

SOP 8-D: LECTURE

A lecture given on
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This is a lecture on the subject of 8-D. It's a relatively simple technique. It's a technique which is used on any case. But it, of course, does not supplant the knowledge which an auditor has of cases. It doesn't supplant processes for emergency assists. It doesn't supplant your general knowledge of communications. It certainly doesn't supplant Advanced Course Procedure. It is a relatively simple process. Where you would find this process of the greatest use is that case with which you're having the greatest difficulty. You could exteriorize anybody, whether a Step I or a Step XII with this process. But, again, any preclear you have is having some of the trouble which is solved by this process. So we look at this, then, as something an auditor can use with comfort, which will exteriorize an individual. Now, we don't say in how many hours it'll exteriorize an individual. It'll exteriorize him in as many hours as his case is difficult. Of course, a Step I - it'll exteriorize a Step I immediately.

A Step I really is better run on Advanced Course Procedure than on 8-D. A Step I is very, very easy to run, and the essence of a Step I is that you should get him into circulation as soon as possible. Get him into a Grand Tour and Change of Space and so forth. If he's exteriorized with certainty, don't fool around very much in the early stages. Just get him out and give him a Grand Tour and give him some Change of Space and remedy his havingness and pat him on the head and say, "That's fine." Now, if you want to push him up any further, however, you will have to address the problems of ownership and universes.

So on a Step I, really, you'd use this late. You'd use 8-D late in the case, really. And on a Step V you'd use it right off the bat. It doesn't mean that you couldn't run this just on a Step I just as given, but I just say there are faster ways of doing a Step I than 8-D.

All right. Let's take a look at 8-D. What is it? It is a collection of processes, each one of which have been found to facilitate exteriorization and balance up the case of a preclear. Each one of these processes is itself unlimited, and being an unlimited process, 8-D, of course, could be run over and over and over. But I give you this admonition: 8-D should be run over and over and over as 8-D.

There are two processes. If you're going to start running 8-D, you run it over and over and over as 8-D. Now, there are two processes contained in 8-D which we're going to describe here at a little more length. We call these processes Universe Processing, and the other process is Ownership Processing. These are two processes. These processes snap universes apart. Ownership Processing snaps a lower level of universe on a case that is having a more difficult time.

The two processes can be used in conjunction or they can be used separately. But they are never used - and please, please establish this fairly well - they are never used, under any circumstances, all by themselves.

We should use any type of process which balances the case between these two things. One, practically spinning in, and the other, present time.

Now, you'll find a case being run on a very rough process, extremely rough process, has a tendency to bog on you. That doesn't mean that you should run away from every bog. Of course, the individual will bog. It doesn't mean that you should go on your way and forget about the case if it's practically spinning. But a case, you know, can get into a situation where it's just impossible to run any further. So it's time for you to lighten it up a little bit. You see that? And then there's cases that you can run so lightly, that you don't push in at all, that they're really not getting much benefit out of what you're processing.

So neither one of these processes such as Universe Processing or Ownership Processing are used individually. They are used, actually, in company with this pattern 8-D. That's to keep the case from bogging.

Let's say you've run one of the processes until you got a quiet needle on an E-Meter. Would you then immediately take off on some other personnel with Universe Processing? No, you wouldn't. You would go back to Step... Opening Procedure of 8-D, and you'd go right on through with the new personnel.

But let's, then, realize that this is a package process which is in itself designed to keep a case fairly well in contact with present time, and at the same time take out of the case itself its heaviest identifications.

The first step of 8-D is a very simple step, but it should be run very precisely. There's a great deal of technology back of this first step. There's a great deal of technology back of any one of these steps; and that's why they're run simply.

You have the preclear there in the auditing room with you. You ask him to move around the room - that's his body, you see - move around the room and locate spots in space, spot them, put his finger on them, designate them, spots in space. And you have him locate spots in space with great precision until he's able to do this.

You'll discover that preclear who's having a great deal of difficulty will locate the spot in space and then slide off suddenly, swish, onto an object. He may only be able to hold the spot in space three or four seconds. And if an auditor were doing Opening Procedure with great rapidity and missed the fact that the fellow can spot the spot in space all right, but his attention immediately went over onto a solid object, swish. The motto of all solid objects is "stick together" or "come to me." And as a result his attention is compelled over onto solid objects out of any empty space he looks at. This idea of not being able to look at empty space is very significant in a case. An individual who is unable to look at space, of course, is unable to have space.

So let's look at this Opening Procedure, then, as a method whereby the auditor can see whether or not the preclear is running what he's asking him to run, a method whereby the auditor can change the preclear in space enough times so that the preclear will follow his auditing commands, a process whereby the preclear can get over his nervousness about the auditor. This will save you as much as eight or nine hours on the beginning of a case, so it's well worthwhile doing this.

You could do this for two minutes or two hours. After you've done it once or twice with a preclear, as you run down 8-D, you will discover that you don't have to do it as long. But, again, you should do it every time you start through 8-D again - Opening Procedure. You should at least take a pass at it. It's not as important later on in auditing sessions, which is why we're calling it Opening Procedure on it, because right at the beginning this is the one you stress regardless of what case there is.

Now, let me tell you this: there are several cases around which have started to go upgrade on Opening Procedure of 8-C and Opening Procedure of 8-D. They're practically the same except Opening Procedure of 8-D specializes on space. There are several cases which have started to go upgrade, and the second they really start to get the fee] of this the auditor has switched off onto other processes. He's done this too fast, he's done it too soon.

The truth of the matter is these cases are actually so bad off that nothing will work on them in terms of process but Opening Procedure. If Opening Procedure were run on these cases for five, six or seven hours, thirty or forty hours of processing would be saved.

In other words, these cases are pretty bad off and the auditor errs when he thinks that, well, we run Opening Procedure so we can get into something hot in the case. Well, this case is in so much hot material right away that the safest course would be to run Opening Procedure and call

that the process. Just run it. Say "We are processing him." The auditor has a tendency, you see, to say, "Well, Opening Procedure - that's how we get around to doing some auditing." And he quits Opening Procedure before the case is open. Opening Procedure should be run until the case is open, accessible and in good communication with the auditor.

Some day you will see a preclear's case - maybe even a Step VII, SOP-8 - type preclear - case just break to smithereens on Opening Procedure. It is a process and a valuable process. In the first place, the preclear cannot fool the auditor. And in lower level preclears the only reason auditing doesn't bite them is because they're not doing what the auditor says.

Opening Procedure is a sure cure of this. You have the individual move around the room and find spots in space and actually pinpoint them with his finger after he's spotted them - nail them down you might say. And you just have him do this spot after spot after spot after spot.

Yes, he's going to go through a strata called boredom. I have seen preclears start to scream when asked to do this twenty or thirty times. You'd expect them to get down and pound the floor. Well, that's what's wrong with them; they don't dare go on doing anything, because this emotion which you're observing as the auditor is what turns on the second they start to do anything in life. You see, you just turned it on artificially in an auditing session.

How did you turn it on? You asked him to do the same thing with very slight variation over and over and over, and all of a sudden the fellow said, "Nyeeh! I can't do that another time." Well, what he's done in life: He gets a job, and he goes to work the first morning. He goes to work the second morning. Third morning, he can't quite tolerate the idea of going to work. Fourth morning he quits.

He starts to pick up a brush and a canvas; he's going to do a painting. Once he had a little skill as a painter. He picks up the brush and canvas, he makes three marks, four marks; he runs up against that very emotion that you're seeing running in the auditing room. And he lays it down, he quits it and there sits that canvas for the next year or so. But he means to get around and do something about it.

He can't tolerate a duplication, which means he can't tolerate communication, because communication is, in essence, duplication. Its graph is cause across a distance to effect. And a perfect communication is a duplication at effect of what was put into the line at cause. Now, that's a perfect communication. So duplication is an integral part of it. So you ask somebody to do something over and over and over - if he's having communication difficulty he just feels like screaming. Life, you see, won't let him duplicate.

All right. So Opening Procedure of 8-D is quite important. It should be run well, and it should be run as long as it has to be run. And that's a case for auditor judgment. I would run it until I found the preclear easy to run - not dodging, not dipping away, not arguing. I would just run it until it was easy to run.

Oh sure, you let the preclear scream and protest and slam around and say, "Well, I can't do that again," and so forth. Ask him to do it again, quietly, persuasively. Next thing you know, he'll have cracked through, you might say, the barrier of boredom. Boredom is actually occasioned by an individual having had all the goals of existence blocked by barriers. Every time he started to do something a barrier has been erected in front of him, so that every time ... eventually he gets to a point where every time he tries to do something he expects a barrier to be there.

Okay, let's go to the Step I of 8-D. We find this an extremely simple step. You ask the pre clear to be three feet back of his head. That's all there is to Step I. There is nothing more to it. That's all there is. Yet this is the complete condensation of enough technology, actually, to fill several Encyclopaedia Britannicas, because actually that action has filled several Encyclopaedia Britannicas already. The Encyclopaedia Britannica itself is written because people can't be three feet back of their head. Now, we look at this. You realize any time an individual says, "I feel. I'm trapped. I feel I'm caught. I feel I can't be mobile in life. I feel I'm pushed into this pattern

or I can't change my mind about things." Anything he's saying like that, he's saying "I'm trapped." He's afraid of going to hell. Why is he afraid of going to hell? Well, quite simply, afraid of going to hell for the good and adequate reason that hell is a place where he'll be trapped. People are equally afraid of going to heaven, if our boys on the back track who invented religion only knew it. They're equally afraid of going to heaven. Being stuck on a cloud for eternity? How unthinkably horrible. In other words, they have two horrors, of which two, hell is probably the more interesting. At least there's sensation in it.

Now, where does your preclear shy off? Any time he thinks he will be trapped, or put in an unalterable position he will shy away. Let's take the curve of existence, and we find out that it starts with create, goes through survive and finishes with destroy. Create, survive, destroy - that's the cycle of action of the MEST universe. Things go, actually, from a nothingness before creation to creation, through survival to destruction.

Well, an individual who goes further and further away from creation, in terms of just not liking it ... You know, he doesn't like other people creating things all the time, and he finds that when he creates things it's tiresome. He goes away from creation, and he will at the same time go away from destruction. In other words, instead of running the curve from create through survive to destroy he's actually on the total curve all the time.

Now, he starts backing off from creating things; he also starts backing off from destroying things. He's running just that much less of a curve. Now he backs away more from creating and more from destroying and more from creating and more from destroying, and on this curve - which you could envision as a hump with survive at the top of it - he finally finds himself parked up there at the top. And that is survive, persist, go on forever and ever and ever as the same form in the same place. That's the reductio ad absurdum of all survival - same form, same place, persisting forever. It becomes an intolerable thought to the preclear.

In essence, in auditing you're just trying to cure him of the intolerances which have finally parked him on the hump of this curve. You're trying to get him to a point where he isn't quite as frightened of persisting forever in one spot. And if you can... you can actually test a case to find out whether or not it is progressing at all - is "Can it better now tolerate detestable viewpoints?"

As an individual begins to shy away from other people, he is of course getting away from other viewpoints. He's getting away from other beings. He's being more and more himself. He finally winds up as the "only one." That's a complex - the "only one." He's the only one that can do it, he's the only one that can have it, he's the only one that exists. And he'll finally wind up the whole... Everything is illusion and there are no other viewpoints but the one which is where? Right in the center of his head.

The first edge into this, of course, is any entrapment. Now, an individual in the first place does not happen to be a body. There are several discoveries along the line, but probably the greatest single discovery in Scientology was the fact that an individual, the beingness, the personality, anything that you really consider to be the "I," whether you call it id or skid, doesn't matter. But the "I" of the individual was an energy production unit which could have any position in space, but which wasn't really in space.

An individual is an energy production unit. Out of this we get the mythology, the legends, anything that you want that has to do with spirits, with ghosts, so forth. People talk about these things, and so on. Science today knows there's no such thing as a ghost. It knows there's no such thing as a ghost.

You see what it did is it makes this concept of the energy production unit ridiculous, and says that this ridiculous concept doesn't exist - you know, ghosts, clanking chains, haunts houses. The truth of the matter is, man is not a body. This is a very easy thing to demonstrate, extremely easy to demonstrate.

How is it easy to demonstrate? You take somebody who's not very bad off - who's, let's say, what we call a Step I - you tell this individual, "Be three feet back of your head." This person would be in pretty good shape, see. This person is very sick. All the wonders of medicine have been able to do nothing for this person, see. The person is sick. You say, "Be three feet back of your head. Is there anything you'd like to patch up about the body? Oh, there is. The body's sick. All right, well patch it up." It's patched up. He's well the next day.

A couple of thousand years ago some boys came in here on this planet and did some miracles. And for a couple of thousand years everybody's been trying madly to repeat these miracles. Well, you as a Scientologist can repeat these miracles - on an infinitely greater number of cases than they were done on originally. How many miracles do you hear of?

Well, the percentage is terrible, just terrible. I mean, it's what? - half of one percent. You got a hundred sick people out here and one of them, why, we almost do a miracle on him. You got a couple of hundred people and we get one miracle. Actuarially, that's a very low figure.

You can do miracles on 50 percent of the people you meet which are of the same caliber. How would you do these? About 50 percent of the people you'd meet you'd say, "Be three feet back of your head. Give me some places where you're not. Duplicate a couple of things. Let's get stabilized a little bit better. All right, now let's mock up your body. Now duplicate it several times," till the fellow is used to looking at his body. And now you say, "All right, is there anything you'd like to fix up about your body?"

"Oh, I have some pinched nerves and a crippled foot, and this and that." Zing, zing, zing, boom - you've done the miracle.

If you have been not entirely aware of why you were studying Scientology, it is this which is as good a thing as anything else you'll ever run into.

Man, in all of his universities, in all of his churches, his seminaries and so forth, has been studying to try to find how miracles were done. And you're sitting right there learning how a miracle is done. I mean, it's just as simple as this. If you were only able to produce miracles on 25 percent of the cases you applied Scientology to. In other words, if you were just to take the strata of the society at large and you were only able to benefit even slightly 25 percent of them, you would have come closer at this moment to achieving the final product that they had a couple of thousand years ago than any man has in two thousand years. So that's a good reason to study it, isn't it?

All right, let's look at this process, then, and recognize this process for what it is - a miracle production process. Now, we've worked harder and harder and harder to try to run up the averages. You know? I mean, what's the average percentage of the auditor? How many more cases could he get? Well, we've been shooting for 100. This is an extreme and an illogical thing for us to do. We could be perfectly content with 2 percent, because by golly that's two more than medicine, psychiatry or witch doctoring accomplished, in terms of a real full-blown miracle.

Little girl here the other day - a couple of the boys were running a little child... crippled child charity project. And a couple of boys located this kid, and this child had had polio. And its grandparents had taken it and given it a bunch of rubdowns - the Kenny treatment - and had actually gotten the child over polio without the child's parents knowing much about it. The child's parents were not too interested in the child. However, polio had left the child very deaf. The child still could hear. So they went to a doctor, a medical doctor, and the medical doctor said, "Well, the deafness of the child is undoubtedly caused by adenoids and tonsils." So the child was operated on for the adenoids and tonsils and, of course, emerged from that operation totally deaf. The child was totally deaf for many years.

A couple of Scientologists, been through this Advanced Course, two very good auditors - they pick up this kid, process this kid for a few hours. Kid goes home, tells Grandma - they're in the living room. "Grandma, your pot's boiling over in the kitchen." Grandma says, "Oh, it is?"

you know, and goes on into the kitchen, gets halfway across the kitchen floor... "She can hear!" Miracle. All right. That is relatively routine. They just picked a kid who had something wrong with him and they produced the results. This wasn't eighty-nine kids they processed of which one got well. No, this was just a case which got well, that's all.

Now, this whole business of entrapment is a central subject about this universe. Entrapment. This energy production unit, that the individual really is, could be called and has been called his soul, his spirit, his this and that. But it's not really his anything; it's him. That is the slightly detached viewpoint which people had of this thing. See, it wasn't his anything. He couldn't ever have made the remark, "I'm over there." You see, "I'm over there" - no, no, no. Because anywhere he is is here.

Well, an individual can be caught, trapped. He can be caught very thoroughly by life. The police dramatize this. One of the worst things they can do to an individual is not to kill him, but throw him in jail, trap him. This universe is, you might say, a trap and so on. Well, the whole subject of the trap is an energy production unit which can get caught in a mass, in a space, and then can't get out. And that's the definition of a trap. It's something in something it can't get out of.

Now, an individual thinks he's a body, he thinks he is not an energy production unit. He thinks in terms of "My soul is somewhere" - probably in his hip pocket, who knows - only because he is in a trap called the body. Now, the body is more than a trap; it's a useful unit. It can be used as a puppet, marionette. It can be made to do many things. It's cute. It can be dressed. It talks, it hears - if the thetan, if the individual, wants it to talk and hear. But the body is very subject - very, very, very subject - to the impulses of this energy production unit, because this energy production unit is the only therapeutic source in this entire universe.

Now, where we have everyone's teaching concentrated on this one fact ("You are a body"), and where we have everyone's activity more or less concentrated on "This body must survive" - care of the body, care of the body, care of the body - we get an entire cult of survival in the society. We mustn't create anything; we mustn't destroy anything; the only thing we can do is survive as one being as long as possible. And this gets so much stress on it that an individual comes up away from create and destruction up to a point where he is persisting. And do you know that persistence itself has very, very little that is ready to recommend it. Because what is it? It's being in a trap.

Individual is going along, he is unknowing on the subject of this, mostly because all the energy production he has is shooting through the body. He's feeling with the body and so forth, so he thinks, of course, he is the body. This energy production unit which we call a thetan can be a body. It can be anything. It can be a stove. It can be a sky. It can be almost anything, knowingly. It knows what it's being, and it simply concentrates on being that.

Well, this was the end goal of religion; it was the end goal of a lot of things. And we get down to this: that the energy production unit gets convinced that it cannot get outside of the trap it gets into. And when it gets into the body as a trap, it's in the body, trap; it's got to feel everything the body feels; it's got to do everything the body feels, and it feels that it's going to be dead when the body's dead because it's being a body. This is not true. It is not dead when the body is dead. The body dies. It loses its glutinous, you might say, its gummy ability to hold on to an individual. And, dead, the individual goes away. He forgets about it immediately, mostly because that's an awful lot of loss suddenly. You know, he suddenly isn't anything.

That's the prime postulate that sticks with him. He's been thinking he's a body, now the body dies and he isn't anything. He recognizes this suddenly. And each time he recognizes this he begins to think of himself, this energy production unit, as having no personality, and the body as having all the personality. The body gets the credit for everything, the body gets all the attention, the body does all the communication. And all this time this individual, actually, is the only live thing in the vicinity of the body. The body is a manufactured vegetable, you might say, and is alive to that extent.

Well, we get entrapment then. First, the highest level of it is one gets trapped onto this curve of absolute necessity to survive as what he is. And having been caught on that peak of the curve, he can no longer create, he can no longer destroy. He's very unhappy. He begins to think of himself as the only one. He'll never have another chance. He starts plowing through life; life looks awfully grim and terrible to him.

Fifty percent of the people you run into when you say, "Be three feet back of your head," suddenly come into possession of the recognition of what they are. Kids particularly, maybe 80 percent of kids will do this. Why? They haven't enough experience in common yet with this body which they're in to do otherwise. They're still trying to convince themselves that they are a body.

Now, you've done a miraculous thing here. You've also solved all the problems of religion. Problems of religion was how to guide and take care of the human soul which was undoubtedly bound for hell. Well now, this other is an unjustified supposition. Any thetan who gets stuck to things, of course, does not want to get stuck in the molten center of the Earth. He doesn't want to get stuck there. That's a bad place to get stuck, he figures. And so it worries him. And somebody comes along and says, "Hell is down and it burns forever" - this'll worry him too.

You have just returned into some individuals' hands the immortality, in this lifetime, which people have been trying to sell him at great cost, for a price. You just said, "Be three feet back of your head." A lot of people you run into - they... "Three feet back of your head" - they, "What the hell. You know, I'm not a body. Gee, don't I have to be good or think right thoughts or do something in order to be exteriorized?" No, it has nothing to do with it. "Be three feet back of your head" - the fellow is three feet back of his head.

Of course, he isn't in perfect condition. He's in a state of unknowingness. He's still attached to the body and terribly dependent upon it. He's quite upset about life in general and the responsibilities that he has. But, nevertheless, you've just put him out on the fringe of the trap. He can at least stand around the gate and look inside. That's quite worthwhile isn't it? You've just cracked another riddle that has more than creaked the brains of all the philosophers of all time. "What is man? What is his destiny?" Wrong target.

We could describe the body and the body lines and what are the destinies of the body lines simply in terms of where the body lines have been. They've been through an evolutionary change, so forth. Doesn't have anything to do with the individual. It's just as significant to trace the body line of dogs or grass. As far as anything as fine or anything as therapeutic or anything as beautiful that the individual can sense, and so forth - you don't study the body to find out about that. You better study the individual.

Now, where do we have this step limited? Well, it's just limited to this degree: A lot of the people you say this to - probably 50 or more percent that you say this to; "Be three feet back of your head" - some of them, uncertainly, are able to do it, sense some truth in what they're doing, and the remainder of them just chunk. They're really stuck. There's our problem. What happens?

Well, you have to go on down into Step II - individual couldn't be. The truth of the matter is if he was three feet back of his head, actually the best processes to use are Advanced Course Procedure. You just Grand Tour, and all the rest of it, and very fast auditing and so forth. That's really the best thing to do. But let's just assume that we have to have a process here which is very simple to use and which won't harm a Step I, which will actually make him better, and which will make things pretty good in his case and which it's terribly simple for an auditor to use or instruct somebody to use on him. Now, there's that little hooker.

Let's say you're out in Keokuk someplace and there aren't any professional auditors around there. There are some bright boys. Well, you could train them up awfully fast to use these steps.

All right. Step II - "Whatever you see, whatever you're looking at, duplicate it many times. In other words, get another one like it, a mock-up just like it, and a mock-up just like it, a mock-up just like it." See, we don't care what the fellow's duplicating. Just tell him to be three feet back of his head, you don't even have to ask him if he is or isn't.

Your next step is "Whatever you're looking at, duplicate it many times. Now, find a nothingness and duplicate it many times." That's all there is to that step.

He will, incidentally, if you kept up this step - he will eventually as you pass through this step, the many times you go through this - he will eventually be getting mock-ups of his body. And he'll be duplicating it many times, you know? Bodies, bodies, bodies, bodies, bodies. "Well, whatever you're looking at..." - that's all you ask him. And the key command is "Whatever you're looking at duplicate it. In other words, get a mock-up just like it. One, and then another one just like it. One. You know, one at a time. Duplicate it." That's the essence of communication. It'll pick up a person's communication lag. All right. What's the next thing? Next step? That's all there is to Step II. Step III has two parts, and the first part is "Take hold of the two corners..." Two back, upper corners, by the way, not the front corners - not the front corners. Ran into somebody who was telling me one day, he says, "You know, that technique doesn't work at all." I said, "What are you doing?" "Well, you see I can't hold on to the back corners, so I always hold on to the front corners. Technique doesn't work." Of course, it doesn't work.

You get the two upper, back corners of the room. And you kind of hold on to those - not like getting on a stepladder and holding on to them, but just sort of sit there. And the wall that's in back of the preclear, he just holds on to the two upper corners. He sort of gets the idea of holding on to them. Actually, he'll get a little visio of them and so forth. If he does this very often, if he does this very long, he will eventually get to a point of where they're quite visible to him and he realizes that before this he was holding on to a picture of them. One day he really finds out he's holding on to the back corners. This is quite a surprising thing.

Now, you don't have to run this process until he has a complete, clear picture of it, because as you get him along the line he eventually will have. So we're not... no strain at this. You ask him to hold on to the two back corners of the room and don't think. The auditing command is "Hold on to the two back, upper corners of the room and don't think." Have him do it for at least a minute. Don't ever do it for less than a minute; it's of no value.

But you could also have him do it for two hours. And do you know that a large percentage of your cases, maybe 10, 15 percent of the cases that didn't come out on Step I would come out the two back corners of the room for a couple of hours. It has been done for sixty or seventy hours, each with benefit - each hour passing, greater benefit to the case. What's it do? It takes the individual's attention off thinking, off figuring, off worrying and so forth, and it makes it possible for him to just relax.

But it's much more than this, it permits him to selectively and actively on his own determinism concentrate his attention. It isn't... The environment now isn't telling him "Look here, look there, look over this way, look up, look down, look back, look front." No, he's saying, "I am looking at the two back corners of the room." And every engram, facsimile he has - these things, these pictures, these image pictures, engrams, facsimiles - can demand, one after the other, "Look here, look there, do this, do that, look out, yap," trying to distract his attention as they come in. He pays no attention to them at all; he simply holds on to the two back upper corners of the room.

That's the first part of it. The second part of it is now pick out spots in space where you are not. The auditing command is "Pick out some spots in space where you are not." Now, you could do another little change on that. You could say, "Pick out some spots in the body where you are not. Now some spots in space where you're not. Now some spots in the body where you are not. Some spots in space where you are not." If you did that for about a half an hour, your boy would exteriorize. That's a murderous process, by the way. I have seen it done on a preclear

now, five hours without change or stop - just that one. "Pick out some spots in the body where you're not. Some spots in space where you're not. Some spots in the body where you're not. Some spots in space where you're not. Some spots in the body where you're not. Some spots in space where you're not." He is asked each time to get it with certainty. He has to be certain that he's not there. And an individual will exteriorize on this. This is another exteriorization process.

All right. It has two parts then. Step III has two parts. It's done consecutively to Step II, of course, and it is followed by Step W You just do those two parts: "Hold on to the two back corners of the room" (It really doesn't matter how long you do it. It would be very good if you made him do it for ten minutes - be very good), and the other one is "Get some spots in space where you are not." That's the pure command. I mean, that will settle him all by itself. And if you really wanted to use it for an exteriorization technique, as I said you could yank him out of his body - you'd practically boot him out of his body - "Three spots in the body where you are not. Three spots in space where you are not. Three spots in the body where you are not." That's not necessarily a part of 8-D, it's just a variation. The two essential parts are "Hold the two back upper corners of the room," and "Some spots in space where you are not." And now we go into Step IV.

Step IV is the last and final step of this process. It is run with an EMeter. It can be run without an E-Meter, but I wouldn't advise it. It means, oh, four or five times as much time in processing. Means a lot of wasted time, running it without an E-Meter.

What do you do then? The preclear sitting alongside the E-Meter, you put the electrode, the can, in his hand and you have him press the can about fifteen times, one right after the other, telling him "Squeeze the can. Let go. Squeeze the can. Let go. Squeeze the can. Let go." This is E-Meter technique. "Squeeze the can. Let go. Squeeze the can. Let go. Squeeze the can. Let go." When he's all through, about fifteen times, he will no longer convulsively grip the can. What you've done is get him used to having that in his hand, and you've actually run out the convulsive type of engram he might feel there which would disturb the readings. So you put him on that.

Now you set your E-Meter with the sensitivity, the red knob of the E-Meter, just high enough so that when he squeezes the can suddenly and hard, the needle drops one-third of the E-Meter dial. That's the way you set an E-Meter. That's all the sensitivity you need or really want in an E-Meter. Your meter can give you enormously greater sensitivities than this, but to do this type of assessment you will get too many readings on a more sensitive reading meter. If your sensitivity were high you'd just get too many readings. You'd just get blurred finally. You're only trying to shoot the moon with this process.

Well, if you wanted to find out whether or not he was lying or something of the sort, this would also suffice. It would drop on it all right.

How do you set the E-Meter then? You have the preclear sitting there and you are looking at the E-Meter dial; he isn't - it's faced away from him. He doesn't look at the E-Meter while he's doing this, by the way, because it starts him fighting the meter. He starts arguing with the meter. He watches it to fall after he says something and so forth. So you just face the dial and don't let him face the dial. All right. When he squeezes the can convulsively and hard the needle drops one-third of a dial, and that is the proper set on the sensitivity knob of the E-Meter. Many people find E-Meters very difficult to use simply because they set them too sensitively.

All right. Now, after we've done that process, we ask the individual this: We say, "Tell me the people that you have been associated with since birth. Just name them off." You sit there with a pad. Or, if you don't really care to keep track of it - that is to say, if your memory is very good; your memory is very good - you just check them off and as he says this one and that one you put down their relative reads.

He says, "Well, been associated from birth, of course, with Mother and Father and my great-grandmother, great-grandfather and my grandfather and my grandmother."

Well, that's going a little bit too fast. It's also going too darn fast to... for the meter to register. So a good way to slow him down is for you to write it down. And he'll wait for you to write it down, see? That gives you a slow chance for the facsimiles to come in.

Now, in view of the fact that different sets of facsimiles are liable to fly in, and that it takes a moment or two for these mental pictures to fly in (facsimiles) - then we are presented with a problem that we'd better put a little lag on the line. So the best way to do it is to sit there with the E-Meter. That's why the E-Meter is very good for this, and why taking the notes are very good. So you sit there - pad - and he says, "Father." And you say... You've written your preclear's name at the top, John Doe, and you put down "Father."

Now, don't look at the preclear. The preclear isn't going to tell you a thing. A face has been educated to lie. Actually, a man's hands are a more reliable index than his face. You say, "I wish I could read faces so I would know whether or not people were lying to me." Huh! You read a face, you'll know all about lying. A face lies all the time. You feel like hell and you go down the street with a bland, passive look on your face, and so forth. A face is an educated liar, so look at his hands if you have no E-Meter. And, for heavens sakes, have an E-Meter and look at the dial. Don't look at the preclear; look at the dial. Now, you'll check over on this you will very often find that you have made this rather silly blunder: You've looked at the preclear. Don't look at him; look at the dial.

He says, "Father," the dial drops. There are three drops now. There'd be the drop which just made a twitch - very little, small drop; didn't matter anything. There's the drop which fell about half of a dial. And then there's the drop which just goes dial after dial after dial. And don't think you won't get these occasionally when the individual - even with the E-Meter turned down on its sensitivity like that - he says, "Oh, yes. Well, there's somebody else in the family. I've forgotten who it is. Somebody else. Hmmmm, Aunt uh... Yeah Aunt Isabel. Yes, Aunt Isabel." Dong, dong, dong, dong, dong. Your needle starts to fall off the pin. Well, you make an appropriate code - don't try to write "Big drop" or how many... so on; just make an appropriate little code of your own or as it is - opposite "Father, Mother, Grandfather" and so forth. And watch that dial.

He says, "Father," and he gets a small drop on it. So you put down your little code letter for a small drop. He says, "Mother," and he gets just a twitch; nothing bad about it. And he says "Grandfather," and the needle goes rigid, no twitch at all. That's the other manifestation.

There are four manifestations we're interested in here. One is stuck - the needle just sticks suddenly and rigidly. This means that he is faced with Grandfather. He is in a fixed position with relationship to Grandfather and there's resistance there with regard to Grandfather. This'll free up. That isn't what you run. You don't run that stuck thing. Later on it'll free up. But you just note the fact that sooner or later Grandpa is going to show up here and you're going to have to run him.

All right. We look over this list when we have finished it, and we find that there are two or three people on it who got remarkable drops. And we take the biggest drop we got and we run it, just like that. That's the one we concentrate on - that person. And we run that person in two ways. And it doesn't matter too much whether you run Universe Processing totally, or Ownership Processing totally. These are two processes. They're very simple processes. Each one of them consists of just one command, so it's very easy to run these processes.

It wouldn't matter if you ran... if you ran Ownership Processing for a couple of minutes and Universe Processing for a couple of minutes and Ownership Processing for a couple of minutes and Universe Processing for a couple of minutes, because all it would mean would be varying your command. But remember, each one of them has entirely different manifestations. So on both of them, if you're using the two of them that way, run them both out, use them both

The preclear's still on the E-Meter. You've just got through making an assessment. You know who it is now. Who it is what? Whose universe he is enclosed in and is having trouble with.

Every individual is himself a universe, and individuals get meshed up in other people's universes. And we have this physical universe and it gives us a general, agreed-upon universe. So there are three kinds of universes. There's the individual's universe, there's the physical universe and there's other people's universes.

Now, there's a law in here: A universe is subject to the postulates of the god of the universe. Universe is subject to the postulates of the god of that universe. In other words, if you're in Mama's universe you're subject to Mama's postulates. Where you're subject to Mama's postulates, you're in Ma-ma's universe. See that?

All right. You know, everybody says, "God put this universe here, and therefore He's boss and what He says goes." The physicist, humorously enough, is studying the postulates of God when he studies nuclear physics. Ohm's law is a postulate of God. It isn't necessarily your postulate or my postulate but it's one of God's postulates. But God is an agreed-upon individual. All right... as far as we can tell.

Now, our main point here in Universe Processing is to get the preclear out of other people's universes. Why? An individual is, in essence, able to shift postulates as long as he's well and happy; he can change his mind. But when he gets up to the peak of this curve, when he's pushed into this "he must survive as himself forever," he's in a position where he can't change postulates. And then he can't change his mind about things. Life's horrible. He can't suddenly say to himself "Well, life's all right," and life would be all right. You see? He can't change his mind. He's lost his flexibility, his fluidity. He's persisting on a certain set of postulates.

How does he get into that condition? By getting interiorized into other universes than his own, where other postulates are effective upon him. These other postulates are so effective upon him, each one, that he cannot help but respond to them. So as he tries to get out of this morass and mire, he tries to change his mind, he can't change his mind because he's not god of the universe he's in. You see that? You have to get him back and individualized before he can freely change his mind and make any condition come about which he desires.

So Universe Processing separates him out from these universes. What is, then, the essence of any universe that is troubling the preclear? What is the essential essence of a universe? It survives, it continues to exist, it endures that's what's the trouble with it. But that's only the trouble with it if that survival is entirely senior to the preclear's. See? So we have the problem of senior survival, senior survival.

Now, Universe Processing is run by spotting spots in space where things are safe. That's the essence of it. Now, we want to know what things have senior survival to the preclear. And you read those right straight off the E-Meter - Father, Mother, this, that, so forth. When you read that biggest drop you read the biggest trouble in universes. You read also the senior survival, the greatest survival, about that universe.

So he's fighting the survival of these other universes. Actually, it's perfectly all right to have all these universes exist the same time. Actually, as you run your preclear, you find out he becomes very, very happy that there are other universes and so forth. But he's only in trouble about it while you're running him, so let's separate him out with this auditing command.

We found out that Father's universe in the assessment was what gave him a great drop. All right. Then the first thing we audit on him after we'd gotten all of our assessment done, we say, "Give me some places where Father would be safe."

"Oh," he says, "Father would be safe. Oh, my goodness. Oh! Hmmm! Gee, Father could be safe all over the place."

“Well,” you say, “spot a couple of places.” Now, you actively make him spot these places, you see. That’s the trick. Don’t run this process without making him spot the places, because you’re combining enough processes there you see. Have him spot them in the MEST universe space.

All right. Where are the places where Papa would be safe? Now, get him to get places for sure where Papa would be safe. And we’ve just got lots of places. He says, “Papa would be safe everywhere.”

That’s not good enough. You say, “Point out the places where Papa would be safe.” And the first thing you know, why, Papa is less and less safe and Papa is more and more safe and Papa is less safe. And then Papa, boy, is he unsafe. And Papa is safe out there in the lime pit. And you run into all kinds of manifestations of this character.

When the needle goes idle, no great registry on Papa anymore, go back to Opening Procedure. That’s with Universe Processing, when the universe is idle. But let’s say that the universe wasn’t idle. Let’s say this started taking a lot of time to run Papa’s universe, see? Let’s say this goes into forty-five minutes of large meter reaction.

Well, let’s switch on to the other half of Step IV What does Papa own? What’s he own? Only the auditing command which you’ve given, “Give me some things which Papa does not own.”

You see, here’s another method of getting at the universe. Of course, if it... if Papa owns everything - if it’s Papa’s universe then Papa owns everything. Well, here you’ll hit a long, long communication lag on most of your preclears. This is the way, by the way, which I have been running it. I’ve been running it alternately that way.

Now, I’d come down the line again after the needle went idle... You know, we ran places where Papa was safe until the needle was kind of idle. Then we ran some Opening Procedure, we ran some Step I, we ran some Step II, some Step III. The reason we did this, you see, is because that guy is liable to bang out of his head after you’ve just taken off this much Papa. He’s liable to exteriorize and be in good shape and, gee, feeling real good and ready for a Grand Tour and all the rest of it.

So don’t miss. Don’t just go on arduously processing forever on Step W Go on back there to Opening Procedure, run it on through again. And then when we get down, we’re going to still hit Papa; because he didn’t blow out of his head, see?

What we’re going to do is we’re going to get things that Papa doesn’t own. And we’re just going to beat this to death. And we’re going to make him spot where these places are. And we’re just going to ask him places that Papa... things that Papa doesn’t own, and particularly spaces Papa doesn’t own. Things, spaces Papa doesn’t own. You’re liable to get a forty-five minute communication lag on your preclear. In other words, he’s liable to sit there stupidly, that long, trying to find a place that Papa doesn’t own. Well, if you’ve already, however, run universes to some degree, the chances of you’re finding that long a communication lag are very slight. You’ve already fixed it up a bit.

So you run Opening Procedure on down the line. See, the first time we ran universe... all the places Papa was safe. Now we run Opening Procedure, and we get down the line. And we’re still on Papa. We’re going to go right in with Papa, things that do not belong to Papa. And we’re just going to run things that don’t belong to Papa and things that don’t belong to Papa and things that don’t belong to Papa until, my golly, he’s - always with certainty, see; he’s got to be certain that doesn’t belong to Papa - spaces that don’t belong to Papa, until this fellow can heave a sigh of relief and say, “For God sakes! Ha-ha! Look! That ashtray doesn’t belong to Papa!”

All right. We'd run it till the needle went idle on the E-Meter again. In other words, there's no great reaction on this. We go right straight up to Opening Procedure and right straight on through. By golly, if this dog doesn't exteriorize that time, we take the next one on the list, the next lower reaction. And after we've run about three of these reactions that we got on our original assessment, which were wild reactions and so forth - after we've run about three of these on both ownership and places where they are safe, and the rest of the procedure and the guy doesn't exteriorize, you're dealing with a hidden personnel.

So take another assessment. And there's a very fast way to take an assessment on this if your case has hung fire that long. It probably is the universe of the first sexual partner of the preclear, or it is something called the spirit of man or the spirit of woman. Just ask him to run where these two things are safe. Now, that's going much further than most cases would go with you.

But here we have, "Where would the spirit of woman be safe?" and "What doesn't belong to the spirit of woman?" This might sound like gibberish to you, but it won't to the preclear after a very short space of time.

Well, in essence then, this is an E-Meter technique. It is run repetitively over and over because you're only trying to run this type of process until you get somebody out of his head.

When you've got somebody who's out of his head securely, with certainty and so forth, the place to go, really, is Advanced Course Procedure immediately. Grand Tour, Change of Space, avalanches, and so on. Fast operation. And SOP 8-C still does people a lot of good, see. That's... Advanced Course Procedure contains all those things.

All right, then, this is a method of exteriorization and a simple method of processing. Now, it's much simpler than I have made it sound here. Remember it consists, at the outside, of about ten auditing commands. This is real simple, but more than that it works and produces action like no process ever has before. And I hope you have a lot of success with it.

(end of lecture)