

1. Having just received Fortune's pages 17 - 20, I would like to put my penny in about the topics discussed, even though I was not in the original circulation and consequently may be a bit late.

2. There is going to be some semantic confusion over the words "illusion" and "delusion". My dictionary (Chambers 20th Century) virtually equates them as "an hallucination: a false belief: an error" for delusion and "an apparition: false conception: a delusion" for illusion. This seems rather a pity to lose one word and I would prefer to follow L.R.H. in his definitions:

"ILLUSION: Any idea, space, energy, object or time concept which one has created for himself."

"DELUSION: Things not of one's own creation, or of the MEST universe which locate one in space and time."

In this sense, Fortune is more or less defining delusion in his definition of illusion, for aberration is the acceptance of a delusion.

Your own illusions are your own reality, that is, what you create yourself. If you appear to be operating in a somewhat screwy frame of reference, your own reality is apt to be somewhat screwy too. Whence has come the aberrated frame of reference in the first place, or from what and why has it been constructed? Simply from the reality (or illusions) of others, and the biggest and toughest 'illusion of someone else' that we have to cope with is the reality of the MEST universe, and that really is a screwy frame of reference.

3. Try L.R.H.'s definition of self determinism on for size (all definitions from "Scientology: 8-8008" p.41): "SELF DETERMINISM is a relative state of ability to determine location in time and space, and to create and destroy space, time, energy and matter. If one can locate his facsimiles in time and space, if one is able to place persons and objects in the past, present and future in time and space, he can be considered to have high self determinism. If one's facsimiles place him in time and space, if people can easily place one in time and space in the past, present and future, one's self determinism is low. Willingness and unwillingness to locate things in time and space are the key relative states of sanity and insanity."

The distinction between 'self determinism' and 'selfish determination' has been made quite well (cf. "Child Dianetics" p.71 and B.D.R. I, No.3, (June 1952) p.30) as regards rights and duties on the various dynamics on a MEST plane.

To increase self determinism on the basis of the above definition means firstly, identification and resolution of the facsimiles which locate one in this frame of reference called the MEST universe; secondly, realisation of who and what one is (i.e one's own unique individuality) and thirdly, rehabilitation of one's ability to do something about it. And what a job one has taken on in endeavouring to implement this as a programme.

4. With regard to the question of processing raised by Tullis - L.R.H.'s statement that during processing the auditor 'owns' the preclear, I agree with Fred Hand that it is worthwhile trying to find out what L.R.H. really means (and owing to his hyperbolic mode of expression this is often by no

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means easy). It could be that the auditor is accomplishing a process of transference (in the psychological sense) from ownership (or control) of the pc by others (i.e. by the MEST universe) via ownership by the auditor to ownership of himself by himself and all that this implies.  
(For Fred Hand only, restoration of haecceity).

5. Responsibility is a function of self determinism or the other way about or they are an identity. You are responsible for all you create; since you did not create the MEST universe (or did you?), you are not responsible for it, but you are responsible for what you create within and outside the MEST universe and you are ultimately responsible for yourself and your own individuality however much you may hide and shift to avoid taking this responsibility.

6. Circulating letters. It strikes me as a good idea to make several copies and send them to four or five sections of the net simultaneously for return to the originator when they have had their limited circulation. Then he can abstract and comment on the comments and circulate the result to the whole net as Harry has done.

7. The following article has been submitted to "The Communicator" for publication. I should be very glad of any critical comments on it either on the net or sent direct to me.

#### On The Assessment of Processing Techniques

As a criterion for the assessment of processing techniques, we suggest the following: "The objective of processing techniques is to enable the preclear to change postulates" and it's corollary: "The efficacy of a processing technique may be assessed by the degree to which the preclear is enabled to change his postulates as a result of it's use."

Processing techniques may be divided broadly into two categories; (a) those which proceed by the treatment of facsimiles and (b) those which deal with concepts. Possibly for the best example of those dealing with facsimiles we may look at the ones covered by the term "Advanced Procedure" and later developments thereof. Here we have it explicitly stated that the mind works by making postulates, and all the techniques are designed to recover postulates which may be occluded by effort, emotion, counter-emotion and counter-thought, have the preclear re-examine them in the light of present day experience and re-evaluate them, i.e. change them. For a full discussion of this type of processing see "Advanced Procedure and Axioms" and "Handbook for Preclears" both by L.Ron Hubbard, "Straight Wire Questions" by P.S. Hetherington B.Sc. and various articles in the Bristol Dianetic Review, particularly "Postulates" and "Facsimiles" both in May 1952 issue (Vol.I, No.2).

The earlier type of dianetic processing, that covered by "Dianetics: The Modern Science of Mental Health" (L.R.H.) with its emphasis on the running of engrams and what had been done to the preclear appears to controvert this thesis, but closer examination shows that no command type of counter-effort is effective without a postulate on the part of the preclear to accept it, and engram running often resulted in the unexpressed re-evaluation and consequent changing of this postulate.

Examples of processing on a purely conceptual basis are not so easy to give as only too often in the techniques of aesthetics, concept running and dichotomy processing (cf. "Scientology:88", "8-80", etc. all by L.R.H.) do facsimiles obtrude. Nevertheless, they can be disposed of without actually running them by the use of energy processing (black and white, etc.). Possibly the nearest thing to running on a purely conceptual basis are the two techniques of postulate changing and illusion or creative processing, both discussed in a theoretical way by L.Ron Hubbard in his recent "Scientology: 8-8008". In the former of these the exteriorised preclear is asked to recover pristine abilities simply by changing postulates which inhibit him, this is usually done on a gradient scale, and in the latter, postulates are changed by asking the preclear to construct and manipulate illusions about conditions, objects or energies which he feels that he cannot handle (i.e. start, change and stop). Again, this is usually done on a gradient scale.

There is another important criterion; "To what part of the thetan/MEST-body gestalt called Homo sapiens is the technique directed?" In other words, will the technique process the thetan<sup>++</sup> or an entity? This is very difficult to assess simply because the directivity of any processing technique is neither explicitly stated nor easy to disentangle. On the whole, they appear to be directed rather on a shotgun basis, presumably because the devisers of the technique in question are not clear about this themselves or believe the whole being to be homogenous.

To define an entity we may say that it is a synthetic 'ens' made up from facsimiles and conformity to the cultural pattern of the MEST universe in contradistinction to the thetan who needs no facsimiles and to whom the MEST universe is someone else's illusion. Entities are commonly constructed by aberrated thetans for the purpose of taking responsibilities which the thetan is concerned to avoid.

To give examples of entities which are fairly apparent, we need only refer to 'circuit cases' and psychotics (or others) with "idéés fixes". However, we are inclined to suggest that there is another entity case more important because not (explicitly) recognised as universal. This is the ego-entity, our rational, logic chopping, conscious human mind, the "thinking reed" of which we are all so proud. Let us examine the human mind in the light of this definition. It works by combination and re-combination of its store of facsimiles, the hardly won experience of life's battle, it conforms to the cultural pattern of the human society in which it lives, and even more to that of the MEST universe for the convictions that it is 'the lord of creation' and 'of the earth, earthy' are innate. It is inexorably bound by (MEST) laws of cause and effect. Is it therefore too much to say that it is, in fact, constructed of facsimiles and the ability to manipulate them?

<sup>++</sup> For convenience we are using the term "thetan" to denote the essential "I", "the ultimate observer who cannot be viewed", to give one definition of the "self", as it is a neologism coined specifically for the purpose and which has not yet become contaminated by associations. For an exegesis on this subject see "The Magnum Opus for Man" Dwight H. Bulkley (P.R.F. Theoretical Notes No.3).

We see then that all techniques which are directed to the processing of facsimiles are in fact devoted to the processing of the ego-entity, and, insofar as they assist it to disentangle troubles into which it has run in the manipulation of these facsimiles, the ego-entity is consolidated and rendered more capable of bearing the responsibilities for which the thetan has constructed it. In fact, to render the preclear a 'better' and higher toned member of human society, and to provide a more secure hiding place for the thetan.

If our objective is to rehabilitate Homo sapiens then such types of processing will produce favourable results insofar as they enable the preclear to change aberrative postulates that he has made about and with the aid of his facsimiles. If, however, our objective is the restoration of the self-determinism of the thetan then, while the above types of processing may form a useful preliminary step, we must devise types of processing which will reach 'behind' the ego-entity and raise the thetan out of the slough of hiding and avoidance of responsibility in which he is sunk.

8. The English edition of "Self Analysis in Dianetics" by L.R.H. has just been published in a nice hard cover edition. While the questions and assessments remain much the same, the text has been re-written and all directed towards the running of imaginary incidents. It is in fact a comprehensive session of creative processing and, as such, should be of great value. I shall be glad to send a copy to anyone who would like it for \$1.95 post free.

9. Hand 3/1-4. Very interested to see your ideas on aesthetics. The wavelength theory seems a little screw especially in light of the quantum theory. Each quantum at aesthetic wavelength would have terrific energy compared with cosmic radiation, I have asked a physicist friend to work out these figures and they will be published in February B.D.R. As for the formula!

10. Hand 3/2-1. You can self-audit with an E-meter. Try holding the handles and read some of the more lurid passages of "What to Audit".

11. Hand page 3. Couldn't agree more about optimistic estimates of time and ease of achieving results. See Arclight "An American Aberration" by J.W. Welgos. Why not face up to the fact that re-orientating oneself vis-a-vis the MEST universe is a big job and that there are likely to be many pitfalls and disappointments en route?

All the best and don't take any wooden nickels.

*Mac*

A.J.S. McMillan,  
5 Oakfield Road,  
BRISTOL 8,  
England.