

# Ability

MAJOR

Issue 173

## CHANGE YOUR CONDITIONS BY L. RON HUBBARD

CERTIFICATE	PREREQUISITES	STAGE AWARENESS CHARACTERISTICS	PROCESSES USED	WHERE TAUGHT
HUBBARD APPRENTICE SCIENTOLOGIST HAS	BS (OPTIONAL)	-3 DEMAND FOR IMPROVEMENT	LECTURES ON THE INADEQUACIES OF CIVILIZATION	CLASS ZERO AND HIGHER ORGS FIELD STAFF MEMBERS
BEGINNING SCIENTOLOGIST BS	NONE	-4 THE NEED OF CHANGE	LECTURES ON HUMAN MISERY	PE FOUNDATIONS AND CLASS ZERO ORGS FIELD STAFF MEMBERS

LEVELS BELOW "NEED OF CHANGE" FROM HUMAN TO MATERIALITY	←	←	←	←
<ul style="list-style-type: none"> <li>-4 NEED OF CHANGE</li> <li>-5 FEAR OF WORSENING</li> <li>-6 EFFECT</li> <li>-7 RUIN</li> <li>-8 DESPAIR</li> <li>-9 SUFFERING</li> <li>-10 HUMBLESS</li> <li>-11 HYPOCRISY</li> <li>-12 DISASTER</li> <li>-13 INACTUALITY</li> <li>-14 DELUSION</li> <li>-15 HYSTERIA</li> <li>-16 SHOCK</li> <li>-17 CATATONIA</li> <li>-18 OBLIVION</li> <li>-19 DETACHMENT</li> <li>-20 IDUALITY</li> <li>-21 SECRECY</li> <li>-22 HALUCINATION</li> <li>-23 SADISM</li> <li>-24 MASOCHISM</li> <li>-25 BLATON</li> <li>-26 GLEE</li> <li>-27 FIXIDITY</li> <li>-28 EROSION</li> <li>-29 DISPERSAL</li> <li>-30 DISASSOCIATION</li> <li>-31 CRIMINALITY</li> <li>-32 UNCAUSING</li> <li>-33 DISCONNECTION</li> <li>-34 UNEXISTENCE</li> </ul>				

GET A COPY OF THE  
FULL CHART BY SENDING  
TO = Scientology

1812 19th St. N.W.  
Washington, D.C. 20009

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ABILITY The Official Publication of Dianetics and Scientology  
 Major 173 in the Americas  
 August 1965 Founder and Editor L. RON HUBBARD  
 Copyright © 1965 by L. Ron Hubbard. All Rights Reserved.  
 Published by the Hubbard Communications Office, 1812 19th  
 Street N.W., Washington, D. C. 20009. (ADams 2-6296).



**READING THIS BOOK  
 WILL MAKE A CHANGE  
 FOREVER!**

**DIANETICS** THE MODERN  
 SCIENCE OF MENTAL HEALTH  
 BY L. Ron Hubbard

**CHANGE (definition):** To make different in some particular, to modify or to make radically different; to transform; give a different course or direction; to replace or switch, shift, alter, vary or modify.

**DIANETICS (definition):** The original and fundamental level of Scientology; beginning Scientology; the basic description of Man and of mechanisms of the mind.

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with

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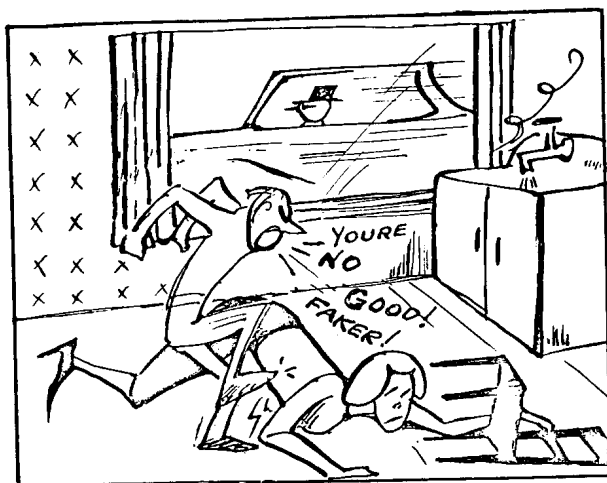
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**YOU MAY BE A RELEASE**

## A PICTURE OF AN ENGRAM

"A woman is knocked down by a blow. She is rendered "un-conscious." She is kicked and told she is a faker, that she is no good, that she is always changing her mind. A chair is overturned in the process. A faucet is running in the kitchen; a car is passing in the street outside."



THIS IS AN EXAMPLE OF AN ENGRAM. ARE YOU STUCK IN AN ENGRAM?

EACH PERSON HAS AN ENGRAM HE OR SHE IS STUCK IN !!

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IS  
THROUGH SCIENTOLOGY

THE ONLY WAY TO CHANGE IS WITH SCIENTOLOGY!

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(See list on page 8)

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**PROCESSING**

# The Scope of Scientology

## THE NEED TO CHANGE

by

L. Ron Hubbard

A science of mind is a goal which has engrossed thousands of generations of Man. Armies, dynasties and whole civilizations have perished for the lack of it. Rome went to dust for the want of it. China swims in blood for the need of it; and down in the arsenal is an atom bomb, its hopeful nose full-armed in ignorance of it.

No quest has been more relentlessly pursued or has been more violent. No primitive tribe, no matter how ignorant, has failed to recognize the problem as a problem, nor has it failed to bring forth at least an attempted formulation. Today one finds the aborigine of Australia substituting for a science of mind a "magic healing crystal." The Shaman of British Guiana makes shift for actual mental laws with his monotonous song and consecrated cigar. The throbbing drum of the Goldi medicine man serves in the stead of an adequate technique to alleviate the lack of serenity in patients.

The enlightened and golden age of Greece yet had but superstition in its principal sanatoria for mental ills, the Aesculapian temple. The most the Roman could do for peace of mind for the sick was to appeal to the penates, the household divinities, or sacrifice to Febris, goddess of fevers. And, an English king, centuries after, could have been found in the hands of exorcists who sought to cure his deliriums by driving the demons from him.



From the most ancient times to the present, in the crudest primitive tribe or the most magnificently ornamented civilization, Man has found himself in a state of awed helplessness when confronted by the phenomena of strange illnesses or aberrations. His desperation, in his efforts to treat the individual, has but slightly altered during his entire history, and until this twentieth century passed mid-term, the percentages of his alleviation, in terms of individual mental derangements, compared evenly with the successes of the shamans confronted with the same problems. Accordingly, to a modern writer, the single advance of psychotherapy was clean quarters for the madman. In terms of brutality in treatment of the insane, the methods of the shaman or Bedlam have been far exceeded by the "civilized" techniques of destroying nerve tissues with the violence of shock and surgery, treatments which were not warranted by the results obtained and which would not have been tolerated in the meanest primitive society, since they reduce the victim to mere zombyism, destroying most of his personality and ambition and leaving him nothing more than a manageable animal. Far from an indictment of the practices of the "neuro-surgeon" and the ice pick which he thrusts and twists into insane minds, they are brought forth only to demonstrate the depths of desperation man can reach when confronted with the seemingly unsolvable problem of deranged minds.

In the larger sphere of societies and nations, the lack of such a science of mind was never more evident; for the physical sciences, advancing thoughtlessly far in advance of man's ability to understand man, have armed him with terrible and thorough weapons which await only another outburst of the social insanity of war.

These problems are not mild ones; they lie across every man's path; they wait in company with his future. As long as Man has recognized that his chief superiority over the animal kingdom was a thinking mind, so long as he understood that his mind alone was his weapon, he has searched and pondered and postulated in efforts to find a solution.

Like a jig-saw puzzle spilled by a careless hand, the equations which would lead to a science of the mind, and, above that, to a master science of the universe, were stirred round and round. Sometimes, two fragments would be united; sometimes, as in the case of the golden age of Greece, a whole section would be built. Philosopher, shaman, medicine man, mathematician; each looked at the pieces. Some saw they must all belong to different puzzles. Some thought they all belonged to the same puzzle. Some said there were really six puzzles in it, some said two. And the

wars went on and the societies sickened or were dispersed, and learned tomes were written about ever-increasing hordes of madmen.

With the methods of Bacon, with the mathematics of Newton, the physical sciences went on, consolidating and advancing their frontiers. And, like a derelict battalion, careless of how many allied ranks it exposed to destruction by the enemy, studies of the mind lagged behind.

Of what must a science of mind be composed?

1. An answer to the goal of Life.
2. A single source of all insanities, psychoses, neuroses, compulsions, repressions and social derangements.
3. Invariant scientific evidence as to the basic nature and functional background of the human mind.
4. Techniques, the method of application, by which the discovered single source could be invariably cured, ruling out, of course, the insanities of malformed, deleted or pathologically injured brains or nervous systems and particularly, iatrogenic psychoses (those caused by doctors involving the destruction of the living brain itself).
5. Methods of prevention of mental derangement.
6. The cause and cure of all psycho-somatic ills, which number, some say, 70% of Man's listed ailments.

Simple, though it is, Scientology does, and is doing, and is . these things.



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