

FROM THE SCIENTOLOGY HANDBOOK

# INTEGRITY AND HONESTY



BASED ON THE WORKS OF

# L. RON HUBBARD

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*The Church of Scientology International*

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# SCIENTOLOGY

## *Making the World a Better Place*

Founded and developed by L. Ron Hubbard, Scientology is an applied religious philosophy which offers an exact route through which anyone can regain the truth and simplicity of his spiritual self.

Scientology consists of specific axioms that define the underlying causes and principles of existence and a vast area of observations in the humanities, a philosophic body that literally applies to the entirety of life.

This broad body of knowledge resulted in two applications of the subject: first, a technology for man to increase his spiritual awareness and attain the freedom sought by many great philosophic teachings; and, second, a great number of fundamental principles men can use to improve their lives. In fact, in this second application, Scientology offers nothing less than practical methods to better *every* aspect of our existence—means to create new ways of life. And from this comes the subject matter you are about to read.

Compiled from the writings of L. Ron Hubbard, the data presented here is but one of the tools which can be found in *The Scientology Handbook*. A comprehensive guide, the handbook contains numerous applications of Scientology which can be used to improve many other areas of life.

In this booklet, the editors have augmented the data with a short introduction, practical exercises and examples of successful application.

Courses to increase your understanding and further materials to broaden your knowledge are available at your nearest Scientology church or mission. Listings are available at [www.scientology.org](http://www.scientology.org).

Many new phenomena about man and life are described in Scientology, and so you may encounter terms in these pages you are not familiar with. These are described the first time they appear and in the glossary at the back of the booklet.

Scientology is for use. It is a practical philosophy, something one *does*. Using this data, you *can* change conditions.

Millions of people who want to do something about the conditions they see around them have applied this knowledge. They know that life can be improved. And they know that Scientology works.

Use what you read in these pages to help yourself and others and you will too.

*What causes people to withdraw from participation in life? A carefree child grows reserved and wary as a teenager. A successful career woman who leaves one personal relationship after the other suffers from lack of self-esteem. A retired man looks back at his life with regret over the choices he made.*

*There is a reason for these all-too-common scenarios. They don't "just happen," nor are they subject to fate. L. Ron Hubbard amassed a huge body of research which squarely addresses and resolves the underlying reason for withdrawal from others and loss of integrity. And he developed a precise way for you to help individuals regain their feelings of honesty and self-worth. Broken dreams and regret about the past do not have to continue to pull people away from involvement in the present.*

*There is an actual mechanism which makes people withdraw from relationships, from families, groups and, indeed, their dreams. And such situations can be remedied. In this booklet, you will discover how you can help others regain their integrity—and their zest for life. It is a new view of an old problem, and what it means is that you no longer need to sit on the sidelines and helplessly observe the anguish of others. Instead, you will have in your hands tools which thoroughly resolve such misery.■*

# MORAL CODES



In any activity in which people interact, *moral codes* are developed. This is true of any group of any size—a family, a team, a company, a nation, a race.

What is a moral code? It is a series of agreements to which a person has subscribed to guarantee the survival of a group.

Take, for example, the Constitution of the United States. This was an agreement made by the original thirteen states as to how they would conduct their affairs. Wherever that Constitution has been breached, the country is now in trouble. It first stated that there must not be any income tax. Later, that was violated. Then they changed another point in it, and another and another. And each time they have done this, it has caused problems.

Why are they in trouble? Because there are no agreements other than the basic agreement.

Man has learned that where he has agreed upon codes of conduct or what is proper, he survives, and where he has not agreed, he doesn't survive. And so when people get together, they always draw up a long, large series of agreements on what is moral (that is, what will be contributive to survival) and what is immoral (what will be destructive of survival).

Moral, by these definitions, means those things which are considered to be, at any given time, survival characteristics. A survival action is a moral action. And those things are considered immoral which are considered contrasurvival.

When two or more persons have a mutual agreement, they act together—which we call *coaction*. Dancing with someone is a coaction; having a fight with someone is a coaction; working within an organization is coaction.

In naval experience, there is a known datum that a ship's crew is not worth anything until they have braved some tremendous danger or fought together. You could have a ship sailing with a new crew and, even though they are

trained for their duties, nothing works: the supplies never seem to get aboard, the fuel never seems to flow freely to the engines, nothing happens except a confusion. Then one day the ship meets a great storm, with huge, raging seas, and with every crew member aboard working together to bail the water out of the engine room and to keep the screws turning. Somehow or another they hold the ship together, and the storm abates (lessens, diminishes). Now, for some peculiar reason, we have a real ship.

Whether you have a group of two men in partnership or an entire nation which is being formed after the conquest of land from another race—it does not matter the size of the group—they enter into certain agreements. The longevity of the agreement does not have much to do with it. It could be an agreement for a day, an agreement for a month or an agreement for the next five hundred years.

People, then, in forming groups, create a series of agreements of what is right and what is wrong, what is moral and what is immoral, what is survival and what is nonsurvival. That is what is created. And then this disintegrates by transgressions (violations of agreements or laws). These transgressions, unspoken but nevertheless transgressions, by each group member gradually mount up to a disintegration.

In Scientology these transgressions and their effects have been examined in great detail. There are two parts which encompass the mechanism at work here.

A harmful act or a transgression against the moral code of a group is called an *overt act*. When a person does something that is contrary to the moral code he has agreed to, or when he omits to do something that he should have done per that moral code, he has committed an overt act. An overt act violates what was agreed upon.

An unspoken, unannounced transgression against a moral code by which the person is bound is called a *withhold*. A withhold is an overt act a person committed that he or she is not talking about. It is something a person believes that, if revealed, will endanger his self-preservation. Any withhold comes *after* an overt act. Thus, an overt act is something *done*; a withhold is an overt act *withheld* from another or others.

The only person who can separate one from a group is himself, and the only mechanism he can do it through is withholding. He withholds transgressions against the moral code of the group from the other members of the group and therefore he individuates (separates) from the group, and the group therefore disintegrates.



When a person agrees to follow a certain moral code...



... but then violates those agreements, he commits what is called an overt act.



When a person does not communicate about something he has done for fear of the consequences, this is called a withhold.

The social ills of man are chiefly a composite of his personal difficulties. The workable approach is to help the *individual* handle his personal difficulties for the betterment of himself and the society of which he is a part.

# JUSTIFICATION

When a person has committed an overt act and then withholds it, he or she usually employs the social mechanism of *justification*. By “justification” we mean explaining how an overt act was not really an overt act.

We have all heard people attempt to justify their actions and all of us have known instinctively that justification amounted to a confession of guilt. But not until now have we understood the exact mechanism behind justification.

Short of applying Scientology procedures, there was no means by which a person could relieve himself of consciousness of having done an overt act, except to try to *lessen the overt*.

Some churches and other groups have used confession in an effort to relieve a person of the pressure of his overt acts. However, lacking a full understanding of all the mechanisms at play, it has had limited workability. For a confession to be truly effective, revelation of one’s wrongdoing must be accompanied by a full acceptance of responsibility. All overt acts are the product of irresponsibility in some area or aspect of life.

Withholds are a sort of overt act in themselves but have a different source. Scientology has proven conclusively that man is basically good—a fact which flies in the teeth of older beliefs that man is basically evil. Man is good to such an extent that when he realizes he is being very dangerous and in error he seeks to minimize his power and if that doesn’t work and he still finds himself committing overt acts he then seeks to dispose of himself either by leaving or by getting caught and executed. Without this computation, police would be powerless to detect crime—the criminal always assists himself to be caught. Why police punish the caught criminal is the mystery. He wants to be rendered less harmful to the society and wants rehabilitation. Well, if this is true then why does he not unburden himself? The fact is this: unburdening is considered by him to be an overt act.

People withhold overt acts because they conceive that telling them would be another overt act. It is as though people were trying to absorb and hold out of sight all the evil of the world. This is wrongheaded. By withholding overt acts, these are kept afloat and are themselves, as withholds, entirely the cause of continued evil.

In view of these mechanisms, when the burden became too great, man was driven to another mechanism—the effort to lessen the size and pressure of the overt. He or she could only do this by attempting to reduce the size and repute of the person against whom the overt was committed. Hence, when a man or a woman has done an overt act, there usually follows an effort to reduce the goodness or importance of the target of the overt. Hence, the husband who betrays his wife must then state that the wife was no good in some way. Thus, the wife who betrayed her husband had to reduce the husband to reduce the overt. In this light, most criticism is justification of having done an overt.

This does not say that all things are right and that no criticism anywhere is ever merited. Man is not happy. And the overt act mechanism is simply a sordid “game” man has slipped into without knowing where he was going. So there are rightnesses and wrongnesses in conduct and society and life at large, but random, nagging criticism when not borne out in fact is only an effort to reduce the size of the target of the overt so that one can live (he hopes) with the overt. Of course, to criticize unjustly and lower repute is itself an overt act and so this mechanism is not in fact workable.

This is a downward spiral. One commits overt acts unwittingly. He then seeks to justify them by finding fault or displacing blame. This leads him into further overt acts against the same people which leads to degradation of himself and sometimes those people.

Society is set up to punish most transgressions in one way or another. Punishment is just another worsening of the overt sequence and degrades the punisher. But people who are guilty of overt acts demand punishment. They use it to help restrain themselves from (they hope) further transgressions. It is the victim who demands punishment and it is a wrongheaded society that awards it. People get right down and beg to be executed. And when you don't oblige, the woman scorned is sweet tempered by comparison.

When you hear scathing and brutal criticism of someone which sounds just a bit strained, know that you have your eye on overt acts against that criticized person.

We have our hands here on the mechanism that makes this a crazy universe. Knowing the mechanism, it is possible to derive an effective handling to defuse it. There are further ramifications of it, however, which should be understood first.



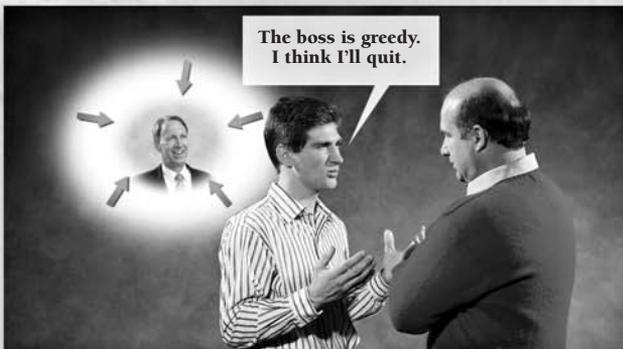
When a person commits an overt, in this instance, stealing money from his boss ...



... he has a withhold from the person he has harmed.



Once the burden of what one has done becomes too great ...



... the person will make less of the individual he has wronged in an effort to lessen his overt act. This is called "justification."

# BLOW-OFFS

Scientology technology includes the factual explanation of departures, sudden and relatively unexplained, from jobs, families, locations and areas. These departures are called *blow-offs*.

This is one of the things man thought he knew all about and therefore never bothered to investigate. Yet this amongst all other things gave him the most trouble. Man had it all explained to his own satisfaction and yet his explanation did not cut down the amount of trouble which came from the feeling of “having to leave.”

For instance, man has been frantic about the high divorce rate, about the high job turnover in plants, about labor unrest and many other items, all stemming from the same source—sudden departures or gradual departures.

We have the view of a person who has a good job, who probably won't get a better one, suddenly deciding to leave and going. We have the view of a wife with a perfectly good husband and family leaving it all. We see a husband with a pretty and attractive wife breaking up the affinity and departing.

Man explained this to himself by saying that things were done to him which he would not tolerate and therefore he had to leave. But if this were the explanation, all man would have to do would be to make working conditions, marital relationships, jobs, training programs and so on all very excellent and the problem would be solved. But on the contrary, a close examination of working conditions and marital relationships demonstrates that improvement of conditions often worsens the amount of blow-off. Probably the finest working conditions in the world were achieved by Mr. Hershey of chocolate bar fame for his plant workers. Yet they revolted and even shot at him. This in its turn led to an industrial philosophy that “the worse workers were treated, the more willing they were to stay,” which in itself is as untrue as “the better they are treated, the faster they blow off.”

One can treat people so well that they grow ashamed of themselves, knowing they don't deserve it, that a blow-off is precipitated. And, certainly, one can treat people so badly that they have no choice but to leave. But these are extreme conditions and in between these we have the majority of departures: The wife is doing her best to make a marriage and the husband wanders off on the trail of a promiscuous woman. The manager is trying to keep things going and the worker leaves. These, the unexplained, disrupt organizations and lives and it's time we understood them.

*People leave because of their own overts and withholds.* That is the factual fact and the hard-bound rule. A man with a clean heart can't be hurt. The man or woman who must, must, must become a victim and depart is departing because of his or her own overts and withholds. It doesn't matter whether the person is departing from a town or a job. The cause is the same.

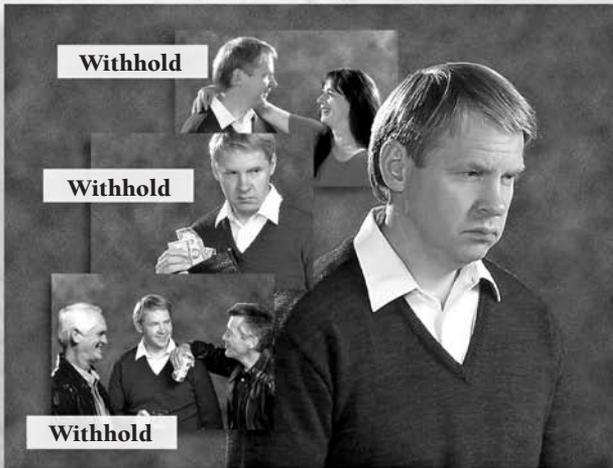
Almost anyone, no matter his position and no matter what is wrong can remedy a situation if he or she really wants to. When the person no longer wants to remedy it, his own overt acts and withholds against the others involved in the situation have lowered his own ability to be responsible for it. Therefore, departure is the only apparent answer. To justify the departure, the person blowing off dreams up things done to him, in an effort to minimize the overt by degrading those it was done to. The mechanics involved are quite simple.

It is an irresponsibility on our part, now that we know this full mechanism, to permit this much irresponsibility. When a person threatens to leave a town, position, job or training program, the only kind thing to do is to get off that person's overt acts and withholds. To do less sends the person off with the feeling of being degraded and having been harmed.

It is amazing what trivial overts will cause a person to blow. One time a staff member was caught just before he blew and the original overt act against the organization was traced down to his failure to defend the organization when a criminal was speaking viciously about it. This failure to defend accumulated to itself more and more overts and withholds, such as failing to relay messages, failure to complete an assignment, until it finally utterly degraded the person into stealing something of no value. This theft caused the person to believe he had better leave.

It is a rather noble commentary on man that *when a person finds himself, as he believes, incapable of restraining himself from injuring a benefactor, he will defend the benefactor by leaving.* This is the real source of the blow-off. If we were to better a person's working conditions in this light, we would see that we have simply magnified his overt acts and made it a certain fact that he would leave. If we punish, we can bring the value of the benefactor down a bit and thus lessen the value of the overt. But improvement and punishment are neither one answers. The answer lies in Scientology and using Scientology procedures to move the person up to a high enough responsibility to take a job or a position and carry it out without all this weird hocus-pocus of "I've got to say you are doing things to me so I can leave and protect you from all the bad things I am doing to you." That's the way it is and it doesn't make sense not to do something about it now that we know.

Uneasy lies the head that has a bad conscience. Clean it up and you have a better person.



When a person accumulates enough overt and withholds against another or an area, in this case, in a marriage...



...he will become critical and begin to find fault with that person or area ...



...which to him justifies a departure, a blow-off. People leave because of their own overt and withholds.

# THE OVERT-MOTIVATOR SEQUENCE

There is another aspect to the mechanism of overt acts. It is called the *overt-motivator sequence*, and it further explains much of human behavior.

An *overt*, as seen, is a transgression against the moral code of a group and could additionally be described as an aggressive or destructive *act* by the individual against some part of life.

A *motivator* is an aggressive or destructive act received by the person or part of life.

The viewpoint from which the act is viewed resolves whether the act is an overt or a motivator.

The reason it is called a “motivator” is because it tends to prompt that one pays it back—it “motivates” a new overt.

When one has done something bad to someone or something, one tends to believe it must have been “motivated.”

When one has received something bad, *he* also may tend to feel *he* must have done something to deserve it.

The above points are true. The actions and reactions of people on the subject are often very falsified.

People go about believing they were in an auto accident when in actual fact they caused one.

Also people may believe they caused an accident when they were only *in* one.

Some people, on hearing of a death, at once believe they must have killed the person even though they were far away.

Police in large cities have people turn up and confess to almost every murder as a routine.

One doesn't have to be crazy to be subject to the overt-motivator sequence.

The overt–motivator sequence is based upon and is in agreement with Newton’s law of interaction that for every action there is an equal and contrary reaction.

The plain law of interaction is that if you have two balls, a red one and a yellow one, suspended by strings and you take the red ball and drop it against the yellow ball, the yellow ball is going to come back and hit the red ball.

That is Newton’s law of interaction at work. People who have gone down (deteriorated) and are beginning to follow totally the physical universe use this law as their exclusive method of operation.

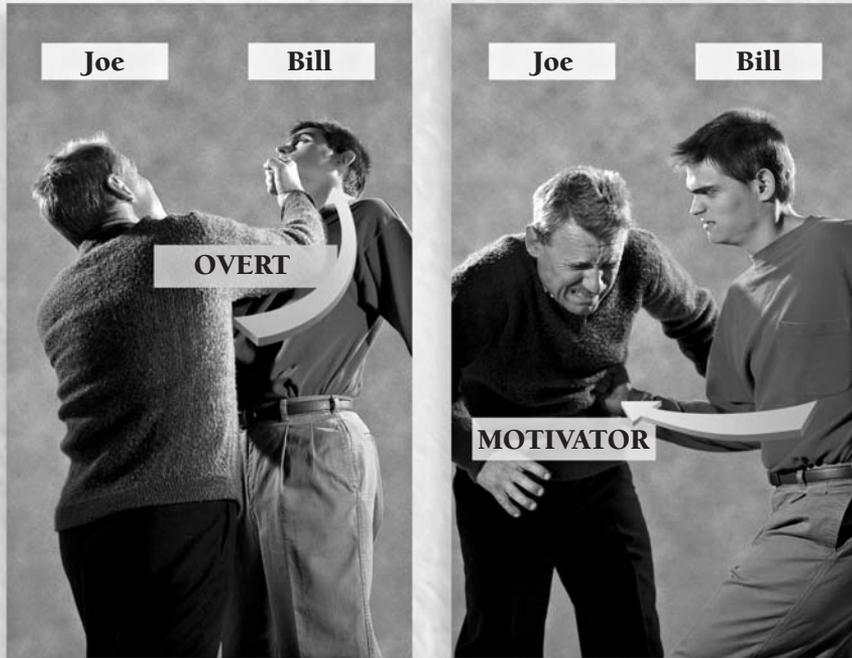


Revenge: “You hit me, I’ll hit you.”

National defense: “If we get enough atomic weapons, we will of course be able to prevent people from throwing atomic weapons at us.”

There is more to the overt–motivator sequence, however, than just Newton’s law of interaction.

If Joe hits Bill, he now believes he should be hit by Bill. More importantly, he will actually get a somatic (a physical pain or discomfort) to prove he has been hit by Bill, even though Bill hasn’t hit him. He will make this law true



*A harmful action is either an overt or a motivator depending on the viewpoint. A motivator tends to prompt another overt (the person who got hit, Bill, is likely to hit back or seek revenge), thus involving the person in many difficulties in areas of his life where he has committed overt.*

regardless of the actual circumstances. And people go around all the time justifying, saying how they've been hit by Bill, hit by Bill, hit by Bill.

Even though it hasn't occurred, human beings on a low reactive (irrational) basis will insist that it has occurred. And that is the overt-motivator sequence.

This is a very valuable thing to know.

For example, if you hear a wife saying how the husband beats her every day, look under her pillow for the bat that she uses because sure as the devil, if she is saying that the yellow ball has hit the red ball, notice that the red ball had to hit the yellow ball first.

This mechanism does much to explain certain human activities.

# YOU CAN BE RIGHT

Rightness and wrongness form a common source of argument and struggle. These relate closely to overts and withholds and the overt–motivator sequence.

The effort to be right is the last conscious striving of an individual on the way out. “I-am-right-and-they-are-wrong” is the lowest concept that can be formulated by an unaware person.

What is right and what is wrong are not necessarily definable for everyone. These vary according to existing moral codes and disciplines and, before Scientology, despite their use in law as a test of “sanity,” had no basis in fact but only in opinion.

In Scientology a more precise definition arose. And the definition became as well the true definition of an overt act. An overt act is not just injuring someone or something: an overt act is an act of *omission* or *commission* which does the least good for the least number of people or areas of life, or the most harm to the greatest number of people or areas of life. This would include one’s family, one’s group or team and mankind as a whole.

Thus, a wrong action is wrong to the degree that it harms the greatest number. A right action is right to the degree that it benefits the greatest number.

Many people think that an action is an overt simply because it is destructive. To them all destructive actions or omissions are overt acts. This is not true. For an act of commission or omission to be an overt act it must harm the greater number of people and areas of life. A failure to destroy can be, therefore, an overt act. Assistance to something that would harm a greater number can also be an overt act.

An overt act is something that harms broadly. A beneficial act is something that helps broadly. It can be a beneficial act to harm something that would be harmful to many people and areas of life.

Harming everything and helping everything alike can be overt acts. Helping certain things and harming certain things alike can be beneficial acts.

The idea of not harming anything and helping everything are alike rather mad. It is doubtful if you would think helping enslavers was a beneficial action and equally doubtful if you would consider the destruction of a disease an overt act.

In the matter of being right or being wrong, a lot of muddy thinking can develop. There are no absolute rights or absolute wrongs. And being right does not consist of being unwilling to harm and being wrong does not consist only of not harming.

There is an irrationality about “being right” which not only throws out the validity of the legal test of sanity but also explains why some people do very wrong things and insist they are doing right.

The answer lies in an impulse, inborn in everyone, to *try to be right*. This is an insistence which rapidly becomes divorced from right action. And it is accompanied by an effort to make others wrong, as we see in hypercritical persons. A being who is apparently unconscious is *still* being right and making others wrong. It is the last criticism.

We have seen a “defensive person” explaining away the most flagrant wrongnesses. This is “justification” as well. Most explanations of conduct, no matter how far-fetched, seem perfectly right to the person making them since he or she is only asserting self-rightness and other-wrongness.

Scientists who are irrational cannot seem to get many theories. They do not because they are more interested in insisting on their own odd rightnesses than they are in finding truth. Thus, we get strange “scientific truths” from men who should know better. Truth is built by those who have the breadth and balance to see also where they’re wrong.

You have heard some very absurd arguments out among the crowd. Realize that the speaker was more interested in *asserting* his or her own rightness than in *being right*.

A thetan—the spiritual being, the person himself—*tries* to be right and *fights* being wrong. This is without regard to being right *about* something or to do actual right. It is an *insistence* which has no concern with a rightness of conduct.

One tries to be right *always*, right down to the last spark.

How, then, is one ever wrong?

It is this way:

One does a wrong action, accidentally or through oversight. The wrongness of the action or inaction is then in conflict with one's necessity to be right. So one then may continue and repeat the wrong action to prove it is right.

This is a fundamental of aberration (irrational thought or conduct). All wrong actions are the result of an error followed by an insistence on having been right. Instead of righting the error (which would involve being wrong) one insists the error was a right action and so repeats it.

As a being goes downscale, it is harder and harder to admit having been wrong. Nay, such an admission could well be disastrous to any remaining ability or sanity.

For rightness is the stuff of which survival is made. This is the trap from which man has seemingly been unable to extricate himself: overt piling upon overt, fueled by asserted rightness. There is, fortunately, a sure way out of this web, as we shall next see.

*The impulse to be right lies within everyone.*



*When a wrong action occurs, the person is thrown into conflict between his wrong action and impulse to be right ...*



*... and he may continue to do the action in an effort to assert his rightness.*



# WRITING UP OVERTS AND WITHHOLDS

It has been long-standing knowledge in Scientology that in the presence of overts and withholds, abbreviated “O/Ws,” no gains (improvements) occur.

Overts are the biggest reason a person restrains and withholds himself from action.

A person who has overts and withholds becomes less able to influence his own life and the lives of others around him and falls out of communication with those people and things he has committed overts against.

Writing up one’s overts and withholds offers a road out. By confronting the truth an individual can experience relief and a return of responsibility.

## *Basic Theory*

The theory behind the action of writing up one’s overts and withholds is contained in the Scientology Axioms, published in their entirety in the book *Scientology 0-8: The Book of Basics*. An *axiom* is a statement of natural law on the order of those of the physical sciences.

A portion of Axiom 38 of the Scientology Axioms is particularly applicable:

1: *Stupidity is the unknownness of consideration.*

2: *Mechanical definition: Stupidity is the unknownness of time, place, form and event.*

1: *Truth is the exact consideration.*

2: *Truth is the exact time, place, form and event.*

Thus we see that failure to discover truth brings about stupidity.

Thus we see that the discovery of truth would bring about an as-isness by actual experiment.

*As-isness* is the condition in which a person views anything exactly as it is, without any distortions or lies, at which moment it vanishes and ceases to exist.

Thus we see that an ultimate truth would have no time, place, form or event.

Thus, then, we perceive that we can achieve a persistence only when we mask a truth.

Lying is an alteration of time, place, event or form.

Lying becomes alter-isness (an altered or changed reality of something), becomes stupidity.

Anything which persists must avoid as-isness.

Thus, anything, to persist, must contain a lie.

Writing up one's overts and withholds can accomplish an as-isness and thereby relieve a person of the burden of his transgressions.

## *O/W Write-up Format*

When people do O/W write-ups, abuses can occur if the specifics of the action are not known and followed.

The first step to be done before one undertakes the action of an O/W write-up is to clear up the procedure of exactly how such write-ups are done.

Experience has proven that people have run into trouble on O/W write-ups when the format (including the key words and terms) was not *word cleared* before embarking on the action. (Word Clearing is that body of Scientology procedures used to locate words a person has misunderstood in subjects he has studied and get the words defined by looking them up in a dictionary.)

### **Format:**

The format for doing an O/W write-up is as follows:

1. Write down the exact overt of commission or omission.
2. Then state explicitly the specifics regarding the action or inaction, including:

a. Time (Definition: the moment of an event, process or condition. A definite moment, hour, day or year as indicated or fixed by a clock or calendar; a precise instant or date; the period during which something [as an action] exists or continues.)

b. Place (Definition: the location of occurrence or action. A specific location; a particular portion of space or the earth's surface of a definite or indefinite size but of definite position.)

c. Form (Definition: the arrangement of things; the way in which parts of a whole are organized. In general, the arrangement of or relationship between the parts of anything as distinguished from the parts themselves. A specific formation or arrangement.)

d. Event (Definition: something that happens or comes to pass; a distinct incident. A more or less important or noteworthy occurrence. The actual outcome or final result.)

One has to get the time, place, form and event, and one has to get a done or a failure in order to get as-isness.

Example:

“1. I hit a friend's car when backing out of my parking space at work and caused about five hundred dollars' worth of damage to his car.

“2. On the 30th of June 1987, when I was leaving work, I was backing out of my parking space and hit the back end of my friend Joe's car. There was no one else around and the parking lot was almost empty. I drove away without leaving a note or telling Joe, knowing that I caused about five hundred dollars damage to his car which he had to pay for.”

or, when there is a withhold or withholds to be gotten off:

1. Write down the withhold.

2. Then state explicitly the specifics regarding the action or inaction withheld, including:

a. Time

b. Place

c. Form

d. Event

For example:

“1. I cheated on my wife (Sally) by seeing another woman and never told her about this.

“2. Three years ago, when I was first married to Sally, I cheated on her by seeing another woman. I have never told Sally about this. One morning (in June 1985) I had told Sally I would take her to the movies that night and on my way home from work, when I was at Jones’ Department Store, I saw an old girlfriend of mine (Barbara). I asked Barbara to go out to dinner with me that night and she accepted. (She did not know that I was married.) I told her I would pick her up at 8:00 P.M. that night. When I got home from the store I told Sally I had to go back to work to get some things done and would not be able to go to the movies with her.

“I then went out to dinner in another city with Barbara (at the Country Inn) so that I would not risk seeing any of my friends.”

## *Administering O/W Write-ups*

The action of writing up one’s overt and withholds can be applied to anyone, and the breadth of its application is unlimited.

Examples:

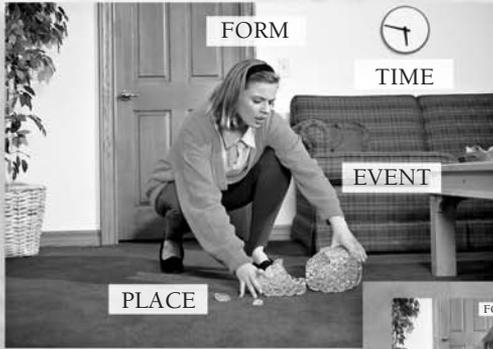
A person is not correctly performing the duties of his job and has to be bypassed by someone senior to him in order to handle (the client or business or work assignment). Such a person is instructed to write up his O/Ws.

A person is brutally critical and leaves a training program he is on. The person in charge of the training activity has him write up his O/Ws.

It could be that a person is being very critical and fault-finding. He could experience relief from writing up his O/Ws.

The following steps are the procedure for getting a person to do an O/W write-up:

1. The first action is for the person administering the O/W write-up to: (a) study and word clear this booklet (by “word clear” is meant define, using a dictionary and the glossary in the back of this booklet, any words not fully understood), (b) clear the words included in step 4 below, (c) word clear the O/W write-up format.



*The mechanical definition of truth consists of knowing the exact time, place, form and event of some occurrence.*

*To disclose one's overts and withholds, it is necessary to write down the exact time, place, form and event.*



*Handle the next overt or withhold in the same way.*



*As the person does this, it establishes more and more truth...*



*... which frees up any stuck attention the person had on these past misdeeds, and brings relief.*



2. Ensure that a space is provided where a person can write up his overts and withholds undistracted.

3. Provide paper and pen.

4. Have the person clear the following words, as defined in the text of this booklet: *overt, withhold, motivator, justification, overt–motivator sequence*.

5. Have the person read this booklet and word clear the O/W write-up format as covered above, to full understanding.

6. Have the person write up his O/Ws, exactly per the O/W write-up format above.

In doing an O/W write-up a person writes up his overts and withholds until he is satisfied that they are complete. The person will feel very good about it and experience relief. One would not engage in carrying on an O/W write-up past this point.

When he has finished, have him give the O/W write-up to you. Read the write-up, ensuring the format was used, and thank him for writing these up. This acknowledgment is important as it lets the person know his communication has been received by someone. There should, however, be no comments or opinions expressed about the content of his write-up.

Once acknowledged, you can then give the write-up back to the person.

Writing up one's overts and withholds is a simple procedure with unlimited application. A husband and wife could write up their overts and withholds on their marriage. An employee could write up his O/Ws concerning his job. A rebellious student could write down his transgressions at school.

One can straighten out any area of life by coming to grips once and for all with one's violations against the various moral codes to which he agreed and later transgressed. The relief which can accompany the unburdening of one's misdeeds is often very great. One can again feel a part of a group or relationship and regain respect for oneself, the trust and friendship of others and a great deal of personal happiness.

This is extremely useful technology.

# HONEST PEOPLE HAVE RIGHTS, TOO

After you have achieved a high level of ability, you will be the first to insist upon your rights to live with honest people.

When you know the technology of the mind, as a trained Scientologist does, you know that it is a mistake to use “individual rights” and “freedom” as arguments to protect those who would only destroy.

Individual rights were not originated to protect criminals but to bring freedom to honest men. Into this area of protection then dived those who needed “freedom” and “individual liberty” to cover their own questionable activities.

Freedom is for honest people. No man who is not himself honest can be free—he is his own trap. When his own deeds cannot be disclosed, then he is a prisoner; he must withhold himself from his fellows and is a slave to his own conscience. Freedom must be deserved before any freedom is possible.

To protect dishonest people is to condemn them to their own hells. By making “individual rights” a synonym for “protect the criminal,” one helps bring about a slave state for all; for where “individual liberty” is abused, an impatience with it arises which at length sweeps us all away. The targets of all disciplinary laws are the few who err. Such laws unfortunately also injure and restrict those who do not err. If all were honest, there would be no disciplinary threats.

There is only one way out for a dishonest person—facing up to his own responsibilities in the society and putting himself back into communication with his fellow man, his family, the world at large. By seeking to invoke his “individual rights” to protect himself from an examination of his deeds, he reduces just that much the future of individual liberty, for he himself is not free. Yet he infects others who are honest by using *their* right to freedom to protect himself.

Uneasy lies the head that wears a guilty conscience. And it will lie no more easily by seeking to protect misdeeds by pleas of “freedom means that you

must never look at me.” The right of a person to survive is directly related to his honesty.

Freedom for man does not mean freedom to injure man. Freedom of speech does not mean freedom to harm by lies.

Man cannot be free while there are those amongst him who are slaves to their own terrors.

The mission of a techno-space society is to subordinate the individual and control him, by economic and political duress. The only casualty in a machine age is the individual and his freedom.

To preserve that freedom one must not permit men to hide their evil intentions under the protection of that freedom. To be free a man must be honest with himself and with his fellows. If a man uses his own honesty to protest the unmasking of dishonesty, then that man is an enemy of his own freedom.

We can stand in the sun only so long as we do not let the deeds of others bring the darkness.

Freedom is for honest men. Individual liberty exists only for those who have the ability to be free.

Today in Scientology we know the jailer—the person himself. And we can restore the right to stand in the sun by eradicating the evil men do to themselves.

So do not say that an investigation of a person or the past is a step toward slavery. For in Scientology such a step is the first step toward freeing a man from the guilt of self.

Were it the intention of the Scientologist to punish the guilty, then and only then would a look into the past of another be wrong.

But we are not police. Our look is the first step toward unlocking the doors—for they are all barred from *within*.

Who would punish when he could salvage? Only a madman would break a wanted object he could repair—and we are not mad.

The individual must not die in this machine age—rights or no rights. The criminal and madman must not triumph with their newfound tools of destruction.

The least free person is the person who cannot reveal his own acts and who protests the revelation of the improper acts of others. On such people will be built a future political slavery where we all have numbers—and our guilt—unless we act.

It is fascinating that blackmail and punishment are the keynotes of all dark operations. What would happen if these two commodities no longer existed? What would happen if all men were free enough to speak? Then and only then would you have freedom.

On the day when we can fully trust each other, there will be peace on earth.

Don't stand in the road of that freedom. Be free, yourself.■

# PRACTICAL EXERCISES

*The following exercises will help you understand this booklet and increase your ability to apply the knowledge in it.*

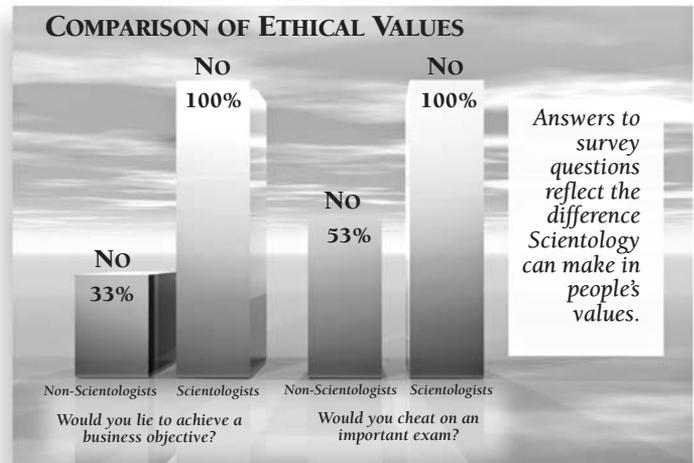
- 1 Look through a newspaper or magazine and find several examples of someone employing the social mechanism of justification. Continue doing this, as needed, until you can easily spot examples.
- 2 Write down an example of an overt or withhold that you have observed. Then figure out a consequence of this overt or withhold on the person himself or the people around him. Repeat this several more times, as needed, until you get a reality on the effects of overts and withholds.
- 3 Think of at least two examples of the overt–motivator sequence you have seen or experienced.
- 4 Find someone you know who would benefit from writing up his overts and withholds. This could be a person who is overly critical about someone or something, a person who is heavily justifying his actions in some area or someone who is extremely defensive about something he has done. Administer an O/W write-up to him. Follow the steps given in the section “Administering O/W Write-ups.” Show him this booklet so he understands the benefits of writing up his O/Ws. Have him do a write-up exactly per the format until he is satisfied he has written up his overts and withholds completely and feels good about it.

# RESULTS FROM APPLICATION

Thousands have used the works of L. Ron Hubbard to squarely address and resolve the contradictions of existence—good and evil, right and wrong. They have discovered that interpersonal relationships no longer rest on the *hope* of improvement, but upon an actual technology that can invariably bring about improvement. Using this body of data, people can regain self-worth and increase their ability to be responsible.

Knowing the mechanism which makes people withdraw from relationships of all types and indeed life itself, enables them to rehabilitate their willingness to assume responsibility. For these people, alienation is no longer a fact of life. They know what is right, and live accordingly. And the society around them benefits, as shown in a study conducted in Spain: of a group of hardened criminals who used Mr. Hubbard's methods to become honest citizens, 100 percent committed no crimes at all following their rehabilitation. In view of the normal 80 percent recidivism (a return to criminal habits) rate, this is an amazing statistic.

In modern society there is no sure way one can alleviate the misery caused by his own transgressions. Mr. Hubbard's technology, however, does provide a means whereby an individual can free himself from the hostilities and sufferings of life. Life-changing results are gained as shown in these stories.



A young man from California discovered that he could take control of his own life using the technology of overts and withholds.

*"I was very upset one day as I was driving my car. Things were just not going right: customers had earlier in the day decided not to buy the products I was offering; slow, poor drivers were in front of me, causing me to honk my horn at them; I was mad and unhappy; the day looked grim. All of a sudden, however, I realized that perhaps I should just write up my overts and withholds. I pulled off the road and for whatever reason decided to do it right there in my car. Well, what do you know! I felt much better and realized I could always write up my overts and withholds if things got too out of control for me. I felt so good and in control of my own destiny. Things went great from there. I was no longer*

worried the rest of that day and sure enough, my next customer bought everything I had to sell! 'Good' drivers were now in front of me too! I realized my viewpoint made the difference and that I could do something about it."

**A** South African volunteer in charge of a project to get Mr. Hubbard's technology into use in underprivileged black communities said the following after applying the technology of overts and withholds:

"I have two volunteers from the community who are currently writing up overts and withholds. I must say I feel very proud of this. I had perceived one of them as being extremely unfaithful to a number of women and he was stunned when I told him I knew what was happening in his life. It must have shaken him as he stopped being promiscuous instantly, so to speak. He is faithfully writing up detailed overts and withholds and thriving from the relief. He looks absolutely great! His lovely sense of humor and a whole 'new' person is emerging from under all the previous bric-a-brac. The other young man called me to say he has written a whole pad of overts and withholds and is completely exhilarated by the action and what is happening to him as a result. He has just been chosen out of thousands of young men by his country to go overseas to further his education—he cannot believe it!"

**H**aving immigrated to Sweden with his family, a young man was thoroughly upset about how badly life had

been treating him. He was miserable and nothing seemed to change this. Eventually, a friend realized that the only way out for this young man would be for him to write up his overts and withholds. He agreed to do this and here is what he said:

*"I have been sitting here all day writing overts and withholds, covering my whole life. I have always blamed others for why I was doing so badly—my mother, my father, even my girlfriend, my friends, my new country, the fact that I am a foreigner—but it never occurred to me before that I am the reason I have felt so bad: it was really because of all these things I did that I carried around inside me. No wonder I have been doing so badly and why others do so badly! I feel 100 kilograms lighter!"*

**I**n California, a schoolteacher had a chronic liar as a pupil. He would lie even in circumstances where there was no reason to. He was "punished" for doing this—his privileges were taken away, he was made to do work during recesses, etc. Yet no matter what was done, there was no change. Here is what happened when this teacher decided to get him to write up his overts and withholds to handle this:

*"I spent five days helping the boy to do an O/W write-up. All of the overts he wrote up had 'lying' as the form of the overt. After the fourth day of writing, he finally told me the first time he had ever lied was when he had hurt his little*

*brother and made him cry. His mom had walked into the room and asked if he'd hurt his brother and he said, 'No.' She accepted his answer and it was then he realized he could 'lie and get away with it.' His face was bright after he told me this. Contentment and relief glowed within him. That was three years ago. This boy is now a pleasure to be around and there has not been one instance of lying since."*

**A** woman in Los Angeles was in very poor physical condition which she had been trying to handle for months and months without result. Her life was a mess, so much so that she hardly knew where to turn for help. Luckily, a chaplain who knew the technology of overts and withholds came on the scene.

*"I have been writing up my overts and withholds for the past several days. I have a physical problem that has not improved for the better part of a year. Yesterday my physical therapist told me there was a marked improvement in muscle tone and in my overall health. I know it is because I am taking responsibility for my own condition. This technology is saving my life."*

**A** girl from Florida was writing up her overts and withholds and trying to think of anything else she could possibly write as she didn't feel quite satisfied with her write-up. She suddenly thought of an incident from about a year and a half before when she had carelessly misplaced her purse and had subsequently lost it

and at the time made no effort to find it. Here is what occurred as a result:

*"As I wrote this up, I realized that I actually had some stuck attention but I didn't really think much about it at the time. The next day, roughly twenty-four hours from the time I had written this up, I went to collect my mail and found that my purse had been sent to me, still containing everything that I had left in it! This was a year and a half after it had gone missing in another city entirely. Now, I am not saying that the purpose of writing up overts and withholds is for getting missing things back, but I realized that it was something that I had not taken responsibility for and had ignored, and as soon as I took some responsibility for it and was no longer being the effect of it, something happened and I was no longer holding it away from myself. I could have my purse again, at which time I got it back."*

**A** girl regained hope for her future when a good friend urged her to take control of her life using the technology of writing up overts and withholds.

*"My life was not going well at all. Bad things kept 'happening to me' and it seemed I just couldn't be really happy no matter what. A friend of mine who was taking a course in Scientology explained to me about overts and withholds and showed me how to write them up. At first I didn't think it would really do any good (and I was reluctant to write down some of the things I knew I'd done!). But he insisted it would help, so I started."*

*“It turned out to be a fascinating experience. After writing up quite a few things I knew very well were overts and withholds, I began looking at things I never would have openly admitted were harmful—they were all so well ‘explained’ and ‘reasonable.’ But looking and seeing these things I’d done and writing them all down, I finally began to get the picture of how my life got to be the way it was. I’m not done yet, but I can see where I am headed. Things in my life are already falling into place and I finally have hope that a life—even mine—could be made a real pleasure.”*

**A** major change in outlook on life and a recovery of self-esteem were the results for a student who discovered the value of writing up one’s overts and withholds.

*“I used to be interested only in myself, what I wanted to do or have. Sometimes I would pay some attention to my family or friends, but only where there was some benefit in it for me. Looking back on it, I wasn’t the kind of person I’d want for a friend!*

*“This is changed now. My interest in others close to me has come up to a point of real and honest concern. I don’t even have to ‘force’ this. It is just there, naturally. And I can see how I can be valuable to them.*

*“Just one interesting result of this is that I now feel far more valuable to myself and my own life is much happier. I guess that isn’t really surprising, but I never would have thought of it before.*

*“All these big changes happened because someone took me aside and showed*

*me what L. Ron Hubbard had written about overts and withholds and how they affect your life; and then she had me write mine up. That’s what made the difference.”*

**S**uccessfully getting off drugs through the use of Mr. Hubbard’s drug rehabilitation technology, a young man in Palombaro, Italy found another important aspect of this technology that significantly helped him: the technology of overts and withholds.

*“After I became free of drugs, I looked back into the depths of where I’d been and realized that through harmful overt acts and withholds, I had degraded my existence for years. But now I was free and I felt pleased with myself until I remembered my old friends, crowded together, gloomy, angry. I thought nobody could tell them, ‘Here is a fantastic technology for handling overts and withholds.’ They would just say ‘But what overt? What withhold?’ Nevertheless, I realized my friends had to have, at any price, the same successes as I had experienced.*

*“So I went back to that dark, untidy room, full of smoke, and started to talk to them of my life, of my wrongdoings and how, little by little, I had started to move those black clouds that impeded my freedom and how the rays of the sun had filtered in.*

*“When I finished there was silence, but I could see that I had transmitted my feelings to everyone in the room. Indeed, some weeks later I saw my friend Frank on the stairs at the drug rehabilitation center! His eyes were bright as he approached me and said ‘Thank you Gianni!’ At that moment I felt shaky with emotion. My*

*friends too were going to become drug-free—free of the traps they had woven for themselves through their own overts and withholds.”*

**A** woman from New Zealand describes the personal benefits she experienced through writing up overts and withholds.

*“For a long time I was very reluctant to face up to dealing with things I noticed were wrong around me. If I saw a person doing something unethical or found a job left partly or poorly done, I might be personally outraged but I somehow couldn’t bring myself to do anything about it. I would decide not to get involved and just leave handling of such things to someone else. I would tell myself I was ‘minding my own business,’ but really I just couldn’t confront taking action when I knew I ought to.*

*“This really bothered me because quite often it seemed like I was the only one who even saw some bad situation or other. Letting things go’ when I knew they were wrong actually ended up killing my pride and leaving me with a very low opinion of myself.*

*“In writing up overts and withholds recently, I realized what was really going on. I was in complete fear of losing my temper. I thought I might hurt someone or cause some sort of damage. But the ‘let someone else handle it’ attitude was what was causing the real hurt and damage.*

*“When I spotted and wrote down the overts and withholds that were behind this crazy attitude, it disappeared completely. The dread I’d been living with vanished and my willingness to do what I knew was right returned. So did my pride. This is real integrity and it is more valuable to me than anything.”*

# ABOUT L. RON HUBBARD

No more fitting statement typifies the life of L. Ron Hubbard than his simple declaration: “I like to help others and count it as my greatest pleasure in life to see a person free himself from the shadows which darken his days.” Behind these pivotal words stands a lifetime of service to mankind and a legacy of wisdom that enables anyone to attain long-cherished dreams of happiness and spiritual freedom.

Born in Tilden, Nebraska on March 13, 1911, his road of discovery and dedication to his fellows began at an early age. “I wanted other people to be happy, and could not understand why they weren’t,” he wrote of his youth; and therein lay the sentiments that would long guide his steps. By the age of nineteen, he had traveled more than a quarter of a million miles, examining the cultures of Java, Japan, India and the Philippines.

Returning to the United States in 1929, Ron resumed his formal education and studied mathematics, engineering and the then new field of nuclear physics—all providing vital tools for continued research. To finance that research, Ron embarked upon a literary career in the early 1930s, and soon became one of the most widely read authors of popular fiction. Yet never losing sight of his primary goal, he continued his mainline research through extensive travel and expeditions.

With the advent of World War II, he entered the United States Navy as a lieutenant (junior grade) and served as commander of antisubmarine corvettes. Left partially blind and lame from injuries sustained during combat, he was diagnosed as permanently disabled by 1945. Through application of his theories on the mind, however, he was not only able to help fellow servicemen, but also to regain his own health.

After five more years of intensive research, Ron’s discoveries were presented to the world in *Dianetics: The Modern Science of Mental Health*. The first popular handbook on the human mind expressly written for the man in the street, *Dianetics* ushered in a new era of hope for mankind and a new



phase of life for its author. He did, however, not cease his research, and as breakthrough after breakthrough was carefully codified through late 1951, the applied religious philosophy of Scientology was born.

Because Scientology explains the whole of life, there is no aspect of man's existence that L. Ron Hubbard's subsequent work did not address. Residing variously in the United States and England, his continued research brought forth solutions to such social ills as declining educational standards and pandemic drug abuse.

All told, L. Ron Hubbard's works on Scientology and Dianetics total forty million words of recorded lectures, books and writings. Together, these constitute the legacy of a lifetime that ended on January 24, 1986. Yet the passing of L. Ron Hubbard in no way constituted an end; for with a hundred million of his books in circulation and millions of people daily applying his technologies for betterment, it can truly be said the world still has no greater friend.■

# GLOSSARY

**aberration:** a departure from rational thought or behavior; irrational thought or conduct. It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is *aberrated* it would go from A to some other point, to some other point, to some other point, to some other point, and finally arrive at B. Taken in this sense, it would also mean the lack of straightness or to see crookedly as, for example, a man sees a horse but thinks he sees an elephant. Aberrated conduct would be wrong conduct, or conduct not supported by reason. *Aberration* is opposed to sanity, which would be its opposite. From the Latin, *aberrare*, to wander from; Latin, *ab*, away, *errare*, to wander.

**acknowledge:** give (someone) an acknowledgment. *See also acknowledgment* in this glossary.

**acknowledgment:** something said or done to inform another that his statement or action has been noted, understood and received.

**affinity:** love, liking or any other emotional attitude; the degree of liking. The basic definition of affinity is the consideration of distance, whether good or bad.

**alter-isness:** an altered or changed reality of something. *See also reality* in this glossary.

**as-isness:** the condition in which a person views anything exactly as it is, without any distortions or lies, at which moment it vanishes and ceases to exist.

**bypass:** jump the proper person in a chain of command.

**confront:** to face without flinching or avoiding. The ability to confront is actually the ability to be there comfortably and perceive.

**ethics:** the actions an individual takes on himself to correct some conduct or situation in which he is involved which is contrary to the ideals and best interests of his group. It is a personal thing. When one is ethical or “has his ethics in,” it is by his own determinism and is done by himself.

**individuate:** separate oneself from someone, a group, etc., and withdraw from involvement with it.

**invalidate:** refute, degrade, discredit or deny something someone else considers to be fact.

**justice:** the action taken on an individual by the group when he fails to take appropriate ethics actions himself.

**justification:** the attempt to lessen an overt act by explaining how it was not really an overt act. *See also overt act* in this glossary.

**misunderstood word:** a word which is *not* understood or *wrongly* understood.

**motivator:** an aggressive or destructive act received by the person or part of life. The reason it is called a “motivator” is because it tends to prompt that one pays it back—it “motivates” a new overt act.

**overt act:** a harmful act or a transgression against the moral code of a group. An overt act is not just injuring someone or something, it is an act of *omission* or *commission* which does the least good for the least number of people or areas of life, or the most harm to the greatest number of people or areas of life.

**reality:** agreement upon perceptions and data in the physical universe. All that we can be sure is real is that on which we have agreed is real. Agreement is the essence of reality.

**somatic:** a word used in Scientology to designate any body sensation, illness, pain or discomfort. *Soma* means “body” in Greek.

**theta:** thought or life. The term comes from the Greek letter *theta* ( $\theta$ ), which the Greeks used to represent *thought* or perhaps *spirit*. Something which is *theta* is characterized by reason, serenity, stability, happiness, cheerful emotion, persistence and the other factors which man ordinarily considers desirable.

**thetan:** the person himself—not his body or his name, the physical universe, his mind or anything else—it is that which is aware of being aware; the identity which is the individual. The term *thetan* was coined to eliminate any possible confusion with older, invalid concepts. It comes from the Greek letter *theta* which the Greeks used to represent *thought* or perhaps *spirit*, to which an *n* is added to make a noun in the modern style used to create words in engineering.

**withhold:** an unspoken, unannounced transgression against a moral code by which a person is bound; an overt act that a person committed that he or she is not talking about. Any withhold comes *after* an overt act.

**word clear:** define, using a dictionary, any words not fully understood in the material a person is studying.

**Word Clearing:** that body of Scientology procedures used to locate words a person has misunderstood in subjects he has studied and get the words defined by looking them up in a dictionary.

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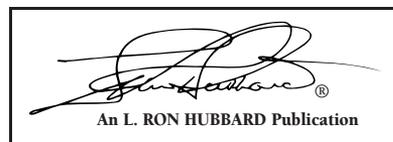
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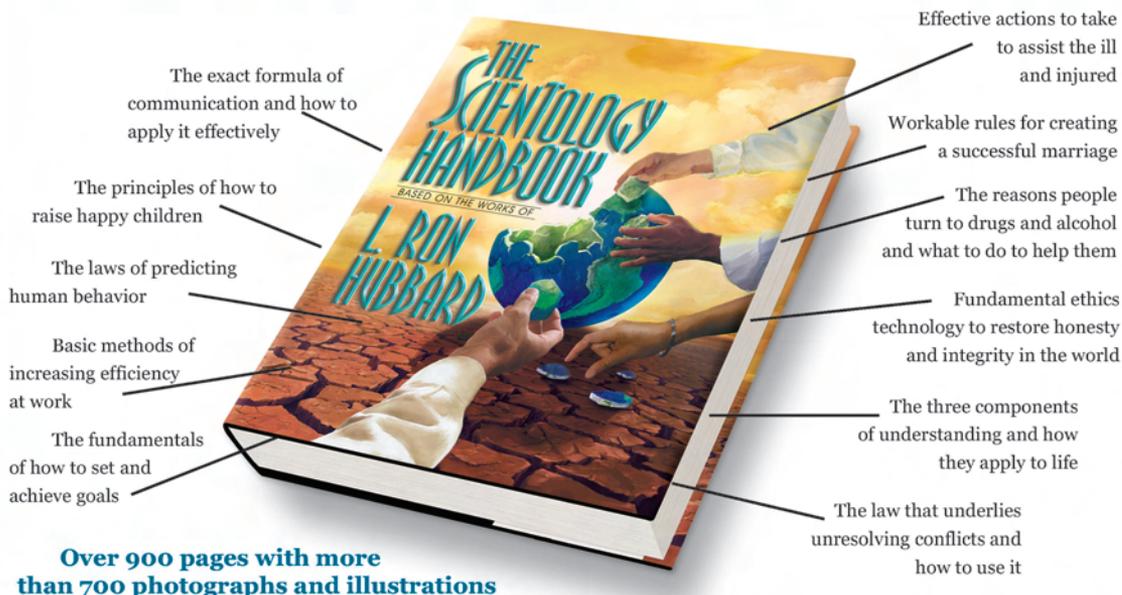
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