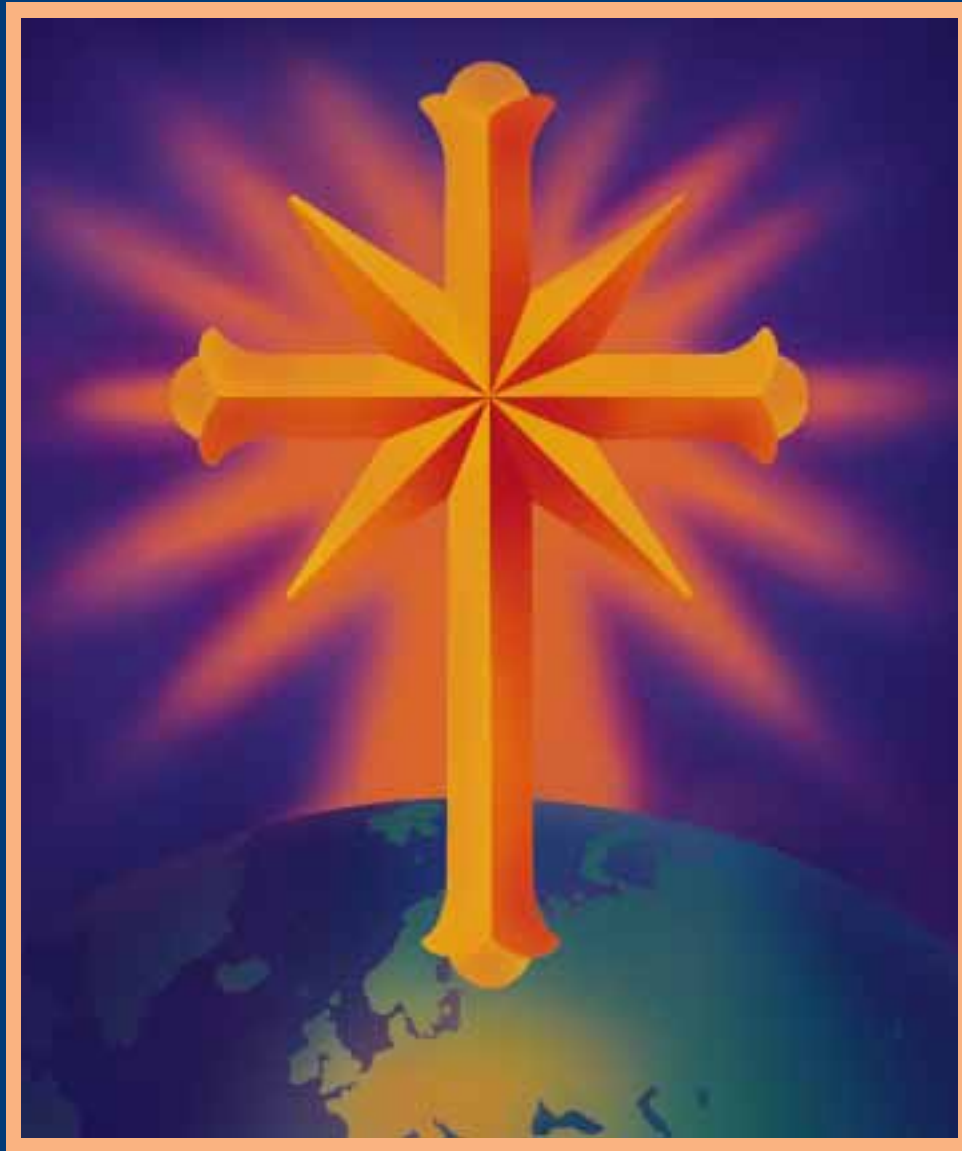


THEOLOGY & PRACTICE OF A CONTEMPORARY RELIGION



SCIENTOLOGY

A REFERENCE WORK

PRESENTED BY THE CHURCH OF SCIENTOLOGY INTERNATIONAL

THEOLOGY & PRACTICE OF A CONTEMPORARY RELIGION



Scientology bears the distinction of being the only major new religion to emerge in the 20th century. Established in 1954, its growth since then has been remarkably rapid. From seeds sown by a dedicated few near the century's midpoint, it today spans the globe with more than 3,000 churches, missions, related organizations and groups ministering to some 8 million parishioners in more than 100 countries. Clearly, Scientology is meeting a fundamental religious need.

Lamentably, this century is notable for the fact that the humanities have not kept step with the forward march of technology, and in this vacuum modern man has been left spiritually floundering, his societies suffering in spite of our technological wonders. For this reason, questions about man's fundamental nature and his spiritual place in this world have continued to retain an intrinsic place in our culture. Nowhere is this more evident than in the specious battle between Science and Religion. The fact is, even today's scientists remain divided on this question.

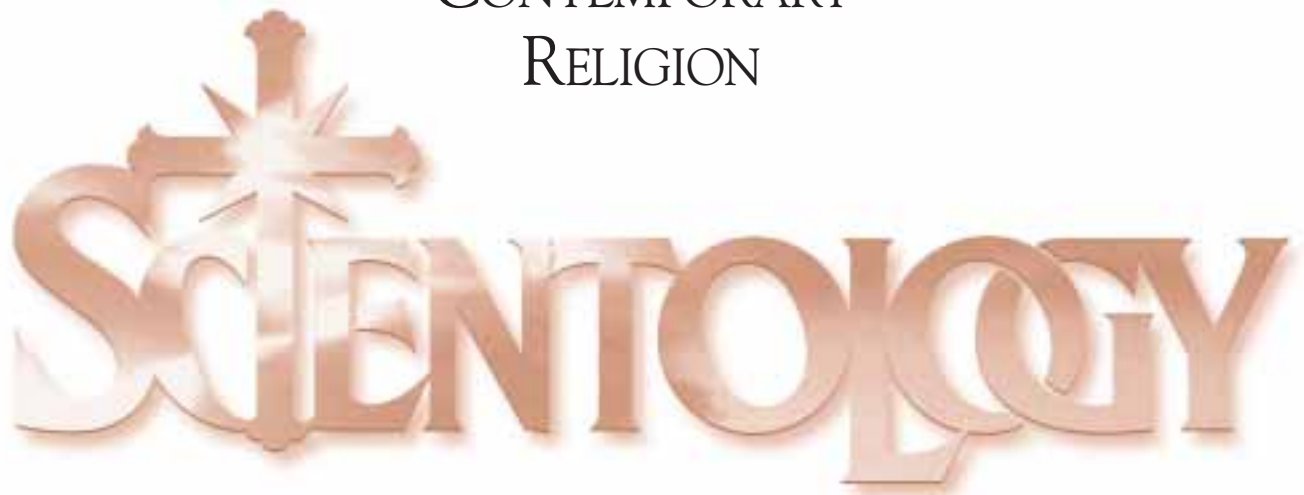
There are those who have attempted to use the discoveries of science to argue against the existence of a Supreme Being and, in fact, the necessity for religion in any form. Others, who have spent their days wrestling with the conundrums of physics and the origin of the

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This publication was made possible through the support of the U.S. IAS Members' Trust. Through its activities and that of its members, the IAS embodies the concept of an international religious community. The IAS has undertaken special projects to further religious freedom and to ensure that Scientologists everywhere can carry forth and achieve their mission of spiritual salvation.

The Church of Scientology was established in 1954. Today its more than 3,000 churches, missions, related organizations, groups and activities span the globe and minister the religion to more than 8 million people in 100 countries in over 30 languages.

The rapid emergence of the Scientology religion within the world's changing spiritual community has led many to ask what kind of religion it is, how it compares with other faiths and in what ways it is different. What is its understanding of a Supreme Being and the spiritual aspects of life which transcend the temporal world? What social and community work do Scientologists do and how do these activities relate to its greater religious purpose?

This volume provides answers to these and other such questions about the religion and its members. In it, leading scholars provide diverse and insightful perspectives into Scientology, resulting in a unique and comprehensive overview of the religion.

The goal of the Scientology religion is to achieve complete certainty of one's spiritual existence, one's relationship to the Supreme Being and his role in eternity. In this regard, countless authorities have affirmed that Scientology sits squarely within the tradition of the world's major religions.

Church of Scientology
International

The Creed of the Church of Scientology

The Creed of the Church of Scientology was written by L. Ron Hubbard shortly after the Church was formed in Los Angeles on February 18, 1954. After he issued this creed from his office in Phoenix, Arizona, the Church of Scientology adopted it as official because it succinctly states what Scientologists believe.

We of the Church believe:

That all men of whatever race, color or creed were created with equal rights;

That all men have inalienable rights to their own religious practices and their performance;

That all men have inalienable rights to their own lives;

That all men have inalienable rights to their sanity;

That all men have inalienable rights to their own defense;

That all men have inalienable rights to conceive, choose, assist or support their own organizations, churches and governments;

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others;

That all men have inalienable rights to the creation of their own kind;

That the souls of men have the rights of men;

That the study of the mind and the healing of mentally caused ills

The Creed of the Church
of Scientology

should not be alienated from religion
or condoned in nonreligious fields;

And that no agency less than God has
the power to suspend or set aside these
rights, overtly or covertly.

And we of the Church believe:

That man is basically good;

That he is seeking to survive;

That his survival depends upon himself
and upon his fellows and his
attainment of brotherhood with the
universe.

And we of the Church believe that the
laws of God forbid man:

To destroy his own kind;

To destroy the sanity of another;

To destroy or enslave another's soul;

To destroy or reduce the survival of
one's companions or one's group.

And we of the Church believe that the
spirit can be saved and that the spirit
alone may save or heal the body.



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Introduction

From a Western perspective, the 20th century has seen many changes in the role of religion. The rapid advance of technology has unquestionably played an important part. None of the world's great faiths — Christian and non-Christian — have escaped question. The Turin Shroud has faced radio carbon dating and the electron-scanning microscope, while biologists claim they can now create life. To those who have sought to question the fundamental tenets of religion itself, the glittering success of science has been a persuasive ally.

Yet, in all truth, the conflict between science and religion has spurious foundations. As Albert Einstein himself noted, "Science without religion is lame. Religion without science is blind."

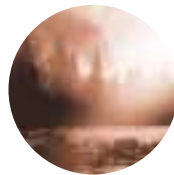
While the religion of Scientology was born in the century of science's greatest ascendancy and has not been unaffected by this conflict, it believes (along with those such as Einstein) that these con-

cocted issues arise from misunderstandings of the roles religion and science must play in these times of great change, and, indeed, misunderstanding of the very nature of religion itself.

Although the first Church of Scientology was established only in 1954, it has obviously met a religious need. Today, more than 3,000 churches, missions and related organizations, groups and activities span the globe, ministering to some 8 million people in more than 100 countries in over 30 languages.

Naturally, Scientology's rapid emergence within the world's changing religious community has led many to ask what kind of religion it is, how it "compares" with other faiths and in what ways it is different. What is its understanding of a Supreme Being and the spiritual aspects of life which transcend the temporal world, and what social and community work do Scientologists do?

To provide a definitive, objective view on these issues, the Church brought





together leading authorities on comparative religion, and other scholars, sociologists and experts to assemble and compose the text of the chapters which follow. Thus, what the Church now presents in this volume are the results of the most comprehensive study and analysis ever conducted of one of the world's most important religions.

Additionally, the authors of this book have also addressed the more basic question concerning religion itself: What is it? As one authority has noted, "If one investigates the texts of the fathers of the Christian Church and the texts of the great figures of theology in search of the original definition of religion, he will be disappointed." He added that until questioned from without, people consider their own religion self-evident and thus beyond need of definition.

Another recalled the Eastern view that all religions, despite diverse beliefs and practices, are merely different paths leading to the same ultimate reality. Citing an ancient Japanese poem, he noted that "there are many paths at the foot of the mountain, but the view of the moon is the same at the peak."

The subject matter of Scientology is wholly religious. Yet, to the degree that science and religion are concerned with truth, with knowledge and with what is, the Scientology religion has bridged the gap between the two. It addresses the

most fundamental questions of life which no man can avoid, no matter how fascinated he may become with his presumed knowledge of the material world. The universe may have started with the astronomer's "big bang," but that hardly answers why. Nor does it tell us where the universe is proceeding, or if our lives fulfill some grander purpose.

Today, Scientology fulfills the goal of religion by addressing the spiritual nature of man and his role in eternity. Yet it approaches the traditional questions of religion from a standpoint of reason, an approach that science can hardly argue with.

The scope of Scientology is immense. The full body of knowledge that comprises the religious Scripture is contained in more than 40 million spoken and written words on the subject — all by L. Ron Hubbard, the source and founder of the Scientology religion. A lifetime of searching for truth

and a deep examination of the wisdom to be found in both East and West led Mr. Hubbard to write, "And when we call Scientology a religion, we are calling it a religion out of a much deeper well than only the last two thousand years. It is a wisdom in the tradition of ten thousand years of search in Asia and in Western civilization."

Nevertheless, Scientology is a religion without dogma. There is nothing in Scientology that one is expected to take on faith or on the basis of arbitrary

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authority. The goal of Scientology is to *know* — to achieve complete certainty of one’s spiritual existence and one’s relationship to the Supreme Being. While countless authorities have affirmed that Scientology sits squarely within the tradition of the world’s major religions, one of the factors which clearly makes Scientology unique is the religious practice by which this spiritual certainty is attained.

The religious practices of Scientology include exact, precise methods by which a person achieves greater spiritual awareness. These practices are referred to collectively as the *technology* of the Scientology religion. “Technology” describes the *methods of application* of the principles of something, as opposed to mere knowledge of the subject itself.

Many of these methods have counterparts in other religions — such as the use of confessionals and other forms of spiritual counseling. However, the technology of Scientology was developed pragmatically, is based upon an understanding of the fundamental laws of life, and provides a predictable series of steps by which a person can progress to higher states of spiritual awareness.

Although certainly not unique in the field of religion, another aspect essential to an understanding of the Scientology religion is the extent to which Scientologists all over the world are found working with other religious and social groups in all manner of community programs — caring

for the environment, helping those who have fallen into the trap of drugs, supporting human rights campaigns and many other such activities.

Again, these activities are not pursued on faith alone, or under an authoritative edict that one should “do good.” It is simply that as he reaches higher levels of spiritual awareness, the Scientologist invariably begins to recognize that his responsibilities extend far beyond the sphere of his own life, or even that of his immediate family.

L. Ron Hubbard once wrote, “The first principle of my own philosophy is that wisdom is meant for anyone who wishes to reach for it. It is the servant of commoner and king alike and should never be regarded with awe.”

In this spirit, the Church of Scientology has an open-door policy for anyone who seeks a better understanding of the religion — whether from a personal, a scholarly or an official perspective. It is our hope that this book will help with such understanding. For those desiring a more in-depth view, the Church has also produced *What Is Scientology?* — a truly encyclopedic volume which addresses, in detail, all aspects of Scientology, including answers to common questions. Copies of this book are available from any Church of Scientology and from many libraries.

Should any questions remain, we welcome your communication.

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