

# LOCKS, SECONDARIES, ENGRAMS

## HOW TO HANDLE THEM

A lecture given by L. Ron Hubbard  
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I want to talk to you. Here today is December the second, I believe, in the afternoon. I want to talk to you about locks, secondaries, engrams, how to handle. Now isn't that old? I mean that... that... that's... that's really antique isn't it? That's just terrible to think of going over these things again. Uh... just... just how grim it is.

But we have to know something about this because... just because we're doing something else with these is no reason they've ceased to exist suddenly.

Now you see there's always two sides to a problem. One of the sides has to do... one of the sides has to do with the entity, the... the gimmick, the uh... object and so forth; and the other side has to do with how you handle it, or what it does, or what its purpose is. Well, we divide, we can divide uh... into, a... that's a completely false division by the way but it's a good analogous division, and we can divide the field of medicine into two halves. We can say there's structure, and there's function and where the field of medicine got off was in failing to say that there would be two halves and differentiating so that they hit the structure all the time - structure, structure, structure.

Chap listened to a series of lectures up in Kansas City, a doctor. He came around one day and uh... he listened to this series and he said, „For twenty years,“ he says, „I've been studying structure. And I have worked from the standpoint of structure.“ And he says, „Now I've listened to you for three days and I have to throw this overboard.“ He says, „I want you to know that this is no small sacrifice on my part.“

‘Cause function monitors structure and actually function in the level we're now studying can at any moment become structure. And by having a function, you can at will obtain or procure or remodel or destroy a structure. So the structure from being part of this dichotomy - oh that's a beautiful word. I picked it out of the dictionary, it has something to do with flowers or something and it didn't mean anything else that anybody could get confused with. It's just a lovely word. And I... I like to get a few of these words around so the professional auditors can stun people. So you can say learnedly, „Oh, uh... the de... dichotomy“ and the poor fellow will say, „The what?“ „Well, that's a technical term.“

Now when we have, where we treat these two things as data of comparable magnitude, we make a mistake. And that's a very common mistake. And it's a mistake so common that

we've been making it for a couple of years. We have treated structure as comparable with function. That was because we didn't know enough about function. Now true enough, that which we did know about function, the strata that we did know about function was comparable to structure. What we knew about structure and what we knew about function did form this dichotomy.

Now actually, however, we've moved upstairs now being... being how we don't have structure to match up with what we now know about function. So structure stayed over here, this little tiny thing, this microscopic thing called the MEST universe and we've moved up into this bracket of function. So we don't any longer have those two things. I... I... I want to make that clear right at the beginning here to show you the shift of importance on locks, secondaries, and engrams because although those are functional in their activity, they are themselves structure. They are structure.

And when we've moved up far enough here in the field of function, we can handle these things like a Mississippi riverboat pilot used to be able to handle a deck of cards and a derringer. There's nothing to it. Uh... you sort of slide them around to the back side and flip them over and take a look at the front and deal all the hands out and everybody picks up their hands and they've all got full houses, but you've got four aces. I mean this sort of thing.

Now, when you know enough about function, you can start ignoring structure, but boy, don't start ignoring structure till you know about its function. Your engineer has this as an integral part of his thinking. Uh... when he knows enough about structure to make one at will, why he's very happy about it and he gets rather careless about it. He knows the stress of importance on it. But uh... up to that point, he's very, very careful that when he puts the railroad train through the mountain that it goes through a tunnel. He gets structural, he puts a... a structural hole in the mountain for the train to go through.

And it has been known to happen that trains which did not have holes and tracks to travel on, became remarkably second hand in a very short space of time. And so it is when you wouldn't know enough about structure to know completely that structure was makeable, creatable, and destructable by function. But you'd have to know an awful lot about function over here, wouldn't you? Tremendous amount.

Now, it is no criticism of the field of medicine that it had to stress so heavily the whole idea of structure. Why did they think that surgery is the only cure for an ulcer, whereas their records tell them that surgery is not a cure for an ulcer? You operate on a fellow once, maybe he's all right for a while, you operate on him again, maybe he is all right for a while longer, you operate on him again and he dies under the knife. I mean it's just uh... one of these things.

But every once in a while you get a case you operate on him for ulcers, he's all right. He just goes right on from there. So the doctor says, „Well, okay, we got this chance and this fellow is probably going to go all to pieces and hemorrhage and so on and die anyway, so we might as well operate. He really doesn't have any choice. It isn't a matter of... then a condemnation, criticism, praise or anything else, it's just let's look at the practical aspect of it. He

does what he can do within his own frame of reference, ability, and knowledge. Practically everybody you know is doing just that.

Now, it is a very very bad thing for me actually to choose out for randomness uh... various fields and so forth, but it's fun. And it's... it's completely uh... on my part I can get quite serious about this, get very serious about this. And the more serious I get about it, the less happens. That's odd, isn't it? That's two things would be comparable there.

Now, the funny part of it is, is the less serious one gets, the more he can do with. Here's this fellow, he goes into the cage; here's a man-eating tiger. He knows this is a man-eating tiger. It doesn't necessarily... It isn't necessarily a man-eating tiger - he just KNOWS it's a man-eating tiger. And there sits this man-eating tiger, and he's supposed to train this man-eating tiger. All right, he knows that tiger is a man-eating tiger so he gets eaten up. It's very simple.

Uh... you'd... I'd had a type of ignition switch went on a little racing car. It was very interesting. It was a secret switch. The thing had no ignition key at all, and to keep somebody from fooling around with it and so on, we put a secret switch under its panel. You had to throw this switch and the front switch on it was just a dummy. Well, now because we had called that a secret switch, it, of course, became a secret. And it was badly wired so that no current was getting through to the distributor and the ignition system after it was installed. So you would turn on the front switch and you, of course, turn on the secret switch because you knew about that, the car wouldn't start.

So you went around, of course, and took the distributor apart, took the spark plugs out, took the valves out and took the bearings out and took the gas tank off and took the drive shaft out and took the fan off to find out why this car wouldn't start. Well, we put all these things back in again and tried to start the car again and it still wouldn't start. And they gave up, they gave up, the mechanics working on it. And they brought the car back and put it down in the driveway and tried to tell me that it would start now. And I went out and it wouldn't start. They towed it over. And uh... it wouldn't start.

And I went over this and I said, „Let's see what have we done to this car since the last time it did start? Oh, we put in a secret switch.“ And I reached under the panel to see if the secret switch... and the thing bit me. You know, I mean good, solid short here - you know zziinnngg! And so I reached back in there and tore out the wiring just wham, you see. And wound it together and just let it hang there for a moment. Turned on the switch and the car started. I thought for heaven's sakes, this is very, very peculiar. There was nothing wrong with this car.

Of course, by this time, the car was completely out of adjustment Uh... the carburetors were out, the spark plugs were out, the distributor was off set, the timer was off, oh, the timing chain was all slack. Well, this wasn't because I was bright. It was because I hadn't carefully installed the secret switch in it. See, I hadn't done that to the car, but they had installed a secret switch and so thereafter, it had had to, of course, remain secret. That was the purpose of the switch. And uh... nobody else, then, could start the car so of course, the car... the purpose of it was to fix it so the car wouldn't start. And so they did just that. This is a very true exam-

ple. It sounds completely idiotic. But... that took three weeks of work for a bunch of mechanics in a garage.

Now, there, they postulated something about structure in the MEST universe according to the most completely understandable terms, they postulated something about this structure. And they said this structure works this way. And of course, they... they made a good postulate about it. They said this is a switch which is not going to let the car be started; it's going to let the car uh... be safe and then of course, because it's secret, they couldn't even investigate to find out whether or not the switch was well connected. Well, this... this is a long drawn-out affair. But what do you know that... that's a part and parcel of every piece of research anybody does. He starts investigating structure and he says this structure does so - and - so observably, observably does this. Sure enough it does; you can go on and pick people off the street and so on and you can take them one after another and examine them all. And then... then - structure's doing just that all the time.

Fine, now let's take that serious, let's take that real serious and let's work with what their doing and undo it underneath and below the level of the postulate which does it. Oh, we can have a good time. We find everybody out there walking up and down the street has made an agreement on experience, that experience is a good thing and you have to hide some experience and some of it has to become automatic. And how do they do that? Engrams, secondaries, and locks - it's a system. Everything becomes automatic, it works this way and that way. They've got... got all kinds of... of engrams which have to operate against them that they mustn't know anything about. And although this whole system is just as haywire as anything could be, it's as haywire as a Chinese idea of car repair, uh... they get the thing overworked all the time. They install it at one tone level and then they sink down the tone scale and they start using it at another tone level and of course this thing becomes the master. That thing begins to master. Then they have an awful time. Then they don't know what... what... what is happening here and what's the system they're operating on. They've made something over here automatic they didn't want to know about this, this is supposed to work over here in some peculiar fashion. And then once upon a time they knew all about that.

They... they walked in and they put their hand on a hot stove and it burned and they looked at their hand, and their hand was damaged. And they said, „You know, I will have to do something so the next time I come near a hot stove, I will remember I burned my hand because I'm liable to forget that.“ „Well, all right, we will pretend then that we have forgotten that but any time my hand comes near a hot stove, I will jerk it back from that hot stove.“ Automaticity, you see.

We're going to get near something, it has a certain stimulus and we're going to respond in a certain way. And we want that as fast as possible so - and this is the error, this is a big error. So we'll make it automatic.

Well, now to make something automatic, you hide it from yourself. Now, you find this fellow way up the track a few million years, billion years, trillion years later. What's he doing? He's walking around in an utter fog, he's in a body, he doesn't know how he got there and so on. And you say, „Hey.“ It would be very simple if you could do this. You just say, „Do you remember the time you wanted something to be automatic“ „Yah.“

„All right, do you remember an earlier time when you wanted something to be automatic?“

„How do you mean automatic?“

„Well, it's something that would operate by itself and do something for you.“

„Oh, yes, yes. Got an earlier time, got an earlier time, got an earlier time.“

Bing! There goes his engram bank, 'cause it's held by this little tiny functional thing that says: „Let's make it automatic, so we're safe.“ You see how that would be?

Now I'll go over that again in just slightly different terms so that you can see what these locks, secondaries and engrams are. We know what they are in terms of structure - they're old energy with pictures on them, which when restimulated have the power to enforce pain and command upon the body.

We... we know... we know there... that. We've examined that anatomy. We found these things sitting here as a heavy engram. It'd be in the prenatal bank, or it's an electronic incident or it's anyone of these dozen of things, many of them in controversy. Many of them not in controversy. Uh... we know that big bank sitting there and it's got these secondaries that's emotional charge, incidents, and then it's got all little locks and so on. Boy, you start undoing one of those things – zing zang the other way. And you find it all wound up and tangled up and you find the preclear going down the street. And he sees a fire plug, and uh... every time he sees a fire plug, why, he uh... sort of stiffens, and tenses and... you say, „What's... what's making you stiff and tense?“

„Why, nothing, must be the streetcars.“ Well, you... you put him on an E-Meter... you put him on an E-Meter and find out that it was fire plugs. And he doesn't even know this, see. He's that bad off. He... he sees a fire plug. It makes him tense and he doesn't even know that it's the fire plug which he sees that makes him tense. But he knows something is making him tense. He's not that far gone. He knows it's streetcars. Only he doesn't know it's streetcars. If he could know completely it was streetcars, he wouldn't anymore get tense. If he would just say to himself, „Well, it's streetcars,“ he wouldn't be tense anymore about fire plugs. Now that's... see, if he can KNOW that it was streetcars, what he's done is make a new postulate. He says, „Streetcars make me tense. Now that I know that streetcars make me tense, they're not going to make me tense anymore.“ He... he could play this quote „trick“ on himself unless he has to agree too heavily with the MEST universe.

All right, now what is this system then he's set up? Well, it's a system which starts in with an agreement. And one agrees more and more heavily and more and more heavily and the first thing you know, he is convinced of the solidity and existence of the structure which he himself constructed.

Let's look at that in another bracket. Let's look at that in the field of hypnotism. Here is, here's real phenomena, here's something you can go and investigate. If you want to investigate this, go get yourself a little book Now to Hypnotize Somebody in Five Easy Lessons or something of this sort, as it's very easy to do. Set up a candle in front of them, tell them to stare at the candle. There's a certain percentage of people that hypnotize just like that. And a

certain percentage of them are running so hard that anytime you say, „Go into a hypnotic trance,“ they run madly the opposite direction. They'll hypnotize in opposites. There's awfully interesting business, hypnotism.

All right, uh... all you're asking him to do is concentrate a sense channel on something, a communication line on something and then fix it there. Well, he agreed to do that the second he puts his eyes on the candle. Now your trick is to make him agree to something else. There's nothing every very weird about hypnotism. It is the easiest thing in the world. I... it... now you got... got... got his eye on the candle. „All right, now you stare at the candle, stare at the candle. Now uh... you know that concentration of that sort can make you for... sort of sleepy and so on. You stare at the candle until you feel that.“ And he'll say, „All right.“ See he's agreed that concentration on that can make him sleep.

All right, uh... you got that one. Now, uh... let's go in a sort of a, of... uh... let's look at this candle a little... a little closer and now let's feel... let's feel the... the... the body becoming more and more relaxed. And, he agrees to feel that the body is becoming more and more relaxed. That's all there is to that. He... he just agrees little by little, the next thing you know the hypnotist says, „Now your eyes will close.“ And his eyes go bonk. Of course, he agreed to that.

Now, the hypnotist says, „Now your right hand will rise.“ And with some slight amazement, this fellow watches his right hand come up.

And he says, „Wooo, I'm hypnotized.“ So he just gives it up then, and the hypnotist now says, „Now you see that kangaroo on your right knee?“

„Yes.“ He sees the kangaroo on his right knee. Now take it on your right knee.

“Now let's see it jump over to the left knee. Now you got that? All right, now let's put... let's put a... uh... a bonnet on this kangaroo. Got the bonnet on it? Now have the kangaroo sing a song.“ And the hypnotized person is very happy to sit there and watch this.

The trouble is he's seeing it; he's seeing it completely. This is frightening to people that this can happen to them. Well, that's just a nice MEST universe trick, that it could be frightening to them. And it's very weird that they think they have to go along through all this mumbo-jumbo and ritual of hypnotism and be in a state of sound asleep and be out of control of themselves and can only see this when they're taking orders from a hypnotist. That's the silliest thing in the world.

I mean, here we've got a long chain of laws and agreements and what do you know. They operate on more people out here. And they're there as agreements - that if you agree to this, then you'll get that. And if you agree to that, and you agree to that and agree to that, the next thing you know the fellow is unaware of his surroundings. A hypnotized person can see a whole room on fire and uh... he can. He can hear the flames crackle and everything else. He's just in wonderful shape on the thing. You see he doesn't have to take responsibility for it. He can do it all the time and the whole trick is, is he's saying, „Now look, that hypnotist can be responsible for my really seeing this and building universe around here, and it's up to him to

get me out of it again, and so forth, and so I'll just make him responsible and therefore I'll be able to handle illusions."

That's one of the reasons people respond better to being audited than auditing themselves. They don't audit themselves, they just, well they kinda dodge around because they're asking themselves to take full responsibility for everything they do. Well, it's much better to have an auditor there and say, „Well it's what he's doing. I'm not doing it. Another fellow can do it with great ease.“ In other words that having an auditor is a gradient scale on automaticity which is also the scale of responsibility.

One wants things to be automatic for which he does not want to be responsible. Now, we find nearly all Homo sapiens audit far far better than they will self-audit. It's almost dangerous to start them in self-auditing 'cause they're not going to take responsibility for doing a good job of it. Then another thing is... is when they self-audit, they have to set up to some slight degree, a circuit auditing themselves or themselves auditing a circuit. And it becomes a little more complicated and... uh... it isn't so good. So about the best point you can pick Homo sapiens up on the gradient scale and so forth, uh... the best point you can pick him up is a doggone good auditor. Now... that... that right away he's able then to shove enough experience over.

Now because the auditor isn't interested in putting this person to sleep this auditor is interested in waking him up, you get a completely reversed idea from hypnotism. You take this preclear, let's take the preclear here and the hypnotizable subject here. Neither one are hypnotized or... or they're just in, like they walked down the street. All right here are these two people, they're in the same state of wakefulness. Now the person who is agreeing to be hypnotized goes down from this state of self-determinism and awareness to the direct degree that he is worked by a hypnotist. Now let's take the preclear over here. Now the auditor is trying to return to this fellow some self-determinism and ability on his own so he takes off at this level. He makes an agreement that he will try to do the things for his own good that the auditor wants him to do. That's his first agreement. He is agreeing to be self-determined.

Now he agrees a little bit more that he can be a little bit more self-determined and he agrees that he can be just a little bit more self-determined and what do you know. He gets more and more alert, and more and more awake and more and more awake and more and more awake and more and more awake. Now you see that... the going opposite directions from the average Homo sapiens with these two processes.

The hypnotist is only interested in one thing, really. The hypnotist is interested in taking the control of this individual. If you ever want to process somebody and have a bad time of it, get a hypnotist - a fellow who is a professional hypnotist - and start processing him. And a large percentage of these boys are practically crawling the walls.

I've had them come around and say, „Please, Ron, do something for me, I'm just hung.“ And you say, „Well, all right... let's pick up the last person you hypnotized. Okay, get shoving your control center sort of thing over the top of him, now pull it back, now give it to him again, now pull it back, now give it to him again, now pull it back.“ And the fellow all of a sudden gets the feeling that he gets when he hypnotizes people. He'll take over control of

somebody by simply sort of moving himself all over the top of this person and after that monitoring him. And what do you know - that was twenty years ago and this person is now in Istanbul and this hypnotist still has a ghostly feeling that he's still controlling the motions and thoughts of that person. And by the time this poor hypnotist has hypnotized five or six thousand people or something in some profession, he is all in a spin on two things. One, control of others - it's an overt act and... two, he's all fouled up on spacation.

He has lost his own location, he's put his control of beings over the top of so many beings and they are now in so many places, he has done a sort of a valence shift into them so many times, and they are now so far away that he thinks he's scattered all over God's creation, he is no longer in control of himself anymore and so he gets to a point where he is crawling the walls. Furthermore, he has made people agree and agree and agree and agree to this and in order to make them agree to this, he had to agree to make them agree to that. And so he's gone down scale little by little by little by little. He's been agreeing himself 'til he gets the idea that he walk out on the street anything will hypnotize him. Oh, he... he's in terrible shape.

It's just like a salesman; there's nobody under God's green earth easier to sell something to than a salesman. He's agreed so often on the fact that things can be sold to people that... that he's agreed that this is possible.

And you come along and you say, „Now you see this old dead rat? It's only two weeks old and what do you know, the price is only 85 dollars,“ and so on. And he'll look at you sort of helplessly and bite. Now the trouble is, people haven't realized that too much about salesman and so they're still alive and they still can function. But knowing... knowing that about a salesman, it... it becomes horrible.

Another thing, a salesman is trying to give away MEST, he's trying to give away MEST, and give away MEST and give away MEST, so that he's disagreeing all the time. Well, this is fine, but when he fails to make a sale, he's been unable to give away MEST. Well, by the time he's failed to make enough sales, he doesn't think he can give MEST away anymore and he knows that he has engrams although he pretends he doesn't know he has engrams and a bank and so forth. So he can't give this away either and he becomes jammed on the time track. He... he isn't able to give away MEST.

Now all of that... all of that is very related, extremely related. Here we have somebody who by gradient scale of agreement, we agree a little bit and then we agree a little bit more and then we agree a little bit more on some subject, why, it becomes true.

Now automaticity comes about, we'll have a lot more on this automaticity but... lovely word, but I mean you can count on that flooring people.

Well, that's the principle of automaticity, I would say he's about uh... about... uh... 2.2 on the tone scale, automaticity uh... and so forth. Has a very, very uh... bad uh... compulsion toward uh... wishing tiredness on people, and uh... that demonstrates he's about down there on the tone scale and so forth. His reactive bank is at about such and such a state of affairs, uh... he... uh... locks... he probably can't get rid of those very easily, and so forth. He's probably having an awful lot of trouble with MEST. I'd say his finances were in bad shape.

Let's say his finances are in bad shape. I'm an auditor. That's what I'm interested in at the moment. Uh...

Anyway, well, all this comes out... all this comes out as uh... one of these little center pins on cases that is very easy to pull out and examine. All right, what happened to give this fellow the idea that he ought to have an engram? What happened? Well, one day he found out he'd been wrong, that's all it took. He found astonishingly enough that he'd been wrong.

Now, he had to make a postulate to be wrong. I mean he had to make a postulate that he was now found out to be wrong. This depended upon a postulate that there's such a thing as rightness and wrongness of action. So he must have agreed to those things before. He had to make postulates concerning good and bad conduct, and good and bad effect, and good and bad cause before he ever got to a point where he could get an engram.

So gee, where did these engrams start cutting in? Well, they start cutting in way down there - about 3.5 on the tone scale, way down. A fellow doesn't ever bother with them below that. But he agrees that there's bad cause possible and there's bad effect possible and that good cause is desirable, and good effect is desirable. He's agreed to that so far.

Now he's agreed to the fact that there is such a thing as wrong conduct and right conduct. He's agreed to that many times. And then he's agreed to the fact of something else. He's agreed that there is such a thing, there is such a thing as pain. He's... he's had to agree with that. Pain doesn't exist, but he's agreed to it. And boy, is he anxious to have it - that pain is precious stuff. The fellow that thought that up deserves a big leather medal.

I'll find him around the universe someday when we're bailing people out and so forth and some fellow will be walking along the line. He will look more hangdog than the others and so on. That'll be the fellow that invented pain. So we'll just take him over and we'll run this out of him - Standard Operating Procedure 1950. And we'll give him a slow auditor. All right. Now, he had to agree that there was pain there, well actually he agreed to things even earlier than all this, lot of things earlier than this, but within just our frame of reference, he's had to agree to bad and good and right and wrong and so on. And one day he's had to agree to this fact that he monitors himself. Yeah, he's had to agree to the fact that I tell myself what to do.

Why that's the most wonderful one of all. That one is so apparently right in this universe that... it has an existence. Everybody on the street out there think... thinks they got that. They... they think they... they tell themselves what to do. They... they matter of fact spend a lot of time saying, „Well now, got up to the... the corner and get a cigar. All right, I'll go up to the corner and get a cigar.“ And back and forth they go and around and around, „Now let me think, let's see what I know about this. What do you know about this? Why, I don't know about what I know about this, what do you know about this?“ Stream of consciousness and so on, a lot of people around there are eight or nine or twelve people holding conferences on all this.

They go into a big conference and the majority vote. I... I don't know that anybody's ever gone to the point - I suppose you could find somebody in the spinbin that has instituted parliamentary procedure amongst circuits.

But he had to agree... he had to agree that in order to be aware... in order to be aware he was something that couldn't be aware, and there is the bottom of the barrel on unconsciousness. He had in order to be aware, you see, he... he's told himself, „Let's see now, how do I know I'm aware. I'll have to prove that I'm aware. Well, the best way to prove that I'm aware is to have a period when I'm not aware and then if I'm not aware then I can go back, and by golly this thing of awareness is true. Yes sir, I'm aware because there I was not aware.“ Well, who was that person that was not aware. Hmm. „That couldn't have been me because I'm in charge of me all the time so I wasn't there. Well, that's being not aware. Well, that means not there that means something... something else must be aware because look, I was still there. Well, let's see, therefore when I was asleep something else was aware because I would wake up if anything happened in the vicinity or something like that. So that demonstrates that something was sitting there keeping watch or something. Well, that couldn't have been myself but the best way to prove that I'm aware is to show that I can be not aware and then I'm sure that I'm aware.“ He's talking about that down pat.

This... this business of awareness is a squirrel cage. I mean it has no business in reality at all. A fellow is, that's all. He isn't aware, that's just putting... putting another condition on that's a completely unnecessary condition. He is. Now to be aware of himself, is a secondary condition. Now see, he can be aware of himself.

Well, actually, if he's real good at it, he can be aware of this dog out here, he can be aware of horses, he can be aware of buildings, he'll say that this would preclude his ability to be anything he wanted to be anytime he wanted to be it. Well, this awareness is not that agreement. He's just being aware of being himself. And so if he's very aware of being himself, why then he feels he's in good shape. Oh, that's terrible. Do you know what self-consciousness is? That is just that thing I just spoke of on a gradient scale. We just magnify and multiply that feeling of being aware over and over and more and more and more and you get this shaking horrors of self-consciousness that most people go around in.

That starts out with the agreement „I am aware.“ A fellow IS, he isn't aware. He IS high on the tone scale and all he has to do is make a postulate as to what he is. And if he wants to be something else, he simply has to make another postulate, not change a postulate. He just makes another postulate that he is and he can also make a postulate, he is aware.

Well, that... that would be something that a guy couldn't quite grasp, and I can just see it now. A bunch of ghouls sitting around explaining to a new recruit saying, „Now, well this... this... this being aware is very good, that... that gives you a lot of sensation and so forth and how do you know you really get this sensation unless you know you're you. Now that's obvious so if you know you're you, why then sensation comes through very strongly and then you're aware of who's getting the sensation, don't you see? But if you're not aware of who's getting the sensation then how could you possibly know that you're getting the sensation, obvious isn't it? Well, now you've agreed now that... that's a good state of affairs and we'll show you we'll give you a good sensation right now.“ So they give him some sort of a sensation and then they give him a bad sensation. You say, „You see, now you feel that more strongly, don't you?“ and the fellow says, „Yes, I guess I do.“ And uh... he has agreed... he has agreed at that point, that he can be aware.

Gee, the second you agree I can... I can be aware, you set this up as a temporary condition, as a momentary condition or as a desirable condition or as a bad condition, or anything you want. This has been set up now you can have a whole flock of conditions. Instead of just being and acting very wholeheartedly and feeling and so forth, a fellow was first aware and then he does this.

You put it on a bypass circuit, you see, so he has to agree that he's not aware at times. See he says, „I'm not aware at times. I go to sleep.“ That's the backbone on sleep. „I can agree not to be aware.“ lie's found this out. Oh, that's an interesting one. He cannot be aware. Then he can agree to be hypnotized as far as that goes. Then he can agree to be unconscious and when you can deliver enough pain to an individual to make him dislike it, he would always rather have some kind of a mechanism by which he didn't have to feel it. So he invents this mechanism of, „Ow, I'm not aware in that period.“ That's all. So that solves it. „I just didn't feel it. Didn't feel a thing.“ There he is.

Well, that's an automaticity sort of thing. Yet I didn't feel it but my... my beingness kept on being so therefore I can... suspend beingness. And that is the... the big lesson... I can suspend beingness.

Now, he gets caught a few times too fast to make a good postulate, something hits him so quick that he can't suspend beingness, he thinks, fast enough. So he says „Let's make this automatic, when anything hits me that fast I have a not-beingness right then and there and to make sure that I have a not-beingness right then and there I will go two or three seconds before the time I was hit by it and start not being at that point and that wipes out everything.

How many preclears have you run that couldn't spot the point of unconsciousness but kept putting it earlier? And then would start putting it later? And then would unfold it and bring it into view; they would do this with great caution. You know a fellow starts going unconscious minutes before... under anesthesia before he goes unconscious - no anesthesia's anywhere near him and he doesn't go unconscious 'til the moment he goes unconscious, that is saying, 'til the moment the anesthesia is applied. But the second this is applied, he back postulates that he has been unconscious for a little while in order to make it very easy to take the anesthesia. And the anesthesia has nothing to do with the reduction of his awareness except that he has agreed that it does.

And there... there are people around, a good demonstration of this, the people around you can slap chloroform on him, you could have slapped ether on him, you could fill him full of sodium pentothal, sodium nitrate, anything you wanted to fill him full of and... and what do you know - they don't go out. This is a despair on the part of some people in hospitals. They say, „Well he must be unconscious.“ No. Another bucket of ether, pour it over his head and so on. Nothing's happening. They say, „Well nobody can possibly be alert all through all of this, so, he must be unconscious so we'll go ahead and operate.“ That wiggling around he's doing is just automatic reflex he's... he's already had two and a half gallons of chlorobutanol or something, and Nembutal and we filled him up.

Yah, very great confusion on what is this thing unconsciousness. And that's the reason... the reason why is it's just a postulated unawareness but it's been made automatic, it's

been made completely automatic. And this fellow out here on the street made it so completely automatic that if you went along and tried to tell him it was just a postulate - he'd laugh at you.

That's reality, that's good reality, that's useful, that's workable. When anybody delivers too much pain to you, you become unaware. That's the thing to do. So you go out here and you try and undo that as... undoing it as a postulate. You're not going to get to first base. There are periods when he did. Now he said, „I'm not responsible for that period,“ don't you see? This is a direct application of full responsibility as a theory. I'm not responsible for this period when I was aware.

However, the first book forward we were trying to bring around and we succeeded in actually bringing the person up to the responsibility for the moments when he was unaware. We ran them out and brought them back into being. And whenever we ran one out and brought it back into being we made him responsible for that section of his life and it ceased to have a heavy command value on him. Because anything for which a person is not responsible can effect, make an effect of that person. Anytime he's not responsible for something, it can affect him.

He says, „Well, I'm not responsible.“ Supposing we're driving down the street in a car and he says, „Well, I'm not responsible for what this car's doing.“ And he's took his hands off the wheel. Boy, it can sure have an effect on him, right then and there. If, uh... somebody's talking along and they're talking about this and that and so on and he doesn't stand up for a friend of his, he says, „Well has no... no effect upon me. I mean I'm not responsible for that. That fellow's just talking. I'm not responsible for it. It isn't any responsibility of mine what that fellow's saying about that friend of mine. I'm just standing here.“ Oh boy, his friend hears about that one of these fine days, and it has an effect upon him. But its -

Whenever he abandons control of space, energy or objects, whenever he abandons control of these three things, he's asked them to command him. He says, „I can't control them.“ And what do they say... they say, „Hmmm, raw meat. We can control him.“

Now, how do you get a person under control? You... you can say, „Give them anesthesia.“ Let's say the same thing exactly. You get him to abandon control of space, energy, and objects.

How do you get a fellow under control? You... you give him anesthesia. That takes away space of action and beingness. He... he'll abandon the space he's in right there at the moment. Most of these things actually give a man anesthesia and he actually goes and stands on the other side of the room someplace. He just moves out. He says, „I am unaware, I don't have anything to do with it.“ And then he moves out. The thetan does, GE stays there and takes it... the GE's rough, also not very aware.

But did you ever run these operations where the preclear insists that he's on the other side of the room? We used to insist that he get in valence. Tough, I mean that's rough. Well, it worked. We... we made... we made advances in spite of that.

Anyway, here we have - we've asked this fellow to abandon energy, he's not to move around while he's being sawed up. And we've asked him to abandon control of an object, namely his body. We've asked him to abandon space. Asked him to abandon energy and asked him to abandon an object and boy! He's unaware.

Now actually you could just ask a person to vacate just... just move them out so that... they've abandoned control of space, energy and an object, I mean abandoned control of it, really abandoned control of it by saying, „Well, I can't control that.“ That person is under control; that person becomes an effect. That's the way people go down tone scale. The gradient scale of going down tone scale is the degree that one abandons space, energy, and objects. This could go on. I could tell you a lot more just right along the line of theta clearing.

A lot of auditors go at it on this basis. They say, „Now let's abandon the space of a body.“ I mean this is the kind of feeling they put out. „Let's abandon the space of the body, let's abandon all that energy and let's get out of that object and move back - now! Now are you all in control of the physical universe you and feel better?“

„No, no.“ The guy is practically unconscious. He doesn't know whether he's going or coming. He's in terrible state instantly. And the reason he's in terrible state is you've reduced him in consciousness. You've told him to abandon space, abandon energy, and abandon an object. No, no, the proper slant on theta clearing is to ask him to assume control of more space, to develop more energy and to demonstrate to him he can have an unlimited number of objects. You know most preclears haven't got any space to move into. That space three feet in front of them is non-occupiable. That belongs to somebody else. That space one inch in front of their noses is unoccupiable. It belongs to somebody else. And what do you know, that space one inch behind the nose is not occupiable. It belongs to somebody else. This gets so bad that the fellow doesn't even own the space the body's in.

The body doesn't even own the space the body is in, it belongs to the Administration or somebody. Now, you... you get these two directions then you can go from this by asking him to abandon space, energy, and objects, abandon them. He will go down tone scale and will go into an... a state of unawareness. Now as he gradually goes into a state of unawareness, he is taking less and less responsibility of course because that's... responsibility simply means control of, admission of control of space, energy, and objects. So he goes down tone scale and he's easier and easier to control so somebody else can now control him. Somebody else... he... somebody else has to give him space and energy and objects.

That's a welfare state. They give all their citizens space. Well, now, the state is giving you a place to live. Yeh, and the state gives you work. And the state is going to give you food and cars and one pair of shoes per citizen. And the state is also going to give you a medal if you're a good boy. The state has assumed complete control of the individual and what happens to these individuals? They go into an hypnotic trance. The state says the moon is made of green cheese. It says right here that uh... Rosaline Kokabum uh... in the year 1821 flew to the moon and made a complete survey and inspection of this in order to throw at the capitalistic system. And here... here is the moon and it's all been discovered and nailed down and it's now under our banner. And the citizenry says, „Gong, yeh the moon is made out of green cheese.“

See what a wonderful system.

The capitalistic system does different than that. It says, „If you don't do exactly what we tell you to do, we're going to take your space away from you, and we're <going to take your energy away from you, and boy, are we gonna take objects away from you.“ It is... so you see it's higher toned. It just says it's going to do this. Occasionally makes an example of somebody.

Well, so you see now what we're... we're talking about. We're talking about engrams. Uh... comes around to an engram. An engram is a moment of pain and unconsciousness by old definition. Let's... let's redefine it.

An engram is a period of no responsibility. An engram is a period where the individual has abandoned control of and ownership of space, energy, and objects. An engram is a period of where the individual has abandoned space, energy, and objects.

Now, if you put that definition down, it becomes much more understandable when we start to define space, energy and objects and find out what they are in terms of experience. But you can see that right now, you can connect that up. Now to run an engram, running an engram is a method of Standard Operating Procedure 1950 or 1951. It is a method of making the individual reassume control of a period where he has abandoned control of space, energy, and objects. You make him reassume control of, by going through it again and running through it again and demonstrating to him that he had a better control of it than he supposed. And so you run it and you run it and you run it.

Now, some individuals, you put them down on the couch and the individual lies down there and he grimly folds his hands on his chest. And you say, „All right, now let's go to the beginning of the incident, now what is the first phrase?“

„What incident?“

You say, „Well, now looking for this incident, has to do with this somatic in your foot.“

„Well, I can't see anything. I can't feel anything. You know my feeling of reality's such I don't even know that foot's there. Now you ask me to run an incident about this and you know I couldn't run any incident about this and there is no incident connected with this. And you say this has to do with the mother... you say it shows up on this... this meter thing here, that shows up that this is because I'm trying to get even with my mother or my mother's trying to get even with me or I've done an overt act or whatever that is. I don't know what these things are but I just... I just don't see anything and this is a lot of bunk.“ And this guy can get pretty excited after a while.

You're just... you've done just this... this trick actually. Finally we know. What... what have you done when you failed to get an occluded case running? You just failed to use a gradient scale. That's all. You started diving to make this guy take over responsibility for lots of space and lots of energy and lots of objects all at once. You said, „Okay.“ Now without even giving him a pep talk you just suddenly said, „All right, now let's take over control of space, energy, and objects. Let's go, Bud. You're on your own.“

„Oh.“ This guy just - he's got no engram bank - he's got no mind. He's gone, he's been gone for a long time. When you start theta clearing, you'll recognize this fellow instantly. You'll recognize what his trouble is. He isn't occupying the space you're trying to get him out of.

And... the quicker an auditor learns that the happier he is because he... he can just break his heart over some of these cases, he says, „Move them out... move them out? Hell, they're not in!“ They're negatively out. Not... not only are they not in their heads, but they have to be collected from a lot of places they have run to and put in their head so that they can then be moved out of their heads. Now, you ask him and if you ask on a gradient scale, the funny part of it is if you use this principle we're using right now you can actually run on the people you haven't been able to run them on before, locks, secondaries, and engrams.

Now, how do you do this? You just uh... run him through a little moment of his life - doesn't matter whether it's a pleasure moment or a bad moment or a good moment or anything else. Just... just run him through a little section of his life whereby he did own something. You make him remember something really real to him when he was in communication with something. See ARC Straightwire. And what did we find out empirically - found out that ARC Straightwire would do an awful lot for the psychotic and neurotic. And the break point of the psychotic was the moment when he could remember something absolutely real. He'd really experienced quite a surge the second he did that. Why? Uh... you've given him ownership of one one hundredth billionths to the umpety-umph power of uh... space and energy. You've just given him this tiny little thing. It's almost immeasurable. But he's all of a sudden said, „Hey, I can own something. I can control something. What do you know, there was a moment... there's a moment in my past that I can control.“ He says, „Sigh.“

Now if you went on from there and just built that as a gradient scale using reality of all things. I mean... mean... trying to process reality, so called laughingly, is, actually, it turns out, a low scale method of looking at things. Why should you process reality when you can make it? Now your preclear all of a sudden gets the idea he can make it. And whether that idea's right or wrong or bad or good that's... that doesn't matter, he... he just gets awfully... an awful lot better. What's the idea of processing this when you can nacho it. But we'll go on and talk about these anyway.

If you could run a lock, no matter how brief, that restored some space to him, it was actually true. He did have the right to go into the woodshed without getting spanked. Boy, why, that'd be a big game. You'd restored to him some space in the past which had been denied to him consistently. You would work on him entering rooms or entering boxes or entering something until at last he could find a time when he had entered something. And you could run the times when he didn't want to enter to the point where he now feels free to enter the woodshed. Of course, it's been forty years ago since he was spanked in that woodshed, but you'd find today that if he were to go out toward the woodshed, he would get to feeling rather odd. Somebody was really taking space, energy, and objects away from him.

All right, so we've given him back a little piece of space. Now did he have the right to do something? We'll find out who said he didn't have the right to do something, we'll block that off, knock that off.

Now, did he have the right to control his own shoes? That might be too tough. Did he have the right to comb his own hair? Did he have the right to... to... to own something? An object? And control something - did he? Yeh. What do you know he suddenly - humpf. And the next just go over it again, some more space. See, energy is an action and an object. And you just - if you just kept going up the gradient scale of incidents and finding incidents that are just a little wider, just a little bigger, a little more space, a little more doingness, a little more objects in them, you could run locks and secondaries and engrams.

What's a secondary? A secondary's a very severe moment of loss. It's either anger against losing, uh... fear of losing, or fear because one has lost, or the recognition that one has lost and apathy is not only has one lost but one will never be able to gain again. So we've got that. We've known that for a long time so let's move in on a secondary just to that degree.

In the first place, does he own anything in present time. Is anything his? And the fellow will sort of fumble around and, „Let's see a tie, no, a tie was given me by my Aunt Bertha and I always had to be careful of Aunt Bertha's things and the shoes and so forth. I work for this company and this company has... gives me everything I own practically. And... and... uh... gee, I don't own... own that really. The house belongs to my wife. Let's see, the car... that car belongs to the finance company. Uh... let's see, uh... umm. Hey you know there's a toothpick in my top drawer that I think I own.“ „How do you know you own that toothpick?“ „Well, I carved it out myself.“ Go in on that gradient scale and let him take possession of what is his and you'll find that is a... that is a very interesting process.

Well, what do you know, the fellow the first thing you know the fellow will be able to run a secondary. He lost his pappa - you want to get grief off him, there's no reason you have to get grief off him anymore. But you want to get grief off this fellow, work this basis of a loss. What does he own? What could he lose? What could he safely lose? What could he not get along without? First thing you know, his sphere of ownership starts going up on objects.

What could he do and what can't he do - and his sphere of action starts going up. What can he be, what can't he be - and his sphere of space starts going up. Okay, you have to get him up so far until he can cry over something because most guys are in apathy on this.

For seventy-six trillion years this MEST universe has been playing the game, now look at yours. You got it now? You're thoroughly attached to it, now you're sure you own it - you're sure now? YANK! I said, „Well, I guess that one wasn't yours. Now here's something else for you.“ And this... this game has... has the root of many evils.

All right, a lock is a light incident. Locks stand on top of... and multiply because of secondaries and engrams. A fellow loses Grandma, that's a secondary, grief charge. He loses Grandma and he goes on from there gathering locks about loss of people till he gets frantic, he's afraid to lose anything. He's afraid to lose his watch of he feels he'll commit suicide if he lost another thing in his life.

What's a secondary? Just that major loss. A lock that stands on a physical pain engram of just moments when he is reminded that he has a big moment of physical pain and unconsciousness. And so he goes a little bit unconscious every time he thinks this thing is coming back in again. And he wants that engram because he can't trust himself to act fast enough in

an emergency. He's learned he can't act fast enough in an emergency. He thinks he's learned this so the way to do it is to set it up in such a way that he gets an automatic machine that goes zip-bomp and does it for him.

Where do people go to pieces? They go to pieces at the moment where they conceive that they can't trust themselves anymore. When they can't trust themselves, they have to trust something else. There's nobody else they can trust, so they fix up an engram bank and trust it.

Or in the fear of action, they go out and build a temple and put an idol on the altar and trust it. Or they go down to Las Vegas and say, „We'll leave it in the hands of Lady Luck.“ They shed responsibility in the hopes that... to which they had shed the responsibility will be theirs again. There you get the interplay.

How do you run locks and secondaries and engrams then? Run them on a gradient scale of restoring confidence in one's ability to control space, energy and objects. And you can use SOP 50, you can use THE ORIGINAL THESIS. As a matter of fact, there's a better technique in THE ORIGINAL THESIS, I think, than 1948. All these things run with it.

Uh... you use that, you can run any engram in the bank. If you can't run an engram, you have to run something like it. Okay, did that clear up a few things? On... you can always run an engram on a preclear providing you don't insist on running an engram heavier than he can run. You sort of knew that once upon a time, but how do you sneak in on it? Well sneak in on it by running a lock, restoring him like that.

Now there's one more point I'd like to make with regard to that. There's one more slight point, is that the over-all idea of locks, engrams and secondaries and so on, is handled now by creative processing. You have to know what locks, secondaries, and engrams are to be able to handle them as such, otherwise you won't take the creative processings uh... handily enough. But you handle directly, very directly, you handle them by getting the preclear to own his own space, his own energy, and his own objects. And when he owns his own space, energy, and objects - heck! - MEST universe stuff - phooey!

Not only, he hasn't just abandoned it, he can just take ownership of it like mad. So handle these things in the far run of it with creative processing; handling preclears, you know this fellow's got an engram, you know he's got Fac One, you know he's got something else. Handle with creative processing. But don't lose sight of the fact that you are handling something he considers an... an existing entity.

Let's take a break.