

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 10 JANUARY 1980

Remimeo
All Orgs

(CANCELS BPL 20.10.71R II, Rev. &
Reiss. 7.10.77 as BPL MINISTERIAL
COURSE CHECKSHEET)

MINISTERIAL COURSE CHECKSHEET

NAME: _____ DATE STARTED: _____
POST: _____ DATE COMPLETED: _____
ORG: _____

PREREQUISITES: 1. Student Hat or Basic Study Manual.
2. Has a certificate from any course in Scientology

LENGTH OF COURSE: 2 weeks part time.

STUDY TECH: Full application of all study tech per the Student Hat or Basic Study Manual must be used throughout this course. Items marked with an asterisk (*) are to be starred.

NOTE: Students who are in progress on an older Ministerial Course Checksheet may be credited with what they have studied on that checksheet and may transfer over to this checksheet and complete the course with this one.

PURPOSE: To train the student as a Minister of the Church of Scientology. To ensure that the ministerial student understands the fundamental beliefs of the great religions of the world and understands the philosophical and religious nature of Scientology. To teach the Church's policies on religion. To teach the ministerial student to perform the religious duties of a Minister of the Church of Scientology

ORDINATION: Upon completion of this course the ministerial student is awarded a Provisional Minister's Course Certificate. When all the ministerial qualifications have been met per HCO PL 15 Aug 57 MINISTERIAL QUALIFICATIONS the minister in training may then be ordained.

SECTION I - KEEPING SCIENTOLOGY WORKING

1. HCO PL 7 Feb 65 KEEPING SCIENTOLOGY WORKING
Reiss. 15.6.70 _____

2. HCO PL 14 Feb 65 SAFEGUARDING TECHNOLOGY _____

3. HCO PL 17 Jun 70R TECHNICAL DEGRADES

Rev. 9.4.77

SECTION II - THE GREAT RELIGIONS

BOOK: THE GREAT RELIGIONS BY WHICH MEN LIVE

by Floyd H. Ross and Tynette Hills, a Fawcett Premier book, Fawcett Publications, Inc., Greenwich, Conn. (Where this book is not available another book may be substituted - with the approval of the LRH Comm. When this is done a copy of the book must be sent to the KOT Int. The book must outline the fundamental beliefs of the great religions in a positive way. We do not hold with books that criticize the great religions or degrade religion in any way.)

1. FORWARD

2. INTRODUCTION

3. SECTION I: BRAHMANIC HINDUISM

4. ESSAY: Write a brief essay about the beliefs and religious practices of Brahmanic Hinduism.

5. SECTION II: BUDDHISM.

6. ESSAY: Write a brief essay about the beliefs and religious practices of Buddhism.

7. DEMO: The difference between Hinayana Buddhism and Mahayna Buddhism.

8. SECTION III: CHINESE RELIGIONS

9. ESSAY: Write a brief essay about the beliefs and religious practices of Taoism.

10. ESSAY: Write a brief essay about the beliefs and religious practices of Confucianism.

11. SECTION IV: THE RELIGION OF JAPAN

12. ESSAY: Write a brief essay about the beliefs and religious practices of Shinto.

13. SECTION V: THE SEMITIC RELIGIONS.

A. JUDAISM

B. ESSAY: Write a brief essay about the beliefs and religious practices of Judaism.

C. CHRISTIANITY

- D. ESSAY: Write a brief essay about the teachings of Jesus. _____
- E. ESSAY: Write a brief essay about the beliefs and religious practices of Christianity. _____
- F. ESSAY: Write a brief essay about the similarities and differences between the Roman Catholic Church, the Eastern Orthodox Christian Church and the Protestant Christian Churches. _____
- G. ISLAM _____
- H. ESSAY: Write a brief essay about the beliefs and religious practices of Islam. _____
14. CONCLUSION _____

BOOK: THE BIBLE.

1. THE GOSPEL ACCORDING TO ST. JOHN. _____

SECTION III - THE RELIGIOUS NATURE OF SCIENTOLOGY

1. The Journal of Scientology, Issue 23-G, MAN'S SEARCH FOR HIS SOUL (Tech Vol II, page 6) _____
2. BOOK: SCIENTOLOGY 0-8 THE BOOK OF BASICS
 - A. A Description of Scientology, pgs. 7 & 8. _____
3. BOOK: THE PHOENIX LECTURES
 - A. Chapter 1 - SCIENTOLOGY, ITS GENERAL BACKGROUND: PART 1. _____
 - B. Chapter 2 - SCIENTOLOGY, ITS GENERAL BACKGROUND: PART 2. _____
 - C. Chapter 3 - SCIENTOLOGY, ITS GENERAL BACKGROUND: PART 3. _____
4. PAB 32 7 Aug 54 WHY DOCTOR OF DIVINITY
Tech Vol II, page 72 _____
5. BOOK: THE BACKGROUND AND CEREMONIES OF THE CHURCH OF SCIENTOLOGY OF CALIFORNIA, WORLD WIDE.
PART 1: INTRODUCTION
 - A. The background to the religious-historical roots of the Church of Scientology, page 8. _____
 - B. The Hindu Faith, page 10. _____
 - C. The Buddhist Faith, page 13. _____
 - D. Plato and Aristotle, page 16. _____
 - E. Spinoza, page 16. _____
 - F. "What is Greatness" by L. Ron Hubbard, pg 17. _____
 - G. CLAY DEMO: What is Greatness. _____
 - H. DEMO: How you can apply "What is Greatness" _____

in your life. _____

I. St. Thomas Aquinas, page 19. _____

J. Scientology and Western Thought, page 20. _____

K. DEMO: Personal Integrity. _____

L. DEMO: How you can apply "Personal Integrity"
in your life. _____

SECTION IV - THE DYNAMICS

1. BOOK: SCIENTOLOGY 8-8008, Chapter on:
The Beingness of Man. _____

2. BOOK: FONDAMENTALS OF THOUGHT, Chapter 4:
The Eight Dynamics. _____

3. CLAY DEMO: Each of the Eight Dynamics. _____

SECTION V - CODES

1. *HCO PL 5 Feb 69R PRESS POLICY CODE OF A
Rev. 15.5.73 SCIENTOLOGIST _____

2. *BOOK: THE CREATION OF HUMAN ABILITY, The Code of
Honour, page 4. _____

3. *HCO PL 14 Oct 68R THE AUDITOR'S CODE
Rev. 1.1.76 _____

SECTION VI - ASSISTS

BOOK: THE VOLUNTEER MINISTER'S HANDBOOK.

1. Assists in Scientology, page 79. _____

2. Touch Assists, Correct Ones, page 90. _____

3. Practice giving a Touch Assist by doing it on a
doll. Your supervisor will check you out on the
procedure. _____

4. Assists for Injuries, page 94. _____

5. Practice giving a Contact Assist by doing it on a
doll. Your supervisor will check you out on the
procedure. _____

6. Unconscious Person Assist, page 95. _____

7. Practice giving an assist to an unconscious person
by doing it on a doll. Your supervisor will check
you out on the procedure. _____

8. Minister to the needs of the injured or ill by
giving them assists until you are confidently
administering assists. _____

SECTION VII - CHURCH OF SCIENTOLOGY RELIGIOUS POLICIES

1. *HCO PL 15 Aug MINISTERIAL QUALIFICATIONS

Rev. 12.6.58 _____

2. DEMO: Each of the Ministerial Qualifications.

3. *HCOB 18 Apr 67 RELIGIOUS PHILOSOPHY AND RELIGIOUS PRACTICE _____

4. CLAY DEMO: Religious Practice. _____

5. CLAY DEMO: Religious Philosophy. _____

6. HCOB 19 Aug 59 TO A ROMAN CATHOLIC _____

7. HCO PL 29 Dec 66 HISTORICAL PRECEDENCE OF ETHICS _____

8. *HCO PL 12 Feb 69 RELIGION _____

9. BOOK: WHAT IS SCIENTOLOGY? _____

Chapter 15: The Scientology Catechism, pages 197
to 220. Review the questions and answers in the
above Chapter and be able to refer to and use the
data in them. _____

SECTION VIII - CEREMONIES

BOOK: THE BACKGROUND AND CEREMONIES OF THE CHURCH OF
SCIENTOLOGY OF CALIFORNIA, WORLD WIDE
PART II: FORMS OF SERVICE.

1. SUNDAY SERVICE

A. Church Service, page 26. _____

B. A Prayer for Total Freedom, page 27. _____

C. Sample Sermon Outlines, page 28. _____

D. *Draw up an outline for a full Sunday Service
and practice giving it to another student who
coaches you on your presentation of the ser-
vice. Practice giving this service until you
are confident that you can conduct a success-
ful Sunday Service for the Church. _____

2. WEDDINGS

A. Study the Scientology Marriage Ceremonies,
pages 29-43. _____

HCO PL 10.1.80

- 5 -

B. DRILL: Drill on a doll or dolls or with a
fellow student the procedure for conducting
a Scientology wedding, using any of the above
ceremonies, until you are fully familiar with

the procedure. _____

3. NAMING

A. Study the procedure for conducting a naming ceremony, pages 43-48. _____

B. DRILL: Drill on a doll or dolls or with a fellow student the procedure for conducting a naming ceremony, until you are fully familiar with the procedure. _____

4. FUNERALS

A. Study the procedures for conducting a Scientology funeral, pages 48-55. _____

B. DRILL: Drill on a doll or dolls or with a fellow student the procedure for conducting a Scientology funeral, using any of the listed ceremonies, until you are fully familiar with the procedure. _____

5. CREED

A. The Creed of the Church of Scientology, pg 56. _____

B. *Learn the Creed of the Church of Scientology verbatim. Have another student check you out on it. _____

SECTION IX - PRAYER

BOOK: THE BACKGROUND AND CEREMONIES OF THE CHURCH OF SCIENTOLOGY OF CALIFORNIA, WORLD WIDE PART III: PRAYER DAY

1. Form of Observance, page 57. 7 _____

2. A Prayer for Human Rights, page 58. _____

3. "The Factors", page 59. _____

4. The Sermon, page 61. _____

5. "Scientology is a Religion", page 65. _____

SECTION X - COURSE COMPLETION

1. STUDENT ATTEST: I attest that I have completed the requirements of this checklist and that I know and can apply the materials.

STUDENT: _____ DATE: _____

2. SUPERVISOR ATTEST: I have trained this student to the best of my ability and he/she has completed the requirements of this checksheet and knows and can apply the checksheet data.

SUPERVISOR: _____ DATE: _____

3. STUDENT EXAMINER: Verifies the checksheet has been completed and gives the student minister a written examination on the Great Religions (examination is waived if the student is fast flow).

EXAMINER: _____ DATE: _____

4. CERTS & AWARDS: The above named student has attested to having (a) properly enrolled on the course, (b) paid for the course, (c) studied and understands all the materials of the checksheet, (d) done the drills called for on the checksheet and (e) the ability to produce the results required in the materials of the course.

C&A: _____ DATE: _____

SECTION XI - ORDINATION

1. ETHICS OFFICER ATTEST: This student is of good moral character attested to by his Ethics Officer.

ETHICS OFFICER: _____ DATE: _____

2. EXAMINER: All the requirements per HCO PL 15 Aug 57 MINISTERIAL QUALIFICATIONS have been met by this student.

EXAMINER: _____ DATE: _____

3. CHAPLAIN: Chaplain or Ordaining Minister ordains the student as a Minister of the Church of Scientology, per the Ordination Ceremony. (Ref: BPL 12 Apr 71R, ISSUE I ORDINATION CEREMONY.)

I attest this ministerial student has been duly ordained as a Minister of the Church of Scientology.

CHAPLAIN or
ORDAINING MINISTER: _____ DATE: _____

(File this checksheet in the student's folder.)

L. RON HUBBARD
FOUNDER

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 7 FEBRUARY 1965
REISSUED 15 JUNE 1970

Remimeo (Reissued 28.1.73 to
Sthil Students correct word on p. 5,
Assn/Org Sec Hat para 5.)
HCO Sec Hat
Case Sup Hat
Ds of P Hat
Ds of T Hat
Staff Member Hat
Franchise
(issued May 1965)

Note: Neglect of this Pol ltr has caused great hardship on staffs, has cost countless millions and made it necessary in 1970 to engage in an all out International effort to restore basic Scientology over the world. Within 5 years after the issue of this PL with me off the lines, violation had almost destroyed orgs. "Quickie grades" entered in and denied gain to tens of thousands of cases. Therefore actions which neglect or violate this Policy Letter are HIGH CRIMES resulting in Comm Evs on ADMINISTRATORS and EXECUTIVES. It is not "entirely a tech matter" as its neglect destroys orgs and caused a 2 year slump. IT IS THE BUSINESS OF EVERY STAFF MEMBER to enforce it

ALL LEVELS

KEEPING SCIENTOLOGY WORKING
HCO Sec or Communicator Hat Check
on all personnel and new personnel
as taken on.

We have some time since passed the point of achieving uniformly workable technology.

The only thing now is getting the technology applied.

If you can't get the technology applied then you can't deliver what's promised. It's as simple as that. If you can get the technology applied, you can deliver what's promised.

The only thing you can be upbraided for by students or pcs is "no results". Trouble spots occur only where there are "no results". Attacks from governments or monopolies occur only where there are "no results" or "bad results".

Therefore the road before Scientology is clear and its ultimate success is assured if the technology is applied.

So it is the task of the Assn or Org Sec, the HCO Sec, the Case Supervisor, the D of P, the D of T and all staff members to get the correct technology applied.

Getting the correct technology applied consists of.

One: Having the correct technology.

Two: Knowing the technology.

Three: Knowing it is correct.

Four: Teaching correctly the correct technology.

Five: Applying the technology.

Six: Seeing that the technology is correctly applied.

Seven: Hammering out of existence incorrect technology.

Eight: Knocking out incorrect applications.

- 1 -

Nine: Closing the door on any possibility of incorrect technology.

Ten: Closing the door on incorrect application.

One above has been done.

Two has been achieved by many.

Three is achieved by the individual applying the correct technology in a proper manner and observing that it works that way.

Four is being done daily successfully in most parts of the world.

Five is consistently accomplished daily.

Six is achieved by instructors and supervisors consistently.

Seven is done by a few but is a weak point.

Eight is not worked on hard enough.

Nine is impeded by the "reasonable" attitude of the not quite bright.

Ten is seldom done with enough ferocity.

Seven, Eight, Nine and Ten are the only places Scientology can bog down in any area.

The reasons for this are not hard to find. (a) A weak certainty that it works in Three above can lead to weakness in Seven, Eight, Nine and Ten. (b) Further, the not-too-bright have a bad point on the button of Self-Importance. (c) The lower the IQ, the more the individual is shut off from the fruits of observation. (d) The service faces of people make them defend themselves against anything they confront good or bad and seek to make it wrong. (e) The bank seeks to knock out the good and perpetuate the bad.

Thus, we as Scientologists and as an organization must be very alert to Seven, Eight, Nine and Ten.

In all the years I have been engaged in research I have kept my comm lines wide open for research data. I only once had the idea that a group could evolve truth. A third of a Century has thoroughly disabused me of that idea. Willing as I was to accept suggestions and data, only a handful of suggestions (less than twenty) had long run value and none were major or basic; and when I did accept major or basic Suggestions and used them, we went astray and I repented and eventually had to "eat crow".

On the other hand there have been thousands and thousands of suggestions and writings which, if accepted and acted upon, would have resulted in the complete destruction of all our work as well as the sanity of pcs. So I know what a group of people will do and how insane they will go in accepting unworkable "technology". By actual record the percentages are about twenty to 100,000 that a group of human beings will dream up bad technology to destroy good technology. As we could have gotten along without suggestions, then, we had better steel ourselves to continue to do so now that we have made it. This point will, of course, be attacked as "unpopular", "egotistical" and "undemocratic". It very well may be. But it is also a survival point. And I don't see that popular measures, self-abnegation and democracy have done anything for Man but push him further into the mud. Currently, popularity endorses degraded novels, self-abnegation has filled the South East Asian jungles with stone idols and corpses, and democracy has given us inflation and income tax.

Our technology has not been discovered by a group. True, if the group had not supported me in many ways I could not have discovered it either. But it remains that if in its formative stages it was not discovered by a group, then group efforts, one can safely assume, will not add to it or successfully alter it in the future. I can only say this now that it is done. There remains, of course, group tabulation or co-ordination of what has been done, which will be valuable only so long as it does not seek to alter basic principles and basic applications.

The contributions that were worth while in this period of forming the technology were help in the form of friendship, of defense, of organization, of dissemination, of application, of advice on results and of finance. These were great contributions and

were, and are, appreciated. Many thousands contributed in this way and made us what we are. Discovery contribution was not however part of the broad picture.

We will not speculate here on why this was so or how I came to rise above the bank. We are dealing only in facts and the above is a fact-the group left to its own devices would not have evolved Scientology but with wild dramatization of the bank called "new ideas" would have wiped it out. Supporting this is the fact that Man has never before evolved workable mental technology and emphasizing it is the vicious technology he did evolve-psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc, ad infinitum.

So realize that we have climbed out of the mud by whatever good luck and good sense, and refuse to sink back into it again. See that Seven, Eight, Nine and Ten above are ruthlessly followed and we will never be stopped. Relax them, get reasonable about it and we will perish.

So far, while keeping myself in complete communication with all suggestions, I have not failed on Seven. Eight, Nine and Ten in areas I could supervise closely. But it's not good enough for just myself and a few others to work at this.

Whenever this control as per Seven, Eight, Nine and Ten has been relaxed the whole organizational area has failed. Witness Elizabeth, N. J., Wichita, the early organizations and groups. They crashed only because I no longer did Seven, Eight, Nine and Ten. Then, when they were all messed up, you saw the obvious "reasons" for failure. But ahead of that they ceased to deliver and that involved them in other reasons.

The common denominator of a group is the reactive bank. Thetans without banks have different responses. They only have their banks in common. They agree then only on bank principles. Person to person the bank is identical. So constructive ideas are individual and seldom get broad agreement in a human group. An individual must rise above an avid craving for agreement from a humanoid group to get anything decent done. The bank-agreement has been what has made Earth a Hell and if you were looking for Hell and found Earth, it would certainly serve. War, famine, agony and disease has been the lot of Man. Right now the great governments of Earth have developed the means of frying every Man, Woman and Child on the planet. That is Bank. That is the result of Collective Thought Agreement. The decent, pleasant things on this planet come from individual actions and ideas that have somehow gotten by the Group Idea. For that matter, look how we ourselves are attacked by "public opinion" media. Yet there is no more ethical group on this planet than Ourselves

Thus each one of us can rise above the domination of the bank and then, as a group of freed beings, achieve freedom and reason. It is only the aberrated group, the mob, that is destructive.

When you don't do Seven, Eight, Nine and Ten actively, you are working for the Bank dominated mob. For it will surely, surely (a) introduce incorrect technology and swear by it. (b) apply technology as incorrectly as possible, (c) open the door to any destructive idea, and (d) encourage incorrect application.

It's the Bank that says the group is all and the individual nothing. It's the

Bank that says we must fail.

So just don't play that game. Do Seven, Eight, Nine and Ten and you will knock out of your road all the future thorns

Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C. Auditor B afterwards told Instructor A that "It didn't work" Instructor A was weak on Three above and didn't really believe in Seven, Eight, Nine and Ten. So Instructor A told the Case Supervisor "Process X didn't work on Preclear C." Now this strikes directly at each of One to Six above in Preclear C. Auditor B, Instructor A and the Case Supervisor it opens the door to the introduction of "new technology" and to failure.

What happened here? Instructor A didn't jump down Auditor B's throat, that's all that happened. This is what he should have done: Grabbed the Auditor's report and looked it over. When a higher executive on this case did so she found what the Case Supervisor and the rest missed: that Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Qed and Aed with a

- 3 -

cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C. Auditor B's IQ on examination turned out to be about 75. Instructor A was found to have huge ideas of how you must never invalidate anyone, even a lunatic. The Case Supervisor was found to be "too busy with admin to have any time for actual cases".

All right, there's an all too typical example. The Instructor should have done Seven, Eight, Nine and Ten. This would have begun this way. Auditor B: "That process X didn't work." Instructor A: "What exactly did you do wrong?" Instant attack. "Where's your auditor's report for the session? Good. Look here, you were getting a lot of TA when you stopped Process X. What did you do?" Then the PC wouldn't have come close to a spin and all four of these would have retained certainty.

In a year, I had four instances in one small group where the correct process recommended was reported not to have worked. But on review found that each one had (a) increased the TA, (b) had been abandoned, and (c) had been falsely reported as unworkable. Also, despite this abuse, in each of these four cases the recommended, correct process cracked the case. Yet they were reported as not having worked!

Similar examples exist in instruction and these are all the more deadly as every time instruction in correct technology is flubbed, then the resulting error, uncorrected in the auditor, is perpetuated on every pc that auditor audits thereafter, So Seven, Eight, Nine and Ten are even more important in a course than in supervision of cases.

Here's an example A rave recommendation is given a graduating student "because he gets more TA on pcs than any other student on the course" Figures of 435 TA divisions a session are reported "Of course his model session is poor but it's just a knack he has" is also included in the recommendation. A careful review is undertaken because nobody at levels 0 to IV is going to get that much

TA on pcs. It is found that this student was never taught to read an E-Meter dial' And no instructor observed his handling of a meter and it was not discovered that he "overcompensated" nervously, swinging the TA 2 or 3 divisions beyond where it needed to go to place the needle at "set". So everyone was about to throw away standard processes and model session because this one student "got such remarkable TA". They only read the reports and listened to the brags and never looked at this student. The pcs in actual fact were making slightly less than average gain, impeded by a rough model session and misworded processes. Thus, what was making the pcs win (actual Scientology) was hidden under a lot of departures and errors.

I recall one student who was squirreling on an Academy course and running a lot of off-beat whole track on other students after course hours. The academy students were in a state of electrification on all these new experiences and weren't quickly brought under control and the student himself never was given the works on Seven, Eight, Nine and Ten so they stuck. Subsequently, this student prevented another squirrel from being straightened out and his wife died of cancer resulting from physical abuse. A hard, tough instructor at that moment could have salvaged two squirrels and saved the life of a girl. But no. students had a right to do whatever they pleased.

Squirreling (going off into weird practices or altering Scientology) only comes about from non-comprehension. Usually the non-comprehension is not of Scientology but some earlier contact with an off-beat humanoid practice which in its turn was not understood.

When people can't get results from what they think is standard practice, they can be counted upon to squirrel to some degree. The most trouble in the past two years came from orgs where an executive in each could not assimilate straight Scientology. Under instruction in Scientology they were unable to define terms or demonstrate examples of principles. And the orgs where they were got into plenty of trouble. And worse, it could not be straightened out easily because neither one of these people could or would duplicate instructions. Hence, a debacle resulted in two places, directly traced to failures of instruction earlier. So proper instruction is vital. The D of T and his Instructors and all Scientology Instructors must be merciless in getting Four, Seven, Eight, Nine and Ten into effective action. That one student, dumb and impossible though he may seem and of no use to anyone, may yet some day be the cause of untold upset because nobody was interested enough to make sure Scientology got home to him.

With what we know now, there is no student we enroll who cannot be properly trained. As an instructor, one should be very alert to slow progress and should turn the

- 4 -

sluggards inside out personally. No system will do it, only you or me with our sleeves rolled up can crack the back of bad studenting and we can only do it on an individual student, never on a whole class only. He's slow = something is awful wrong. Take fast action to correct it. Don't wait until next week. By then he's got other messes stuck to him. If you can't graduate them with their good sense appealed to and wisdom shining, graduate them in such a state of shock they'll have nightmares if they contemplate squirreling. Then experience will gradually bring about Three in them and they'll know better than to chase butterflies when they should be auditing.

When somebody enrolls, consider he or she has joined up for the duration of the universe -- never permit an "open-minded" approach. If they're going to quit let them quit fast. If they enrolled, they're aboard, and if they're aboard, they're here on the same terms as the rest of us -- win or die in the attempt. Never let them be half-minded about being Scientologists. The finest organizations in history have been tough, dedicated organizations. Not one namby-pamby punch of panty-waist dilettantes have

ever made anything. It's a tough universe. The social veneer makes it seem mild. But only the tigers survive -- and even they have a hard time. We'll survive because we are tough and are dedicated. When we do instruct somebody properly he becomes more and more tiger. When we instruct half-mindedly and are afraid to offend, scared to enforce, we don't make students into good Scientologists and that let's everybody down. When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eye into a fixed, dedicated glare and she'll win and we'll all win. Humour her and we all die a little. The proper instruction attitude is, "You're here so you're a Scientologist. Now we're going to make you into an expert auditor no matter what happens. We'd rather have you dead than incapable"

Fitting that into the economics of the situation and lack of adequate time and you see the cross we have to bear.

But we won't have to bear it forever. The bigger we get the more economics and time we will have to do our job. And the only things which can prevent us from getting that big fast are areas in from One to Ten. Keep those in mind and we'll be able to grow. Fast. And as we grow our shackles will be less and less. Failing to keep One to Ten, will make us grow less.

So the ogre which might eat us up is not the government or the High Priests. It's our possible failure to retain and practice our technology.

An Instructor or Supervisor or Executive must challenge with ferocity instances of "unworkability". They must uncover what did happen, what was run and what was done or not done.

If you have One and Two, you can only acquire Three for all by making sure of all the rest.

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

The whole agonized 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.

This is a deadly serious activity. And if we miss getting out of the trap now, we may never again have another chance.

Remember, this is a our first chance to do so in all the endless trillions of years of the past. Don't muff it now because it seems unpleasant or unsocial to do Seven, Eight, Nine and Ten.

Do them and we'll win.

L. RON HUBBARD
Founder

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002 HCO PL 14 Feb 1965 Safeguarding Technology
Reissued 7 June 1967

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

Remimeo
All Hats
BPI

HCO POLICY LETTER OF 14 FEBRUARY 1965
(Reissued on 7 June 1967, with the word
"instructor" replaced by "supervisor".)

SAFEGUARDING TECHNOLOGY

For some years we have had a word "squirreling". It means altering Scientology, off-beat practices. It is a bad thing. I have found a way to explain why.

Scientology is a workable system. This does not mean it is the best possible system or a perfect system. Remember and use that definition. Scientology is a workable system.

In fifty thousand years of history on this planet alone, Man never evolved a workable system. It is doubtful if, in foreseeable history, he will ever evolve another.

Man is caught in a huge and complex labyrinth. To get out of it requires that he follow the closely taped path of Scientology.

Scientology will take him out of the labyrinth. But only if he follows the exact markings in the tunnels.

It has taken me a third of a century in this lifetime to tape this route out.

It has been proven that efforts by Man to find different routes came to nothing. It is also a clear fact that the route called Scientology does lead out of the labyrinth. Therefore it is a workable system, a route that can be traveled.

What would you think of a guide who, because his party said it was dark and the road rough and who said another tunnel looked better, abandoned the route he knew would lead out and led his party to a lost nowhere in the dark. You'd think he was a pretty wishy-washy guide.

What would you think of a supervisor who let a student depart from procedure the supervisor knew worked. You'd think he was a pretty wishy-washy supervisor.

What would happen in a labyrinth if the guide let some girl stop in a pretty canyon and left her there forever to contemplate the rocks? You'd think he was a pretty heartless guide. You'd expect him to say at least, "Miss, those rocks may be pretty, but the road out doesn't go that way."

All right, how about an auditor who abandons the procedure which will make his preclear eventually clear just because the preclear had a cognition?

People have following the route mixed up with "the right to have their own ideas." Anyone is certainly entitled to have opinions and ideas and cognitions- so long as these do not bar the route out for self and others.

Scientology is a workable system. It white tapes the road out of the labyrinth. If there were no white tapes marking the right tunnels, Man would just go on wandering around and around the way he has for eons, darting off on wrong roads, going in circles, ending up in the sticky dark, alone.

So when you see somebody having a ball getting everyone to take peyote because it restimulates prenats, know he is pulling people off the route. Realize he is squirreling. He isn't following the route.

Scientology is a new thing-it is a road out. There has not been one. Not all the salesmanship in the world can make a bad route a proper route. And an awful lot of bad routes are being sold. Their end product is further slavery, more darkness, more misery.

Scientology is the only workable system Man has. It has already taken people toward higher IQ., better lives and all that. No other system has. So realize that it has no competitor.

Scientology is a workable system. It has the route taped. The search is done. Now the route only needs to be walked.

So put the feet of students and preclears on that route. Don't let them off of it no matter how fascinating the side roads seem to them. And move them on up and out.

Squirreling is today destructive of a workable system.

Don't let your party down. By whatever means, keep them on the route. And they'll be free. If you don't, they won't

L. RON HUBBARD
Founder

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003 HCO PL 17 June 1970 Technical Degrades

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 17 JUNE 1970

Remimeo
Applies to all
SHs and
Academies
HGCs
Franchises

URGENT AND
IMPORTANT

TECHNICAL DEGRADES

(This PL and HCO PL Fob 7,1965 must
be made part of every study pack as the
first items and must be listed on
checksheets.)

Any checksheet in use or in stock which carries on it any degrading statement
must be destroyed and issued without qualifying statements.

Example: Level 0 to IV Checksheets SH carry "A. Background Material-This section is included as an historical background, but has much interest and value to the student. Most of the processes are no longer used, having been replaced by more modern technology. The student is only required to read this material and ensure he leaves no misunderstood." This heading covers such vital things as TRs, Op Pro by Dup! The statement is a falsehood.

These checksheets were not approved by myself, all the material of the Academy
and SH courses IS in use.

Such actions as this gave us "Quickie Grades", ARC Broke the Field and
downgraded the Academy and SH Courses.

A condition of TREASON or cancellation of certificates or dismissal and a full

investigation of the background of any person found guilty, will be activated in the case of anyone committing the following HIGH CRIMES.

1. Abbreviating an official Course in Dianetics and Scientology so as to lose the full theory processes and effectiveness of the subjects.
2. Adding comments to checksheets or instructions labeling any material "background" or "not used now" or "old" or any similar action which will result in the student not knowing, using, and applying the data in which he is being trained.
3. Employing after 1 Sept 1970 any checksheet for any course not authorized by myself and the SO Organizing Bureau Flag.
4. Failing to strike from any checksheet remaining in use meanwhile any such comments as "historical", "background", "not used", "old", etc. or VERBALLY STATING IT TO STUDENTS.
5. Permitting a pc to attest to more than one grade at a time on the pc's own determinism without hint or evaluation.
6. Running only one process for a grade between 0 to IV.
7. Failing to use all processes for a level.
8. Boasting as to speed of delivery in a session, such as "I put in Grade Zero in 3 minutes." Etc.

- 1 -

9. Shortening time of application of auditing for financial or labor saving considerations.
10. Acting in any way calculated to lose the technology of Dianetics and Scientology to use or impede its use or shorten its materials or its application.

REASON: The effort to get students through courses and get pcs processed in orgs was considered best handled by reducing materials or deleting processes from grades. The pressure exerted to speed up student completions and auditing completions was mistakenly answered by just not delivering.

The correct way to speed up a student's progress is by using 2 way comm and applying the study materials to students.

The best way to really handle pcs is to ensure they make each level fully before going on to the next and repairing them when they do not.

The puzzle of the decline of the entire Scientology network in the late 60s is entirely answered by the actions taken to shorten time in study and in processing by deleting materials and actions.

Reinstituting full use and delivery of Dianetics and Scientology is the answer to any recovery.

The product of an org is well taught students and thoroughly audited pcs. When the product vanishes, so does the org. The orgs must survive for the sake of this planet.

L. RON HUBBARD
Founder

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004 PAB No. 32 7 AUG 1954 Why Doctor of Divinity

From: L. RON HUBBARD Through: Hubbard Communications Office
163, Holland Park Avenue, London, W.11

PROFESSIONAL AUDITOR'S BULLETIN No. 32

7th August 1954

WHY DOCTOR OF DIVINITY?

There has been some stir amongst auditors concerning the fact that Scientology has allied itself with the Church of American Science, why a Church of Scientology has come into existence and why auditors qualified by training and personal attainments are applying for and have received ordination as ministers in these churches.

To some this seems mere opportunism, to some it would seem that Scientology is simply making itself bulletproof in the eyes of the law, and to some it might appear that any association with religion is a reduction of the ethics and purposes of Scientology itself. The broad majority of those interested have accepted this step, but not all have entirely understood it.

First, let me briefly take up with you the history of knowledge on this, our planet Earth, in the last three and one half millenia. At the beginning of

our written history there was only one trace of workable knowledge which had been handed down from pre-historic times. This was contained in the Vedic hymns. The Vedic peoples are directly responsible for that principle known to us in Scientology as the Cycle of Action. The invaluable observation that birth proceeded into growth, that growth proceeded into an unchanging state and that this unchanging state then proceeded into decay and finally concluded with death, gives to us in Scientology our create-survive-destroy curve. Although it was not originally apparent that our dynamic principle of survive was an inherent part of this cycle of action, the usability of survive was discovered some time ago to be materially expanded by the recognition of the beginning and end of the cycle of action curve. Here we find a principle extended to us from a religion. The Vedic hymns are religious hymns. Yet the material in them contains all that is to be found in the works of Charles Darwin and even in the works used today by nuclear physicists. A survey of these hymns as they are now written and available in your local library would astonish you. It demonstrates clearly that our earliest indebtedness was to a religion.

The next single most important philosophic advance within our written history was accomplished by Gautama Sakyamuni. This work was part of a religion known as the Dharma. The Dharma, existing some time before the advent of Gautama, is a religion preached by individuals known as Buddhas. The Western world knows this as Buddhism and variously believes it to be a superstition or idolatrous practice or believes that it was founded by a man named Buddha, none of which are true. A Buddha is simply one who has attained Bodhi. A Bodhi is "one who has attained an ideal state of intellectual and ethical perfection by purely physical means". There have been many Buddhas and there are expected to be many more.

A very cursory glance at the Dhanna discovers that it embraces these facts. "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts." "By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another." "You yourself must make an effort; the Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin." "He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment." "Strenuousness is the path of immortality, sloth the path

- 2 -

of death. Those who are strenuous do not die; those who are slothful are as if dead already."

In the "Surangama Sutra" giving a discourse to one Ananda, Gautama said, "If you simply do not follow after these twelve notions of conditioning phenomena, namely: motion and stillness, separation and contact, variability and constancy, appearing and disappearing, passing or impenetrability, brightness and darkness, or should ignore any pair of them you will be freed from bondage to all mental contaminations."

Although the Dharma does not give and does not contain, as it is handed down to us, any real or workable methodology to accomplish the state of Bodhi, it cleaves very strongly to a scientific rationale which, coming to us from two and one half millenia ago, is startling in view of the fact that it is more delineative, more exact, more comprehensive and more comprehensible than any and all psychological doctrine as known to us in this Twentieth Century.

Here is an amazing body of scientific-philosophical-religious truth. These texts written about 600 B.C. outline a scientific religion of compassion and magnitude.

What has been the fate of the Dharma in these past centuries? What mark has it left upon Earth? The Dharma rose in an Asia enslaved by animism, superstition, idolatry, cannibalism and slavery. It was a barbaric world in 600 B.C. Gautama Buddha and his handful of followers, pretending nothing to the supernatural, using only wisdom, teachings and the technologies of civilization, spread through India the doctrines of the Dharma and brought to these hundreds of millions a much greater civilization than they had known. Penetrating into China, the Buddhist priests spread civilization before them. Penetrating into Japan, they taught the Japanese to read and write, to weave and sew, until two-thirds of the Earth's population had attained higher levels of wisdom. Spreading westward, the Dharma came into the Middle East and there presented its message of "love thy neighbor" and general compassion for life. And the parables of Gautama Buddha were re-expressed with some differences and additions to spread westward again as Christianity. And today, the entire western civilization lies under the spell, if at a lower intellectual level, of the teachings of the Dharma.

You are left to conclude what you will concerning the actual foundation of religion on this planet and of the factual structure underlying Christian churches. Our only concern here is with the fact that religion is basically a philosophic teaching designed to better the civilization into which it is taught. Backed fully by the precedent of all the ages concerning teachings, a Scientologist has a better right to call himself a priest, a minister, a missionary, a doctor of divinity, a faith healer or a preacher than any other man who bears the insignia of religion of the western world. And remember that it is precedent which masters the opinion of multitudes and nations.

Why should Scientology ally itself with religion or use the word religion in connection with its philosophy?

There are many, many reasons. Amongst them is that a society accords to men of the church an access not given to others. Prisons, hospitals, and institutions, and those who manage them, cannot do otherwise than welcome men of the church. We are talking now about more than simply expediency or protection under law. We are talking about urgency indeed. For to my hand is a document written to me by one of our auditors concerning a woman who had remained senseless for three months following an accident. Her husband was desperate and desired a Scientologist to do what he could to return this woman to consciousness. The Scientologist did so and made excellent progress simply by putting the woman into communication by hand pressures. Although she could not

she could yet express herself and respond and even do mock-ups. The terrible condition of her body bettered and when she was returning to the world of speech and action, the medical doctor in charge of the hospital who heretofore had granted grudgingly, on the husband's persuasion,

- 3 -

interviews between the Scientologist and the patient, seeing the improvement, turned on the Scientologist and forbade him to touch the patient or see the patient or have anything more to do with the patient even though he could find nothing in the case but improvement and although no incident of any kind other than improvement had occurred. The Scientologist was turned out of the hospital and a few weeks afterwards the woman, relapsing into the apathy of unconsciousness, died. We will not charge this medical doctor with murder. We can only charge him with ignorance and barbarism. For we live today in what is at best, so far as social usages are concerned, a barbaric society. Those who profess to heal more often than not exist to collect. Those in charge of the insane are little better themselves than their patients. We live in a society where dreadful and terrible weapons and controls are commonplace, yet which is without many of the benefits of compassion, mercy and charity.

If we in Scientology had to hand only the weapon of better knowledge, if we had no technologies, if we could not other than give him wisdom and hope-make any man well, we could still take what we know about life and with that as our message effect a wide and compelling influence upon the civilization of our times. For any message carried forward to a people which gives them hope cannot but reflect to the betterment of their culture.

But we have more than a message. We have more than a handful of axioms or explanations of behavior. We have in this year of 1954 processes which, even when worked upon groups, produce en masse a state of beingness which 2500 years ago was being groped for by the select few. We have more command over the phenomena of life than any have ever had before.

Were we to accept our rightful role, were we to accomplish our teachings and deliver to our culture this bettered state of beingness, we would have changed at least the entire pattern of the western world.

If we can accomplish psychotherapy, this does not mean that we are psychotherapists. If we can accomplish better communications in business, this does not mean we are business specialists. It may be that we could conceive ourselves as emissaries to a barbarism grown lawless in the possession of weapons too powerful for the understanding of their wielders.

In another time, in another place, those men (the Buddhas) responsible for what western culture calls their religion, called themselves priests. I do not see, then, any inconsistency of any kind in the issuance to those well-schooled and well-skilled in Scientology the degree of Doctor of Divinity as a passport into those areas where they are needed. Only a barbaric minister is a "Man of

God". In all enlightened religions such men are called "Men of Wisdom".

I do not mean to tell you that Scientology is an extension of the Dharma, or that the forecasts of the Tibetans concerning the western world are now coming true, or that you should embrace Asiatic philosophy, or even that the efforts of the Buddhas and the Scientologists are comparable. I am telling you this mainly because western civilization is extremely ignorant of its sources and because these facts, no matter how true, are probably very little known in America and Europe. And I am telling you this to dispel some of your shyness and to increase your boldness and overtness where the society itself is concerned. No door need be closed to you, nor need you apologize should you accept through the Church of American Science or the Church of Scientology any degree or title for which you are qualified. Western civilization is engaged in a worship of superstition, the supernatural and the miraculous even as other nations long ago. Its only other worship is that of the machine. Where else could men and women of compassion and skill serve better, and what else should they call themselves but Teachers of Wisdom?

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L. RON HUBBARD

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005 HCO PL 5 FEB 1969R Press Policy, Code of a Scientologist

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

Remimeo HCO POLICY LETTER OF 5 FEBRUARY 1969R
(Revised 15 May 1973)

PRESS POLICY
CODE OF A SCIENTOLOGIST

The Code of a Scientologist as per "The Creation of Human Ability" is withdrawn. It is reissued as follows:

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1. To keep Scientologists, the Public and the Press accurately informed

concerning Scientology, the world of Mental Health and Society.

2. To use the best I know of Scientology to the best of my ability to help my family, friends, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To decry and do all I can to abolish any and all abuses against life and Mankind.
5. To expose and help abolish any and all physically damaging practices in the field of Mental Health.
6. To help clean up and keep clean the field of Mental Health.
7. To bring about an atmosphere of safety and security in the field of Mental Health by eradicating its abuses and brutality.
8. To support true Humanitarian endeavors in the fields of Human Rights.
9. To embrace the policy of equal justice for all.
10. To work for freedom of speech in the world.
11. To actively decry the suppression of knowledge, wisdom, philosophy or data which would help Mankind.
12. To support the freedom of religion.
13. To help Scientology orgs and groups ally themselves with public groups.
14. To teach Scientology at a level it can be understood and used by the recipients.
15. To stress the freedom to use Scientology as a philosophy in all its applications and variations in the humanities.

HCO FL 5.2.69R
Revised 15 May 73

- 2 -

16. To insist upon standard and unvaried Scientology as an applied activity in ethics, processing and administration in Scientology organizations.
17. To take my share of responsibility for the impact of Scientology upon the world.
18. To increase the numbers and strength of Scientology over the world.

19. To set an example of the effectiveness and wisdom of Scientology.
20. To make this world a saner, better place.

L. RON HUBBARD FOUNDER

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006 HCO PL 14 OCT 1968R The Auditor's Code

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 14 OCTOBER 1968R

REVISED 1 JANUARY 1976

Remimeo
Auditor 43
Class VIII
All Auditors

THE AUDITOR'S CODE

In celebration of the 100% gains attainable by Standard Tech.

I hereby promise as an auditor to follow the Auditor's Code.

1. I promise not to evaluate for the preclear or tell him what he should think about his case in session.
2. I promise not to invalidate the preclear's case or gains in or out of session.
3. I promise to administer only Standard Tech to a preclear in the standard way.
4. I promise to keep all auditing appointments once made.
5. I promise not to process a preclear who has not had sufficient rest and who is physically tired.
6. I promise not to process a preclear who is improperly fed or hungry.

7. I promise not to permit a frequent change of auditors.
8. I promise not to sympathize with a preclear but to be effective.
9. I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.
10. I promise never to walk off from a preclear in session.
11. I promise never to get angry with a preclear in session.
12. I promise to run every major case action to a floating needle.
13. I promise never to run any one action beyond its floating needle.
14. I promise to grant beingness to the preclear in session.
15. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
16. I promise to maintain Communication with the preclear and not to cut his comm or permit him to overrun in session.
17. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.
18. I promise to continue to give the preclear the process or auditing command when needed in the session.
19. I promise not to let a preclear run a wrongly understood command.
20. I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.

HCO PL 14.10.68R

- 2 -

16. To insist upon standard and unvaried Scientology as an applied activity in ethics, processing and administration in Scientology organizations.
17. To take my share of responsibility for the impact of Scientology upon the world.
18. To increase the numbers and strength of Scientology over the world.
19. To set an example of the effectiveness and wisdom of Scientology.
20. To make this world a saner, better place.

L. Ron Hubbard
Founder

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007 HCO PL 15 AUG 1957 Ministerial Qualifications

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF AUGUST 15, 1957
(Second revision June 12, 1958)

(Issued as FOUNDING CHURCH POLICY LETTER, Washington)
(Reissued on 22 September 1967)

Remimeo
All Staff
D of T Hat
Dir of Exams Hat
Dir of Certs and Awards Hat
Sec to Executive Director Hat

MINISTERIAL QUALIFICATIONS

A minister of the Founding Church must meet the following requirements:

- (1) Must have a validated certificate in Scientology.
- (2) Must know the Church Creed verbatim.
- (3) Must be capable of giving the various ceremonies.
- (4) Must be able to pass an examination on the great religions.
- (5) Must have a knowledge of St. John.
- (6) Must be of good moral character.

- (7) Must be able to conduct a Sunday service for the church.
- (8) Must have a moral and ethical code by which he can live and abide.

LRE:jp

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Founder

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008 HCOB 18 APR 1967 Religious Philosophy and Religious Practice

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 18 APRIL 1967

Remimeo
Staff
Students

RELIGIOUS PHILOSOPHY AND RELIGIOUS PRACTICE
(HCOB of 21 June 1960, "Religious Philosophy
and Religious Practice" Revised)

Scientology is a religion by its basic tenets, practice, historical background and by the definition of the word "religion" itself. The following will help clarify the philosophical and practical aspects of religion.

Religious practice implies ritual, faith-in, doctrine based on a catechism and a creed.

Religious philosophy implies study of spiritual manifestations; research on the nature of the spirit and study on the relationship of the spirit to the body; exercises devoted to the rehabilitation of abilities in a spirit.

Scientology is a Religious philosophy in its highest meaning as it brings man to Total Freedom and Truth. Our Confessional relieves the being of the encumbrances which keep his awareness as a being limited to the physical aspects of life.

Scientology is also a Religious practice in that the Church of Scientology conducts basic services such as Sermons at Church meetings, Christenings, Weddings and Funerals.

Scientology does not conflict with other Religions or Religious Practices

as it clarifies them and brings understanding of the spiritual nature of man.

Scientology has amongst its members people of all the major faiths, including many priests, bishops and other ordained communicants of the major faiths.

Scientology's closest spiritual ties with any other religion are with Orthodox (Hinayana) Buddhism with which it shares an historical lineage. But even here the relationship is based mainly on friendship and the recognition of the Being as a Spirit rather than on any organizational ties.

L. RON HUBBARD
Founder

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009 HCOB 19 AUG 1959 To a Roman Catholic

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 19 AUGUST 1959

BPI

TO A ROMAN CATHOLIC

In Ireland, where we had an office for some years, the problem of processing persons of the Catholic faith was thoroughly worked out and the Church did not consider itself interested in the matter of auditing Roman Catholics and did not restrain any from being audited when Roman Catholics asked permission to be. Indeed Scientology is closer to the "Faculty Psychology" of the Church in the sixteenth century than modern psychology is. Modern psychology is not accepted by the Church because it considers man to be an animal with no soul. Scientology not only accepts but can prove that man does have a soul. Saint Thomas Aquinas is an early forerunner of Scientology. Scientology is not an heretic religion and demands no belief or faith and thus is not in conflict with faith. Several Monsignors of the Church have been interested in Scientology and have approved of our activities. The late Pope Pius was an enemy of

psychoanalysis but was heard to express a neutral attitude toward Scientology. He once assisted us in handling a government matter in the United States.

All that processing requires is that you obtain a better reality on your environment and all its drills are aimed at this. Thus it has no conflict.

Just as your religion would not forbid you to obtain a better command over a typewriter, so it could not be expected to forbid you to obtain a better command over your office, staff, or home. There is no conflict here.

It is interesting that in nearly ten years of public presence, the materialistic sciences have often rapped at Scientology (Communism is a violent foe of ours) but never once in any country including Ireland has the Roman Catholic Church raised its voice against us.

L. RON HUBBARD

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010 HCO PL 29 DEC 1966 Historical precedence of Ethics

Note: The original document was in a two column format. It has been converted to a single column format in this reproduction.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 29 DECEMBER 1966
Remimeo

HISTORICAL PRECEDENCE OF ETHICS

One of the early codes of regulations and right conduct is contained in the following article (about 2500 years ago in India).

More importantly, the regulations quoted here are the direct forerunner of our own Ethics system.

This is of interest in event of any challenge of the validity and religious nature of our Ethics system.

This well written summary is taken from the 1965 Buddhist Annual.

Matters Judicial

T. H. Perera

The Vinaya Piaka, in particular the Culla- vagga, contains the rules of conduct for the purity of the monk-life. The Buddha enacted these rules only when a moral lapse on the part of a disciple was brought to His notice.

These rules of conduct are intended for the rehabilitation of an erring monk rather than to punish him. The rules (227) are known as: morality consisting in restraint, with regard to the monk-rules. Except for the four major offences called Pārājikā (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 in the Vinaya Pitaka.

These infringements of monastic rules are classified according to their ascending order of gravity into: Dukkātā, Thullaccaya, Pārājikā.

For instance, suppose bhikkhu A entertains displeasure towards bhikkhu B, notices a new robe belonging to B, and maliciously hides it causing pain of mind to B, then A has committed a dukkatā. if he maliciously causes damage to a new robe belonging to B, he has committed a thullaccaya. if he steals a new robe belonging to B, he has committed a parajikā. The same gradation applies to injury to person: simple hurt, grievous hurt, murder.

It must be emphasized here that the Buddha did not consider Himself as a Supreme Law giver, nor did He entertain the suggestion of a successor. He passed away leaving behind the Teaching and Discipline as successor, counsellor and guide.

After the Buddha's demise, the Elder Ganakā Moggallāna raised the question of a successor. Ananda told him that the Pātimokkha rules were the successor and guide. It is interesting to note here that the time-honoured custom of bhikkhus meeting together, once a fortnight, for the recital of the Pātimokkha rules in order to seek remission for any infringements (lesser) of the monastic rules, and thus establish their purification, dates back to this reply.

The Vinaya Piaka, apropos the rules of Discipline, permeates, is pregnant with and redolent of the demands of democracy. Every Ecclesiastical Act is reinforced with the spirit of democracy-a very significant fact, which will be appreciated as the subject is developed here.

One more significant matter: the decisions of the Ecclesiastical Court with regard to capital offences such as Nissaya-Jeamma which carries a period of surveillance on the offender, Pabbā janya-kamma which is temporary removal of the delinquent monk from the ārāma, Pārājika which is instant expulsion of the transgressor from the Order-these decisions received the fiat of the King's Court, and were duly put into

MATTERS JUDICIAL

- 2 -

execution,

The Ecclesiastical can be classified under four categories:

Disciplinary action taken for the violation of one or more of the Patimokkha rules (monastic etiquette).

Procedure adopted at the hearing of an alleged offence by a monk, and the passing of sentence if the offender is found guilty.

Conduct of monks while serving a sentence for moral delinquency.

The restitution of the rights and privileges which a monk lost while under surveillance, or removal from an ārāma.

Preliminary Procedure

Questions as regards the minimum number of monks required for an Ecclesiastical Act are raised and settled.

Thereafter, the chapter of monks to form the Court is selected by the unanimous vote of the monks resident in an arama.

The President of the Chapter of Monks is chosen by a unanimous vote.

Minima

Four monks who are of the higher ordination(upasampada) shall form this Chapter of Monks for all acts, except ordination, the concluding ceremony of Vassāvāsa (pavārand), and recalling a monk after probationary discipline (abbhāna).

Five upasampada monks for all acts except ordination and abbhana.

Ten upasampada monks for all acts, except abbhana. These are considered sufficient for an ordination.

Twenty upasampada monks for abbhana and all other acts.

(If any Ecclesiastical Act is transacted below the required Minima, then

ipso facto it becomes invalid and ceases to be operative.)

The President

The President shall be a senior monk (seniority in regard to upasampada), of unimpeachable character, one who is an accepted authority on the Dhamma-Vinaya and one who has gained the Jhanas. (1) He shall be a person who commands the respect and confidence of the entire Saṅgha resident in the ārāma. The Chapter assembles and selects by voting one of their numbers possessed of the above qualifications as the President of the Court. The voting is either by show of hands, by secret ballot, or by whispering.

Charge-Sheet

The information regarding the alleged offence is brought to the notice of the Court, in the form of a resolution moved by a senior monk, it is then seconded and read a second and a third time. If the resolution fails to obtain the unanimous vote of the assembled monks, then a *nolle prosequi* is entered, and the accused monk goes back to his monk-friends with no taint on his character.

The Plea

The offender has the right to defend himself, dispute, debate and argue the case, if the decision of the Court goes against him, he has the right of appeal to a higher corporate body of the Saṅgha. All decisions are arrived at by a majority vote. However, unanimity is striven for.

If a difference of opinion arises in regard to the interpretation of a Vinaya rule or the relevancy or otherwise of a particular piece of evidence, it is referred to a special committee of two or more monks who are acknowledged authorities on the Vinaya. The committee, having considered the matter in dispute in all its aspects, reports back its decision to the Court, which decision is final. The committee which settled the matter in dispute is called the Ubbāhika.

Some Offences

We may now proceed to discuss briefly some of the offences, which are not only repugnant to the moral well-being of the community of monks but also retard the spiritual progress of the monk who succumbs to moral turpitude. Let us first of all deal with the two major offences of Pārājika and Saṅghādisesa.

Pārājika

Pārājikā means "defeated", that is, the of-

(1.) The last is no longer observed-Ed.

fending monk has failed, beyond redemption, to honour the pledge which he took to observe at the moment he entered the Order. A monk who falls a victim to the demands of the flesh has fouled the Walk to the Supreme (brahma-cariya). The Buddha would not compromise on this grave lapse.

The first recorded instance of an adulterer (2) was Sudinna, the monk. He admitted his offence, explaining that he was persuaded to commit the offence by his parents, who had their own motives. The Buddha pardoned him as a first offender. Thereafter, Sudinna led an exemplary life.

Stealing, murder and persuasion to commit suicide, and pretending ultra-normal powers are the other three offences under Pārājikā. The offender is liable to immediate dismissal from the Order. If he so desires, he may return to the Order. In that event he can remain only as a novice.

Saṅghādisesa

The thirteen Sahghadisesa offences-offences against person and property-are a degree less than Parajikā, but they are more grievous than Pācittiyas. Sahghadisesa offences are so called because the Sangha should assemble at the beginning and at the end of this Sahgha-kamma. The Chapter to hear an offence of this nature should not comprise less than twenty. The offender, if found guilty, is suspended from the Order, and is kept on probation for a specified period. During this period, if his conduct is found satisfactory, he is readmitted.

Some of the lesser offences of monastic misconduct will now be noted.

Act of Censure (Tajjaniya-kamma)

A monk who is prone to pick quarrels, is vicious and is vindictive,

A monk who, by nature, delights in the commission of offences.

A monk who is fond of the company of householders (lay folk).

A monk who pays scant respect to monastic etiquette.

A monk who speaks openly against the Buddha, the Dhamma and the Saṅgha.

Tajjaniya-kamma is pronounced on a monk who is found guilty of any one of these offences, which may take the form of a vote of censure on the delinquent monk, or the monk is asked to confess his error and seek expiation for it, or he loses the rights and privileges enjoyed by a monk.

Restoration of Status

A monk on whom Tajjaniya-kamma is pronounced, wherein he loses certain rights and privileges of a monk, and who conducts himself thereafter in keeping with the Vinaya rules, is afforded the right to seek a revocation of the

punishment passed on him, and also seek a restoration of the rights and privileges which he lost.

Nissaya-Kamma

A monk is seen to associate with house holders in a manner contrary to the bhikkhu life. In doing so, he participates in such acts as: putting a monk on probation, suspending a monk for a Sanghadisesa offence, and recalling a monk who is on probation.

The offender, if found guilty, is punished in this manner:-

(a) He is put under a senior monk who is to be his teacher (b) He must devote himself to the study of the Tipitaka with his tutor's guidance.

Such restoration of status is as prescribed for Tajjaniya-kamma.

Pabbajaniya-Kamma

The following are the violations cognizant of this Act:

i. A monk who through his misbehaviour spoils the faith of the supporter-families in the monk.

ii. A monk who is fond of garlands, unguents, music and dancing.

iii. A monk who is frivolous and lacks manners.

Such a monk, if found guilty, is removed from his ārāma to another ārāma till he makes amends.

The restoration of monk rights is as provided for above.

(2.) What is specifically meant is a sexual act committed with anyone-Ed.

MATTERS JUDICIAL

Patisaraniya-Kamma

A monk causes loss or attempts to cause loss to a layman or reviles him. The offender is brought before the Court, and asked to recant his wrongs and beg pardon of the layman.

Ukkhepaniya-Kamma

This is the punishment imposed upon a calcitrant monk, who is obdurate

and refuses to acknowledge or confess a wrong act. It involves the total segregation of a monk till he realises his folly and becomes amenable to discipline.

Parivāsa-Kamma

There are four kinds of Parivāsa. One of them deals entirely with persons belonging to non-Buddhist sects who are kept on probation for four months. The other three are punishments imposed on Saṅghadisesa offences. The whole of the Parivāsikakkhandā deals with the procedure of keeping a delinquent monk under surveillance for a specified period.

Patikossana-Kamma

This Ecclesiastical Act is prescribed for minor offences (totalling 92) and are called Pacittiya-dhamma. The offender is brought before the Saṅgha. He confesses his fault and is reproved.

Other Ecclesiastical Acts

- i. Nissāraṇā is the act of expelling a monk from the Order.
 - ii. Osaraṇā is the act of revocation of disabilities imposed upon a monk by the Ecclesiastical Acts (see above).
 - iii. Abbhana is the elaborate process of recalling a monk who has fulfilled the Vinaya requirements during the period he was under probation. However, if the monk under probation fails to fulfil the necessary requirements expected of him, then he is placed under:
 - iv. Mulaya-patikassana which is a further period of Parivāsa or Manatta.
- (3) This process is repeated till the monk is found fit to be recalled to the Order.

Those notes should provide a fair idea of the disciplinary methods operating in the community of Buddhist monks.

(3.) Manatta-kamma is also a form of punishment for Saṅghadisesa offences. It runs almost parallel with Parivāsa-kamma: T.H.P.

L. RON HUBBARD
Founder

011 BPL 29 DEC 1966 Historical precedence of Ethics - Glossary of Terms

BOARD POLICY LETTER
29 DECEMBER 1966-1
(Issued 17 June 72 and adds
to HCO PL 29 Dec 66)
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Remimeo

CANCELS
Minis- HCO POLICY LETTER OF 29 DECEMBER 1966-1
ter'a SAME TITLE
Course

HISTORICAL PRECEDENCE OF ETHICS
GLOSSARY OF TERMS

This glossary of terms prepared by a student on the Ministers Course is
issued as dictionaries of such terms are not readily available.

Glossary of Pali words that appear in HCO PL 29 December 1966 "HISTORICAL
PRECEDENCE OF ETHICS".

SOURCES: 1. Childers, Robert Caesar, NJ.. Dictionary of the Pali Language".
2. Tachibana, Shundo, "The Ethics of Buddhism".

NB: "A Popular Dictionary of Buddhism" by Christina Humphreys, Arco
Publications, London, is also available.

abbhana - rehabilitation of a priest who has undergone penance for an offence by
parivāsa.

arama ~ Buddhist monastery or temple.

bhikkhu - monk.

brahmacariva - the chaste or holy Life; the duties and practice of a celibate
religious student living according to Buddha's precepts. (brahma - supreme;
cariya - walking or practicing.)

Buddha - Gotama Siddhartha - the founder of Buddhism • (buddha - enlightened one)

Cullavagga - the fourth of the five books of the Vinaya Pitaka. It covers the rules for dealing with offenses that come before the Sangha, the reinstatement of monks, rules for dealing with questions that arise and other miscellaneous rules. (culla - eight; vagga - class)

Dhamma - Vinaya - the disciplinary aspect of the Way to Enlightenment developed by and disseminated in the teachings of Buddha. (dhamma - way, teaching, duty; vinaya discipline)

Dukkata - a class of priestly offenses involving the causation of suffering, and requiring confession and absolution. (dukka - suffering)

Jhanas - the four stages of mystic meditation, whereby the believer's mind is purged of all earthly emotions and detached from the body, which remains in a profound trance. The attainment of the fourth jhana gives one the power of working miracles.

BPL 29.12.66-1 - 2 -
Issued 17.6.72

Manatta - a punishment in which the offender is placed for six days in a position of inferiority to his brother monks.

Manatta-kamma - the Ecclesiastical Act which afflicts Manatta on an offender. (Manatta - see above; kamma - act)

Mulava - patikassana - a further period of Parivasa or Manatta, which is repeated until the monk is found fit to be recalled to the Order. (mula - roots, those conditions which through their presence determine the actual moral quality of an action) The three negative roots are Greed, Hate and Delusion, while the 3 positive roots are greedlessness, hatelessness, and undelusion. (aya - entrance; pati - to protect)

nissārana - expulsion.

Nissaya - kamma - an Ecclesiastical Act which decrees surveillance of an offender. (nissaya - close to, nearby, dependent upon; kamma - act)

osaranā - restoration of a priest who has been temporarily secluded from his brother monks as penance for an offence.

Pabbā - janiva - kamma - an Ecclesiastical Act which decrees temporary banishment from the Sangha. (pabbajana - banishment; iya - like, of the nature of; Kamma - act)

Pacittiva - dhamma - the class of 92 minor priestly offences requiring confession and absolution.

Pacittiva - the 92 minor priestly offences, requiring confession and absolution,

enumerated in the Pacitti (the second of the five books of the Vinaya Pitaka). The first 3 are lying, abusive language, and slander.

Pārajika - sins involving expulsion from the priesthood, the most heinous of the priestly offences enumerated in the Vinaya Pitaka, and are placed at the head of the list. ("Parajika" is also the name of the first of the five books of the Vinaya Pitaka.) The four parajika are fornication, theft, taking Life (even of an insect) or influencing to suicide, and pretending untra-normal powers. (paraja - expulsion; ika that which involves.)

Parivasa - living apart, being put under restraint.

Parivasa - kamma - an Ecclesiastical act sentencing a priest to Parivasa.

Patikôsa - An Ecclesiastical Act in which a pacittiya offender is brought before the Sangha to confess and receive reprobation. (pati protect; kossana scorn; kamma - act)

Patimokkha - literally, "that which should be binding", the list of offences against the monks' rules in descending order of severity, from the parajikas through the sanghadisesas to the pacittiyas. The list is solemnly read twice a month before the Sangha in every monastery, and individual priests are invited to the confession if they have broken any of the rules read out. (pati - protect)

BPL 29.12.66-1 - 3 -
Issued 17.6.72

patisaraniya - an Ecclesiastical act of censure whereby a priest who has offended a layman without cause is compelled to ask and obtain his forgiveness.

pavarana - the annual one-day festival at the end of vassavasa, includes religious processions and giving presents (especially robes) to the priests.

Sangha - the community of monks in a Buddhist monastery. (Sangha - herd, congregation)

Sanghadisesa - a class of 13 priestly offences next in heinousness to the parajikas. they require suspension and penance but not permanent exclusion, and must be dealt with by sangha - kamma from the earliest stages of suspension to the final stages of reinstatement. (sangha - community of monks; adi - earliest; sesa - latest)

Sangha - kamma - an Ecclesiastical Act decreed by the entire sangha rather than by one priest or a small committee.

Tajjaniya - kamma - An Ecclesiastical Act of censure (tajani - the finger of scorn; kamma - act)

Thullaccva - a grave offense (thulla - large, clumsy, stupid; accaya - lapse, sin, death)

tipitaka - the entirety of the Buddhist scriptures. (ti - three; pitaka - basket) including the Vinaya Pitaka ("Basket of Discipline"), the sutta pitaka ("Basket of Discourses"), and the Abhidhamma Pitaka ("Basket of Metaphysics").

Ukkhepaniva - kamma - excommunication of a Buddhist priest for a grave offence, such as concealment of a sin.

Upasampada - priest's orders, the fullest possible admission to the privileges of the Buddhist priesthood.

Vassavasa - the 4-month (middle June to middle October) rainy season retreat of Buddhist priest during which they are forbidden to travel but live in temporary huts away from their monasteries where they devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers and supply them with daily food and with robes sufficient to last the year.

Vinaya Pitaka - the "Basket of Discipline", the first of the three divisions of the Tipitaka. It consists of five books. (vinaya - discipline; pitaka - basket)

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012 HCO PL 12 FEB 1969 Religion

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 12 FEBRUARY 1969

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RELIGION

Visual evidences that Scientology is a religion are mandatory on the PES.

Any staff who are trained at any level ii auditors (but not In AC).) are to be clothed in the traditioned ministerial black suit, black vest white collar silver cross for ordinary org wear.

Creed of the Church is to be done big and plainly posted in public areas.

Stationery is to reflect the fact that orgs are churches.

All public literature must state that Scn is religious philosophy.

Since its first incorporation as HAS! Arizona all orgs have been Religious fellowships by corporation statements.

All orgs are now Churches by their C of S of California affiliation.

The minister's course is a requisite for permanent certification.

The legal decisions handed down on Scn by US high courts uphold it as a religion.

It has never been anything else. It seeks SPIRITUAL FREEDOM.

This may or may not be publicly acceptable. This is NOT the point. It is a requisite defense and it is true. Those are the points.

Reinforce this in all possible ways.

L. RON HUBBARD
Founder

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[See also HCO P/Ls 9 May 1971 Issue II, Scientology Org Staff Uniforms, and 2 September 1971 Issue II, Religion-Scientology Org Staff Apparel, in the 1971

Year Book.]

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