THE TIME TRACK

Thank you.

All right, this is what?

Audience: 16th May.

Huh?

Audience: 16 May.

Sixteen May? Sixteen May AD 13. Thank you. I got to get some backflow, you know? Saint Hill Special Briefing Course, lecture on the subject of—as it develops.

Ah, I've been scouting around and trying to keep a quarter of an inch ahead of you, and that's difficult. But you pretty well got this taped. It's very funny, you know, sometimes we develop a big piece of technology or something of the sort, and all the record of the development is there and there's no summation. I very often never make a summation at the time it becomes passé, see? It's superseded in the course of development by a new development, don't you see? And therefore, concentration and economy of research time—if we had the—both the time and the resources of, oh, I don't know, the Stamp Salvage Collection Department of the Bureau of Infernal Ravening of the US government—if we just had that appropriation, you see, we might be able to do it a little more broadly. But it's always up to me to make a summation.

And it was with great astonishment that I found out that we had never made a summation of engram running! Of all of the key things to leave a summation missing on! There were tremendous things learned about engram running and—over a long period of time—and it was never summated. And I was quite interested last night—before session, I was trying to get a start on a bulletin which summated engram running—and I was quite interested how easily it was summated. There's no wonder you're a bit confused about engram running, because it changed over a period of many years. There were many types of engram running, there were many things done at one time in engram running which were found unnecessary in other times. Various mechanics and improvements came and went. And out of all of this, actually, a very simple method of engram running exists.

There's not many laws of engram running. I'm not going to give this lecture on the subject of how simple it is to run an engram, because the summation of it is a very precise activity. I'm going down the line and giving the various terms and laws and so forth. And one

of the things I discovered on the thing, that I think you'll find very interesting, is we have never changed a basic tenet of auditing.

That is, you've never successfully audited anything but the time track. There is nothing to audit but the time track. And there is no grand key to the release of things but the time track, and it is a time track.

Probably people think of engrams as something stowed in the pc's wits like cordwood, you know? They're just stowed there, and then there's over in this department, you see, in this file cabinet, there's a big bunch of stuff over there. There's some round cylinders of some kind or another and those are valences. Then down in the basement someplace else, why, we have something else stowed there—machinery. And then locks. Locks: that belongs to an entirely separate division; has nothing to do with anything. And secondaries: well, they're sort of stowed out in the woodshed. You know, and that they're pieces and bits of things and that they're not related and so forth.

Actually, they're simply different phenomena of the time track. And in trying to summate the thing, I made that little discovery. And it seems to be terribly elementary but it might serve to orient you pretty well on what you are doing. It is a time track. It is the continuous record of time of the individual since the first moment he began to experience, straight on through till now; an uninterrupted 3D, fifty-two perception movie. And things happen to that movie, and it gets grouped and becomes unavailable to the pc. Becomes unavailable to the pc for various reasons: his inability to confront and the fact that the track itself can get grouped. Like you took a can of motion-picture film and it's all stretched out there, and so you just start taking it and crumpling it up in your hand in big wads, and so forth. And various things can happen to this consecutive record of experience. Various things happen to it. And all that auditing ever does is straighten it out and make it available and as-is it. Now I think that gives you a simplification of outlook.

I was quite surprised. I was sitting there and suddenly it dawned on me I could make a very simple statement of exactly what we were auditing, what all these things were. As you go along on this track, you get a moment of pain and unconsciousness. All right, that's just another record. It's consecutive with the next moment which is perhaps not of pain and unconsciousness.

Chains, they don't exist in separate slots and compartments, they're just sections of the film which happen to be interrelated. A guy is hit over the head with a hammer, therefore every incident of hitting people over the head with a hammer and being hit over the head with a hammer and being hit over—what—well, just being hit over the head with a hammer makes a chain that is a related series of experiences. And they interrelate in the association of the individual and actually tend to pull this time track down on top of one another. So you've got a whole group—a grouper there, so the track actually gets looped at this point. And then you've got the basic time the individual was hit over the head with a hammer, you've got the basic time the individual was—hit somebody over the head with a hammer, and then you've got all the times that he saw a hammer, see? Or thought somebody was going to get hit with a hammer, or something like that. Those constitute the locks, and they pack down on top of this thing, see?

You eventually get a solid wad there that looks like a piece of black God-'elp-us, and there it is, and the pc of course does not have that experience available. So when the experience becomes unavailable to him, it has a command value over him. He does not know what it is, and when he comes near it, it has a tendency to operate as a command level. A hammer is telling him what to do, in other words.

And there's only two classes of things involved in this time track—only two classes of things—and one is—you might call the mechanical things, which is matter, energy, space and time, see, and their interrelationships and so forth, see? There's the matter, energy, space and time which is this track, you see? And then there's the significance. So the time track is basically composed of matter, energy, space, time and thought, and that's all the time track is composed of.

Now, people who can't confront any part of their track—and one of the reason the psychologist can't even deal with this thing at all—I'm not berating the psychologist. We'd train him if we could. We'll have to, one of these days. He has a bad record with us. We don't just have a bad record with him; he has a very bad record with us. He can't learn and he goes off into wild departures and so forth. We've had quite sincere psychologists studying at the Academies. I mean, it's not just a brush-off.

And one of those blokes that I know of over in the States, I don't know, I think he was there for about six months and he hadn't finished the Comm Course. That's right. First week, he was terribly interested, terribly interested. He went away and I'm sure it did him some good. We couldn't make a Scientologist out of him, and we just sort of dusted it off and forgot about it—too hard to do. Too many good people around that you could make Scientologists out of, you know, you could train how to audit. There was no real point in breaking our necks with this.

Well, this actually doesn't establish any rancor on my part at all. If a bunch of psychologists and so forth wanted to be set up for the training course, I would put them through a training course. But I would just make sure that it was commensurate with our experience with psychologists, which is to say, ten-year course, something like this. I wouldn't miss! I wouldn't miss. They'd be happy, we'd be happy and everything would be happy.

I'd just as soon process a psychiatrist, process a psychologist; it's all the same. But remember that this bird did not make discoveries of the time track or this particular area, the very woof and warp of which the mind is made, simply because he conceives it all to consist of only thought. See, his confront is down to a point where he thinks the brain contains thought.

Now, this is kind of silly. It's like walking down the street and saying there's nothing on this street but opinions. Street is all full of opinions, and if you just get all these opinions on this street, you're all set. Whereas it is no opinion that is pushing the pc's face in. It's somebody's fist. Well, maybe the fist might have been pushed, you see, on the time track because of somebody's opinion, but the fact of the matter is it's not an opinion that's pushing his face in, it's a fist.

The time track, therefore—I'm just making this point here very strongly because you'll come up against it—is not imaginary. It should not be treated as an imaginary thing.

Is a deck of cards imaginary? No. What is real? Well, what is real has mass and weight and so forth, and so does a time track. You're into vague philosophic mutterings when you start saying, "What is reality?" What is reality? Oh, my! Boy, you could put on your long white robe and walk all over Greece from one end to the other making a good living almost in any century by just continuing to ask this question in a somewhat deliberative frame of mind, you know? "What is reality?" You know? If you put enough, if you put enough schmaltz in it, you know—would have had it.

Well, we have a pretty good idea of what reality is, but it does not really form too much of our technology—descriptions of reality. And we take the shortcut to it and we say reality is what is—you know, what is. Then we shortcut the idea of, well, is it because we're thinking it is or is it because we're not thinking it is? You know, just bypass all that garbage pail full of reasons not to look at reality. Just recognize that it's a not-confront. However it got here, it is! See, it just is. And it's sort of a—do more philosophers out of a living, this sort of a—of a direct approach. I mean, you can't make a living saying, you know, reality is.

Well, you say, "Yes, yes, *but* who made it?" Well, that's not germane. See, the point we're interested in, immediately, is where we are and what we are looking at. You see, that's the main point.

Now, the secondary point is where did it come from, and a tertiary point is what's going to happen to it? But these are all not main points. The main point is we're here and we're looking at it, see? And what we are here before and looking at, Scientologically—just to cut the Gordian knot—is. See, it just is. There isn't any discussion, then, of whether the pc is imagining that he is looking at a brick wall or is he looking at a brick wall? Well, it *is*. You see? Now, what is it the product of? Well, in the physical universe a brick wall is the product of a bricklayer, a brick maker, the economics of the society—let's take it back step by step—a clay bank, which is part of the planet, which was made and put here. And then we get to a divergence of opinion: Was it put here religiously or by the Galactic Construction Company, you see? But that's actually all the importance it has. It is here. Well, what put it here?

Well, we have another peculiarity as we go along. We—there are some peculiar things which make a Scientologist a Scientologist. And you all fall into this category. You probably don't think of these things very much, but you know that what is, is and—as far as you're concerned—and where it came from is a slightly different question, and that you don't necessarily have to go into these fantastic ramifications, you see? And we also sort of amongst ourselves have agreed that nothing is holy. By which I mean, nothing is proof against being inquired into. That's a very healthy state of mind, man! Because that does not Q-and-A with the unavailability of sections of the time track, don't you see?

And when people have said, "Well, there are certain things you mustn't inquire into," they're just doing a Q and A on the unavailability of existence or isness. See, they've just done a Q and A with it.

Now, recognizing all those things, we see then that the time track has remained undiscovered, undescribed, forms absolutely no part whatsoever of modern mental studies, forms no part of the materials of psychiatry, and so forth.

Now, we must ask why. And it's because the thing has tricks of unavailability and the beings who are working in this field do not have a confront sufficient to look past that unavailability. So you have to be just a little bit tougher to be a Scientologist, and that's the way it is. These guys weren't quite tough enough. They took something—the time track—consisting of matter, energy, space and time, and thought, and said it was all thought. And this of course leaves everything inexplicable. See?

People think they are living in a house.

Well, the bird who is saying this: "These people think they live in a house. Therefore, they are utterly mad because there is no house."

And then people have gone around and made him feel the walls, you know, and said, "Look, there is a house here, you know?"

"Oh, no, no, there's no house."

Do you recognize that's the lockout as far as this research line has gone. Now, what's the reason for that? Well, the time track has a great many tricks by which it becomes unavailable. And the first of these tricks is that "there is nothing in a mind but thought." And recognize that, as that is a trick of debarment. If there's nothing in the mind but thought, anybody who says he's looking at a brick building (in the mind) of course isn't looking at a brick building; it must therefore be imaginary; so therefore he is living in the field of illusion or delusion; so therefore he must be slightly mad.

Now, this line of thought is very productive for appropriations, because I think sixteen billion dollars has just been appropriated in the United States with which to erect some experimental stations—by which they mean, by the way, research and development sections. That means they're going to train some attendants there; that's what they mean by this, that's all. I've read the bills, actually. That's not just a crack; that's what they mean by it.

It's all on this basis: "Well, insane people must be mad because they say they are seeing things." Well of course, this compounds the insanity. Because then the person who is supposed to be treating the insanity says, "No, you are not seeing these things." So he makes the track less available.

So the direction of sanity lies in the capability—the *capability*—of confronting the time track and the present time environment. And for any individual, for any one individual, existence consists of the physical universe present time—the physical universe present time and everything that is in it at this exact, precise, present time instant—and the time track, which consists of everything that has been. And that is the total isness as far as this thing called reality is concerned, see?

Now, you can speculate on what the time track has been, by reason of the state it's in now, but that actually is not an isness, you see? What condition *is it* in? Furthermore, you go around England, you'll see mounds of dirt—furrows on a hillside. You'll see mounds of

mossy, overgrown whatnot. You look a little bit closer and you'll see that it's some old fortification. Be a Roman camp or a medieval castle that has long since gone to dust and the socialists, you see? And there it is.

Well, it's a lot of fun, you see? It's a lot of fun to add some significance to this thing, you know, and say, "What has it been?" See? But that is not its isness. Now, it's perfectly all right to stand—as lo—as a matter of fact it's a wonderful game to stand and look at this pile of stone and say, "What has it been?" I know I've done some of the most learned, marvelous—absolutely astonished myself by the brilliance with which I could reconstruct out of a single mound of stone the tremendous civilization which went before, you see? And the power of the fellows who erected it, and so forth. I remember one particular time I was so overwhelmed by my own brilliance and learnedness in this particular direction that I hardly heard the farmer at all when he said, "Well, yes, that's the silo we built last year. It fell down."

Now, that is a suppositional reality, see. Tremendously subject to error, but not outlawed for that reason. But recognize its isness, which is just suppositional isness. It's the isness of suppositional isness.

Now, every once in a while on the track you've met some fellow in a conical hat who was saying, "Abracadabra, hocus-pocus, if you just gaze into the pot here, I will tell you the future!" Oh, that's great. That's great. Quite a game in itself. It's probably a lot of complexities. But it's suppositional; all futures are suppositional. The odd part of it is that if they—if they're suppositional enough, they come true.

I remember with some shame telling a fortune at a party to some people—I used to tell lots of fortunes. It's very funny, you know. You look at somebody's facsimiles. This is very funny, you know? And you pull a wise face, you know, and you can take a look at the facsimiles and saying, "I see you living in a house which is very close to a railroad track, you see, and there are some tall trees there—some very tall, slender trees—and it's right there at the corner of the roads. And let me see now, let me see, now, don don—don't—don't interrupt me. It's Acacia Manor. Yes. I see you living at this house."

"Well, that's fantastic! We just went out to look at such a house, today. In fact, we're going to buy it."

Of course, the character wasn't going to buy it till you said he was going to live in it, you know? And as a party trick, one time, I told a couple I saw them both being unfaithful and separating—you know, just dealing the cards out—and they both obediently did. And I felt very ashamed of myself

The future is always enforceable from altitude and authority, and so forth. You get somebody like Toynbee. He can predict the future, he says, you know? He's got some formula that nobody knows but Toynbee, and he can predict some sort of a future out into the future, and he can tell by that that this, that and the other thing is going to happen. Of course, he's actually found a trick method of making a postulate stick, you see? He's making a postulate stick by saying, "That is the way it is going to be because I can read the future." See, that's

just a trick method of making a postulate stick. But it doesn't escape the fact that it's a suppositional reality.

So if you break existence down into isness and potential isness, you can probably break down this potential into several categories and you could probably make quite an interesting German graph out of this thing, you know? You could extrapolate it out, cover the whole wall before you got through. And you could break this down into numbers, types, categories, subclasses, and then subclasses of subclasses, and then subclasses of subclasses of subclasses of subclasses. Pretty soon nobody would know what you're talking about. So I prefer to leave it at that, you see? There's isness and there's suppositional isness.

Now, the time track often gives people the feeling that the "was" can return. And they think if they run back just a few hours, years, millennia down the track, they will once more find themselves standing up at the battle of Bennington and getting their head shot off or something of the sort, you see? And this makes them very nervous about going back.

Well, I one time saw a line of redcoats and a line of militia standing up, exchanging shells, and for about, oh, I don't know, it must have been the space of a minute or so, they were total 3D in a much greater reality than the physical universe had had to me recently, you see? I mean man, that was solid! That was solid, you know? And I expected these guys… And for a moment, I thought I had returned back down the time track, on the physical universe time track, and found it all there yesterday, don't you see? I didn't realize I was going down my own time track. And good heavens, man! You could smell the mildew in the wigs, you know? And it was—it was all marvelous. And you know, I was all ready to duck from the next volley. Probably it's there so solidly because I didn't duck from the next volley.

But next thing you know, just looking at it, the isness of it turned out to be what it was, which was simply the isness of my own time track. And at that moment, it fitted itself into perspective. It was an exaggeratedly solid piece of my own time track. More solid and more real because of the awareness jammed into the moment of time, don't you see, than otherwise.

Now, you could mock yourself up futures and so forth. You can do all sorts of things, but again, what you're mocking up is suppositional.

Now, there's one more class that you have to take something of a look at; it's "what is created." And it's this whole business of creating that really tends to rock people, because you see it's half real and half suppositional. And it's the borderline between the two.

Now, it almost depends on the person who says he is going to create something. Well, somebody says he's going to build a building, you know this fellow does build buildings and so forth, well, then you—it's very close to reality, his statement that he is going to build a building. See, it's quite close to reality, because you know he wis—build the building. In fact, you can already see the cornerstone, you know, that sort of thing. That's a good reality.

And some guy down in the loony bin, why, he says he's going to plant ten thousand acres of forest, you see? Well, that's hardly even a suppositional reality. You know darn well he's never even going to look at a tree, much less plant a forest. So you know that thing is never going to exist. And it won't ever exist.

And so this matter of suppositional reality and creation come together. But remember that a creation is just a suppositional reality until the moment it is created. At the moment it is created, for whatever period it may endure, it is. See? So it is an isness; anything created is an isness for whatever period it endures.

Now, all of this is quite pristine pure, from whether it is good for people, bad for people, nice to do, not nice to do, or anything else. These again are adjudications of what is. And that's the opinion of what is, but that's part of the thought of reality.

Now, thought is not separate from reality. Thought is woven solidly into reality and thought is part of the isness of reality. For instance, BBC—ITV down here—finally beginning dimly to learn their lessons on programing. And they've conducted, I think it was, a ten million dollar—pound test. They went to vast expense to find out who viewed television and what programs they liked. They went into great expense: They built a small studio, they bought a television set (I imagine even paid for it) and hired some children and bought some candy and comic books and got some furniture and put it in there, and then drilled some spyholes in the wall and turned on canned programs, you see, so the children could watch the programs or talk to each other or eat the candy or read the comic books. And they very carefully noted—I think there's—oh, probably two or three thousand pounds of the appropriation must have been just paper to carry the notes of the reactions of the children at various points of the programs, and so forth. And they finally learned—the final lesson was (and this is why they're going to continue it: they've learned something)—they learned that little children do not like to look at older children's programs and that older children do not like to look at little children's programs. And so it was pretty brilliant. And that's why they take your favorite program off every Saturday night, you see, and throw it away. See, they've got a long way to go. They've got a long way to go.

Police pull this trick all the time. Every once in a while—around Washington one time, we were doing Union Station—this walk—about process—and were going down to the airport, and so forth, and run it on airplanes and all that sort of thing. We were doing this for quite a while. We found out at the end of about a week that the "Federal Boys Institute" and the Narcotics Division and Interstate Commerce, and so forth, detectives had been hanging back in the wings and behind sofas and chairs and back of pillars—squadrons of these fellows, you know, had just been haunting every Scientologist and his preclear, and so forth. And at the end of the week, why, they finally grabbed one and they had already determined that they were not a new airline that was smuggling dope. I don't know how they determined that. I guess they saw they didn't have any airplanes in their pockets or something.

It never occurred to them to ask anybody. This is the point I'm making, you see? It never occurred to them to establish an isness on a situation or to ask anybody, because they couldn't, for some reason or other, view the thought in the isness. See? So they're way up around the bend; they can't even view the thought in the isness. So don't think that it just goes to a point where people can only view the thought in the isness; you can get further than that, where people can't even view the thought in the isness, you see, and can't even ask for what thought there is in the isness.

Now, there are certain opinions abroad in the world today with which we may or may not agree, but they happen to be part of the isness of this world. Now, whether they could be changed, that again is not part of the isness. They are. These thoughts are.

Now, the ironmonger who weaves this sign with the curlicues, and so forth, has had a thought when he wove that set of curlicues on this sign, you see? He had a thought when he did it. And you get back and you take a look at this and you're actually looking at iron set in space, you're see it—perceiving it by energy reflected, don't you see, and there is a time that you're looking at it in, you see, and you look at it for a certain period of time—and all of this isness goes together. But most people overlook the fact, the curlicues are—the curlicues are in actual fact an expression of thought which is part of the physical universe. So there's a great deal of thought woven into the physical universe that is part of its isness. Doesn't have to be written up, "go here," "go there," "this is a bear," but certainly either the bear making himself a bear, or somebody else making a bear, is expressing the thought of a bear. See, he's using matter, energy, space and time to express the thought of. So that thought is expressed by the formation of matter, energy, space and time, and if we look this over, we'll see that the thought is an integral part of nearly all physical universe put-together. To some degree—to some degree—thought is a part of the physical universe and is part of its isness.

So we say the physical universe, then, consists of matter, energy, space, time and thought. And the time track consists of matter, energy, space, time and thought. And just as your broadest classifications, you have now made the simplest statement that can be made concerning a time track or the physical universe. That is the simplest statement that can be made.

Now, we can complicate it; we can complicate it tremendously. We can get the suppositional isnesses, we can get the befores and afters, you see, we can get the purposes, you see, the additive utilities, and of all things, the aesthetics.

Now, we really go mad when we get into aesthetics, you see? But the devil whispered, "Is it art?" you see? And that devil is always standing alongside the shoulder of every artist or anybody engaged in an artistic pursuit. You see, the little girl doing her sampler, see, and so on, saying, "I think that looks nice. That really looks nice. And I'm going to make it so-and-so, and it's going to look nice." And she gets to look at it, "Yeah, but is it artistic?" you know? "Is it art?"

You see the concert pianist beating his fingertips off at the concert, and you very often are utterly astonished afterwards to find out that he does not consider that this is art. He could do much better or he has done much better or he *will* do much better. But is he doing better right now? Well, you seldom find that he is ever doing *better* right now. He's always on some suppositional kick.

Well, the degree that an individual is on a suppositional kick measures directly his confrontingness—his ability to confront. The amount of suppositional isness that is added to actual isness measures directly the individual's ability to confront.

Now, that's a very involved and complicated statement, because it's almost too broad to embrace. This fellow goes down and he takes a look at this watercolor—down at the art

gallery—he takes a look at this watercolor and he says, "He should have…" Well, that "should have" has measured the amount of not-confront he is doing at the—of the watercolor. See? It's quite interesting.

Therefore, you get into this in the area of critical and you speak of people as being high-criticals. "This fellow has a high critical," you say, you know? A very critical pc. Common term amongst auditors: critical pc. Well, it's the degree that he is into suppositional and not into isness that is critical. He's not confronting to the degree that he is critical.

Now, from being a very esoteric statement, that becomes a very, very interesting auditing tool if you look at it just in its bare-boned fashion. A pc goes, *"Yow-yow-yow-yow-yow-yow-yow-yow-yow-yow-yow-yow-yow!"* Wow. It's obvious whether he's doing it misemotionally—"Now, I suppose," he will say, you see, "but if it… Oh, I—ho-ho, hmmm…

You say, "What's happening?"

"Well, it sort of looks here that it might have been…" (that's quite acceptable—all these things are quite acceptable and quite ordinary in auditing) "…but, it sort of looks here—I—there's—I don't know. There's some kind of a wreck out here. I think there has been a wreck." It's quite ordinary to have him then find out that it's not even an airplane in front of him but a building. See, he has said—he's given you the suppositional, see? He hasn't given you the isness of it. Well now, the time track straightens out and erases in direct ratio to the amount of isness confronted by the pc. And that's how sane and capable somebody gets. It's measured directly by that: the amount of isness the individual is capable of confronting.

And he's having as hard a time as he is moving from isness to suppositional. Now, in view of the fact that his track is in terrible condition, you have two things at work—you have the pc's own feelings of incompetence and you get the unrecognizableness of the track. And these two things come into combination to make a cat's breakfast.

See, the pc is sure that if he confronts it, something horrible is going to happen. He's sure of this. You know, so he *"h-o-ul-eaahh"* you know, he *"auheaeah-w-w.* I don't know whether I want to be processed or not." You see it in the extremity of, the pc doesn't want to report for his session. See, that's merely an expression of, he's moved over into suppositional, to that great degree. See, he supposes that it's not confrontable. He supposes that the auditor is not going to be able to do anything for it. He supposes the auditor won't be able to handle it. He supposes this, he supposes that, you see? Well, all the time he's supposing, he's not confronting.

Now, the pc's come downscale and sort of given up on the idea of being able to confront very much anyhow over a long, long period of time. You can more or less measure this and call it state of morale because it's quite volatile. It will shift with great rapidity.

A thetan's state, you see, is actually not pinned mechanically by anything. It's just where he is and what he is doing, don't you see? It's not really pinned mechanically by anything. You see, he's not made less of a thetan or more of a thetan. But when you surround him as intimately as the time track with a tremendous amount of threat, suppositional unconfrontabilities, he is continuously enforced into a state of low morale. He doesn't think he can do anything. As a matter of fact, he can't! It's part of the isness of the situation.

See, he knows what'll happen. He's surrounded by jack-in-the-boxes to a point where he's touched this one time and it's knocked him flat and he's touched that and it's ruined something and he's touched something else and it's blown him down. And his attention is still terribly fixed on something else and he knows he mustn't take his attention off of that. And then he knows also that if he doesn't take his attention off of it, he's going to go to pieces, you see? And then he's forgotten that he has his attention on it.

He's in a frightful state. But you get his feeling of degradation—because of his capability, you see, what he feels it is—but then you've got the actual state of the bank, which is horrible! It looks like a bunch of mad theater managers have rushed in and grabbed all of the motion pictures that have ever been shown, you see, and mixed them up with a stick and set fire to them, see? And a thetan standing in the middle of this debris—you see, it hasn't even got a bright flame left in it, you know? And there he is in the middle of this debris and he knows that if he moves or sparks or does anything, something horrible will occur. And every bit of this has retained in full its command value over him.

Just the fact he's standing in the middle of it, is enough to depress him. But at the same time, it's all the old tin cans he's got. It has value. It's all his knowingness, it's his record files. He's like somebody who has become totally dependent on the record department and then the record department has been bombed. He can't even find out his own name, rank and serial number, don't you see, without the record department.

Well, that dependency and the reason that came about is also included in the record department, so he can't even find that, you see? It's all there and he's gone into a terrible state with regard to all this. It's booby-trapped. It jumps apart. If he puts a beam on it, he sticks.

And he sort of feels funny because there's a hand that vaguely shows out from underneath a black plate and he doesn't know whose hand it was; he doesn't know where it's from; he doesn't know when it happened… But he knows he'd better keep an eye on it.

And we've used other methods to approach this problem of the time track. Amongst those other methods were exteriorization. "Try not to be three feet back of your head." I don't know how many taxi drivers went out of their heads and their cabs climbed the curb in New York when they pulled that gag over the air, you know? That was pulled over the air and was done quite successfully. "Try not to be three feet back of your head"—over the radio.

And it's all very well and the odd part of it is, the thetan is free. You'll have some fantastic experiences, but you can get a synthetic state—a temporary, momentary state of a thetan which approximates his actual state if he didn't have a bank—by exteriorization. I've exteriorized people—they've lost their stammer, their lumbosis, everything else. The only person I had trouble with when I exteriorized him, it didn't cure his cough. And then we found out *he* was coughing. Didn't have any chest to cough with, but there he was out there, fifty, sixty feet from the body, coughing.

But that state doesn't last—doesn't last, because the individual is in a state of low morale at the time you do it. And even though you get him away from the bank, you've just taken somebody away from the central control office and made him leave all of his files behind and he sort of thinks that those files can be straightened out and he definitely knows

that he must have them in order to know anything and he goes along just so far and then he'll jump or get scared or something will happen, he'll snap back into his head.

You can do this to an individual two or three times and then he won't come out anymore. He's very suspicious about it.

Everybody, however, can be made to exteriorize. But you've exteriorized them out of the bank to a marked degree, but of course the bank follows them. You can exteriorize somebody out of a body and then exteriorize him out of his bank. See, just tell him to be three feet back of the mass that he's associated with. "Be three feet back of your head. All right, you've got a black mass there? Oh, all right, that's fine. Be three feet back of the black mass."

The individual gets a foretaste of what it is like not to be pushed in on all sides by these black masses and things, see? But it's a momentary foretaste, because he'll take his attention off what he thinks he should hold his attention on, he'll collapse back into the bank, the bank collapses back into the body and now, he says he doesn't want that experience again. Actually what it does is restimulate dying. This is more or less what he does at death. But he takes the bank with him at death.

Now, the only possessions a thetan has consist of this bank. He really doesn't own anything else at a moment of death on this planet due to the laws of inheritance and other mechanisms. Various times on the track a thetan has tried very hard to straighten this up—when you died, you didn't lose everything, see? And it has been more often true on the track that you didn't lose everything than it has been that you did. But—so a thetan is actually conditioned into this and he considers it a considerable deprivation. So he very—makes very sure he keeps that bank very close to him, because it's the only possession he knows he can hold onto. Yet it's in terrible state and he doesn't want it in that kind of state. It's really no use to him, but he hopes it will be of use to him, and he couldn't get away from it anyhow.

Well, the approach of exteriorization is frankly a failure. You can do remarkable things exteriorizing people, but it is a failure. You better know something about exteriorization; it'll always help out an old buddy who's just been knocked down by a freight train or something of the sort, and there he lays gasping his last. Well, tell him to be three feet back of his head, you know, and go on his way.

Various exteriorizations: Some guy is in perfectly good shape and he's just accidently fallen off the bridge and drowned. And they're working on him with Pulmotors and he doesn't start breathing again. If you happen to be around and he hasn't been dead very long—he doesn't smell yet—just say to him "Hey! There's nothing wrong with the body, pick it up!" All of a sudden the chest… It's quite remarkable. It's part of the mechanics of existence.

But as far as a solid processing mechanism, it doesn't exist as practical processing. It's more of, this is a piece of the isness of existence. Thetans do this kind of thing; you can do this kind of things with thetans. And once upon a time, every time you lost a body on Erxes, you went and picked up a new one on—at home base, you know? You're always going back and picking up your body—picking up a new body. You didn't necessarily lose your identity. You'd be surprised the research—the searching security regulations which sometimes would be stressed home on somebody picking up a new body. You didn't want enemy troops in there

picking up one of your own uniform bodies. And the security: "What's your name? Oh? You know Joe? What's the name of the bar at Yakbung crossroads? What's the name of the bar? What's the name of the bartender?" You say you come from there, "What's the name of the bartender? What's his favorite joke?" "Ah! Have this man shot!"

In fact it's quite unusual—and one of the reasons why you rebel against it and people are very anxious and willing to be processed—it is very, very unusual for a person to totally forget his identity just by reason of death, and you haven't been doing it very long. You don't lose your whole identity and everything you've ever been just because you kick the bucket. So the way it's going now, thought is passing out of everything, and the identity passes out and the thetan not only loses his physical universe possessions by reason of death but he also loses his identity by reason of death. And he doesn't like this. He thinks this is a can't-have—no-have proposition. He is not in favor of this at all.

And therefore, he tends to pull even more tightly on the time track. You see, you've denied him a new record, so he's grabbed this record, see?

Well, every time somebody wanted to get even with him on the whole track, somebody booby-trapped the record; somebody threw a bomb into the file room. That was the way it was done.

You go down here to the loony bin and you can find people around there and they're screaming about being jumped by demons and there's a great bird that comes every night and perches on the bottom of the bed and pecks at him. Psychiatrist strokes his beard: "This man's insane."

"Why is he insane?"

"He sees a bird."

That's the end of it. If he sees, he's insane. Now what kind of a record—approach is this? This is just a further denial of record, isn't it? That's the way you really make them spin. "Oh, you got a bird that comes and sees you every night? Ah—ha. Good."

Scientologist would have an entirely different approach. He'd probably tell his buddy, "Christ, what dub-in, you know?" So he says to the guy, "Yeah, yeah? What kind of a bird is it?" And he finds out more about this bird. He's liable to find a honey of a series of incidents of some kind or another. But the trouble is, if you approach them from that bird, you're liable to go straight into one of the doggonedest, awfullest messes of *raarr* that anybody had anything to do with. You've pulled him right into the middle of it. He'll eventually collide with this bird in processing. It's not necessarily the start of his processing, however. And you certainly don't invalidate the bird. That's the last thing you better do, because whatever it is, it *is*. He saw it, so it is.

Now, we don't care whether other people agree that it is, or they don't agree that it is. That's all whether or not we agree to reality, which is another method of making a quick buck walking up and down the land with a conical hat. That's philosophic balderdash.

I mean, the more—the more you can keep off of these wild byroads, you see? "Well, is reality really something that everybody agrees to? It isn't, because there are people around

who don't necessarily agree to the reality. So therefore, it couldn't be that it really isn't real." Well, that's just a method of making it unreal for somebody else, isn't it?

Reality is a miracle that it is mutual in the physical universe. *That's* the miracle. It's *fantastic* that it is a mutual reality. And *that* is the biggest proof of its isness: its mutual reality.

Now, the funny part of it is, banks have a mutuality. They are not necessarily all different. Because the tricks that have been used to wreck the file room have not been very many. And those that were really capable of messing up the film and bending all the reels up and bashing the cans in had to be pretty heroic. It really took some doing. It really took some doing. And the technology which you have, I don't care whether you're listing for items, running valences, doing an assist—I don't care what you're doing—you're handling the time track, or a piece or a portion of the time track. And you have never escaped this fact. Because it is the only tried and true approach to sanity and to recovered ability, is straighten out the guy's time track.

We have approached it in many ways; we have tried to find out who is mocking up this time track. Well, obviously the thetan is mocking it up. But that's again a suppositional reality. We can use mock-up processing; we can take over the automaticity of the creation of this track. The thing wrong with it is, is he cant find out about it, and it really gives him no opportunity to confront it. The confront factor is dropped to a marked degree by this create approach.

You say, well, let's take over the automaticity of his creation of the bank, all of a sudden he hasn't got a bank, therefore he's Clear. Well, that's a very good theory. There's nothing wrong with it at all. All I can say is that after many years of hard tries, why, we have never been able to make it satisfactorily and uniformly work. As far as I'm concerned, it's a locked road—barriered. The trick that barriers it is that when you get the individual to create, he very often strikes the button—and oddly enough, there is a goal "to create" in this GPM we're handling—and he'll hit buttons like that, and all of a sudden he goes into—the bank goes into obsessive create and it practically crushes the individual. Everything beefs up, gets hard, *uh-rrr-aurghh!* And it happens so often and so frequently that Creative Processing had limited usages. It was useful, but its usages are limited and it does not result in Clears who will stay Clear and we're interested in that.

So it all comes back to the fact that those processes which effectively handle, straighten out the time track, put something there to confront—that is to say untangle it enough so that it can be confronted—raise the morale… Remember, this is—this is an adjunct to this; it isn't enough just to straighten up the track. You've got a pc there too, you know, and if you lower his morale too much while straightening up his track, why, track doesn't straighten up. You understand? Because you're actually not raising the thetan's confront at the same time. That's for—our processing has got to be rather delicate.

And the only thing we get into is just this: his suppositional isness is so great because his confront is so low in this particular zone or area. After all, look how low it must be. All the "great savants" of the field of the mind never even suspected this track, except Freud. And he said that the body contained some sort of a record or blueprint of its immediate past. Freud did

say this: the body contained some such thing. I consider it very interesting. He never went ahead and explored it. And he went into the suppositional reality that it made everybody barbarians and very vicious people to have this. What his conclusions are I'm not entitled to say, because I have not studied his conclusions because they again are a suppositional reality. I can only tell you that he did, however, remark that there was such a thing.

And back about 1914, 15, there was some chap back there who remarked on the fact that there was such a thing as an engram—that a moment of unconsciousness was recorded all the way through. It's a very small portion of a book, printed back then. I heard about it about 51, something like that.

Guys trace on this and they get the hell out of there. They don't want anything more to do with this, see? They trip over some corner of this thing, and then they say, well, *da-da-da*… It's the two-dimensional worm trying to describe a three-dimension. And the third dimension, it's um-wah-mm. Everything's flat! We know that! And yet here's this pole. Occasionally they'll say, "Well, we—you run into something if you go across that particular side of the two-dimensional plate. You bump your head." And most of them say, "Well, it's impossible to bump your head, because there are only two dimensions." And then they say, "Well, then there's nothing there." It doesn't occur to most of them to say there might be three dimensions. In such a way, why, that isness gets blocked out and barred out.

We should examine how it does, because it's a very simple answer. How does the existence of the time track get completely wiped away? Why do the great savants never remark on this particular piece of property which can be found in every and any human being, and the handling of which is the only road that we can discover, or that ever has been discovered, which straightens the person out? What is this? Why is it?

It's the same reason that you sometimes have trouble in an auditing session. These things are in two divisions. There are two things here. One is the suppositional reality of the pc sometimes presses him forward—of course, we're—I'm now not talking about the reasons he can't see the track; that's pretty obvious, the unavailabilities and the tricks of it, and so on. No, I'm talking about the pc who is sitting in front of you—his suppositional reality is very low but very great. You see, it supposes; his "I guesses" about the track are terribly thin. And if you don't develop those things along a very smooth line and very smoothly—you know, he supposes he has a black mass in front of his face, you see? He doesn't see the black mass. Actually, all you've got to do—not make the track more solid for him, but just keep going around in the area and take what the pc says, you see, and keep working with it and this thing will start to unravel and the pc will come up and you'll find less and less supposition. He says after a while, "There *is* a black mass in front of my face." Don't you see?

Well, the principal barrier that you get if you're inexperienced in this line is that you suppose, if the pc is so vague, that you can't get anything. You take it that the pc doesn't know what's there, then you wont be able to find out what's there. You don't recognize that he is just so far down on suppositional isness that he is not approaching isness. Whatever the tricks of auditing are and how you audit engrams, it is the process of familiarization—gradient scale. You've got to raise the morale of the pc with regard to it and raise the available thing to confront. And familiarization with it and running it, and so forth, tends to unravel the track

and stretch it out and make it available to him and his morale comes up at the same time and you get to an isness. And you don't recognize that it's all a gradient—all a gradient from can't to can. See, it's just a gradient. Pc says, "Oh, I don't know anything about this. I never heard of such balderdash. Ron says there's an incident here of some kind or another and I never heard of such a thing. It's horrible for him to say such a thing."

Very shortly afterwards, he starts to look. After all, he's been given a little piece of data, something to look at and he looks—by golly it's there, you know? And he says, "Hey! You know? Ha—ha!" You know, it makes him feel better. He can see it and it is there to be seen. He looks at it a little bit more, there's more there to be seen now, you see? And then he feels better about seeing and there's now more to be seen because you've gone over and developed the track.

You see, it's at once a problem of getting a viewer and a stack of pictures together. You see, you've got to get the viewer so he can see the pictures. You see, that's your Auditor's Code and morale of a pc and all that sort of thing, and coaxing him along and giving him the right orders, you see—that's for the pc. And then you go over the technology of arranging the pictures. And the way you arrange them is just stroke them. That's all. Just stroke them enough times and stroke the right picture and you say, "There, that's a nice picture. Yeah, that's a nice picture. Yeah, get that one all fixed." All of a sudden the pc says, "My God, there's my bird!"

You say, "Yeah? What do you know!"

"Yeah," he says, "yeah, that's familiar, that bird. There he is. *Tsk, tsk.* That's pretty good. Let's find out some more about this," see?

Well, if you've done it smoothly, then the pc's morale is up so he can look, and if you've handled the bank right, why, that's been rubbed up so that it can be looked at. It's this gradient approach—it's barred out by the fact that it's terribly simple; there really isn't anything very involved about it. And that's one of the things that makes me impatient in teaching people how to run engram, is they always want to know the command with which you run an engram. I don't know! Give me a command for petting a cat, I mean… All the rules of auditing have to be obeyed, and so forth, and it gets to look pretty complicated after a while, but it isn't complicated. You're running a Touch Assist on a picture.

Of course, your pc can't touch the picture and feels that you won't let him touch the picture—he's going to have an awful hard time touching it. And then if you don't give him the right picture to touch, of course he can't touch that. And one of the big boons you have in technology is, I've been finding out what pictures can be touched, which then produce a tremendous resurge and start untangling this track, by finding out what are the principal things-two things found out: What are the principal things that have the track snarled? And which of them can be touched? See, there's two problems there. You see, what is snarled and what do you *touch* to unsnarl it? See, those are two distinctly different problems.

The auditor tends to Q-and-A to some slight degree with the fact that an engram contains pain (and he doesn't want to inflict pain on the pc, of course) and contains unconsciousness (and of course, you can't see anything when you're unconscious). So all the

great savants of all history have simply Qed-and-Aed with the pain of the engram and on the time track and unconsciousness. And they've simply remained unconscious of it—unwilling to approach its pain and of Qing-and-Aing with its unconsciousness. And that's why they have never said, since time immemorial, every being has a time track. It's just as—just as elementary a piece of nonsense as that. They say, "Well, you can't see it and you can't do anything with it and there's really only thought in the head anyway." And there's lots of ways they approach this thing, but they're actually just doing a Q and A. The thing is unavailable to the being, so the savant supposes it is unavailable to him, don't you see? He doesn't want to have anything to do with that pain, so he leaves it alone, and because there's unconsciousness in it, he remains unconscious of it. And I'm afraid the problem is no more complicated than that.

But the auditor mustn't fall for this, see? In the first place, I don't think a thetan can go unconscious. I don't think there is a level at which you could say absolute unconsciousness takes place. It's quite interesting. You run somebody through an engram where he knew he was unconscious all the way through the engram and he doesn't remember what happened in the incident. Well, that doesn't mean he was unconscious in the incident. Just means he can't remember what happened in the incident. He might have been conscious all the way through. And you start running this thing through as an engram and all of a sudden he finds out during those moments of unconsciousness he was conscious of things going on. The only real tragedy of life, I suppose, is that absolute unconsciousness and absolute unknowingness are unobtainable.

Well, the auditor must realize that there is no slightest portion of that time track that isn't available. And he should go into no "I-don't-know-anything-about-it" simply because the thetan he's auditing, of course, doesn't know anything about it. This is the expected state. He'd be a Clear if he knew all about it! Well, you—then you're saying, "Well, I can't audit him because he doesn't know anything about it." You're saying, "Well, when he gets to be Clear, I'll give him a session." It's all by gradients.

There's a great deal of technical information about this. There's reasons he can't view the track and the reasons the track is unavailable to him are very mechanical. I don't think you would be very excited about viewing a door that every time you walked up to the door it crashed open and broke your nose. I think after a while you would get out of the habit of walking up to this door. And after a while you would say, "That door doesn't even exist. I'm not even going to go in that part of the room." Because the violence that is contained on the time track cannot be, again, underestimated. Boy, it's there! It's there. It's violent. You can hit portions of the time track that'll kick a pc right out of his head if you forced him into them. *Bow!* It's a sledgehammer proposition.

Let's take a second-series-goal GPM and let's force the pc into the top oppterm and then keep hammering and pounding the pc from the top oppterm down with the wrong pattern. Give you the shudders yet?

What makes it gruesome? It isn't that the auditor is pushing the pc; he's not doing anything to the pc that's very bad. What's doing the pushing is the bank. It's solid and tough

at that point. Well, the magic of it is, is if you get the earliest moment of the earliest GPM, it runs like hot butter. It runs like *nothing. Pow-pow-pow-pow-pow-pow-pow-pow-pow.*

Do you realize there's just as much charge on it as there was the later one? See, as a bank, there's just as much charge on that bank as there was on the later bank. I consider this quite interesting. You can't run the later one, you can run the earlier one. Why? When you're running the later one you're trying to run that and all the banks that come before it. The pc can confront one bank, you're asking him to confront twenty. You're asking him to stomp right into the charge of twenty banks. He can't do it, so he gets a big lose. So if he says, "Look," he says, "I can't confront the bank. Look, the bank is too tough for me." Therefore, it's important not to give him loses early on.

There's various approaches of this kind. This is all technical know-how. This know-how is very simple know-how. It's not very difficult know-how. You go into too much suppositional and you have trouble. But I'll tell you that an auditor has success in auditing if he has a good idea of the mechanics of engrams and the time track, if he kind of knows what this is all about. The next thing you know, why, he's in there sailing. Somebody else keeps asking for a rote command. They say, "Give me a rote command. Do you say, 'The somatic strip will return (snap),' or do you say, *'(snap) The somatic strip will return,'* or do you say, *'(snap—snap)'*? Just exactly how do you say this?" I'll show you a person that doesn't know the mechanics of what he's handling.

Somebody gives a double command. This is the most serious thing in engram running, it confuses the living daylights out of the pc. It's almost impossible not to give a false command at one time or another because you're right on there. And to give a wrong command, you find out about it before the pc has a chance to get snarled up with it, that's the only sin, is not to catch it.

For instance, the demonstration which you had, I told the pc to go to the point where the pc was, just one time? It confused him. Well, that's not very serious. I immediately remedied the thing and he got it all straightened out and there we went and see, we were on our way. What if I'd said to him, "Go to the beginning of the incident when you go to the end of the incident because the beginning of the incident is the place where we don't start," and then gotten provoked with him because he didn't execute the auditing command? Well, I certainly wouldn't have known very much about the bank to do something like that.

But you wouldn't make a mistake like this—this is a gross error: You say to the pc, "Go to the beginning of the incident where the birds are." He doesn't know the mechanics and behavior of an engram, see? Well, what's wrong with the command? It seems like a perfectly innocent command. You see, this is a mistake almost anybody would make. Yeah, but the beginning of the incident was where the birds are. That was the beginning of the incident a half an hour ago. So the auditor thinks that while he handles an engram nothing happens. See, he thinks nothing ever changes. Well, why is he auditing the pc if he's never going to get any change, see? Well, he thinks nothing is ever going to change. So he thinks the birds are going to be the beginning of this incident from here on out. Well, the birds are never the beginning of the incident, even the second time.

So you say, "Go to the beginning of the incident," and you suddenly make this command, "Go to the beginning of the incident where the birds are. Go to the birds. Go to the beginning of the incident." And you ask the pc, "What's the matter? What's the matter with you?"

"What—what do you want me to do? Do you want me to go to the beginning of the incident or go to where the birds are?"

And the pc is all fogged up and he can't give you the data very good and he just neglected to tell you that there is an incident the day before the birds arrived, when there was an edict that you mustn't shoot any birds issued. And he's just discovered this and may even have mentioned it, but you didn't get its time. And you didn't realize that was the day before. That is now the beginning of the incident.

So you've told him to go twenty-four hours deep in the incident while going to the beginning of the incident, don't you see? And he gets very, very confused. You got things like *through and to*. You wouldn't think that *through* and *to* would make this much difference. You say, "Move to the moment of the birds. All right, now move to the period three days later." And you say, "All right, now what happened as you went through the engram?"

The pc says, "What engram? Moved… What—what are you talking about?"

"What happened as you went through the engram?"

"I didn't go through the engram."

 "Well now, all right, you didn't follow the auditing command." Ha—ha! Guess I'll clobber him, see?

The bank follows the hop—skip—jump, you—think—you're—there-and-you're—there system of the thetan, see? You moved to the end. Well all right, you're at the end, see? You're at the beginning, you're at the end; there's nothing in between. So when you're scouting, you always use to and when you're running an engram, you always use *through*. It's little, simple points like this.

Actually, to some degree, it is my fault for not having made these things as brilliantly and shiningly clear as I might have, some time or another. But as I say, the subject was never summated. I frankly didn't ever think we'd need it again—just per se running an engram.

Now, I found out that it makes it tremendously easier to run the bank and that on a very few pcs you will be unable to run the bank unless you get an early engramic incident out of the road.

And I also found out that if you can run the overt engram that relates to these GPMs just as an engram, that a fantastic amount of charge will come off the implants themselves, naturally, and therefore they run like—very much like hot butter.

I had a little bulletin for you. Found a datum here you might be interested in. That particular outfit was down toward the center of this particular galaxy and was founded at 52 trillion, 863 billion, 10 million, 654 thousand, 79 years, and I can't give you a much closer than that, because when place get founded is—more or less becomes part of their lies. But it

was founded a that time, and it was destroyed on the date 38 million—38 trillion, 932 billion, 690 million, 862,933 years ago, by the 79th wing of the 43rd battle squadron of the galactic fleet.

It was not the—part of the galaxy. It was a wildcat activity sitting there. They used to drag Magellanic clouds out of the center hub of the galaxy, let them follow the lines of force and just let them come over a system. Then when they got around to it, they'd send planes in with speakers, and so forth, and give the place the business. But the place very often was totally caved in for thousands of years by these Magellanic radioactive clouds which would just engulf the particular system. You got the idea? I just give you that in brief, just as a matter of interest, because I don't think—I've now got good data on the dates—these dates we're getting are accurate. I have now compared them up the track and squared them around. These are the dates.

Now, you're not likely to find any implant earlier than or even near 52 trillion and you're certainly not going to find an implant closer to present time than 38.9 trillion. And if you find any other kind of an implant, you're probably looking at a different kind of implant or somebody dramatizing it someplace else, so it'll be a subgrade proposition.

So that is the span and period of these particular things. I gave you this second date, 38 trillion, because actually that was quite a battle group that went in to clean up this particular activity. You might have been part of it. Makes a very lovely overt engram that keyed you in like crazy.

But that was not part of the galactic government. They were a bunch of guys that had the dream of everybody in the universe being good. And they are the people who used the Ice Cube. And you've all run into the Ice Cube. We often wondered who was the author of this sort of thing. Well, the Ice Cube was used by these people; I don't say that they authored it. And therefore, you get all this beach scenery and so forth, for people on this planet that came up through the Ice Cube, see, as well as other methods.

But I just thought I'd give you those dates because they are of some small interest, and that isn't going on now. There is something going on now or you wouldn't be here and you wouldn't have governments on this planet the way you have them, as lousy as this. But that's a horse of another hue and has nothing very much aberrative connected with it in comparison to the magnitude and so forth. This is the one that really keyed in the people's time track.

But there's one thing that I'd like to point out to you. In finding the original incident on the thing, a basic on a chain is the basic on a chain. See, it's not what I say it is or what you say it is or we hope it is, see? The basic on the chain, then, that you're looking for very often may sail back into God-'elp-us. And I found a basic on this chain last night which was of great interest to me. It was simply an assassination attempt of a radioactive bomb thrown in a carriage. That's the basic implant chain. See, you move the pc—the rule—you move the pc back before, back before, back before, to where he doesn't have any somatics, *heh-heh-heh-heh,* to what didn't have any part of these people at all, but that one got keyed in. That became basic on the chain. Got the idea?

If you're lucky, it'll simply be the first time they saw these Magellanic clouds come in over the planet and somebody made an unsuccessful attempt to pick them up or something like this. Something of that sort. And you run that, you get the pc ahead of this and he's got no somatics. All right, you run him into it and you find your first incident. Don't be surprised if your first incident expands earlier, don't you see? But if you run into it, you get your first incident out of the road, the rest of it runs relatively easily. But don't be too amazed if the first incident is actually not on the same chain but has become terribly interlocked with the chain and you can't do anything else until you do it.

I believe somebody was running that last night. And he finally got to some kind of an incident that didn't apparently have any relationship to this at all. Apparently had no—nothing to do with it. See? But it was some sort of a beam or blast in the face that left the fellow with a hanging somatic of some kind or another that then connected up into the implant chain and away we go, see?

Well, the good news I have for you is just that these guys aren't around. But the point I'm really making is that your individual address to the problem of engram running, if it's giving you any trouble at all—the blame is partially that I never made a summation of engram running, and the only difficulties you're having is just lack of appreciation of exactly what it is you're handling. It is not a matter of the rote command; it's a matter of understanding exactly what is this thing called a time track, exactly what are you handling in the individual and exactly what keeps you from handling it and permits you to handle it. And you get that taped, why, all of this becomes very, very easy.

Don't blame yourself too hard. Along about 1958, 59 or something, I should have sat down and said, "Well, let's see, what's everything we know about engram running? "Well, I didn't bother to do so, because I didn't think we'd ever be running them again.

It's with great delight now that I find out we know far more about engram running than has ever been published, just by basis of summation, actually summatable in a very few pages.

Okay? Thank you very much.