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15 International

**FILED**  
Superior Court of California  
County of Los Angeles

FEB 21 2013

John A. Clarke, Executive Officer/Clerk  
By Moses Soto Deputy  
MOSES SOTO

11 SUPERIOR COURT OF THE STATE OF CALIFORNIA  
12 FOR THE COUNTY OF LOS ANGELES

13 LAURA ANN DeCRESCENZO,

14 Plaintiff,

15 v.

16 CHURCH OF SCIENTOLOGY  
17 INTERNATIONAL, a corporate entity,  
18 RELIGIOUS TECHNOLOGY CENTER,  
19 previously sued herein as Doe No. 1, a  
20 California Corporation, AND DOES 2 -20,

21 Defendants.

CASE NO. BC 411018

Assigned for All Purposes to the Honorable  
Ronald Sohigian

**DECLARATION OF WARREN  
MC SHANE IN OPPOSITION TO  
PLAINTIFF'S MOTION TO  
COMPEL**

Date: March 6, 2013  
Time: 1:30 p.m.  
Dept: 41

JMBM: Jeffery Mangels  
Butler & Marmaro LLP

02/22/2013  
PRINTED ON  
RECYCLED PAPER

1 I, Warren McShane, declare:

2 1. I have personal knowledge of the facts set forth in this declaration, and if  
3 called upon as a witness, could and would competently testify thereto. I submit this  
4 declaration in support of Church of Scientology International's (CSI's) opposition to  
5 the motion to compel production of documents.

6 2. I have been a member of the Church of Scientology for 35 years. As a  
7 parishioner of the Scientology religion, I joined staff at Church of Scientology of  
8 New York in 1980. In 1982 I became an ordained minister and since that time I have  
9 conducted auditing sessions, wedding ceremonies, naming ceremonies and funerals.

10 3. Based on my extensive study of the Scientology Scripture and my years  
11 of experience as a minister, I am intimately familiar with the policies, procedures,  
12 ecclesiastical rules, doctrines and practices of the Scientology religion.

13 4. I previously filed a declaration in this case which gave a summary  
14 explanation of the beliefs and practices of the Scientology religion. (A true and  
15 correct copy is attached hereto as Exhibit A.) I will not repeat those facts here unless  
16 necessary to add context to what follows.

17 5. The Scripture of the Scientology religion consists of the writings and  
18 recorded spoken words of L. Ron Hubbard. This Scripture is the sole source of all the  
19 doctrines, tenets, philosophy, practices, rituals and fundamental policies of the  
20 Scientology faith. The doctrine and practices of the Scientology religion are known as  
21 Scientology's spiritual or religious "technology." Many of the scriptural writings of  
22 Scientology are contained in two multi-volume collections of Mr. Hubbard's writings:  
23 *The Technical [i.e., Religious] Bulletins of Dianetics and Scientology* ("*The Technical*  
24 *Bulletins*") and *The Organization Executive Course* ("*The OEC*"). *The Technical*  
25 *Bulletins* is comprised of writings by Mr. Hubbard on the methods and procedures for  
26 the application of Scientology religious "technology" including the technology of  
27 auditing.

6. Scientology is a very exact faith. One of its fundamental doctrines is that spiritual freedom can be attained only if the path outlined in the Scripture is followed without deviation. The core religious services of Scientology are "training" and "auditing." The Scripture of Scientology embraces the study of all areas of life.

7. Auditing is a unique form of spiritual counseling. Scientologists believe that ultimate salvation is dependent on increasing one's awareness of his true spiritual identity. Scientologists believe that spiritual freedom is a transcendence of the endless cycle of birth to death. Spiritual freedom in Scientology requires the wisdom acquired through Scientology training, along with the application of that wisdom through auditing.

8. Auditing is a precise activity, thoroughly codified with exact procedures as detailed in scores of books, hundreds of writings and over 1,000 recorded lectures by L. Ron Hubbard.

9. Auditing is ministered by a specially trained individual called an "auditor." An auditor is precisely defined as "one who listens," taken from the Latin "audire" which means "to hear or listen." The parishioner is referred to as either a "preclear" (meaning he has not yet achieved the spiritual state of Clear) or "pre-OT" (meaning he has achieved the state of Clear but has not yet reached the spiritual state of Operating Thetan). An auditor is a minister of the Church of Scientology.

10. Auditing is ministered in confidential one-on-one sessions between an auditor and a parishioner under circumstances of guaranteed confidentiality. And without the promise of confidentiality by both the auditor and the parishioner, auditing could not proceed in the manner necessary to achieve the spiritual progress and salvation that is essential to the Scientology religion. In summary, without auditing there effectively is no Scientology.

11. Scientology auditing uses "processes" – exact sets of questions asked or directions given by an auditor to help a person locate areas of spiritual distress. There

1 are many different auditing processes in Scientology, and each one improves the  
2 individual's ability to confront and handle part of his existence. When the specific  
3 objective of any one process is attained, the process is ended. Rather than mere  
4 "talking" – or other non-religious practices such as psychological free-association,  
5 psychoanalysis, etc. – the questions or directions of a Scientology auditing process are  
6 precisely delineated and serve to guide the parishioner to understand a specific part of  
7 his existence. An auditor of the Church never tells the parishioner what he should  
8 think about himself, nor offers his opinion about what is being audited. Auditing  
9 seeks to restore the parishioner's certainty in his own viewpoint so as to discover his  
10 own spiritual identity. An auditor shows kindness, affinity, and patience to assist the  
11 parishioner in confronting his past and areas of spiritual upset or difficulty.

12 12. It is imperative to understand that in Scientology there is an exact defined  
13 path to spiritual salvation. Scientology writings teach that there are exact barriers to  
14 one's spiritual freedom and the only way to address and overcome these is on a  
15 gradient approach, handling specific spiritual disabilities in a precise sequence. The  
16 ascending levels of the chart correspond to an increasing number designation, referred  
17 to as "Grades" or "Levels." At each level, specific auditing processes help the  
18 parishioner achieve that level of spiritual freedom.

19 13. The most essential aspect of the auditing process is the communication  
20 that occurs between the parishioner (the preclear) and the minister (the auditor). It is  
21 Church doctrine, that "(a person) is alive as he *can* communicate." It is also the  
22 purpose of auditing to develop greater communication. The more a parishioner can  
23 speak freely with his auditor, the better he feels and the more able and capable he is in  
24 life. He can survive to the extent that he can communicate with the auditor and live in  
25 spiritual peace.

26 14. The communication between the preclear and the minister is what allows  
27 the preclear to improve spiritually. The preclear becomes unencumbered by viewing  
28

1 and communicating about different harmful and painful incidents of the past and he  
2 regains the ability to be responsible and to create more in his life and thereby  
3 enhances his ability to survive and achieve higher spiritual levels.

4 15. Discussion between the preclear and the auditor is designed in such a  
5 manner that the preclear views a specific incident or feeling that is undesired from  
6 different viewpoints so that the emotional charge that is connected to the incident  
7 and/or feeling can be fully confronted and then allows the preclear to attain spiritual  
8 peace. During this procedure, the parishioner may discuss other people and events in  
9 their lives. This brings into the auditing session discussion of third party individuals  
10 who have possibly had nothing to do with the parishioner, but because those other  
11 individuals are within the consciousness of the parishioner, they become relevant to  
12 the emotional charge that is being addressed at that moment. An example of this  
13 might be a parishioner who is unhappy. The auditor and the preclear would have a  
14 discussion about the incidents causing the unhappiness. This colloquy between the  
15 minister and the parishioner would necessarily involve incidents where the preclear  
16 caused someone to be unhappy and then instances where the preclear observed  
17 someone making someone else unhappy. This colloquy is carried out to ensure that  
18 the preclear has fully confronted the area and can be free of the travail and suffering  
19 connected with that area. During auditing many other individuals' names and often  
20 times, intimate information about these individuals, becomes part of the auditing file  
21 contents.

22 16. Auditing is premised on the belief that man is basically good but when  
23 he has committed harmful acts against his fellows he withdraws from life and  
24 becomes less spiritual. To explain this in more detail, I refer to a 1980 work by Mr.  
25 Hubbard entitled, "Ethics, Justice, and the Dynamics:"

26 "Years ago I discovered and proved that man is basically good. This means  
27 that the basic personality and the basic intentions of the individual, toward  
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1 himself and others are good. When a person finds himself committing too  
2 many harmful acts against the dynamics, he becomes his own executioner.  
3 This gives us the proof that man is basically good. When he finds himself  
4 committing too many evils, then, causatively, unconsciously or unwittingly,  
5 man puts ethics in on himself by destroying himself; and he does himself in  
6 without assistance from anybody else. This is why the criminal leaves clues on  
7 the scene, why people develop strange incapacitating illnesses and why they  
8 cause themselves accidents and even decide to have an accident. When they  
9 violate their own ethics, they begin to decay. They do this all on their own,  
10 without anybody else doing anything.”

11 17. In Scientology, such harmful unethical acts are referred to as “overts.”  
12 Once a person commits an overt act, he or she will often withhold from others the  
13 commission of that act. This is called a “withhold.” A person with accumulated  
14 overts and withholds is incapable of spiritual progress, and will not benefit from  
15 auditing or training. The teachings of Mr. Hubbard are unequivocal on this point.  
16 The commission of dishonest or harmful acts against another is the road to personal  
17 destruction, to the loss of awareness, the loss of abilities, to personal unhappiness and  
18 the destruction of positive interpersonal relationships. The Scientology Scripture  
19 details how it is that harmful acts against one’s fellows bring about the loss of  
20 integrity and decrease one’s ability to handle life successfully.

21 18. Scientology auditing contains the route for a person to follow to free  
22 himself from the consequences of his withholds. But this depends entirely on one’s  
23 willingness and ability to communicate freely with his auditor. Without this, the  
24 person will not make spiritual progress. As Mr. Hubbard has written:

25 “Freedom is for honest people. No man who is not himself honest can be free  
26 – he is in his own trap.

27 ...  
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1 "The least free person is the person who cannot reveal his own acts...."

2 19. In Scientology doctrine, it is believed that parishioners would not be  
3 totally forthcoming in their auditing if they knew that there was a possibility that  
4 someday their file might be viewed outside of the auditing process. The written  
5 records of the auditing sessions are kept for the purpose of assisting the parishioner to  
6 progress on the path to spiritual freedom.

7 20. As mandated by Scientology Scripture, the written record of all auditing  
8 sessions must be compiled into what is called an auditing folder (called a "Preclear"  
9 folder). These folders are made up of the records, summaries, interviews, instructions  
10 or other notations regarding the parishioner's spiritual progress from members of the  
11 clergy who are specifically authorized by the Scientology Scripture to work with the  
12 auditing files. As these documents contain or are based on the parishioner's  
13 communications to his or her clergy persons, they are kept secure and confidential.

14 21. Disclosure of these files would break a sacred trust between the Church  
15 and its parishioners, and as such, it would have an equally adverse affect on the ability  
16 of the minister to participate freely in the auditing process. By disclosing the contents  
17 of the folders pertaining to a parishioner's auditing, the credibility of the Church in  
18 maintaining the confidentiality of its members' auditing folders will be lost forever  
19 and the members of the Church will no longer feel free and confident in disclosing to  
20 their auditors their confessions. This would mean that the parishioners would not be  
21 able to attain the ascribed level of spiritual freedom. And this would also mean that  
22 Scientology as a religion would be severely limited and denied one of its most sacred  
23 sacraments.

24 22. Just as auditing is exact in its procedures, delivering of such auditing is  
25 also exact and codified pursuant to the Scientology Scripture. The Scripture details  
26 the entire procedure that must be followed for auditing to be delivered including the  
27 clergy involved to make that delivery happen and to keep it orthodox.  
28

1           23. As explained above, a person trained and qualified to better individuals  
2 through auditing is called an auditor. Auditor is defined as one who listens, from the  
3 Latin *audire* meaning to hear or listen. An auditor is a minister or minister-in-training  
4 of the Church of Scientology.

5           24. As required in Scientology Scripture, all auditing a person receives is  
6 determined and overseen by a member of the clergy called a "Case Supervisor" or as  
7 often colloquially called, the "C/S." The term "Case" is a general term for the  
8 summation of an individual's difficulties, aberrations, past events and acts preventing  
9 him from reaching his full spiritual potential and abilities. It is a person's "case"  
10 which is being addressed in Scientology auditing. A Case Supervisor must first be  
11 highly trained as an auditor, which can require several years of further religious study  
12 thereafter. The C/S directs all auditing actions for each individual under his care and  
13 is responsible for the auditors' delivery of those actions. The C/S's instructions to the  
14 auditor are in writing and placed in the auditing folder.

15           25. The auditor often proposes the specific Scientology auditing processes  
16 for each session, which must be approved or amended by the C/S. In approving the  
17 auditing process for each session, the Case Supervisor may review and examine the  
18 parishioner's auditing file. This review and examination is done specifically for the  
19 purpose of ensuring that the auditing process for a particular parishioner is performed  
20 in conformance with Scientology Scripture.

21           26. Another minister who is a vital part of the auditing process per  
22 Scientology Scripture is known as the "Examiner." The Examiner is a trained auditor  
23 who meets with the parishioner alone in a private room immediately after every  
24 auditing session, as required by Scientology Scripture. The parishioner usually tells  
25 him how the auditing session went, including any spiritual realizations, or anything  
26 else the parishioner wishes to originate in confidence. The Examiner writes down  
27 what the parishioner says and that document goes into the auditing folder, and  
28



1 nowhere else. Overall, the Examiner's purpose is to listen to the parishioner's  
2 communications, ensure that the delivery of auditing is orthodox and the results are  
3 flawless.

4 27. Another auditor the parishioner communicates to is called the Director of  
5 Processing. This trained auditor is directed by the Case Supervisor to meet with the  
6 parishioner for confidential communications regarding the parishioner's spiritual  
7 condition or progress. The parishioner understands that such an interview is a means  
8 of communicating confidential information to his Case Supervisor. These interviews  
9 are always conducted in a confidential setting, and notes are made of the parishioner's  
10 communication, which are then placed into the auditing folder, and nowhere else, in  
11 accordance with Scientology Scripture.

12 28. In sum, in the Scientology faith, the C/S, auditor and other clergy who  
13 are responsible for the orthodox delivery of all auditing services act as necessary parts  
14 of the ministerial team required by the Scripture for the delivery of Scientology  
15 auditing.

16 29. Without exception, all auditors are ministers or ministers-in-training, and  
17 all Case Supervisors are ministers or ministers-in-training. Because auditing  
18 communications can only occur between a parishioner and a trained auditor or case  
19 supervisor, no auditing communication could take place between a parishioner and a  
20 non-clergy member, and thus every auditor and case supervisor identified on CSI's  
21 privilege log were specially-trained clergy within the doctrines of Scientology.

22 30. While auditing has been compared to a confessional in other religions, its  
23 scope is much broader as it addresses the entire spiritual state of the parishioner, and  
24 its purpose likewise is broader than achieving forgiveness or absolution for  
25 transgressions. Auditing is delivered on gradient levels each one building on the  
26 previous one. These levels are called the Scientology Bridge to Total Freedom. As  
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1 one progresses in Scientology he moves up this Bridge to the ultimate goal of full  
2 spiritual freedom.

3 31. Auditing is a continuing process that a parishioner will engage in  
4 throughout his life. Each auditing session builds upon and may be dependent upon  
5 prior sessions. The different auditing levels on the Bridge to Total Freedom require  
6 specifically trained auditors to be able to deliver the services contained on the level to  
7 the parishioners. Thus over the years, a parishioner will receive auditing services  
8 from hundreds of auditors and case supervisors, each of whom is mandated to  
9 maintain the confidentiality and secrecy of all communications made in each session  
10 both current and past. Church policy mandates that folders not in current use are  
11 preserved in secure storage rooms.

12 32. All clergy authorized by the Scientology Scripture to see the auditing  
13 folders are all required to take a sacred oath to maintain the secrecy and  
14 confidentiality of all auditing communications. This has been required as a  
15 fundamental tenet since the early days of Scientology, and was codified in 1954 when  
16 Mr. Hubbard authored The Code of a Scientologist. Every Scientologist, in pledging  
17 to follow this code, promises, **"To refuse to impart the personal secrets of my  
18 preclears."** (A true and correct copy of this Code is attached hereto as Exhibit B.)

19 33. Mr. Hubbard later wrote that, **"The auditor must get the [parishioner]  
20 to realize he is safe – won't punish, scold, reprimand or betray confidences – and  
21 that the auditor will listen."** (emphasis added.)

22 34. Traditionally, all communications between ministers and parishioners  
23 have been privileged and confidential. This is surely the case in auditing. The  
24 information given in trust during an auditing session is considered sacrosanct by the  
25 Church. The parishioner is made aware of this confidentiality, not only by the  
26 enrollment forms he signs prior to each service, but also by his auditor, at a very early  
27 stage in his auditing. This is done as part of the Original Assessment Sheet, a form,  
28

1 written by Mr. Hubbard, containing a particular series of questions asked by the  
2 auditor in an auditing session. During this action, the parishioner is told: **"Anything**  
3 **you tell me is confidential and is protected under ministerial confidence."**

4 35. In a technical training film, written by Mr. Hubbard, used as part of the  
5 scripture to train auditors, Mr. Hubbard states how an auditing session is conducted on  
6 a new person. There a Scientology minister explains the use of the E-Meter and then  
7 states: **"Besides, anything you say to me is confidential."**

8 36. In 1985, the Senior Case Supervisor International from Church of  
9 Scientology International, one of the most senior ministers in the Scientology church,  
10 issued a policy to all Scientology churches stating, **"It is important that the**  
11 **confidentiality of preclear and pre-OT auditing folders and ethics folders be**  
12 **maintained."** This policy required that all auditing folders be labeled  
13 **"CONFIDENTIAL CONFESSIONAL PRIEST/PENITENT PRIVILEGED**  
14 **FILE."** This policy is Church law and has to be adhered to by all Scientology clergy.  
15 (A true and correct copy of this policy is attached hereto as Exhibit C.)

16 37. This Church law is also spelled out in the enrollment agreements that all  
17 parishioners sign (including Ms. DeCrescenzo) prior to receiving Scientology  
18 services. One such agreement is entitled "Religious Services Enrollment  
19 Application/Agreement and General Release." The Agreement states:

20 "In connection with the Service, the Church may compile or add to an existing  
21 folder containing its notations of my spiritual progress, known as a 'Preclear  
22 Folder' (PC Folder), .... The contents of the folders are kept confidential from  
23 persons who lack the ecclesiastical authority to gain access to such documents,  
24 including the person whom the files concern, and **are subject to the priest-**  
25 **penitent privilege."** (emphasis added) A true and correct copy of the Religious  
26 Services Enrollment Application/Agreement, signed May 27, 1995, is appended  
27 hereto as Exhibit D.  
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1           38. As stated above, all the clergy involved in the delivery of auditing  
2 services know that auditing is the core practice of the Scientology religion and that the  
3 most important factor in auditing, and what makes it work, is the parishioner's  
4 willingness to communicate to his auditor. That willingness is based on the absolute  
5 promise of secrecy and confidentiality. Thus confidentiality is vital for there to be  
6 spiritual progress and salvation for the individual. Nothing is more sacrosanct than  
7 this belief.

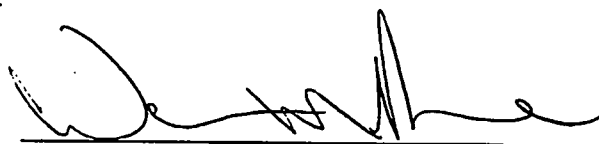
8           39. This belief is also reflected in how the Church handled auditing files of  
9 parishioners even when he or she leave the Church and decides he or she does not  
10 want to be a member anymore. The folders pertaining to his or her auditing are  
11 maintained in the utmost confidence and care. The Church has a very strong desire to  
12 ensure that all spiritual beings survive and because we understand the eternal nature of  
13 the spiritual being, we look beyond one lifetime of the person. Indeed, when a  
14 parishioner dies, his folder is maintained in a secure and confidential manner so that  
15 he may use it in future lifetimes consistent with the belief in Scientology that an  
16 individual is an immortal spiritual being with many temporal lifetimes. There is a  
17 great amount of sanctity that is attached to the parishioner's folders in the Church.  
18 They are unlike any other type of files ever maintained. These folders are deeply  
19 religious in nature and cannot be disclosed without violating the fundamental religious  
20 tenets of the Church of Scientology. In fact, the unauthorized disclosure of someone's  
21 PC folder is one of the most serious ecclesiastical crimes within the Church, known as  
22 a Suppressive Act.

23           40. Turning over the preclear folders of the parishioner's auditing, even to  
24 the parishioner, is forbidden by the policy and doctrines of the Church and serves no  
25 purpose to the recipient of the information. The Church and its ministers feel that they  
26 have an absolute responsibility to Scientology doctrine, and to their parishioners to  
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maintain the secrecy, sacredness and confidentiality of all auditing files.

I declare under penalty of perjury under the laws of the State of California that the foregoing is true and correct, and that I executed this document on February 21, 2013 at Los Angeles, California.



Rev. Warren McShane

JMBM  
Jeffer Mangels  
Butler & Marmarou LLP

02/22/2013

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14 Attorneys for Church of Scientology  
15 International

16  
17 SUPERIOR COURT OF THE STATE OF CALIFORNIA  
18 FOR THE COUNTY OF LOS ANGELES

19 LAURA ANN DeCRESCENZO,

20 Plaintiff,

21 v.

22 CHURCH OF SCIENTOLOGY  
23 INTERNATIONAL, a corporate entity,  
24 RELIGIOUS TECHNOLOGY CENTER,  
25 previously sued herein as Doe No. 1, a  
26 California Corporation, AND DOES 1 -20,

27 Defendants.

CASE NO. BC 411018

Assigned for All Purposes to the Honorable  
Ronald Sohigian

**DECLARATION OF WARREN  
MCSHANE IN OPPOSITION TO  
PLAINTIFF'S MOTION TO  
COMPEL**

Date: January 7, 2013  
Time: 8:30 a.m.  
Dept: 41

Complaint Filed: April 2, 2009  
Trial Date: July 29, 2013

1 I, Warren McShane, declare:

2 1. I have personal knowledge of the facts set forth in this declaration, and if  
3 called upon as a witness, could and would competently testify thereto. I submit this  
4 declaration in support of Church of Scientology International's (CSI's) opposition to  
5 the motion to compel production of documents.

6 2. I have been a member of the Church of Scientology for 35 years. As a  
7 parishioner of the Scientology religion, I joined staff at Church of Scientology of  
8 New York in 1980. In 1982 I became an ordained minister and since that time I have  
9 conducted several wedding ceremonies, naming ceremonies and funerals.

10 3. In 1983, I joined the Sea Organization, which is the religious order within  
11 the Scientology religion, and moved to Los Angeles from New York. In March 1983,  
12 I joined the staff of Religious Technology Center ("RTC"), a religious non-profit  
13 California corporation that is tax exempt under IRC § 501(c)(3).

14 4. In August 1983, I became a Director and Officer of RTC and in 1993 I  
15 became President. I am the custodian of the RTC records and am responsible for the  
16 operation of RTC including the creation and execution of all legal agreements and  
17 contracts both internally and externally. My ecclesiastical post in RTC is Deputy  
18 Inspector General. I am responsible for the day to day activities and functions of RTC  
19 and its staff. I am intimately familiar with the policies, procedures, ecclesiastical  
20 rules, doctrines and practices of the Scientology religion.

21 **The Scientology Religion**

22 5. Scientology is a twentieth century religion comprising a vast body of  
23 knowledge extending from certain fundamental truths, the primary truth being that  
24 Man is a spiritual being endowed with abilities well beyond those he normally  
25 envisages. Scientology comes from the Latin word *scio* meaning "know" and the  
26 Greek word *logos* meaning – the word or outward form by which the inward thought  
27 is expressed and made known. Scientology thus means knowing about knowing.  
28



1           6.     Scientology holds that Man is basically good and that his spiritual  
2 salvation depends upon himself and his fellows and his attainment of brotherhood  
3 with the universe. The ultimate goal of Scientology is true spiritual enlightenment  
4 and freedom for the individual.

5           7.     The forerunner of Scientology is Dianetics. In 1948, L. Ron Hubbard  
6 announced his initial findings based on his research into the nature of man as  
7 "Dianetics," which he later defined as "what the soul is doing to the body." The  
8 foundation of Scientologists' beliefs are found in the book, *Dianetics: The Modern*  
9 *Science of Mental Health*, published in 1950. In Dianetics, Mr. Hubbard was  
10 searching for the answers to questions man has had through the ages: Why are we  
11 here? What is the meaning of life? Who are we? Why do we do the things we do and  
12 act the way we do? What is the source of irrationality, unexplainable phobias and  
13 upsets, anger and war? Why are physical manifestations unexplainable in the physical  
14 sciences and what is the source of psychosomatic ills? In answer to these questions,  
15 Mr. Hubbard discovered what he termed "the reactive mind." While others had  
16 described this as the "subconscious mind" or "unconscious mind," Mr. Hubbard  
17 rejected those terms so as to avoid confusion about his research and to reflect his  
18 discovery that the reactive mind is not only not unconscious, but instead, always  
19 awake.

20           8.     Scientologists believe that during moments of pain and partial or full  
21 unconsciousness, the reactive mind makes a full mental image picture recording of  
22 everything taking place. These recordings are called "engrams." Scientologists  
23 believe that these recordings are not physical in nature and are not detectable by a  
24 microscope or other physical instrument. Nevertheless, engrams have mental weight  
25 and energy and an ability to wield their power over an individual. The perceptions  
26 form an exact record of the engram in the reactive mind. While the reactive mind  
27 contains recordings of these engrams, the person is not aware of them because of  
28 having been unconscious at the time. These hidden engrams, however, affect one's

1 behavior and are the source of all irrationality, fear and psychosomatic illness and  
2 impede spiritual enlightenment. Engrams contained in the reactive mind can be  
3 "restimulated" by events in one's present environment. While the individual may  
4 appear to be in "present time," the reactive mind causes him to "dramatize" (act out)  
5 recordings of the past, and feel all of the emotions and physical pain he experienced at  
6 the time of the engramic recording. Sudden fears, phobias and psychosomatic pain  
7 and illness are in actuality a re-stimulation of the engram.

8 9. When Mr. Hubbard wrote *Dianetics*, his research resulted in the  
9 discovery of mental image pictures, the engram and the reactive mind. However, as  
10 even that publication made clear, his research was not complete. The next question he  
11 sought to answer was, "Who is looking at the mental image pictures?" In *Dianetics*,  
12 Mr. Hubbard labeled this as the "I." In the final pages of this book, Mr. Hubbard  
13 stated his next step was to research the life force.

14 10. The practices described in *Dianetics* led to the phenomena of individuals  
15 recalling past lives, including engrams from past life experiences. This was soon  
16 followed by the phenomenon of exteriorization from the body and Mr. Hubbard came  
17 to the inescapable conclusion that the "I" referred to in *Dianetics* was the human  
18 spirit. This discovery marked the evolution of Dianetics to Scientology. Today,  
19 Dianetics is considered to be the forerunner of and part of Scientology, since the  
20 discoveries of Scientology clarify and amplify the subject of Dianetics.

### 21 Scientology Religious Doctrine

22 11. Scientology is an applied religion based upon the research, writings and  
23 recorded lectures of L. Ron Hubbard, which collectively constitute the Scripture of the  
24 religion. All of Mr. Hubbard's writings and lectures about Scientology are part of the  
25 Scripture. This is made clear in numerous church publications. For example, in the  
26 book *Theology and Practice of a Contemporary Religion*, Ch. Four, p. 45, it is stated,  
27 "The Scripture of the Scientology religion consists of the writings and recorded  
28 spoken words of L. Ron Hubbard on the subjects of Dianetics and Scientology." See

1 Exhibit A appended hereto, which is a true and correct copy of the relevant portion of  
2 this book. This Scripture is the sole source of all the doctrines, tenets, philosophy,  
3 practices, rituals and fundamental policies of the Scientology faith. They encompass  
4 more than 300 books and other writings, over 3,000 recorded lectures and numerous  
5 religious instruction films, totaling over 60 million words. The doctrine and practices  
6 of the Scientology religion are known as Scientology's spiritual or religious  
7 "technology." Many of the scriptural writings of Scientology are contained in two  
8 multi-volume collections of Mr. Hubbard's writings: *The Technical* [i.e., Religious]  
9 *Bulletins of Dianetics and Scientology* ("The Technical Bulletins") and *The*  
10 *Organization Executive Course* ("The OEC"). *The Technical Bulletins* is comprised  
11 of writings by Mr. Hubbard on the methods and procedures for the application of  
12 Scientology religious "technology." *The OEC* contains policy letters and other  
13 scriptural writings by Mr. Hubbard concerning the organization and management of  
14 all Scientology churches. Mr. Hubbard developed these management and  
15 administrative policies specifically to further the enhancement, expansion and  
16 dissemination of Scientology. They are an essential component of the religion.

17 12. The basic tenet of Scientology, resulting from the researches of Mr.  
18 Hubbard into the nature of man, is that man is an immortal spiritual being who has  
19 lived through a great many lifetimes and who has the potential of infinite survival.  
20 Although one has a body, he or she is a spiritual being, called a "thetan" in  
21 Scientology (from the Greek word "theta" meaning "spirit" or "thought"). One does  
22 not "have" a thetan – he or she is one.

23 13. According to Scientology Scripture, the thetan is inherently good, with  
24 infinite spiritual capability. However, over the ages, and as a result of becoming  
25 enmeshed with the material universe, thetans have lost their true spiritual identity and  
26 operate at a small fraction of their native ability. The goal of Scientology is to return a  
27 thetan to his or her "native state" – the state of being he or she had at inception as a  
28 thetan.

1           14. Scientology propounds that one is not his body and that the mind is  
2 completely separate from the material or physical. Scientologists do not believe the  
3 brain is the source of one's thoughts, thinking or analytic capability. Rather, the brain  
4 is understood to be similar to a switchboard that relays commands to the body. It is  
5 the thetan that is the source of all thought and creativity. Just as a body wears clothes,  
6 a thetan wears a body; an automobile may drive down the road but it is driven by a  
7 person; or a puppet may move but the puppet master is pulling the strings. Similarly,  
8 while the human body may be animated, it is being operated by a thetan.

9           15. It is a tenet of Scientology that a thetan has lived for many eons, lifetime  
10 after lifetime. The word "reincarnation" is not used in Scientology since it denotes  
11 many different individual lives, housed in different bodies. Scientologists believe that  
12 a thetan has had one continuous life. It is his various bodies that have died, but his  
13 life experience never stops.

14           16. Scientologists believe that a thetan has a complete mental recording of all  
15 his experiences, from the beginning of time to the present. The mind records data  
16 using what are called "mental image pictures." Such pictures are three-dimensional,  
17 containing color, sound, smell, touch, as well as 53 other perceptions defined in  
18 Scientology. The consecutive record of mental image pictures which accumulates  
19 through an individual's existence, is called the "time track." While a thetan may be in  
20 the present, the sources of his troubles are a manifestation of his past. Only through  
21 exploration and examination of his past can he overcome the negative experiences that  
22 are affecting him today and reducing his inherent spiritual ability. This is  
23 accomplished through Scientology's central practice of "auditing", described below.

24           17. Scientologists believe that the dynamic principle of existence is  
25 "Survive!" Scientology does not proclaim the fact that man is trying to survive as a  
26 new discovery. Rather, the discovery of Scientology is that "Survive!" is the only  
27 common denominator to every life form. This urge to survive is called the "dynamic  
28 principle of existence," and thus the primary motivation of life itself. It is also held

1 that this dynamic principle of existence is compartmented into eight different parts, all  
2 integral to the essence of life. Scientology refers to these as the "eight dynamics":

3 1) The first dynamic is SELF. This is the effort to  
4 survive as an individual, to be an individual. It includes  
one's own body and one's own mind....

5 2) The second dynamic is CREATIVITY. Creativity is  
6 making things for the future and the second dynamic  
7 includes any creativity. The second dynamic contains the  
family unit and the rearing of children as well as anything  
that can be categorized as a family activity....

8 3) The third dynamic is GROUP SURVIVAL. This is  
9 the urge to survive through a group of individuals or as a  
10 group.... A group can be a community, friends, a company,  
a social lodge, a state, a nation, a race or in short, any  
group.

11 4) The fourth dynamic is SPECIES.... This is the urge  
12 toward survival through all mankind and as all mankind.

13 5) The fifth dynamic is LIFE FORMS. This is the urge  
14 to survive as life forms and with the help of life forms such  
as animals, birds, insects, fish and vegetation....

15 6) The sixth dynamic is the PHYSICAL UNIVERSE.  
16 The physical universe has four components, matter, energy,  
space and time....

17 7) The seventh dynamic is the SPIRITUAL DYNAMIC,  
18 the urge to survive as spiritual beings or the urge for life  
itself to survive.... The seventh dynamic is life source. This  
19 is separate from the physical universe and is the source of  
life itself....

20 8) The eighth dynamic is the urge toward existence as  
21 INFINITY. The eighth dynamic also is commonly called  
22 God, the Supreme Being or Creator, but it is correctly  
23 defined as infinity. It actually embraces the allness of all.  
That is why, according to L. Ron Hubbard, "when the  
seventh dynamic is reached in its entirety one will only then  
discover the true eighth dynamic."

24 See Exhibit B, appended hereto, a true and correct copy of pages from *What is*  
25 *Scientology?* at pp. 154-5.

26 18. Scientology is a very exact faith. One of its fundamental doctrines is that  
27 spiritual freedom can be attained only if the path outlined in the Scripture is followed  
28 without deviation. This path starts with the spiritual healing technology found in

1 Dianetics and continues through increasing levels of spiritual enlightenment described  
2 throughout the Scientology Scripture. These levels are described in the "Scientology  
3 Classification, Gradation and Awareness Chart," a true and correct copy of which is  
4 appended hereto as Exhibit C. Scientologists refer to this path as "The Bridge to Total  
5 Freedom" ("The Bridge").

6 19. In Scientology, once one addresses the engrams of the reactive mind, and  
7 alleviates their power over the individual, he can then address other spiritual factors  
8 necessary to return the thetan to his full spiritual ability. When one has gotten rid of  
9 his own reactive mind, he is called a "Clear." Beyond that, one must travel the path to  
10 full spiritual freedom which, in Scientology, is called "Operating Thetan" or "OT".  
11 When enough people have attained the state of "Clear" and above, the entire planet  
12 will be cleared and the ultimate Scientology goal of "a civilization without insanity,  
13 without criminals and without war . . ." will be achieved. This goal is referred to as  
14 Clearing the Planet.

### 15 Scientology Religious Practice

16 20. The core religious services of Scientology are "training" and "auditing."  
17 The Scripture of Scientology embraces the study of all areas of life. Training is  
18 provided through Scientology courses. Through Scientology training and study of the  
19 Scripture one obtains the wisdom to understand who he is, what he is, where he comes  
20 from and his relationship to the universe. Mr. Hubbard is very clear in the Scripture  
21 that one half of the spiritual gains in Scientology come from training. It is that  
22 important.

23 21. Auditing is a unique form of spiritual counseling. Scientologists believe  
24 that ultimate salvation is dependent on increasing one's awareness of his true spiritual  
25 identity. Scientologists believe that Spiritual Freedom is a transcendence of the  
26 endless cycle of birth to death. Spiritual Freedom in Scientology requires the wisdom  
27 acquired through Scientology training, along with the application of that wisdom  
28 through auditing.

1           22. Auditing is ministered by a specially trained individual called an  
2 "auditor." An auditor is precisely defined as "one who listens," taken from the Latin  
3 "audire" which means "to hear or listen." Auditing is ministered in confidential one-  
4 on-one sessions between an auditor and a parishioner. The parishioner is referred to  
5 as either a "preclear" (meaning he has not yet achieved the spiritual state of Clear) or  
6 "pre-OT" (meaning he has achieved the state of Clear but has not yet reached the  
7 spiritual state of Operating Thetan). An auditor is a minister of the Church of  
8 Scientology.

9           23. Scientology auditing is based on the principle that if an individual looks  
10 at his own existence, he can improve his ability to confront what he is and where he is,  
11 thereby ridding the spiritual being of past negative experiences. In Scientology one  
12 ultimately realizes his full spiritual potential and increases his abilities as a spiritual  
13 being.

14           24. Scientology auditing uses "processes" – exact sets of questions asked or  
15 directions given by an auditor to help a person locate areas of spiritual distress. There  
16 are many different auditing processes in Scientology, and each one improves the  
17 individual's ability to confront and handle part of his existence. When the specific  
18 objective of any one process is attained, the process is ended. Rather than mere  
19 "talking" – or other non-religious practices such as psychological free-association,  
20 psychoanalysis, etc. – the questions or directions of a Scientology auditing process are  
21 precisely delineated and serve to guide the parishioner to understand a specific part of  
22 his existence. An auditor of the Church never tells the parishioner what he should  
23 think about himself, nor offers his opinion about what is being audited. Auditing  
24 seeks to restore the parishioner's certainty in his own viewpoint so as to discover his  
25 own spiritual identity. An auditor shows kindness, affinity, and patience to assist the  
26 parishioner in confronting his past and areas of spiritual upset or difficulty.

27           25. In auditing, the minister is assisted by a religious artifact which helps the  
28 auditor and preclear locate areas of spiritual distress or travail. This artifact is called a

1 "Hubbard Electropsychometer" or "E-Meter." The E-Meter measures the spiritual  
2 state or change of state of a person during auditing. When a Scientologist thinks a  
3 thought, looks at a mental picture, re-experiences a past incident or shifts some part of  
4 the reactive mind, he is considered to be moving and changing actual mental mass and  
5 energy. Scientologists believe that the E-Meter reads just below the level of the  
6 thetan's awareness. By directing his attention with the guidance of the E-Meter, the  
7 parishioner can locate past experiences he otherwise might not be able to uncover. In  
8 essence, the E-Meter tells the auditor where the charge lies so that he can direct the  
9 preclear where to look on his time track for those areas affecting his spiritual freedom.

10 26. The use of specific auditing processes is delineated on the Scientology  
11 Classification, Gradation and Awareness Chart mentioned above, marking a  
12 Scientologist's ascent to total spiritual freedom. It is imperative to understand that in  
13 Scientology this is considered to be a specifically defined path. Scientology writings  
14 teach that there are exact barriers to one's spiritual freedom and the only way to  
15 address and overcome these is on a gradient approach, handling specific spiritual  
16 disabilities in a precise sequence. The ascending levels of the chart correspond to an  
17 increasing number designation, referred to as "Grades" or "Levels." At each level,  
18 specific auditing processes help the parishioner achieve that level of spiritual freedom.

19 27. The most essential aspect of the auditing process is the communication  
20 that occurs between the parishioner (the preclear) and the minister (the auditor). It is  
21 Church doctrine, that "(a person) is alive as he can communicate." It is also the  
22 purpose of auditing to develop greater communication. The more a parishioner can  
23 speak freely with his auditor, the better he feels and the more able and capable he is in  
24 life. He can survive to the extent that he can communicate with the auditor and live in  
25 spiritual peace.

26 28. The communication between the preclear and the minister is what allows  
27 the preclear to improve spiritually. The preclear becomes unencumbered by viewing  
28 and communicating about different harmful and painful incidents of the past and he



1 regains the ability to be responsible and to create more in his life and thereby  
2 enhances his ability to survive and achieve higher spiritual levels.

3       29. Discussion between the preclear and the auditor is designed in such a  
4 manner that the preclear views a specific incident or feeling that is undesired from  
5 different viewpoints so that the emotional charge that is connected to the incident  
6 and/or feeling can be fully confronted and then allows the preclear to attain spiritual  
7 peace. During this procedure, the parishioner may discuss other people and events in  
8 their lives. This brings into the auditing session discussion of third party individuals  
9 who have possibly had nothing to do with the parishioner, but because those other  
10 individuals are within the consciousness of the parishioner, they become relevant to  
11 the emotional charge that is being addressed at that moment. An example of this might  
12 be a parishioner who is unhappy. The auditor and the preclear would have a  
13 discussion about the incidents causing the unhappiness. This colloquy between the  
14 minister and the parishioner would necessarily involve incidents where the preclear  
15 caused someone to be unhappy and then instances where the preclear observed  
16 someone making someone else unhappy. This colloquy is carried out to ensure that the  
17 preclear has fully confronted the area and can be free of the travail and suffering  
18 connected with that area. During auditing many other individuals' names and often  
19 times, intimate information about these individuals, becomes part of the auditing file  
20 contents.

### 21       Auditing Confidentiality

22       30. The auditor maintains and practices a code of conduct toward his preclear  
23 known as "The Auditor's Code," a true and correct copy of which is appended hereto  
24 at pp. 730-31 of Exhibit B. This is a doctrine of rules which must be strictly followed  
25 to ensure a preclear receives the greatest possible spiritual gain from auditing. It is the  
26 code of ethics which governs an auditor's actions. The Auditor's Code requires an  
27 auditor to never use the secrets divulged by a preclear in an auditing session.  
28 Traditionally, all communications between a minister and his parishioner have been

1 privileged and confidential. This is the case in Scientology auditing. The information  
2 given in trust during an auditing session is considered sacrosanct by the Church.

3 31. The auditor makes notations about the reactions on the E-Meter  
4 throughout the auditing session. The folder that is maintained by the auditor  
5 regarding the parishioner, called the "preclear folder" or "PC folder," contains such  
6 notations to ensure heightened spiritual gains from past and future auditing sessions.

7 32. The preclear folder is a religious record in the eyes of the Church of  
8 Scientology. The contents of the preclear folders of all parishioners are considered  
9 sacred because they are records of the spiritual growth and are never made known to  
10 other people, including the preclear himself, according to Church law. An auditor is  
11 forbidden to disclose the contents of the preclear's auditing session, but to a  
12 ministerial "Case Supervisor" who oversees the orthodoxy of the auditing sessions,  
13 directs the type of auditing to be given to preclear, and corrects the auditor's technical  
14 application of auditing skills and communication as needed. The Case Supervisor is  
15 equally bound to the pledge of confidentiality.

16 33. The contents of the preclear folder pertaining to the parishioner are  
17 always secure within the Church, per policy. That is part of the trust that the  
18 parishioner placed in the minister and in his Church. And it is part of the agreement  
19 between parishioner and auditor. To assure that this policy of confidentiality is well  
20 understood and agreed, from time to time, members are required to read and sign  
21 enrollment applications for certain services that spell out this and other agreements as  
22 a condition of acceptance for services. For example, agreed in writing by Laura  
23 DeCrescenzo on such an enrollment agreement:

24 In connection with the Service, the Church may compile or add to an  
25 existing folder containing its notations of my spiritual progress, known  
26 as a "Preclear Folder" (PC folder), as well as other ecclesiastical files  
27 containing notations regarding my spiritual progress. The contents of  
28 the folders are kept confidential from persons who lack the

1 ecclesiastical authority to gain access to such documents, including the  
2 person whom the files concern, and are subject to the priest-penitent  
3 privilege. I understand that as a condition of being accepted for  
4 participation in the Service, I am giving up any and all rights of  
5 ownership, possession and control, copying and viewing of the PC  
6 folder and other files concerning myself, both with respect to the files  
7 themselves and the information contained therein.

8 A true and correct copy of the Religious Services Enrollment Application/Agreement,  
9 signed May 1, 1995, is appended hereto as Exhibit D.

10 34. Even when a parishioner leaves the Church and decides he or she does  
11 not want to be a member anymore, the folders pertaining to his or her auditing are  
12 maintained in the utmost confidence and care. The Church has a very strong desire to  
13 ensure that all spiritual beings survive and because we understand the eternal nature of  
14 the spiritual being, we look beyond one lifetime of the person. Indeed, when a  
15 parishioner dies, his folder is maintained in a secure and confidential manner so that  
16 he may use it in future lifetimes consistent with the belief in Scientology that an  
17 individual is an immortal spiritual being with many temporal lifetimes. There is a  
18 great amount of sanctity that is attached to the parishioner's folders in the Church.  
19 They are unlike any other type of files ever maintained. These folders are deeply  
20 religious in nature and cannot be disclosed without violating the fundamental religious  
21 tenets of the Church of Scientology. In fact, the unauthorized disclosure of someone's  
22 PC folder is one of the most serious ecclesiastical crimes within the Church, known as  
23 a Suppressive Act.

24 35. Turning over the preclear folders of the parishioner's auditing, even to the  
25 parishioner, is forbidden by the policy and doctrines of the Church and serves no  
26 purpose to the recipient of the information. The Church and its ministers feel that they  
27 have an absolute responsibility to Scientology doctrine, and to their parishioners to  
28 maintain the secrecy, sacredness and confidentiality of all auditing files.

1           36. In Scientology doctrine, it is believed that parishioners would not be  
2 totally forthcoming in their auditing if they knew that there was a possibility that  
3 someday their file might be viewed outside of the auditing process. The written  
4 records of the auditing sessions are kept for the purpose of assisting the parishioner to  
5 progress on the path to spiritual freedom. Disclosure of these files would break a  
6 sacred trust between the Church and its parishioners, and as such, it would have an  
7 equally adverse affect on the ability of the minister to participate freely in the auditing  
8 process. By disclosing the contents of the folders pertaining to a parishioner's  
9 auditing, the credibility of the Church in maintaining the confidentiality of its  
10 members' auditing folders will be lost forever and the members of the Church will no  
11 longer feel free and confident in disclosing to their auditors their confessions. This  
12 would mean that the parishioners would not be able to attain the ascribed level of  
13 spiritual freedom. And this would also mean that Scientology as a religion would be  
14 severely limited and denied one of its most sacred sacraments.

15           37. Auditing proceeds along a gradient. It therefore is a religious tenet that a  
16 pre-clear should not advance to a higher level of auditing until she has achieved  
17 satisfactory spiritual progress on the current level. Accordingly, at the conclusion of  
18 an auditing level, the pre-clear may write a "Success Story" stating that she has  
19 successfully completed that level. A success story is not a communication to the  
20 auditor, is made and written outside of the auditing process, and often is shared with  
21 others to whom the pre-clear may wish to communicate a statement of her spiritual  
22 progress. Success stories are stored in a separate file at a Scientology church. It often  
23 is the case that an auditor will want to see the success story for use in future auditing  
24 sessions; accordingly, a copy of a success story may be placed in the auditing file for  
25 the use of the auditor in whatever manner he or she deems appropriate.

26 **The Central Role of Ethics in the Scientology Religion**

27           38. As with many religions, in Scientology spiritual progress and proper  
28 conduct are inextricably linked. Traditionally, all religions have some form of ethical,

1 moral and judicial system to guide the group and individual members. The Ten  
2 Commandments is but one example. In Scientology, Mr. Hubbard defined and  
3 codified a workable technology of ethics and justice developed for increased  
4 happiness and survival.

5 39. One of the most fundamental discoveries of Mr. Hubbard is that man is  
6 basically good. As an individual becomes more aware and able through the  
7 application of Scientology religious technology, he becomes more honest, ethical, and  
8 interested in helping others. The Scientology ethics and justice system is built on the  
9 premise that honesty and integrity are essential to the survival of oneself, one's  
10 family, one's group and all mankind. As Mr. Hubbard stated in a technical bulletin  
11 titled "Auditor's Rights Modified": "The road to truth is begun with honesty." See  
12 Exhibit E hereto, which is a true and correct copy of a Hubbard Communications  
13 Office Bulletin dated June 16, 1976, at p. 2.

14 40. These and related precepts of ethics in Scientology are reflected in a large  
15 body of Scientology Scripture written by Mr. Hubbard, which are among the writings  
16 included in *The Technical Bulletins* and *The OEC*. They are an essential component  
17 of the Scientology religion. The system of ethics and justice is summarized in the  
18 book *Introduction to Scientology Ethics*.

19 41. An essential precept of the Scientology religion is that if one has acted  
20 unethically, he cannot achieve spiritual progress in the Scientology religion, also  
21 referred to as "case gain." Mr. Hubbard wrote a bulletin in 1985 called "Honesty and  
22 Case Gain." In that Bulletin, he stated: "Thus, one can bar his own way up the Bridge  
23 by dishonesty. I always feel a bit sad when I see somebody doing himself in this way.  
24 It is so pointless." See Exh. F, which is a true and correct copy of a Hubbard  
25 Communications Bulletin dated May 1, 1985.

26 42. In a writing issued in 1980 entitled, "Ethics, Justice, and the Dynamics,"  
27 Mr. Hubbard wrote:  
28

1 Years ago I discovered and proved that man is basically good. This  
2 means that the basic personality and the basic intentions of the individual,  
toward himself and others, are good.

3 When a person finds himself committing too many harmful acts against  
4 the dynamics, he becomes his own executioner. This gives us the proof  
5 that man is basically good. When he finds himself committing too many  
6 evils, then, causatively, unconsciously or unwittingly, man puts ethics in  
on himself by destroying himself; and he does himself in without  
assistance from anybody else.

7 This is why the criminal leaves clues on the scene, why people develop  
8 strange incapacitating illnesses and why they cause themselves accidents  
and even decide to have an accident. When they violate their own ethics,  
they begin to decay. They do this all on their own, without anybody else  
doing anything.

9 See Exhibit G appended hereto, which is a true and correct copy of a Hubbard  
10 Communications Office Policy Letter dated July 9, 1989, entitled, "Ethics, Justice and  
11 the Dynamics," at p. 2.

12 43. In Scientology, such harmful unethical acts are referred to as "overts," a  
13 concept analogous to that of sin in western religions. In Scientology, however, an  
14 overt may be a transgression in a past lifetime, consistent with Scientology beliefs in  
15 the concept of past lives. Once a person commits an overt act, he or she will often  
16 withhold from others the commission of that act. This is called a "withhold." A  
17 person with accumulated overts and withholds is incapable of spiritual progress, and  
18 will not benefit from auditing or training. The teachings of Mr. Hubbard are  
19 unequivocal on this point. The commission of dishonest or harmful acts against  
20 another is the road to personal destruction, to the loss of awareness, the loss of  
21 abilities, to personal unhappiness and the destruction of positive interpersonal  
22 relationships. The Scientology Scripture details how it is that harmful acts against  
23 one's fellows bring about the loss of integrity and decrease one's ability to handle life  
24 successfully.

25 44. The scriptures, however, do far more than simply warn of the  
26 consequences of unethical conduct. Scientology scriptures set forth techniques, called  
27 "Confessionals" (sometimes called "Security Checking" or "Sec Checking"),  
28

1 intended to eradicate the harmful effects of overts and to rehabilitate an individual's  
2 personal integrity and ability to achieve "case gain", i.e., spiritual progress, not only  
3 for the individual but also for the family and groups with which he or she associates.  
4 Most of these scriptures are collected in *The Technical Bulletins*. One key writing is a  
5 Bulletin entitled "Confessional Procedure," which was written by Mr. Hubbard in  
6 1978 and non-substantively revised by CSI in 2000. As stated in "Confessional  
7 Procedure", the procedure is designed to "straighten[] out somebody on a moral code"  
8 by "helping the individual to face up to his responsibilities in his group and the society  
9 and putting him back into communication with his fellow man, his family, and the  
10 world at large," thereby achieving "a great deal of Case Gain." See Exh. H appended  
11 hereto, which is a true and correct copy of "Confessional Procedure." Confessionals  
12 are conducted with an E-Meter. One form of Confessional is intended solely to help  
13 individuals unburden themselves of past transgressions. As stated in the Bulletin  
14 "Confessional Procedure", such a Confessional is considered "auditing and is kept  
15 confidential." "When the Confessional is fully completed, the auditor who has  
16 administered the Confessional informs the person he is forgiven for the overts and  
17 withholds he has just confessed." *Id.*, at p. 8. The ethics or confessional counselor is  
18 thus carrying out an essential religious practice in permitting the parishioner to  
19 achieve spiritual progress.

20 45. Another form of confessional counseling, called Hubbard  
21 Communications Office ("HCO") confessionals, is part of the Scientology Justice  
22 system. Within RTC and CSI, it is applied to those Sea Org members who may have  
23 committed "overts" or "withholds" against the rules of the Scientology religion, the  
24 Church and the Sea Org. These confessionals are intended both to assist the staff  
25 member spiritually and to protect the church and ensure its expansion. As stated in  
26 "Confessional Procedure", HCO confessionals are conducted in the exact same way as  
27 regular confessionals. The only difference is that ethics officers start an HCO  
28 confessional session by saying, "I am not auditing you", because it is a Scientology

1 justice action and can be used as a basis to impose discipline upon errant members of  
2 the Order. See Exhibit H attached hereto at p. 2. In the Sea Org, if a member has  
3 committed overts against the Rules, he or she may be called before a Committee of  
4 Evidence, which can impose disciplinary action. Such action may be appealed within  
5 the Scientology Justice system to the International Justice Chief or to a higher  
6 ecclesiastical authority. The use and method of such confessionals are set forth as  
7 scripture in *The Technical Bulletins* and *The OEC*, and are a practice of the  
8 Scientology religion. Worksheets of HCO confessionals are identical to worksheets of  
9 other confessionals, and indeed, the exact same confessional procedures are used, and  
10 both are maintained as confidential.

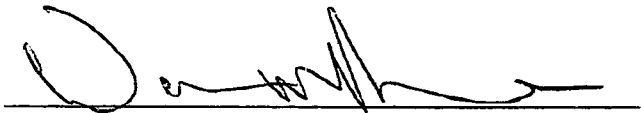
### 11 Ethics Files

12 46. Because of the important nature of the role of ethics in Scientology  
13 addressed above, ecclesiastical doctrine mandates that ethics records concerning  
14 individual members are maintained in what is known as an "Ethics file." As noted,  
15 members of the Sea Org religious order maintain a high degree of personal ethics and  
16 believe that it is necessary to assist and require others to maintain an equally high  
17 degree of ethics in order to accomplish the goals of the faith. These files contain  
18 reports of possible unethical conduct as well as a Sea Org member's own write-ups of  
19 overts and withholds (i.e., his own transgressions or sins). These files also contain  
20 ecclesiastical justice and ministerial discipline as to the individual Sea Org member.  
21 Ethics files are considered absolutely confidential as records of ecclesiastical  
22 discipline, ethics and justice and are kept secure in the Department of Inspections and  
23 Reports under the custody of ethics personnel. Mr. Hubbard mandated that these files  
24 "are always kept locked when the office is empty," These folders are deeply religious  
25 in nature and cannot be disclosed without violating the fundamental religious tenets of  
26  
27  
28



1 the Church of Scientology. In fact, it is considered a Suppressive Act to make an  
2 unauthorized disclosure or to give away a person's auditing or ethics files.

3 I declare under penalty of perjury that my statements herein are true and  
4 correct. Executed in Los Angeles, California this 21st day of December 2012.

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6 

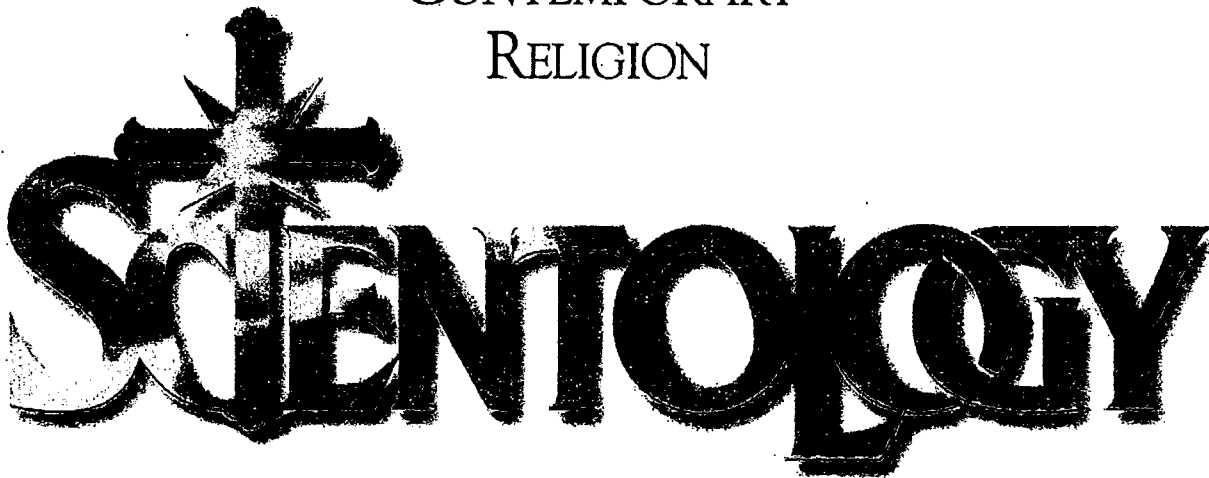
7 Warren McShane  
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# EXHIBIT A

02/22/2013

Exhibit A

THEOLOGY  
&  
PRACTICE  
OF A  
CONTEMPORARY  
RELIGION



*A Reference Work  
Presented by  
The Church of Scientology  
International*

BRIDGE PUBLICATIONS, INC.  
*Los Angeles*

Exhibit A

02 / 22 / 2013

Published by  
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## C H A P T E R F O U R

# Scripture and Symbols of the Scientology Religion

*The Scripture of the Scientology religion consists of the writings and recorded spoken words of L. Ron Hubbard on the subjects of Dianetics and Scientology.*

*This Scripture includes more than half a million written pages, over 3,000 tape-recorded lectures and some 100 films.*

This Scripture is the sole source of all doctrine regarding the religion of Scientology and it is an inherent principle of the religion that only by exactly following the path it outlines can mankind achieve spiritual salvation. This concept of orthodoxy in religious practice is

fundamental to Scientology. Thus, any attempt to alter or misrepresent the Scripture is regarded as a most severe breach of ecclesiastical ethics.

To ensure the purity and orthodoxy of the Scripture, the copyrights on all of its published works, which are owned exclusively by the Church for the benefit of

## Church of Scientology

the religion, have been registered in all relevant countries. These registrations ensure that the Scripture cannot be altered, perverted or taken out of context for improper or harmful ends.

### AN OVERVIEW OF THE SCRIPTURE

It is only possible for the thetan to extricate himself from the shackles of the material universe because the fundamental laws which govern the relationship between theta and MEST have been isolated. These laws, discovered by Mr. Hubbard and fully articulated in his writings and lectures, form a crucial part of the Scripture and are used in auditing to enable an individual to discover the truth about his own spiritual nature and his relationship to the physical universe. It is this understanding of truth which ultimately brings freedom.

Information about some of the most important materials which comprise the Scripture follows:

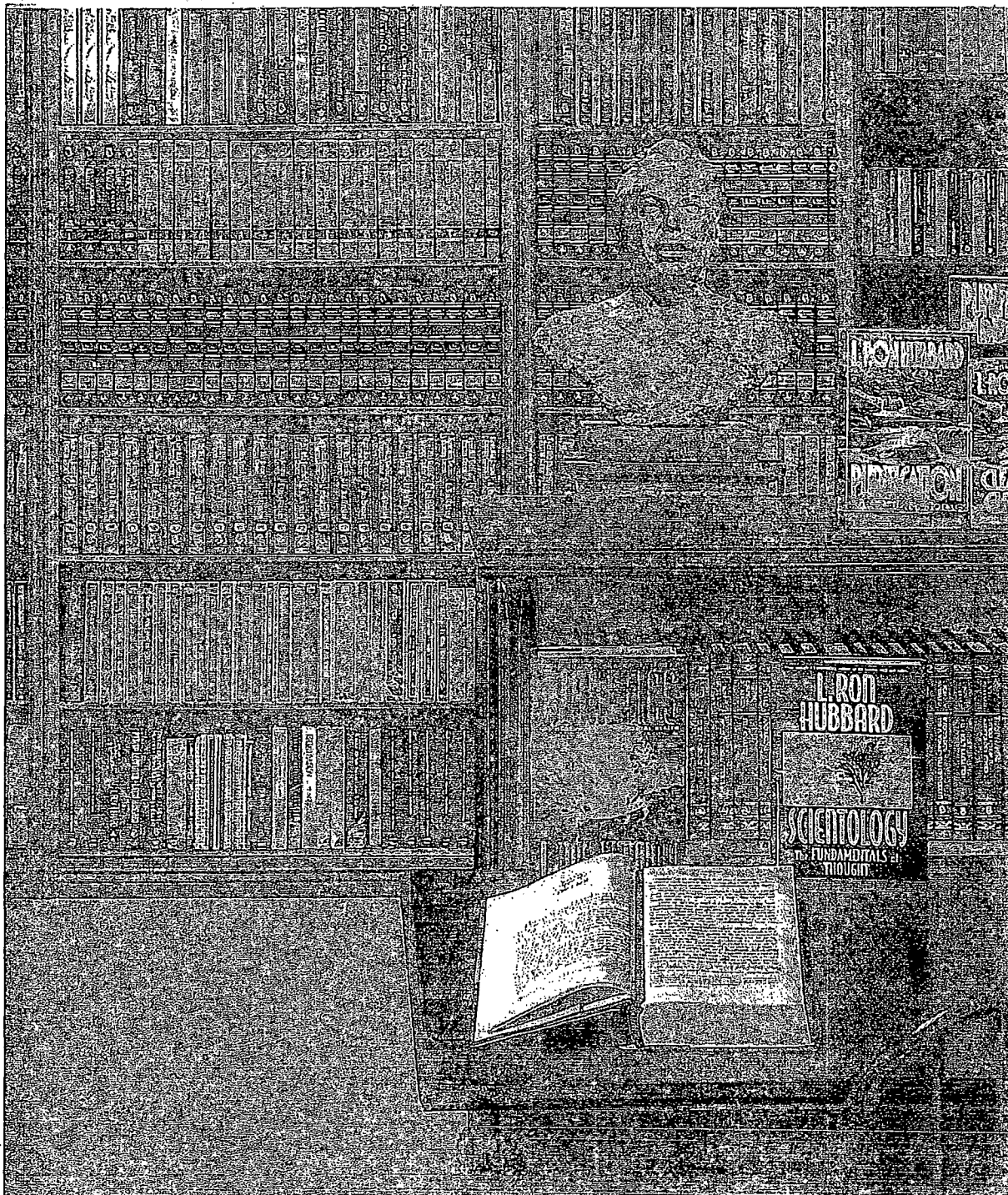
### BOOKS

One or more sacred texts are commonly identified with world religions. While other religions have a strong emphasis on belief or faith, the articles of which are usually contained in one or a small number of books, the Scientology religion's emphasis on precise application of doctrine both in services and in life gives rise to a comparatively expansive series of books and other publicly available texts.

Mr. Hubbard's numerous books on different aspects of Scientology and his



Scripture and Symbols of the Scientology Religion



The religious works by L. Ron Hubbard comprise the Scripture of the Scientology religion, and thus the foundation upon which the Church is built. They include lectures, written words and films in 30 languages totaling 35 million words.

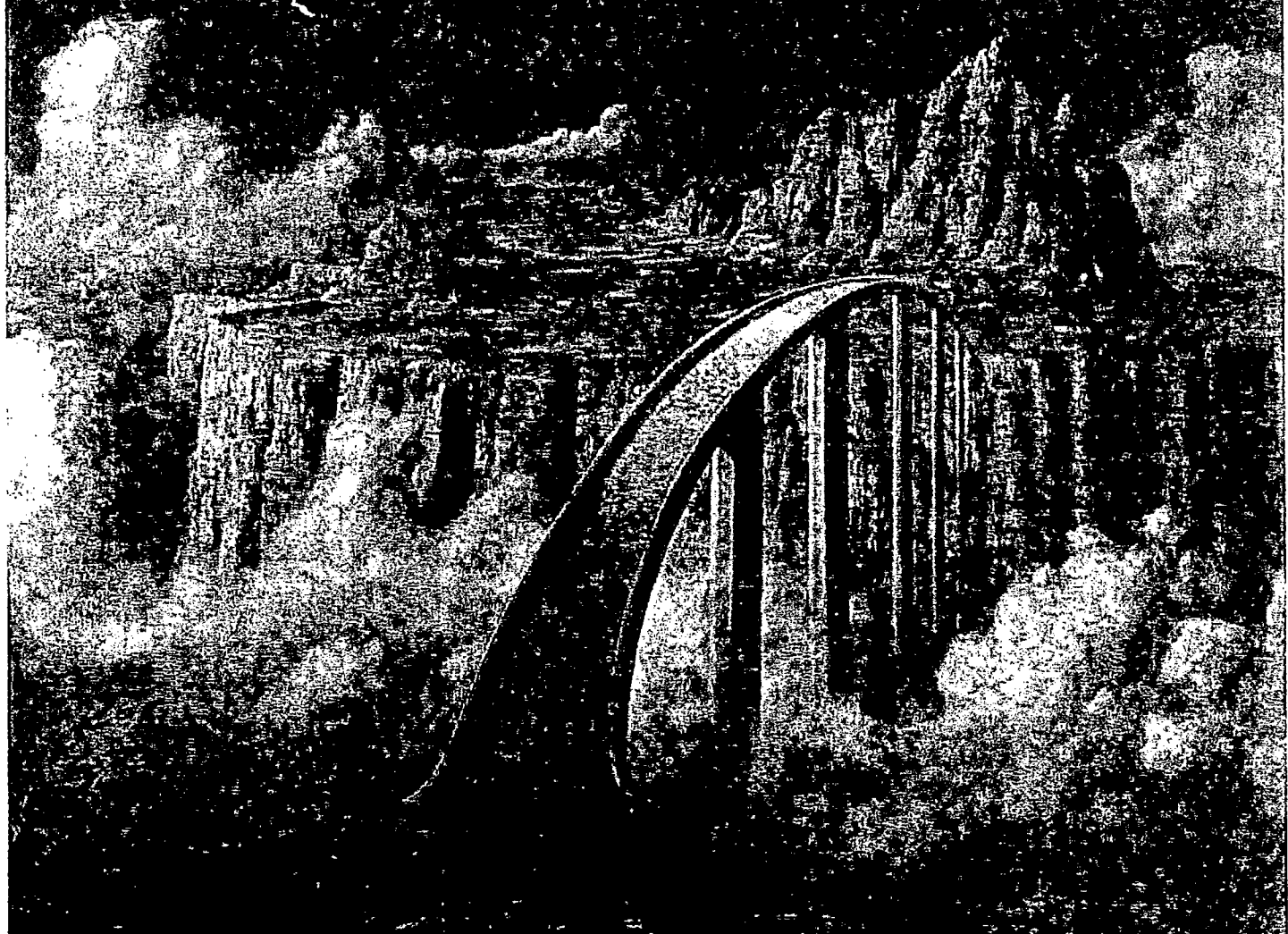
# EXHIBIT B

02/22/2013

Exhibit A



# WHAT IS SCIENTOLOGY?



BASED ON THE WORKS OF  
L. RON HUBBARD

Compiled by staff of the Church of Scientology International

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Based on the religious literature and works of L. Ron Hubbard, who developed *Scientology*® applied religious philosophy and *Dianetics*® spiritual healing technology, this book is presented to the reader as part of his personal research into life, and the application of same by others, and should be construed only as a written report of such research and not as a statement of claims made by the Church or the Founder. The attainment of the benefits and goals of *Scientology* philosophy requires each individual's dedicated participation, as only through his own efforts can he achieve these.

The *Hubbard*® Electrometer is a religious artifact used in the Church confessional. It in itself does nothing, and is used by ministers only, to assist parishioners in locating areas of spiritual distress or travail.

The *Purification* program cannot be construed as a recommendation of medical treatment or medication and it is not professed as a physical handling for bodies nor is any claim made to that effect.

*Scientology*, *Dianetics*, *ARC Straightwire*, *Audited NOIs*, *Celebrity Centre*, *E-Meter*, *False Purpose Rundown*, *FEBC*, *Flag*, *Flag OT Executive Rundown*, *Freewinds*, *Golden Era Productions*, *Happiness Rundown*, *HCO*, *HQS*, *HRD*, *Hubbard*, *Hubbard Life Orientation*, *INCOMM*, *L10*, *L11*, *L12*, the *LRH Device*, the *L. Ron Hubbard Signature*, *Mark Super VII*, *Mark VI*, *Mark V*, *Mark Super VII Quantum*, *Method One*, *NED*, *New Era Dianetics*, *New Life Rundown*, *New Vitality Rundown*, *NOIs*, *OEC*, *OT*, *Purification*, *Purification Rundown*, *Saint Hill*, *Scientometric*, *SHSBC*, *Solo NOIs*, *Source*, *Student Hat*, *Sunshine Rundown*, *The Bridge*, *Truth Revealed*, *Advancel*, *Cause*, *Celebrity*, *The Auditor*, *Personal Achievement Series*, *Life Improvement*, the *Church of Scientology International Corporate Symbol*, the *Religious Technology Center Corporate Symbol*, the *Dianetics Symbol*, the *Dianetics Symbol in a Circle*, the *Scientology Symbol*, the *Class VIII Symbol*, the *Division 6 Symbol*, the *Fast Flow Student Symbol*, the *Flag Ship Service Org Symbol*, the *Flag Service Organization Corporate Symbol*, the *Key to Life Symbol*, the *Hat in Life Symbol*, the *Mark Super VII Symbol*, the *Mark Super VII Quantum Symbol*, the *OT Symbol*, the *OT Symbol in Wicath*, the *Professional TRs Symbol*, the *Sea Org Symbol*, the *SHSBC Symbol*, the *Scientology Missions International Logo*, the *Solo Auditor Pin*, the *AOSH ANZO Logo*, the *Class V Org Corporate Symbol*, the *Freewinds Logo*, the *New World Corps Logo*, the *I HELP Symbol*, the *Class IV Auditor Badge*, the *Class V Auditor Badge*, the *Class V Graduate Auditor Badge*, the *Class VIII Auditor Badge*, the *Class VIII C/S Badge*, the *HCO Badge*, the *Scientology Cross*, the *"Ron" Signature*, the *Celebrity Centre International Logo*, the *Minister's Cross*, the *Golden Age of Tech Symbol*, the *Power Pin Symbol* and the *Release Pin Symbol* are trademarks and service marks owned by Religious Technology Center and are used with its permission.

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The basic command "Survive!" obeyed by all of life can be compartmented into the eight dynamics (dynamic meaning urge, drive or impulse). A knowledge of the dynamics allows one to more easily inspect and understand any aspect of life.

### THE EIGHT DYNAMICS

Because the fundamentals upon which Scientology rests embrace all aspects of life, certain key principles can be broadly employed to better any condition. Scientologists use these principles in their daily lives, and their use alone can often make the difference between success and failure. Moreover, the principles greatly clarify what is so often confusing and bewildering.

Suppose, for example, life could be correctly compartmentalized so that its many activities, often confused and blurred, could suddenly assume a new clarity? Suppose, for instance, that all the activities in one's varied life could not only be understood for what they really are, but harmonized with all others?

This is possible in Scientology through delineation of the eight dynamics.

The basic command "Survive!" obeyed by all of life, is subdivided into eight compartments so that each aspect of life can be more easily inspected and understood. These compartments are called the eight dynamics (dynamic meaning urge, drive or impulse). L. Ron Hubbard had observed and delineated the first four of these dynamics in Dianetics. When his research led him into the realm of Scientology, he was able to amplify these first four and delineate the remaining four dynamics.

Through Scientology, a person realizes that his life and influence extend far beyond himself. He becomes aware also of the necessity to participate in a much broader spectrum. By understanding each of these dynamics and their relationship, one to the other, he is able to do so, and thus increase survival on all these dynamics.

02 / 22 / 2013



The first dynamic is SELF. This is the effort to survive as an individual, to be an individual. It includes one's own body and one's own mind. It is the effort to attain the highest level of survival for the longest possible time for self. This dynamic includes the individual, plus his immediate possessions. It does not include other people. It is the urge to survive as one's self. Here we have individuality expressed fully.



The second dynamic is CREATIVITY. Creativity is making things for the future and the second dynamic includes any creativity. The second dynamic contains the family unit and the rearing of children as well as anything that can be categorized as a family activity. It also incidentally includes sex as a mechanism to compel future survival.



The third dynamic is GROUP SURVIVAL. This is the urge to survive through a group of individuals or as a group. It is group survival, the group tending to take on a life and existence of its own. A group can be a community, friends, a company, a social lodge, a state, a nation, a race or in short, any group. It doesn't matter what size this group is, it is seeking to survive as a group.



The fourth dynamic is SPECIES. Man's fourth dynamic is the species of mankind. This is the urge toward survival through all mankind and as all mankind. Whereas the American nationality would be considered a third dynamic for Americans, all the nationalities of the world together would be considered the fourth dynamic. All men and women because they are men and women seek to survive as men and women and for men and women.



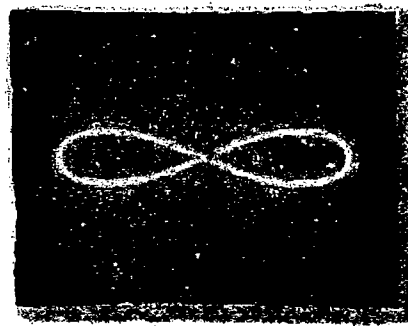
The fifth dynamic is LIFE FORMS. This is the urge to survive as life forms and with the help of life forms such as animals, birds, insects, fish and vegetation. This includes all living things whether animal or vegetable, anything directly and intimately motivated by life. It is the effort to survive for any and every form of life. It is the interest in life as such.



The sixth dynamic is the PHYSICAL UNIVERSE. The physical universe has four components. These are matter, energy, space and time. The sixth dynamic is the urge to survive of the physical universe, by the physical universe itself and with the help of the physical universe and each one of its component parts.



The seventh dynamic is the SPIRITUAL DYNAMIC, the urge to survive as spiritual beings or the urge for life itself to survive. Anything spiritual, with or without identity, would come under the heading of the seventh dynamic. It includes one's beingness, the ability to create, the ability to cause survival or to survive, the ability to destroy or pretend to be destroyed. A subheading of this dynamic is ideas and concepts and the desire to survive through these. The seventh dynamic is life source. This is separate from the physical universe and is the source of life itself. Thus there is an effort for the survival of life source.



The eighth dynamic is the urge toward existence as INFINITY. The eighth dynamic also is commonly called God, the Supreme Being or Creator, but it is correctly defined as infinity. It actually embraces the allness of all. That is why, according to L. Ron Hubbard, "when the seventh dynamic is reached in its entirety one will only then discover the true eighth dynamic."

Simply delineating these dynamics clarifies and brings order into existence. One can observe these dynamics in one's own life, note which one or ones need improvement and, through Scientology, bring these factors into greater harmony.

02/22/2013

REFERENCES

# The Auditor's Code

This code first appeared as a chapter in the book *Dianetics: The Original Thesis* (later retitled *The Dynamics of Life*) written by L. Ron Hubbard in 1947 and published in 1951.

Subsequently, many hours of auditing ministered by auditors other than Mr. Hubbard provided him with information he was able to apply to refine the code and thus improve the discipline of auditing.

The Auditor's Code was revised in 1954, appearing in Professional Auditor's Bulletins 38 and 39.

Over the next four years, several additions were made to the 1954 Code, one of which appeared in the book *Dianetics* 551. Another was released in Hubbard Communications Office Bulletin of 1 July 1957, ADDITION TO THE AUDITOR'S CODE, and two more items were added when the Auditor's Code of 1958 was published.

The Auditor's Code 1968, released in October of that year, was issued as a Hubbard Communications Office Policy Letter. It was released in celebration of the 100 percent gains attainable by standard tech.

Hubbard Communications Office Policy Letter 2 November 1968, AUDITOR'S CODE, added three more clauses to the Code.

The final version of the Code was published by Mr. Hubbard on 19 June 1980.

The Auditor's Code is a fundamental tool of auditing and of life. As L. Ron Hubbard wrote in *Dianetics*, "The Auditor's Code outlines the survival conduct pattern of man. The Clear operates more or less automatically on this code." Because the basic axioms of Dianetics and Scientology comprise the fundamentals of thought itself, what works in auditing also works in life.



## THE CREEDS AND CODES OF SCIENTOLOGY

1 I hereby promise as an auditor to follow the Auditors 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 communication 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.

21 I promise to estimate the current case state of a preclear only by standard case supervision data and not to diverge because of some imagined difference in the case.

22 I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.

23 I promise to never falsify worksheets of sessions.

24 I promise to see that any donation received for processing is refunded, following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.

25 I promise not to advocate Dianetics or Scientology only to cure illness or only to treat the insane, knowing well they were intended for spiritual gain.

26 I promise to cooperate fully with the authorized organizations of Dianetics and Scientology in safeguarding the ethical use and practice of those subjects.

27 I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment."

28 I promise not to permit sexual liberties or violations of patients.

29 I promise to refuse to admit to the ranks of practitioners any being who is insane.

# EXHIBIT C

02/22/2013

Exhibit A



T R A I N I N G ~~IN~~ P R O C E S S I N GDIANETICS AND SCIENTOLOGY INTRODUCTORY SERVICES[illegible]

DIANETICS AND SCIENTOLOGY BEGINNING BOOKS AND EXTENSION COURSES, LECTURES AND PUBLIC FILMS

[illegible]

3. 2012-13-14

Exhibit A

# EXHIBIT D

02/22/2013

Exhibit A

HUBBARD COMMUNICATIONS OFFICE  
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 9 JULY 1980R  
REVISED 25 MARCH 1989

Remimeo  
All Hats

ETHICS, JUSTICE AND THE DYNAMICS

Every being has an infinite ability to survive. How well he accomplishes this is dependent on how well he uses ethics on his dynamics.

Ethics tech exists for the individual.

It exists to give the individual a way to increase his survival and thus free himself from the dwindling spiral of the current culture.

ETHICS

The whole subject of ethics is one which, with the society in its current state, has become almost lost.

Ethics actually consists of rationality toward the highest level of survival for the individual, the future race, the group, mankind and the other dynamics taken up collectively.

Ethics are reason.

Man's greatest weapon is his reason.

The highest ethic level would be long-term survival concepts with minimal destruction, along all of the dynamics.

An optimum solution to any problem would be that solution which brought the greatest benefits to the greatest number of dynamics. The poorest solution would be that solution which brought the greatest harm to the most number of dynamics.

Activities which brought minimal survival to a lesser number of dynamics and damaged the survival of a greater number of dynamics could not be considered rational activities. One of the reasons that this society is dying and so forth is that it's gone too far out-ethics. Reasonable conduct and optimum solutions have ceased to be used to such an extent that the society is on the way out.

By out-ethics we mean an action or situation in which an individual is involved, or something the individual does, which is contrary to the ideals, best interests and survival of his dynamics.

For a man to develop a weapon capable of destroying all life on this planet (as has been done with atomic weapons and certain drugs designed by the US Army) and place it in the hands of the criminally insane politicians is obviously not a survival act.

For the government to actively invite and create inflation to a point where a depression is a real threat to the individuals of this society is a nonsurvival action to say the least.

This gets so batty that in one of the South Pacific societies infanticide became a ruling passion. There was a limited supply of food and they wanted to keep down the birthrate. They began using abortion, and if this didn't work, they killed the children. Their second dynamic folded up. That society has almost disappeared.

These are acts calculated to be destructive and harmful to the survival of the people of the society.

Ethics are the actions an individual takes on himself in order to accomplish optimum survival for himself and others on all dynamics. Ethical actions are survival actions. Without a use of ethics we will not survive.

We know that the dynamic principle of existence is *Survive!*

At first glance that may seem too basic. It may seem too simple. When one thinks of survival, one is apt to make the error of thinking in terms of "barest necessity." That is not survival. Survival is a graduated scale with infinity or immortality at the top and death and pain at the bottom.

#### GOOD AND EVIL, RIGHT AND WRONG

Years ago I discovered and proved that man is basically good. This means that the basic personality and the basic intentions of the individual, toward himself and others, are good.

When a person finds himself committing too many harmful acts against the dynamics, he becomes his own executioner. This gives us the proof that man is basically good. When he finds himself committing too many evils, then, causatively, unconsciously or unwittingly, man puts ethics in on himself by destroying himself; and he does himself in without assistance from anybody else.

This is why the criminal leaves clues on the scene, why people develop strange incapacitating illnesses and why they cause themselves accidents and even decide to have an accident. When they violate their own ethics, they begin to decay. They do this all on their own, without anybody else doing anything.

The criminal who leaves clues behind is doing so in hopes that someone will come along to stop him from continuing to harm others. He is *basically* good and does not want to harm others; and in the absence of an ability to stop himself outright, he attempts to put ethics in on himself by getting thrown in prison where he will no longer be able to commit crimes.

Similarly, the person who incapacitates himself with illness or gets himself in an accident is putting ethics in on himself by lessening his ability to harm and maybe even by totally removing himself from the environment that he has been harming. When he has evil intentions, when he is being "intentionally evil," he still has an urge to also stop himself. He seeks to suppress them, and when he cannot do so directly, he does so indirectly. Evil, illness and decay often go hand in hand.

Man is basically good. He is basically well intentioned. He does not want to harm himself or others. When an individual does harm the dynamics, he will destroy himself in an effort to save those dynamics. This can be proven and has been proven in innumerable cases. It is this fact which evidences that man is basically good.

On this basis we have the concepts of right and wrong.

When we speak of ethics, we are talking about right and wrong conduct. We are talking about good and evil.

Good can be considered to be a constructive survival action. It happens that no construction can take place without some small destruction, just as the tenement must be torn down to make room for the new apartment building.

To be good, something must contribute to the individual, to his family, his children, his group, mankind or life. To be good, a thing must contain construction which outweighs the destruction it contains. A new cure which saves a hundred lives and kills one is an acceptable cure.

Good is survival. Good is being more right than one is wrong. Good is being more successful than one is unsuccessful, along constructive lines.

Things are good which complement the survival of the individual, his family, children, group, mankind, life and MEST.

Acts are good which are more beneficial than destructive along these dynamics.

Evil is the opposite of good, and is anything which is destructive more than it is constructive along any of the various dynamics. A thing which does more destruction than construction is evil from the viewpoint of the individual, the future race, group, species, life or MEST that it destroys.

When an act is more destructive than constructive, it is evil. It is out-ethics. When an act assists succumbing more than it assists survival, it is an evil act in the proportion that it destroys.

Good, bluntly, is survival. Ethical conduct is survival. Evil conduct is non-survival. Construction is good when it promotes survival. Construction is evil when it inhibits survival. Destruction is good when it enhances survival.

An act or conclusion is as right as it promotes the survival of the individual, future race, group, mankind or life by making the conclusion. To be entirely right would be to survive to infinity.

An act or conclusion is wrong to the degree that it is nonsurvival to the individual, future race, group, species or life responsible for doing the act or making the conclusion. The most wrong a person can be on the first dynamic is dead.

The individual or group which is, on the average, more right than wrong (since these terms are not absolutes, by far) should survive. An individual who, on the average, is more wrong than right will succumb.

While there could be no absolute right or absolute wrong, a right action would depend upon its assisting the survival of the dynamics immediately concerned; a wrong action would impede the survival of the dynamics concerned.

Let us look at how these concepts of right and wrong fit into our current society.

This is a dying society. Ethics have gone so far out and are so little understood that this culture is headed for succumb at a dangerous rate.

A person is not going to come alive, this society is not going to survive, unless ethics tech is gotten hold of and applied.

When we look at Vietnam, inflation, the oil crisis, corruption of government, war, crime, insanity, drugs, sexual promiscuity, etc., we are looking at a culture on the way out. This is a direct result of individuals failing to apply ethics to their dynamics.

It actually starts with individual ethics. Dishonest conduct is nonsurvival. Anything is unreasonable or evil which brings about the destruction of individuals, groups, or inhibits the future of the race.

The keeping of one's word, when it has been sacredly pledged, is an act of survival, since one is then trusted, but only so long as he keeps his word.

To the weak, to the cowardly, to the reprehensibly irrational, dishonesty and underhanded dealings, the harming of others and the blighting of their hopes seem to be the only way of conducting life.

Unethical conduct is actually the conduct of destruction and fear. Lies are told because one is afraid of the consequences should one tell the truth. Destructive acts are usually done out of fear. Thus, the liar is inevitably a coward and the coward inevitably a liar.

The sexually promiscuous woman, the man who breaks faith with his friend, the covetous pervert are all dealing in such nonsurvival terms that degradation and unhappiness are part and parcel of their existence.

It probably seems quite normal and perfectly all right to some to live in a highly degraded society full of criminals, drugs, war and insanity, where we are in constant threat of the total annihilation of life on this planet.

Well, let me say that this is not normal and it is not necessary. It is possible for individuals to lead happy productive lives without having to worry about whether or not they are going to be robbed if they walk outside their door or whether Russia is going to declare war on the United States. It is a matter of ethics. It is simply a matter of individuals applying ethics to their lives and having their dynamics in communication and surviving.

#### MORALS

Now, we have ethics as survival. But what of such things as morals, ideals, love? Don't these things go above "mere survival"? No, they do not.

Romantic novels and television teach us that the hero always wins and that good always triumphs. But it appears that the hero doesn't always win and that good does not always triumph. On a shorter view we can see villainy triumphing all about us. The truth of the matter is that the villainy is sooner or later going to lose. One cannot go through life victimizing one's fellow beings and wind up anything but trapped—the victim himself.

However, one doesn't observe this in the common course of life. One sees the villains succeeding everywhere, evidently amassing money, cutting their brother's throat, receiving the fruits of the courts and coming to rule over men.

Without looking at the final consequence of this, which is there just as certainly as the sun rises and sets, one begins to believe that evil triumphs whereas one has been taught that only good triumphs. This can cause the person himself to have a failure and can actually cause his downfall.

As for ideals, as for honesty, as for one's love of one's fellow man, one cannot find good survival for one or for many where these things are absent.

The criminal does not survive well. The average criminal spends the majority of his adult years caged like some wild beast and guarded from escape by the guns of good marksmen.

A man who is known to be honest is awarded survival—good jobs, good friends. And the man who has his ideals, no matter how thoroughly he may be persuaded to desert them, survives well only so long as he is true to those ideals.

Have you ever seen a doctor who, for the sake of personal gain, begins to secretly attend criminals or peddle dope? That doctor does not survive long after his ideals are laid aside.

Ideals, morals, ethics, all fall within this understanding of survival. One survives so long as he is true to himself, his family, his friends, the laws of the universe. When he fails in any respect, his survival is cut down.

In the modern dictionary we find that *ethics* are defined as "morals" and *morals* are defined as "ethics." These two words are *not* interchangeable.

*Morals* should be defined as a code of good conduct laid down out of the experience of the race to serve as a uniform yardstick for the conduct of individuals and groups.

Morals are actually laws.

The origin of a moral code comes about when it is discovered through actual experience that some act is more nonsurvival than prosurvival. The prohibition of this act then enters into the customs of the people and may eventually become a law.

In the absence of extended reasoning powers, moral codes, so long as they provide better survival for their group, are a vital and necessary part of any culture.

Morals, however, become burdensome and protested against when they become outmoded. And although a revolt against morals may have as its stated target the fact that the code no longer is as applicable as it once was, revolts against moral codes generally occur because individuals of the group or the group itself has gone out-ethics to a point where it wishes to practice license against these moral codes, not because the codes themselves are unreasonable.

If a moral code were thoroughly reasonable, it could, at the same time, be considered thoroughly ethical. But only at this highest level could the two be called the same.

The ultimate in reason is the ultimate in survival.

Ethical conduct includes the adherence to the moral codes of the society in which we live.

### JUSTICE

When an individual fails to apply ethics to himself and fails to follow the morals of the group, justice enters in.

It is not realized generally that the criminal is not only antisocial but is also antiself.

A person who is out-ethics, who has his dynamics out of communication, is a potential or active criminal in that crimes against the prosurvival actions of others are continually perpetrated. Crime might be defined as the reduction of the survival level along any one of the eight dynamics.

Justice is used when the individual's own out-ethics and destructive behavior begin to impinge too heavily on others.

In a society run by criminals and controlled by incompetent police, the citizens reactively identify any justice action or symbol with oppression.

But we have a society full of people who do not apply ethics to themselves, and in the absence of true ethics one cannot live with others and life becomes miserable. Therefore we have justice, which was developed to protect the innocent and decent.

When an individual fails to apply ethics to himself and follow the moral codes, the society takes justice action against him.

Justice, although it unfortunately cannot be trusted in the hands of man, has as its basic intention and purpose the survival and welfare of those it serves. Justice, however, would not be needed when you have individuals who are sufficiently sane and in-ethics that they do not attempt to blunt others' survival.

Justice would be used until a person's own ethics render him fit company for his fellows.

### ETHICS, JUSTICE AND YOUR SURVIVAL

In the past the subject of ethics has not really been mentioned very much. Justice was however. Justice systems have long been used as a substitute for ethics systems. But when you try to substitute ethics for justice, you get into trouble.



Man has not had an actual workable way of applying ethics to himself. The subjects of ethics and justice have been terribly aberrated.

We now have the tech of ethics and justice straightened out. This is the only road out on the subject that man has.

People have been trying to put ethics in on themselves for eons without knowing how. Ethics evolved with the individual's attempts at continued survival.

When a person does something which is out-ethics (harms his and others' survival), he tries to right this wrong. Usually he just winds up caving himself in. (Caved-in means mental and/or physical collapse to the extent that the individual cannot function causatively.)

They cave themselves in because, in an effort to restrain themselves and stop themselves from committing more harmful acts, they start withdrawing and withholding themselves from the area they have harmed. A person who does this becomes less and less able to influence his dynamics and thus becomes a victim of them. It is noted here that one must have done to other dynamics those things which other dynamics now seem to have the power to do to him. Therefore, he is in a position to be injured and he loses control. He can become, in fact, a zero of influence and a vacuum for trouble.

This comes about because the person does not have the basic tech of ethics. It has never been explained to him. No one ever told him how he could get out of the hole he's gotten himself into. This tech has remained utterly unknown.

So he has gone down the chute.

Ethics is one of the primary tools a person uses to dig himself out with.

Whether he knows how to or not, every person will try to dig himself out. It doesn't matter who he is or what he's done, he's going to be trying to put ethics in on himself, one way or the other.

Even with Hitler and Napoleon there were attempts at self-restraint. It's interesting in looking at the lives of these people how thoroughly they worked at self-destruction. The self-destruction is their attempt at applying ethics to themselves. They worked at this self-destruction on several dynamics. They can't put ethics in on themselves; they can't restrain themselves from doing these harmful acts, so they punish themselves. They realize they are criminals and cave themselves in.

All beings are basically good and are attempting to survive as best they can. They are attempting to put ethics in on their dynamics.

Ethics and justice were developed and exist to aid an individual in his urge towards survival. They exist to keep the dynamics in communication. The tech of ethics is the actual tech of survival.

An individual's dynamics will be in communication to the degree that he is applying ethics to his life. If one knows and applies ethics tech to his life, he can keep the dynamics in communication and continuously increase his survival.

That is why ethics exists, so that we can survive like we want to survive, by having our dynamics in communication.

Ethics are not to be confused with justice. Justice is used only after a failure of the individual to use ethics on himself. With personal ethics in across the dynamics, third dynamic justice disappears as a primary concern. That's where you get a world without crime.

A man who steals from his employer has his third dynamic out of communication with his first dynamic. He is headed for a prison sentence, or unemployment at best, which is not what one would call optimum survival on the first and second dynamic (not to mention the rest of them). He probably believes he is enhancing his survival by stealing, yet if he knew the tech of ethics he would realize he is harming himself as well as others and will only end up further down the chute.

The man who lies, the woman who cheats on her husband, the teenager who takes drugs, the politician who is involved in dishonest dealings, all are cutting their own throats. They are harming their own survival by having their dynamics out of communication and not applying ethics to their lives.

It may come as a surprise to you, but a clean heart and clean hands are the only way to achieve happiness and survival. The criminal will never make it unless he reforms; the liar will never be happy or satisfied with himself until he begins dealing in truth.

The optimum solution to any problem presented by life would be that which leads to increased survival on the majority of the dynamics.

Thus we see that a knowledge of ethics is necessary to survival.

The knowledge and application of ethics is the way out of the trap of degradation and pain.

We can, each and every one of us, achieve happiness and optimum survival for ourselves and others by using ethics tech.

#### WHAT HAPPENS IF THE DYNAMICS GO OUT-ETHICS

It is important to remember that these dynamics comprise life. They do not operate singly without interaction with the other dynamics.

Life is a group effort. None survive alone.

If one dynamic goes out-ethics, it goes out of communication with (to a greater or lesser degree) the other dynamics. In order to remain in communication, the dynamics must remain in-ethics.

Let us take the example of a woman who has totally withdrawn from the third dynamic. She won't have anything to do with any groups or the people of her town. She has no friends. She stays locked in her house all day thinking (with some misguided idea of independence or individuality) that she is surviving better on her first dynamic. Actually she is quite unhappy and lonely and lives in

fear of other human beings. To ease her misery and boredom, she begins to take sedatives and tranquilizers which she becomes addicted to and then starts drinking alcohol as well.

She is busy "solving" her dilemma with further destructive actions. You can see how she has driven her first, second and third dynamics out of communication. She is actively destroying her survival on her dynamics. These actions are out-ethics in the extreme, and it would not be surprising if she eventually killed herself with the deadly combination of sedatives and alcohol.

Or let us take the man who is committing destructive acts on the job. These acts need not be large; they can be as simple as showing up late for work, not doing as professional a job on each product as he is capable of, damaging equipment or hiding things from his employer. He does not have to be overtly engaged in the total destruction of the company to know that he is committing harmful acts.

Now, this man finds himself sliding more and more out-ethics as time goes along. He feels he must hide more and more and he does not know how to stop this downward spiral. Very likely it never even occurred to him that he could stop it. He is lacking the tech of ethics. He probably doesn't realize that his actions are driving his dynamics out of communication.

This may affect his other dynamics in various ways. He will probably be a bit miserable, and since he is basically good, he will feel guilt. He goes home at night and his wife says cheerily, "How was your day?" and he cringes a little and feels worse. He starts drinking to numb the misery. He is out of communication with his family. He is out of communication on his job. His performance at work worsens. He begins to neglect himself and his belongings. He no longer gets joy out of life. His happy and satisfying life slips away from him. Because he does not know and apply ethics tech to his life and his dynamics, the situation goes quite out of his control. He has unwittingly become the effect of his own out-ethics. Unless he gets his life straightened out by using ethics, he will undoubtedly die a miserable man.

Now I ask you, what kind of life is that? Unfortunately, it is all too common in our current times.

A person cannot go out-ethics on a dynamic without it having disastrous consequences on his other dynamics.

It is really quite tragic, the tragedy being compounded by the fact that it is so unnecessary. If man only knew the simple tech of ethics, he could achieve for himself the self-respect, personal satisfaction and success that he only believes himself capable of dreaming of, not attaining.

Man is seeking survival. Survival is measured in pleasure. That means, to most men, happiness, self-respect, the personal satisfaction of a job well done and success. A man may have money, he may have a lot of personal belongings, etc., but he will not be happy unless he actually has his ethics in and knows he came by these things honestly. These rich political and financial criminals are not happy; they may be envied by the common man for their wealth, but they are

very unhappy people who more often than not come to grief eventually through drug or alcohol addiction, suicide or some other means of self-destruction.

Let us look at the all-too-common current occurrence of out-ethics on the second dynamic. This is generally thought to be perfectly acceptable behavior.

It is easy to see how second dynamic out-ethics affects the other dynamics.

Let us say we have a young woman who is somewhat happily married and decides to have an affair with her boss, who happens to be a good friend of her husband. This is quite obviously out-ethics, as well as against the law, although an amazing number of people would find this sort of behavior acceptable or mildly objectionable at most.

This is quite a destructive act, however. She will suffer from guilt; she will feel deceitful and unhappy because she knows she has committed a bad act against her husband. Her relationship with him will certainly suffer and since her boss is experiencing much the same thing in his home, she and her boss will begin to feel bad towards each other, as they begin to target each other for their misfortune. Their dynamics end up quite messed up and out of communication. She will feel unhappy on her first dynamic as she has abandoned her own moral code. Her second dynamic will be out of communication and she may even begin to find fault with and dislike her husband. The situation at work is strained as she is now out of communication with her boss and her fellow workers. Her boss has ruined his relationship and friendship with her husband. She is so embroiled in these three dynamics that they go totally out of communication with her fourth, fifth and sixth dynamics. This is all the result of ethics going out on a single dynamic.

The repercussions spread insidiously to all the dynamics.

Our survival is assured only by our knowledge and application of ethics to our dynamics in order to keep them in communication.

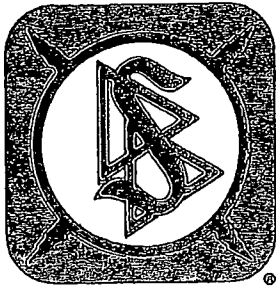
Through ethics we can achieve survival and happiness for ourselves and for planet Earth.

L. RON HUBBARD  
Founder

# EXHIBIT E

02 / 22 / 2013

Exhibit A



*Church of Scientology  
International  
(hereinafter referred to as "the Church")  
Religious Services Enrollment  
Application/Agreement  
and  
General Release*

*Exe*  
I, Laura Deelman, a staff member of a Church of Scientology or affiliated organization HEREBY ACKNOWLEDGE that I am voluntarily applying to participate in the **RELIGIOUS SERVICE(S)**

Purification R.D.  
known as

(hereinafter referred to as the "Service")."

In exchange for being permitted to participate in the Service, I acknowledge and agree as follows:

1. Scientology has been represented to me as an applied religious philosophy and as a religion recognized as such all over the world, devoted to the study and handling of the human spirit in relationship to itself, universes and other life. The word Scientology comes from the Latin "scio," meaning knowing in the fullest sense of the word, and the Greek "logos," meaning "study of." Dianetics® spiritual healing technology is part of the Scientology® religion and is the study of what the soul is doing to the body. The word Dianetics is from the Greek "dia," through, and "nous," soul, thus "through soul."
2. The American author and philosopher L. Ron Hubbard ("LRH" hereinafter) is the founder of the Scientology religion. His writings and recorded spoken words on the subjects of Scientology and Dianetics are a record of his observations and research into the nature of the human spirit and condition. These writings contain a guide intended to assist persons to become more aware of themselves as persons, restoring respect for self and others, and not for treating or diagnosing ailments of the body, nor for engaging in teaching or practicing medical arts or sciences. I understand that if I have come here to be cured of a physical illness, I will see the registrar and so inform him or her so that a competent medical examination and treatment can be arranged. I further understand that when I am physically well, I can begin Scientology training and processing on the road to total freedom.
3. The writings of LRH are presented as a part of the record of his research and should be construed only as a written report of such research and not as a statement of claims by

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Exhibit A

02/22/2013

the Church or by LRH. None of the organizations which espouse, present, propagate or practice the Scientology religion makes any claim that the nature or purpose of Scientology, or of Dianetics, or the writings of LRH, is contrary to this description or that the application of this or any other Scientology practices will have any particular effect on any particular person. Thus the Church makes no claims as to the results which may be forthcoming from the Service.

4. Scientology applied religious philosophy contains pastoral counseling procedures intended to assist an individual to gain greater knowledge of self. The Scientology religion is all-denominational and welcomes members of all faiths to participate in its services. The mission of the Church of Scientology is to help the individual achieve greater self-confidence and personal integrity, thereby enabling him to trust and respect himself and his fellow man. The attainment of the benefits and goals of Scientology religious philosophy requires each individual's dedicated participation, as only through his own efforts can he achieve these. Accordingly, the Church makes no claims as to the potential benefits which may be experienced by an individual from participation in the Service.

5. The many Scientology Churches, Missions and organizations all over the world are each totally and legally independent from one another, connected only by ecclesiastical bonds. Accordingly, the Service is being offered under the exclusive supervision and control of the above-named Church which is the Mother Church of the Scientology religion.

6. The Service may include the use of a religious artifact known as the "E-Meter," for the primary purpose of locating and resolving problems and difficulties which are spiritual in nature. I understand that by itself the E-Meter does nothing, but serves only as a guide to ministers of the Church to assist parishioners in locating areas of spiritual distress or travail, and that it is not intended or effective for the diagnosis, treatment or prevention of any disease, or for the improvement of health or any bodily function.

7. In connection with the Service, the Church may compile or add to an existing folder containing its notations of my spiritual progress, known as a "Preclear Folder" (PC Folder), as well as other ecclesiastical files containing notations regarding my spiritual progress. The contents of the folders are kept confidential from persons who lack the ecclesiastical authority to gain access to such documents, including the person whom the files concern, and are subject to the priest-penitent privilege. I understand that as a condition of being accepted for participation in the Service, I am giving up any and all rights of ownership, possession and control, copying and viewing of the PC Folder and other files concerning myself, both with respect to the files themselves and the information contained therein.

8. I understand and acknowledge that because of constitutional prohibitions which forbid governmental interference with religious services or dispute resolution procedures, that in the event I have any dispute with the Church which cannot be resolved informally by direct communication, resolution of that dispute may be pursued solely through the internal procedures of the Church's Ethics, Justice and Binding Religious Arbitration system. Moreover, I hereby expressly agree that any controversy arising under this Application/Agreement or in connection with my participation in the Service shall be resolved by such Binding Religious Arbitration. I understand and acknowledge that the Church's religious dispute resolution procedure includes application to senior ecclesiastical bodies, including, as necessary, final submission of the dispute to the International Justice Chief of the Mother Church - Church of Scientology International - ("IJC") or his designate.

Any dispute, claim or controversy which still remains unresolved after submission to the IJC shall be submitted to Binding Religious Arbitration in accordance with the published arbitration procedures of Church of Scientology International, which provide that:

- a. I shall submit a request for arbitration to the IJC with a copy to the Church, and shall designate one arbitrator with my request;
- b. Within fifteen (15) days after receiving the request for arbitration, the Church shall designate an arbitrator. If the Church has not designated an arbitrator within fifteen (15)

CSI 01034

days, then the IJC shall designate the second arbitrator.

c. The two arbitrators so designated shall select a third arbitrator within fifteen (15) days after the designation of the second arbitrator. If the arbitrators are unable to designate a third arbitrator within the fifteen (15) day period, then the IJC shall choose such arbitrator. Consistent with the intent that the arbitration be conducted in accordance with Scientology principles of justice and fairness, all arbitrators shall be Scientologists in good standing with the Mother Church.

IN ACCORDANCE WITH THE RELIGIOUS NATURE OF THE SERVICES TO BE PROVIDED, I ACKNOWLEDGE, UNDERSTAND AND AGREE THAT IN NO EVENT SHALL ANY DISPUTE, CLAIM OR CONTROVERSY ARISING OUT OF MY PARTICIPATION IN THE SERVICE BE SUBMITTED TO A COURT FOR JUDICIAL DETERMINATION. MOREOVER, I UNDERSTAND AND AGREE THAT BY SIGNING AND SUBMITTING THIS APPLICATION/AGREEMENT, I AM WAIVING ANY RIGHT WHICH I MAY HAVE TO HAVE DISPUTES HEREUNDER DECIDED IN A COURT OF LAW, BEFORE A JUDGE OR A JUDGE AND JURY.

9. I understand and acknowledge that I am applying for the Service with the intention of self-improvement and spiritual advancement. Accordingly, before I go on to a further service, it is essential that I am completely satisfied with the results I obtained from my prior service. I further understand and acknowledge (I) that while the Church holds out the possibility of a better life through adherence to its beliefs and practices, individual spiritual advancement is not always an easy or comfortable task, and (II) that my success in Scientology ultimately depends on my own ability, strength and determination to overcome the shortcomings and harmful patterns of my past.

10. I understand and acknowledge that the Service is designed to give spiritual aid, is not medical treatment, nor is it designed to provide any physical gains. I am also aware that I should not participate in the Service if I have a physical or emotional condition which would be aggravated by participation in the Service or make the Service activities particularly uncomfortable or distressful to me. Knowing this, I am voluntarily participating in the Service with knowledge of the general activities involved and I HEREBY AGREE TO ACCEPT ANY AND ALL KNOWN OR UNKNOWN RISKS OF INJURY, LOSS, OR DAMAGE.

11. I acknowledge that I am making this application to be permitted to participate in the Service on my own determination, recognizing that I am personally responsible for my present and future condition in life, and attest that I have no record of being committed in an institution for mental or emotional disorders, nor do I have a criminal record for a felony offense. I am not connected with any person (such as marital or familial ties) of known antagonism to spiritual treatment or Scientology, nor have I or any member of my immediate family ever threatened to sue, embarrass or attack Scientology, nor have I or any of my immediate family ever been a party to such an attack. I further attest that I am not attempting to investigate Scientology as a representative of the news media, a government body or other organization, entity or person. Rather, I am applying to participate in the Service to achieve spiritual betterment, and I truly believe that persons can be helped to gain greater understanding and happiness in life, and I am applying honestly and in good faith to derive all possible personal gain from the Service.

12. This application for permission to participate in the Service will become a legally binding agreement between myself and the Church only upon its acceptance by the Church. In determining whether to accept this application, the Church will rely on the representations and promises which I have made herein.

AS FURTHER CONSIDERATION for being permitted by the Church to participate in the Service and use its facilities and other facilities provided for such purpose:

1. I, ON BEHALF OF MYSELF AND ON BEHALF OF MY HEIRS, DISTRIBUTEES, LEGAL REPRESENTATIVES AND ASSIGNS, AGREE NOT TO MAKE CLAIMS AGAINST, SUE, ATTACK THE PROPERTY OF, OR PROSECUTE the Church, the Church of Scientology or affiliated organization where I am a staff member, the successors and assigns of L. Ron Hubbard and any affiliated Churches, Missions, corporations, associations, partnerships or organizations, and/or their officers, directors, trustees, agents, servants, successors, heirs,



executors or representatives, and/or the owners, managers, employees, agents or representatives of, or associated with, any facilities conducting the Service (hereinafter collectively referred to as "the Releasees") for physical, mental or emotional injury or property damage resulting from the negligence or other acts, howsoever caused, of any Releasee or of any employee, agent or contractor of the Church, its affiliates, or other Releasee, in any way relating to my participation in the Service.

2. IN ADDITION, I HEREBY RELEASE AND DISCHARGE THE RELEASEES from all actions, claims or demands I, my heirs, distributees, guardians, legal representatives or assigns now have or may hereafter have for physical, mental or emotional injury or property damage resulting in any way from my participation in the Service.

3. I FURTHER AGREE TO INDEMNIFY AND SAVE AND HOLD HARMLESS THE RELEASEES and each of them from any loss, liability, damage or cost they may incur due to my participation in the Service and/or due to my presence or action in or about the Church premises or the facilities provided for the Service.

4. I further agree and understand that should any provision or provisions of this Agreement be, for any reason, unenforceable, the balance shall nonetheless be of full force and effect.

I HAVE CAREFULLY READ THIS APPLICATION/AGREEMENT AND GENERAL RELEASE AND FULLY UNDERSTAND ITS CONTENTS AND CONSEQUENCES. I AM AWARE THAT BY SIGNING BELOW, I AM FOREVER GIVING UP MY RIGHT TO SUE THE CHURCH, ITS STAFF AND/OR OTHER SCIENTOLOGY-RELATED ORGANIZATIONS FOR ANY INJURY OR DAMAGE SUFFERED IN ANY WAY CONNECTED WITH THE SERVICE ACTIVITIES.

I sign this APPLICATION/AGREEMENT AND GENERAL RELEASE of my own free will on this 27 day of May, 1995, intending to be legally bound hereby and request that I be permitted to participate in the Religious Service(s) named above.

[Signature]  
SIGNATURE (Participant)

\_\_\_\_\_  
(Parent/Guardian if Minor)

Laura Seeman  
(Printed Full Name)

HERB  
(Home Street Address)

UCPT LA CA  
(City and State/Country)

[Signature]  
Witness Signature

May 27/1995  
Date

Having reviewed the above application, the Church, in reliance and conditioned on the truthful representations and agreements made therein, on this 27 day of May, 1995, accepts the applicant for participation in the above-named Religious Service(s).

CHURCH OF SCIENTOLOGY  
INTERNATIONAL

By its: [Signature]  
(Title)

[Signature]  
(Signature)

CSI 01036

02/22/2013

# EXHIBIT F

02/22/2013

Exhibit A

HUBBARD COMMUNICATIONS OFFICE  
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 16 JUNE 1972RA  
REVISED 7 DECEMBER 1976

Remimeo

*C/S Series 81RA*

AUDITOR'S RIGHTS MODIFIED

It occasionally (rarely) happens that an HGC's line stops and programs do not get finished and pcs go unaudited or sent to Ethics or Cramming instead of getting their programs completed.

It also happens that a D of P becomes incapable of getting auditors to audit per the schedule he writes.

12½-hour intensives drop out. Auditing falls back to the bit-and-piece game.

The C/S finds all his work in programing wasted as the programs staledate or just get abandoned.

Hours fall. Lines tangle. Tech Services cannot get assignments done.

THE MAJOR WHY OF THIS AND MANY SUCH CONFUSIONS CAN BE TRACED TO AN ABUSE OF "AUDITOR'S RIGHTS" IN PICKING AND CHOOSING PCs ON THE GROUNDS OF "FEELING THEY CANNOT HELP THE PC."

This "right" is also abused by auditors seeking pcs who F/N easily at the Examiner.

See HCOB 15 June 72, C/S Series 80, "DOG PCs."

The refusal to audit is in fact an admission, in most cases, of a feared inability to audit.

Therefore, an auditor may only refuse to audit a pc if a direct personal relationship exists such as husband and wife or some friend's wife or familial relationship.

An auditor advising others about this or that "dog case" or seeking to exclude pcs from auditing by abusing his "right to choose pcs" is SUBJECT TO COMM EV AND SUSPENSION OF CERTIFICATES UNTIL RETREADED.

For the real Why of it is his inability to handle TRs, meter, use the Code or apply tech.

Nearly every "dog pc" has out-lists or incomplete chains or is not being run on what needs to be handled. In other words they are simply problems in repair which modern tech handles easily. The drug case who is audited on grades but has had no Drug Rundown is an example of misprograming.

The C/S can get many loses and the whole HGC go into a bedlam where you have auditors refusing to audit. Their reasons given are false. The real reasons involve fast F/Ns and bonuses or out-TRs, metering, Code breaks, and tech.

The D of P has a right, and so does Tech Services, to assign pcs to such and such auditors in the sequence listed without a lot of pick and choose by the auditors.

A C/S has a right to get his programs completed.

12½-hour intensive plans blow up where auditors choose their own pcs.

### STATS

The stats of auditors may only be HOURS AUDITED with FES and admin hours separately noted.

The D of P has a dual stat. The stats are (a) Pcs completed or out of hours routed to Dept 6. Penalty: If one pc not routed to the Reg, the D of P loses stats for the day. If found that D of P is encouraging small or inadequate tech estimates so that the pc frequently runs out of hours, the D of P forfeits his stats for the day. (b) WDAHs is the second D of P stat.

When the stats are this way the C/S can get his programs done without worry.

The D of P can get cases completed.

The D of Tech Services has the stat of completed intensives and completed courses. Definition: The completed intensives stat is a 12½-hour intensive completed within a period of one week. If an ExDn, Introspection RD, L Rundown, Power (or any other processing which is delivered at other than regular rate) is fully completed and attested in the middle of a 12½-hour intensive, that last intensive may be counted as one on the stat for that week.

### HONESTY

Sanity is truth.

Truth is sanity.



The road to truth is begun with honesty.

There was the story of the "man who sold his soul for a mess of pottage"

(soup). We could parallel this with the auditor who sold his case gain for a mess of false stats.

An honest clean job and an honest clean line are the milestones of the road to truth.

L. RON HUBBARD  
Founder

Assisted by  
CS-4 and  
Training and Services Aide

02/22/2013

# EXHIBIT G

02/22/2013

Exhibit A

HUBBARD COMMUNICATIONS OFFICE  
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 1 MAY 1985

Remimeo  
BPI  
C/Ses  
Ethics Courses  
Hubbard Senior  
Sec Checker Course

*C/S Series 120*

HONESTY AND CASE GAIN

*Refs:*

HCOB 5 Oct. 61	CLEAN HANDS MAKE A HAPPY LIFE
HCOB 8 Feb. 60	HONEST PEOPLE HAVE RIGHTS, TOO
HCOB 15 Nov. 72 II	STUDENTS WHO SUCCEED
HCOB 13 Oct. 82	C/S Series 116
	ETHICS AND THE C/S

Booklet: *The Way To Happiness*

Booklet: *Axioms and Logics*

DISHONESTY CAN PREVENT CASE GAIN.

Case gain depends entirely upon the person's ability to view the truth of something in order to bring about an as-isness. (Ref: The Axioms of Scientology, Booklet: *Axioms and Logics*)

This ability is gained or regained on a gradient scale. The Grade Chart is designed to assist one to view gradiently larger areas of truth at each level. As one progresses up the Chart his ability to view the truth of things improves and expands. The accumulated masses and burdens and problems and falsities of a lifetime or lifetimes are dissolved and vanished, leaving the being free and clean and in control of his life and environment.

But to receive help as a pc or pre-OT, one has to be honest with his auditor.

Dishonest people have withholds, and withholds stack up mass and bring about stupidity. They cut the person's reach and his ability to perceive. They hold in place the masses that imprison and pin the being at the level of *Homo sapiens*—and a miserable *Homo sapiens*, at that! Who is such a person really fooling?

Thus, one can bar his own way up the Bridge by dishonesty.

I always feel a bit sad when I see somebody doing himself in this way. It is so pointless.

One sees this in those who, for whatever irrational reason, cling knowingly to withholds and wind up critical, nattery and generating hostility. If one finds himself feeling hounded or persecuted, he should ask himself what his condition is on the first dynamic instead of going around persuading others to do him in.

How precious, after all, are one's dishonesties, withholds and falsities in the face of the real freedom there is to be gained?

One CAN be honest. He will find it a happier, more comfortable existence when he is.

And more important—he'll find the route to stable case gain is now open to him.

HONESTY OPENS THE DOOR TO CASE GAIN.

That is the route to sanity. It is the route up the Bridge to OT and real freedom. With honesty, one can make it and make it all the way!

Why settle for anything less?

L. RON HUBBARD  
Founder



# EXHIBIT H

02/22/2013

HUBBARD COMMUNICATIONS OFFICE  
SAINT HILL MANOR, EAST GRINSTEAD, SUSSEX

HCO BULLETIN OF 30 NOVEMBER 1978RB  
REVISED 13 OCTOBER 2000

C/Ses  
TECH/QUAL AUDITORS  
HCOs  
LEVEL II CHECKSHEETS  
CONFESSIONAL COURSES

(Revised to bring the issue up-to-date in accordance with LRH's Technical Training Film Number 14, "Confessional TRs" and Technical Training Film Number 13, "The Session". Revisions in *script*.)

(This bulletin does not include everything there is to know about Confessionals. The full subject is covered on *Confessional courses* and on the Saint Hill Special Briefing Course. This HCOB does, however, give the modern procedure and all basic steps for delivering a Confessional. It is how to audit any Confessional.)

### CONFESSIONAL PROCEDURE

Refs:  
HCOB 5 Aug. 78 INSTANT READS  
HCOB 28 Feb. 71 C/S Series 24  
METERING READING ITEMS  
HCOB 16 Nov. 61 SEC CHECKING  
HCOB 8 Feb. 62 MISSED WITHHOLDS  
HCOB 12 Feb. 62 HOW TO CLEAR WITHHOLDS  
AND MISSED WITHHOLDS  
HCOB 3 May 62R ARC BREAKS, MISSED  
Rev. 5.9.78 WITHHOLDS  
HCOB 11 Aug. 78 I RUDIMENTS, DEFINITIONS AND PATTERN  
HCOB 20 Sept. 78 I AN INSTANT F/N IS A READ  
HCOB 14 Mar. 71R F/N EVERYTHING  
Rev. 25.7.73  
HCOB 3 Sept. 78 DEFINITION OF A ROCK SLAM  
HCOB 10 Aug. 76R R/Ses, WHAT THEY MEAN  
Rev. 5.9.78  
HCOB 17 May 69 TRs AND DIRTY NEEDLES  
HCOB 6 Sept. 78 I FOLLOWING UP ON DIRTY NEEDLES  
HCOB 23 July 80R CONFESSIONAL REPAIR LIST—LCRE  
Rev. 26.7.86  
HCOB 10 Nov. 78RA I PROCLAMATION, POWER TO  
Rev. 26.7.86 FORGIVE  
HCOB 28 Nov. 78 AUDITORS WHO MISS WITHHOLDS,  
PENALTY  
Book: The Book of E-Meter Drills  
Sec Checking HCOBs, Sec Checking tapes and tape demos since 1961  
Cancels:  
BTB 31 Aug. 72RB CONFESSIONAL PROCEDURE

"Sec Checking," "Integrity Processing" and "Confessionals" are all the exact same procedure and any materials on these subjects are interchangeable under these titles. (HCOB 24 Jan. 77, TECH CORRECTION ROUNDUP)

Withholds don't just add up to withholds. They add up to overts; they add up to secrecies; they add up to individuations; they add up to games conditions; they add up to a lot more things than O/W.

You are straightening out somebody on a moral code, the "Now-I'm-supposed-to's." They've transgressed on a series of "Now-I'm-supposed-to's." Having so transgressed, they are now individuated. If their individuation is too obsessive, they snap in and become the terminal. All of these cycles exist around the idea of the transgression against the "Now-I'm-supposed-to's." That is what a Confessional clears up and that is all it clears up. It's a great deal more than a withhold. (HCOB 1 Mar. 77 III, FORMULATING CONFESSIONAL QUESTIONS)

### PROCEDURE

A Confessional must be done by someone who is a well-trained auditor, skilled in TRs, basic auditing and metering, who can make a prepared list read and who has been fully checked out and drilled on these techniques.

Every question of a Confessional is F/Ned. The original question must be taken to F/N, not some other question.

Here is the basic procedure for a Confessional:

1. Set up the room with the auditor seated closer to the door than the pc, so that he can gently put the pc back in his chair if he tries to blow the session. Ensure all the necessary materials are to hand, per HCOB 4 Dec. 77RA, Rev. 23.4.96, CHECKLIST FOR SETTING UP SESSIONS AND AN E-METER.
2. Make sure the person is well fed and well rested, that his hands are not too dry or moist, that the cans are the correct size and that the person knows how to hold them. Include all the steps of HCOB 4 Dec. 77RA, Rev. 23.4.96, CHECKLIST FOR SETTING UP SESSIONS AND AN E-METER. (Also ref: False TA HCOBs)
3. Put in any needed R-factor on doing the Confessional. Briefly explain the meter and the procedure to the person if they are not already known to him or her.

[ The statement "I am not auditing you" only occurs when a Confessional is done for justice reasons. Otherwise the procedure is the same. (By "justice reasons" is meant when a person is refusing to come clean on a Comm Ev, B of I, etc., or as part of a specific HCO investigation when the person is withholding data or evidence from such HCO personnel.)

A Confessional done for justice reasons, called an HCO Confessional, is not auditing and the data uncovered is not withheld from the proper authorities. Any other Confessional is auditing and is kept confidential.

There is no difference in the actual auditing procedure of an HCO Confessional. Ruds are flown, the questions are standardly cleared, each session is C/Sed and so on.

There should not be any observers in the room; just the auditor and pc. The only exception allowed is when one is straightening out a marriage and has both partners present in the session. (Ref: Tape 6001C02, MARRIAGE)

Exhibit A

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By F/Ning each question, and by the use of Examiner and Review, there is a great deal of case gain in a Confessional. It permits the person to again feel a part of his group.

4. Start the Confessional. Model Session and rudiments are used. (Ref: HCOB 11 Aug. 78 II, MODEL SESSION) If the TA is high or low, do a C/S Series 53RM, assess and handle. If you are not trained in doing a C/S Series 53, end off for C/S instruction. If the pc's last session was a Confessional and his TA is high or low, do an LCRE (HCOB 23 July 80R, Rev. 26.7.86, CONFESSATIONAL REPAIR LIST—LCRE).
5. Clear the procedure and the use of the buttons "Suppress" and "False," etc. If necessary as an example, run a nonsignificant question to demonstrate the procedure (e.g., "Have you ever eaten an apple?").
6. Take up the first question and clear it backwards, by first clearing in turn each word in the question in backwards sequence. Then clear the full command, noting any instant read that occurs on the command while clearing it, as this is a valid read. (See HCOB 9 Aug. 78 II, CLEARING COMMANDS; HCOB 28 Feb. 71, C/S Series 24, METERING READING ITEMS; and HCOB 5 Aug. 78, INSTANT READS)

Ensure the pc fully understands the question and what it encompasses.

If you get an instant read on clearing the question, you do not need to do the following step (No. 7). Simply go straight to No. 8.

7. With good TR 1 give the person the first question, keeping an eye on the meter and noting any instant read, i.e., sF, F, LF, LFBD, *instant DN* or a slowed, checked or instant F/N. (Refs: HCOB 5 Aug. 78, INSTANT READS; HCOB 4 Dec. 78, HOW TO READ THROUGH AN F/N and HCOB 20 Sept. 78 I, AN INSTANT F/N IS A READ) A tick is always noted and in some cases becomes a wide read. (Ref: HCOB 28 Feb. 71, C/S Series 24, METERING READING ITEMS) But don't assume you have a read because you get a tick. Put in Suppress (or if needed, other buttons: Invalidate, Careful Of, Nearly Found Out, Failed to Reveal, Not-Ised, Anxious About, Protest, *Abandoned and Misunderstood*) and it will either read or the tick will vanish.
8. a. Take up each reading question, getting the what, when, where, all of every overt. Get specifics, not general or vague answers. Do not leave the pc to wander all about without answering the question asked.  
  
b. If the question reads and the pc can't find the answer, steer the pc when you see the exact same read as the instant read occur again with a "there" or "that" to help him find it.  
  
c. If necessary, vary the original question. You only vary a Sec Check question when by repeating it you would create an impasse. (In such a situation you vary the Sec Check question, find the overt or withhold and F/N the question that found it. Once this has been done, recheck the original question and handle as per No. 20 below.)

9. After getting all the specifics of the overt from the pc, ask:

"Is that all of that?" or

"Is that all of that answer?" or

"Is that all there is to that answer?"

This is not a metered question—one does not check this question on the meter, it is simply asked. (Ref: Tape 6202C13, PREPCLEARING)

10. Get the justifications off by asking:

"Have you justified that overt?" or

"Why wasn't that an overt?"

These questions aren't metered. Get the question answered and ask for any more justifications until all are gotten. Quite often they will come off in a torrent, to the great relief of the pc.

11. Get each person that missed it and what each of them did that made the pc wonder whether he or she knew (not metered). Ask:

a. "Who missed it?" or "Who nearly found out?" then

b. "What did (he/she) do to make you wonder whether or not (he/she) knew?" then

c. "Who else missed it?" and repeat (b) above.

d. Get another and another person who missed it, each time repeating (b) above.

This step is done even if the withhold F/Ns before the step is reached. If it does, indicate the F/N and go ahead with the "missed" step.

If no F/N, take the overt E/S to F/N. And ensure that the original question that read is taken to F/N before you leave it.

12. For security investigation purposes, get all the exact names, dates, addresses, phone numbers and any other information that might be helpful in investigating the case further, should this be needed.

13. If the pc gives you three or four overts at once in reply to a reading question, you note them and ensure you take each separate reading overt or withhold to an F/N, or E/S to F/N.

14. Some people you have to ask the exact question. If your question is even faintly off, they F/N. Low responsibility of the pc does this.

15. If the person gives off another's overt, ask if he ever did something like that. You want what the person himself has done.

16. DO NOT TAKE UP UNREADING QUESTIONS.

a. If a question does not read and does not F/N, you can put in the buttons suppress and invalidate, asking:

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"On the question \_\_\_\_\_ has anything been suppressed?"

"On the question \_\_\_\_\_ has anything been invalidated?"

Other buttons can be checked as well (Careful Of, Nearly Found Out, Failed to Reveal, Not-Ised, Anxious About, Protest, *Abandoned and Misunderstood*) to get a Confessional question reading.

But don't require it to be answered and don't look up at the pc expectantly either. If it's not reading, handle as per No. 20.

b. If Suppress or Invalidate or one of the other buttons reads, it means the read has transferred exactly from the Confessional question to the button. (Ref: HCOB 1 Aug. 68, THE LAWS OF LISTING AND NULLING) Take up the *Confessional* question. Fully clean the question, as in numbers 8-11 above.

c. Or, if the question reads and the pc is trying to answer it and is groping, puzzling, baffled and doesn't have any answer, then check False. Ask: "Has anyone said you had a \_\_\_\_\_ when you didn't?" in which case it will read and on indication that it was a false read will now F/N. If no F/N, E/S to F/N.

Also check Protest, Invalidate and Suppress to clean up a false read.

17. FOLLOW UP FULLY ON ANY DIRTY NEEDLE. A dirty needle will either clean or turn into an R/S. It is your hottest string to pull in finding and turning on an R/S. Thus it is not to be overlooked. The area that is producing a dirty needle when questioned for full data will either clean or go into an R/S. The area that gave the dirty needle is considered clean when you can go over it and it no longer produces a dirty needle. If a dirty needle still persists, then there is more to the withhold itself or something the pc isn't voicing about the withhold or how he feels about the withhold. But, pushed, with auditor's TRs in, this dirty needle will turn into an R/S or it will fully clean. (Refs: HCOB 6 Sept. 78 1, FOLLOWING UP ON DIRTY NEEDLES and HCOB 17 May 69, TRs AND DIRTY NEEDLES)

The auditor MUST know COLD the difference between an R/S and a dirty needle. The difference is in the character of the read, NOT the size. (Ref: HCOB 3 Sept. 78, DEFINITION OF A ROCK SLAM)

18.A Confessional is not a rote procedure. Your job is to get the data and help the pc. Sometimes you will be thrown curves or may encounter attempts to be led off in the wrong direction. This is simply a sure indicator the subject is withholding and that the withhold is in restimulation. One has to ignore the volunteer misdirections of the pc, as the pc is of course misdirecting, and simply get the read E/Sed or the W/H F/Ned. *The auditor never Qs and As with such a pc. He simply TR-4s and repeats.*

*You also may not have the area of charge. One finds this by checking types of crimes like—theft, falsehood, etc., of which the pc may be guilty.*

You must use your tools as given in HCOBs, Sec Checking tapes and tape demonstrations since 1961.

19. TAKE THE ORIGINAL READING QUESTION TO F/N. Not some other question. This all comes under the heading of completing cycles of action and getting one auditing question answered before you ask a second question.

In going earlier-similar to take the question to F/N, always repeat the Confessional question as part of the earlier-similar command to keep the person on that question.

Example: "Is there an earlier-similar time you ate an apple?"

20.a. On each question be sure you get all the overts. When you have taken a specific chain of overts earlier-similar to F/N, then recheck the original question for any read. If it F/Ns, fine. It's clean.

If it reads, you have another overt or overt chain to clear to F/N on that question. Use False and Protest buttons as needed.

Example:

Question A: "Have you committed any overts against apples?"  
Meter reads. Auditor gets an overt, takes it E/S to F/N. Auditor then rechecks Question A. Meter reads. Pc finds another overt against apples. Auditor takes it E/S to F/N.

You clean it, getting all, until the original question F/Ns. (Refs: HCOB 14 Mar. 71R, Rev. 25.7.73, F/N EVERYTHING; HCOB 19 Oct. 61, SECURITY QUESTIONS MUST BE NULLED; HCOB 10 May 62, PREPCHECKING AND SEC CHECKING)

DO NOT recheck the question on a persistent F/N. End off and recheck later.

- b. If you had to vary a question to uncover an overt, recheck your original question and handle it to F/N.
- c. If you can't F/N a Confessional question, there is something on it. A Confessional list should F/N all the way down. If it doesn't, it is not clean. On a question that is not reading but not F/Ning, you must find out why and get it handled and thereby get it F/Ned on recheck.

You can put in the ruds, *left-hand buttons*, Evaluate, Unnecessary, Protest, Assert and the False button ("Has anyone said you had a \_\_\_\_\_ when you didn't?"); any of these could be preventing an F/N.

But if after putting in these buttons you do not get an F/N on the question, there's a withhold on it. All the tools of Confessional tech are at your disposal to find the withhold.

You can repeat the question in various ways and you may get a read that way.

If you have encountered a still needle that does not react, apply HCOB 11 Apr. 82, SEC CHECKING IMPLANTS, and HCOB 13 Apr. 82, STILL NEEDLE AND CONFESSIONALS.

21. If the person gets critical, realize you have missed a withhold and pull it. It is no light thing to miss withholds and mess up a pc when doing a Confessional. So be alert for any of the 15 manifestations of a missed withhold and handle fully should any of these crop up. (Refs: HCOB 8 Feb. 62, MISSED WITHHOLDS; HCOB 12 Feb. 62, HOW TO CLEAR WITHHOLDS AND MISSED WITHHOLDS; HCOB 3 May 62R, Rev. 5.9.78, ARC BREAKS, MISSED WITHHOLDS; HCOB 11 Aug. 78 I, RUDIMENTS, DEFINITIONS AND PATTERN)

It is wise, particularly when doing a Confessional of any length, to periodically check the question, "In this session has a withhold been missed?" or "Have I missed a withhold on you?"

22. At the first sign of any trouble in doing a Confessional check for missed withholds, false reads and ARC breaks, in that order, and fully handle what you get. In the majority of cases the above questions should resolve the difficulty.

If not, handle with an LCRE. Use of the above three questions first, however, before resorting to the LCRE, avoids the possibility of getting into an "overrepair" situation.

23. If the pc consistently immediately dives whole track on Confessional questions, use the preface "In this lifetime..." with good R-factor. This should not be used to prevent him going whole track on the earlier-similar command to F/N the question.

24. ONE MUST ALWAYS REPORT A ROCK SLAM IN THE AUDITING REPORT, NOTE IT WITH SESSION DATE AND PAGE IN THE FOLDER SUMMARY AND ON THE TOPMOST PROGRAM SHEET IN THE PC'S FOLDER, AND REPORT IT TO ETHICS INCLUDING THE QUESTION OR SUBJECT WHICH ROCK SLAMMED, PHRASED EXACTLY. (HCOB 10 Aug. 76R, Rev. 5.9.78, R/Ses, WHAT THEY MEAN)

As the R/S is probably the single most important and dangerous read on the meter, it is important that they are carefully noted when doing a Confessional.

For a pc to be branded as an R/Ser is a very serious thing. Also for a real R/Ser to be overlooked by an auditor is a catastrophe both to the pc and to those around that particular person. (Ref: HCOB 24 Jan. 77, TECH CORRECTION ROUNDUP)

Valid R/Ses are not always instant reads. An R/S can read prior or latently. (HCOB 3 Sept. 78, DEFINITION OF A ROCK SLAM)

25. If you want a pc to stop fiddling with the cans, you make them put their hands on the table and keep them there.
26. HCO or executives may request a Confessional be done but neither Tech nor Qual are bound by such requests, as an FES could reveal that the trouble stems from "out-lists" or other matters needing correction. They should, however, take cognizance of such requests and do all possible to get the person handled.
27. If a reading question does not go to F/N and bogs or the TA goes high, take up an LCRE, assess and handle per instructions.



28. End off any Confessional session and the entire Confessional itself, when complete, with the rudiments which would pick up anything which might have been missed: *"Have I missed a Sec Check question on you?" "Are you withholding anything?"* Half-Truth, Untruth, Missed Withhold, Told All, etc. Use the prefix "In this session..." or "In this Confessional..." Take any reading rudiment E/S as needed to F/N.

[ 29. When the Confessional is fully completed, the auditor who has administered the Confessional informs the person he is forgiven for the overts and withholds he has just confessed, using the following statement:

"By the power invested in me, any overts and withholds you have fully and truthfully told me are forgiven by Scientologists."

The usual response of the pc is instant relief and VGIs. On any adverse reaction to the Proclamation of Forgiveness, repair the Confessional *with an LCRE* at once. (Ref: HCOB 10 Nov. 78RA I, Rev. 26.7.86, PROCLAMATION, POWER TO FORGIVE)

This proclamation is not done on an HCO Confessional.

30. All Confessional and HCO Confessional worksheets must be included in the person's pc folder, regardless of who is doing the Confessional. (Ref: HCOB 28 Oct. 76, C/S Series 98, AUDITING FOLDERS, OMISSIONS IN COMPLETENESS)

31. EXAMINER. All Confessionals must be followed immediately by a standard pc examination. The folder is then routed to the C/S.

The C/S looks for any non sequitur F/N on some other subject. It's the primary thing he inspects.

If a person falls on his head after a Confessional session, an LCRE is given. However, an FES must be done which should include finding any Confessional questions that F/Ned on something other than what was asked. Standard C/S rules apply to Confessionals. (Ref: HCOB 20 Nov. 73 II, C/S Series 89, F/N WHAT YOU ASK OR PROGRAM)

32. On any bad Exam Report (non-F/N, BIs or nonoptimum statement) after a Confessional, or on any person who gets sick or upset or does not do well or has a high or low TA, give an LCRE as the very next action.

The 24-hour red tag rule must be strictly enforced.

#### RESTIMULATING THE WITHHOLD

Withholds restimulate. They are actually not in view and have to be keyed in.

The art of Sec Checking is restimulating the material to be picked up and then picking it up. It is auditing done hammer and tongs, steering the pc's attention, restimulating the subject to find out if there is anything that can be picked up and then going ahead and picking it up.

In a Confessional you are pressing home the question to the pc. You are making sure that the pc understands the question and knows that the question applies to his life.

A good auditor gets something done and audits the pc in front of him. As the auditor you are not there to "get through the Confessional." You are there to get through to the pc and restimulate whatever withholds exist on that subject.

### DIRECT THE PC'S ATTENTION

The pc's attention must be very strictly controlled.

You have to direct the pc's attention to get him to look at what you want him to look at.

He must not be allowed to wander off the question or to "itsa" on and on about something not pertinent to the question asked.

If the pc is unable to find the answer to a question, then help him by guiding his attention against the needle.

This is quite simple. As the pc is thinking, you will see the same reaction on the needle that the meter gave when you first asked the question. Softly say "That" or "There" or "What's that you're looking at?" The pc can then say what he or she is looking at at that moment.

If the pc can't get the rest of an overt, you should get him to look and your communication to the pc would be along the line of directing the pc's attention so that he can find out more.

In both of these cases you are DIRECTING the pc's attention to find out.

Example:

Auditor asks Confessional question. Pc answers "I just don't know."

A wrong response by the auditor would be "Tell me about it."

A correct response would be "Well, let's look at it. Come on, let's dig it up a little bit more. There must be some pieces showing someplace."

You must keep in mind that a pc who is in-session is always willing to reveal. He just doesn't know what to reveal. A pc will be driven out of session when told to reveal something, when he doesn't yet know what to reveal.

### AUDITOR ATTITUDE AND TRs

If the pc is not in-session, you won't get the withholds. TRs play a large part in the pc being willing to talk to the auditor. A wrong or challenging auditor attitude can throw the scene off as there is a destroyed comm cycle. If TRs are rough or choppy, the pc feels he's being accused.

A poor or comm lag TR 2, hidden from the view of the C/S, can also mess up a person in a Confessional. It invalidates his answers and makes him feel he hasn't gotten it off. If suspected, this could be checked by D of P interview or person to the Examiner for: "What did the auditor do?" (Also see HCOB 16 Aug. 71R II, Rev. 5.7.78, TRAINING DRILLS REMODERNIZED)

So TRs must be polished and the auditor, while maintaining good ethics presence, takes the role of confessor when handling the pc's answers and makes it safe for the pc to get off his overts and withholds. Similarly, an auditor who is certain of his tech and does not miss withholds will build the pc's confidence in him.

Anyone doing a Confessional should be fully trained and interned by doing a course and internship in the handling of Confessionals.

You had better determine to become an expert in it, since an auditor's inability to handle this is a fast route to "how to win enemies and wrongly influence people." (HCOB 24 Jan. 77, TECH CORRECTION ROUNDUP)

But even more important is the fact that, in knowing and applying Confessional tech correctly, you are helping the individual to face up to his responsibilities in his group and the society and putting him back into communication with his fellow man, his family and the world at large.

E. RON HUBBARD  
FOUNDER

Revision assisted by  
LRH Technical Research  
and Compilations

LRH:RTRC:sk.ks

02 / 22 / 2013

02/22/2013

# THE CODE OF A SCIENTOLOGIST

JULY 1954

(The Creation of Human Ability)

THE CODE OF A SCIENTOLOGIST ♦ JULY 1954



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

- 1 *To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.*
- 2 *To use the best I know of Scientology, to the best of my ability, to better my preclears, 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 deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.*
- 5 *To prevent the use of Scientology in advertisements of other products.*
- 6 *To discourage the abuse of Scientology in the press.*
- 7 *To employ Scientology to the greatest good of the greatest number of dynamics.*
- 8 *To render good processing, sound training and good discipline to those students or peoples entrusted to my care.*

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THE CODES OF A SCIENTOLOGIST

- 9 *To refuse to impart the personal secrets of my preclears.*
- 10 *To engage in no unseemly disputes with the uninformed on the subject of my profession.*

]

02/22/2013

S C I E N T O L O G Y   P O L I C Y   D I R E C T I V E

SCN POLICY DIRECTIVE 118R

26 July 1985

(Revised 10 October 1985  
to correct the instructions  
for labelling of Ethics  
files. Revisions in script.)

All Orgs  
All Missions  
All Staff  
Office of Special Affairs  
HCO  
Tech  
Qual  
Security Hats  
Legal Hats  
Dept 3 Hats  
Tech Services Hats

URGENT - IMPORTANT

LABELLING OF TECHNICAL AND ETHICS FILES

NOTE: THIS ISSUE CONTAINS DEFINITIONS AND DATA ON STATUTES THAT EXIST IN AMERICAN LAW. WHILE THE "PRIEST/PENITENT PRIVILEGE" (DEFINED BELOW IN THIS ISSUE) IS FAIRLY UNIVERSAL, THE STATUTES COVERING IT MAY VARY TO SOME DEGREE FROM STATE TO STATE AS WELL AS FROM COUNTRY TO COUNTRY. THEREFORE, THE RESPONSIBLE TERMINALS IN THE LOCAL OFFICE OF SPECIAL AFFAIRS IN EACH STATE, PROVINCE OR COUNTRY SHOULD CHECK THIS ISSUE WITH THEIR LAWYERS AND AGAINST THE LOCAL STATUTES AND LAW ON PRIEST/PENITENT PRIVILEGE, TO DETERMINE WHETHER A REVISED WORDING FOR LABELLING OF TECHNICAL AND ETHICS FILES IS REQUIRED FOR THAT PARTICULAR STATE, PROVINCE OR COUNTRY.

IF SO, SIMILAR DIRECTIVES TO SUPPLEMENT THIS ISSUE ARE TO BE PREPARED BY LEGAL TERMINALS IN THE LOCAL OFFICE OF SPECIAL AFFAIRS FOR THE PARTICULAR AREA, BASED UPON THE EXISTING STATUTES FOR THAT AREA, AND DISTRIBUTED TO ALL ORGS AND MISSIONS IN THE AREA.

It is important that the confidentiality of preclear and pre-OT\* auditing folders and Ethics folders be maintained.

Therefore, effective at once, the auditing folders of all preclears and pre-OTs, staff and public, are to be labelled:

CONFIDENTIAL  
CONFESSIONAL  
PRIEST/PENITENT PRIVILEGED  
FILE

Each individual folder is to be stamped clearly on the outside with the above label.

This does not change the designation to be used for marking pc folders containing upper level technical materials, per HCO PL 8 Aug 1966, OT COLOUR FLASH, COLOUR FLASH ADDITION, but is in addition to such colour flash designation.

Also effective at once, the Ethics folders of all preclears and pre-OTs, staff and public, are to be labelled:

CONFIDENTIAL  
CONTAINS  
CONFESSIONAL  
PRIEST/PENITENT PRIVILEGED  
MATERIALS

Exhibit C

02/22/2013



*Each individual folder is to be stamped clearly on the outside with the above label.*

The file cabinet drawers or shelves where such folders are stored (Ethics files in HCO; pc and pre-OT files in Tech) must be clearly marked with the same labels. The only difference in the drawer or shelf labels is that the word "FILE" is made plural - i.e. "FILES".

#### DEFINITION

"Priest/Penitent Privilege" is the privilege between a parishioner (penitent) and his auditor (priest). "Priest/Penitent" is the widely recognized legal term for the privilege that exists in law which makes the communication between a parishioner (penitent) and his auditor (priest) inviolate.

Black's Law Dictionary defines it as follows:

"Priest-penitent privilege: In evidence, the recognition of the seal of confession which bars testimony as to the contents of a communication from one to his confessor. Nearly all states provide for this privilege by statute."

*The reason for the slightly different labelling for Ethics files is that not all of the materials an Ethics folder normally contains necessarily fall under Priest/Penitent Privilege. While non-actionable knowledge reports from auditing sessions are clearly privileged, other materials in an ethics file may or may not be privileged, depending on circumstances and local law.*

#### FILES CONTAINING CONFIDENTIAL UPPER LEVEL

##### TECHNICAL MATERIALS

Files that contain confidential upper level Bulletins, Policy Letters, advices or course packs are to be clearly stamped:

CONFIDENTIAL RELIGIOUS TECHNOLOGY FILE
--

The file cabinet drawers or shelves where these folders are secured are to bear the same label, using the plural designation "FILES".

#### RUBBER STAMPS

Each org and mission is to have standardized rubber stamps made with the above designations in bold lettering, to facilitate and ensure the correct and standard marking of such files.

Effective immediately:

- 1) the current pc and pre-OT folders of all staff and public,
- 2) the current Ethics folders of all staff and public,
- 3) the current folders containing confidential upper level Bulletins, Policy Letters, advices and course packs,

- 4) and the filed drawer or shelves where these materials are kept, are to be labelled per the instructions above.

Projects are to be drawn up and completed to get all back folders, (both Tech and Ethics) and file cabinets or storage shelves for these similarly labelled.

#### ATTEMPTED SEIZURE OF FILES

Should any public individual or governmental agent or agent-in-charge (as in a raid or otherwise) demand or attempt to seize public or staff pc folders or Ethics files (CONFIDENTIAL PRIEST/PENITENT PRIVILEGED FILES), or files containing confidential upper level materials (CONFIDENTIAL RELIGIOUS TECHNOLOGY FILES), any staff member must ask them to halt and refer to the statute (for that state) which covers the Priest/Penitent Privilege. The staff member may also quote or refer to the Priest/Penitent Privilege as defined in Black's Law Dictionary, the law dictionary which is most widely used in the United States. (Or, in another country, the staff member should refer to the statute which applies to this subject in that country, and the law dictionary which covers this subject which is used in that country.)

This could cause the agent, agent-in-charge or other individual demanding or attempting to seize these files to back off at least until an attorney can be obtained.

Proper labelling of these folders should give the protection that is provided by law in most states for ensuring the confidentiality of our confessional and religious technical materials.

Additionally, every staff member, regardless of post, should be familiar with and able to apply the data contained in this issue. He/she should also be familiar with the statute covering this subject in the particular state, province or country in which his org or mission is located.

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AVC INTERNATIONAL

for the  
CHURCH OF SCIENTOLOGY®  
INTERNATIONAL

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02 / 22 / 2013

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*Church of Scientology*  
*International*  
*(hereinafter referred to as "the Church")*  
*Religious Services Enrollment*  
*Application/Agreement*  
*and*  
*General Release*

*Exe*  
I, Laura Dieckman, a staff member of a Church of Scientology or affiliated organization HEREBY ACKNOWLEDGE that I am voluntarily applying to participate in the **RELIGIOUS SERVICE(S)**

Purification R.D.  
known as

(hereinafter referred to as the "Service").

In exchange for being permitted to participate in the Service, I acknowledge and agree as follows:

1. Scientology has been represented to me as an applied religious philosophy and as a religion recognized as such all over the world, devoted to the study and handling of the human spirit in relationship to itself, universes and other life. The word Scientology comes from the Latin "scio," meaning knowing in the fullest sense of the word, and the Greek "logos," meaning "study of." Dianetics® spiritual healing technology is part of the Scientology® religion and is the study of what the soul is doing to the body. The word Dianetics is from the Greek "dia," through, and "nous," soul, thus "through soul."

2. The American author and philosopher L. Ron Hubbard ("LRH" hereinafter) is the founder of the Scientology religion. His writings and recorded spoken words on the subjects of Scientology and Dianetics are a record of his observations and research into the nature of the human spirit and condition. These writings contain a guide intended to assist persons to become more aware of themselves as persons, restoring respect for self and others, and not for treating or diagnosing ailments of the body, nor for engaging in teaching or practicing medical arts or sciences. I understand that if I have come here to be cured of a physical illness, I will see the registrar and so inform him or her so that a competent medical examination and treatment can be arranged. I further understand that when I am physically well, I can begin Scientology training and processing on the road to total freedom.

3. The writings of LRH are presented as a part of the record of his research and should be construed only as a written report of such research and not as a statement of claims by

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Exhibit D

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the Church or by LRH. None of the organizations which espouse, present, propagate or practice the Scientology religion makes any claim that the nature or purpose of Scientology, or of Dianetics, or the writings of LRH, is contrary to this description or that the application of this or any other Scientology practices will have any particular effect on any particular person. Thus the Church makes no claims as to the results which may be forthcoming from the Service.

4. Scientology applied religious philosophy contains pastoral counseling procedures intended to assist an individual to gain greater knowledge of self. The Scientology religion is all-denominational and welcomes members of all faiths to participate in its services. The mission of the Church of Scientology is to help the individual achieve greater self-confidence and personal integrity, thereby enabling him to trust and respect himself and his fellow man. The attainment of the benefits and goals of Scientology religious philosophy requires each individual's dedicated participation, as only through his own efforts can he achieve these. Accordingly, the Church makes no claims as to the potential benefits which may be experienced by an individual from participation in the Service.

5. The many Scientology Churches, Missions and organizations all over the world are each totally and legally independent from one another, connected only by ecclesiastical bonds. Accordingly, the Service is being offered under the exclusive supervision and control of the above-named Church which is the Mother Church of the Scientology religion.

6. The Service may include the use of a religious artifact known as the "E-Meter," for the primary purpose of locating and resolving problems and difficulties which are spiritual in nature. I understand that by itself the E-Meter does nothing, but serves only as a guide to ministers of the Church to assist parishioners in locating areas of spiritual distress or travail, and that it is not intended or effective for the diagnosis, treatment or prevention of any disease, or for the improvement of health or any bodily function.

7. In connection with the Service, the Church may compile or add to an existing folder containing its notations of my spiritual progress, known as a "Preclear Folder" (PC Folder), as well as other ecclesiastical files containing notations regarding my spiritual progress. The contents of the folders are kept confidential from persons who lack the ecclesiastical authority to gain access to such documents, including the person whom the files concern, and are subject to the priest-penitent privilege. I understand that as a condition of being accepted for participation in the Service, I am giving up any and all rights of ownership, possession and control, copying and viewing of the PC Folder and other files concerning myself, both with respect to the files themselves and the information contained therein.

8. I understand and acknowledge that because of constitutional prohibitions which forbid governmental interference with religious services or dispute resolution procedures, that in the event I have any dispute with the Church which cannot be resolved informally by direct communication, resolution of that dispute may be pursued solely through the internal procedures of the Church's Ethics, Justice and Binding Religious Arbitration system. Moreover, I hereby expressly agree that any controversy arising under this Application/Agreement or in connection with my participation in the Service shall be resolved by such Binding Religious Arbitration. I understand and acknowledge that the Church's religious dispute resolution procedure includes application to senior ecclesiastical bodies, including, as necessary, final submission of the dispute to the International Justice Chief of the Mother Church - Church of Scientology International - ("IJC") or his designate.

Any dispute, claim or controversy which still remains unresolved after submission to the IJC shall be submitted to Binding Religious Arbitration in accordance with the published arbitration procedures of Church of Scientology International, which provide that:

a. I shall submit a request for arbitration to the IJC with a copy to the Church, and shall designate one arbitrator with my request;

b. Within fifteen (15) days after receiving the request for arbitration, the Church shall designate an arbitrator. If the Church has not designated an arbitrator within fifteen (15)

days, then the IJC shall designate the second arbitrator.

c. The two arbitrators so designated shall select a third arbitrator within fifteen (15) days after the designation of the second arbitrator. If the arbitrators are unable to designate a third arbitrator within the fifteen (15) day period, then the IJC shall choose such arbitrator. Consistent with the intent that the arbitration be conducted in accordance with Scientology principles of justice and fairness, all arbitrators shall be Scientologists in good standing with the Mother Church.

IN ACCORDANCE WITH THE RELIGIOUS NATURE OF THE SERVICES TO BE PROVIDED, I ACKNOWLEDGE, UNDERSTAND AND AGREE THAT IN NO EVENT SHALL ANY DISPUTE, CLAIM OR CONTROVERSY ARISING OUT OF MY PARTICIPATION IN THE SERVICE BE SUBMITTED TO A COURT FOR JUDICIAL DETERMINATION. MOREOVER, I UNDERSTAND AND AGREE THAT BY SIGNING AND SUBMITTING THIS APPLICATION/AGREEMENT, I AM WAIVING ANY RIGHT WHICH I MAY HAVE TO HAVE DISPUTES HEREUNDER DECIDED IN A COURT OF LAW, BEFORE A JUDGE OR A JUDGE AND JURY.

9. I understand and acknowledge that I am applying for the Service with the intention of self-improvement and spiritual advancement. Accordingly, before I go on to a further service, it is essential that I am completely satisfied with the results I obtained from my prior service. I further understand and acknowledge (i) that while the Church holds out the possibility of a better life through adherence to its beliefs and practices, individual spiritual advancement is not always an easy or comfortable task, and (ii) that my success in Scientology ultimately depends on my own ability, strength and determination to overcome the shortcomings and harmful patterns of my past.

10. I understand and acknowledge that the Service is designed to give spiritual aid, is not medical treatment, nor is it designed to provide any physical gains. I am also aware that I should not participate in the Service if I have a physical or emotional condition which would be aggravated by participation in the Service or make the Service activities particularly uncomfortable or distressful to me. Knowing this, I am voluntarily participating in the Service with knowledge of the general activities involved and I HEREBY AGREE TO ACCEPT ANY AND ALL KNOWN OR UNKNOWN RISKS OF INJURY, LOSS, OR DAMAGE.

11. I acknowledge that I am making this application to be permitted to participate in the Service on my own determinism, recognizing that I am personally responsible for my present and future condition in life, and attest that I have no record of being committed in an institution for mental or emotional disorders, nor do I have a criminal record for a felony offense. I am not connected with any person (such as marital or familial ties) of known antagonism to spiritual treatment or Scientology, nor have I or any member of my immediate family ever threatened to sue, embarrass or attack Scientology, nor have I or any of my immediate family ever been a party to such an attack. I further attest that I am not attempting to investigate Scientology as a representative of the news media, a government body or other organization, entity or person. Rather, I am applying to participate in the Service to achieve spiritual betterment, and I truly believe that persons can be helped to gain greater understanding and happiness in life, and I am applying honestly and in good faith to derive all possible personal gain from the Service.

12. This application for permission to participate in the Service will become a legally binding agreement between myself and the Church only upon its acceptance by the Church. In determining whether to accept this application, the Church will rely on the representations and promises which I have made herein.

AS FURTHER CONSIDERATION for being permitted by the Church to participate in the Service and use its facilities and other facilities provided for such purpose:

1. I, ON BEHALF OF MYSELF AND ON BEHALF OF MY HEIRS, DISTRIBUTEES, LEGAL REPRESENTATIVES AND ASSIGNS, AGREE NOT TO MAKE CLAIMS AGAINST, SUE, ATTACH THE PROPERTY OF, OR PROSECUTE the Church, the Church of Scientology or affiliated organization where I am a staff member, the successors and assigns of L. Ron Hubbard and any affiliated Churches, Missions, corporations, associations, partnerships or organizations, and/or their officers, directors, trustees, agents, servants, successors, heirs,

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executors or representatives, and/or the owners, managers, employees, agents or representatives of, or associated with, any facilities conducting the Service (hereinafter collectively referred to as "the Releasees") for physical, mental or emotional injury or property damage resulting from the negligence or other acts, howsoever caused, of any Releasee or of any employee, agent or contractor of the Church, its affiliates, or other Releasee, in any way relating to my participation in the Service.

2. IN ADDITION, I HEREBY RELEASE AND DISCHARGE THE RELEASEES from all actions, claims or demands I, my heirs, distributees, guardians, legal representatives or assigns now have or may hereafter have for physical, mental or emotional injury or property damage resulting in any way from my participation in the Service.

3. I FURTHER AGREE TO INDEMNIFY AND SAVE AND HOLD HARMLESS THE RELEASEES and each of them from any loss, liability, damage or cost they may incur due to my participation in the Service and/or due to my presence or action in or about the Church premises or the facilities provided for the Service.

4. I further agree and understand that should any provision or provisions of this Agreement be, for any reason, unenforceable, the balance shall nonetheless be of full force and effect.

I HAVE CAREFULLY READ THIS APPLICATION/AGREEMENT AND GENERAL RELEASE AND FULLY UNDERSTAND ITS CONTENTS AND CONSEQUENCES. I AM AWARE THAT BY SIGNING BELOW, I AM FOREVER GIVING UP MY RIGHT TO SUE THE CHURCH, ITS STAFF AND/OR OTHER SCIENTOLOGY-RELATED ORGANIZATIONS FOR ANY INJURY OR DAMAGE SUFFERED IN ANY WAY CONNECTED WITH THE SERVICE ACTIVITIES.

I sign this APPLICATION/AGREEMENT AND GENERAL RELEASE of my own free will on this 27 day of May, 1995, intending to be legally bound hereby and request that I be permitted to participate in the Religious Service(s) named above.

[Signature]  
SIGNATURE (Participant)

\_\_\_\_\_  
(Parent/Guardian if Minor)

Laura Seckman  
(Printed Full Name)

HCB  
(Home Street Address)

UCR LA CA  
(City and State/Country)

[Signature]  
WITNESS SIGNATURE

May 27 1995  
Date

Having reviewed the above application, the Church, in reliance and conditioned on the truthful representations and agreements made therein, on this 27 day of May, 1995, accepts the applicant for participation in the above-named Religious Service(s).

CHURCH OF SCIENTOLOGY  
INTERNATIONAL

By its: [Signature]

(Title)

[Signature]  
(Signature)