

5404C14

Number 13 of „*Universes and the War Between Theta and Mest*“ cassettes.

## **SOP 8-D**

A lecture given on 14 April 1954

This is a tape on a process known as SOP 8-D, [See SOP 8-D in the appendix of this volume] as distinctly opposed to SOP 8-C.

The reason I'm giving you this at this time is because the investigation reports and so forth are all in now on D.

And D stands for nothing except it's in sequence to SOP 8-C. Of course, to a lot of preclears who intended to hold on to their case, it'll probably stand for Damn.

The modifications which I'm going to give you here are simply included in the material which I'm going to give you here. Rather than tell you the changes over C, I'm simply going to give you SOP 8-D, just in so many words.

The first we would have would be Opening Procedure. Opening Procedure would be run in this fashion:

You have the preclear locate spots in space, while he is walking around the room and looking around the room. You get him up to a point of tolerance on a spot in space. That spot can be in relationship to anything. It can be as tiny or as large as he seems to make it. But when you finally have finished with SOP 8-D, Opening Procedure, your individual is able to spot a spot in space down to a pinpoint, without either holding it with his finger or pointing to it or anything else. He is able to keep his attention, in other words, stably upon MEST space. Now, in order to do this, he can use his own MEST body's eyes. And there is the essential difference. We at least get him to a point where he can direct this body to observe space. Very good. That's the primary thing there would be there.

Naturally, in the process of doing this, you establish a two-way communication with the preclear. You discuss things with him. And as soon as you have completed locating spots in space, now let's test his communication lag.

But if you have had a great deal of trouble getting him to locate spots in space, and if you're not very successful in getting him to locate spots in space, let's give him the next-to-the-last list of Self Analysis - „*Remember something real*“ and so forth - and go over that, and then have him locate some spots in space. This gives him a little more havingness.

You recognize the next-to-the-last list of Self Analysis - „*Remember something real*“ and so forth - actually gives him a certainty on the fact that there was a yesterday. He can have something; he can have yesterday. You're asking him for things he can have, that's all. „*Remember something real*“ - now he can have an incident. If he could have enough past incidents, he might make up his mind that he could also have a present incident. And that's why that process works.

Your preclear who is having havingness trouble is certainly having present time trouble. He's having present time trouble for the excellent reason that he has insufficient havingness to have anything real. He can't have anything that's sitting right around him. There's his difficulty.

Very well. We go, then, immediately into Step I, SOP 8-D, and Step I, SOP 8-D goes in this fashion:

You ask the preclear to be three feet back of his head. If he is, we continue right on down the line. In other words, we just don't do any more Step I. Ask him to be three feet back of his head; okay, so he's three feet back of his head. If he isn't three feet back of his head, then, we go right on down the line just the same. In other words, there's no particular change here. You know, it doesn't matter whether he is or is not back of his head, then, in Step I.

Step I simply, in SOP 8-D, asks him to be three feet back of his head, and that is the total and entire step. And if he isn't three feet back of his head, you would naturally go to Step II, wouldn't you? And if he is three feet back of his head, you'd go to Step II. In other words, you wouldn't even have to know whether or not the preclear stepped three feet back of his head or not, to run the process. Because that's what 8-D does, and that is one of the main things it's aimed toward. It's let's get over the bridge of auditor criteria on whether or not the preclear has exteriorized. Let's put it into the „*So what!*“ category. Because, believe me, when you get through with this process your preclear is going to be exteriorized.

I'll give you a little anecdote about that. Over in England they've invented something called a White Five. Of course, this tape will be played over in England so they shouldn't consider that we feel England is back of us here in Phoenix. Matter of fact, it isn't more than a week or two, mostly because a great many of these tapes and so forth are immediately shipped to Great Britain.

This White Five, of course, is something that's been invented by your stuck-in case. This person who is stuck in is being a body, and a body always has to make some-

thing. Now, the guy who is stuck in says to somebody, *„Be three feet back of your head“* - of course, he's just got through making nothing. This is intolerable to him, so he's got to make something of it. So he has to really invalidate the preclear or do something strange or peculiar and figure out a new lot of figure-figures and say, *„Well, if anybody did exteriorize into MEST universe space this would automatically mean he was obviously a computing psychotic at least.“* In other words, a body is dedicated to the proposition that all and everything should make, at all times, something - that there should be something there. And the preclear who is in a body, who is stuck in, is trying to make something. And his effort to make something will, of course, mean at the very least that he wants the preclear to be there as something. So he wants the body and the thetan or anything else that is this preclear to be sitting in that chair; he doesn't want it over the hills and far away. That would be the impulse. This is strictly on the basis of the communication graph.

Now let's take the other side of this. An individual who is exteriorized rather obsessively would never rest, really, until he had reduced that body that's sitting in front of him there to practically nothing. You see, he wouldn't pay much attention to exteriorization either. He'd simply see that the body remained sitting there after five minutes of auditing and this he would take as an affront. Because of course, obsessively, an exteriorized individual who is not Theta Clear would attempt to make nothing. That would be his goal. So he also would invalidate an exteriorization. He wouldn't care about that exteriorization; he'd find himself still confronted with a body, and he would react to try to knock this body to pieces if he possibly could. Let's run enough engrams to knock the body to pieces.

The stuck-in auditor would have rather a tendency to add enough engrams and incidents to the case to make the body a little thicker if anything and a little more dense. So between these two arguments, you get a lot of argument about exteriorization. You could invent such things as White Fives and *„Do people who really exteriorize, exteriorize, exteriorize?“* - yap, yap, yap, yap.

This argument, you must recognize as an auditor, stems totally out of the process of communication which requires that a duplication take place. An individual speaks at the comm point, C, and speaking from this comm point he expects whatever he is to be duplicated at E on the effect line. And so we have a problem in... when we have a problem in this, we get ourselves beautifully involved, because if a preclear exteriorized, the auditor who was stuck in would want him stuck in. If the auditor is exteriorized, he would not see that he could do the preclear any good whatsoever while the preclear remained interiorized.

And both of these assumptions are not true. You can do a preclear an awful lot of good without ever exteriorizing him. In fact, you can do more for a preclear at this time than you ever could with Dianetics, without ever exteriorizing him. You see that? You can do more for an individual at this time with these processes than you ever could with Dianetics, believe me. 8-D, if he just never exteriorized at all, would at the very least turn on his sonic and visio rather rapidly. So it's a case to a large degree of *„So what“* as far as Step I is concerned.

But just because we're taking the pressure off - where the general public is concerned - of exteriorization, don't you take the pressure off in auditing and say, „*Well, he's inside. That's all right.*“ No! You're a professional auditor. It's not all right if your pre-clear's inside. What the hell's the matter with you? Audit him out where he belongs, not sitting in the middle of a whole bunch of engrams. Because you can reduce engrams forever. The thetan regardless of what else he's doing is going to sit there trying to make nothing out of engrams. They're all around him. And he'll chew and chew and chew and chew and chew until he's finally out of there. He doesn't care if he has to make eighteen holes in the head.

All right. So, however, just for purposes of publication, we have Step I as „*Be three feet back of your head.*“ Now, you can discuss this point with him if you want to. And be sure that you go over this bridge: When he says, „*What do you mean?*“ and so forth, recognize something. You are dealing with somebody who is being a body. And he says, „*What do you mean?*“ In any brief instant, if he wants an explanation or anything of the sort, you're just dealing with somebody who's being a body. Now, there isn't any sense in doing anything more about it than that. This person has his reasons for being a body, believe me.

But the funny part of it is, a lot of these boys who are being a body do exteriorize if you simply say, „*Well, let's try it.*“ And then they're quite surprised. So let's you, on a professional level, put that little step in there. The fellow has a little protest; you see that he's not bunged up, he's not very old, he or she's in good condition relatively, and you know this person should exteriorize. Well, let's not just skid over it that fast, let's at least ask a couple of more questions - „*Are you there?*“ and so forth. But if he starts to give you any kind of an argument, you just go on to Step II.

Now, what do we do with Step II? Step II is the same type of step as always. Except we do it a little bit different. We've asked him to be three feet back of his head and so we ask him to get a mock-up of his environment and duplicate it many times, and then get a nothingness and duplicate it many times. And that's Step II.

Now, of course, perforce, asking him to get a mock-up of his surroundings... By the way, many pre-clears don't savvy, they don't dig this word. Most people, you know, most people out on the street have a vocabulary of about a thousand words. Or they've been through the university, they have a vocabulary of about four hundred words. That's their common speaking vocabulary. So you want to recognize that it is actually better communication for you to speak colloquially rather than pedantically.

There's nothing wrong you see with pure English. As a matter of fact, however, the purest English is the simplest English. The most accomplished vocabularyist of the last half century was a fellow by the name of O'Henry. You find no big words in O'Henry's works - not a single big word sits there anywhere. And yet, you know, he is using more words than the most complex writer of German philosophy. He's using more words. He had a greater command of simple words.

If you have an idea, by the way, that your speaking vocabulary is as great as you know big words, take another thought. Your speaking vocabulary is as big as you know

words in general. And there are actually many more simple words than there are complex words.

So when your preclear balks on doing something, you check this about you: What did you do? What did you give him in terms of command? Did you say, *“Would you please exteriorize into the immediate environment and duplicate the masses and bulks of the vicinity?”*

He's saying, *„Grrrr-grrr-grrrr. What the hell? What the hell?“* He's already groggy or he wouldn't be sitting there as a preclear. Don't make him more groggy.

You say, *„How about being three feet back of your head, bub. All right. Take a look at the surroundings - the room, so forth; you know, surroundings - and get another picture of it. Now get a lot more. One at a time, a lot more.“* In other words, make your auditing commands comprehensible.

It's very easy to have an auditing command be comprehensible if you know what you're doing. If you don't know what you're doing, you can just have an awful time with auditing commands.

But don't ever interrupt a communication line by making it necessary for the preclear to ask you to explain whether you're using English or Russian. See that? That's a communication break.

So let's say, *„Be three feet back of your head.“* Your next immediate statement would be, *„Okay. Take a look at your surroundings. Duplicate it.“*

You could slow this down, you see. You say, *„Take a look at your surroundings. Get a duplicate of it.“* Follow it right up immediately with what you mean by duplicate. Because you can use this word duplicate as an easy communication word, so define it for him.

*„All right, take a look at your surroundings. Now get a duplicate of it. That is to say, get another picture just like it. Okay, now get another picture just like the first one. And another one. Duplicate it again. Another one.“* See, you're teaching in English right now, see.

And as you audit, your preclear comes into possession of immediate and swift command words without any further argument. You're clever, you see, if you do this. You say the word you want to use for a communication word and then you define it in other terms. If your preclear is extraordinarily stupid, give him the... give him the thing about six different ways, one right after the other. Don't even ask for him to ask back; you just keep explaining. And all of a sudden he looks kind of relieved; you know you've driven it through. So that would be the next step.

Well, that's not necessarily the best thing to have happen to somebody who's just been exteriorized. Mind you, if you told him to look at the body directly, he'd probably pop right back in. So you don't direct his attention to the body. But it's perfectly all right to direct his attention to the surroundings. If he also includes the body in his surroundings, fine - you're really in there; you're doing that. Because sooner or later he's going to have to get mock-ups of his body. Sooner or later. But you just say, *„Duplicate your surroundings. All right.“* So he does. So his body gradually, then, takes its beingness in those surroundings, too.

How many duplicates do you let him run on something like this? It doesn't matter. I'd say twenty-five, twenty, something like that. And remember to have him duplicate nothing. Because you've just asked him to duplicate something. Well, if you've just asked him to duplicate something, this is not a perfect communication for a thetan. And this is the trouble he's having: He's a nothing, you see, which is trying to communicate with a something. You'll find out it's with considerable relief, and considerable communication change by the way, that he duplicates nothing.

Now, you've said, „*Duplicate your surroundings. All right. Get another picture just like that. All right, and another one. Another one. Another one. Another one.*“

He says, „*Well, it's all black.*“

Well, you're wasting your time. Go on to Step III. See? But as long as he could get a glimmering of anything, you had him duplicate it. And the second that you had him duplicate this, you ask him then, „*Now, all right, can you find a nothingness, a nothingness around anyplace, or is a nothingness something and so forth? Find that nothingness? Okay, all right. Now get another nothingness just like that alongside of it. Now make another nothingness right along side of that. Now duplicate it again. Now duplicate it again. Now duplicate it again.*“ Until you make him duplicate nothing several times.

However, if he's protesting and it's all black, then it's rather senseless to ask him to duplicate nothing. This would be a silly thing to do. So we go on immediately to Step III, Space.

You see, we're still following this same old SOP 8 pattern. You don't have to relearn anything. This is just a fast way to dive in, and the most effective thing we can do.

All right. Step III. Now, we're quite well aware of the fact that an individual can hold the two back corners of the room and pop out of his head and be in good shape. We're quite well aware of the fact that this can take place. We know this can take place. An individual who's pretty badly stuck in his body and so forth will quite often just flip out on holding the two back corners of the room. So, actually, we don't dare take that step out of there. This individual has exteriorized, he hasn't exteriorized: We still ask him to hold the two back corners of the room.

By this time you should have discovered whether or not you're dealing with an occluded or perception-difficulty case. If you're dealing with an occluded or perception-difficulty case, you ask him to do this minimally. You don't ask him to do very much of this. You see that? So we say, „*All right, hold the two back corners of the room.*“ He does. We explain how he does that. We let him sit there for a minute or two. At least a minute, you know. And I mean a sixty-second minute, not a colloquial minute. Colloquial time is something we're not using. You just let him sit there at least sixty seconds. Sometimes you, as an auditor, might get a little bit impatient. Look at your watch when you ask somebody to hold the two back corners of the room. You'll swear he's been holding it for two hours and he's only been holding it for five minutes. If you just had him sit there for a long time, you know, and hold the two back corners of the room, he'd come out of it, sooner or later, somewhere down the line - I don't know, eighty hours from now or something. But he'd come out of it.

But, why do you do this at this time? Well, you just asked the individual to do a lot of duplication. See, you asked him to duplicate the surroundings and so forth and you probably disorientated him a little bit in terms of present time. So let's do this, if the case exteriorized, just to pull him back up into present time. See? Now, let's have him do this also to give him some stability in his environment for the next horrible thing you are going to do with him, which is Step IV.

But you're going to do another thing here with Step III before you let him out of it. Hold the two back corners of the room - he's going to hold those for at least a minute, two minutes. You're going to ask him to spot some spots in space. And you're going to put it this way: „*Spot some spots in space where you are not - for sure.*“ That's always a good phrase to use. So „*Hold the two back corners of the room. Okay. Let go. Now, let's spot some spots in space where you're not.*“

You see, this guy can already spot space. You're not dealing here with a guy who is completely in the dark. Why? Because you ran Opening Procedure until he could spot space. So this is nothing new or strange that you're asking him to do. But you are asking him to do it with him in a different situation. He is probably exteriorized. Fifty percent of the people, when they get to that point, will be exteriorized. The other fellow will be spotting the spots in space this time with his eyes closed - because you'll make sure they're shut. Slight difference. See that? Spot spots in space.

By the way, you have him let go. When you ask somebody to hold the two back corners of the room in group processing or something, have them let go before you continue with your processing. Got that?

So, what's that step consist of? Well, actually, these are the two essentials of space: tolerance of space and two anchor points. And there could be an awful lot more to the whole field of spacation. And you know a lot more about spacation than I've just mentioned in Step III. But we're not going to bother with all this at this time. And we're not because Step W is probably going to kill the preclear anyway and you don't want to waste any time.

With Step W we enter into havingness. If you have a preclear who is having any difficulty in perception, your preclear is having difficulty in havingness. He's having difficulty in duplication and in havingness. Well, it figures out this way: A preclear who's having difficulty with communication is having difficulty with duplication. Now get this: He is refusing to duplicate a person. This is all that's wrong with him. He's refusing to duplicate a person. And if he's refusing to duplicate a person, it's probably because he has a havingness problem with that person; it just works out that way. He's refusing to duplicate a person and in his opinion this other person will own everything there is.

Now, I call your attention to Scientology 8-8008 and the problems relating to ownership and protection. A fellow starts in protecting something and finally winds up as a total protection - he owns it. Well, when he loses it - after he's gone through this cycle - he, of course, experiences loss and his perception goes to pieces but gloriously.

So what have we got here? Very interesting that this person is in a universe of somebody who owns everything. See, that would be the most powerful universe there was. He is in the universe that owns anything. In other words, to have anything, he's got to be in this universe that owns everything. And that's actually a story with the MEST universe, isn't it? God owns everything. So he's in this universe. He doesn't have anything himself; God owns it.

The day you find and bring in a religious person who is not an occluded case, I will give you a small medal - a medal of the Sacred Heart... pardon me, the Sacred Engram. The day you find a very religious person who is not an occluded person, let me know. God owns everything.

Therefore, we have our first problem in universes. Why don't we just tackle universes, then, just head-on. No, we're going to leave that back with Advanced Course Procedure. We're still going to leave tackling universes in the hands of the professional auditor.

But we're just going to change the dickens out of this 8-C right at that Step W. You see, it hasn't altered much up to the point of Step IV. Altered a little bit in Opening Procedure. Got a little bit shorter in Steps I, II and III. But when we got to Step IV, the world fell in. Step IV, big change.

There is this which must now take place regardless of who your preclear is or how well they're exteriorized or anything else. You're going to take your little E-Meter by the hand and you're going to find out who owns everything.

The very fact that this individual is sitting in your auditing chair being audited tells you immediately - whether they exteriorized, interiorized or anything else; whether they're occluded, precluded or occluded; it doesn't matter - if they're sitting in the auditing chair, they're having a problem in havingness and they're not seeing things straight when they get outside. bet's just put that down in the book: If they're in an auditing chair in any way, shape or form, they're not seeing as well as they could see. There is a difficulty with this case in havingness. Because if they're in this universe, they're having a difficulty with havingness, which at least closed terminals with this universe.

So let's break down now the aristocracy of the Step I. The Step I ought to be able to see everything much better than he sees it and with greater reality than with his MEST eyes. The MEST eyes, actually, is something like looking at something with foggy opera glasses. He should be able to see everything with great clarity and great reality and so forth. Well, you won't find very many Step I's doing that.

Of course, there is this kind of a phenomenon that sooner or later you will hit in somebody, someplace, where you say, *„Be three feet back of your head,“* and the fellow immediately goes on exteriorizing on a concatenation from all available universes and disappears. But this is... He just exteriorizes into the universes ... from the universes in proper order and goes away. But we'll take this case and just sort of put it up there as a school case. This doesn't happen outside of a lecture.



And recognize that any preclear who's having any difficulty at all with his case is having a problem in havingness. And he's having a problem in havingness because he's having a problem in universes.

Now, there's two kinds of universes that could (quote) „*louse him up*“ (unquote) - two kinds. One is a universe which is psychotic. That could foul him up for the good reason that man never has had a solution for psychosis. So it's the unsolved problem. He's had a solution for all kinds of things.

You know he's had a solution for continuing life for a long time: You knock the body off and get another body. You keep bodies breeding along the line so that you will have enough bodies to come back to. That's solved!

But insanity - no. A guy could get so unreasonable that at length he wouldn't have enough sense to keep the body-line going, and he'd try to just knock off everything or bust it all up somehow or another or be crazy in some department. Well, nobody had the solution to that.

Well, we've got a solution to that. So let's look at this in terms of what universe is he in that's crazy.

Now theoretically, there was just one crazy universe. Somewhere on the backtrack there was just one crazy universe, and everybody got scared of it. And that was the universe they mustn't get into. There was probably a game somewhere on the backtrack that was called „*Me and thee and the rest of us guys must not get into that universe over there that we will call The Crazy Universe, because it has erratic motions in it. Therefore, we know it's a crazy universe and we mustn't get in that universe.*“ It was a game - something like hare and hounds or something.

There probably just was one and people have been knocking back and forth in and out of it ever since, you see. They've been patterning the pattern, the pattern, the pattern - because any psycho that you picked up is psycho because he's having trouble with a crazy universe.

Let's say you got a psycho - a thetan who is real psycho - and you ran this process on him, you got him out of a crazy universe, and you went and found the person whose universe you got him out of; you see, you'd find that you would run him to get him out of a crazy universe. And whose universe did you get him out of? Well, that's Bill's crazy universe. Now, if you went and found Bill, you would exteriorize Bill from a crazy universe. And you'd probably go all the way back down the track and find out there was probably only one crazy universe. Okay.

TBD

So that's one problem - the Crazy Universe - what your little E-Meter's going to find out for you. It's just going to sit there and it's going to find that out right away. And I'm not going to ask you to put in eighty-five thousand hours on this without an E-Meter because, why? It's too easy.

So let's just put the electrode in the preclear's hand and make him compress it several times so as to get him over convulsions, and set the sensitivity needle so that you can

read any dip he has with fair reasonability. And let's just sit there then and read off at him - „*Well, let's see now,*“ you'll say. Now, would it be tactful to say „*crazy universe*“? No. „*Who is crazy in your family?*“ I could just see you now sitting there, large streams of preclears. They walk in, you go all the way through the steps, hit Step IV; they get up and pick up their hat. Next preclear comes in, you run it all the way through the steps, hit Step IV; he picks up his hat and leaves. Next preclear comes... I can just see this at this point, and it's not a pretty picture. So let's take the other kind of a universe. (We're going to remember though that that's what we're going to do with this guy.) And we're going to take the other kind of a universe. That's the universe that owned everything. This universe was another kind of a universe that probably got there the same way that this crazy universe got there, but there must have been a universe where you couldn't have anything, somewhere on the track. There must have been this universe where you couldn't have anything. But we're not even interested in that universe. We're interested in the universe that had to have everything.

And let's look deep into the past of the preclear this wise. Let's just ask this horrible question: „*Who owns everything?*“

Now, at this time we're going to have available to us a list of the personnel in this case. Obviously, this fellow is in a body so there was a papa and a mama. See? But who else was there in his family?

Well, let's just take off a list. And let's just ask him to name the people he has been associated with since birth. Take a little piece of paper and write them all down if you want to. But he's holding the electrode while he's doing this. See, we get real covert. He's holding the electrode and you ask him to name all the people he's been associated with since birth. Now, we're going to write down all of that and we're going to make a list of these people with the small or none, great or medium reaction. In other words, we're just going to check off each one of these things until we hit somebody we can four-star. You know? And they said, „*Well, and then there's Papa.*“ You know, and it falls fifteen dials. Up to this time it hasn't quivered. Well, we're going to sneak up on him like this.

We know, then, the problem with universes-the problem of havingness-is with Papa. Just like that. We're going to take people on that list, more or less in the order of dip. That one who dipped the mostest, we're going to take the firstest. We might as well cut him to pieces, serve him up on toast. We might as well, right there.

We're only going to ask him one question about any of these people, and we're going to ask that question over and over and over and over and over. We're not going to worry about much exteriorizing him from those universes; we're not really concentrating on that. We're going to ask him this question. We've gotten the list now; we put him on an E-Meter when we got to Step IV.

See? By the way, just to get you in sequence: Two back corners of the room; he held those. You said let go. „*Give me some spots in space where you're not.*“ He spotted a few. You put him on the E-Meter, just like that, and you said, „*Give me a list of the people you've been associated with since birth.*“ And you started writing them all down. And as he went down the line, you maybe had to fish for one. The one that's most significant is

probably the last one that will come up. So you want to get that list fairly complete, and you've noted the reaction. Now, this is in the essence of saving time. You're making him do an assessment and you're watching that meter react.

All right. Now, you've got that down the line and we've gotten down there to where the four-star character was... Well, let's say the most average one you'll find will be Papa or Mama. Whichever one dipped the most or whichever one you picked out of the big dips that you got... Maybe you got a dip on everybody. So what? So everybody's tangled up. You ask him just this question - you got that list and then you said to him, *"All right, now give me some things which Father"* - the biggest dip you got - *„doesn't own."*

And I don't care if that preclear sits there totally blank and half spun-in for a half an hour without answering you. The whole period he's trying. He's trying to answer you; he isn't in a boil-off. You've just hit to the center of the longest comm lag on his case. So expect it to happen at that moment. And don't you give up on Papa until you've got something! Now, once having committed yourself to battle in this particular instance, let's don't quit until we've gotten what we started after, because you can get an answer. You took the biggest dip on the dial and you said - this was Papa's dip, see, or this was Mama's dip, or this was Aunt Agnes's dip or anybody's dip; this was the biggest one you got - and you said, after you finished off all of this assessment, you said, *"All right, now give me some things (name some things) (just list some things) that (whoever was the biggest dip) doesn't own."* *„Give me some things that Papa doesn't own."*

Now, quite customarily you will only have a minute or two lag on your first question. It'll be a rather brief lag. But don't be amazed if you have a half an hour lag. You've said the question and he answers a half an hour later. Don't start hounding him. Because, boy, this preclear went blanker than anything you ever heard of. He looks all over the whole goddamn universe - all through his own possessions, every place he could possibly think of - and he can't find one thing that Papa doesn't own. Why? Because the viewpoint is the god of the universe he's in, and the viewpoint of the universe he's in owns everything in the universe. There's no further significance to it than this. It's a basic law. Don't think that it's just because his father had a Germanic complex of it was his house and his car and so forth. Don't think that this is necessarily significant at all. It isn't. The universe he's in, of course, is owned by the viewpoint of that universe. There wouldn't be any universe there, you see, if it wasn't for the fact there was a viewpoint there - space is a viewpoint of dimension.

So we just ask him that question and we sail on down the line. And now when we've finally gotten an answer, whether it came shortly, immediately or otherwise, we ask him for some more things that this person doesn't own. We never ask him for things which this person does own. We only ask for things this person does not own. Because that's the truth of the case. Papa probably doesn't even own his own head, as a thetan. You see?

Well, it defies all rationality. Every rationality you could think of is defied by this particular process. It just is not rational; it's not reasonable.

Now, your preclear may demonstrate another manifestation entirely in that he will just skim along on the surface of it hoping he doesn't fall in somehow or another, and sort of tell you brightly and happily, if a little nervously, „*Well, he doesn't own this building He doesn't own this suit I'm in. He doesn't own this. He doesn't own that. A-na-na-na-na. He doesn't own that. No. No he doesn't own that.*“

Hit him in the head. Do something with him. Cave him in. You want him falling all the way downstairs to right where the E-Meter said he was. You say, „*Give me one thing for sure that you're absolutely certain that you can be positive about that your father does not have complete and full deed of title to. One thing*“

What you're liable to get is this first skimmer. See? But the E-Meter just told you that this guy is eighteen thousand feet deep without any ladder. And you want him to fall in. That's the mean trick you're going to do to him. You're going to grab him by the cuff and down he goes - eighteen thousand feet deep. Only you're going to give him a ladder. He's going to have to climb out of it.

Now, after we've worked this for quite a while. Quite a while - how long? Until the E-Meter is no longer reacting on Papa. We take up the next one we got a dip on. „*Now give me some things that don't belong to this person - that this person doesn't own*“ - next one. You can expect the same thing all over again.

And remember that the physical universe is owned by a character named God. And remember also that his body has a universe, which is not his universe. Recall this while you're working this and get those two things on that assessment list. If there's no big reaction on God, don't be surprised; there will be after you get all of the allies run out. God is just so far down into apathy that he just gets no reaction. Needle doesn't even stick; he takes this as a matter of course. All right. So remember that his own body and God are on that list in addition to everybody else he said, and you had to mention these. Now, how did you mention these? You wanted the people he's been associated with since birth. Get this. You didn't ask him anything about ownership, protection. You didn't start the wheels and cogs turning in this skull, did you? You just asked him, „*Give me the people you've been associated with since birth.*“

And then you kind of add in when he's given you everybody he could think of and you've got the reaction, you sort of add in, you say, „*Well, and of course there's God you've been associated with.*“ Well, if it goes clong, why, put that down as a big reaction. But don't run it first. You'll be in trouble. That's too much for the preclear to take if he really gets a deep reaction right off on God. But remember to put it on the list; remember to run it.

And the other one is, „*Well, amongst the people you've been associated with since birth is your body. How about that? You've been associated with that since birth.*“ The fellow says, „*Oh, yes, yes, yes.*“ Or he may say yes fifteen dials worth.

But those two things you would not ordinarily run first. You see that? You ordinarily would not run God or the body first, but they must be on the assessment list.

All right. So you just exteriorize him from these universes on that basis.

Now, when you've done all that and you've figured all that out one way or the other - you've got that list, and you've run this sort of thing - you probably will learn, without any further asking, who had the crazy universe. See? Somebody did. But if you haven't learned that by this time, then you ask. Because by this time your preclear's in good enough condition... he's in good enough shape so that you can communicate with him. You've gotten a few of these universes off the comm line. You just ask him, „*Well, now, was anybody... were you ever around anybody that you objected to their being so crazy? Around anybody that was sort of crazy?*“

Well, the funny part of it is, it will probably sneak up on the line; it may have been his grandfather or, you know, it may have been somebody he won't think of right off the bat. He may tell you two or three people or four or five people before he gets around to this other one. Or he may tell you right away. But again you're just looking for heavy charge. That's all you're looking for.

Now, you simply ask the same question all over again. You just keep on with the same process, in other words. You just made sure that you had that crazy person on there.

Because now there's two universes you're trying to get out, two types of universe you're trying to get off this preclear. Number one, he can't have anything because it all belongs to somebody else. And the other one is he can't be sane because he's in a crazy universe.

Now, we're not saying your preclear is crazy. Anybody who has been around a psycho knows it's a strain. All right. So that's enough for that step, isn't it? Well, boy, is that an easy step to do. We simply got a hold of the E-Meter, put him on the E-Meter, said, „*Who you been associated with since birth? Oh, you been associated... That's that one... Oh, ye...*“. And so on and so on and so on - you just took a list of these people.

And then you remembered to put on the list his body and God on the universe list, and you asked him about those. And then you went straight in. All right, and you took the biggest dip that you got - unless it was body or God; you left those alone - and took the biggest dip that you got and you said, „*Now give me some things that don't belong to (whoever got the biggest dip on there)*,“ see, and you just ran that out. In other words, it's a lot of Straightwire actually.

And there's this little modification. When he starts saying so-and-so and so-and-so and so-and-so-you know, objects, items, so forth; he's getting more and more sure - you say, „*Spot their location in the physical universe.*“ Every time he calls off a jug, a pump, a house - anything like this - you say, „*Spot their location now in the physical universe.*“ You don't hound him about it. But let's get two processes going here at once. Otherwise you're wasting a lot of time. See? I mean, you might as well have these two processes going at once. And that was all you did to do this. Got it?

Now, we get to V, don't we? Only do we?

Male voice: Do we?

Nope. SOP 8-D only has four steps. That's a dirty trick, isn't it? Here you're all set to learn all sorts of things. Well, what did you do after you did all these things? Well, you

had him go back, of course, and run Step I again. Well, what's Step I consist of? Well, he's already out of his head. Well, that's fine. So he's exteriorized. Then you ran Step II. And what's Step II consist of? That's just duplication of the environment and duplication of nothing. Well, that certainly isn't very much to run. Then you ask him to hold the two back corners of the room. And then find some places where he was not. Then you wanted to know who owned everything. Well, that certainly isn't getting anybody up very far. That certainly isn't doing very much for a case, is it? All you do is exteriorize him and bring him up to Theta Clear with no trouble. But that's not anywhere near good enough.

Now, actually - all joking aside - the reason we're running this particular process this way, and so on, is mostly because it works in a very rapid progress in this fashion. It works fairly rapidly as a precursor to SOP 8-O. And this is the one that you dub right in ahead of SOP 8-O if you're just going on for broke.

[Ed note: SOP 8-O, also known as SOP 8-OT is the technique that was taught on the 3rd ACC]

What we're watching here is a slight, condensation of data. In other words, we're just bringing a lot of data that we've been using sort of gunshot. On a reevaluation, we find out some of these things are more important than others, and so we're just going right on up through to 8-O.

Well, you say, what happens here to „*places where things are safe*“? Well, 8-D is a complete tool in itself - it's a complete tool in itself - based on this: The reason a person does not get mock-ups - now, this, by the way, is not a theory; this is an observed clinical fact - the reason a person does not get mock-ups, does not get perceptions, and so forth, is his ownership is upset. If you can convince somebody that he doesn't own something and then ask him - just take somebody who can get good visios of everything - and we sell him a real bill of goods on the fact that he doesn't own something, we tell him to get a mock-up of it, he won't be able to do it. If we can convince somebody he doesn't own anything, he won't get any mock-ups at all. This is why loss brings about occlusion. And so an enormous number of loose ends suddenly tie up on this point.

The mock-up, the facsimile and perception thereof become related immediately to the ability to have. A person who has lost too many things too many times has great occlusion. Why are all a person's past lives occluded? Well, he doesn't have them anymore, that's all. He's gone. They're all gone, everything about them's gone. He knows now that he can't have them. He doesn't own them, he can't own them. So, by golly, he'd be stretched even to get a mock-up of them in a lot of cases.

All right. Now, let's take a look at this and just compare together. Having established that fact - and as I have worked out a method of running this ownership in terms of an E-Meter in order to get a separation, and find out that you get these fantastic changes in a case with this, we had better make a whole process out of it giving its proper lead-in. Because I am just a little bit leery of doing this trick: of suddenly giving you a talk all about ownership and how the fellow can't own anything, he can't get a mock-up of it if he's lost something, and that's a universe problem, and whatever is in

the universe belongs to the viewpoint of the universe, the fellow doesn't own any... Instead of giving you this, no, let's take this from an entirely different angle and let's give you a complete package which can stand all by itself And we call this package SOP 8-D and we make it a terribly simple package. This package will work on any case. Anybody you process is having the same problems.

Then we can swing on in to 8-O. Or we could go over into just what we've been calling Advanced Course Procedure. And wherever we've said Step I - wherever we've said „*Run Step I, SOP 8-C,*“ you would just say, „*Run SOP 8-D.*“ And where it says, „*Run SOP 8-C complete,*“ you just say, „*Run SOP 8-D complete. And then 8-O.*“ In other words, you are being left with a judgment of the matter, and you have many things to run.

Now, some of these things will get you there rapidly, some of these things will get you there slowly. This one will get you there rapidly. A lot of cases sitting around that are still fogged up. They're not anywhere near as fogged up as they were, but they're still foggy enough to make them very, very interested in what's being put out. Well, let them try this one on for size. Because I've been developing it for quite some little time and testing it, privately and quietly. And I've been waiting for somebody to blow up under the stress of it, and nobody's blown up yet. But their cases blow up instead. They get their sonic and visio. And that, after all, is the open sesame. So we're making Book One good. How do you run this stuff? Remember, a two-way communication system is the essential on the thing. We run an Opening Procedure on 8-D by having a spot... having the fellow locate spots in space in the room with his fingers, with his MEST eyes, till he can tolerate space. Then we ask him to be three feet back of his head - whether he is or isn't, we don't care, one way or the other. We swing in on Step II: we ask him to duplicate his environment and duplicate a nothingness. And we swing in on a Step III: he holds the two back corners of the room; he lets go; he spots spots in space where he is not. We swing into IV: we ask him who owns everything, with an E-Meter. And as he's spotting these things that everybody owns, we make him spot them in space.

And what do we do after we've done this for a little while or the individual seems to be bogging? We go right back to that Opening Procedure of 8-D: Have him, in the room, spot some spots in space. See that? The individual just looks like he's going to fall out the bottom of the chair. He just can't go any further. He's just so doggone weak. He's so wobbly. He just protests he can't run any further. Then we just go back to Opening Procedure of 8-D, which is locate some spots in space, that's all.

There's no sense in trying to remedy the havingness on a case which can't have anything until you've remedied the fact that he can't have anything. And wherever you have a case seriously hung up, it is a case that can't have anything. Because havingness all by itself; run on the fellow in avalanches, would have solved his case.

Well, if that doesn't solve his case, then, the next obvious step is that he can't have anything. So let's look this over and see if it's true. Let's find out if this individual can own anything, and we find out he can't own anything. If he can't get mock-ups, we find also, coincidentally, he can't own anything. If he hasn't any sonic or visio, if he

doesn't have good perception, we find also that he can't own anything. We find that he has a past history of being in universes which owned everything.

We'll find incidents on such a case where we take God's universe and so forth, and when he was two, three, four years old, people coming along and saying, „*God created everything*“ And he gives them a real sullen glare. Of course, this was too long ago and too high-toned a reaction for him to encompass this late. He's probably forgotten he's done that. But sure enough, there was a point there. God owned everything. Somebody would come along and say, „*Well, God created everything in seven days, in six days and had his lunch.*“ And you... and the fellow will say... as a little kid, a little kid - he's not goofy yet - and he'll say, „*Mmmm, doesn't seem logical to me.*“ Some kind of a protest, immediately. Who created everything? As far as his viewpoint's concerned, he did.

And you have just run the trick on him of third-partying himself. See what you've done to him? You've come along and you have forced him to believe that he is across the street while he's standing right in front of you. See, you've third-partied him. And eventually you'll get him in an auditing chair and he'll say, „*Yes, I'm exteriorized. I'm over there.*“ „*I'm over there!*“ How can anybody be over there? He can't. Well, you've just said God created the universe, which means, „*When you created the universe, you were over there,*“ which means, „*You are over there.*“ So he gets very confused.

So much for 8-D. Try it out. It's a good process.

(end of lecture)