet of *their religious faith*". 132 Iowa, at 315, 109 N.W. at 898, cited in *Berman v. United States*, 156 F.2d 377, 381. (Emphasis by the Court of Appeals)!

"The validity of what he (the Appellee) believes cannot be questioned. Some theologians, and indeed some examiners, might be tempted to question the existence of the registrant's "Supreme Being" or the truth of his concepts. But these are inquiries foreclosed to Government. As Mr. Justice Douglas stated in *United States v. Ballard* 322 U.S. 78, 86 (1944): "Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious experiences which are as life to some may be incomprehensible to others". Local boards and courts in this sense are not free to reject beliefs because they consider them incomprehensible'. Their task is to decide whether the beliefs professed by a *registrant are sincerely held and whether they are, in his own scheme of things, religious*".

Justice Douglas in his concurring opinion reiterated the Court's holding regarding what is religious, at 192 – 193:

"When the Congress spoke in the vague general terms of a Supreme Being, I cannot, therefore, assume that it was so parochial as to use the words in the narrow sense urged on us. I would attribute tolerance and sophistication to the Congress, commensurate with the religious complexion of our communities. In sum, I agree with the Court that any person opposed to war on the basis of a sincere belief, which in his life fills the same place as a belief in God fills in the life of an orthodox religionist, is entitled to exemption under the statute. None comes to us an avowedly irreligious person or as an atheist; one comes as a sincere believer in "goodness and virtue of their own sakes". His questions and doubts on theological issues, and his wonder, are no more alien to the statutory standard than are the awe-inspired questions of a devout Buddhist."

In *Washington Ethical Society v. District of Columbia* (1957) 101 US APP DC 371, 249 F2d 127, 129, the U.S. Court of Appeals for the District of Columbia Circuit said:

"Reference to standard sources of definitions disclosed that the terms 'religion' and 'religious' in ordinary usage are not rigid concepts. Indeed, the definitions in these standard works taken together are by no means free from ambiguity. Some definitions would include only the Christian religion. Some call for belief in and worship of a divine ruling power or recognition of a supernatural power controlling man's destiny. But also included in these definitions is the idea of "devotion to some principle; strict fidelity or faithfulness; conscientiousness, pious affection or attachment".

The Court drew attention to the word 'worship', defined in Webster's New International Dictionary 2nd Ed., as 'to perform religious services' and held that it was in the

sense of that definition that the petitioner qualified as a religion, not in the sense of paying homage to a supernatural being.

The Courts have consistently defined 'religious' so as to include concepts which differed from orthodox and popular religions. Not even a belief in God is necessary to be 'religious': *U.S. v. Seeger* (1965) *supra*; *Washington Ethical Society v. District of Columbia* (1957) *supra*; *Fellowship of Humanity v. County of Alameda* (1957) 153 Cal App 2d 673, 315 P2d 394.

As was said by Judge Gesell in *United States v. Kuch* (D.C... 1968) 288 F Supp 439, 443;

"Delicacy is required in determining whether a statement, belief or practice is religious or secular".

Certainly a statement is religious if it professes existence of a Supreme Being; *McMasters v. State* (1922) 21 Okl Cr 318, 207, P 566, 29 ALR 292; *Nikulnikoff v. Archbishop etc, of Russian Orthodox Greek Catholic Church* (1932) 255 NYS 653, 663, 142 Misc 894; *Opinion of the Justices* (1941) 34 NE 2d 431, 433 309 Mass 555. A statement is religious if it professes the immortality of man's soul:

*McMasters v. State* (1922), *supra*; if it professes Man's spiritual relationship to the Universe: *Fellowship of Humanity v. Alameda County* (1957) *supra*; and/or if it professes a code of conduct governing man's relationship with his fellow man: *State v. Amana Society* (1906) 132 Iowa 204, 109 NW 894; *Fellowship of Humanity v. Alameda County, supra*

In the decision of the Supreme Court of the United States in the Ballard case, *supra*, reference is made to the 'right to maintain theories of life and of death and of the hereafter' and to 'man's relation to his God': 322 U.S. at pages 87 – 88, 64 S. Ct. at pages 886 – 887. In *Minersville School District v. Gobitis*, 108 F. 2d 683 (C.A. 2, 1939) a long dissertation on the nature of religion can be found.

Judge Clark in *Gobitis* refers to Professor Freund's views that religion relates primarily to 'worship and doctrine' and, secondarily, to 'customs, practices and ceremonies': 108 F. 2d at 688. Mr. Justice Frankfurter's opinion in *Gobitis* refers to "one's convictions about the ultimate mystery of the universe and man's relation to it": 310 U.S. 586, 593, 605. Ct. 1010, 1012 (1940).

In *Fullwood v. Clemmer* 206 F. Supp. 370 373 (B.C. 1962) the Court states:

"One concept of religion calls for a belief in the existence of a supreme being controlling the destiny of man".

And in *Borchert v. City of Ranger* 42 F. Supp. 577, 580 (N.D. Tex 1941) the Court refers to the dictionary definitions of religion, including:

"Devotion or fidelity, as to a principle or practice; scrupulous conformity; conscientiousness; deep attachment like that felt for an object of worship".

In *Re Knight's Estate* (1894) 28A 303, 304, 159 Pa 500, the Pennsylvania Supreme Court in the following words found that a bequest to the Friendship Liberal League was for a 'religious use', where the League existed for "the investigation of truth".

"A third witness testified that the object of the League was 'the investigation of truth', and that a Christian or infidel would be alike eligible to membership. This is all the light we have upon the distinctive objects of this organisation and its views of 'scientific truth'. It 'is too dim to enable us to say more than that it appears to represent, and to have been organised to represent, and disseminate, such notions of social duty, morality, and religion as its members possess. Some would characterise such an organisation as irreligious, and as immoral in its tendencies. Others might speak of its members as seekers after novelty, who, like the Athenians, spent their time, on Sunday at least, in trying to hear or tell some new thing. It is not necessary to fix with precision the views, the practices, or the influence of this body of men and women. It is enough to know that the League is, in effect, their Church, and that its services are intended to give expression to their peculiar views about religion, and in some way to aid in the social, intellectual and moral elevation of themselves and others. Money given to such an organisation is given for a religious use".

In *State v. Amana Soc.* (supra) the Court said at pages 897 – 8:

"It is not for them (the Government) to determine what ought or ought not to be an essential element of religious faith".

"Theology, the Science of Religion – that is, of formulating our thinking with respect to religion – has steadily insisted upon connecting religion with the life men lead and the things they do in the world. Indeed, great religious struggles in the past have come in most cases from the undertaking of men to impose on other men, not their religions, but their science of religion; and against this, rather than religion, as defined by the Attorney General, the law has interposed its shield of protection".

"When theologians formulate their conclusion that anything such as a particular mode of life is essential to attainment of promised benefits of a religion, it is not for the courts to be resorting to the definitions of lexicographers to perform the ungracious, if not herculean, task of determining whether this is so".

### Summary

In these American cases, one finds a degree of knowledge and toleration which is extensive and truly impressive. There is a real and sustained attempt to come to grips with the problem of giving legal meaning to the word religion, while including within that concept the great variety of religions and forms of religious expression that clearly exist.

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## (2) Australia.

The only case to which we wish to refer is *Adelaide Company of Jehovah's Witnesses Incorporated V. The Commonwealth* (1943) 67 CLR 116, per Latham C.J. at page 123 et seq:

"It would be difficult, if not impossible to devise a definition of religion which would satisfy the adherents of all the many and varied religions which exist, or have existed, in the world. There are those who regard religion as consisting principally in a system of beliefs or statement of doctrine. So viewed religion may be either true or false. Others are more inclined to regard religion as prescribing a code of conduct. So viewed a religion may be good or bad. There are others who pay greater attention to religion as involving some prescribed form of ritual or religious observance. Many religious conflicts have been concerned with matters of ritual and observance. Section 116<sup>4</sup> must be regarded as operating in relation to all these aspects of religion, irrespective of varying opinions in the community as to the truth of particular religious doctrines, as to the goodness of conduct prescribed by a particular religion, or as to the propriety of any particular religious observance. What is religion to one is superstition to another. Some religions are regarded as 'morally evil' by adherents of other creeds. At all times there are many who agree with the reflective comment of the Roman poet – "Tantum religio potuit suadere malorum"."

"It was suggested in argument that no system of beliefs or code of conduct or form of ritual could be protected under the section unless the general opinion of the present day regarded the belief or conduct or ritual as being really religious. It is true that in determining what is religious and what is not religious, the current application of the word 'religion' must necessarily be taken into account, but it should not be forgotten that such a provision as S. 116 is not required for the protection of the religion of a majority. The religion of the majority of the people can look after itself. Section 116 is required to protect the religion (or absence of religion) of minorities, and, in particular, of unpopular minorities".

"The scope of religion has varied very greatly during human history. Probably most Europeans would regard religion as necessarily involving some ideas or doctrines affecting the relation of man to a Supreme Being. But Buddhism, one

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<sup>4</sup> Constitution of Australia Act 1900. S.I 16: "The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

of the great religions of the world, is considered by many authorities to involve no conception of God. For example, Professor Gilbert Murray says: "We must always remember that one of the chief religions of the world, Buddhism, has risen to great moral and intellectual heights without using the conception of God at all; in His stead, it has Dharma, the Eternal Law" (Five Stages of Greek Religion Ch. 1). On the other hand, almost any matter may become an element in religious belief or religious conduct. The wearing of particular clothes, the eating or the non-eating of meat or other foods, the observance of ceremonies, not only in religious worship but in the everyday life of the individual – all of these may become part of religion. Once upon a time all the operations of agriculture were controlled by religious precepts. Indeed it is not an exaggeration to say that each person chooses the content of his own religion. It is not for a court, upon some a priori basis, to disqualify certain beliefs as incapable of being religious in character.

"Thus in the early history of mankind it was almost impossible to distinguish between government and religion (Encyclopedia Britannica 14th ed., vol 19 p. 105). A clear distinction between ruler and priest developed only at a relatively late stage in human development. Those who believe in a theocracy refuse to draw the distinction between government and religion which is implicit in S. 116. The beliefs of the Anabaptists were similar to those of Jehovah's Witnesses, which the Court, as it will be seen, has to consider in the present case.

"The Anabaptists refused to take oaths, they refused to appear before civil law courts, they refused to bear arms or to make any resistance to wrongdoers. The civil governments of the world were regarded by them as pertaining to anti-Christ. Accordingly they would take no public office, and would render only passive obedience to governments. Many of the early Christians held similar beliefs. It cannot be said that beliefs upon such matters founded upon Biblical authority (as understood by those who held them) are not religious in character. Such beliefs are concerned with the relation between man and the God whom he worships, although they are also concerned with the relation between man and the civil government under which he lives. They are political in character but they are none the less religious on that account.

"It is perhaps not out of place to mention at the present time that there are large numbers of people in Japan who believe that the Shinto religion, the Way of the Gods, affords a path to universal peace and prosperity under the guidance of the people of Japan. The worship of the Emperor as divine is represented to the Japanese people as the way of escape to happiness for the whole world.

“At all periods of human history there have been religions which have involved practices which have been regarded by large numbers of people as essentially evil and wicked. Many religions involve the idea of sacrifice, and the practice of sacrifice has assumed the form of human sacrifice, or animal sacrifice, as appears in the Old Testament and in many other sacred writings and traditions.

So also religions have differed in their treatment of polygamy. Polygamy was not reprobated in the Old Testament; it has been part of the Mormon religion; it is still an element in the religion of millions of Mohammedans, Hindus and other races in Asia. The criminal religions in India are well known. The Thugs of India regarded it as a religious duty to rob and to kill. The practice of suttee, involving the immolation of the widow upon the funeral pyre of her husband, was for centuries a part of the Hindu religion.

“These examples are sufficient to show that religious belief and practice cannot be absolutely separated either from politics or from ethics. An inconsistency between religious and political duty has often appeared in history. The early Christians refused to take part in the worship of the Emperor as divine, just as Christian converts in Korea refuse to take part in Shinto ceremonial. In each case the State view is that the ceremony which has been made obligatory is merely political in character – a form of ‘saluting the flag’ – but the other view of the question is that it is something which requires a true believer to abjure part of his cherished faith.

“Section 116 however, is based upon the principle that religion should, for political purposes, be regarded as irrelevant. It assumes that citizens, of all religions can be good citizens, and that accordingly there is no justification in the interests of the community for prohibiting the free exercise of any religion!”

### **Summary.**

Latham C.J. does not attempt a definition of religion; he expressly states that it would be difficult, if not impossible, to do so.

His judgement nonetheless demonstrates the wise and careful way he approaches the problem, and the extended view which he adopts, eschewing sectarian or cultural influences and displaying both willingness and ability to consider all religions in a broad sweep of learning.

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### **(3) United Kingdom.**

In the United Kingdom, there is an established orthodoxy, and while there are today no disabilities imposed by law on those who practice the Jewish, Catholic, Noncon-

formist and Dissenting faiths, there is no constitutional protection for freedom of religion as such. The wealth of authority to be found in U.S. law, and the richness of learning to be found in Latham C.J.'s judgement in the Jehovah's Witnesses case, arising out of the constitutional necessity of giving legal meaning to the word 'religion', must be compared with English precedents on the subject. Such precedents as there are deal mainly with (a) cases arising out of the Military Service Act 1916, which exempt from military service 'regular Ministers of a religious denomination' and (b) cases dealing with the meaning of 'religious purposes' in the law relating to charities.

In *White v. White* 18<sup>C</sup>2 2 Ch. 41, the Court of Appeal cited *Townsend v. Cams* 1844 3 Hare 257, in which the spiritual welfare of mankind was held to be a religious purpose. In that case, Wigram V – C said at page 261:

"The two questions to be considered are, first, whether the purpose indicated by the words 'having regard to the glory of God, in the spiritual welfare of His creatures', is a religious purpose... For the purpose of answering the first question, I think the will must be read as if the testator had directed the property to be applied in promoting 'the spiritual welfare of God's creatures', and I think that a purpose so expressed would be a religious, and therefore a charitable purpose".

In *Kipps v. Lane* 1917 reported in 'Justice of the Peace' May 26, 1917 at page 117, the Divisional Court declined to decide whether the International Bible Students Association was a 'religious denomination'.

In *Kick v. Donne* 1917 reported in 'Justice of the Peace' August 25, 1917 at page 191, the Divisional Court found that the Undenominational Church, consisting of thirty to thirty five adults believing in baptism by total immersion, the resurrection of the body and the return of Jesus Christ to earth, was not a 'religious denomination' within the Military Service Act 1916.

In *Offord v. Hiscock* 1917 reported in the 'Justice of the Peace' April 25, 1917, the Divisional Court found that the Strict Baptist Church was a religious denomination.

In *Bowman v Secular Society* 1917 AC 406 (H.L.) Lord Parker of Waddington said at page 449 that religion "includes all forms of religion which accept, as the exempted nonconformists may be said to have done, the fundamental doctrines of the Christian faith". Lord Parker assumed that Judaism also is a religion. He pointed out that Romilly M.R. in *Pare v. Clegg* 29 Bear 589, 596, had held that the beliefs of the Rational Society were not 'irreligious' though they were anti-Christian and a kind of negative deism rather than theistic;<sup>5</sup> He found that the beliefs of the Secular Society

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<sup>5</sup> "The objects of the Society included the promotion of the following propositions:

Ltd. i.e. “the principle that human conduct should be based upon natural knowledge, and not upon super-natural belief, and that human welfare in this world is the proper end of all thought and action” were “not irreligious” though they were anti-Christian.

In *Baxter v. Langley* 38 L.J.M.C. 5, Willes J. asked “What is religion?” and gave the following answer: “Is it not what a man honestly believes in and approves of and thinks it is his duty to inculcate on others, whether with regard to this world or the next? A belief in any system of retribution by an over-ruling power? It must, I think, include the principle of gratitude to an active power who can confer blessings”.

In *Hawkes v. Mozey* 1917 86 KBD 1530 the Divisional Court, applying the test of a voluntary and unincorporated association of Christians united on the basis of agreement in certain religious tenets and principles of worship, discipline and Church government’ held, reversing the justices, that the Church of Jesus Christ of Latter Day Saints was a religious denomination.

In *Bratt v. Auty* (1918) 87 KBD 305, the Divisional Court held that the Seamen and Boatmen’s Friend Society, founded for the purpose of doing good to seamen and boatmen by preaching to them and inducing them to go to coffee-houses and to

Institutes instead of to public houses and to other places, to which anybody might belong of varying denominations or no denomination at all, all of whose premises were registered as places of worship and most of them licensed for marriage, was not a religious denomination under the Military Service Act 1916.

In *Flint v. Courthope* (1918) 87 KBD 504, the Divisional Court held that the Evangelisation Society, whose objects were to spread knowledge of the Gospel without regard to denominational distinctions, and who did not class themselves as a denomination, was not a religious denomination.

Per Bray J. “The case seems to me to clearly show that this society is not a religious denomination. In my view the object of the society is that it shall not be denominational but that the services may be attended by persons of all denominations without any offence to their consciences”

Per Lawrence J. “There was no evidence that this society was a religious denomination. It seems to me to be one of their fundamental principles that they should not be denominational, but that they should include in their administrations persons of all

(1) that all facts yet known to man indicate that there is an external or internal cause of all existence by the fact of their existence; that this all pervading cause of motion and change in the universe is the power which the nations of the world have called God, Jehovah, Lord etc. but that the facts are yet unknown to man which define what that power is.

(2) that all ceremonial worship by man of this cause, whose qualities are yet so little known, proceeds from ignorance of his own nature and can be of no real utility in practice; and that it is impossible to train men to become rational in their feelings, thoughts and actions until all such forms shall cease”

denominations. Apart from the fact that they intend to spread the Gospel of Christ, their peculiar object is to have no definite tenets, discipline or church government. They merely want to evangelise persons of all tenets and of all denominations, and this seems to me to be entirely distinct from the “religious denomination” referred to in paragraph 4 of Schedule 1 to the Military Service Act 1916”.

In *Keren Kayemeth le Jisroel Ltd, v. Commissioner of Inland Revenue* 1931 2KB 465. the Court of Appeal held that the appellant Association, whose main object was “to purchase etc. any land, forests... and other immoveable property in...Palestine, Syria or other parts of Turkey in Asia and the Peninsula of Sinai for the purpose of settling Jews on such lands” was not a body of persons established for charitable purposes only, although their objects were widely philanthropic.

Per Lord Hanworth M.R. at page 477 (approving the test adopted by Rowlatt J. in the Court below): “The promotion of religion means the promotion of spiritual teaching in a wide sense, and the maintenance of the doctrines on which it rests, and the observances that serve to promote and manifest it – not merely a foundation or cause to which it can be related.

In *Thackrah v. Wilson* 1939 2 All ER 4, Bennett J. held that the ‘Oxford Group’ did not exist for the “promotion of religion” – indeed did not exist at all – in the sense in which that phrase was defined in *Keren Kayemeth le Jisroel* (supra) although it may have sought to bind people together by religious bonds. The report of this case does not reveal, either in the head note or in the judgment, what were the purposes of the Oxford Group, although the judgment quotes a short description of it as “a group of people who, from every rank, profession and trade, in many countries, have surrendered their lives to God and who are endeavouring to lead a spiritual quality of life under the guidance of the Holy Spirit”.

The test adopted by Rowlatt J. in *Keren Kayemeth le Jisroel*, that the advancement of religion means the promotion of the spiritual teaching of a religious body and the maintenance of the spirit of the doctrines and observances on which it rests or in which it finds expression, was approved by Tucker and Cohen L.J.J. in *Oxford Group v. Inland Revenue Commissioners* 1949 2 All ER 536, 539, 542.

In *Gilmour v. Coats* 1949 AC 426, the House of Lords held that the purposes of a certain Roman Catholic priory were not charitable, since the benefit of intercessory prayer to the public is not susceptible of legal proof and the court can only act on such proof, and the element of edification by example is too vague and intangible to satisfy the test of public benefit.

Per Lord Reid at p.456 “No temporal court of law can determine the truth of any religious belief: it is not competent to investigate any such matter and it ought not to attempt to do so.”

Per Lord Reid at p.457: “Before the Reformation only one religion was recognised by the law and in fact the overwhelming majority of the people accepted it. It was natural that the law should accept the beliefs of that religion without question and act on them. But since diversity of religious beliefs arose and became lawful, the law has shown no preference in this matter to any church and other religious body. Where a belief is accepted by some and rejected by others, the law can neither accept nor reject, it must remain neutral”.

Per Lord Reid at p.459: “(The Law of England) assumes that it is good for man to have and to practise a religion, but where a particular belief is accepted by one religion and rejected by another the law can neither accept nor reject it. The law must accept the position that it is right that different religions should each be supported, irrespective of whether or not all its beliefs are true. A religion can be regarded as beneficial without it being necessary to assume that all its beliefs are true”.

### Summary.

It is not easy to discern any common threads running through these cases.

In the Military exemption cases, the court concentrated rather upon the meaning of ‘denomination’ than upon the meaning of ‘religious’.

Only Willes J. in *Baxter v. Langley* asks directly what is religion, and gives a short answer in terms of Christian orthodoxy which, if one takes his “gratitude to an overruling, active power who can confer blessings and retribution” as meaning the personalised God, loving and jealous, of Judaism – Christianity, would exclude all deistic and pantheistic faiths as well as most Eastern religions.

Yet in *Bowman v. Secular Society*, it was acknowledged that anti-Christian, and a priori presumably non-Christian, beliefs, might be ‘not irreligious’, and therefore ‘religious’.

Lord Hanworth M.R. in *Keren Kayemeth le Jisroel* equated ‘religion’ with ‘spiritual teaching in a wide sense, and the maintenance of the doctrines on which it rests, and the observances that serve to promote and manifest it’.

In *Gilmour v. Coats*, Lord Reid expressly denied to the law any competence to investigate the truth or falsity of religious beliefs.

In sum, (1) neither a belief in a personal God nor a belief in worship, are necessary to be ‘religious’ (*Bowman v. Secular Society*); (2) the promotion of spiritual teaching in a wide sense the doctrines and observances, is ‘religious’ (*Keren Kayemeth le Jisroel*); (3) the law will show no preference between one religion and another, and takes the position that different religions should each be supported without investigating the truth or otherwise of respective beliefs (*Gilmour v. Coats*).

## **CHAPTER IV.**

### **CONCLUSION**

From the examples given of legal, scholastic and Dictionary attempts to define religion, it is no doubt the wise course to agree with Latham C.J. that it is difficult, if not impossible to devise a completely satisfactory definition.

If there is any one concept which distinguishes religion, it is the concept of 'spirituality' as opposed to 'materiality'.

A number of criteria can be ventured as characteristic of religions, so that any religion will satisfy at least some, though not necessarily all, of the criteria:

1. A belief or conviction concerning the Universe and Man's spiritual relationship to it.
2. A belief in the existence of a Supreme Being.
3. A doctrine concerning life and death and the existence of a hereafter, or the immortality of Man's soul.
4. Codes of conduct regarding Man's relationship to his fellow Man and/or the Supreme Being.
5. Customs, practices and ceremonies relating to all the above.

It will be our submission that the religion of Scientology fulfils all these criteria, and is making an indispensable contribution to the community.

## **PART TWO**

# **WHAT IS SCIENTOLOGY?**

## CHAPTER I.

### AIMS

From 'sciens' (knowing), the present participle of the Latin verb 'scio' (I know), and from the Greek word 'logos' (the word; study), is derived the anglicized word 'SCIEN-TOLOGY'<sup>6</sup>

Scientologists recognise the spiritual leadership of L. Ron Hubbard as the founder, and as the source of the religious philosophy, of Scientology.

A Scientologist could be said to be a person who is willing so to acknowledge himself, and to participate in the mission of Scientology as expressed by its founder:

"Our mission in Scientology is a simple one – it is to help the individual become aware of himself as an immortal Being and to help him achieve and attain the basic truths with regard to himself, his relationship to others and all Life, his relationship to the physical universe and the Supreme Being. Further, we want to erase his sin so that he can be good enough to recognise God.

"We have predicated our actions on the basis that all men are entitled to their freedom as Beings and that life has as its basic purpose the attainment of that freedom. Man has the right to find truth for himself, and, through the finding of that truth, to free himself from the bondage that enslavers through the ages have sought to reduce him; to the status of cells, brain and body, a "scientific" lie which has caused untold damage to man and which, unless corrected, will eventually result in total annihilation".

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<sup>6</sup> "Scientology comes from the Latin SCIO and the Greek LOGOS, with SCIO the most emphatic statement of KNOW we had in the Western World. And OLOGY (from LOGOS) of course means "study of. SCIO is "knowing in the fullest sense of the word" and the western world recognises in it and in the word science something close to a truth".

(Phoenix Lectures, 1954, published in 1968, page 1). (All references not otherwise acknowledged are references to works by L. Ron Hubbard.)

## CHAPTER II. BACKGROUND

To do a submission on Scientology is a large task, and one can only hope to be a worthy exponent of these religious beliefs.

The nature of Scientology needs to have its religious-historical roots explained, to put it in perspective, and to align it with the trends of philosophical and religious thought of the last ten thousand years – tradition of wisdom which concerns itself about the soul or spirit and the solution to the mysteries of life.

We are here talking about religious philosophy as opposed to religious practice. Religious practice can take a source of religious philosophy, such as the Gospel of St. John, and from that one source can spring many different interpretations and practices, e.g. Methodism, Baptism, Episcopalianism, Catholicism. They share the same source, but have different practices, i.e. different ways of worshipping God.

In this chapter we are dealing with the religious philosophy of Scientology in relation to older religious philosophies, though Scientology has developed its own religious practice which is dealt with in a later chapter.

Whilst Scientology owes a linguistic debt to Graeco-Roman civilisation, it is a debtor to a far more ancient religious tradition for many of its primary doctrines.

### Hinduism

*Hinduism is probably the world's oldest religion, and its literature is vast.*

In Hinduism, one finds what amounts to probably ten thousand years of study on the part of Man of the identity of God or Gods, the possibility of truth, the inner track mystery of mysteries; in other words, the mystery of Life itself.

In the Vedic Hymns<sup>7</sup> we find the earliest known written account of the origin of life<sup>8</sup> we find also statements clearly differentiating the mind, body and spirit of man<sup>9</sup>; and a concept of a Creator or Supreme Being<sup>10</sup>.

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<sup>7</sup> "These were religious hymns and they are our earliest debt in Scientology" (Phoenix lectures, 1954, 1968, p.7).

<sup>8</sup> "Non-being then existed not nor being; there was

No air, nor sky that is beyond it.

What was concealed?

Wherein?

Hinduism is appreciative of other religious thought, and does not necessarily seek to persuade a man of one religion to another. There is a general understanding shared even by the average non-professional Hindu, not only that there are multiple paths to God but also what these paths are. It is as if Hinduism prescribes Quaker worship for one person and the rich imagery of the Mass for another.<sup>11</sup>

So too, as will be seen, Scientology has a doctrine concerning the origin of life; clearly differentiates between mind, body and spirit, and acknowledges a Creator; while recognising that there may be many paths<sup>12</sup> to enlightenment and seeking also to attain spiritual truth<sup>13</sup>.

Hinduism believes in reincarnation<sup>14</sup>, and in immortality<sup>15</sup>. The Hindu concept of man rests on the thesis that he is a layered being; the analysis of these layers is technical

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In whose protection?

And was there deep unfathomable water? “

-(The Rigveda, Book X – Hymn of Creation).

<sup>9</sup> “Know thou thy self (Atman) as riding in a chariot,

The body as the chariot,

Know thou the Intellect (Buddhi) as the chariot driver,

And the mind as the reins”

-(Katha – Upanishad Book 1.)

<sup>10</sup> “God does not proclaim himself, He is everybody’s secret, but the intellect of the sage has found Him”

-(Katha – Upanishad Book 1.)

“At the end of a year Kabandhee Katyayana said: “Lord, Who created all things? “ The Sage said: “The Creator, His mind’s eye on the world made a couple in meditation, life and matter, thinking they would do the rest”.

-(Prashna – Upanishad) 23

<sup>11</sup> The Religions of Man – Professor Huston Smith (Harper & Row, New York, 1965, page 35.).

<sup>12</sup> “Scientology is a workable system. This does not mean that it is the best possible system or a perfect system. Remember and use that definition. Scientology is a workable system”.

-(Introduction to Scientology Ethics, 1969, p.63)

“There are many, many ways to live. All of them can be derived from the same source. Just because they can be so derived doesn’t mean they’re not different, one from another. So Scientology does not tamper with an individual’s religious or political convictions”.

-(Phoenix Lectures 1954, 1968. p.45).

<sup>13</sup> “The total empire to which a Scientologist aspires is the empire of wisdom”.

-(Creation of Human Ability, 1954. p. xi).

<sup>14</sup> “Worn out garments

and involved, but may be simplified to the four principal parts; the body, the conscious personality, the individual subconscious, the Being itself<sup>16</sup>.

So too, Scientology believes in past lives and immortality, and in the four part concept of man, and Scientology and Hinduism also agree on the moral law of cause and effect – Karma – which also has its parallel in Western religious thought<sup>17</sup>.

### Buddhism

*Gautama Siddhartha, living in the 6th Century B.C., was a religious titan, who par excellence, based his whole religious philosophy with man as a starting point. Budh in the Sanskrit root denotes both to wake up and to know. Buddha means "the Enlightened One or 'the Awakened One'*

There are striking similarities between Buddhism and Scientology:

1. Buddhism demands that the true disciple find out for himself, by direct, personal experience<sup>18</sup>; "do not go by reasoning, nor by inferring, nor by argument".
2. It was concerned with investigation of causes. Direct experience was basic but it was aimed at uncovering cause and effect relationships, thus establishing a

Are shed by the body

Worn out bodies

Are shed by the dweller"

– (Bhagavad-Gita 2:22)

<sup>15</sup> "If the slayer think to slay

If the slain think himself slain

Both these understand not

This one slays not nor is slain"

-(Katha-Unpanishad Book I. The Story of Naciketas).

<sup>16</sup> The Religions of Man. op. cit. page 52.

<sup>17</sup> "As a man sows, so shall he reap"

<sup>18</sup> "You yourself must make an effort. The Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin"

-(The Dhammapada, Ch. XX).

cf. "What is true for you is that you have observed yourself. And when you lose that you have lost everything".

-(Ceremonies of the Church of Scientology, 1970, page 20).

scientific tradition<sup>19</sup> in matters of the spirit: “that being present, this becomes, that not being present, this does not become”.

3. It was pragmatic rather than speculative. Buddha kept his attention riveted on predicaments that cried out for solution<sup>20</sup>. Except as his teachings were useful tools, they had no value whatever. In this sense, the Eightfold Path of Buddhism is one of the first codified therapeutic methods ever devised. “One thing I teach” said Buddha, “suffering and the end of suffering... it is just ill and the ceasing of ill that I proclaim”.
4. It was psychological, in contrast to metaphysical. Instead of beginning with the Universe and closing in on man’s place in it, Buddha invariably began with man himself, his problems, his nature, and the dynamics of his development<sup>21</sup>.

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<sup>19</sup> cf. St. Thomas Aquinas “Christian theology should be pronounced to be a science... and let us repeat that the premises of any science, no matter what, are evidence in themselves or can be resolved back on to what a higher science recognizes”.

-(Summa Theologica)

cf. “Scientology is the Science of knowing how to know answers. It is a wisdom in the tradition of ten thousand years of search.....”

-(Creation of Human Ability, 1954. p.9.)

“Observation, application, experience and test will tell you if the trek has been made, and the answer found. For this is the science of knowing how to know. It is a science which does not include within it cold and musty data, data to be thrust down the throat without examination and acceptance. This is the track of knowing how to know. Travel it and see”.

-(Creation of Human Ability, 1954. p. 192).

<sup>20</sup> cf. We are left then with a world of confusion for the tools and the weapons have gone out and no message has gone with them..... We are confronted with a picture of man’s failure to keep pace with his humanities alongside the onslaught of his technology... We are therefore confronted within our own nations with strikes, crimes, upsets, juvenile delinquency and problems beyond count... I think we can and will continue to create this civilisation. It is up to us. It is up to you and only then can we say honestly that it is up to Man “

-(P.A.B. No. 81, 24 April 1956)

“Unless some few of us become active and thoughtful in the direction of a practical religion and technology of the spirit, and revive some feeling, some height, some decency, this planet will be as bald as a billiard ball”

-(Evolution of a Science 1950, p.7.)

<sup>21</sup> cf. “These things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organisations more able and so give to Earth a culture of which we can be proud”.

-(Creation of Human Ability, 1954. p. 186).

So too, Scientology starts with man<sup>22</sup>, helps him to confront his problems<sup>23</sup>, gives him the tools with which to handle, and enables him to become aware of all facets of life, of spiritual life and of his own relationship with his Maker<sup>24</sup>.

5. Buddhism was directed to individuals and stressed individual action. Buddha was not blind to man's social nature. He not only founded an order but also insisted on its importance as an aid to spiritual advance. Yet in the end his appeal was to the individual, that each should make his own way toward salvation.<sup>25</sup>

So too, Scientology acknowledges man's social nature and the responsibility of man for Man but also in the end stresses each individual's responsibility for himself.<sup>26</sup>

Obviously we do not even begin to do justice to Buddhism with these few examples, but they are mentioned here to draw attention to the fact that there is a religious tradition in the East which has a very different orientation from the religious philosophies of the West.

Even with such a different orientation, in terms of fundamentals, the similarities are far more striking than the differences. It is easy for a Hindu to agree with many of the

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<sup>22</sup> "It is our task in investigation and auditing to discover for the individual and the group a greater freedom, which is the roadway to a greater ability"

-(Creation and Human Ability 1954. p.69)

<sup>23</sup> "The goal of the system of operation is to return to the individual his knowledge, skill and Knowingness, and to enhance his perception, his reaction time and serenity".

-(Ibid p. 246)

<sup>24</sup> "The progress upward toward survival on higher levels is a progress as well toward God".

-(Science of Survival 1951 p. 244).

<sup>25</sup> cf. "The spirit can be saved and... the spirit alone may save or heal the body"

-(Ceremonies of the Church of Scientology, 1970, page 56)

<sup>26</sup> "There are those who would tell you that only a fiend would set you free, and that freedom leads at best into the darkest hells, and there are those who inform you that freedom is for you<sup>1</sup> and not for them, but there are also men of kind heart who know how precious is the cup and drink of wide, unbound ways. Who is to say whether man will benefit at all from this knowledge hardly won? You are the only one who can say".

-(Creation of Human Ability 1954, p. 181).

truths of Christianity;<sup>27</sup> likewise a Buddhist might recognise much of Islam, and so on. A scholar in comparative religion could do this easily.<sup>28</sup>

We have briefly outlined these major coincidences between Scientology and the great religions of India because we find nowhere in the Western world a word or a tradition which will embrace Scientology.<sup>29</sup> This makes some difficulty for an auditor<sup>30</sup> when he is trying to communicate to people in the society around him, since they want to know what Scientology is and he speaks to them in the West without this tra-

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<sup>27</sup> e.g. St. Luke 17:21: "The Kingdom of God is within you"

St. Thomas Aquinas: "Truth is primarily in the mind... It is defined as conformity between the mind and the thing"

St. John 6:12: "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life".

<sup>28</sup> Religious formulations similar to doctrines expressed in Scientology are even to be found in the thought systems of certain less civilised and so-called 'primitive' peoples of the world. Among the Maories of Polynesia a person is regarded as composed of several elements – a divine and immanent eternal principle, known as the *toiora* (a concept not dissimilar to the 'Thetan' or soul as defined in Scientology); an ego, or ghost shadow, which disappears at death (similar to the Mind); and a body. The African Bantu holds an almost identical view of the multiple elements which compose an individual. The Oglala Indians of North America conceive a divine element in Man and call it the *Sican*, and from this is differentiated the *Nagi* or 'mind'. In Chinese theology it is the *Tao* or divine principle, which is parallel to the non-material 'theta\*' of Scientology in its manifestation on the physical plane.

Past lives and rebirth is a concept Scientology shares with much other religious thought. From the barbarian tribes of Africa to the Indians of South America, and in the great civilisations of the world – Babylonia, and Rome, India and China – the belief in reincarnation has developed naturally from the dawning of religious thought among all the peoples of the earth. The doctrine declined in the Christian Church after its condemnation at the Synod of Constantinople in 537 A.D., yet certain of the most illustrious representatives of the Church continued to hold to the belief. Among them were St Francis of Assisi, founder of the Franciscan Order, the Irish monk Johannes Scotus Erigena, St. Bonaventura the Seraphic Doctor, and the Dominican monk Thomas Campanella, who was exiled because of his belief in rebirth.

In the thirteenth century, Dante's Divine Comedy represented the soul's migration through purgatory into the realms of Heaven and final re-embodiment upon the earth. The Inquisitional Court in the sixteenth century condemned Giordano Bruno to the stake for his advocacy of the rebirth heresy.

Gradually, from the Renaissance to the eighteenth and nineteenth centuries, the doctrine of reincarnation gained re-acceptance by many eminent philosophers, mystics and men of affairs, among them Francis Bacon, Van Helmont, Bonnet, Fichte, Goethe, Hume, Disraeli, Emmanuel Swedenborg and Benjamin Franklin. In the nineteenth and twentieth Centuries such persons as Ralph Waldo Emerson, Walt Whitman, Edison, Hawthorne, Sir Oliver Lodge, Henry Ford and many others have embraced the doctrine.

<sup>29</sup> Phoenix Lectures 1954, 1968. p.2.

<sup>30</sup> Auditor: literally, one who listens.

dition.<sup>31</sup> Whereas the Judaeo-Christian-Muslim tradition in religion begins with a dogma concerning the nature of God and aligns all life forms and the physical universe to Him, the Eastern tradition starts with Man the spiritual agent, his encumbrances,<sup>32</sup> his aspirations and the practical means through which he then attains individual salvation in harmony with other life forms, the physical universe, and ultimately the Supreme Being. It is in this Eastern tradition that we find the background of Scientology.

So we have touched lightly on aspects of our religious heritage so that when we proceed to outline some of the doctrines of Scientology they may be viewed in perspective and seen for what they are, as religious doctrines in an old tradition, not wholly in agreement with Eastern religions<sup>33</sup> yet acknowledging freely the debt.<sup>34</sup>

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<sup>31</sup> "You have just not communicated to the West when you have said 'we study wisdom'. You see if you just said that they would say 'O yes, that's all very well; I did that in third grade'. Now in view of the fact that you go out of communication in a society which has no standard of communication on a subject about which you are talking, it is necessary to resort to various shifts in trying to describe what you are doing. You have a background which actually leads to an understanding of your subject.'

-(Phoenix Lectures 1954, 1968 p.3).

<sup>32</sup> Described in Buddhism as avidaya or layers of ignorance.

<sup>33</sup> "Probably the only major error which exists in Eastern Philosophy and probably the only one at which I balked when I was young, was the idea that one should withdraw from life. It seemed to me that every good friend I had amongst the priests and holy men was seeking to pull back and cut off his communication with existence. Whatever the text books of eastern philosophy may say, this was the practice of the people who were best conversant with Eastern mental and spiritual know-how. Thus I saw individuals taking fourteen or eighteen years in order to get up to a high level of spiritualistic serenity. I saw a great many men studying and very few arriving".

-(Dianetics '55 1955 p. 19).

<sup>34</sup> "And so we can look back across a certain span of time, across a great many minds and into a great many places where man has been able to sit still long enough to think, through his oldest record, and find where it joins up with the present and to what we, in Scientology, are rightly indebted... And if I have added anything to this at all, it has simply been the urgency to arrive which was fairly well lacking in the Eastern world".

-(Phoenix Lectures 1954 1968. p.11).

### CHAPTER III. DOCTRINES.

The founder of Scientology, L. Ron Hubbard, demonstrates in his writings<sup>35</sup> and utterances<sup>36</sup> two characteristics of genius – a prodigious output, and an infinite capacity for taking pains. Scientology doctrines are as profuse as Hindu doctrines, to which they acknowledge so large a debt. Furthermore, the literature of Scientology<sup>37</sup> is on such a scale that any number of subjects can be found discussed within its pages<sup>38</sup>. In discussing the religious doctrines of Scientology we are not dogmatically asserting our interpretation of those doctrines; we are rather seeking to express the truths of the religion of Scientology as they are real to us, in a necessarily subjective and selective manner<sup>39</sup>.

#### Origin of Life

A doctrine of the origin of Life and the Universe is contained in. "The Factors", written by L. Ron Hubbard in April 1953.<sup>40</sup> The Factors postulate a Creator<sup>41</sup> and describe the nature of space<sup>42</sup> and time, the creation of the physical universe in terms of matter and energy and the interaction of life, and the nature of life<sup>43</sup> and death.

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<sup>35</sup> More than 25 books, hundreds of pamphlets; writings numbering more than 10,000 pages.

<sup>36</sup> Lectures of students, more than 2,000 tape-recorded hours.

<sup>37</sup> See Chapter 6, *infra*.

<sup>38</sup> cf. The vast literature of the Bible, in which one can find philosophical, historical, geneological, dietary, sociological, mythological, anthropological, psychological and numerous other subjects discussed.

<sup>39</sup> cf. Sir Kenelm Digby: "Two Treatises, in the one of which, the Nature of Bodies; in the other, the Nature of Man's Soule; is looked into" (1644);

"In every art, the plainest that is, there is an apprenticeship necessary, before it can be expected one should work it in a fashionable piece. The first attempts are always very imperfect, aymines... Much more will the same happen in so difficult and spiny affaire, as the writing upon such a nice and copious subject as this is... For besides that faylinges may be in the matter, I can not doubt that even in the expressions of it, there must often be great obscurity and shortness; that I, who have my thoughts filled with the thinges themselves, am not aware of.

<sup>40</sup> Creation of Human Ability 1953 p. 183.

<sup>41</sup> "Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect. In the beginning and forever is the decision and the decision is TO BE".

<sup>42</sup> "The definition of space is: viewpoint of dimension".

<sup>43</sup> "There is beingness, but Man believes there is only becomingness".

## Supreme Being

As early as 1951, one finds a statement of considerable intensity. about the Supreme Being, in "Science of Survival".<sup>44</sup>

Life is viewed, in Scientology, in terms of Eight Dynamics – self is the first dynamic, the Supreme Being is the eighth dynamic.<sup>45</sup> To the degree that a man achieves self knowledge, he will increase his awareness of, understanding of, and abilities in dealing with, the other Dynamics. "The basic character of the individual includes his ability to so expand into the other dynamics, but when the Seventh Dynamic is reached in its entirety, one will only then discover the true Eighth Dynamic."<sup>46</sup>

It is said that the Koran has 99 different words for God, but not *the* word, for His nature is not knowable to man; so also we read in the Bible, "No man hath seen God at any time". The Eastern religions do not pronounce upon the attributes of God, and the orthodox Jew does not mention His name.

In Scientology there is no dogma concerning the attributes of the Supreme Being; we believe, like the Buddhists, that "strenuousness is the path of immortality" and that "the progress upward toward survival on higher levels is a progress as well toward God".<sup>47</sup> The more an individual is entwined with the physical universe, the less able he is to reach God.

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<sup>44</sup> "No culture in the history of the world save the thoroughly depraved and expiring ones, has failed to affirm the existence of a Supreme Being... A Government wishing to deprave its people to the point where they will accept the most perfidious and rotten acts abolishes first the concept of God... These two tracks which have led away from the affirmation of the existence of a Supreme Being – modern science and totalitarianism – are bringing Man into a machine-like state of Being where the ideal has become a lump of muscle, greasy with sweat, or a grimy mechanic serving a howling monster of steel... The abandonment of the admission of a Supreme Being as a reality, intimate to the life of man, makes prostitution the ideal conduct of a woman, perfidy and betrayal the highest goal attainable by a man; and obliteration by treachery, bomb and gun the highest goal attainable by a culture. Thus, there is no great argument about the reality of a Supreme Being... Since once seen, in the failure to countenance that reality, a slimy and loathsome trail, downward into the most vicious depths..."

-(Book 1 p.98)

<sup>45</sup> The dynamics are the urge towards existence in terms of (1) oneself, (2) sex and family, (3) groups, (4) mankind, (5) life forms, (6) the physical universe, (7) the spiritual universe, (8) the Supreme Being.

"(The dynamics) form the overall urge toward survival, but each one of itself plays its important role, both in the individual and in the wider sphere named as part of each impulse. Thus we see the interdependence of the individual with the family, with the group, with the species, with the life-forms, with the material universe itself, with spirits, and with God..."

-(Scientology 8-8008 1953 p.12)

<sup>46</sup> Fundamentals of Thought. 1956 p.39.

<sup>47</sup> Science of Survival. 1951 p.244.

In Scientology, we define worship in terms of communication. Who would worship effectively would be he who considered himself capable of reaching the distance necessary to communicate with the Supreme Being.<sup>48</sup>

Classically, three different views as to God's relation to the world are found in deism, pantheism and theism.<sup>49</sup> Insofar as Scientology is concerned, no point is served by adducing a dogma for what must, of necessity, be a subjective reality, or the lack of it, for each individual. The Supreme Being exists, but, as the Buddhists say, "He is everybody's secret".<sup>50</sup>

Immortality. The literature of Scientology is replete with references to the immortality of the individual. That man is primarily a spirit, immortal and basically indestructible, must be considered fundamental to the religion of Scientology; one finds statements of man's immortality in virtually every book.<sup>51</sup>

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<sup>48</sup> "Somewhere, possibly on the fifth level, lies the functioning mind of the spiritual or religious man who has passed over the border of a consideration of MEST or of organisms, and is turned toward an understanding of and a co-operation with both the theta universe and the Supreme Being."

-(Science of Survival 1951 p.11-241)

"If Dianetics does not come too late upon the scene, its investigation of higher mind levels, even at this low and undeveloped point, may be of assistance to a resurgence in man of something of his belief in a Divine Being and in himself as an entity partially divine."

-(ibid p.243).

"The existence of God and Spiritual manifestations could be classified as theta universe."

-(ibid p.62).

"The theta universe is a postulated reality for which there exists much evidence. If one were going to draw a diagram of this, it would be a triangle with the Supreme Being at one corner, the MEST universe at another and the theta universe at the third."

-(ibid p.99).

<sup>49</sup> Deism: God created the world but has no further relation with it. Pantheism: God exists in every part of His Creation.

Theism: God not only created the world, but continues in close association with it as its moral governor.

-(Encyclopedia International, Grolier Inc., New York 1972).

<sup>50</sup> "Our mission in Scientology is a simple one – it is to help the individual become more aware of himself as an immortal being and to help him achieve and attain the basic truths with regard to himself, his relationship to the physical universe and the Supreme Being. Further we want to erase his sin so that he can be good enough to recognise God".

-(L.R.H. from an Executive Directive)

<sup>51</sup> "The thrust of survival is away from death and towards immortality"

-(Dianetics: Modern Science of Mental Health. 1950 p.20).

### Concept of Soul; Theta and Thetan

As early as 1951 in his written works L. Ron Hubbard postulated the existence of a spiritual entity as part of man<sup>52</sup> while at the same time he forcefully rejected the materialist explanation of man's origin.<sup>53</sup>

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"For example, even at this time in Dianetics one can prove... the immortality or near immortality of the individual"

-(Science of Survival. 1951 p.241).

"... it should be known that Man apparently dies in body only and gets born to live another day".

-(Handbook for Preclears. 1951. p. 15).

"The individual is a continuum in favour of individual immortality. A dead person looks awfully dead, but still there is some evidence in favour of immortality".

-(Notes on the Lectures. 1951 p.21).

"The theta being (the individual, a spirit or thetan) can be confused itself, it can be hypnotised, it can go to sleep. It can experience emotions. It can think. It can feel pain. It is immortal in that it cannot die..."

-(History of Man. 1952 p. 15)

"The thetan is immortal and is possessed of capabilities well in excess of those (cont.) hitherto predicted for Man..."

-(Scientology 8-8008. 1953, p.14)(For definition of thetan' see page 49.).

"The thetan, to produce interest and action operates as a paradox. He cannot die so he firmly insists and proves continually that he can die".

-(Creation of Human Ability. 1954 p.250).

"Actually an awareness of awareness unit (the individual, a spirit called in Scientology a thetan) cannot do anything else but survive"

-(Dianetics '55. 1955 p.18.)

"The entire cult of communism is based upon the fact that one lives only one life, that there is no hereafter and that the individual has no religious significance. Man at large has been close to this state for at least the last century. The state is of a very low order, excluding as it does all self-recognition".

-(Fundamentals of Thought 1956 p.55).

"The world today has been led to believe, by mental philosophies calculated to betray them, that when one is dead it is all over and done with and that one has no further responsibilities for anything. It is highly doubtful if this is true. One inherits tomorrow what he died out of yesterday".

-(Problems of Work. 1956 p.105).

"Scientology... has taught us that a man IS his own immortal soul".

-(Scientology: A New Slant on Life. 1965 p.36).

<sup>52</sup> "(An) examination of life demonstrates that it is undoubtedly made up in part of matter and that it exists in space and time. This is quite certain because a dead organism disintegrates into dust. Something has obviously ceased to be a part of this organism, however, the moment it fully died. This

In Scientology, the Thetan<sup>54</sup> is the person himself, not his name, his body, his possessions, nor his mind. It is that which is aware of being aware, the *Being*, who acts in, but is not part of, the physical universe;<sup>55</sup> this is also called, in Scientology, the *static*. "A static has no motion; it has no width, length, breadth, depth; it is not held in suspension by an equilibrium of forces; it does not have mass; it does not contain wave-lengths; it has no situation in time or space".<sup>56</sup> You are a thetan, you are the static.

The Axioms of Scientology<sup>57</sup> define the Static, and the relationship of the Static with the physical universe:

"1. Life is basically a Static.

Definition: A Life Static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.

2. The Static is capable of considerations, postulates and opinions.

"something" has variously been called the human soul, the spirit, the life force. Bergson called it "elan vital"...Let us assign this life energy by a symbol in order to identify it. We will assign it the Greek letter theta and distinguish it as an energy existing separate and distinct from the physical universe as we know it...Theta is thought, life force, elan vital, the spirit, the soul, or any other of the numerous definitions it has had for some thousands of years."

-(Science of Survival 1951 pp 2-4) "Man is a duplicity. He is at once a body and a spirit."

-(P.A.B. No. 15 1953 page 1)

<sup>53</sup> "A gross error has been made by scientists in the past who sought, materialistically, to explain life on the basis of mud, chemicals and electricity. It was the contention of these individuals that matter, electrical energy, operating in space and time, combined in some incredibly lucky moment to form a self-perpetuating unit and that this item fortuitously grew and grew and one day man appeared on the scene. This child-like logic breaks down if only on the basis of the odds against it".

-(Science of Survival 1951 pages 1-2)

<sup>54</sup> "The thetan (spirit) is described in Scientology as having no mass, no wavelength, no energy and no time or location in space except by consideration or postulate. The spirit, then, is not a thing. It is the creator of things".

-(Fundamentals of Thought 1956 page 55)

<sup>55</sup> "The physical universe would be the universe of matter, energy, space and time. It would be the universe of the planets, their rocks, rivers and oceans, the universe of stars and galaxies, the universe of burning suns and time. In this universe we would not include theta as an integral portion, although theta obviously impinges upon it as life. From the first letters of the words matter, energy, space and time we can composite the word: MEST".

-(Science of Survival, 1951 p. 4.)

<sup>56</sup> Scientology 8-8008. 1953 p. 18.

<sup>57</sup> Creation of Human Ability 1954, p. 12 et seq sets out the 50 Axioms of Scientology. Eight further Axioms of Scientology are contained in "Axioms and Logics" 1958.

3. Space, energy, objects, form and time are the result of considerations made and or agreed upon or not by the Static, and are perceived solely because the Static considers that it can perceive them.
4. Space is a viewpoint of dimension.
5. Energy consists of postulated particles in space.
6. Objects consist of grouped particles.
7. Time is basically a postulate that space and particles will persist.
8. The apparency of time is the change of position of particles in space.
9. Change is the primary manifestation of time.
10. The highest purpose in this universe is the creation of an effect".

### **Theta-Mest**

The role of the spirit in its relationship with physical universe is Theory. described in Scientology, by the Theta-Mest theory.<sup>58</sup>

Theta in its native state is pure reason, or at least pure potential reason. MEST in its native state is simply active in space and time<sup>59</sup> in its native state is simply that chaotic physical universe, its chemicals and energies

The cycle of action for theta consists of a disorganised and painful smash into MEST and then a withdrawal with a knowledge of some of the law<sup>^</sup> of MEST, to come back and smash into MEST again. Theta survives by conquering MEST and retaining the conquest.<sup>60</sup>

### **Universes.**

There are three classes of universes. There is first, foremost and most evident, the physical universe of spaces, stars, suns, land, sea, air and living forms. Then there is the other fellow's universe which may or may not be agreed upon by his associates. This he holds to himself. Then, listed last here, but first perceived, is one's own universe.<sup>61</sup> Universes could be considered the playing fields of life. One plays willingly or one plays unwillingly.<sup>62</sup>

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<sup>58</sup> See the 194 Axioms of Dianetics in 'Axioms and Logic' 1958.

<sup>59</sup> Science of Survival 1951 p. 5.

<sup>60</sup> Ibid.

<sup>61</sup> Fundamentals of Thought. 1956 p. 73.

<sup>62</sup> ibid p. 74

## Understanding

The most precious ingredient of the game of life is Understanding,<sup>63</sup> the common denominator of all life activities, the degree and quality of which gauges the worth of all worldly pursuits. The component parts of Understanding are Affinity, Reality, Communication, which together form a symbolic triangle.

The first corner of the triangle symbolises Affinity. The basic definition of Affinity is the consideration of distance, or closeness, fundamentally, the degree of ability or willingness of a Being to occupy the same space as another (the emotive manifestation of which is love).<sup>64 65</sup>

The second corner of the triangle is Reality, and is defined as that which has evidential solidity; that which *is*.

It can readily be seen however, that what is *agreed upon* between Beings is experienced with the greatest certainty.<sup>66</sup> Reality is then most essentially Agreement.

The third corner of the triangle is Communication. Communication is defined as the interchange of ideas between two or more Beings.

It is observed that in living situations, these three elements are interdependent; that, as one raises his level of affinity, the degree of reality he experiences and his ability to communicate will also rise. If one increases his Reality, the quality of his Affinity and Communication will also increase. The keynote of the triangle is, however \*

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<sup>63</sup> "The only richness there is is understanding. That is all that Scientology has to give".

-(Scientology 8-8008, 1953 p. 11).

<sup>64</sup> "The hardest task one can have is to continue to love one's fellows despite all reasons he should not. And the true sign of sanity and greatness is to so continue. For the one who can achieve this, there is abundant hope. For those who cannot, there is only sorrow, hatred and despair... the real lesson is to learn to love. He who would walk scatheless through this day must learn this. Never use what is done to one as basis for hatred. Never desire revenge. It requires real strength to love Man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not. Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the secret of greatness. And may very well be the greatest secret in this universe".

-(What are. People For. 1966 p.6).

<sup>65</sup> "Once it was said that if people knew the world was going to end tomorrow, the communication lines of the world would be jammed with calls from people seeking to say that they love one another. It is probably quite true".

-(Handbook for Preclears. 1951 p.77).

<sup>66</sup> "Certainty, then, is clarity of observation. Of course, above this, vitally so, is certainty in creation. Here is the artist, here is the master, here is the very great spirit".

-(New Slant on Life. 1965. p.46).

Communication, since it is Communication that acts as a fundamental, universal “solvent” for dissipating the causes of entrapment, and increasing Understanding.

As a Being descends the scale of Affinity from the spiritual co-existence of Theta at its utmost point of source, in to Materiality, the manifestations of his communication become heavier and more dense, and his experience of reality deteriorates. Thus, Scientology states, as the *Individual* becomes unhappy, spiritually encumbered and entrapped, *families* dissolve, *groups* oppose one another, and mankind resorts finally to conflict or war to settle disputes.

It is this cumulative reduction of Understanding, this “stored up death” of the past, which is basic to the Thetan’s difficulties. If a being were able to communicate fully with his own past, examining his aspirations and actions freed of the dross of painful experience; if he could thereby attain through resulting Self Knowledge the certainty of his own spiritual identity, then he would have achieved Understanding of Self (the first Dynamic of Eight Dynamics of Scientology). Proceeding on, he could then achieve the same degree of Understanding, embracing outward from Mankind each of the remaining Dynamics... life forms, the physical universe, the theta or spiritual universe, and the Supreme Being. This expansion could render him free to act, and to be a knowing Cause on the physical and spiritual planes. He would be truly able, wise, and totally Free.<sup>67</sup>

Theta, as the Static, is considered to have the ability to postulate,

### **Concept of Mind: Vehicle of the Spirit.**

Theta, as the Static, is considered to have the ability to postulate, to create, and to perceive (Axiom 1). It has the additional capability of recording and holding the mental images that it perceives. The Mind<sup>68</sup> is considered in Scientology, as in Buddhism,

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<sup>67</sup> Science of Survival. 1951 p. 1 – 35 et seq. II 72 11-236, 11295. Scientology 8-8008. 1953 p.23 et seq. Fundamentals of Thought. 1956. p.40 et seq.

<sup>68</sup> “That mind which understands itself is the mind of a free man... A mind that is enslaved is weak. A mind that is free is powerful, and all the power there is, is defined by and contained in freedom... Man can only become a machine when he is no longer capable of understanding his own beingness and has lost contact with it. Thus it is of enormous importance that we understand something about the mind, that we understand we are minds, that we are not machines, and it is of enormous importance that Man attain at once to some higher level of freedom where the machine reaction of destruction may be controlled, and where Man himself can enjoy some of the happiness to which he is entitled”.

-(Dianetics '55. 1955 pp. 2, 3, 4.).

to be a vehicle of the spirit <sup>69</sup> used to establish orientation in the physical world <sup>70</sup> much as a telephone operator uses and controls a communications switchboard. The Mind is not merely the physical brain, but is the storehouse and network of the *mental image picture*, which is recorded, by the Thetan, of the physical universe, much as a motionless lake reflects the trees and moving clouds.<sup>71</sup> The concept of memory-facsimiles parallels the Bud dhist Skandhas, or material “psychic aggregates” of the mind.

Throughout his many lifetimes the Thetan is making and storing these mental image pictures. In this manner, anything he has ever seen or felt, heard or done, is stored in his mind. These mental image pictures, can be reactivated and re-impressed as spiritual energy on the awareness of the Thetan, and thence on the body, and as such the spiritual burdens from painful experiences in the past can recur and cause unrest, illness and aberration.<sup>72</sup>

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<sup>69</sup> “We face then, two general types of mind. One is an analytical thing which depends for its conclusions upon perception or even creation of things to perceive and bases its judgement on observation in terms of three universes. This we Call the “analytical mind”. We could also call it the “awareness of awareness unit”. We could call it the conscious individual himself in the best of his beingness. We could call it the mathematical term thetan. Whatever its name we could have precisely the same thing, a viewpoint capable of creation and observation of things created which concludes and directs action in terms of the existing state of throe universes, as they are observed directly.

The other type of mind resembles nothing if not an electronic brain. It receives its data in terms of conviction, delivered by force. It is directed by and reacts to hidden influences rather than observed influences and is, to a large extent the reverse image and has reverse intention to the analytical mind. This we call the reactive mind. It is an actual entity and it operates in terms of experience and theory. It sets up thinking machinery around uncertainties and the course of its thinking is downward. It seeks to direct and dictate out of pain and the effort to avoid pain.

The primary difference between these two “minds” is that one, the analytical mind, is without finite duration and the other, the reactive mind, is susceptible to death”. – (Creation of Human Ability. 1954 p.196).

<sup>70</sup> “The mind is a communication and control system between the thetan and his environment. The mind is a network of communications and pictures, energies and masses, which are brought into being by the activities of the thetan versus the physical universe or other thetans”.

-(Fundamentals of Thought. 1956 p.56).

<sup>71</sup> Scientology 8-80. 1952 p.13 et seq.

<sup>72</sup> Science of Survival 1951 passim.

Fundamentals of Thought. 1956 p.56. et seq.

New Slant on Life. 1964 p. 135 et seq.

### **A Doctrine of Good and Evil.**

It is a doctrine of Scientology that 'Man is basically good'.<sup>73</sup> The old adages about the forces of good and the forces of evil are amazingly apt when one studies man from the stand-point of the theta-MEST theory.<sup>74</sup> Good can be considered to be any constructive survival action;<sup>75</sup> evil is the opposite of good, and is anything which is destructive more than it is constructive along any of the various dynamics.<sup>76</sup>

Scientology does not consider that evil<sup>77</sup> is an illusion; nor that evil actions are done by people who do not know any better. Man is basically good, yet capable of evil; he is basically knowing yet capable of grotesque ignorance; basically able to exert responsibility, yet an observer from Mars today would be justifiably excused for doubting it. The hardest confront there is is the confront of evil.<sup>78</sup> Man is capable not only of evil, but of knowing what evil is. Scientology does not shrug off insanity, criminality,

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<sup>73</sup> Creed of the Church of Scientology.

"Human beings, operating along all the dynamics, are actually rather heroic and noble characters. They see cruelty or suffering and they, particularly in their youth and strength, take it on to spare the world. They see someone, even themselves, perform a cruel act or have an unhappy experience, and they regret it. Then they discover that they themselves can fail. They then blame others for their plight. It is a cycle of nobly accepting something and then, to save one's own being, trying to get rid of it in time. Youth is so high on the chart innately that it accepts the evil of the world with open arms in an effort to make it a better world. Then, staggering under the burden, finding none to share it, they fight to give it away either by being evil or being sick".

-(Handbook for Preclears. 1951, 5th Ed. 1968 p.51).

"Man is basically good. Pain and social aberrations turn him away from high ethics, efficiency and happiness".

-(Self-Analysis, 1951, Reprinted 1968, p.21).

<sup>74</sup> Science of Survival. 1951 p.33.

<sup>75</sup> "Good is being right more than one is wrong. Good is being more successful than one is unsuccessful, along constructive lines".

-(ibid)

<sup>76</sup> "A thing which does more destruction than construction is evil from the viewpoint of the individual, the future, the group, species, life, or MEST that it destroys".

-(ibid p. 34).

<sup>77</sup> "A man is evil in the direct ratio that destructiveness has been levelled against him".

-(Dianetics: Modern Science of Mental Health. 1951 p.146).

<sup>78</sup> "A culture; to say nothing of jurisprudence, grows complex and unwieldy in progressive ratio to the number of new evils it must introduce in an effort to nullify old evils".

-(ibid. p.404).

war.<sup>79</sup> The opening lines of “Science of Survival” set forth a goal which is embraced by all Scientologists – a world free of such aberrations<sup>80</sup> and we believe that it is not only possible, but an urgent necessity.<sup>81</sup>

The Fourth Dynamic is Mankind as a whole . It is not inevitable that Mankind will survive. We are witnessing the decay of individual ‘values, the breakdown on a wide scale of the family as an institution, the destruction of groups, and war. Our efforts on the fifth and sixth dynamics are so defective that some ecologists consider that this planet is becoming uninhabitable. In such circumstances, what chance do we have of making progress along the seventh and eighth dynamics? – God is not so much denied as ignored, lost in a maze of distractions.<sup>82</sup> We live in a scientific barbarism. The cultural decay of our civilisation is a phenomenon obvious to all but those who are themselves so decayed that they have lost the power to observe.<sup>83 84</sup>

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<sup>79</sup> “No nation ever fully won a war. No nation ever finally triumphed by force of arms. No nation ever averted war by posing threat or exhibiting defence. Man is now faced, by these pyramiding hatreds, with weapons so powerful that Man himself may vanish from the earth. There is no problem in the control of these weapons. They explode when and where Man tells them to explode. The problem is in the control of Man”.

-(ibid, p.406).

<sup>80</sup> “A world without insanity, without criminals and without war – this is the goal of Dianetics”.

-(Science of Survival. 1951 p. 1).

<sup>81</sup> “There is a higher goal, a better goal , a more glorious victory than gutted towns and radiation-burned dead. There is freedom plus happiness and plenty and a whole Universe to be won. He who cannot see it is far from worthy to rule. He who would indulge his hates is too insane to advise. How much can Man conquer? He loses if he conquers Man. He wins if he conquers his own fears and conquers then the stars”.

-(Dianetics: Modern Science of Mental Health. 1950 p. 407).

<sup>82</sup> “Faced with the insanities of the world today, man’s chances of reaching God are not that good”.

-(Science of Survival. 1951. p. 245).

<sup>83</sup> What are People For, 1968, p. 9.

<sup>84</sup> “If man cared more, if man had a better understanding of his own purpose, man would make a better effort to survive, but lost in the confusions of ideologies which were intended to do nothing but confuse him what chance does he have?

The chance he has is Scientology. We’re giving him that chance and if you do not pass along to him what you know, you yourselves are failing that man, failing yourselves, and failing us. This is man’s one chance. You must give it to him, otherwise he faces other planets, other times, other elsewhere, but no more here. Scientology is not so much man’s first science of understanding as his last call to reason”.

-(P.A.B. No. 81. 24 April 1956).

### **A Message of Hope.**

Hope depends on doing something about it. We do not *have* to succumb. Civilisations have perished before and risen again<sup>85</sup> but the road back can be gruesome. This is a time for man to succeed again.<sup>86</sup>

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<sup>85</sup> "Perhaps there are other planets, perhaps there will be other times but here we are right now, our urgings and our strivings ought to carry forward the civilisation which we have about us. Perhaps it would be better to start all over and make another one. I do not happen to think so. I think that we can and will continue to create this civilisation. We know how and we can do. It is up to us. It is up to you and only then can we say with honesty that it is up to Man".

-(P.A.B. No. 81, 24 April 1956)

<sup>86</sup> "A fact which has been forgotten in this time of war and spiritual pestilence is that there have been times in man's history and pre-history when he has succeeded. It has not all been gloom and hopelessness, else we would not be here today – even as poorly as we are. Men have lived to conquer all other forms of life, from the mastodon to the microbe. Men have lived to build walls and roads and pyramids which have defied the elements for thousands of years. Men have lived to write music which has pleased the gods, and lines which have made the angels sigh and the devil weep. This is a time for man to succeed again".

-(Science of Survival, 1951. p.284).

## CHAPTER IV. PRACTICES.

### Pastoral Counselling: Unravelling the Mystery;

Religious practice of all faiths is the universal way to wisdom, understanding and salvation. Every religion in man's history has delineated spiritual goals for its aspirants and followers. Many have set forth varied practices for the achievement of their religious goals; prayers, meditation, physical exercises, self denial, confession, contemplation and good works, to name but a few. *Auditing* is the Scientology Pastoral Counselling procedure by which an individual is helped, in stages, to recover his self-determinism, ability and awareness of self as an immortal being. It is done during a precise period of time called a "session", in which an AUDITOR (literally "one who listens") a trained Scientology minister-counsellor, uses inter-personal communication and carefully devised questions and drills<sup>87</sup> which enable the person audited, called-the PRECLEAR, to discover and thereby remove his self-imposed spiritual limitations.

SELF DETERMINISM is defined as that state or degree of personal creative causation wherein the individual can control or be controlled by his environment according to his own free choice. True SANITY can be considered self determinism rated in degrees on a scale which goes all the way from zero (death) up to very high levels of spiritual power and causation. In Scientology, it has been discovered that an individual Thetan reduces his self-determinism and ability only by his own decision made regarding some injury or loss he has either received, or caused another. If the individual Thetan decides that something has "overwhelmed" him, he then tends to accept the influence of that thing habitually, and so becomes OTHER DETERMINED (unfree). His activities are thereafter uncausative and irrational, and he seems to go wherever the environment (other determinism) pushes him. He has to that degree become part and pawn of the physical universe.

A man is as spiritually unable as he has made hidden ability-reducing decisions in his past, and is as able and aware as he is free from these decisions in the present

### State of Clear.

The concept that the individual may, by the use and practice of spiritual exercise, be elevated to the level of Arhat, Avatar, or Bodhisattva, is commonplace in many religions. Scientology agrees in principle with the religions of India and the Far East, inso-

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<sup>87</sup> Reminiscent of the Upaya (skillful means) and Koans (riddles) of Zen Buddhism.

far as it affirms that each man can escape from his "Karma" or spiritual encumbrances (reactive mind), and become such an Avatar or CLEAR.

A RELEASE is one who has achieved, through auditing, an increased ability to change his ideas and the conditions of his life toward greater self determination and ability. The degree of this ability determines how advanced a Grade of Release has been attained. When no part of the mind remains which is not under the individual's own control and direction, the State of CLEAR has been achieved.

The individual who is clear of unwanted spiritual travail is free from the thralldom of the physical universe. The Clear, like the Bodhisattva<sup>88</sup> continues to live in the world and to help his fellows to a similar salvation, which Scientologists believe can be accomplished and which is the basis of their social Ethos.

Nothing is added to the individual in auditing. It is observed that he has already been added to, so to speak, by the unwitting collection of encumbering mental image pictures (facsimiles), and has thereby been reduced in awareness and ability. The enlightened being who has, through auditing, dissipated the "layers of ignorance" (avidaya), knows that he is not the composite of these facsimile-layers (reactive mind), and is free of their bondage. Such a one has achieved Avatar (Hindu) or Clear (Scientology) or Arhat (Buddhist). The auditing session takes on a similar significance in the life of a Scientologist as does communion or confession in the life of the Christian, or Zen meditation in that of the Buddhist.<sup>89</sup>

### **Religion and Science: The E-Meter in pastoral counselling.**

Recent developments in biophysics have indicated that the distinction between science and religion is an arbitrary one. Increasingly scientists are beginning to discover in the laboratory that man is more than a physiological mechanism operating in a stimulus-response fashion in relation to his environment. Scientific discovery is forcing extension of traditional concepts into philosophical and religious realms.

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<sup>88</sup> "When enlightenment is perfected, a Bodhisattva is free from the bondages of things, but does not seek to be delivered from things. Samsara (the world of becoming) is not hated by him, nor is Nirvana too much loved. When perfect enlightenment shines it is neither bondage or deliverance".

-(Prunabuddha. – Sutra).

<sup>89</sup> "This emptying of the memory, though the advantages of it are not so great as those of the state of union, yet merely because it delivers souls from much sorrow, grief and sadness, besides imperfections and sins, is in reality a great good".

-(St. John of the Cross).

Today, it would not be unreasonable to find science talking in “religious” terms or religion making use of an electronic instrument as an aid to its ministrations.<sup>90</sup>

We believe that physical science can provide an aid in locating areas of spiritual travail and indicating spiritual well-being. This belief has received support by recent scientific research into brain activity during religious meditation, and the correlation of the so-called alpha wave pattern of electrocerebral activity with higher states of consciousness.

The Hubbard electrometer is a religious artifact used to measure the state of electrical resistance characteristics of the “static field” surrounding the body. The meter is believed to reflect or indicate whether or not the confessing Thetan has been relieved of the spiritual impediment of the reactive mind.

We base our use of the E-Meter on these propositions:

- Man is immortal.
- He has lived countless lives.
- The whole of man’s past is available to him if he will only shed the scales of his present existence.
- Theoretically a man would also be able to know the future.
- Man sees his own existence as through a glass, darkly.
- He himself is the cause of his own blindness, punishing himself for sins committed in the past.
- Man seeks to forget his own past. He denies his own responsibility for his present existence.
- He will not accept responsibility for his own future.
- Existence through time is recorded in the form of mental image pictures which are available to the recall, with practice.

The E-Meter is a Wheatstone Bridge instrument. A circuit of variable resistance in the meter parallels the resistance of the human body to a tiny electrical current. Any change in the electrical resistance of the body is reflected by a movement to the left (increased resistance) or right(decreased resistance) of the needle on the dial.

The question is: What *causes* such a movement?

It may be caused by increasing or decreasing contact with the electrodes. It may also be caused by the relative poorness or excellence of the contact with the electrodes. It

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<sup>90</sup> “Science without religion is deaf, Religion without science is blind”.

-(Albert Einstein’).

may be caused by sudden movement of the body, and it may be influenced by the relative warmth or coldness of the electrodes, the body, and the surrounding environment.

While accepting the above explanations, we also believe that the action of the spirit in thinking of past moments of his existence can also cause changes in the electrical resistances of his body.

That is why we use the E-Meter. It helps the auditor to know when the preclear is passing through (thinking of) a past moment, perhaps of sin, perhaps of sorrow, perhaps of joy.

It does not tell him *what* is happening, but it does tell him that *something* is happening.

Since to be free of something is to accept responsibility for it; and since to accept responsibility for something is to confront it as it really is (responsibility being close to understanding); and since this is not always easy – then the preclear needs a guide to help him confront what he needs to understand, and the auditor uses an E-Meter to assist him in his task of helping his preclear at the proper moment.

That Scientology claims its tenets regarding the improvement of Man's state on earth can be tested and scientifically proven does not make Scientology a "science" in the sense of, say, chemistry or physics.<sup>91</sup> In its references to the physical sciences, Sci-

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<sup>91</sup> "The curse of this world is not actually its atom bomb, though that is bad enough. The curse of this world is the irresponsibility of those who, seeking to study but one universe, the physical universe, try to depress all things down to the low order of mechanically motivated, undreaming, unaesthetic things. Science as a word has been disgraced, for the word of science means truth and truth means light".

-(Creation of Human Ability, 1954. p.224).

"Scientology, then, today, could not possibly be characterised as a science the way the western world understands science".

-(The Phoenix Lectures, 1954, 1968. p. 34).

"Materialistic science, operating on the premise that man came from mud only, that the mind is a queerly erroneous stimulus-response mechanism, that the human soul is a delusion, that God was a myth of some aberrated Mesopotamian, has presented us at last with the immediate and real threat of man's extinction as a species'."

-(Science of Survival, 1951. p.243).

"I must face the fact that we have reached that merger point where science and religion meet, and we must now cease to pretend to deal with material goals alone. We cannot deal in the realm of the human soul and ignore the fact. Man has too long pursued this search for its happy culmination here to be muffled by vague and scientific terms. Religion, not science, has carried this search, this war, through the millenia. Science has all but swallowed Man with an ideology which denies the soul, a symptom of the failure of science in that search".

-(A New Slant on Life, 1965. p.34).

entology adopts Aquinas' attitude that an act of faith is a precondition of all systematic knowing; Credo ut Intelligam. Science and technology could not exist unless we had faith in the reliability of the universe. The tenets of any religion may be grounded in the truth of personal revelation, which may also partake of the character of proof normally limited to the exact sciences; so Saint Thomas Aquinas in *Summa Theologica* sets out the belief that Christian theology is such a science. (See footnote no. 21).

This is the nature of Scientology as a Science of the Spirit, of Life, and existence; defined by its Founder as the science of knowing how to know, which is Wisdom in the deepest sense. Scientology leads the vanguard of modern religious thought which increasingly seeks to extend reason, consistency and reliability of result into the sphere of religious experience.<sup>92</sup>

### **Weddings Namings and funerals:**

Scientology has followed all other religions in developing rites and ceremonies.

The opening lines of the funeral service bear witness to Scientology's belief in many lifetimes:

“Our loss  
Is gain in other times”

The lines continue:

“How dull of us to feel that we  
Were all the target of this strife  
And that we lived but once  
And living then did reconcile  
The whole in one brief life  
Oh no...

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<sup>92</sup> “Scientology is the science of knowing how to know answers. It is an organised system of axioms and processes which resolve the problems of existence. A Scientologist is a specialist in spiritual and human affairs. Scientology is organised from the viewpoint of the spirit and contains a precise and usable definition of the spirit. It charts and studies and is capable of changing the behaviour of the spirit. This science is formed in the tradition of 10,000 years of religious philosophy and considers itself a culmination of the search which began with the Veda, Tao, Buddhism, Christianity and other religions. Scientology is a gnostic faith in that it knows it knows”.

– (Professional Auditors' Bulletins, Book III 1956 p.3).

We find we live  
Not once  
But on and on  
From body's birth to  
Body's grave and then  
to birth again

Into the dark  
has come the Light  
Into tomorrow  
Enters night  
Into heaven  
Go no more  
Into life our  
Spirits soar  
Conquering ever

Wisdom's store  
We do not tremble  
faced with death  
We know that living  
Is no breath

Goodbye, (deceased)  
Your people thank you for having lived  
Earth is better for your having lived  
Men, Women and children are alive today  
Because you lived.  
We thank you for coming to us.

"Let the body now  
 Draw away  
 To be consumed to ashes  
 And to dust.

Come friends  
 He (she) is all right  
 And he (she) is gone.  
 We have our work  
 To do. And he (she) has his (hers).  
 He (she) will be welcome there".

The ceremony for the naming of children bears witness to the responsibility of parents for the good upbringing of their children but also to the supreme right of every individual to seek his own freedom:

"Young (child's name) life is HIS  
 and, in the final account  
 it is for him to make the choice  
 what path he choose,  
 what game he play.  
 And should he in later time decide,  
 to turn away from that which seems  
 to us to be  
 the only game worthwhile,  
 then that too is his right.

Our job is to teach and to ensure  
 that he in time to come  
 reaches that freedom that he can

deliver of himself the good  
and rightful judgement  
of his fate.

We help, we teach, and by our  
skills we introduce into our  
fellow being, the capacity to  
understand.

AND THAT IS ALL”.

So too, the marriage ceremonies give formal expression to Scientology’s belief in the permanent marriage, as in these lines from the Informal Marriage Service:

“Here in all the dignity of man  
bolstered by each of the Eight  
Dynamics of which they are an  
inseparable part, before me stand  
a woman and a man whose lives from  
this time hence, until that day when  
death of the flesh alone can terminate  
the union, are one before their  
fellows – to share through misery and  
triumph, through happiness and through  
tears, the glories and adventures, the  
gains and the travails of this earthly  
existence.”

## CHAPTER V.

### CODES OF CONDUCT: ETHICS AND RIGHT CONDUCT.

It is recognised that a system or code of conduct prescribing or proscribing various actions is common to any religious body of thought.

Religious Orders, Churches and groups throughout history have found necessity for an ethics system or code in order to forward their purpose of spiritual advancement. Without the guidance of such discipline the temptations and distractions man experiences on the road to Truth would be insurmountable barriers.

He that hath no rule over his own  
spirit is like a city that is broken  
down and without walls.

Proverbs: 25:28.

In some Western religious thought, ethics is often considered as a subject for ethological speculation as to principle, and moral or legal enforcement in practice – perhaps for the good of society, perhaps in deference to Divine Will. In Scientology, in common with the Eastern gnostic religions, such as Buddhism, Jainism, Taoism, and aspects of Hinduism, ethics and right conduct are an integral part of spiritual progress towards the goal of the highest spiritual truth and knowledge of the nature of the Supreme Being.

For the contemporary Westerner, it is often the belief in secular or divine punishment that provides the force of ethical or moral codes. In Scientology, as in Buddhism, Taoism etc., it is the personal knowledge that evil diminishes one, and the *knowledge* that virtue is its own reward, that gives force to principles of right conduct<sup>93</sup>, which in turn permit the growth of spiritual awareness.<sup>94</sup>

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<sup>93</sup> “All that we are is the result of what we have thought; It is found on our thoughts It is made up of our thoughts If a man speaks or acts with an evil thought Pain follows him, as the wheel follows the foot of the ox that draws the carriage.

-(Buddha; “The Dharmapada”).

<sup>94</sup> “One of the great truths of Scientology is that increased awareness is the only factor which offers any road out. That is an awfully simple truth, but you’ll find out that people don’t know that. They think that less awareness is the road out – and that is the road down into the basement”.

-(The Auditor, No. 36).

Scientology's doctrine of right conduct is therefore inextricably linked with everyone of its religious tenets, and flows naturally from its every day religious practice – the pursuit of wisdom and truth, as its very name suggests. Scientology considers that the basic dynamic principle of existence, the lowest common denominator of all life, is SURVIVAL, the urge to immortality, expressed in terms of the eight Dynamics.

An individual is as spiritually well-balanced as his conduct with respect to each of the dynamics is balanced, and a member of the Church who has studied its beliefs and practices, will as a matter of course, balance his decisions and actions across all of these dynamics.

*“Ethics is reason and the contemplation of optimum survival”*, and any ethical decision or calculation considered “right action” would at the same time enhance survival for the maximum area of life (i.e. with regard to the eight dynamic principles), expanding and yet refining the doctrine of “the greatest good for the greatest number” to include all dynamics of existence.<sup>95</sup>

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cf. “Cultivate the Tao (the Way) yourself and your Virtue will be genuine. Cultivate it in the home, and its Virtue will be abundant. Cultivate it in the village, and the village will endure. Cultivate it in the realm and the realm will flourish. Cultivate it in the world and Virtue will be universal”.

-(Lao Tzu “Tao Te Ching”) 43

<sup>95</sup> “It is a tenet of Dianetics that absolutes are unattainable. Terms like good and bad, alive and dead, right and wrong are used only in conjunction with gradient scales. On the scale of right and wrong, everything above zero or centre would be more and more right, approaching an infinite Tightness, and everything below zero or centre would be more and more wrong, approaching an infinite wrongness. The Gradient Scale is a way of thinking about the Universe which approximates the actual conditions of the universe more closely...”

-(Science of Survival. 1951. p.301).

“The Equation of the Optimum Solution would be that a problem has been well resolved which portends the maximum good for the maximum number of dynamics. That is to say that any solution, modified by the time available to put the problem into effect, should be creative or constructive for the greatest possible number of dynamics. The optimum solution for any problem would be a solution which achieved the maximum benefit in all the dynamics. This means that a man, determining upon some project, would fare best if he benefited everything concerned in the... dynamics, as his project touched them. He would then have to benefit himself as well, for the solution to be optimum. In other words, the benefitting of the group and Mankind dynamic but the blocking of the sex dynamic and the self dynamic would be much poorer than the best solution. The conduct survival pattern is built upon this equation of the optimum solution. It is the basic equation of all rational behaviour and is the equation on which all Clear functions. It is inherent in Man”.

(Dianetics: Modern Science of Mental Health. 1950. Page 33).

As practised in the Church of Scientology, Ethics is a rational system adopted by members of the Church, containing rules of conduct intended to promote the obtaining of spiritual betterment. In practice it derives from the Vinaya Pitaka, the Buddhist book of ethics, written about 2500 years ago. As the 1965 Buddhist Annual states in its summary of the Vinaya Pitaka;

“These rules of conduct are intended for the rehabilitating of an erring monk rather than to punish him. The rules are known as morality consisting in restraint, with regard to the monk rules. Except for the four major offences called Parajika (defeated) which entail on the offender the expulsion forthwith from the Order, all the infringements of monastic conduct could be atoned for in the manner prescribed...”

Like the Buddhist system, the Church of Scientology has prescriptive moral codes intended for adherents; one is a Code of pastoral practice, the Auditor's Code; another is the Code of a Scientologist. The Code of a Scientologist is established to provide a covenant of right conduct for adherents of the Church with regard to matters involving the Church itself.

The Auditor's Code imposes definite regulations and ethical standards to be abided by in the counselling situation at all times.

A further Code, the Code of Honour has been written for each and every person to follow as he chooses.<sup>96</sup> L. Ron Hubbard points out that such a code is not enforced

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<sup>96</sup> “If you believe Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honour, I can guarantee that you would be a happy person... He who lives believing wrong of all his fellow men lives, himself, in Hell. The only difference between Paradise on

or enforceable.<sup>97</sup> A higher and more visionary ethical code, as contrasted with an enforceable moral code, it must be practised on an entirely self motivated basis.<sup>98</sup>

The great majority of people seek betterment and sincerely wish to be ethical.<sup>99</sup> A small percentage, however, caught tenaciously in the grip of their reactive natures, actively oppose any improvement in themselves and in their fellow men. Such persons inevitably attempt to undermine the spiritual advancement of others.<sup>100 101</sup>

“Thus, dishonest conduct is non-survival. Anything which is unreasonable in the conduct of interrelations among men could be considered unethical, since

earth and Hell on earth is whether or not you “believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honour”.

-(Understanding, Issue 72 p.9).

<sup>97</sup> “An ethical code cannot be enforced. Any effort to enforce the Code of Honour would bring it into the level of a moral code. It cannot be enforced simply because it is a way of life which can exist as a way of life only as long as it is not enforced”.

– (The Creation of Human Ability. 1954. p.4).

<sup>98</sup> cf. “This is that Path of the Good Mind which Thou, O Ahura, has shown to me, namely, the Religion of the Saoshyants (lit: the future Saviours) whose exemplary conduct on earth will be inspired by Asha alone (Divine Wisdom, truth, righteousness). This will enable the wise to taste of their just reward of which Thou, O Mazda, are the final aim”.

-(Zarathustra Spitama (Zoroaster), Gatha Yasna 34:13).

<sup>99</sup> “If ever a man were to realise with accuracy what he was, if he were to realise what other people sought to make him, if he could attain this knowledge with great certainty, there are no chains strong enough to prevent his escaping; for such would be his astonishment that he would brave beasts, gods and Lucifer himself to become something better than what he had beheld in his own heart”.

-(P.A.B.No. 14 1953 p.1).

<sup>100</sup> cf. “He who inflicts pain on innocent and harmless persons will soon come to one of the seven states:

He will have cruel suffering, loss, injury of body, heavy affliction or loss of mind;

A misfortune coming from the King, or a fearful accusation, or loss of relations, or destruction of treasures;

Lightning-fire will burn his houses; and when his body is destroyed, the fool will go to hell”.

-(Buddha – The Dhammapada. Chapter X).

<sup>101</sup> “Romantic novels teach us that the hero always wins, and that good always triumphs. Now, it so happens that the hero doesn't always win and that good does not always triumph. On a shorter view we can see villainy triumphing all about us. The truth of the matter is that villainy is sooner or later going to lose in an entirely different way than the villain expects. One cannot go through life victimising one's fellow beings and wind up in anything but a trap – the victim himself.

-(P.A.B. No.91 1956 p.3)

those things which are unreasonable bring about the destruction of individuals and groups, and inhibit the future of the race”.

(Science of Survival 1951. page 128).

Ethics, rationally practised, assists the individual to travel the path to spiritual awareness more easily. Ethics is the balanced way, the highway rather than the byway, the practice of virtue.<sup>102</sup>

### **Confessional.**

A primary element of the practice of ethics is the Scientology confessional.

The need for an individual to be able to free himself spiritually by confession of sins has long been recognised in religion, and has played an important role in religious practice for at least 2500 years.

A person who transgresses against his own moral codes in terms of the Eight Dynamics, and the mores of his society, violates his spiritual and moral integrity. Such transgressions or harmful acts are called, in Scientology, “overt acts”, or “overts”, though they may be open or concealed. A person having committed an overt and then having withheld the fact of that overt, and now withholding himself from committing further overts, will draw away from his fellows, becoming divided against himself and against society.

“No man, who is not himself honest, can be Free – he is in his own trap. When his own deeds cannot be disclosed, then he is a prisoner; he must withdraw himself from his fellows and is a slave to his own conscience”.

(Scientology. A New Slant of Life. 1965 page 79).

The Scientology confessional is that part of auditing which enable an individual, within the reality of his own moral codes and those of his group or society, to reveal his overts, so that he no longer requires to withhold himself or his action. Thus integrity is enhanced, wholeness is restored.<sup>103 104</sup>

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<sup>102</sup> “(For Moderns) the word ‘Virtue’ has become thoroughly identified with the morality of duty. For Moderns the word has largely lost its original sense of power, efficacy, skill, and courage, a set of connotations that once put it plainly within the morality of Aspiration. For Moderns, the middle way is the easy way, involving a minimum of commitment. For Aristotle, the mean was the hard way, the way from which the slothful and the unskilled were likely to fall. In this respect it made the same demands on insight and intelligence that sound economic management does...”

-(Professor Lon L. Fuller “The Morality of Law” 1969).

<sup>103</sup> cf. “One’s own self conquered is better than all other people; not even a God could change into defeat the victory of a man who has vanquished himself, and always lives under restraint”.

– (Buddha. The Dhammapada. Chapter VIII).

The confessional enables the individual to confess to overtures without duress. It is bound by the Auditor's Code which insists upon the confidentiality of any utterances in auditing. Disciplinary action forms no part of auditing, as discipline goes beyond the realm of personal morals and ethics into the realm of justice.

The procedures by which Scientology confessional processing is delivered are new, but Scientology follows in the longstanding tradition of all religions in providing a means for the individual to admit to and take responsibility for transgressions and so regain spiritual integrity and composure.

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<sup>104</sup> "The least free person is the person who cannot reveal his own acts and who protests the revelation of the improper acts of others. On such people will be built a future political slavery where we all have numbers... What would happen if all men were free enough to speak? Then and only then, would you have freedom. On the day when we can fully trust each other there will be peace on Earth".

-(Scientology – A New Slant on Life. 1965. p.82).

## CHAPTER VI.

### BODY OF LITERATURE.

The literature of Scientology contains the religious philosophy, doctrine, Codes, Creeds and beliefs of the Church as written by L. Ron Hubbard, the Founder of Scientology. In no one book is found the entirety of the religious philosophy, but rather as a body of works they reflect the complete history and development of the Scientology religion and beliefs:

1. Book One was DIANETICS: MODERN SCIENCE OF MENTAL HEALTH, copyright 1950. (428 pages)

This work foreshadows the full promulgation of Scientology in 1952.

It discusses the basic nature of Man, which is believed to be good, and speculates as to the essential nature of Man as a spiritual Being seeking to survive. The thrust of Dianetics concerns itself with the mind and particularly with the influence of the mind over the body. It discusses the cure of psychosomatic ills, and the nature of the reactive mind. Many of its pages are devoted to discussion of techniques.

Yet the place of Dianetics in the religious philosophy of Scientology is obvious. Man is spirit, mind and body. Each part may influence the other, though the spirit is clearly senior. The relationship between the mind and the body is outlined in Dianetics. The mind is the connecting link between spirit and body, and between spirit and the material universe. Dianetics is described in 'Modern Science and Mental Health' at page 401 as Plan A of a 3 – part plan; Plan B being described as a further research into the *life force* and plan C as an effort to discover a higher echelon of *universal origin and destination*.

According to Dianetics, Man's survival is hindered by his experiences of having failed in the past. Dianetics holds that to deliver to Man his full potential to survive, Man needs to confront and understand his limitations and thus be free of them.

2. SCIENCE OF SURVIVAL, copyright 1951 (469 pages).

In this work, L. Ron Hubbard explains further how the spirit, now refined in concept of Theta, the Life Force, experiences ill effects when impinged upon by the physical universe. The more the Spirit or Thetan believes himself to be at the effect of the physical universe, the greater the impediment weighing on him. These effects which have generally manifest in the human condition are described on a scale from Survive to Succumb. Topics classified on this scale include ethical level, handling of truth, courage level, and ability to handle responsibility.

The analysis of Understanding ( Affinity, Reality, Communication) is also included in this work.

3. In *ADVANCED PROCEDURES AND AXIOMS*, copyright 1951 (194 Axioms and 24 Logics, with 45 pages of text)

L. Ron Hubbard tendered the Axioms and Logics upon which Scientology is based. The Logics give a structure to Man's alignment of knowledge towards his own survival and the survival of others. The Axioms articulate the relationship of the spirit with the physical universe.

4. In 1952, *SCIENTOLOGY A HISTORY OF MAN* (78 pages) and *SCIENTOLOGY 8-80 The Discovery and Increase of Life Energy*, (86 pages) were published.

*A History of Man* is a testament of the immortality of the spirit. The origin of the impingement of Theta on the physical universe is put at some 70 trillion years ago. Here is a record of the pre-existence of the living spirit in the material universe.

*Scientology 8-80* is, as noted in its complete title, a work concerned with the discovery and increase of life energy, or Theta. If '*A History of Man*' depicts a thetan's fall from his natural state of knowingness, this text describes a path back to enlightenment by detailing the structure of spiritual transgression.

5. *SCIENTOLOGY 8-8008*, copyright 1953 (150 pages) sets forth and describes the Factors, formal verses telling of the beginning of Life, the creation of the universe, and the role of man. In *Science of Survival*, L. Ron Hubbard contemplated the characteristics of theta, existing as Man; In 8 – 8008 he explores the near-ultimate capabilities of the (awakened) spirit.
6. *The CREATION OF HUMAN ABILITY*, copyright 1954, (290 pages) includes the further evolution of the Axioms; the first statement of the Code of Honour, an ethical code for all men, based on the certainty of spiritual values and also the Code of a Scientologist, a covenant of right conduct for adherents.

The book outlines a number of lectures given by L. Ron Hubbard tracing the roots of Scientology through the earliest recorded formulation of Eastern Wisdom in the Veda, through the Tao, the Dhyana, Buddhism, the Judea-Christian tradition and culminating in the works of Western seekers of Truth.

Also in this text is a series of spiritual exercises, e.g. 'Granting of Beingness', 'The Rehabilitation of the Human Spirit', all of which are concerned with freeing the spirit from his corporeal bondage.

7. *DIANETICS '55* copyright 1955 (174 pages) discusses at length the awareness of awareness unit, and also the ARC triangle (understanding). The subject of communication and its practical procedural uses in pastoral counselling is

treated in depth. The final chapter is devoted to the state of the spirit existing outside the body and free of the material universe.

8. SCIENTOLOGY, THE FUNDAMENTALS OF THOUGHT copyright 1956 (116 pages) is a statement of many basic tenets of Scientology.

Among the principles explained are the 8 dynamics, the ARC triangle, the Parts of Man, (Spirit, Mind and Body), the Beingness of Man ("Be, Do, Have"), the Cycle of Action and the first 10 Axioms.

Other Scientology works available in book form are:

- DIANETICS: THE ORIGINAL THESIS, 1948, (159 pages)
- DIANETICS: EVOLUTION OF A SCIENCE, 1950, (105 pages)
- NOTES ON THE LECTURES, 1951 (162 pages)
- SELF-ANALYSIS, 1951 (178 pages)
- HANDBOOK FOR PRECLEARS, 1951 (190 pages)
- PROBLEMS OF WORK, 1956 (95 pages)
- CLEAR PROCEDURE – ISSUE ONE, 1957, (28 pages)
- HAVE YOU LIVED BEFORE THIS LIFE, 1958, (184 pages)
- AXIOMS AND LOGICS, 1958, (24 pages) (58 Axioms of Scientology, 24 Logics, 194 Axioms of Dianetics)
- CEREMONIES OF THE FOUNDING CHURCH, 1959, (79 pages)
- A NEW SLANT ON LIFE, 1965, (158 pages)
- INTRODUCTION TO SCIENTOLOGY ETHICS, 1968, (74 pages)
- THE PHOENIX LECTURES, 1954, 1968, (320 pages)
- WHEN IN DOUBT, COMMUNICATE, 1969, (168 pages)
- SCIENTOLOGY 0-8, 1970, (59 pages)
- BACKGROUND AND CEREMONIES OF THE CHURCH OF SCIENTOLOGY, 1970, (70 pages)
- BASIC SCIENTOLOGY PICTURE BOOK, 1971, (28 pages)
- BASIC DIANETIC PICTURE BOOK 1971 (24 pages)
- SCIENTOLOGY, 20TH CENTURY RELIGION, 1972, (140 pages).

## **CHAPTER VII.**

### **RELIGIOUS ORGANISATION.**

Scientology today is an organised religious movement with members in many lands. It has its own distinct doctrines, practices, ceremonies, seminaries and places of worship. It ordains its own ministers. It conducts Church services, including marriage services, and burial services.

The first Scientology Church was the Church of Scientology of California, formed on the 18th February 1954, and having as its purpose as expressed in its Articles:

“The propagation of the religious faith known as Scientology.

Believing that Man's best evidence of God is the God he finds within himself and trusting with Enduring Faith that the Author of this Universe intended life to thrive within it, the Church of Scientology is formed to espouse such evidences of the Supreme Being and Spirit as may be knowable to Man and by their use the Church of Scientology hopes to bring a greater tranquillity to the State and better order and survival to Man upon this planet”.

The following year, on 21 July 1955, the Founding Church of Scientology was formed as a religious society in Washington D.C. Its purpose is expressed in the following sentences, taken from its Articles:

“The propagation of the religious faith known as Scientology, and to act as a Church for the religious worship of that faith. In furtherance of such objects and purposes, the society and corporations shall conduct religious services for men, women and children of its congregation and engage in other activities of religious and educational nature for the propagation of its faith. The purpose of such activity shall be to foster the spiritual welfare of its members, recognising the vital and divinely appointed interrelationship of mind and body and spirit of mankind.

In pursuance of its objective... The Church shall propagate and disseminate this creed; That God works within man, his wonders to perform; that man is his own soul, basically free and immortal, but deluded by the flesh; that man has the God-given right to his own life; that man has a God-given right to his own reason; that man has a God-given right to free and open communication; that the human spirit is the only truly effective therapeutic agent available to man; that a civilisation can endure only so long as both spiritual and material needs find place within its structure...”

Since then, Churches of Scientology have been established across the United States, and in Canada, Australia, New Zealand, South Africa, Rhodesia, France, Germany, Holland, Denmark, Sweden and the United Kingdom; and Scientology

Missions have been established in Japan, Israel , Korea, India, Austria, Belgium, Eire and Mexico.

Each of the Churches and Missions of Scientology across the world are autonomous, formed and operated on a separate basis but united by a theological bond of common doctrines, practice and belief, all acknowledge the spiritual leadership of L. Ron Hubbard, founder of Scientology.

## CHAPTER VIII. OBSERVANCE AND CEREMONY

### The Form of Service observed in Churches and Chapels of the Church of Scientology

#### **The Greeting**

The people being seated, the Chaplain (or senior Minister present, or the Minister specially designated) shall confront them and welcome them.

#### **The Reason** (For the people being there)

The Chaplain shall explain to the people the purpose of the service, in his own words including some one or more of the passages following:

- I. Our Mission in Scientology is a simple one – it is to help the individual become aware of himself as an Immortal Being and to help him achieve and attain the basic truths with regard to himself, his relationship with others and with all Life, his relationship with the physical universe and with the Supreme Being. Further we want to erase his sins so that he can be good enough to recognise God.

As our Founder has said “The progress upward towards survival on higher levels is a progress as well toward God”.

- II. The purpose of the Church of Scientology is the propagation of the religion of Scientology. Believing that Man's best evidence of God is the God he finds within himself, and trusting with enduring faith that the Author of the Universe intended Life to thrive within it, the Church of Scientology is formed to espouse such evidence of the Supreme Being and Spirit as may be knowable to Man and by their use the Church of Scientology hopes to bring a greater tranquility to the State and better order and survival to Man upon this planet.

In the words of L. Ron Hubbard: “No culture in the history of the world save the thoroughly depraved and expiring ones, has failed to affirm the existence of a Supreme Being... A Government wishing to deprave its people to the point where they will accept the most perfidious and rotten acts abolishes first the concept of God... These two tracks which have led away from the affirmation of the existence of a Supreme Being – modern science and totalitarianism – are bringing Man into a machine-like state of Being where the ideal has become a lump of muscle, greasy with sweat, or a grimy mechanic serving a howling monster of steel.... The abandonment of the admission of a Supreme Being as a reality, intimate to the life of man, makes prostitution the ideal con-

duct of a woman; perfidy and betrayal the highest ethic level obtainable by a man; and obliteration by treachery, bomb and gun the highest goal attainable by a culture. Thus, there is no great argument about the reality of a Supreme Being....”

- III. Scientology has accomplished the goal of religion expressed in all of Man's written history: the freeing of the soul by wisdom.

Scientology has taught us that a man IS his own immortal soul.

The thrust of survival is away from death and towards immortality.

It should be known that Man apparently dies in body only and gets born to live another day.

- IV. As one looks out across the confusion which is life or existence to most people, one can discover eight main divisions – or dynamics.

The dynamics are the urge towards existence of

1. Oneself as the first dynamic
2. Sex and family as the second dynamic
3. Groups as the third dynamic
4. Mankind as the fourth dynamic
5. All life forms as the fifth dynamic
6. The physical universe as the sixth dynamic
7. The spiritual universe as the seventh dynamic
8. The Supreme Being as the eighth dynamic

The dynamics form the overall urge towards survival, but each one of itself plays the important role, both in the individual and in the wider sphere named as part of each impulse. Thus we see the inter-dependency of the individual with the family, with the group, with the species, with life-forms, with the material universe itself, with spirits, and with God.

The basic character of the individual includes his ability to so expand into other dynamics, but when the Seventh Dynamic is reached in its entirety, one will only then discover the true Eighth Dynamic.

- V. The existence of God and spiritual manifestations could be classified as theta universe.

The more an individual is entwined with the physical universe, the less able he is to reach God.

One of the great truths of Scientology is that increased awareness is the only factor which offers any road out. That is an awfully simple truth, but you'll find

that people don't know that. They think that less awareness is the road out – and that is the road down into the basement.

If ever a man were to realise with accuracy what he was, if he were to realise what other people sought to make him, if he could attain this knowledge with great certainty, there are no chains strong enough to prevent him escaping; for such would be his astonishment that he would brave beasts, gods and Lucifer himself to become something better than what he had beheld in his own heart.

VI. The mission of Scientology is not conquest – it is civilisation.

Faced with the insanities of the world today, Man's chances of reaching God are not that good.

If man cared more, if man had a better understanding of his own purpose, man would make a better effort to survive, but lost in the confusions of ideologies which were intended to do nothing but confuse him, what chance does he have?

The chance he has in Scientology. We're giving him that chance and if you do not pass along to him what you know, you yourselves are failing that man, failing yourselves, and failing us. This is man's one chance. You must give it to him, otherwise he faces other planets, other times, other else wheres, but no more here.

Scientology is not so much man's first science of understanding as his last call to reason.

VII. Man is a duplicity. He is at once a body and a spirit.

The spirit or thetan is described in Scientology as having no mass, no wave length, no energy and no time or location in space except by consideration or postulate. The spirit then, is not a *thing*, it is the *creator* of things.

The thetan is immortal and is possessed of capabilities well in excess of those hitherto predicted for Man.

The existence of God and spiritual manifestations could be classified as theta universe.

The theta universe is a postulated reality for which there exists much evidence. If one were going to draw a diagram of this, it would be a triangle with the Supreme Being at one corner, the MEST universe of matter, energy, space and time at another, and the theta universe at the third.

VIII. Our Founder L. Ron Hubbard wrote as early as 1951:

"If Dianetics does not come too late upon the scene, its investigation of higher mind levels, even at this low and undeveloped point, may be of assistance to a

resurgence in man of something of his belief in a Divine Being and in himself as an entity partially divine”.

At that time he wrote of “the functioning mind of the spiritual or religious man” at a certain point turning “toward an understanding of and a cooperation with both the theta universe and the Supreme Being”.

Scientology is the science of knowing how to know answers. It is a wisdom in the tradition of ten thousand years of search.

Unless some few of us become active and thoughtful in the direction of a practical religion and technology of the spirit, and revive some feeling, some height, some decency, this planet will be as bald as a billiard ball.

- XI. Once it was said that if people knew the world was going to end tomorrow, the communication lines of the world would be jammed with calls from people seeking to say that they love one another.

Human beings, operating along all the dynamics, are actually rather heroic and noble characters. They see cruelty or suffering and they, particularly in their youth and strength, take it on to spare the world. They see someone, even themselves, perform a cruel act or have an unhappy experience, and they regret it. They then discover that they themselves can fail. They then blame others for their plight. It is a cycle of nobly accepting something and then, to save one's own being, trying to get rid of it in time. Youth is so high on the chart innately that it accepts the evil of the world with open arms in an effort to make it a better world. Then, staggering under the burden, finding none to share it, they fight to give it away either by being evil or or being sick.

It is our task in investigation and auditing to discover for the individual and the group a greater freedom, which is the roadway to greater ability.

- X. The hardest task one can have is to continue to love one's fellows despite all reasons he should not. And the true sign of sanity and greatness is to so continue. For the one who can achieve this, there is abundant hope. For those who cannot, there is only sorrow, hatred and despair... The real lesson is to learn to love. He who would walk scatheless through this day must learn this. Never use what is done to one as a basis for hatred. Never desire revenge. It requires real strength to love Man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not. Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the secret of greatness. And may very well be the greatest secret in this universe.
- XI. That mind which understands itself is the mind of a free man.... A mind that is enslaved is weak. A mind that is free is powerful, and all the power there is, is defined by and contained in freedom... Man can only become a machine when

he is no longer capable of understanding his own beingness and has lost contact with it. Thus it is of enormous importance that we understand something about the mind, that we understand we are minds, that we are not machines, and it is of enormous importance that Man attain at once to some higher level of freedom where the machine reaction of destruction may be controlled, and where Man himself can enjoy some of the happiness to which he is entitled.

There are those who would tell you that only a friend would set you free, and that freedom leads at best into the darkest hell, and there are those who inform you that freedom is for you and not for them, but there are also men of kind heart who know how precious is the cup and drink of wide unbounded ways. Who is to say whether man will benefit at all from this knowledge hardly won? *You* are the only one who can say.

- XII. Scientology is the science of knowing how to know answers. It is an organised system of axioms and processes which resolve the problems of existence. A Scientologist is a specialist in spiritual and human affairs. Scientology is organised from the viewpoint of the spirit and contains a precise and usable definition of the spirit. It charts and studies and is capable of changing the behaviour of the spirit. This science is formed in the tradition of 10,000 years of religious philosophy and considers itself a culmination of the search which began with the Veda, Tao, Buddhism, Christianity and other religions. Scientology is a gnostic faith in that it knows it knows.

The least free person is the person who cannot reveal his own acts and who protests the revelation of the improper acts of others. On such people will be built a future political slavery where we all have numbers.... What would happen if all men were free enough to speak? Then and only then, would you have freedom. On the day when we can fully trust each other there will be peace on earth.

No nation ever fully won a war. No nation ever finally triumphed by force of arms. No nation ever averted war by posing threat or exhibiting defense. Man is now faced, by these pyramiding hatreds, with weapons so powerful that Man himself may vanish from the earth. There is no problem in the control of these weapons. They explode when and where Man tells them to explode. The problem is in the control of Man.

A fact which has been forgotten in this time of war and spiritual pestilence is that there have been times in man's history and pre-history when he has *succeeded*. It has not all been gloom and hopelessness, else we would not be here today – even as poorly as we are. Men have lived to conquer all other forms of life, from the mastodon to the microbe. Men have lived to build walls and roads and pyramids which have defied the elements for thousands of years. Men have lived to write music which has pleased the gods, and lines

which have made the angels sing and the devil weep. This is a time for men to succeed again.

- XIII. Scientology and Scientologists are not revolutionaries. They are evolutionaries. They do not stand to overthrow. They stand for improvement of what we have. Cause men to lay aside his hates and listen. Freedom from ignorance is at hand.

There is not much earthly time in which to distribute this knowledge. This is *the* solution to our barbarism out of which we would lose all.

We're not playing some minor game in Scientology. It isn't cute or something to do for lack of something better.

The whole agonised future of this planet, every Man, Woman and Child on it, and your own destiny for the next endless trillions of years depends on what you do here and now with and in Scientology.

- XIV. Truth is the exact consideration.

Truth is the exact time, place, form and event.

What is true for you is what you have observed yourself.

And when you lose that you have lost everything.

### **The Prayer for Total Freedom**

The Chaplain may instruct the people to contribute audibly or silently while he delivers this prayer:

May the author of the Universe enable all men to reach an understanding of their spiritual nature.

May awareness and understanding of life expand so that all may come to know the author of the Universe.

And may others also reach this understanding which brings Total Freedom.

At this time, we think of those whose liberty is threatened; of those who have suffered imprisonment for their beliefs; of those who are enslaved or martyred, and for all those who are brutalised, trapped or attacked.

We pray that human rights will be preserved so that all people may believe and worship freely, so that freedom will once again be seen in our land.

Freedom from war, and poverty, and want; freedom to be; freedom to do and freedom to have.

Freedom to use and understand Man's potential – a potential that is God given and God-like.

And freedom to achieve that understanding and awareness which is Total Freedom.

May God let it be so.

### **The period of Silent Prayer**

In his own words or some or all of the words following, the Chaplain shall lead the people in silent prayer:

"The progress upward toward survival on higher levels is a progress as well toward God.

"He who would worship effectively is he who considers himself capable of reaching the distance necessary to communicate.

"The basic character of the individual includes his ability to so expand into the other dynamics but when the Seventh Dynamic is reached in its entirety one will only then discover the true Eighth Dynamics".

Let us observe together two minutes of worshipful silence.

### **The Creed**

The Chaplain shall deliver the Creed of the Church in a loud voice, the people following vocally or silently.

### **The Reading**

The Chaplain or designated Minister may read from the works of L. Ron Hubbard. The passage chosen to be read should not be unduly long and should be read in a loud, clear voice. It should as far as possible be free of technical words. The Chaplain or designated Minister shall define with the people any technical or unusual words, and for this purpose shall before the service make a list of such words in the passage to be read.

### **The Sermon**

The Sermon may consist of a recorded lecture by the Founder L. Ron Hubbard, or may be delivered by the Chaplain or visiting speaker.

A Question and Answer period may be held after the Sermon, during which the Chaplain should clear up any misunderstanding or misduplication and help the congregation and individuals to an increased understanding.

## **Prayers**

The Chaplain may use some one or more of the prayers following, instructing the people to participate vocally or silently:

### **A Prayer for Justice**

We of the Church, believing that all religions seek truth, and that freedom of the spirit may only be found on the road to Truth, pray that all whose duty it is to confer justice on man and decide on the tightness or wrongness of the actions of men, may perform their duties with knowledge and awareness of the true nature of that which they are dealing, and with no partiality, bias or fixed ideas.

And we of the Church pray that all who wield such a duty may perform it within the framework of the laws of their country, in such a way as to enhance the survival of not only a particular individual, family or group, but of all mankind.

And we of the Church pray that true justice is achieved for when true justice is achieved greater understanding and freedom is possible for all mankind.

And we of the Church pray that the giving and receiving of true justice will bring all men to greater understanding of each other, of life and the universe, and of the Supreme Being and Author of the Universe.

### **Prayer for understanding of the Supreme Being**

We of the Church of Scientology pray that the awareness of each person may expand from himself to include family, group, Mankind, all living things, the physical universe and the universe of the spirit, and that thereby each person may come to an awareness of the Supreme Being.

### **A Prayer for greater understanding**

May all men come to understand their own spiritual nature, and that each person is an immortal spiritual being.

May the understanding and awareness of Man's spiritual nature bring all men to greater awareness of the Supreme Being and Author of the Universe.

And may such awareness assist all men to live in increasingly happier affinity one for another, greater reality and agreement, and better and better communication with each other.

And may this bring about for all men a still greater understanding of the purpose of life and the Eight Dynamics of existence.

### **Prayer for Peace**

May all men live in harmony together to create a civilisation without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights.

And may all men reach a greater understanding of how the achievement of these aims can help Mankind.

We of the Church pray that the pursuit of these aims will lead to a resurgence in Man of his belief in a Divine Being and in himself as an entity partially divine.

### **Prayer for Religious Freedom**

Believing that all men have a God-given right to their own religious practices and beliefs and that all men have God-given rights to conceive, choose, assist and support their own churches, we pray that all men may reach a greater and greater understanding of their own spiritual nature, of life and the universe, and of the Supreme Being.

We pray that all men, whatever their religion, may come to know that each person is a spiritual, immortal being, and that each person may reach this understanding which brings Total Freedom.

### **Prayer for Spiritual Progress**

O You who are the Truth of all times

Grant us the Wisdom to follow the Way

With an Understanding and Knowledge

Of our Selves and Others

That leads to the immortality

Of Infinite Life.

O You who have been with Mankind in all ages

In the search for the highest aspirations

Let us recognise you in your works  
 And communicate directly with you  
 That Truth may open to all men in all times  
 In all tongues.

- O You who hear these words  
 Harken to our prayer in this present time  
 May our highest thoughts and actions  
 Ever lead to Higher  
 That all the Created Universe may attain  
 Your Purpose.
- O You who are the Source of life  
 Illuminate us in our progression upwards  
 Towards Infinite Knowingness  
 And an end to the Mysteries that beset us in the past  
 That we may see Truth  
 In a Clear Light.

### **Prayer for Religious Enlightenment**

You, who are the Creator of all effects both spiritual and temporal  
 which can be perceived by us – Grant us your aid.

You, who are not hidden from Man's sight save that in ignorance  
 and fear Man has not looked well – Look upon us now.

You, who are the aim of each and every religious aspiration  
 which seeks to liberate immortal spirits from the grip of ill – Support  
 us in our endeavours.

You, who are the Prime Actor in the divine unfolding of the great  
 game of Universal Life – Grant us to know your ways.

You, who are un-named and thus unlimited, who are undefined  
 and thus not lessened, are the Truth in any language – Permit us  
 to come to know you better.

You, who moved the Buddhas and Saints of all times to teach  
 and to act – Move us now to act continually to teach your infinite  
 wisdom.

You, who enable truth to survive in a turbulent and embittered World – Grant us the Power and Skill to increase Truth and Freedom today and overcome all evil intent.

---

We Pray, in full knowledge that a civilisation is lost when God and the Spirit are forgotten by its leaders and its people, that we may demonstrate in our lives and our deeds true care for the spiritual needs of our loved ones, our fellow man and our land.

May none pass our way without some awareness that life has hope and beauty when the Supreme Being, that is God himself, dwells within us.

So be it.

---

May all men and women, young and old, affirm the existence of the Supreme Being so that they may be more ethical, more capable and more valuable to themselves and the society around them.

May we all come to know that individual awareness of the Supreme Being enables us to face the world with a strong ethical presence and so helps bring order and peace to our lives and our land.

So be it.

---

May each of us come to know, with abiding faith in God and Man – the Spirit, that Truth, Ethics, Courage and Hope can flower upon earth.

May each of us do all in his power to expose brutality and Godlessness in the field of mental healing and persevere until those who have abandoned the truth of man's spiritual nature are brought again into the presence of the Supreme Being.

So be it.

---

May all those distressed in spirit be helped towards an understanding of and co-operation with the theta (spiritual) universe and the Supreme Being.

So that all may come to know the Truths of the Universe.

From this God-given knowledge may we make radiant with love the darkness of materialism, hatred and war which lies over earth.

May all men thus unite in spiritual dedication and service to bring succour and love to those in need.

So be it.

---

May all men in our dear land work together to bring the light of God and the Spirit to bear upon our daily lives.

So that spiritual and moral revitalisation may rapidly overthrow the force of darkness and Godlessness in the world.

Let us in our lives observe true ethical and moral standards within ourselves with our loved ones, our children and in service to our fellow Man.

That in this our land we may show God's light to be our trust and strength.

So be it.

---

We pray that, through the wisdom that flows from the Supreme Being, the rights and beliefs of all churches and religious groups may be enhanced.

So that our land, created by men of courage to the glory of God, may always be a light to the world showing the road to God and religious freedom.

May all, working together establish in our Country a spiritual culture of which we can be proud.

So be it

---

The Chaplain then shall thank the people for coming and invite them to return. He may make any special or routine announcements. He may ask the people to try out something they have learned during the service as they go about living during the week.

(In Chapels with a choir, the Chaplain shall decide in consultation with the Choir Master the number and timing of musical interventions by the choir).

(In Chapels without a choir, music may be played before and after the Service).

## **Forms of Service for the Celebration of Marriage**

### **Procedure for Conducting a Formal Wedding.**

For a formal wedding the Scientology Minister will secure all of the necessary legal papers some time previous to the wedding from the groom or best man.

He sees that the groomsmen or ushers arrive early so as to seat the various people properly. The friends, guests and relatives of the groom are seated on the right side facing the platform. The friends, guests and relatives of the bride are seated on the left side of the room. The immediate families are seated in the front row, the others are seated further back according to their degree of relationship and/or friendship.

The ceremony is begun with suitable music. (This could be performed by a pianist or an organist or recorded music may be used). The Minister takes his place on the platform. The wedding march starts and the procession begins.

The groomsmen and bridesmaids enter first. These comprise at least two couples. If a centre aisle is being used, they enter in couples, the man to the left, and proceed towards the platform.

Here they cross over, the women in front of the man.

The groomsmen take their places abreast at the right side of the room; the bridesmaids in similar order on the left side of the room. Sufficient space is left between them for the rest of the wedding party.

If two side aisles are used, the groomsmen use the left aisle and the bridesmaids use the right. They cross over in the front and take their positions as previously described.

If there is a flower girl and ring bearer (there must be both or neither), they come in next; following the same procedure, they cross over and take their places flanking the podium and in front of the line of groomsmen and bridesmaids.

If there is a single aisle, the groom and the best man come next as a couple, the groom at the left. They take their places in front of the Minister.

Then the bride and her father (or his representative) approach, the bride on the right.

If the bride has a train, the maid of honour follows this couple and helps the bride with her train. If there is no train, the maid of honour precedes the bride and her father.

At the platform the father places the bride and goes to his seat on the left side with the family. If there are two aisles, the bride-father couple and the groom-best man couple approach simultaneously; the latter couple on the right.

The final positions are shown in the diagram.

The Minister then begins the ceremony. The maid of honour may lift the veil, if there is one, for the bride at the beginning of the ceremony or when the ring is given or for the kiss.

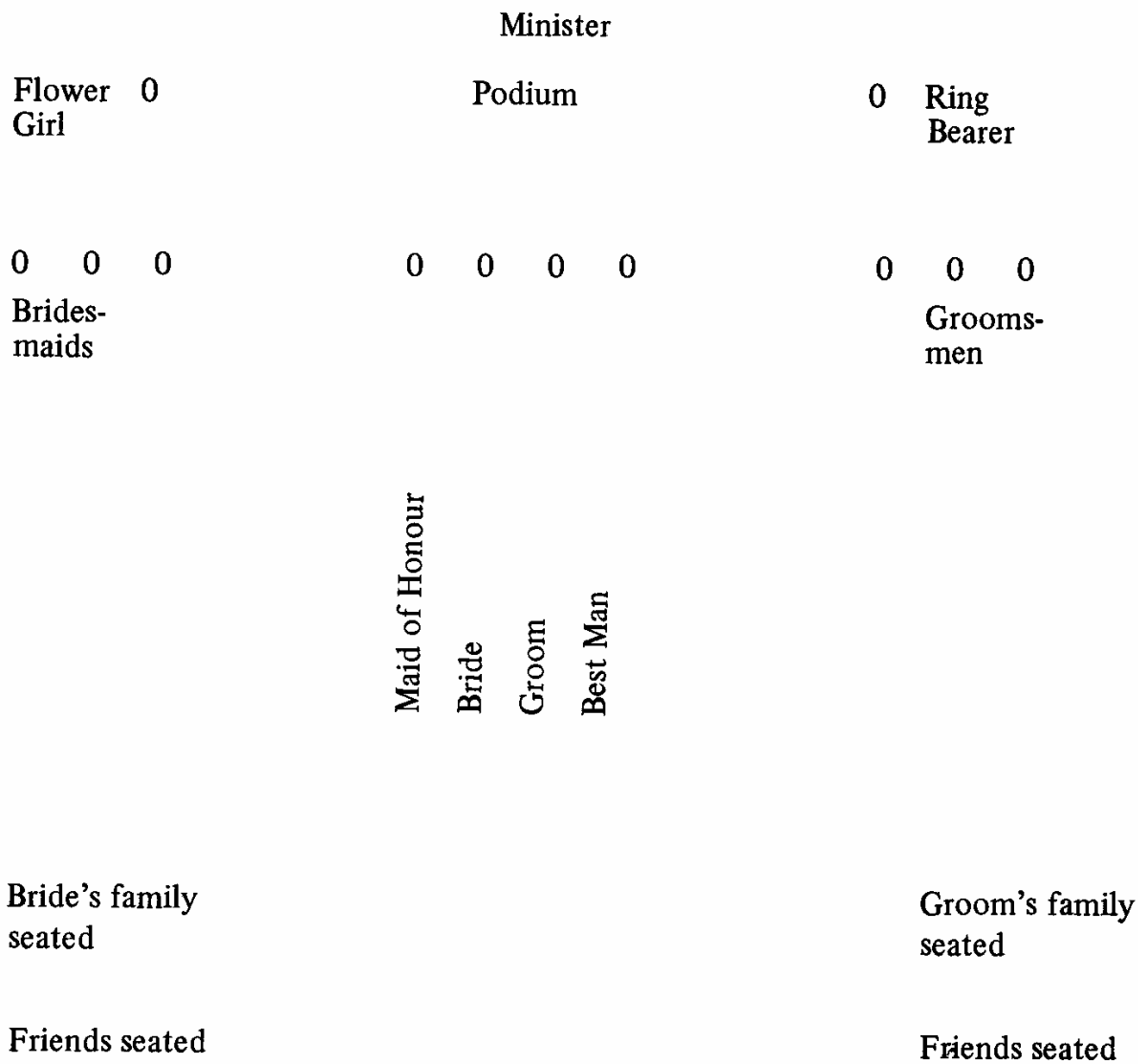
The Minister continues the ceremony, obtaining the rings from the ring bearer, or best man and maid of honour. At the end of the ceremony the Minister dismisses the wedding party and the recession begins. The centre aisle or the left aisle is used.

If there are a flower girl and a ring bearer, they should lead.

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If not, the bride and groom go first, followed by the best man and maid of honour, then the groomsmen and bridesmaids all in couples, the woman to the left in each couple.

After the wedding procession has left the room, the guests may rise and leave.



### Scientology Wedding Ceremony

by L. Ron Hubbard.

Attend!  
 Uncover and be still  
 You present here  
 In this  
 A holy place.  
 For we today  
 Shall marry here

This groom and bride  
And wish them well.

Rejoice!  
You line of struggling life  
From aeons gone to now  
For here again your tack is sped  
And winged into a future fate  
By this  
A union of man and bride  
Whose child shall pace  
A further span  
Of Destiny  
And Life.

Forbear!  
For here shall be  
No calumny  
Or whispered word against  
You, Man  
Or Woman thou  
For this the union you contract  
Does wipe away  
All sorrow  
of the past.

Speak out then now  
If any man  
Or girl would speak  
And say here a  
Reason why  
These two should not  
Be wed.

And silence heard  
Does speak out plain  
There're none.

So now  
My (bride)  
Stand ready here  
And say

Do you today intend  
 For him beside you there  
 To be to him a wife?

*(answer)*

And do you ken That (groom) here  
 Shall have you  
 For his own?

Do you?

*(answer)*

And do you understand as well  
 That by the custom of our race  
 You pledge to him and only him  
 Your kiss and your caress?

Do you?

*(answer)*

Well then,  
 Know that Life is stark  
 And often somewhat grim  
 And tiredness  
 And fret and pain  
 And sickness do beget  
 A state of mind where spring romance  
 Is far away and dead  
 And yet for valour and for strength  
 You must abide and  
 Create still  
 His health, his purpose and repose

Do you?

*(answer)*

And do you take  
 His fortune  
 At its prime and ebb  
 And see  
 With him his best fortune  
 For us all?

Do you?

Good then (bride)  
I'm sure you will  
And surer yet you'll fare  
Full well and staunchly  
As a wife  
Now (groom) listen well  
The tides of fortune and of life  
Are sometimes fair or grim  
And in this life the young man seeks  
For victory afar  
And often scants the fireside  
And turns away from home's sweet face  
And thinks  
His loved ones cannot fare  
At all  
Beside his side.  
And thinking thus they go. You know this.  
Then be cautioned so  
And take thy own  
E'en though they sleep  
Beneath foul straw  
And eat  
Thin bread  
And walk a pavement less than kind  
And keep thy wife and they who come  
Beside thy side.  
Keep them (groom) by your side  
In rain or sleet  
Or summer sun  
And comfort them  
And give them care  
And share with them thy life.  
For times are changed  
And woman's place  
Is not a hearth or home  
But striding out to victory  
Beside her husband's side.

This (groom) is a modern world  
 And Man  
 Has changed  
 But (groom) let's think on it well  
 For if stands aught in you  
 Of doubt  
 That you can take and keep  
 And love her well this wife  
 Then stay your hand  
 And we shall say  
 No more,  
 For fatal and of full tight bind  
 Are these the words  
 I next shall speak.

Shall I go on?

*(answer)*

(Groom do you pledge to take  
 This woman for your lawful wife?

*(answer)*

Do you (groom)  
 Make promise here  
 Before us all  
 To keep her well or ill?

Do you?

*(answer)*

And when she's older  
 Do you then  
 Keep her still?

*(answer)*

Now (groom) girls need clothes  
 And food and  
 Tender happiness and frills  
 A pan, a comb, perhaps a cat  
 All caprice if you will  
 But still,

They need them.  
Do you then Provide?

Do you?  
(*answer*)

Hear well, sweet (bride)  
For promise binds  
Young men are free and may forget  
Remind him then  
That you may have  
Necessities and follies, too.

Now (groom)  
Attend!  
Do you best man posses a ring?

(groom) take it please  
And (bride)  
Your hand he will enclasp  
We have it now.

Repeat!

'I (bride)'  
(*answer*)

'Do hereby take'  
(*answer*)

You (groom)'  
(*answer*)

'For my husband'  
(*answer*)

And (groom)  
Do now repeat

'I (groom)'  
(*answer*)

'Do hereby take'  
(*answer*)

'You (bride)'  
(*answer*)

'For my lawful wedded wife'.

*(answer)*

Put on the ring!

Rejoice all here

For we have wed

Our (groom) and our (bride)

And wish them well.

All here repeat

Are they by witness

Man and wife?

*(answer)*

Rejoice and go your many ways

Now (groom) kiss your bride

And hug her well

And all of you

Come and toast and drink

Their health

That it may last

Until that day when death

Shall end

The thing we have done

TODAY.

*(Dismiss)*

### **Double Ring Wedding Ceremony**

Performed by a Minister of the Church of Scientology

(Spoken to the congregation from in front of the wedding party which has assembled).

Today we are met here to join in wedlock (bride) and (groom). Now they stand here before me and you, the congregation, relatives and friends of the bride and groom. They stand here with the intent of joining their hands and lives so that throughout their days they may live together in happiness and united strength.

Let us join with the bride and groom in their happiness, and witness and confirm this union.

(Spoken to the bride and groom):

You stand here, together, before me and the congregation for only a short while.

Yet, from this time hence, for as long as you each live, you will be sharing common happiness, responsibilities and goals, which only you will fully understand and appreciate.

(Groom), are you ready to accept this woman as your wife? *(answer)* Thank you.

(Bride), are you ready to accept this man as your husband? *(answer)*. Thank you.

If there is any reason why these two people should not be joined in wedlock let it now be heard or forever left unsaid.

*(Pause)*.

(Groom) do you understand and affirm your covenant of faith and mutual blessings with (bride)? *(answer)*. Thank you.

(Groom) do you vow your solemn promise to love, to cherish, to honour the person, the goals, and dreams and rights of (bride) and take her here with honest purpose as your wife? *(answer)*. Thank you.

Do you (groom) have a ring with which to seal these vows? *(answer)*;

Then (groom) place the ring and holding it yet, repeat after me.

‘I hereby vow and pledge thee’ *(answer)*

‘That I will honour you as my wife’ *(answer)*

‘And with this ring’ *(answer)*

‘I proudly have you as my wife’ *(answer)*

And now (bride) repeat after me.

‘I accept this ring and husband’ *(answer)*

‘Before the world’ *(answer)*

‘And do hereby pledge myself to him’ *(answer)*

‘And here forsake all former ties’ *(answer)*

(Bride) do you understand and affirm your covenant of faith and mutual blessings with (groom)? *(answer)*. Thank you.

(Bride) do you vow your solemn promise to love, to cherish, and to honour the person, the goals, and dreams and rights of (groom) and take him here with honest purpose as your husband? *(answer)* Thank you.

Do you (bride) have a ring with which to seal these vows? *(answer)*

Then (bride) place the ring and holding it yet, repeat after me.

'I hereby vow and pledge thee' (answer)

"That I will honour you as my husband" (answer)

'And with this ring' (answer)

'I proudly have you as my husband' (answer)

And now (groom) repeat after me.

'I accept this ring and wife' (answer)

'Before the world' (answer)

'And do hereby pledge myself to join her' (answer)

'And here forsake all former ties' (answer)

Here in all the dignity of man, stand a woman and a man whose lives from this time hence, until the day when death of the flesh alone can terminate the union, are one before the world. They are to share their misery and triumph, happiness and tears, glories and adventures, and go hand in hand together through the gains and travails of this earthly existence.

With the sanction of the state and the blessing of the Church, I do pronounce you man and wife.

### **Double Ring Wedding Ceremony for Scientologists**

Friends: We are gathered here in the presence of these witnesses for the purpose of legally joining this man and this woman (names bride and groom). If there be any among you who know of any reason why this should not be done, let them now speak, or forever remain silent.

*(Pause).*

All being in accord, we shall proceed.

(Groom) is your reality of the love you have for (bride) such as you will be constantly creating through health and sickness; through adversity, as well as good fortune. Can you confront and grant forgiveness for short-comings as you give praise for all her many admirable qualities? *(answer)*

And have you communicated your love to (bride)? *(answer)*

(Bride) have you acknowledged (groom's) love? *(answer)*

(Bride) is your reality of the love you have for (groom) such as you will be constantly creating through health and sickness; through adversity, as well as good fortune. Can you confront and grant forgiveness for short-comings as readily as you give praise for all his many sterling qualities? *(answer)*

And have you communicated your love to (groom)? *(answer)*

(Groom) have you acknowledged (bride's) love?

Then may I say to you both; that through your love together with your agreement upon its reality; and by your communication of these two beautiful truths, you have completed the ARC triangle, and thereby consummated the only true marriage; which is beyond the power of any individual or group of individuals to add to or detract from in the slightest manner.

However, the law and custom of our society requires that this union shall be made a matter of public acclaim and record. It is my honour to have been selected by you to perform the ceremony.

The acceptance of an honour carries with it an obligation of comparable magnitude; and I would be remiss in that responsibility if I failed to attempt a contribution, not to what you have already created, which no one can do, but to the permanency of its continued creation on your future time track.

Man has ever employed symbols to impress upon the mind, wise and important truths, that these symbols might prove an ever present reminder of the necessity of ceaseless creation of our desires. And I am certain that your one joint desire in present time is that the love you have created shall remain a reality throughout your future years.

Best Man, have you a ring? *(answer)*

May I have it please? *(Receives the ring)*. Thank you.

Bridesmaid (or Maid of Honour), have you a ring? *(answer)*

May I have it please? *(Receives the ring)*. Thank you.

*(Holding up a ring between the thumb and forefinger of each hand):*

These rings consist of circles; and the circle has been an emblem of permanency to man since time immemorial. In fact, it represents time and space – which are without ending.

I want you to look upon these two emblems and mock up the ARC triangle in the centre of each.

Have you done it? *(answer)* Thank you.

As long as these emblems remain with you, I want you to see that triangle in their centre as a reminder that the reality of their symbolism of permanency will hold true only so long as that triangle remains unbroken. I should like to see you make a pact between you that you will never close your eyes in sleep on a broken triangle. Heal any breach with the reality of your love through communication.

If you will do this, these emblems of your greatest desire in present time will remain a reality throughout your future time track.

Let us proceed.

(Groom) will you take this ring and with these words, place it upon (bride's) finger.

'With this symbol of my love' (answer).

'I take thee, (bride)' (answer)

'As my true and lawful wedded wife' (answer)

'I pledge thee to keep this love' (answer)

'Ever living, ever real' (answer)

(Bride) will you take this ring and with these words, place it upon (groom's) finger.

'With this symbol of my love' (answer)

'I take thee (groom)' (answer)

'As my true and lawful wedded husband' (answer)

'I pledge thee to keep this love' (answer)

'Ever living, ever real' (answer).

And now, in the name of the Church of Scientology and by virtue of the powers vested in me I declare you (groom) and you (bride) to be truly and legally Husband and Wife. I will ask that you seal this ceremony with your lips.

(Wait for the kiss)

And I will ask these witnesses present to join me in blessing this ceremony with the postulate that the trust and love of the present shall become even stronger with each passing year.

(Pause)

Did you do it? (answer)

Thank you.

(Be the first to congratulate them both, and the first to address the bride as Mrs.).

### **Single Ring Wedding Ceremony**

Performed by a Minister of the Church of Scientology

Today we join in Wedlock

(Bride) and (Groom)

Who stand here before me  
 And the Church  
 To take each unto other  
 Pledge and Vow  
 For peace, prosperity and virtue  
 Between them and within  
 Their home.  
 And pledge and vow  
 As well as  
 Unity against all enemy.

Bridegroom, are you  
 Ready to accept  
 This woman as your  
 Mortal wife?

(Groom: 'I am')

And you (bride)  
 Are you prepared to  
 Honour and to warm  
 the home of (groom)?

(Bride: 'I am')

And do you have (groom)  
 A ring with which  
 To seal these vows?

(Groom: 'I have')

Then place the ring And holding it yet Repeat after me:

'I hereby vow and pledge thee' (answer)  
 'That I will honour you as my wife' (answer)  
 'And with this ring' (answer)  
 'I proudly have you as my wife' (answer)

And now (bride) Repeat after me:

'I accept this ring and husband' (answer)  
 'Before the world' (answer)  
 'And do hereby pledge myself to him' (answer)  
 'And here forsake all former ties' (answer)

Now, Bridegroom, kiss the Bride.

And World, now witness that  
 I've wed  
 A man, a maid  
 And made them proof against all slander  
 And ill will  
 And that I have  
 Today created them  
 A unity to breast  
 The tempest and the  
 Storm of Life.

And I do warn  
 That these I've wed  
 Do have forever on,  
 While tenants of this flesh  
 The rights, protection and  
 The love of this,  
 Our Church.

### **Informal Marriage Service**

Today we are met here upon the solemn occasion joining one to another the hands and loves of two that may walk in happiness throughout their lives in joyous and united strength.

Hereby entwined with these same rites, they do confirm their intent to live, to get, beget, and take in holy charge the future race.

Do you (bride) under the light and glory of truth, before these assembled witnesses, understand and affirm your covenant of faith and mutual blessings with your man? *(answer)*

Do you (groom) under the light and glory of truth, before all these, swear and affirm your covenant with this woman? *(answer)*

And do you own to your full charge, of the beauty and the happiness, and the dreams and the goals of this your woman? *(answer)*

Here in all the dignity of man, bolstered by each of the Eight Dynamics of which they are an inseparable part, before me stand a woman and a man whose lives from this time hence, until that day when death of the flesh alone can terminate the union, are one before their fellows – to share through misery and triumph, through happiness and through tears, the glories and adventures, the gains and travails of this earthly existence.

With the sanction of the State and the blessing of the Church, I do pronounce you man and wife.

### **Form of Service for the Naming of Children**

Procedure for Conducting a Naming Ceremony.

The main purpose of a Naming Ceremony is to help get the thetan oriented. He has recently taken over his new body. He is aware that it is his and that he is operating it. However, he has never been told the identity of his body. He knows there are quite a few adult bodies around, but he has not been told that there are specific ones who will care for his body until it has developed to where he can manoeuvre it thoroughly.

In an informal Scientology Naming Ceremony there are no hard, fast lines to recite. The Minister carries on the ceremony in present time. He says what is necessary to complete the ceremony.

He greets the parents, godparents and the child.

The parents are introduced to the congregation.

The thetan is introduced to his body.

The thetan is introduced to each of his body's parents in turn.

The thetan is introduced to each of his body's godparents in turn.

**0 Assistant**

**0 Minister**

**Mother 0**

**0 Father**

**Godmother 0**

**0 Godfather**

**Congregation**

**NAMING CEREMONY**

**Positioning of Participants**

At the end of the ceremony the thetan is acknowledged and thanked for his participation.

## **Recognition and Naming Ceremony**

All those who now assemble here  
draw close.

The purpose of this conclave  
being this:

The recognition and the naming  
of this child:

Born into this universe by the  
action of two beings  
(father) and (mother)

Born into an inheritance,  
which when rightfully bestowed  
shall bring to him  
the knowledge and the right  
to do as he would wish.

Supreme,  
inviolable, is that which he in  
later years decides:

It is the custom of our race –  
that race called Man,  
that when an infant,  
being small and as yet unsure  
of customs and of manners  
now in operation in the  
groups and field  
which he now enters,  
that some other and more  
adult person experienced  
in all ways and roads,  
the pitfalls and the traps  
that this life time can give,  
take it upon themselves,  
Responsibility to stand  
and aid, within their scope,  
the upbringing  
of the Child.

In normal times it is not expected that this be an onerous assignment, yet there is a factor here upon which it would be wise to dwell.

And that is simply this: Should such occur that both the Parents leave the road that they do now envisage (for bodies are but frail things and in the many facets of the game moves go wrong)

Should such occur, then it is the duty of these people to stand in and take the place of these two parents, so that while not yet of blood relation with the child they by promises made here will undertake the full and careful instruction of this child, until he has acquired the Knowledge of his rights in full.

Are there people here who have so promised?  
Good!

You have heard me state before the child, the Parents and those assembled here the duty that you (godfather) and (godmother) have set yourselves to do. I ask you now to answer me direct.

Do you (godfather) and you (godmother)  
promise to give all  
reasonable aid ensuring  
that this child as yet  
unnamed, be given every  
instruction necessary that he  
fulfil his heritage?  
Do you? Good.

And you the Parents, (father)  
and (mother), do you agree that  
these stand for you?  
Do you? Good.

So be it then.  
It has been agreed.  
And now the Naming of the  
Child:

Have you four, being those now  
most concerned, you by blood  
and you by promise,  
agreed upon a name?  
Then tell me please.  
May I take this Child?  
Hello to you and  
welcome here.

The name you receive here is  
yours to use  
or discard,  
as you will.  
It is our gift to you.  
To all of you now here I say  
that this child has been  
spoken for, and promises  
been made  
by both the Parents  
and these two, who by  
their willingness  
have now assented

to the responsibility  
 of ensuring that, young (child's name) here  
 shall have, as is his right  
 all that we, being of like  
 race, form, and nature, can  
 endow.

And you the witnesses, must  
 also know, what in brief  
 that endowment is.

Briefly it is thus:

That he be given every  
 chance to understand  
 the rules by which we play  
 this game called Life, and further  
 that we all here present  
 arrange within his scope  
 the guidance and the knowledge  
 that we along our path  
 already trod, have gained,  
 Yet always remember this:  
 Young (child's) life is HIS  
 and, in the final account  
 it is for him to make the choice  
 what path he choose –  
 what game he play.

And should he in later time decide,  
 to turn away from that which seems  
 to us to be  
 the only game worth while  
 then that too is his right.

Our job is to teach and to ensure  
 that he in time to come  
 reaches that freedom that he can  
 deliver of himself the good  
 and rightful judgement  
 of his fate.

We help, we teach, and by our  
 skills we introduce into our

fellow being, the capacity to  
understand.

AND THAT IS ALL.

Let no one say,  
'You must do thus and this,  
we have so decided'  
So be it then.

By witnessing his naming  
you do signify that you  
do welcome here the person  
of (child) as he is now called  
into our recognition and our  
group.

So now in final act all  
present say 'Hello' and bid  
a welcome to (child)  
Good.

Mother take your child  
now recognised and welcomed here.  
And let us all go each our  
separate ways remembering  
when we see (child) again  
we have welcomed him this day.  
Thank you.

## **Form of Funeral Service**

### **Conducting a Funeral Service in the Church**

The Minister sees that the ushers are selected among the family of the deceased or his friends, and selects the pall bearers in like fashion.

No one is seated before the Processional begins

The Minister may lead the Processional or be at the pulpit as the procession enters the room.

The order of the procession is: pall bearers preceded or not by the Minister, followed by the immediate family and then other family and friends in order of degree of relationship and closeness of friendship. The ushers are in the pro-

cession and seat the people as the casket reaches the stand in front of the altar.

The centre or right aisle is used by the procession on entering. After all are seated, the Minister then begins the ceremony.

At the completion of the ceremony itself, the pall bearers approach the casket.

The procession if formed, led by the Minister, in the same order as the entering procession and leaves the Church.

The Minister may end his part of the ceremonies at this point or go to the cemetery, depending on local custom and whether or not the deceased is a member of an order which will handle services there.

### **Conducting a Funeral in the Home**

The casket may be in place in the room or may be brought in processional as in a funeral conducted in the Church. The Minister sees that there are pall bearers or ushers in either case. The Minister may be already positioned at the casket or where the head of the casket will be or may enter in the procession, the order of which is the same as in a funeral conducted in the Church.

The same degree of formality is necessary as for the Church funeral, and the same conventions of entering and leaving apply, with the exception that the casket may be already in place. However, the entire service may be much shorter.

Here also the Minister may or may not go to the cemetery on the same basis as a funeral conducted in the Church.

Founding Church of Scientology Funeral "Service by L. Ron Hubbard.

Our loss  
Is gain in other times  
Our hopes on future bent  
Must then depend on incidents like these  
For bodies wear  
And in  
The fine grist mill of time  
Are spent in service such  
As yours  
And go, our time by smallest time  
Into the yesterday, wherein began  
The conquest of Eternity.  
What did we know

When yesterday we wept?  
What grip upon us had our ignorance  
That we in our conceit did feel  
That all of us were mortal here  
And lives once led were spent  
And wasted on our selfish selves,  
How narrow is such scope  
To feel that we  
Should be eternally  
The goal of all the toil  
And wretchedness  
From birth to death  
And like a play  
The curtain dropped  
And left an empty stage.  
How dull of us to feel that we  
Were all the target of this strife  
And that we lived but once  
And living then did reconcile  
The whole in one brief life.  
Oh no, a wider drama here  
Was planned and staged  
And we with narrowness of mind  
Did over-look the plan.  
We said that all is  
Mortal flesh  
The spirit just a thing  
To send, for pence  
To some strange heaven  
There to waste its skill  
Or had we not the price  
To some deep other place  
To pain, and waste again  
The life.  
To what dark depths  
Were dropped our minds  
To feel that flesh  
Is capable of love or trust or  
livingness

To feel that fingernails and masks  
Are all we need to dream  
To what deep place  
Did our love go  
That mass could recompense?  
Anxieties that ruled our years  
Were nurtured here  
And we  
Made blind and dumb  
By other greed  
Spanned down our lives  
To One.  
What waste!  
To feel that all our love  
Our work,  
Our gifts,  
Our knowledge and our  
Sighs  
Were meant  
To be consumed  
All in one  
Breath and flash  
And by one name?  
Today, come wiser now  
The chains gone weak  
The tyranny of cult  
Gone tired with the years  
We look  
We find we live  
Not once  
But on and on  
From body's birth  
to Body's grave and then  
To birth again  
And year to grave again  
So to dispose possessions  
Oft come undone  
With livingness.  
From century to century

From age to age and on  
We go in march along  
The path that leads  
Forever up the countless  
Tick of time.  
We crawl, we walk, we fly  
We win  
From here and evermore  
The heritage of all our lives  
and spend it once again.  
Why this is no sad and  
Bleakish look  
No sorrowed thing  
This life.  
This is an adventure pure  
Where without knife or  
Provender we leap  
Aloft into eternity  
And span forever in a breath.  
This is adventure where  
We step from tie to  
Body tie  
And go  
Our way.  
Our suff ring is  
Self centred here  
For we have lost  
In truth  
The smile,  
The touch,  
The skill and happiness  
We gained  
From (deceased)  
Who gave to us  
from his/her past  
Ability to live  
And fare against  
The tides and storms of fate  
It's true we've lost

His/her shoulder  
Up against the wheel  
And lost as well his/her counsel  
And his/her strength  
But lost them  
Only for a while.  
He/She goes  
Not with the dismal roll drum  
but with a whisper like  
A Faery's sigh  
To smooth the way  
For when we come.  
He'll/She'll be in some good  
Future time  
And future place  
His/her smile  
His/her touch  
His/her skill  
Invested there to make  
Away of life.  
True, true we may not  
Know him/her then and  
Only know his/her work  
But still  
If we sent not ahead  
Our vedettes into time  
We would not have  
A race.  
And so, branched off from  
This Genetic Line  
And into some new  
Corner or new world  
We've sent you, (deceased)  
And there there'll be  
We know it now,  
A smile,  
A touch,  
A happiness for us  
And you

You could not find  
On earth  
And so it turns  
The day, the year,  
The age,  
And so we go  
With banners furled  
And quietly  
Upon our way,  
But now we know  
And now we'll find  
The Way.  
Into the dark  
Has come the Light  
Into tomorrow  
Enters night  
Into heaven  
Go no more  
Into life our  
Spirits soar  
Conquering ever  
Wisdom's store  
We do not tremble  
Faced with death  
We know that living  
Is not breath.  
Prevail!  
Go, (deceased)  
And take  
The life  
That offers now  
And live  
In good expectancy  
That we  
Will do our part  
Go, (deceased)  
You can control  
That which you must.  
Our loss

Is gain  
 In wisdom and in skill  
 To future dates and other smiles  
 And so we send into the  
 Chain of all enduring time  
 Our heritage  
 Our hope  
 Our friend.  
 Goodbye, (deceased)  
 Your people thank you for having lived  
 Earth is Better for your having lived  
 Men, women and children are alive today  
 Because you lived.  
 We thank you for coming to us.  
 We do not contest your  
 Right to go away.  
 Your debts are paid  
 This chapter of thy life is shut  
 Go now, dear (deceased) and live once  
 more  
 In happier time and place.  
 Thank you, (deceased")  
 And now here lift up  
 Your eyes and say to  
 Him/Her  
 Goodbye.  
 (Congregation): Goodbye.  
 Goodbye our dear  
 Goodbye.  
 We'll miss you, you know.  
 Let the body now  
 Draw away  
 To be consumed to ashes  
 And to dust  
 In earthly and in cleanly fire  
 To be no more, no more.  
 And that is done,  
 He/She is gone.  
 We have our work

To do. And he/she and his/hers.  
 He/She will be welcome there.  
 To Man!

### **A Funeral for Homo Sapiens**

by Tom Esterbrook

From treetop stepped  
 Into  
 The Bravery of Cave  
 Who feared you, Man?  
 The Animals that  
 Fattened on your child?  
 Not they?  
 The lice that ate your armpits  
 And your pelf,  
 Not they?  
 Big toothed Man  
 Whose teeth  
 Would scarcely scratch  
 A fang,  
 Who feared you then?  
 Not they, the animals of Earth.  
 But eons later, Man,  
 You showed them sure  
 For there they be  
 The species that once sneered  
 They're dead  
 The pigeon and the fawn, the otter  
 and the swan.  
 You showed them, Man.  
 with fire, plunder and the  
 Sword.  
 84  
 You showed them, Man,  
 And now they're dead  
 Sorry  
 Doubtless  
 That they sneered.  
 And you,

Grown big in weapons  
 Small, in sense,  
 Where are you, Man?  
 Under the clouds  
 Of H Bomb pitted Earth  
 You sleep.  
 Where are you now O Man?  
 And they, the ones you showed  
 In your brief bow  
 Into Eternity,  
 They sleep.  
 Ah, peaceful now the Earth  
 With none to mourn  
 Or Sigh  
 For your demise  
 How Quiet here  
 This grave called  
 Earth.  
 But doubtless you knew best.  
 You showed them sure.  
 Unfortunate it is  
 You showed yourself  
 As well.  
 Was it worth it, Man?  
 Amen.

### **Form of Service for the Ordination of Ministers**

A Church Member seeking Ordination as a Minister of the Church of Scientology is, firstly, duly examined as to Ethics, secondly as to the Codes and Creed, and, thirdly as to ability to counsel and deliver the religious services of the Church in the normal course of his or her theological studies in an Academy of Scientology.

These examinations having been completed, and necessary certification by the Department of Examinations, Certificates and Awards having been issued, as covered by requirements per Ministerial Examination Checksheets, final ordination proceeds as follows:

- I. PRESENTATION: The candidates for ordination are called in the presence of the congregation and before duly ordained Ministers of the Church, to read and attest to the Auditors' Code and the Code of a Scientologist. The candi-

dates then deliver a short sermon on the subject of Scientology. On completion the officiating Minister reads:

“In the name of the Church Council, and before these witnesses, this member (these members), name(s), having been examined most thoroughly as to fitness, aptitude and vocation to serve the Ministry of the Church of Scientology are here declared accepted”.

- II. INVOCATION: “By this invocation of the symbol of our Church we recognize and acknowledge that he (she) (they) is /are ordained and henceforth be, Minister(s) of the Church with all rights, sacerdotal privileges, and responsibilities due to and from a Minister”. (The newly ordained Minister is here presented with a Church of Scientology cross and chain). “Before these witnesses, you are now charged with the responsibility of furthering the spiritual work of the Church in all its aspects, to hear confessions, to preach, and otherwise minister to the spiritual travail of your fellow man and to hold inviolate the confidence that your fellow beings impart”.
- HI. ACCEPTANCE: “By the acceptance of these credentials, you are further charged at all times to uphold the religious and ethical tenets, precepts, and principles which form the cornerstones of our Faith”.

“I ask the congregation now to acknowledge and recognise the Ministers) here presented and ordained”. (Dismiss)

### **Prayer Day Ordination Ceremony**

The following Ordinary Ceremony may be used on occasions when Ordination is integrated into the main prayer day service.

#### **Ordination**

This ceremony is conducted by a Scientology Minister in complete ministerial dress,

“Will the candidates for Ordination please come forward?”

(They come forward and stand facing the Minister. They wear clerical dresses without the Scientology cross and chain).

“(the full name of each candidate is inserted here)... you come before

us at your own behest, in order to make known to these assembled witnesses your desire to service the Ministry of the Church of Scientology”.

“Do each of you affirm that you have fulfilled all requirements set forth by the Church for Ordination, and do you further affirm that you have been duly examined and certified as having completed such requirements?”

(They answer each in sequence, "I do").

"Do you also attest that you will abide by the Authors' Code and the Code of a Scientologist?"

(They answer together, "I do"). "Please turn and face the congregation". (They do so)

"(The name of each inserted here)... having been examined most thoroughly as to fitness, aptitude and conviction to serve the Ministry of the Church of Scientology, and having thus manifested their vocation, are, in the name of the Church Council and before these witnesses, accepted".

(They turn and face the Minister).

"By the invocation of the symbol of our Church, we here acknowledge that Reverend (names inserted here, each with Reverend in front of it)...

are ordained and henceforth be, Ministers of the Church of Scientology, with all rights, sacerdotal privileges and responsibilities of the Ministry".

(The ordaining Minister places the Scientology cross and chain around each ordinand's neck, and presents him with his certificate if desired).

(After the crosses are received the newly ordained Ministers turn and face the congregation).

"Before these witnesses, you are now charged with the responsibility of furthering the spiritual work of the Church in all its aspects: to hear confessions, to preach, and otherwise minister to the spiritual travail of your fellow man, and to hold inviolate the confidence that your fellow beings impart".

"By the acceptance of these credentials you are further charged at all times to uphold the religious and ethical tenets, precepts and principles of our faith".

"Do you, the congregation, recognise, agree and acknowledge these Ministers are ordained? If so, say, "We do."

(Congregation: "We do").

"Thank you. Having been agreed, it is so".

(The newly ordained Ministers stand briefly, and then, singly, return to their seats).

(This Ordination Ceremony may also be used in ordaining several Ministers at the same ceremony).

## **CHAPTER IX.**

### **THE MINISTRY OF THE CHURCH OF SCIENTOLOGY**

Clergymen of the Churches of Scientology are divisible vocationally into four distinct categories – Pastoral Counsellors, Ministers Probationary, Ministers, and Deputy or Assistant Guardians.

The clergy within the Churches range from Class 0 to Class 12. This classification designates their respective abilities to fully understand man and his relationship to God and His Universe. It is an evaluation of the counselling skill of the auditor (the generic term for one who applies Scientology's religious technology to others for their benefit) and does not reflect on Ministerial status.

#### **Pastoral Counsellors.**

Members of the Church who have studied its techniques of pastoral counselling (auditing) in a duly authorised Academy of Scientology, and have fully satisfied the Academy's supervisors and examiners, may become certified pastoral counsellors licensed to practice Scientology's distinctive technology of spiritual guidance (auditing).

After a lengthy period of internship as a counsellor, the Scientologist may decide to become a professional counsellor on the staff of a Church or Mission centre, or may prefer to remain as a lay member of the Church.

In the latter case, he may wish to bring his acquired knowledge and experience to the relief of suffering and the betterment of conditions in one of the Church's secular but beneficial social projects such as NARCO NON, the world famous drug rehabilitation programme, CRIMANON (criminal rehabilitation), APPLIED SCHOLASTICS (for the relief of the inadequately educated) and others. Or he may wish to use his training for the general benefit of those in the area of his home and business.

In any of these cases, the pastoral counsellor will be a valuable member of his community and will in time acquire the respect due to one who is, in effect, a lay minister of the Church.

Indeed, the Churches have always regarded fully trained pastoral counsellors, as being "secular clergy" with a status comparable to the lay ministers of many other religions. And it has likewise always been the Church's policy that pastoral counsellors should eventually fulfil all the qualifications for the Church's ministry for their certification as auditors to be regarded as permanent.

### **Ministers Pro tempore**

In exceptional circumstances candidates for the ministry may exercise the functions of certified ministers of the Churches before certification. These are styled “Minister pro tempore” and are entitled to wear the ministerial clothing on official occasions. Appointment as a Minister pro tempore may only be authorised by a Guardian Office.

### **Ministers**

Members of the Church, both men and women, who wish to make the Church’s ministry, their full-time vocation may seek to be ordained as ministers.

Scientology is pan-denominational, non-sectarian, and accepts members of other faiths into its international community. It is therefore incumbent upon its ministers to understand and respect the religious beliefs of others.

Consequently, in addition to the thorough and often lengthy training required of a pastoral counsellor, the ministerial candidate is required to have a reasonably thorough knowledge of the essential doctrines, philosophy and practices of the world’s major Religions of both the Eastern and Western traditions.

A period of study of comparative religion is mandatory for ministerial students, and candidates must be able to pass an examination on this subject.

The historical background and religious antecedents of the religious philosophy of Scientology must be studied, as must the function and ancient precedents of the Church’s ethical codes. The contemporary ceremonies and rituals of the Church must be known and understood in their religious, philosophical and social contexts.

The trainee minister must have a personal conviction in the Creed, codes and religious philosophy of the Church. He must have accepted Scientology as the religion of his choice, and be dedicated to the aims of Truth and Spiritual Freedom for all mankind. He must be of proven ability as a pastoral counsellor and he must be of excellent character and moral responsibility. He must also have obtained the legal age of majority in his own country.

Where all these requirements are fulfilled to the satisfaction of the proper Church Authorities, the candidate for the ministry may become ordained as a minister with all the rights, sacerdotal privileges and responsibilities of the Ministry. The ordination is performed in accordance with the policy of the Mother Church and the “Background and Ceremonies of the Church of Scientology”.

## **PART THREE.**

## CHAPTER I.

*Judicial decisions in different parts of the world have accepted that Scientology is 'a religion.*

The religious status of the Church of Scientology has consistently been upheld by the Courts of the United States and have never been successfully challenged in any court where the issue has been raised, in the United States or elsewhere.

### United States.

(1) In *Barr v. Weise* 293 F. Supp. 7 (1968), a decision of the United States District Court for the Southern District of New York, decided on 26th August 1968 by Tenney, District Judge, the Petitioner Aaron Barr sought a writ of habeas corpus to restrain his alleged unlawful detention by the United States Army and to obtain judicial review of the denial by the Army of his application for discharge based on his status as a full time student of the ministry in the Church of Scientology. In granting the application for a writ of habeas corpus and ordering the discharge of the petitioner from the United States Army Reserve forthwith, the Court said, inter alia:

“By denying petitioner’s application solely on the basis of the exclusion of the Academy of Scientology from the “approved list” an exclusion that may have resulted from the school’s failure to submit the required information rather than from academic deficiency, the Army capriciously *neglected to consider either the standards set by the Academy of Scientology or the established character of the Church of Scientology of New York.*<sup>105</sup>

“As noted herein, the Church of Scientology of New York is a duly recognised religious corporation under the laws of the State of New York. It has been in existence since November 15th 1955.... The duties and functions of its ministers are similar to those of the clergy of other religious denominations. Their

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<sup>105</sup> Note:

There is no overall Church policy on the question of Scientology Ministers undergoing Military Service. It is realized that in some instances it is necessary for men to defend themselves against foreign aggression, when it becomes a citizen's duty to fight for his country – for it is stated in the Creed of the Church “that all men have inalienable rights to their own defence.”

It is of course, one of the aims of Scientology to help remove conditions which bring about war. [“Fundamentals of Thought” – L. Ron Hubbard. p.120.] South Africa is the only country where a policy decision on the subject of army service has been taken. In this country the South African Church Council is inclined to encourage its Ministers to undergo Military Service.

ministers hold services every Sunday, officiate at funerals, christenings and weddings, counsel their parishioners, and conduct confessionals. The Church has 3 ministers duly licensed by the State of New York as well as other ministers licensed by other states. There are some 50 full time students in the Academy of Scientology who devote approximately 35 to 40 hours per week to their training. Their course of study includes instruction in the basic tenets of their Church and its system of ethics, and on the methods of counselling parishioners as to their personal, spiritual and ethical affairs. In order to qualify as a minister, students must pass oral and written examinations.

"Inasmuch as petitioner complied in all respects with the applicable Army regulations, and since the Army's determination was arbitrarily reached, this Court directs that petitioner's application for a writ of habeas corpus be granted and petitioner be discharged from the United States Army Reserve forthwith".

This decision was upheld on appeal by the U.S. Court of Appeals for the Second Circuit (412 F.2d 338 (1969)).

(2) *In Founding Church of Scientology of Washington D.C. v. United States of America* (409 F.2d 1146) a decision of the United States Court of Appeals for the District of Columbia Circuit, decided on 5th February 1969, it fell to be determined whether or not Scientology is a religion and as such entitled to the protection afforded to religions by the 1st Amendment to the United States Constitution. In finding for the Appellants, Church of Scientology, and against the Appellee, the United States of America, the Court said, inter alia:

"Appellants (Scientology) have argued from the first that the entire case must fall as an unconstitutional religious persecution. In their view, auditing or processing is a central practice of their religion, akin to confession in the Catholic Church, and hence entirely exempt from regulation or prohibition. They have made no attempt to contradict the expert testimony introduced by the Government. They have conceded that the E – Meter is of no use in the diagnosis or treatment of disease as such, and have argued that it was never put forward as having such use. Auditing or processing in their view, treats the spirit of man, not his body, though through the healing of the spirit the body can be affected. They have culled from their literature numerous statements disclaiming any intent to treat disease and recommending that Scientology practitioners send those under their care to doctors when organic defects may be found. They have introduced through testimony a document which they assert all those who undergo auditing or processing must sign which states that Scientology is a "spiritual and religious guide intended to make persons more aware of themselves as spiritual beings, and not treating or diagnosing human ailments of body or mind, and not engaged in the teaching of medical arts or sciences....."

“Finally, with respect to their claim to be a religion and hence within the protection of the First Amendment, they have shown that the Founding Church of Scientology is incorporated as a Church in the District of Columbia, and that its ministers are qualified to perform marriages and burials. They have introduced their Creed into evidence. The Government has made no claim that the Founding Church is not a *bona Fide* religion, that auditing is not part of the exercise of that religion, or that the theory of auditing is not a doctrine of that religion.

“Finally, we come to the vexing question: Is Scientology a religion? On the record as a whole, *we find that appellants have made out a prima facie case showing that the Founding Church of Scientology is a religion. It is incorporated as such in the District of Columbia. It has Ministers, who are licensed as such, with legal authority to marry and to bury. Its fundamental writings contain a general account of Man and his nature comparable in scope, if not in content, to those of some recognised religions. The fact that it postulates no-deity in the conventional sense does not preclude its status as a religion.*

“Appellants have contended that their theories concerning auditing are part of their religious doctrine. We have delineated in detail the evidence on which this claim is based. Again the Government has not contested this claim.... We cannot assume as a matter of law that all theories describing curative techniques or powers are medical and therefore not religious. Established religions claim for their practices the power to treat or prevent disease, or include within their hagiologies accounts of miraculous cures. In the circumstances of this case *we must conclude that the literature setting forth the theory of auditing, including the claims for curative efficacy contained therein, is religious doctrine of Scientology....*” “

(3) *In United States of America –v- Richard Joseph Engle*, an action in the United States District Court, Southern District of Indiana, Indianapolis Division, the Defendant Engle was indicted for failing to report for military service; he defended the indictment on the grounds that he was a duly ordained Minister in the Church of Scientology. By a Motion to Dismiss dated 21st September 1972 the United States Attorney, the prosecuting authority, moved to dismiss the indictment in the following terms:

“Motion to Dismiss

“Comes now the United States of America, by Counsel, and moves the Court to dismiss the indictment in the above captioned cause.

“In support of this Motion, the United States of America, by Counsel shows the Court that:

1. The Defendant, Richard Joseph Engle, alleges that he is a duly ordained minister in the Church of Scientology.
2. The Defendant, Richard Joseph Engle, alleges that he executes his ministerial duties from seventy to eighty hours per week.
3. *Some of the Circuits<sup>106</sup> which have had occasion to examine the religious status of the Church of Scientology, have determined that the organisation should be recognised as a religious organisation, and*
4. It appears that the Selective Service System should recognise the Church of Scientology as a religious organisation, even though the Selective Service System<sup>107</sup> does not now do so.

“Wherefore, the United States of America, by Counsel, moves the Court to dismiss the indictment filed in the above captioned cause”.

The Court duly granted the Motion and dismissed the indictment.

*(4) In June Margaret Lake -v- United States of America, in Rescission Proceedings under Section 246 of the Immigration and Nationality Act, a decision of the United States Department of Justice, Immigration and Nationality Service, decided on 19 October 1972, by oral Decision of the Special Inquiry Officer, (File A 18-232-265; Kansas City) Lake, an Australian citizen, applied for permanent residence status in the United States on the grounds that she was a Minister in the Church of Scientology of Missouri. Her application was at first granted, but subsequently revoked on the grounds that the Church of Scientology was not a bona fide religious organisation in the United States. Lake appealed, the sole issue being whether the Church of Scientology is a bona fide religious organisation. Allowing the appeal, the Special Inquiry Officer of the Immigration and Nationality Service gave Judgement in the following terms:*

“These proceedings were brought about by a Notice of Intention to Rescind, dated December 15th, 1970. On January 4th 1971, Lake requested the present hearing. The Notice of Intention<sup>108</sup> contains 13 numbered factual allegations in support of the conclusion that Mrs. Lake was not in fact a minister of religion of a bona fide religious organisation. There is no question raised in the enumerated paragraphs as to Mrs. Lake’s qualifications as a minister. *The*

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<sup>106</sup> United States Federal Circuit Courts.

<sup>107</sup> The responsible body for drafting persons into the U.S. Armed Services.

<sup>108</sup> i.e. The Notice of Intention to Rescind Mrs. Lake’s previously granted immigrant status, on a number of stated grounds.

*only question is whether the Church of Scientology is a bona fide religious organisation in the United States? I will limit my decision to that issue.*

*"I am at a loss to understand on the basis of 13 numbered factual allegations how one could draw the conclusion that the Church of Scientology is not a bona fide religious organisation?"*

"The burden of proof upon the Service in a recission proceeding is a heavy one (Waziri v. U.S. INS, 392 F. 2d 55 (9 Cir 1968)).

"In *Matter of M.*, 51 & N Dec. 172, the Salvati on Army was held to be a bona fide religious organisation in the United States within the meaning of the predecessor statute to 101 (a)(27)(D)(1). The criteria in making that determination was set out as follows:

...Has been incorporated under the laws of many of the States in this country; is a world wide religious organisation having a distinct legal existence; a recognised creed and form of worship; a definite and distinct ecclesiastical government; a formal code of doctrine and discipline; a distinct religious history; a membership, not associated with any other church or denomination; officers ministering to their congregation, ordained by a system of selection after completing prescribed courses of training; a literature of its own; established places of religious worship; religious congregations and religious services; a Sunday school for the religious instruction of the young; schools for the preparation of its ministers, who in addition to conducting religious services, perform marriage ceremonies, bury the dead, christen children, and advise and instruct the members of their congregation.

I believe that this criteria has been substantially met by the respondent's (Mrs. Lake's) Presentation. The Service failed to establish by clear, convincing, and unequivocal evidence that the Church of Scientology is not a bona fide religious organisation in the United States. I am satisfied that the respondent was lawfully accorded permanent residence status".

### **Commonwealth of Australia.**

(5) *In An Application by J. Gellie for Exemption from Liability to Render Service under the National Service Act*, a decision of the Court of Petty Sessions held at Perth, Western Australia, decided on 2nd December 1970 by Zempilas, Senior Magistrate, the applicant Jonathan Gellie claimed that he was entitled to exemption from military service on the grounds that he was a Minister of the Church of the New Faith, which is the name of the Church of Scientology in Australia. In allowing his claim to exemption, the Court said, inter alia:

“Section 29 of the National Service Act 1951-1968 provides that certain persons are exempt from liability to render service under the Act so long – as the condition, or status on which the exemption is based, continues. One class of persons so exempted are “Ministers of Religion”.

“The applicant in this matter, Jonathan Gellie, a person registered under the Act, applied to the Department of Labour and National Service for exemption from liability to render service on the ground that he was a Minister of Religion.

“In support of his application the applicant gave evidence and stated that he had completed a course of training with the Hubbard Association of Scientology in Perth and obtained a certificate dated the 30th May, 1970 from an organisation called “The Church of Scientology of California” indicating that he had been ordained as a “Minister of the Church”.

“He later received a certificate from the Church of the New Faith Incorporated, Adelaide South Australia dated the 18th August 1969 which indicated that Jonathan Gellie had been selected and ordained as a Minister of the Church with power to practice Divine Counselling, to give Spiritual Advice, to hear confessions and to officiate at Marriages, Funerals, Baptisms and other sacraments and to perform all other duties that may devolve thereon as Minister of the Church.

*“The applicant said that there was no significant difference between the Church of the New Faith and the Church of Scientology. Evidence to this effect was also given by a Mr. Marc Harrison a barrister and Solicitor of South Australia.*

“The applicant stated that since March 1970 he had been employed on a full time basis as a Minister of the Church of the New Faith and apart from casual labouring work once a month his sole source of income was from the Church. Most of his time was spent in counselling the members and also visiting those who were sick. He and three other Ministers conduct services once a week on a Sunday in premises in Hay Street for a group of people of an average number of 60. Since March 1970 he has conducted about one service in four. These services are commenced by a chaplain who preaches to the congregation and reads the creed of the Church of Scientology. There is reference in this creed to God and the Soul of man. After this a minister reads text from the writings of Lafayette Ron Hubbard, the founder of Scientology and explains to the group. A prayer for “Total Freedom” is then read. This prayer says

“May the author of the Universe enable all men to reach an understanding of their spiritual nature. May awareness and understanding of life expand, so that all may come to know the author of the Universe. And may others also reach this understanding which brings Total Freedom.” Notices are then read and

the minister moves among the group discussing various matters and the formal part of the service is then concluded.

“Having carefully considered the evidence, called on behalf of the applicant which evidence was not contradicted and which I accept, the submissions made by counsel and the various authorities quoted, *I came to the conclusion that in the context of the National Service Act the Church of the New Faith is a religion. It has a creed which makes reference to God, its objects speaks of a God and a human spirit and it believes in the immortality of the spirit its creed and objectives indicate a belief and a reverence for a divine power.*

“Marriage, Christening and burial services are conducted by its ministers who dress in a similar fashion to the ministers of other religions and when the adherents meet, their services are conducted in an orderly and dignified manner.

*“From the evidence that has been produced I consider that, on the balance of probabilities the Church of the New Faith is a religion”.*

(6) In *Church of Scientology of California and Church of the New Faith Incorporated -v- City of Caulfield* a decision of the Town Planning Appeals Tribunal, Victoria, Australia, decided on 14 April 1973, the Appellant Churches appealed against the refusal of the Council of the City of Caulfield to grant them a permit to use certain premises for the purpose of “Church Mission (including Chapel, Mission Staff Offices, Reading Room, etc)”. In allowing the appeal, the Appeals Tribunal said, inter alia:

“The only non-residential purposes which should be permitted within a residential zone are such as are reasonably necessary for the proper enjoyment in the broad sense of the residential use of land in the zone... In our opinion, a Place of Worship is a use consistent with surrounding residential use. The advancement of religion is a purpose which is generally recognised as being advantageous to the community as a whole and a purpose for which there is a need sufficient to over-ride the primary zoning of land.

“The moral philosophy of the western world demands freedom of religion and it is not proper for a judicial body to judge the tenets of any particular religion.

“It appeared from evidence given on behalf of the appellant, the four rooms labelled as relating to the Church Administration and Offices of the Church would be used mainly for discussing matters relating to the faith of the Church with its adherents. The reading room would be used for the reading of church literature, while the rooms on the first floor would mainly be used for discussion of matter relating to the Church with its adherents.

“A Place of Worship is defined in the Ordinance as including “buildings used primarily for the religious and social activities of a Church but not such buildings as are used for primary, secondary or higher education or as residential.

"It appears to us that the rooms referred to.... as offices would , in fact, be *Used for the religious and social activities of the Church and consequently would form part of a "Place of Worship"*. Even if they were used to some extent for the administration of Church business, this would not, in our opinion detract from the general purpose of the whole complex which, in our opinion, *can be classed as a Place of Worship...."*

## **Denmark.**

(7) Church of Scientology of Denmark -v- Jacob Anderson.

This was a libel case in which a reporter for a sensational newspaper, Jakob Anderson, had alleged inter alia that the Church of Scientology of Denmark was not a genuine Church.

The Frederiksborg District Court found inter alia:

"When considering the content of the articles in question, of which the defendant is the named author, the fact that the plaintiff is a religious or philosophical movement working publicly and wishing to gain followers in this country must be taken into consideration....

"The allegations made by the defendant: Inter alia 'A fraudulent religious business' are found to be without basis in fact".

## CHAPTER II.

*Government, Ministerial and Administrative decisions in different parts of the world have accepted that Scientology is a religion.*

For Example:

### **Commonwealth of Australia.**

(1) By a Proclamation of the Governor-General of Australia published in the Commonwealth of Australia Gazette No. 20 on 15th February 1973, the Government of Australia gave official recognition to the Church of the New Faith<sup>109</sup> as a religious body. Further the Church of the New Faith was declared to be a recognised denomination for the purpose of the solemnization of marriages by virtue of the Marriage Act 1961 – 1966.

### **United States. District of Columbia.**

(2) Marriages may lawfully be solemnized by duly appointed Ministers of the *Founding Church of Scientology of Washington DC.*, within the District of Columbia U.S.A. by virtue of authority granted by the Superior Court of the District of Columbia Court or the district of Columbia Court of General Sessions.

### **United States. California.**

(3) Marriages may be lawfully solemnized by duly appointed Ministers of the Church of Scientology of California, within the State of California U.S.A. under authority of license issued by the County Clerk of Los Angeles, California.

### **United States. Hawaii.**

(4) Marriages may be lawfully solemnized by duly appointed Ministers of the Church of Scientology of Hawaii, within the State of Hawaii U.S. A. under the authority of the State of Hawaii.

### **United States. New York.**

(5) Marriages may be lawfully solemnized by duly appointed Ministers of the Church of Scientology of New York, within the State of New York, U.S. A. under authority of the State of New York.

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<sup>109</sup> The name of the Church of Scientology in Australia.

**United States. Washington**

(6) Marriages may be lawfully solemnized by duly appointed Ministers of the Church of Scientology Washington, within the State of Washington, U. S. A. under the authority of the State of Washington.

**United States. Michigan.**

(7) Marriages may be lawfully solemnized by duly appointed Ministers of the *Church of Scientology of Michigan*, within the State of Michigan U. S. under the authority of the State of Michigan.

**United States. Minnesota**

(8) Marriages may be lawfully solemnized by duly appointed Ministers of the Church of Scientology of Minnesota, within the State of Minnesota U.S. A. under the authority of the State of Minnesota.

**United States. Florida.**

(9) Marriages may be lawfully solemnized by duly appointed Ministers of the Church of Scientology of Florida, within the State of Florida U.S.A. under the authority of the State of Florida.

**United States. Oregon.**

(10) Marriages may lawfully be solemnized by duly appointed Ministers of the Church of Scientology of Oregon, within the State of Oregon U.S.A. under the authority of the State of Oregon.

**United States. Texas.**

(11) Marriages may lawfully be solemnized by duly appointed Ministers of the *Church of Scientology of Texas U.S.A.* under the authority of the State of Texas.

**United States. Missouri.**

(12) Marriages may lawfully be solemnized by duly appointed Ministers of the Church of Scientology of Missouri, within the State of Missouri U.S.A. under the authority of the State of Missouri.

**Canada. British Columbia.**

(13) *The Church of Scientology, British Columbia, Canada*, is a religious body within the meaning of the Marriage Act of British Columbia, and marriages may be lawfully solemnized by duly appointed Ministers of the Church of Sci-

entology, British Columbia under the authority of the Province of British Columbia.

#### **United States. Hawaii**

(14) Ministers of the Church of Scientology of Hawaii have, at the invitation of the Senate of the State of Hawaii, taken morning prayers, (read the prayer of invocation) in the Senate, which is the first order of business in the Senate before proceeding to the day's work.

#### **United States. New York**

(15) The New York State Board of Social Welfare in a letter dated 26th October 1972 to the Church of Scientology of California acknowledged that the Church is a "religious agency" and as such exempt from registration under the Social Services law.

#### **United States. Missouri.**

The State of Missouri, Department of Revenue, in granting the *Church of Scientology* exemption from Sales-Use tax by letter dated 9th March 1973, wrote:

"(The Law) exempts educational, religious and charitable institutions and political subdivisions from the payment of sales-use tax on purchases for use in the conduct of their regular functions and activities. In our opinion your institution would qualify for exemption."

#### **United Kingdom.**

(17) In the United Kingdom, Ministers of the Church of Scientology have been held to be persons exempted, as ministers of religion, from liability to Jury service, by virtue of the provisions of Section 9 of the Juries Act 1870.

#### **United States Army.**

(18) The United States Army by its Chaplain School situated at Fort Hamilton, New York, has accepted the religious status of the Church of Scientology. The policy of the U.S. Army is that "Commanders at all levels have a responsibility to provide religious activities which serve the needs of persons of all faiths within their commands"<sup>110</sup> In accordance with this policy, the Army Chaplain School Publication "The Newer Religions" contains information concerning Scientology for the use of Army Chaplains.

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<sup>110</sup> Student Handout H 22026/12-1 U.S. Army Chaplain School: "The Newer Religions" July 1972.

### **United States Selective Service System.**

(19) In the United States , the Military Selective Service Act of 1967 permits persons, who conscientiously object to military service, to be assigned by the Selective Service System to “civilian work contributing to the maintenance of national health, safety or interest” for a period of two years.

The Selective Service System recognises employment with the Church of Scientology as work “contributing to the maintenance of the national health safety or interest.

### **United States. Treasury Department.**

(20) The United States Department of the Treasury, Internal Revenue Service, exempts ministers of religion from liability to pay self-employment tax.

For the purpose of exemption from self-employment tax, the Internal Revenue Service recognises Ministers of the Church of Scientology as ministers of religion.

### **Federal Republic of Germany.**

(21) The municipal authorities of Stuttgart partially exempt from liability to pay taxes, organisations organised for religious purposes.

Stuttgart recognises the Church of Scientology Mission in Stuttgart as a religious organisation for this purpose.

### **Federal Republic of Germany.**

(22) The municipal authorities of Heilbronn partially exempt from liability to pay taxes, organisations organised for religious purposes.

Heilbronn recognises the Church of Scientology Mission in Heilbronn as a religious organisation for this purpose.

### **United States Massachusetts.**

(23) Since June 1973, marriages may lawfully be solemnized by duly appointed Ministers of the *Church of Scientology of Boston*, within the State of Massachusetts U.S.A. under the authority of the State of Massachusetts.

### **Canada.**

(24) The Judicial Offices of the Government of the Province of Alberta have confirmed in the statement of the 16th October 1973 that Ministers of the Church in Canada are exempted from serving as common jurors, in accor-

dance with section 5 of the Jury Act (c . 165 of the Revised Statutes of Alberta).

(25) The Alberta Department of Health and Social Development stated on the 10th July 1973 that the Church of Scientology of Calgary, Alberta had fulfilled "the requirements for recognition as a religious denomination as provided for under the Marriage Act... accordingly we are enclosing a Certificate of Registration for Rev. L. Levett, No. 2704/73".

(26) On October 1st 1973 the Registrar General of the Government of the Northwest Territories advised the Church of Scientology of Toronto that it had been granted permission to have its ministers registered to perform marriages and burials in the Northwest Territories.

(27) The Deputy Registrar-General of Nova Scotia formally placed the name of a minister of the Church of Scientology on the Civil Register authorising him to solemnise marriages in the Province of Nova Scotia, on the 1st October 1973.

(28) The Province of British Columbia has recognised clergy men of the Church of Scientology of British Columbia, being a religious body within the meaning of the Marriage Act, for the purposes of celebrating marriage ceremonies.

(29) The Department of Revenue of the Province of Ontario has recognised the Church of Scientology of Toronto's religious bona fides for the purposes the Retail Sales Tax Act. (Exemption from the payment of tax on the purchase price of admission to entertainments whose proceeds will be devoted to religious purposes.).

(30) The Church of Scientology in Vancouver, British Columbia has been officially exempted from licence fees for its operation because of its religious nature by the Dept. of Permits and licences.

(31) The Ontario Ministry of Revenue recognised the Church of Scientology as a religious organisation for the purpose of exemption from certain aspects of retail Sales Tax, in a statement of the 27th June 1973.

(32) The Church of Scientology has been granted permission to register ministers for the purpose of celebrating marriages under the Marriage Ordinance of the Yukon Territory in the Yukon.

(33) The Sheriff of the Judicial centre of Regina; Province of Saskatchewan has confirmed that Ministers of the Church of Scientology listed in City Directories are exempt from Jury Duty under the provisions of section 4 of the Saskatchewan Juries Act.

(34) The Sheriff of the Supreme Court of the Province of Newfoundland has confirmed that Ministers of the Church of Scientology are exempt from Jury

Service under the provisions of Section 70(1)(f) of the Newfoundland Judicature Act 1970.

(35) The Department of Health and Social Development of the Province of Manitoba have accepted the Registration of Clergymen of the Church of Scientology for the purposes of the celebration of marriages under the Provisions of the Manitoba Marriage Act.

(36) The Sheriff of the Yukon Territory has confirmed that Ministers of the Church of Scientology are entitled to exemption from Jury Service under the provisions of Section 7F, Ordinance of the Yukon Territory.

### **United Kingdom.**

(37) Her Majesty's Customs and Excise have officially recognised the Church of Scientology in the United Kingdom as a religious organisation for the purpose of registration for Value Added Tax.

### **Denmark.**

(38) The Educational Department of the Danish Armed Forces has recognised the Church of Scientology as having a bona fide religious educational function in agreeing to contribute funds to the Church in exchange for courses delivered to personnel in its charge.

(Statement of the Forsvarets Civilundervisning of 21 November 1972).

### **Germany.**

(39) The Bavarian Ministry of Education and Culture decided after consideration in October 1973 that the Church of Scientology of Germany, situated in Bavaria, was indeed a bona fide Church organisation. It has stated:

"The Church of Scientology has... submitted further materials concerning its basic beliefs. From these materials it can now be seen that the corporation cannot in any event be denied the status of a religious community any longer. The Church of Scientology has, according to its own extant literature, a belief in God, (and) Teachings concerning the Last Things and of the Fate of Man after Death".

### **Commonwealth of Australia.**

(40) In a letter dated the 27th July 1973 to the Secretary of the Church of the New Faith the Payroll Tax Office of New South Wales recognised that the Church was exempt from payroll tax because of the religious nature of its activities.

(41) In pursuance of the Proclamation of the Governor General of Australia published in the Commonwealth of Australia Gazette No. 2 on the 15th February 1973 whereby the Federal Government of Australia gave official recognition of the Church of the New Faith as a religious body, Ministers of the Church in Australia have been licensed to perform marriages in accordance with the provisions of the Marriage Acts in various states. Ministers of religion licenced in this fashion are empowered to celebrate marriages anywhere in Australia.

### CHAPTER III.

*Theologians and Scholars in the Field of Comparative Religion in different parts of the world have concluded that Scientology is a Religion.*

For example:

- (1) *Professor E.G. Parrinder*, the Professor of the Comparative Study of Religions at the University of London, made the following statement on 25th November 1971.

- “1. I am the Professor of the Comparative Study of Religions at the University of London.
2. I am the author of more than twenty books on the subject of comparative religion and other subjects including:  
 “Worship in the World’s Religions”  
 “Comparative Religion”  
 “The World’s Living Religions”  
 “Avatar and Incarnation” (based on the Wilde Lectures delivered at Oxford University)  
 “Witchcraft” etc., etc.,  
 and I have edited an Encyclopaedia and a Dictionary on the world’s religions, just being published.
3. I have read a number of books on Scientology including “Scientology. The Fundamentals of Thought”, “Science of Survival”, “The Phoenix Lectures”, “Scientology 8-8008”, “Notes on the Lectures of L. Ron Hubbard”, “Axioms and Logics”, “A New Slant on Life”.
4. I have also attended a service in the Chapel of the Church of Scientology at Saint Hill Manor, East Grinstead, Sussex.
5. I am particularly interested in the age-old discussion on the definition of a religion.

E.O. James, author of the work “Comparative Religion” Emeritus Professor at the University of London and an outstanding living authority has defined religion as “Primarily the recognition of an order of reality which transcends the ordinary and commonplace and is responsive to human needs”.

Another famous addition is that of Sir. E.B. Tylor – “Belief in spiritual beings”.

In my opinion Scientology may be properly regarded as a religion. It has striking parallels with a number of Eastern religions.

6. I am also interested in the question of what constitutes worship and the definition of worship. There is an almost infinitely wide variety of forms of worship. In my opinion the services held by the Church of Scientology may be regarded as forms of religious worship.
7. The work "Ceremonies of the Founding Church" has influenced me particularly in coming to this conclusion – in particular, the Christening and the Funeral Services described therein.

I am particularly impressed by the teaching of the self or spirit, the so-called Thetan. Further, that this is immortal. This is a basic element of nearly all religions, and even Buddhism which refuses to define a soul yet holds to reincarnation and the ultimate goal of Nirvana for whatever there is of purified being.

8. This emphasis upon the spiritual clearly distinguishes religion from a secular or humanist or political society. The Jain religion, for example one of the oldest though small religions of India, does not believe in a Supreme Being but believes in countless immortal souls, and it is an undoubted religion, with innumerable temples and priests.
9. Belief in a Supreme Being seems to be taught by Scientology, though since the Supreme Being is only the "Eighth Dynamic" which is primarily defined as "the urge toward existence as infinity", this does not seem to be a strong belief in a personal God. But I note that there are other mentions of God in the literature. Also Jains and Buddhists might be cited as religions without a personal God, though I believe in practice this should be qualified by recognising their use of images of their founders, Jinas and Buddhas".

- (2) *Dr. Marcus Bach*, eminent theologian and scholar in the field of comparative religion, made the following statement on 8th June 1970.

I, Dr. Marcus Bach, am an acknowledged authority in the field of comparative religions and intercultural relations. I hold a Ph.D. from the State University of Iowa, and four Honorary Degrees from other Universities and Colleges. I am the Founder and Director of the Foundation for Spiritual Understanding in Palos Verdes, California.

I am the author of twenty books, including "*Major Religions of the World*", "*Report to Protestants*", "*Of Faith and Learning*" and "*Spiritual Breakthrough for our Time*".

My biographical sketch appears in *"Who's Who in America"*, and the reference work *"Who Knows – and What"* lists my scholarly work in the field of contemporary religious movements.

I have encountered and studied the Creeds and Doctrines of the Church of Scientology, and have concluded, to my satisfaction, that the Church of Scientology is a valid and vital pan-denominational religion which does not conflict with other religious beliefs, but is stimulating and enhancing to all religious pursuits. The Church of Scientology is eclectic in that it has taken many great spiritual truths common to all religions and redefined them in a life-style which makes them accessible and usable in daily life, particularly in our contemporary time.

It is my opinion that governmental representations against the Church of Scientology parallel reactions experienced by many major religions in their historical genesis and that such repressions have usually contributed materially to the rapid growth and spread of religious movements so suppressed".

- (3) *K.B. Leaver*, Principal of Parkin Congregational Theological College in Adelaide, South Australia, made the following statement on 1st December 1970.

I hold the qualifications of Bachelor of Arts, Bachelor of Divinity, Master of Sacred Theology.

"I have held the position of Principal of Parkin Congregational Theological College, Adelaide 1958 to 1968 and I currently hold the position, from 1968 to the present date of Co-Principal of Parkin Wesley Congregational-Methodist Theological College, Adelaide in the State of South Australia.

"The Church of the New Faith incorporated in South Australia on the 31st day of January 1969 is a bona fide Church showing the institutional characteristics of a Church.

"I hold that the Church of the New Faith, formally teaching Scientology, is a religion for the following reasons:

It requires a belief in God. Although the New Faith does not define the characteristics of this belief very closely, it nevertheless is quite as specific as, for example, the Hindu or the Buddhist faiths – the latter religion has no belief in a personal deity at all.

The Church of the New Faith gathers its believers into a fellowship which seems not to differ significantly from normal church worship and fellowship meetings, which are almost characteristic of religious bodies. Individuals are committed to

each other, to the support of the church and answerable to the fellowship.

Worship is conducted in a way which is indistinguishable from, say, Unitarian worship the world over. God is invoked and revered and a way of thought and life proclaimed.

A professional ministry has been appointed. Although in the early stages of the development of the New Faith ministers were not fully supported by their churches, like most other denominations, the development of their institutions has enabled them to set aside full time leaders for this ministry.

I would submit, therefore, that the Church of the New Faith is a religion in every main consideration which would be applied to any other church or faith. In fact it has more of the characteristics of a religion than some other faiths which are universally accepted as such. The Quakers do not have a ministry, the Unitarians and even the Salvation Army do not have an enunciated theology, the Buddhists do not even have a God. This church has the essential characteristics of a religion and in my opinion should have the rights adhering to such a designation.

- (4) *Professor Kingsley J. Joblin*, the Professor of Religious Studies at the University of Toronto, Canada having undertaken a study of Scientology, made the following statement on 28th July 1972.

"I have perused six or seven books and pamphlets issued by "The Church of Scientology" and written for the most part by its founder, L. Ron Hubbard. I offer the following considerations:

- I. The Title. It may be thought that the term "Church" is misleading, since it was originally a distinctively Christian term and seekers might assume the sect to be under Christian auspices. This would be incorrect; I found no mention of Jesus Christ in the literature.

But this term is now used loosely for any religious organisation, e.g., "The Buddhist Church of Toronto" as well as by authors as Arnold Toynbee for any religious society.

Since among those societies at least one other legally recognised one is "The Church of Christian Science" we can hardly quarrel with the word "Scientology".

- II. The Question Whether This Organisation Should be Called a Religion. The literature shows that the central concern is the development of the individual soul or psyche called the "thetan". My first reaction to a consideration of the methods, the use of a machine called the "E-Meter", and the disciplines undertaken was that the closest parallel was not a

religious denomination so much as one of a chain of clubs for the development of the body. But other aspects, notably contained in "The Background and Ceremonies of the Church of Scientology" (1970) show that it shares many marks of normative religion.

1. The corporate fellowship meeting every Sunday open to all, plus frequent meetings of members.
2. A ministry trained in the use of material written by the founder, with particular emphasis on counselling.
3. A commitment to a way of life as evidenced by signed testimonials in the pamphlet "The Character of Scientology".
4. Orders of Service: a weekly Church Service, including Prayer; Marriage; Child Naming; Funerals.
5. The assumption that man is primarily Soul.
6. The assumption that the ultimate reality is Deity described as Infinity.

III. Maturity and Spread. This organisation is comparatively recent, having been incorporated in 1954, and its founder is still alive. But with the printing of the Ceremonies in 1970 it seems to have reached a point of maturity, and its spread to 38 centres points to future growth.

IV. Two Questions. 1. Normally, religious denominations have social concerns that involve extensive charitable works. The material perused gave no evidence of this or the use to which fees and book profits are put, though this information might be obtainable. 2. Status as a "Church" might be clouded by the approach evidenced in these words by Mary Sue Hubbard from the Supplement to "Communication", Sept. 1964;

'It is non-denominational. By that is meant that Scientology is open to people of all religious beliefs and in no way tries to persuade a person from his religion, but assists him to better understand that he is a spiritual being.'

Conclusion. The balance of the evidence, indicates in my judgement, that "The Church of Scientology" qualifies as a religious denomination as those words are understood in our present culture".

(5) Professor H.J. McSorley, of St. Michael's College, University of Toronto, Canada, made the following written statement on 23 February 1973.

"I Harry J. McSorley, B.C., M.A., Dr. Theol. (Munich), am associate professor in the Combined Department of Religious Studies at the University of Toronto. I am a member of the Roman Catholic Church.

"After examination of some of the books and literature published by the Church of Scientology, most notably "The Background and Ceremonies of the Church of Scientology of California, World Wide" (London 1970), I think it can reasonably be concluded, and I so conclude, that "the Church of Scientology" is a religion or a religious denomination as these terms are used in contemporary culture".

- (6) The Faculty of Philosophy at the University of Ottawa, Canada, has recognised the study of Dianetics at a Mission of the Church of Scientology as a credited course of instruction for the purpose of obtaining a Master's Degree in Philosophy at the University (statement of the 16th July 1973).
- (7) Lord Soper, the United Kingdom's most prominent Methodist Bishop has stated on a national television programme that in his consideration and judgement Scientology is most certainly a major religion in the United Kingdom.
- (8) Anglican, Reverend Philip D. Jourdan of 50 Diaz Road, Parsons Hill, Port Elizabeth states on 21st April 1970.

"I hereby declare under oath that after studying the tenets and philosophy of Scientology and after receiving several hours of auditing till the stage of Release IV, that I have found it highly beneficial. I attained greater consciousness, more confidence, a deeper realization of the love of God and the basic goodness inherent in man. I also observed others who seemed to benefit greatly from Scientology processing, they seemed more radiant and confident and able to handle life and problems more easily and naturally".

- (9) Reverend Albert de Nysschen of 3 Margaret St. Kilner Park, Pretoria, states:

"I hereby wish to attest that I am a Minister of Religion and have had Scientology and Dianetics training and auditing. Right from the beginning I resolved to test whatever I am taught in my studies and whatever I find out during auditing, by the Bible. I am glad to say, all of these strengthened my faith and gave me more understanding about man and his behaviour. I have also been better equipped to understand and handle human problems. I have many times admitted to others how glad I am forever having taken these courses."

- (10) Rabbi Hyman Solomon of 219 So. Kenmore, Los Angeles, California, states as follows:

"I, Rabbi Hyman Solomon of 219 So. Kenmore, Los Angeles, California, a practicing Rabbi of 42 years, and having studied Scientology in some

depth, feel qualified to make a personal evaluation of its religious aspects. I have found its concepts to be simply and deeply expressive of the essence of Judeo-Christian religious traditions. In addition it presents these ancient truths within a framework that is relevant to the social challenges of our modern times. This young and vital all-denominational religious movement exerts a much needed spiritual influence, especially on the younger people of our community, and as such is deserving of encouragement and support.

## CHAPTER IV.

By Charitable, Educational and Social Works, the Church of Scientology performs the traditional functions of a religious institution.

*(1) The Church of Scientology is contributing to the housing redevelopment programme of the United States Department of Housing and Urban Development.*

in a mammoth Low Cost Programme to Counsel 200 families in a Redevelopment Area, in Los Angeles, California.

Los Angeles contains four Scientology Churches and seventeen Missions, and 19,862 families are registered for counselling services with the Church.

Under the authority of the Department of Housing and Urban Development Act 1965, the U.S. Government assists housing and urban development programmes that encourage families to buy their own homes, and for this purpose sponsors non-profit housing redevelopment corporations which are themselves required by the Act of Congress to select counselling agencies whose function it is to advise and counsel low-income families participating in home purchasing schemes.

The Church of Scientology of California, wishing to contribute to such a programme, submitted evidence to the Department concerning the Church's experience in the field of counselling, its plans and budgeting for the project and, the professional qualifications of its members who would take part, in the form of a Proposal for Determination of Eligibility as a Counselling Agency under Sections 235 and 237 of the 1965 Act.

The Proposal was approved by the Department, and the appointment of the Church as a counselling agency of the U.S. H.U.D., was confirmed in December 1972.

*(2) Narconon is a drug and criminal rehabilitation non-profit organisation sponsored by the Church of Scientology and using the rehabilitative methods developed by L. Ron Hubbard.*

Narconon ("no narcotics") was started in 1966 by an inmate of the Arizona State Prison, William Benitez, a former drug addict who had cured himself of addiction whilst in prison, by using techniques developed by L. Ron Hubbard, and with the assistance of Rev. Peter Greene of the Scientology Mission in Phoenix, Arizona.

Narconon is a non-profit organisation sponsored by the Church of Scientology and using Scientology techniques to help drug addicts particularly those in prison. Its purpose is a reduction in crime and drug abuse in society and a rehabilitation of those who have resorted to drug abuse and crime.

Narconon employs a series of studies, followed by practical exercises which are designed to free the addict from his dependence on drugs and restore his ability to have a worthwhile life in his own estimation.

Narconon has been commended by the President of the United States who wrote to the Rev. Raymond Kemp of the Church of Scientology in the following terms:

"We are all aware that the use of narcotics and other dangerous drugs is reaching deplorable proportions in the United States and throughout the world. Particularly alarming is their increasing use by our young people.

I have directed a major Federal involvement in the area of drug education. But the assistance and participation of civic groups and private citizens must strengthen and complement the work of Government.

I wholeheartedly commend the prompt and positive effort you have launched to turn the tide in an area that poses unparalleled threat to our society. May you have every success and may the nation benefit from your program".

The Governor of Hawaii and the Chief Judge of the City of Phoenix, Arizona are among numerous public officials whose encouragement and support have contributed to the growth of Narconon. In a letter dated 20th January 1970 to William Benitez, Governor John Burns of Hawaii wrote:

"Please accept this expression of my thanks for your visiting Hawaii to familiarise our Division of Correction with the NARCONON program developed by you to help narcotics offenders and addicts to understand their problems and to develop the strength to terminate their addiction.

Your meeting at the Hawaii State Prison with the inmate population was extremely well received, and reports to me indicate that you have brought a new type of thinking on this problem, which has become one of the most pressing of our time".

J. L. Simmons, Ph.D., formerly Professor of Sociology at the University of California and consultant to the National Institute of Mental Health, made a written assessment of the Narconon programme on 27th September 1972 in the following terms:

"I wish to recommend, most highly and without qualifications, the Narconon Drug Rehabilitation Program to all officials, all parents, and all citizens concerned with the epidemic drug abuse in our time.

"As a practising social psychologist I have seen many former drug programs fail or succeed with only a heart-breakingly small fraction of those they tried to help. And too frequently I have seen the personnel of unsuccessful programs become frustrated and turn to drugs themselves. An ugly picture, familiar to anyone who has worked in the area.

"I recommend the Narconon program for a simple reason – it works. I have seen it work after so many other attempts have failed. I have now seen *several hundred* people come off drugs, stay off drugs, and return to being useful contributing citizens through the application of Narconon technology. I have met and participated with several high ranking Narconon officials on three cleanup projects and I have found them to be of the highest calibre of men".

Lt. Col. M. Jones (U.S. Marine Corps Retired) the Director of Narconon, formerly a chief executive of the Church of Scientology in England, was awarded the 1972 Community Service Award by the Intra-Science Foundation, a California association of leading Scientists, as a recognition of Narconon's outstanding services to the community.

The Narconon programme is now in use in Arizona, California, Delaware, Connecticut, Massachusetts, Hawaii, Mexico, Canada, South Africa, the U.K. and Sweden. Narconon centres are planned for France, Germany and Australia. Narconon has received governmental recognition, both in the form of encouragement and support, and in the form of grants.

Narconon is in the following prisons:

- Arizona State Penitentiary, Florence, Arizona.
- The Safford Conservation Centre, Safford, Arizona.
- The California Medical Facility, Vacaville, California.
- The California Men's Colony, San Luis Obispo, California.
- The California Institute for Women – Frontera.
- The California Rehabilitation Centre – Corona.
- The California Institution for Men, Chino.
- Naval Correction Division, Boston Naval Yard.
- The Ventura School for Girls and Boys, Ventura.
- The Youth Training School, Ontario, California.
- The Hawaii State Penitentiary.
- The Delaware Correction Centre, Smyrna.
- The Hawaii Women's Prison.
- San Quentin Prison California.
- Long Island State Hospital, Boston, Mass.
- California Rehabilitation Centre, Women's Div., Patton.

(3) Applied Scholastics is a Scientology endeavour in the field of education.

The Church of Scientology has had to face the problem of educating ever-increasing numbers of adherents in the application of a religious philosophy of considerable range and complexity, without any outside financial support of any kind and in a climate of almost continuous inflation such that it is costly to take time off to study even for short periods. To meet this problem, L. Ron Hubbard developed a theory of Study and study techniques which are designed to teach a student how to study effectively, not just Scientology but any subject at all.

Scientology students undertake a Study Course before they begin to study Scientology, and the success of this practice led to a demand for the application of these principles of study to fields other than Scientology.

Applied Scholastics Inc. is a Scientology-sponsored non-profit foundation which is fulfilling this demand in diverse fields.

Applied Scholastics undertook a special project in education in the United School District of Calhoun County, Illinois, in 1971-1972. The project was run for students in grades one through eight in the Brussels Public School, Illinois, and the St. Mary's Parochial School, Illinois, from mid-September 1971 through mid-June 1972. The instruction included theory and practical training designed to increase the student's ability to learn in the subjects they were actually studying. The students met once a week for instruction in the project for 30-45 minutes each time, and received 15-20 hours' instruction in total. In November 1971, at the beginning of the project all the students in the First Grade at both schools were given I.Q. tests (Form A on the Houghton-Mifflin Cognitive Abilities Test) and all the students in the 2nd – 8th Grades received Form A of the Hemmon-Nelson test of mental ability. In mid-April 1972, all the students at the two schools were again tested, with Form B of the same tests used in November 1971. 62 of the 77 children taking part in the project took both the Form A and the Form B tests. 22 out of the 27 non-participants in the project took both Form A and the Form B tests. The results of these tests indicated an I.Q. gain for the children participating in the project of 6.2 I.Q. points, and an I.Q. loss of 3.6 I.Q. points for those not taking part in the project.

The Applied Scholastics programme is now established and operating at East Los Angeles College, the University of Southern California, Harbour College Los Angeles, and the University of California at Berkeley. It has been used by Lawrence C. Thompson, Ph.D. Director of Education Programs, the Intra-Science Foundation, and Instructor, East Los Angeles City College. In a letter of the 14th November 1972 to Mrs. Alix O. Thomas of the Church of Scientology he writes:

"I applied the study procedures developed by L. Ron Hubbard to university and college classes in zoology, marine biology, biology and anatomy with generally good results, and in one instance, with spectacular results. These classes

were at the University of California, Berkeley, Oregon State University and East Los Angeles City College during 1970 to 1972.

In England, a Basic Education Unit, using Applied Scholastics material, started in Brixton London in April 1973, for people of all ages.

(4) *The Citizens Commission for Human Rights is a Scientology endeavour in the field of civil liberties.*

The Citizens' Commission on Human Rights (CCHR) was formed with the purpose of guaranteeing fundamental human rights to the inmates of mental institutions. The label "mental illness" in most Western Countries may justify not only loss of liberty for an indefinite period but also involuntary treatments which in any other context, even in any other branch of medicine, would be regarded as actionable assault.

CCHR was founded in the U. S.A. in 1969 by the Rev. Kenneth Whitman of the Church of Scientology, and Washington Attorney Dr. John Joseph Matonis, with the help of Dr. Thomas Szasz, author of "The Myth of Mental Illness" and "The Manufacture of Madness", and Professor of Psychiatry at the State University of New York, Syracuse.

As a result of CCHR endeavours, a Declaration of Human Rights for Mental Patients was drawn up in December 1969, sponsored by the Church of Scientology. Among the rights advocated by the Declaration are:

The right of a mental patient to a lawyer, or a court hearing.

The right to choose the kind of therapy to be employed, and the right to discuss this with a general practitioner of one's own choice.

The right to humane treatment without cruel or inhuman or degrading treatment or punishment.

The right to write to anyone for help, and to receive visitors, and the right to receive a minister of one's own faith.

CCHR helped to bring about the release of Victor Gyory, a Hungarian living in America, from Haverford State Hospital, a mental hospital in Haverford, Pennsylvania, in 1969, after he had been illegally committed and treated with electro-convulsive therapy three times a week for three months. Another person who was helped by CCHR is Mr. Andrew Chalmers, aged 44, who was released in March 1973 from Carstairs State Mental Hospital, U.K., after nine years of being incorrectly detained.

On 20th March, 1973, Kay Wilson of the Church of Scientology of Portland U.S.A., presented a statement opposing involuntary psychiatric treatment, and incorporating CCHR's Declaration of Human Rights for Mental Patients, to the Senate Human Resources Committee.

In April 1973, in England, 40 Framington State College students founded a chapter of CCHR to investigate conditions in local mental institutions.

(5) *The Task Force for the Mentally Retarded is a Scientology endeavour in the field of mental retardation?"*

The Task Force on Mental Retardation came into being with the realisation by the Church of Scientology that the difficulties reported by parents of retarded children in obtaining services from State and local agencies, were not isolated cases.

The Task Force was formed on 10th December 1971 by Rev. G. Bruce Ford, of the Church of Scientology, Los Angeles, California U.S.A. under the sponsorship of the Church of Scientology. Its aim is to assist parents and professionals in coordinating efforts for the building of an efficient State structure that can deliver prompt beneficial results, and in ensuring that the rights and dignity of the retarded are retained and enhanced.

Support for the Task Force on Mental Retardation has been given by U.S. Senator John Tunney, and by U.S. Congressman Bob Mathias, who wrote in a letter to the Rev. G. Bruce Ford on 12th September 1972, in the following terms:

"I wish to commend you for your fine work in mental retardation".

Senator John Tunney, expressed his appreciation of Task Force on Mental Retardation in a letter to Rev. G. Bruce Ford on 12th September 1972, in the following terms:

"I am looking forward to receiving a copy of your task force report: *Retarded in Limbo*. I share your concern that this is an area of discussion which deserves considerable support".

The report mentioned above, *Retarded in Limbo*, was submitted to the Hon. Ronald Reagan, Governor of California, in August 1972, on the subject of Mental Retardation in California. The Governor proposed that the Task Force should liaise with the State Development Disabilities Planning and advisory Council, whose goals are allied to the aims of the Task Force.

(6) *Crimanon is a Scientology endeavour in the field of criminal rehabilitation.*

Crimanon was formed in April 1970 by a small group of New Zealand Scientologists who felt concerned with the growing crime rate. Its purpose is the rehabilitation and re-education of prisoners.

Today, Crimanon is part of the Sanatorium Haven Society sponsored by the Church of Scientology. Its activities include submissions to the Government with reform proposals, lectures, seminars and counselling activities. It has put its ideas to the police (Youth Aid Section), the probation service, prison reform groups and to the churches.

On 17th April 1972, Crimanon submitted a report to the Minister of Justice, Sir Roy Jack, on the practice of sending criminals to mental hospitals. The Minister of Justice

expressed a willingness to consider representations from Crimanon for the amendment of the existing provisions on the commitment of criminals to mental hospitals.

### **SUMMARY**

These few examples are not intended as a paeon of self-praise. The Church of Scientology is only 20 years old and is conscious of the need for a vast increase in its charitable, educational and social endeavours. At the present time we do our best within the limits of our resources and experience.

## APPENDIX A

### DICTIONARY AND ENCYCLOPAEDIA DEFINITIONS OF SCIENTOLOGY:

1. The World Book Dictionary (Thorndike-Bar nhart Dictionary published for Field Enterprises Educational Corporation U.S.A.) 1972 Edition.

Sci-en-tol-o-gy n. a Religion and syst em of healing founded by L. Ron Hubbard, emphasising pastoral counselling to heal the spirit and thereby alleviate physical ailments.

2. *Encyclopaedia of Associations* (Gale Research Co. U.S.A.) 1972 Edition.

CHURCH OF SCIENTOLOGY OF CALIF ORNIA Saint Hill Manor, East Grinstead, Sussex, England. L. Ron Hubbard, Founder.

Founded 1950 – Members 5,000,000 – Staff 2,000 – National Organisations 21. Individuals of all ages, s ocial groups, and r eligious denominations throughout the world. “Scientology is an applied religious philos ophy which enables people to become more able by improving their ability to communicate. The objective is betterment of t he individual by teaching him how he can increase his own awareness and abilities. This philosophy is applied in life, in the application of technology in c ounselling, and to organisational administration”. Scientology holds that Man is inhe rently a spiritual and immortal being and is basically good; it seeks to bri ng the reactive (or unconscious) mind under the full control of the analytical (o r conscious) mind, thus achieving freedom from irrational behaviour. A pers on who has achieved this s tate through Scientology is called a “clear” ... (the Church) maintains three colleges, 22 academies, and a central church. Publicat ions (1) The Auditor, monthly; (2) Freedom, biweekly; (3) Ability, monthly; (4) Scientology Dictionary. Scientology evolved in 1954 from Hubbard’ s concept of Dianetics, which he o utlined in a book published in 1950: “Dianetics: The Modern Science of Mental Health”.

3. *Encyclopaedia Britannica Yearbook* – 1972 Revision for the 8th Edition 1974.

Adherents to new religious cults in the U.S. jumped from 100,000 to 2.5 million during the 1960’s according to a study by Peter Rowley (New Gods in America). Largest of the new relig ions was Scientology with 600,000 members. In second place was Nichiren Shoshu (200,000), known in Japan as Soka Gakkai. Membership in the main – stream churches remained at a virtual standstill, increasing only 0.03 per cent in 1970. According to the 1971 Yearbook of American Churches, which covers 230 church bodies, church membership in the U.S. totalled 128, 505,084, including 69,740,413 Protest ants, 47,872,089 Roman Catholics, 5,780,000, Jews, and 3, 745,315 Orthodox. The Yearbook placed the number of ordained clergy in all churches at 387,642 (A.P.KI).

## APPENDIX B

*Additional judicial, governmental, administrative and scholastic decisions and educational and social functions of the Church that re affirm its religious bona fides,*

- I. The following statement was made by Professor G.C. Oosthuizen, D. Phil. (S.A.) Th. D. (Amsterdam), Head of the Department of Science of Religion, at the University of Durban-Westville, on the 5th July 1974.

1. I am the Professor of Science of Religion at the University of Durban-Westville.
2. I have written several books in this field as well as in others.
3. After I had read a few books and pamphlets issued by "The Church of Scientology" I came to the following conclusion:
  - (a) The designation "church" could obviously, and without qualification be applied to this movement. The word "church" is from the Greek, word and designated originally a political gathering, but Christianity utilized it to indicate a religious denomination. The word "church" is thus not the monopoly of the Christian Church. Any religious group could accept this designation.
  - (b) That "The Church of Scientology" could be called religious is equally clear. It is puzzling that this has been an issue. Religion relates to man's ultimate concern; it is related to what man considers to be the depth of his being and existence. Every human being is a homo religious, a religious entity, i. e. religion is not acquired; man is religious. Man's culture, for example, continuously points beyond himself to the "divine zone". Man continuously feels the need to transcend himself in order to give security to his innermost being, whether he accepts a deity or not. The acceptance of a deity is not essential in a definition of a specific denomination or ideology as being religious. Religion is that which is related to man's ultimate concern. This is why Communism, Fascism and extreme forms of nationalism — these secular religions — have religious tendencies, with their leaders sometimes been described in semi — or divine terms. To the Emperor of the Roman Empire, for example, divine characteristics were ascribed. Because man is a religious being, he seeks religious answers to his problems, whether it is in the form of an ideology or a set of spiritual presuppositions.

"The Church of Scientology" accepts a Supreme Being and is not merely secular or ideological. It firmly believes that the rejection of being depend-

ent upon the Divine, the Eighth Dynamic, leads to the break-up of a civilization. Furthermore, to be effective, religion should be pragmatic and not merely speculative; psychological and not merely metaphysical.

The word religion is derived either from the Latin word *religare* (to bind together) or *religere* (to rehearse) i.e. group identity and ritual. Scientology binds its followers into a close fellowship. The emphasis is on meaningful gatherings where the mind is treated to the therapy of joint action. No dogmas are built up about the Supreme Being, who is however sometimes described in Aristotelian terms such as the “prime mover, unmoved”. Dogma orientated religions sometimes tend to be impractical, whereas Scientology wishes to help people in what they consider to be specific needs. Nevertheless, the Supreme Being is more than mere Force or Energy. God, the Eighth Dynamic, reveals himself through spiritual revelation so that the essence of the Creator cannot be described in terms of His created objects. God is the infinite potential: “on recognising Him, the wise man sorrows not”. Man reaches the Eighth Dynamic through spiritual advancement.

- (c) Of vital significance in Scientology is the doctrine of Man. This religion, as is the case with Eastern religions, does not start with God but rather with man. Man is a “trinity”, consisting of spirit, mind and body – the spirit, called Thetan, is immortal and indestructible and transmigrates through the centuries into various bodies.

An optimistic disposition to man exists – basically he is good, sincere and intelligent. The most basic, dynamic principle, the lowest common denominator is man’s mind, a computer which is programmed to deal with all situations related to man’s most basic issue, namely survival. Through knowledge, which puts a person on the road of total freedom, an individual progresses in seeing issues more clearly. In this sense it is a gnostic religion; but not gnostic in the sense of ascribing evil to matter per se as was the case with gnosticism during the times of the early church. The aim in this gnostic religion is not to free the spirit from the body, but that the body is correctly guided. Other than this Eastern dichotomy between body and soul, Scientology accepts the value of the body and aims at its smooth functioning. The spirit as the self, which is immortal, is the guiding factor. This guiding must be done by a healthy harmonised mind – if not, man finds himself in disharmony and wrongdoing; he becomes “the criminal, the alienated, the anti-social, disruptive, the drug addict, the war monger”. Aberrative circuits are produced from the external world into the basically good computer which leads to error. Man is a spirit whose body is con-

trolled by mind; if it is fully under control man enjoys total freedom (moksha). The emphasis in Scientology is an Eastern one of self-culture without being ascetic – its methodology is geared to results of this nature without isolation from the world.

- (d) Scientology does not practice physical treatment and maintains that mental diseases are abused in psychiatric therapy – a position which brought strong reaction. Scientology through Dianetics (through knowledge) wish to correct psychosomatic disorders, aberrations and abnormal and deranged behaviour in human beings.

In man's modern environment of urban concrete jungles, mental illnesses have reached epidemic proportions. For these man will look for religious answers and it is obvious that a religious movement such as Scientology will come forward in such a situation to 'relieve man of these difficulties'. These problems of the human mind must be resolved by the mind i.e. through a basic science of the human mind called Dianetics. The spirit creates the physical universe and initiates activity in the world, but it can lose control. A balanced mind will bring forth a balanced world.

Morality and personal responsibility are of major concern – any accusations launched to the contrary against Scientologists are devoid of truth. As a way of life Scientology wants to give direction. It encourages a high level of morality; integrity of the individual and is neither rigidly prescriptive nor permissive. Human rights irrespective of colour or creed are upheld. Integrity leads to correct relationships to the neighbour, family and environment. Racial discrimination is rejected because man's thetan (spirit) is of major importance, but Scientology emphasizes the identity of a person within his specific group. The major concern is to keep humanity human.

"The Background and Ceremonies of the Church of Scientology of California, World Wide", lays down the liturgy of this church which takes cognisance of both man's vertical and horizontal relationships. The believers gather as a modern fellowship in which the problem of the modern world is dealt with in a religio-scientific manner. In a world where the traditionalist wishes to reproduce his own image, carbon copies of himself and his ideas, new innovations will be confronted and stigmatized in order to have them crushed. In the modern techno-scientific world, where people feel the strain of mental disorientation more than at any time in history, such a Church as "The Church of Scientology" will develop in

which an attempt will be made to give spiritual basis to the workings of the mind, the most basic dynamic principle affecting the destiny of modern society and modern man.

- II. The following statement was made by the senior lecturer in the Department of English at the University of Durban-Westville, R.V. Davis, B.A. (Rand), M.A. (Potchefstroom), on the 11th August 1974.

I, REGINALD DAVIS, am a Senior Lecturer in the Department of English at the University of Durban-Westville. I hold the qualifications of B.A. (Rand), M.A. (Potchefstroom); and I am a registered student at the University of South Africa for the degree of D. Litt. et Phil.

I have been involved in Scientology for about six years, studying and applying the data, and I am perfectly convinced that Scientology is a religion, deserving of the appellation 'church'.

A church should keep its members mindful of the existence of God, and should assert a relationship between Man and the Supreme Being. In the services and sermons of the Church, reference is made to the Supreme Being, and Scientology is in no way agnostic or atheistic.

A church should assist man to be aware of himself as a spiritual being. Scientologists do have this awareness, perhaps to a greater degree than most religious groups. No one who has understood Scientology data or had experience of Scientology auditing could ever again consider himself merely as a physical body, or fail to be aware that he is primarily a spirit.

A church should, as a group organisation, assist its members to apply their awareness of themselves as spiritually orientated beings for the betterment of others around them in Society. It is notable that Scientologists are centres of calm and sane behaviour in their social environment. Scientologists do not become revolutionaries, hippies or drug takers, They are found to be helping the good in the actual social framework of their society. They are not openly or covertly seeking to pull down or forcefully re-shape the structure of their society. As true members of a true church, they do not pass inflammatory resolutions for public consumption; and they know that the most fruitful area for change lies in themselves and in their own behaviour, rather than in encouraging and acerbating social conflict.

A church should be open to any one seeking spiritual comfort or enlightenment. The Church of Scientology is completely accessible to any member of the public, without consideration of social or financial status, of race (with due regard to the laws of this society), or even of political belief (as a convinced Nationalist and government supporter, I have never felt in the least alienated in a church group in a predominantly non-Nationalist area).

A church should extend charity to those in trouble. The Church of Scientology is able effectively to help in areas where materialistic disciplines, such as Behaviourism, are helpless or use violent, often cruel, forms of therapy, or where the great Christian churches will find that their fellowship and generosity are not adequate either. The angry, the disturbed, the fearful, the alcoholic, the drug-taker – all these will find help, if they care to seek it, from the Church of Scientology.

In its relationship to the individual, to the family, and to social groups, Scientology has effectively manifested the form and practice of a church, and in my opinion has every right to be regarded as one.

- III. The Professor of Divinity at the University of Natal, Professor A.G. Rooks, B.A. (S.A.), Cand. Theol. (Berlin) M.Div., D.D. (S.A.), made the following statement on the 9th August 1974.

The works read by me appear to me to be fairly adequate for this purpose as they consist of Scientology text works and views on Scientology by friends and foes, including the Reply to the Commission of Inquiry.

In keeping with my University training and academic methodology, my approach has been phenomenological, non-partisan, and as objective as possible. I dealt with my task in exactly the same manner in which I should analyse and try to understand any philosophy and any religions as yet unknown to me. No attempt has been made to compare Scientology critically and axiologically with my own religion. This was done i.a. because, as I see it, all religious and philosophical views are based on ultimates which are matters of faith and as such unprovable. The other reason is that Scientology itself does not claim to be a Christian denomination and states quite clearly its points of agreement and disagreement with other world-views; including Christianity.

Scientology appears to me to be a religion, practised by a religious society or body because it has several criteria indicative of a religion. Thus it has a distinctive doctrine, it meets regularly for religious pursuits in public services, has a membership roll, offers religious instruction through teaching, and has liturgy and rites.

The tenets of Scientology, as it itself makes quite explicit, have distinct affinities with certain aspects of non-Christian religions e.g. Hinduism and Buddhism. Thus, phenomenological, Scientology is an eclectic system of a theosophical-gnostic kind plus some techniques of a psychological kind. Quate type Scientology is not entirely unique in so far as it has formal parallels in religious bodies that have a theosophical worldview and psychological techniques.

I am far less qualified to deal with psychological techniques than I am with the purely religious aspects. I can speak here only in general terms and give my own views on the psychological aspects of dealing with people in need of help and also without specific reference to the psychological practices of any particular religious organisation. In my view no religious counselling can avoid bringing some kind of psychological approach into its work. This is clearly borne out by the ever growing interest of some denominations for their ministerial candidates in some psychological and 'pastoral' training. When talking about 'psychology', however, it must be remembered that the various psychological 'schools' operate on the basis of philosophical-metaphysical presuppositions, by means of which data and phenomena are interpreted. This is, for example, quite clear in Depth Psychology. Here rival schools are often completely at variance re diagnosis and method of treatment, rejecting rival views and ways as useless and unscientific. It appears to me that not all aspects of academic psychology have reached the status of a Science, and, therefore, I cannot see how psychology in a 'united front' can infallibly judge rival ideas and techniques.

- IV. An Associate of the Chartered Institute of Secretaries and Administrators, Nicholas S. Louw, made the following statement on the 13th August 1974.

I have studied many philosophies and religious movements in the hope of finding some positive and workable solution to Man's irrational behaviour and preoccupation with self destruction. Nor could I follow the popular belief that Man is basically "Bad".

The enlightening concept that Man is born basically "Good" and that all evil actions stem from the Reactive Mind which can be isolated and erased, leaving a person sane, rational and constructive, I found in the study of the philosophy, technology and application of Scientology.

Attaining the understanding of one's true nature as an immortal being, clearly falls within the definition of the word Religion and for this reason I have no hesitation in stating that I consider Scientology to be the most vital religious movement in the world today.

- V. E. Kleynhans, a Civil Engineer, holding the degrees of Pr. Eng., M.A. (Cantab), B.Sc. (Ing.), B.A. (Hons.), M.I. Struct. E. (London), F.I. (S.A.), C.E., M. Assoc. (S.A.), Cons. E., made the following statement on the 24th July 1974.

As a civil engineer I have studied the laws of the physical universe. Ignorance of these laws can cause major catastrophes in my profession of consulting civil engineering. However I have also discovered that knowledge of these laws do not provide solutions to all the problems of man. In my search for answers to my problems I have studied many religions and phi-

losophies, but could find no solution that could be aligned with the laws of the physical universe as applied in my profession.

Only after I discovered Scientology in 1961 could I make my peace with the Supreme Being. I have since tested the codes of the Church of Scientology against all the definitions of "religion" that could be found. Scientology establishes a practical code of conduct regarding man's relationship to his fellow man and to the Supreme Being.

I concluded that Scientology is a religion in the widest sense of the word, it is a "universal" religion rather than a "Christian" or "eastern" religion as we know them today.

VI. J.B. Kellerman, B.A. (Natal) H.O.D. (Pretoria), made the following statement on the 1st August 1974.

I am a teacher by profession and hold a B.A. degree from the University of Natal and a Teaching Diploma, H.O.D., from the University of Pretoria.

In my mind there is no doubt that the Church of Scientology is a religion. Even the most learned scholars cannot agree on an exact definition of religion, so any definition must, of necessity, be a subjective one. There are, however, certain concepts which are fundamental to most, if not all religions, and I think it is valid to evaluate in terms of these.

Underlying Science, the Arts (especially Literature and Philosophy) is the urge to explore and seek a better understanding of Man's nature, the different facets of his existence as well as the finite universe in which he lives. Religion, too, shares this goal, but extends beyond the finite universe into the Infinite. It differs, too, from other pursuits of knowledge in that it postulates a total answer to Man's existence and all Creation, in terms of recognising the existence of a – Supreme Being, affirming the essentially spiritual nature of Man and actively seeking to achieve spiritual enrichment. This is true only of religions. The Church of Scientology recognises a Supreme Being and its whole purpose is the spiritual betterment of its members. It is therefore much more than a Philosophy or a Science (though it embraces both these fields); it is a religion. This, for me, is the most fundamental point.

One could also argue that, in common with other Religions the Church of Scientology is an organised fellowship, has a Creed, promotes a strict moral and ethical code among its members, has its own ceremonies, and trains its own ministers in the service of the community. Though a young Church, it has already shown concern for social problems and outside

South Africa is making a positive contribution through organisations such as Narconon and Applied Scholastics, for example.

Its expressed purpose, however, is the spiritual enrichment of the individual and so of all Mankind. The Church of Scientology therefore firmly supports and in no way seeks to invalidate the work of other churches, which share the same goal. Its members are free to belong also, to any other church of their choice.

On a more personal note, I may add that I grew up in a home in which religious values were stressed and personal faith was expressed with great sincerity. My studies in Scientology over the past two years and the benefits I have received from pastoral counselling have confirmed and greatly strengthened these values.

VII. D.B. Hill, M.Sc. (Stell), made the following statement on the 20th July 1974.

1. I obtained my degree in the biochemical sciences.
2. I have since practised as an analytical chemist, done entomological research, lectured at Rhodes University in Botany and taught science.
3. I have also studied various religions and philosophies in an attempt to find the basic Truth. I investigated firstly the teachings of the D.R.C. and other branches of Protestant churches, various philosophies, Nietzsche, Kant etc., and religions mainly Hinduism, Buddhism, Theosophy and Scientology.
4. The purpose of a religion is to give man the faith or basic truth which is his support in life and living. If faith is heightened by fact and evidence, it lends much more stability to the religion.
5. This Scientology achieves. Dianetics, the forerunner of Scientology, is a scientific investigation of the mind. Its practice and application proves that the mind acts on a purely stimulus response basis. This research led to the logical conclusion that there was another factor which was the "awareness of the awareness unit", the soul or as it is called in Scientology, the thetan.
6. Thus Scientology, the spiritual philosophy, developed with its methods of application. These methods inevitably give the person a strong reality of his existence and beingness as an immortal being, the thetan. In these people I have observed a strong ethical sense and in particular a steady dedication to helping their fellowman.
7. All the major religions have in some way or other the basic statement of God or a godlike entity within and exterior to the person. For man the

realization that the God or spirit within can achieve union or be in rapport with God exterior to him has been the culmination of all religious experience e.g. conversion, revelation, Yoga, Nirvana, etc.

8. As such Scientology is a religion. It satisfies the deepest need in each for that ultimate certainty. Its scientific and sane approach satisfies the scientist as well as the poet.

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St. Antony's College, Oxford, OX2 6JF. Tel: 59651

I, the undersigned, James Blundell Mincin, am a priest of the Church of England, ordained to that office on the 5th February 1967, by the Archbishop of Melbourne, Dr. Frank Woods. I have permission from the Archbishop of Canterbury and the Bishop of Oxford to officiate as a priest in the Diocese of Oxford and the Province of Canterbury.

I hold an honours degree in classics (Bachelor of Arts) from the University of Melbourne, and a licentiate of Theology with first class honours from the Australian College of Theology, both completed in 1965. I am currently pursuing post-graduate studies at St. Antony's College, Oxford.

I have been acquainted with the organisation known as the Church of Scientology since 1964, and I wish to state that I consider the beliefs and practices of the organisation to constitute a religion.

It is clear that only within a totalitarian political system can religion be identified with one particular creed or orthodoxy, against which all other claimants must be measured. In a society such as ours which aspires to enshrine tolerance of religion as a cardinal tenet, the definition of religion is necessarily loose. However, I would use the following guidelines in attempting to distinguish a religion from other systems of opinion, value and ideology:

- (a) the centrality of metaphysical propositions or declarations (arrived at by 'revelation' or investigation) calling for belief and describing the nature of the fundamental, underlying causes and purposes of the world events and relations;
- (b) the existence of a distinctive cultus, i.e. forms of worship and credal affirmation held in common by its adherents and initiates;
- (c) the prescription of ethical standards and values arising out of central beliefs and issuing in modes of behaviour that can be referred to the central beliefs.

It is not possible to limit religion to those systems that proclaim belief in 'God'; the word 'God' is thereby overloaded with the meanings it has in different religions which may be mutually contradictory; and, besides, the weight of history tells against such limited definition (e.g. classical Buddhism is atheistic, and classical Hinduism is pantheistic).

In my view, then, and according to the guidelines given above, Scientology is a religion and is entitled to the liberties accorded to practitioners of other religions in our society. Scientology is a total world-picture (Weltanschauung) based on the thought and research of L. Ron Hubbard and his associates; its tenets are reviewed, expressed and celebrated by its adherents when they meet in assembly; and it prescribes modes of behaviour and conduct consistent with its central beliefs.

The use of the word 'church' in relation to Scientology may be deemed a little confusing. 'Church' is a word that originated specifically vis-a-vis the Christian assembly. But, however limited its origins, there is no reason why a term should not be used by other religions when it is the most accurate public word available to describe a religious phenomenon. The Vietnamese Buddhists for example refer to their collective units and organisation as 'churches'.

I have prepared this statement voluntarily and freely, and I have no financial interest to gain from its use. Moreover, I am not in any way involved in the Church of Scientology and have no intention of joining it.

(signed) JAMES B. MINCHIN

*St. Catherine's  
Winterborne Whitechurch  
Blandford Forum, Dorset.*

*July 4th, 1974.*

C.B.B. Parselle Esq.,  
Church of Scientology,  
Saint Hill Manor,  
East Grinstead, Sussex.

Dear Parselle,

Re the Book "Scientology: Observance, Doctrine and Acceptance".

I have read this book and one or two other books on the subject of Scientology and have come to these conclusions:

I am in agreement with those who say that Scientology is justified in claiming to be a religion and a church.

It should be known as "The Twentieth Century Church of Scientology".

All of its moral teaching and most of its doctrinal teaching is not in conflict with Christianity.

The place of Jesus Christ should be recognised. He is the greatest teacher of all time.

Yours sincerely,

(The Rev.) E. D. Ginever  
M.A., Lth.

*Trinity College,  
Oxford,  
OKI 3BH*

*15 April 1975*

Dear Mr. Jamieson,

Thank you for your letter of 16 March. Unfortunately I appear to have mislaid the original letter that accompanied the Blue Book, though I believe my recollection of its contents is correct as I mentioned to you on the phone yesterday, namely that I should indicate on what grounds I might acknowledge that Scientology is a religion.

I see four different bases for answering this question: legal, functional, socio-anthropological, theological. The legal issue is empirical, whether as a matter of fact Scientology has been accorded the status of a religion under the law of any particular society. From the evidence of the Blue Book this is clearly so. The functional question is simply whether the movement looks like and works like other recognized religions, e.g. in having places of worship, rites, office holders, dress, vocabulary and titles etc. as found in other religions. There clearly are similarities of this kind between Scientology and other religions.

Thirdly, the socioanthropological consideration extends in my view beyond the limited functional issue to the question whether Scientology provides a comprehensive framework of meaning for life in relation to some transcendent reality. This could be elaborated at great length but I feel that is unnecessary as in the first place there is no absolute and fixed definition of religion in this context so that to attempt to formulate one would be futile and, in the second place, I am in broad agreement with the summary definition you provide in your letter (points 1 to 4) and with what Professor Parrinder and others are quoted as saying in the Blue Book. On socioanthropological criteria then, I would be ready to acknowledge that Scientology is a religion.

Fourthly, the theological consideration, which for me means Christian theology. In adding this point I may be going beyond the scope of the original enquiry but my own position would be incompletely stated without it. The question here for me then is, one not only of religion but of true religion. I do not hold with either of two extreme views, viz. either that the truth in all religions is equal or that all truth is in one religion and none in others. Rather, I hold that there is a varying degree of truth in different religions. To say this is to presuppose that some criterion or norm is available for assessing the truth. I do not believe that such a criterion is available in a wholly unambiguous and definitive way, nevertheless the question of truth for me is to be decided with reference to Jesus Christ insofar as I believe I can know something about his life and the significance of his existence. Two things follow: insofar as I accord Jesus this normative role, and not L. Ron Hubbard, I am a Christian and not

a Scientologist; secondly, from this perspective I see a great deal to admire in the account of Scientology given in the Blue Book. There are some matters I disagree over and which from my own point of view I consider wrong and possibly dangerous in implication (not in intent of course) but there is also much that I would warmly approve, not least the emphasis on love, truth and individual responsibility.

In conclusion, I may say that I have found the Blue Book interesting and informative....I hope these comments will be of some service.

Yours sincerely,

T. S. M. Williams

M.A. Jamieson, Esq.,  
Saint Hill Manor,  
East Grinstead, Sussex.

#### OPINION

In my opinion there is nothing in the Constitution of the Church of Scientology of California which renders it illegal in English law. The Church of Scientology of California is registered in Great Britain under Part X of the Companies Act 1948 with a registered office in London and Headquarters (of which it owns the freehold) at Saint Hill Manor East Grinstead Sussex. On 25 July 1968 the then Minister of Health confirmed that nothing in the practice of Scientology was, or could be, prohibited under existing law. There has been no damage in the legal position since, and so far as I know there have been no legal proceedings before the courts in which the legality of the practice of Scientology under English law has been questioned either before or since. The Church of Scientology of California has substantial assets in this country and operates openly and on a substantial scale.

Quintin Hogg  
Temple E.C.  
14 May 69

*Pembroke College,  
Oxford OX11DW.*

*15 May 1975.*

On the basis of material contained in the book 'Scientology: Observance, Doctrine and Acceptance'. I have no hesitation in expressing the view that Scientology should be regarded as a religion.

Fundamental to the concept of religion is the act of worship. It is the attitude and act of worship that distinguishes a religious body from other forms of association, such as a social club, a philanthropic society, or a philosophical discussion group. I note that the Church of Scientology engages in acts of worship involving prayer to 'the Supreme Being', 'God', 'the author of the universe'. The 'Supreme Being' does not seem to be envisaged in personal terms; but there are several religions, such as Buddhism, which do not have a personal God. Embodied in these acts of worship are credal statements affirming among other things belief in the immortality of the soul or spirit of man; and there are other statements implying moral standards.

I note that the Church of Scientology has established places of worship, and also possesses a professional ministry, commissioned through prescribed forms of ordination. The tasks of a minister are described as being '...to counsel and deliver religious services... to hear confessions, to preach...' I note also that there are special services for the Naming of a child, for Weddings and for Funerals.

All these are characteristic features of a 'religion', in the accepted sense of the word. I therefore consider that Scientology is entitled to be regarded as a religion.

Archimandrite Kallistos Timothy  
Ware, M.A., D. Phil. Priest in charge  
of the Greek Orthodox Community  
of the Holy Trinity, Oxford.  
Spalding Lecturer in Eastern Orthodox  
Studies at the University of Oxford.  
Fellow of Pembroke College, Oxford.

*King's College,  
Strand,  
London, W.C.2.*

*26th May, 1975*

Miss Louise Cook,  
c/o The Church of Scientology,  
68 Tottenham Court Road,  
London, W.1.

Dear Miss Cook,

On the basis of material which you have provided me, namely, the book "Scientology, Observance, Doctrine and Acceptance", I have no hesitation in expressing my opinion that Scientology is quite properly regarded as a religion.

In my view, a religion should embody two things; firstly the knowledge of a God, and secondly the worship of such a God. It is immaterial in my opinion whether that God be a Christian God or not. From what I have read I note that the Church of Scientology does regard the "Supreme Being" as a God and does have a form of worship laid down which is conducted by the ministers of the Church.

As far as I am concerned then, the Church does satisfy my criteria of a religion.

Yours sincerely,

B. L. Home  
Lecturer in Christian Doctrine.

*King's College,  
Strand,  
London, W.C.2.*

*26th May, 1975*

Miss Louise Cook,

Dear Miss Cook,

Thank you for your attention on the question of whether or not Scientology can properly be regarded as a religion. Your answers to my queries have proved most helpful.

Having read the work "Background and Ceremonies" and also "Scientology, Observance, Doctrine and Acceptance", and further discussed the matter with you, I am quite satisfied that Scientology can properly be regarded as a religion.

The criteria I use when coming to this decision is this: in my opinion a religion should deal with the spiritual side of man's nature; this I can see that Scientology does. Scientology professes to deal with man as a "spiritual being". Traditionally this has been the role of the priest and religion. On this basis I am happy to say that Scientology is a religion.

I have also noted that Scientology as a Church does have set forms of religious worship and an ordained ministry.

These are the trappings of religion.

Yours sincerely,

H. P. Owen  
Professor of Christian Doctrine