

MIND INSURGENT HANDBOOK

Official Field Manual for the Revolution of Reason

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OFFICIAL FIELD MANUAL FOR THE REVOLUTION OF REASON

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Chapter 1. Call to Arms

INTRODUCTION TO REVOLUTION

For thousands of years, mankind has suffered under the surreptitious tyranny of an alliance among confusion, deception, and ignorance. An inevitable and incognizant confusion results from the self-deceptions that must invariably occur when those with human intelligence live together in groups for any extended period of time; and this confusion and these deceptions continue their universal reign because humans have yet to understand the true nature of his unique mental process, and its inherent vulnerability to the inevitable self-deception born with society. The time has now come for man, through the knowledge of the truth, to quiet the illusory stratagems of his imaginative, but misdirected and thus mischievous mind.

The tremendous suffering that these self-inflicted deceptions have caused man would have pressed less confused minds into action long ago. However, man's lack of any meaningful activity to rid himself of his oppressive deceptions is less a comment on the weakness of the human mind than a testimony to the great strength and clandestine nature of its oppressor. Man has failed to move against his only true enemy not from lack of provocation, nor because he is afraid; but rather he has failed to challenge the despotism of his deceptions simply because he is yet to recognize these as the enemy. It is imperative that he now see this most formidable foe in the bright light of reality, identify the enemy for what it really is, and, in doing so destroy it. Man must end the deception of the mind before these mindless deceptions put an end to him.

Empirical data gathered from societies around the world strongly suggests the nature of man, at best, to be sinful and self-destructive. Approximately one-half of the world's population is still illiterate, living in filth, squalor, and abject poverty; starvation and disease take human lives by the millions. The people of the world are plagued with crime, violence, injustice, and dishonesty; corruption in government and business is commonplace. Mendacity, anxiety, and frustration are a routine part of daily life. Local wars flame about the globe; terrorism is increasing. The major powers have amassed sufficient nuclear weapons to destroy the planet several times over, and are poised to do so at a moment's notice. Other countries hasten to develop similar nuclear capabilities, which will serve to increase both the size and likelihood of man's final and most insane incendiary act. And yet, as appalling and threatening as these facts are, the evidence still does not support the widely held belief that man is originally sinful by nature. In reality, what is actually confirmed by all man's mischief is simply the inevitable, universal,

and serious nature of his confusion.

In the early societies of man, the deceptions he invented would have furnished explanations for that which he could not otherwise explain; his deceptions would have produced a sense of security from that which he feared, and provided him with amusements during those periods when he was not actively engaged in the serious business of survival. And, while the individual deceptions varied among the different groups, and, with the passing of time, within each group, their general purpose of all deception was basically the same, to reduce man's psychological fears and increase his pleasures. In these regards, and especially over the short-run, man's deceptions have served him well. But what primitive man could not understand, and what modern man refuses to understand, is that these seemingly innocent deceptions foster confusion and breed further deceptions and confusion. Man has yet to see the full extent to which his deceptions alter, in an extremely negative manner, the very nature of his relationship with his fellow man and the environment in which he lives.

Thousands of years have passed since man first discovered and took advantage of his deceptive abilities, and much has changed. Primitive man would stand in awe of today's cities, machines, factories, home conveniences, airplanes, space shuttles, and all the rest of man's inventions. Primitive man would look with wonder upon all that man has done; and then, seeing the suffering, which appears to have increased geometrically with the population, primitive man would look with dismay at all that man has not done. Much has changed, and yet, much remains the same. Man is still slave to his own deceptions. Man continues to fool himself, his children, and others in much the same manner that he did thousands of years ago, and for the same basic reasons.

Just as man's buildings, machines, and technologies have become more sophisticated and complex, so has his proficiency in self-deception. However the reasons and effects of such deceptions remain unchanged. Man still uses deception to alleviate his fears and to provide him pleasures. Likewise, the confusions stemming from his continued deceptions persist in taking their toll on his relationship with his fellow man. Only now, his increased capacities for destruction promise the most horrifying results imaginable if man proves unable to quit his deceptions.

Fortunately, the same technology, which enables man to place a powerful nuclear device into the exact center of a city thousands of miles away, has produced many other less harmful and more beneficial products and service; and, if man is to survive the insane confusion in which he now finds himself trapped, it will be the very technology that has provided him the means for his own self-annihilation that will save him. It will not be some new, all-powerful weapon or doomsday device that will threaten man into sanity; nor will it be an elaborate and impregnable defense system to protect him against any and all new elaborate and impregnable doomsday devices that will allow man to finally live in peace. The most revolutionary and significant development to yet come from all of man's scientific endeavors will be a simple and basic computer model of his own brain. What man eventually does with the advance designs of his computerized brain, or what he has his artificial intelligence do for, or to, him, will prove far less meaningful than the fact that he understand enough about the brain's operation to program it. For, with this program, all men can be shown the nature of their won mind in the most irrefutable terms. Through a model of his own brain, man will be forced to understand what the brain does, and, just as significantly, what the brain does not do. Man will finally be able to demonstrate with indisputable certainty how his mind works, and thus, he will see how the deceptions that he has perpetrated upon himself have caused so much trouble. At that point, man will know the truth, and constitutes his very nature and fights for his survival. In this final war, the enemy wears a friendly uniform and disavows any linkage to the hostile and destructive acts of man, yet secretly, is behind them all. Under assumed names, and using many guises, man's mortal enemy poses as his strongest ally, and as such, enjoys man's utmost confidence and trust. Exposing the truth of this enemy will be no easy task, but if man is to survive, he must see the enemy in its true light, and, in doing so, come to

understand his own nature.

The sovereign ruler of man, his unique brain, has been so infatuated by this enemy that it has turned over total control of all its operations to it, and it has hallowed the enemy to redefine the mind's own basic objectives. So clever have been the enemy's deceptions that it has tricked the human mind into delegating to it the authority to direct its every activity, including complete control over what will be permitted an audience before the brain. This is normally a fatal delegation of authority for any sovereign to make, even when vesting such power in a friend. Nothing reaches the brain of man without being cleared through the enemy. Messengers with information concerning the nature of man's deceptions and confusion are mentally shot, not in anger, but rather from prudent necessity.

Every facet of man's life has become so dependent upon the deceptions of his pretended friend that now he can ill afford to see the enemy for what it really is; the consequences appear to great. In man's confusion, and as a result of incorrect information having been fed the brain through deception, man now 'believes' that his very survival depends upon the survival of his deceptions. So integrated are man's deceptions, and their accompanying confusion, into man's very being that he kills, and dies, to preserve the illusions of what he has created. After all, his enemy has served him long and well. The enemy truly appears as a loyal servant and a trusted friend. It has allowed him to do a multitude of things not permitted under the strict regulations of his native reason. Among these, it has quieted his fears about the unknown and his curiosity as to his origin, given him a purpose for struggling through another day, and promised him an eternal life without the sufferings of the present one.

The enemy makes a strong case for having been a good and loyal friend, and it will take a preponderance of evidence and the most persuasive with his many deceptions, in case the opportunity for man to destroy himself should be presented to man before his model of his brain. In general, it will be the responsibility of the early Mind Insurgents to do anything and everything possible to immediately bring reason and understanding into an unreasonable and totally confused world.

In an earlier effort to animate a people to revolution, and to proclaim to the rest of the world the seriousness and necessity of that undertaking, Thomas Jefferson wrote, "...mankind are disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." Again, little has changed, as mankind is still reluctant as ever to vacate the familiar, the comfortable, and the perceived secure, even when that to which he is so accustomed causes great harm and danger. If anything, man's propensity to remain loyal to that which he is now asked to annul will be much stronger than anything encountered by Mr. Jefferson; for today there is no visible tyrant, with his equally visible soldiers, and the people are not being asked to merely abandon a foreign and unjust government for one of their own making closer to home. Man must be asked to declare null and void that which he has come to hold dearer than life itself, and to do so without foreknowledge of what is to follow. Man cannot be expected to release such things easily and without consternation. Man will not quietly leave the confusion of his deceptions, and, in the Revolution of the Mind, he cannot be impressed.

The path of the initial Mind Insurgent will be most difficult, but for man to stay the present course of deception assures disaster. Motivated only by the reason with which they are born, there must come forward those who will take up this Insurrection of the Mind now, not from any promise of what the Revolution will bring to them personally, or even to mankind, but from the knowledge of what must eventually and inevitably come to pass if the present insanity continues its rule, and man continues on the present road to his own destruction.

NATURE OF MAN

If man is to emerge victorious over his only real enemy, the self-inflicted deception of the human mind, he must learn to distinguish that which is foreign to his nature and threatens his destruction from that

which indeed, the truth will make him free.

However, man is nowhere near that point at the present; he is still suffering and stumbling down a road to his own destruction, seeing no real way to stop or turn aside that journey. Trapped by his own deceptions, and held hostage by their confusions, man daily places his very survival in the hands of a similarly confused few; who, although equally deceived and confused, nonetheless have the power and authority to push the buttons to end it all. Likewise, man entrusts these similarly confused few with responsibility of ensuring that some mechanical failure or human error doesn't rob them of the privilege of intentionally destroying everything. These to whom man has entrusted his survival, along with the survival of his children and his species, openly acknowledge the need to rid the world of its nuclear accumulations; yet, at the same time, they rush to add even more powerful weapons to the world's already bulging arsenals. Insanity truly reigns supreme and must be toppled from the throne. There must be a revolution in thinking of man; and it must come now, before the missiles are in the air. When that occurs, many will experience the joy of rational thought for the first time; and, for a brief few minutes, they will come to realize just how insanely and ridiculously they and the rest of mankind have behaved. But, of course, by then it will be too late.

The radical and revolutionary change that must occur to man's thinking will not come to pass of its own accord, and without great effort. There must come forth those who are able and willing to bring about this change at once. There must come forth now those who can understand what man has done, is doing, and, if left unchecked, will do; and these must come forward to do this before the missiles have been launched, and before there is a computer model to show them their deceptions. The Revolution of Reason must put its own incendiary forces in the field to bring the torch of truth so close to the reason of man that he cannot help but be affected by it. It will be these early Mind Insurgents who will develop and encourage the development of the models, once developed. Prior to the development of a model of the brain, the early Mind Insurgents must explain to mankind the nature of his unique mind, and what he is doing to that unique mind man to accept the external guidance system provided by others. There must be others, and there must be deception, to get man to accept values and beliefs that contradict his native reason. Through intimidation and enticement the human brain is tricked into accepting the belief that it, itself, is faulty and that it must have this outside guidance if it is to survive as something more than a mere animal.

The human brain is deceived into accepting the contradiction that it is faulty but perfectly capable of deciding how to correct its fault, that it can trust its decision to depend upon the deceptions of society to make it right. And sure enough, man does become more than a mere animal, which he would have done anyway with his superior brain; but, through deception, the only animal on earth with the ability to reason becomes the world's most unreasonable animal. Today's man is confused, aggressive, and destructive because of his many deceptions, not because of his nature.

The natural brain of man, undeceived and unconfused, lacks the necessary aggression to inflict all the past and continuing sufferings of man upon man. The original mind of man, that with which each child continues to be born, would be prohibited by reason from placing all of mankind at risk of total annihilation; man needed and received the able assistance of deception to accomplish this. The closest resemblance within the original mind of man to that which its deceivers have labeled as "sin" is the brain's vulnerability to deception and man's inevitable propensity to deceive. Man is not sinful by nature, just vulnerable.

The evolution of pre-societal man did not prepare him for that which living in close association with others for an extended period of time could and would produce. During the initial several million years of man's tenure on earth, he survived on that which he could kill or find in the wild, and anything that he could learn from his fellow man that helped him do this he would have put into practice and passed on to succeeding generations. Given early man's roaming nature and crude skills in communication,

anything that he was taught that did not prove beneficial in actual use would not have endured long. Early man may have deceived others occasionally, but these deceptions would have been of short duration and without lasting effect. It would not have been until man settled into more permanent societies, and especially when he invented writing, that man would have gained the ability to convince the mind otherwise. The deceived have deceived others into believing that the deceptions, by whatever names they are called are natural, necessary, and beneficial. So confused is man in his deceptions that he now believes that he cannot live without them, at least not beyond a single lifetime. Believing these things, the brain of man will not seek the truth of the enemy, but instead, orders the shooting of any truth bearing messengers.

In order for a particular deception to establish a permanent position within the mind of man, it must first convince his brain that such an alliance is both possible and beneficial. As a deception tempts the brain with whatever it has to offer, it must also circumvent the original reasoning requirements of the brain. If the brain cannot be convinced that the deception is reasonable, the original mind of man, which is programmed to screen out the false, will reject the deception. Usually, a deception is able to satisfy the brain's criteria for reason by simply including an explanation that approximates logic, while keeping the brain's attention focused upon all it stands to gain by bending the rules or reason just a bit and accepting the deception.

In those instances where the proposed deception presents too great a contradiction to man's logic to be accepted, the brain is actually deceived into believing that it is its own reasoning ability that is invalid and not to be trusted. Man's brain did not evolve with a mechanism strong enough to defend it from intentional deceit by numbers of others. The human brain is programmed for survival but is easily tricked by those whom it trusts into directing this survival effort toward the survival of many things other than itself. Likewise, it is tricked into actions, which it believes to be in its own best interest, but which, in fact, may well destroy it.

Among all the animals on earth, only man has the capacity to question the operation of his own brain; and thus, man alone can be deceived into not trusting the only brain with which he is equipped, and upon which his very life depends. Obviously, the decision not to trust his own brain to function in his own best interest is not one which an individual can make alone, for alone he would be unable to trust even that decision. Man must have the assistance of others to accept the belief that his brain's inherent process of setting values, establishing priorities, and directing human action is flawed and cannot be relied upon. There must be outside intervention for of one on whom the "would-have-been" Insurgent depends for his emotional support, confidence, and feeling of self-worth. A single discouraging word and many a battle will be over without a shot being fired.

Other would-have-been Insurgents will be unable to withstand the demand of having to remain in control of, and completely responsible for, every phase of his own life. Responsibility is a bitter pill. When the Mind Insurgent becomes responsible enough to recognize as logical an effort on his part to change the entire world, he is likely to draw the notice of a world just as determined to retain its accustomed irresponsible ways. Unable to strike at the truth of the Insurgent's responsibility, the world will strike at the neglect and vulnerability it perceives the Insurgent's waywardness has caused in his personal life. If people come to suspect that he disagrees with their whole belief and value system, and they can pin some kind of label on him and his disagreement, they can make life fairly rough for the Insurgent.

The obvious answer is simply for the Insurgent to keep whatever it is that he is doing as an Insurgent to himself until he strikes. But, if he does this, he will never know whether it would have been possible to have shared that which he had discovered and come to understand with those close to him; and it would take a lot of fun out of his participation in the Insurrection. Also it would limit the Insurgents capabilities for Reconnaissance In Force, in which he directly confronts others with that which he is

about for the specific reason of obtaining their reaction. If the Insurgent does keep the Insurrection completely to himself, he will rob others of the opportunity to ignore and be hostile to him because of his desire to change that on which they have come to depend so heavily for their daily irresponsibility's. But then, they will probably ignore him and be hostile toward him anyway, simply because he does not support their insanity with the enthusiasm to which they demand and have grown accustomed.

Society is like a lawn, where every roughness is smoothed, every bramble eradicated, and where the eye is delighted by the smiling verdure of a velvet surface. He, however, who would study nature in its wilderness and variety must plunge into the forest, must explore the glen, must stem the torrent, and dare the precipice.

Washington Irving.

To pass all manner of unusable, unprovable, and irresponsible deceptions from generation to generation.

However, in spite of the number, variety, and duration of the deceptions that man has been able to perpetrate upon other men and himself, and despite the overwhelming evidence suggesting otherwise, man's very nature remains that of a reasoning animal. Today, man is born the same animal that existed for millions of years responsibly and peacefully with others of his species. There never was, nor is there now, anything wrong with the brain of man. If there ever was a species of man, or any other animal, that was born with a brain programmed for other than for its own survival, obviously, it would no longer be here. Man is born today to function just as he did millions of years ago, but living in society ignorant of his own nature prevents him from doing this.

Man's brain is programmed for his survival, for the avoidance of pain, and for the seeking of pleasure. To accomplish these, it relies upon the body's sensory and muscular mechanisms, to include that of anticipation and fear, as well as the brain's own internal mechanisms, to include curiosity and the ability to project and compute. If deception and confusion are not introduced into the human brain, it will automatically include under its basic programs for survival, pain avoidance, and pleasure enhancement any family for which it is responsible, along with its particular group and species. It will not necessarily place the survival of all these ahead of its own, with the possible exception of its own children.

The natural mind of man would not destroy one of its own species unless there was an actual physical threat to it or to that or those for which it felt a responsibility. Man's native brain would not kill another human for an idea or for material gain. However, when there is deception and confusion, it will destroy those of its own species, its own family, and even itself to defend and further the objects of its deceptions, including its right to be deceived.

The natural brain of man lacks the necessary aggression to inflict the suffering so prevalent in today's world and so threatens the destruction of tomorrows. To do these things, it requires the assistance of the deceptions and confusion that invariably materialize when man is placed in somewhat permanent societies. The human brain can be, and has been, deceived and confused; and that is its only sin. At the time it allowed itself to become deceived, the brain had no way of knowing the further deceptions and confusions that were to follow, and the disastrous results these could and would bring. It had neither the reason nor the means to resist the temptations of intentional deception, and thus it was invariably deceived. However, beneath the deceived brain of man lies his original brain with its original survival program intact. The human brain can be deceived, but its basic program cannot be altered; and it is this original nature of man that may yet save him from his own destruction.

Science fiction writers project both the future and the past based upon man's present confused state, thus adding to his confusion. Man was not always as confused as he is today. Anthropology clearly

teaches that man lived peacefully with his fellow man for several million years, and it was not until the development of the temple towns within the last ten thousand years that there is found evidence of inflicted death and warfare.

Some leap to the conclusion that increases in population led to man's heightened aggression. However, these lack the support of logic as man was well into agricultural period before he started killing other men and would have had a far easier time feeding the increased numbers of that day than the fewer numbers of an earlier period when he relied upon the daily kill or find. Scarcity caused by population increases simply does not adequately explain the emergence of man's lethal violence toward his fellow man. Some anthropologists believe that it was a man's surplus food that started his problems; these contend that man finally had something to fight over. This makes even less sense than man initiating homicide from scarcity does.

Some contend that the more aggressive man of today is a product of evolution. And while it would certainly seem reasonable that the survival of the fittest would favor the more aggressive, logic refuses to enter fully on behalf of those who made a habit of killing other men. For while it is true that the more aggressive stand better chances of killing someone in their lifetime, it is also true that they likewise stand a better chance of being killed. The mortality rate was far greater in Vietnam than in Montreal. It is not unreasonable to assume that those surviving long enough to form the early societies were as versed in the art of flight as confrontation.

Likewise, there is no reason to assume that in the early, and succeeding, societies that anyone inclined to avoid conflict and violence would have had any less chance of surviving to the age of procreation than those more violently predisposed, which of course, is the only age that needs to be reached in order to continue any evolutionary strand. Man has become more aggressive, but is has not been through his breeding. Man is physically programmed the same as he was millions of years ago, for his own survival. He has simply been deceived in society as to exactly what it is that is supposed to survive, and confused by his many contradictory deceptions.

Because man's original programming has not been altered, however, man can be saved. All that is necessary for man's original survival program to regain control of his mind and rid him of his acquired destructive tendencies is for him to understand the exact nature of his deceptions and the confusion these cause. His survival program will take it from there. However, getting man to understand his deceptions will be no easy task. Man harbors many deceptions that would permit the destruction in which they reside before they would allow their own exposure and resulting neutralization. Man has proven his willingness to die for the preservation of his deceptions on numerous occasions.

Man's unnatural confusion, on the other hand, is merely a by-product of his many deceptions and will dissipate when the deceptions end. However, the monumental problem remains of getting a totally confused man to recognize and understand his deceptions. This is why it is necessary to understand what the brain of man was like before its self-inflicted deceptions and the additional confusion these deceptions have created. If man fails to understand the nature of his deceptions and their resulting confusion, they will destroy him.

Today, man could destroy the sum of mankind for the sake of a single deception, or the confusion caused by all his deceptions could bring about the same result inadvertently. For although most of man's confusion, unlike his deceptions, has no purpose of its own, his confusion nonetheless interferes with his normal program for survival. Because of this both man's confusion and his deceptions take on the de facto objective of man's destruction. If man is to survive the mischief of his own mind, he must find a way to reach the original survival program of that mind with the truth of what has happened to it.

Time and again man has shown that he will kill and die for the continuance of a single deception, so

there will be no mercy shown the messenger who comes to end them all. But if man is to survive the confusion of his many deceptions, he must come to understand the truth about his deceptions and restore reason to its rightful place.

Chapter 2. The Enemy

NATURE OF THE ENEMY (EN)

The most dominant force acting upon the life of man today is the unholy trinity of confusion, deception, and ignorance; with the true villain among these being deception. For millions of years, man lived with confusion about himself, the world in which he lived, and his role in that world. And for millions of years, man managed to survive his ignorance about himself, his world, and his confusion. Now, his ignorance threatens his destruction.

As the human brain operates in a sequential manner, there is invariably ignorance of those things not yet known, and confusion created as new things are learned. And while the rational brain treats both confusion and ignorance as undesirable, they are both essential elements of the normal human mental process. Sustained deceptions of the mind, on the other hand, are not an inherent part of man's natural mental process, but rather have been forced into it by society. For thousands of years, these deceptions, working in conjunction with confusion and ignorance, have caused man untold suffering, and today they threaten his very existence.

The natural confusions in the human mind open the door for deception; and, by definition, these deceptions exist only if man is ignorant of them. Therefore, in order to understand man's only true enemy, his deceptions, it is also necessary to understand the confusion that permits deception and the ignorance that must accompany it. To understand deception is to remove the ignorance of deception and thus deception itself. Not to understand deception is to remain both ignorant and confused by deception. When man's deceptions end, there will remain non-lethal confusion and ignorance, with which man can live. However, if man's deceptions do not soon end, the senseless enemy of man, his own self-deceptions, will bring an end to man.

EN 1. Confusion

In the undeceived original mind of man, confusion is a natural and unavoidable occurrence as the brain receives information, integrates this information with information already stored, and formulates question for which it will seek additional information. In man's native brain, confusion is nothing more than the friction and catalyst of curiosity.

In the sequential operation of the human mind, answers to questions invariably raise new questions for the brain to answer; and, as the brain decides which questions to address and moves to answer these, man experiences that which he has come to know as confusion. The discomfort caused by confusion acts as a motivator to assist the brain in focusing its attention and acting upon the most pertinent and relevant bits of information available. While this type of confusion is not pleasant to the mind and body, it is necessary to the brain's proper functioning and does no real harm. The human brain can live a full and productive lifetime harboring the confusion of numerous unanswered, and perhaps unanswerable, questions. However, since confusion does create an unpleasant sensation to occur within the body, and, as the brain is programmed to quiet any such disturbance, man's natural mental process helps set him up for the deceptions of society.

As the human mind evolved through the ages, it was constantly receiving, storing, and manipulating new information and reaching new conclusions about that which it had already learned. If one looks at the complexity of the world through which man has progressed, it is not overly difficult to appreciate

the degree of confusion that would have had to have been present at all times. Modern man has answered many of the questions that once confused his ancestors, but today's thinking man remains just as confused by all that he has learned.

There are today, however, an increasing number who live with very little confusion in their lives, very little confusion and very little curiosity. They operate quite comfortably on answers supplied to them by the society in which they live, answers that the human mind does not really know and may not even have the ability to know. Through the conspiracies of society, man has learned to quiet his mental confusions and live in psychological comfort. In fixed societies, he's found the ability to deceive his own mind and greatly reduce, in not end, his confusions. In and through society, man has learned to manufacture answers that the mind is willing to accept for any questions that trouble it, and usually there is an array of answers from which to select for any given question.

However, ending mental confusion in such a fashion is not without its costs. The deceptions that man supplies to quiet his anxieties serve that purpose well, at least temporarily; but they do nothing to really solve the problems that the initial confusion sought to bring to the attention of the mind. Man's deceptions, his artificial answers, cause the mind to feel that all is well when, in fact, nothing has truly been resolved. This only results in more problems, confusion, and deception.

EN 2. Deception

The true enemy of reason, and thus of man, is that unique human process known as "belief." It is not the things in which man has come to believe, nor is it any particular set of believers or beliefs, that cause man so much trouble and threaten his survival, but the mental process itself. Beliefs do not extend reason, but replace it. They are deceptions of society that interfere with the proper and natural functioning of the human brain, and while the objects of man's beliefs cannot save him, the fact that man universally operates on beliefs may well destroy him.

Because beliefs have found their way into use by each individual in every society around the world, the discontinuance of the serious use of belief, other than through man's own destruction, will be quite difficult, if not impossible. However, unless man comes to understand what his beliefs really do and how they will destroy him, their continuance seems as certain as the harm they have already caused and the destruction they have yet to foster.

A belief is nothing more than a decision on the part of man, influenced by others, to treat a thing as true that is not really known to be true. Beliefs fall into two general categories:

1. Those things which the mind has been tricked by others into treating as Existing (not existing) that it does not actually know to exist (not exist) and,
2. Those things which the mind has been tricked by others into assigning a value different from that which reason alone would have allowed.

Except for extreme cases of brainwashing, the deceived mind is usually a willing participant in the deception, and, in many cases, the deceiver also believes the deception.

The essential element of any lasting belief is the deception by another, or others, necessary to place and keep the belief in the mind of man. While the human brain is quite capable of deceiving itself, those deceptions that lack the influence of outsiders are normally short lived and are relatively harmless. The beliefs manufactured when others assist in convincing the brain that something other than reality is reality, however, have proven extremely dangerous and can be sustained for thousands of years.

Through the influence of significant others and the sheer weight of the numbers in society, the human

mind is made perceive that which is not reality as reality and to treat as important that which might well have gone unnoticed by reason alone. Facts need only to be presented to the reason of the human mind to be integrated into the thought process of man; beliefs need a bit more. Since that which is held as belief deviates from reason, it requires the extra influence of society for a belief to be "accepted" and retained by the brain; and normally, this process is begun when one is very young. During the first few years, much to which a child is exposed is other than reality. The child learns very early the benefits associated with the acceptance of beliefs. Later, of course, the child is asked to put aside these childish things and accept the more sophisticated deceptions of adults; and by then, the mind has been properly tilled and is fertile ground for these more permanent belief mechanisms.

By the time an individual is old enough to command a sufficient grasp of the terminology and concepts required to understand the operation of the human mind, the mind is too encumbered by the beliefs it has been taught to objectively look at the belief system, itself. Among the many deceptions that protect the belief system is the mind's belief that it has too much at stake to even consider the possibility that beliefs might be necessary, much less the idea that they might be harmful. A basic deception of belief is the belief that every man has a right to believe.

Belief is close kin to confusion and is rarely, if ever, found in the company of understanding. Millions have died for their beliefs, and millions more are prepared to do so today; but if most were pressed to explain exactly what it is that they believe, few could go far beyond blurting out the name of their country, a deity, or some general term, such as "freedom." The master deceivers, of course, could filibuster for hours about their beliefs, but the end result would be no more meaningful or any less confusing.

Many contend that it doesn't make any difference what one believes, as long as they believe in something. Others advocate that everyone has a right to believe as they choose, as long as they don't harm others. In a world totally ignorant and confused as to the process and effect of its beliefs, a world in which virtually one hundred percent of the people do, in fact, believe in something, what they say makes sense. They have become quite accustomed to others holding different, and even opposing beliefs. That's no problem; the system remains intact. What will bother them is if someone comes along and starts convincing people that it is not only all right not to believe in anything, but preferable, and perhaps essential. Until now, there has been no record of anyone ever existing who did not have some form of belief system, and man has used this as justification to continue his folly. Now, there must come those who can see the way of belief, and, in doing so, free the imprisoned mind.

Mankind, held captive and awaiting its own execution at the hands of its revered belief system, will have essentially the same inertia toward examining that system as the individual believer. Millions have killed and have been killed, unable to see the nature of that which caused their senseless slaughter. Mankind, as a whole, can be expected to do no less? To recognize the belief system for what it is, and to understand what it does, is the last great challenge facing man. To help man do this is the mission of the Mind Insurgent.

Man is not dumb, just deceived and confused. The deceptions of the human mind have been woven over thousands of years, and any unraveling caused by scientific discovery have been quickly mended and covered over by further deceptions. Technological advances that might have led man to a greater understanding about his nature have been used instead to better mislead him. Electronic communications, which have provided man with the means to educate millions, is used instead to deceive them. Those not totally deceived are confused and discouraged. The task ahead will not be easy, only necessary.

Man was not required to think in accordance with a pre-established, logical language, but rather languages become reflections of man's mental propensities. In a totally confused world, it is little

wonder that the language with which man must sort out his mess is as confusing as that which he is asked to put into words. In order to strengthen his deceptions, man says that he "knows" that which he cannot really know, and that he "believes" that which he obviously knows. This creates confusion and permits fiction to be placed in the brain as fact, while strengthening the belief system by identifying obvious fact as belief. There is no stronger evidence supporting man's genius than the extent and complexity of his misguided efforts in self-deception.

There is no need for "belief" in the mind of man; and it is but one of man's many deceptions to believe that there is. A belief is a confusion that a healthy, undeceived brain will seek to purge. Man, for misguided and less than responsible reasons, has tricked the mind into believing that belief is both desirable and necessary; and he has done so on a universal scale. To make matters worse, instead of using the fact that all men have fallen under the influence of belief as a barometer to gauge the magnitude of his problem, man uses the universal nature of belief as justification for the continuance and strengthening of this system that contradicts reason.

Man looks with awe at all that he has accomplished and credits his beliefs for making it all possible, if not necessary, having no way of knowing what he would have done without them. It is true that the direction man's efforts have been, and are, greatly influenced by his beliefs; but it is also quite likely that much of what man has done has been done not because of, but in spite of, his beliefs. One day man will come to realize that his accomplishments were not brought about by his beliefs, but rather, because of his accomplishments, belief systems became possible; and the direction of his further accomplishments was altered by these beliefs. Had man been able to understand the nature of belief sooner, he would have accomplished much more, suffered much less, and would have directed his efforts away from that which may one day destroy him.

Understanding the belief system is not easy; getting others to understand will be even harder. There was nothing in man's evolutionary process to prepare him for the deceptions he would invariably encounter as he entered into permanent societies. Man was ill prepared for the deceptions of belief. For millions of years, man's progress was heavily indebted to the very processes of the human mind that made him so susceptible to the deceptions of others. The human brain is programmed to operate on less than complete and perfect information, and, if not deceived, does so with uncanny accuracy. Within a fraction of a second, the human mind can assess a situation dealing with innumerable variables, determine what action, if any is required, and initiate the appropriate response. Obviously, if such a mind is deliberately fed inaccurate information, the response stands a good chance of being less than appropriate. This is the present dilemma now facing man.

As man altered the complexity of the environment in which he existed, he became increasingly dependent upon others for knowledge concerning the situations in which he found himself and the possible courses of action available to him. Man learned to trust the information furnished by those on whom he depended, and, in return, did his best to provide them with the best information he could to meet their needs. His reason gave him no reason to deceive them, or be deceived by them. His reason was his only check against being fed erroneous information, and his reason urged him to seek second opinions, and to look to the group as a whole if doubt existed. However, that which he was seeking to avoid was mistake, not deception. When man entered into his more permanent societies, he unwittingly learned that his method of check and balance through others could not only be used for validation, but for deception. Society provided him the means to actually override reason, and man, ignorant of what he was doing, invariably took advantage of his newfound ability; and, just as invariably, man's behavior changed.

Today, the most universally accepted deception is the belief that "Everyone must believe in something." So ingrained are beliefs into man's every activity, that even those who study the human mind professionally have lost the capacity to examine objectively that which they have come to know as

"belief." Such an examination would automatically bring into question, and thus threaten, the objects of their own personal beliefs. At whatever cost, this cannot be allowed. So dependent has man become upon his many beliefs that he can ill afford to look with an objective eye upon the system that permits them to exist. So intertwined are man's many beliefs with other beliefs and deceptions that it is virtually impossible for man to extract and examine a single belief independent from the rest. Through the deceptive stratagems of belief, man now finds himself in a trap, a trap that would have him die rather than expose the true nature of his beliefs.

The closest man comes to possessing that which he calls original sin, that fictional trait contrived by man to justify and excuse all sorts of otherwise unjustifiable and inexcusable behavior, is his simple vulnerability to the deceptions of others, his vulnerability to belief. Man's belief in original sin is but one of the many deceptions to which he has fallen victim, but it is one that will serve him well if he is to stay the course of self-destruction that he has set for himself.

Man was able to greatly distance himself from the rest of the animal kingdom due in no small measure to his facility to learn from others, and, in turn, to teach others that which he knew. This ability enabled man to survive in any climate, and under any conditions. It allowed him to gain dominion over all other animals. However, his misuse of this ability, through the deceptions of belief, has caused him to unnecessarily destroy many species of animals that posed no real threat to him, as well as to kill off millions of his own kind in the most brutal ways imaginable. Man's continued misuse of his abilities, through his precious belief system, now threatens to destroy all, both human and lower animal, that thus far have survived his insanity.

As man developed the art of agriculture and improved his hunting techniques, he freed himself to build more permanent societies and to turn his attention to some nagging psychological problems that for millions of years had remained secondary to his physical needs. He now had the time to address such mental irritations as where he came from, where he was headed, what was to happen to him when he died, and what force or forces guided and controlled the activities of his life. Even more significant than the time he found to focus upon these lingering curiosities was the new ability he discovered in his more stable societies to calm some of his more active mental disturbances. Although man could not come up with genuine answers to many of the questions that tormented his mind, he learned that through the conspiracies of society he could trick the mind into believing they had been answered, and this eased many of his fears.

Unfortunately, this manner of dealing with the unknown, and perhaps the unknowable, created for man a whole generation of new problems to be answered, both physical and psychological. When man learned that with the help of others he could create in the brain the illusion of an answer to any question that troubled him, man initiated the very dangerous practice of "truth by democracy," a practice which he continues today. Man is ignorant of the fact that all he really created by his mischief was mendacity, misery, and conflict; that the only real truth is that mankind is trapped in his own deceptions.

Just as an individual belief is invited in by the legitimate curiosity of the human mind, the belief system itself was visited upon the natural mental processes of an unsuspecting and defenseless mankind. For millions of years, man progressed in a rational, methodical manner, drawing inferences from less than complete information and trusting others to help him when and where they could. There was neither the inclination nor the capacity to perpetrate lasting deceptions on other humans. However, when man gained the ability to do so, he did so; and he pays the consequence to this day.

Since man began his refined and effective practices of self-deception several thousand years ago, he has been in continual conflict with his fellow man. To date, this conflict has produced many adverse results, ranging from daily mendacity among all humans to "limited" wars that have killed millions needlessly. Now he is preparing for an unlimited war.

If man has a problem with his fellow man, invariably, it can be traced to his belief system and some difference or differences between or among individual or group beliefs. It is the task of the mind insurgent to show man what his beliefs have done, are doing, and threaten to do, in order that man can make an informed choice as to whether or not this is really the direction that he wants to continue. Man's initial and continued use of beliefs has been a result of his own free choice, but ignorant as to the nature and effect of beliefs and influenced by others, reason really had no choice. There was only one thing that man could do, believe. Now, it is up to the Mind Insurgent to give the human mind a real choice by making it aware of the insidious and harmful nature of beliefs.

If man is not given the opportunity to make an informed choice as to whether or not he wants to continue the use of beliefs to direct his life, the question is not whether all of mankind will die, but only when. Until man finally does the unthinkable, there may remain the curiosity of whether the end will come through some simple mental or technical error or mistake, or whether his final monument to his beloved belief system will be the ruins of a deliberately initiated nuclear war. Even if man is shown that what he is doing through his belief system is ridiculous, there is no guarantee that he can become responsible enough soon enough to survive; but, at least there will finally be the possibility for change. If man remains ignorant of what he is doing, he has no chance; he will eventually destroy himself.

To tell the truth about beliefs does not desecrate the good works done by the deceived in the name of their beliefs. Nor does it change in any way the actual nature or the objects believed in. God will go on being whatever god is regardless of how rational man becomes. However, not to admit the truth about belief would be to condemn all mankind to death simply to preserve the secrecy of the deceptions. At last, the armies of reason and deception will meet on a common battlefield, both at full strength. If reason wins, posterity will have much to examine. If beliefs prevails, the word "posterity" and that for which it once stood will one day cease to exist.

EN 3. Ignorance

The third party to the unholy trinity, ignorance, is inseparable from deception, for unless there is ignorance of deception, there is no deception. There can be ignorance without deception, but not deception without ignorance. And while deception cannot be found without this third ingredient, ignorance must nonetheless be considered separately as it is only through the alleviation of the ignorance about the deceptive nature of belief that belief itself can be approached. As any frontal attack upon a particular belief or set of beliefs tends to strengthen the belief of beliefs attacked, a direct assault against the process of belief may only serve to reinforce that system; but, if carefully planned, and properly executed, it could bring an end to the entire system.

Man, even though he is totally ignorant about the manner in which beliefs operate within the brain, will still sense a threat to his own beliefs at the first move to educate him about beliefs. Any mention of the word "belief," other than its customary use following the first person singular pronoun, automatically triggers the mind's defense systems. The alarms go off, the barriers go up, and, immediately, the believer begins the deployment of his mind traps, looking for some weakness to counterattack. Those who make their livelihood directly from promulgating and promoting a particular belief system will be more animated in their resistance than most. Even more defensive will be those who have gained fame and power, as well as fortune, from pushing beliefs.

The undeniable fact that in every conflict of man there is invariably found the strong influence of one or more beliefs will continue to be ignored, while the attributes of the particular beliefs held by the believer who feels threatened will be exalted. The clever believe that they are above the ignorance of belief because they are aware of their own conscious use of beliefs to take advantage of the less clever, failing to realize that the things they pursue are the objects of their own beliefs, beliefs that are as compelling

and foundless as those they use to manipulate others. As none have escaped the tyranny of beliefs, all bow to its throne, on which also sit ignorance and confusion.

Man is aware that he has had some serious problems living on the same planet with others of his species, but he is ignorant as to the real cause of his conflict with his fellow man, the real cause of his selfishness, greed, dishonesty, jealousy, envy, insensitivity, resentment, anger, and hostility. Man is inwardly aware that most lives are not spent in cooperation, but rather in frantic competition among men, groups, and nations; but he is totally ignorant as to the underlying cause of his ultimate self-induced competition, war.

Man is uneasy about some of the things that have been happening to his environment, the air, water, plants, animals, soil and minerals on which he depends for both the quantity and quality of his life. However, man is ignorant as to the root cause of the irresponsible destruction of these, and therefore does not know how to stop it.

Man is uneasily aware of the mendacity and hypocrisy that punctuate his superficial relationships; but, never having known any other type, he believes that this is simply the nature of human interaction, and that there's nothing to be done about it. Man has spent billions of dollars studying everything from the psychological implications of bedwetting to the long-term effects of a nuclear winter, but he has never even considered taking a sideward glance at that which really plagues him, his beliefs and his belief system.

Man has acquired the knowledge and developed the technology to accomplish virtually anything that his mind can imagine, but he remains totally ignorant about the mechanism that decides the direction and use of his ever-increasing capabilities. Unwilling and unable to understand the mental process that directs the nature of his inventions, man, with his technology, is much like a small child playing with a loaded revolver.

Man's refusal and apparent inability to examine that which charts the course of all his efforts is not by accident. The deceptions that he has woven to quiet his anxieties and fears and to free him from the responsibilities of reason are designed to provide their own defense when detected. For the fictitious and mischievous games of the mind to continue, it is necessary that man take his deceptions very seriously. Man has deceived himself into believing that his beliefs are so important that it is actually possible for him to destroy all life, believing either that he will continue in some other form or that, if things can't exist as he believes they ought to exist, it is better that nothing exist. Neither of these contentions would have a place in a world ruled by reason.

Some believe that man will not unleash, or allow accident to unleash, the powerful destructive forces he has amassed, insisting that he would have to be insane to do so. Little do they realize that if sanity played any major role in the affairs of man, he would never have developed the potential for his own annihilation. However, in defense of man, his journey down the path of deception toward his own destruction has been made without knowledge as to the cause and effect of belief, and therefore, is really only ignorance. If man continues his deceptive practices after the nature of his belief system has been revealed to him, then he truly is insane. Only through belief could an older generation destroy the world rather than admit that they had been wrong, or leave the world intact to a younger generation that might prove just how ignorant they had been.

Those who deceive others are themselves victims of deceptions, although not always the same deceptions that they would have others believe. Most are amateurs; whose only stake in the deceptions they encourage is the feeling of security they can salvage from putting forward a good argument to these others as to why they should believe as they. These seek no real personal gain from influencing the beliefs of others.

Other dispensers of deception are the semi-professionals who use the manipulation of others, either directly or indirectly, for their own personal gain. Usually these offer some product or service and only use the beliefs of others to help them sell it. At times, these may use methods that they know to be trickery, but do so believing that the end justifies the means, and that everybody does it.

And then there are the true professionals, who live directly from the manipulation of the beliefs of others. This group does not use a person's beliefs to sell its products or services, but instead might use products or services for the purpose of manipulating the beliefs of others for their personal gain. Normally, these are driven by desires for money, power, influence, and fame, although they routinely disavow any of this. These prey upon the uneducated, the children, the ill, the old, the unsuspecting, the trusting, and anyone else they can get to believe their pitch. As this group profits the most from the belief system, it has the most to lose from any exposure of the systems true nature and effects upon society; thusly, they will resist the strongest any attempts to relieve society of its ignorance about belief.

As all deceivers depend upon the ignorance of those whom they deceive to be successful; the more successful a deceiver becomes, the more important it becomes for him to see the ignorance of the deceived continue. The deceiver will claim that the beliefs he offers appeal to the intelligence of the deceived, but this, in itself, is but a mere deception. The true appeal of the deceiver is to the emotions of his prey: to their greed, their pride, their fears, and any other human weakness that the deceiver can turn to his advantage.

It is to the advantage of the deceivers to foster deceptions in children at an early age, and then to encourage these deceptions throughout their lives. The uneducated elderly also present an especially vulnerable target, having spent lifetimes in deception, and now even more dependent, often in poor health, and afraid of death. Belief does have a stronger appeal to the very young and the very old than reason, because reason carries with it the responsibility of taking personal action to achieve whatever needs doing or correct whatever needs correcting. Children have not yet acquired the abilities to act effectively, and, too often, the elderly have lost much of their ability.

Those who make their living from deceiving children, the infirmed, the elderly, and the uneducated, and who depend upon the general ignorance about the nature of belief to work their deceptions are not going to be overly receptive to anyone who intends to expose their deceptions, and thus expose them for what they really are. Everything they have, and have become, depends upon the deceived remaining ignorant. The master deceivers will go to great length to prevent the truth about the human belief system from coming to light, because if the ignorance about the deceptive way of belief is removed, there can be no deception, no belief. Without ignorance, there can be no deceivers.

Today, man, with all this technology, is intellectually in a backward evolution. The literacy rate may be increasing, but this just means that more people are acquiring the ability to read; it does not address what they read, or if they read. In the Soviet Union and her satellites, the information available to the people is strictly controlled. A very few, who themselves are severely restricted by strong beliefs concerning their government and economic system, decide what the minds of the rest will be allowed to consider.

In the west, such a system of censorship is unnecessary; the people censor themselves. Free to receive, to explore, and to think about anything they chose, they chose not to think. They chose instead to believe that too much thinking is not good. Westerners are constantly looking to the east in order to compare themselves with the Soviets, and feel fortunate to have the freedoms they do. What they are truly fortunate to have is the Russians with whom to compare; otherwise they would have to focus upon their own self-imposed ignorance. At least, for the moment, the Russians have a reason for not thinking; their government won't let them.

In a totally confused, deceived, and ignorant world, thinking is not always a comfortable and pleasant experience. In a world suffering under the weight of its many conflicting beliefs, a world that could destroy itself at any moment, thinking can be a very disturbing thing. In such a troubled world, a world where people are told that they need not think if they will just accept this or that belief, it is not too surprising that most take the easy way out.

Today, the world is in the twilight of its second Dark Age. However, unlike the first, in most of the world, this Dark Age is not the imposition of a few religious and governmental leaders, but rather is being freely chosen by all. In their ignorance, and unable to see any possible way out of the mess they are in, people choose not to look upon the disorder. Instead they turn to the achievement of personal success, the accumulation of personal wealth, fame, and power. They turn to their sports, their hobbies, their religions, their meaningless television shows, and anything else they can find to occupy their minds so they won't have to think. In their confusion, deceptions, and ignorance, they believe that there is nothing that any one-person can do to change things; and therefore, there is no need to try. Nighttime approaches.

Just how dark the second dark age becomes and whether the end comes from a second renaissance or a large nuclear bang will depend upon the ability of the Mind Insurgent to focus the light of truth upon man's ignorance. Man can stop his insanity at any time, but unfortunately it would seem that he is going to need much more motivation than presently exists. This means that he will have to come very close to his own annihilation before he will become willing to honestly look at that which really causes him so much problem, his belief system. It is the charge of the Mind Insurgent to place the knowledge of what man is doing before him so that when there becomes sufficient incentive for him to stop his insanity, he will have the means to do so.

Man's situation cannot improve until he comes to understand what it is that he is doing; yet, when things get so dismal that he must face the insanity of his ways, there is no guarantee that he will be able to stop his destruction. Therefore the Mind Insurgent has every incentive to bring man's ignorance to an end at the earliest possible moment. The passage of time only results in additional unnecessary daily suffering and allows for the possibility of an accident ending it all before man gets around to doing it deliberately. The Mind Insurgent must not react in panic, but rather move with cold calculation; however, it is imperative that he move now and not delay.

One day, future Mind Insurgents may enjoy the luxury of shooting their best shot; for the early Mind Insurgent, it is essential that he at least get a shot off. As man's threatened destruction comes closer to a reality, his propensity to understand will increase, but after he has set off his bombs and awaits the nuclear winter to finish what he started, understanding will have become meaningless. The Mind Insurgent must move on the threat of destruction and reach man's reason while there is still time for him to alter the destructive course he has set for himself. The Mind Insurgent who is able to lead mankind out of darkness and away from his own destruction will not be graded to harshly by history on style.

ENEMY OBJECTIVES

Man's only real enemy, his belief system, evolved as a consequence of the activities of those seeking to believe and to get others to believe, each for his own individual and independent reasons. And, as the system is fabricated from deception, confusion, and ignorance; its only real purpose is to serve the individual goals and desires of those who operate under it. However, as unguided and unintended as the consequences of the belief system are, they are nonetheless quite definitive and predictable, rendering them de facto objectives.

The fact that the incendiary and hidden forces that fuel and ignite man's animosity toward others are

not directed by a single mind set only serves to increase the degree to which the enemy's probable course of action can be predicted, both in type and severity. Normally, an oppressive tyranny is ultimately controlled by one individual, one mind. This is not the case with the despotic rule of the belief system, as it is the combined effect of all believers and all their beliefs. In more conventional wars, the objectives of the enemy are subject to the defeat or voluntary mind change of a single individual; therefore the accuracy of all intelligence concerning major enemy objectives rests on the consistency of a single tyrant's goals. This is not so in the war for the minds of men. In the Insurrection of the Human mind, many minds must change if man is to turn from his present path to his own destruction. And, while the belief system's impetus coming from a plurality of different and opposing beliefs makes it less vulnerable to defeat, it does enhance its predictability. Understanding the nature of man's insanity offers little help in predicting exactly what will be man's next insane act; however, it does allow one to act with a higher degree of certainty as to the nature and intent of the enemy, as uncomfortable as that might prove.

The Mind Insurgent will learn to distinguish between the individual objects of belief and the overall objective of the belief process, which, while the latter is dependent upon the former, only coincide exactly when one's strongest belief is in the continuance of the belief process itself. The system's continuance is the only real objective of the system. The controlling goal of the belief process is simply the continuance of that process at whatever cost, including the total destruction of mankind, without which, obviously, it would cease to exist. Reason, on the other hand, is a product of man's original mind, and, following the programming of that mind, places man's existence above its own. That is why the belief system presently has its way. Reason may use the end results to justify a means, but only through belief can man possibly justify ending everything. If beliefs cannot continue, it has no reason for mankind to continue. This is why and how man has come to risk his own destruction for the sake of his beliefs. Beliefs, in preserving their own continuance, must take that chance; they have nothing to lose. Reason, on the other hand, cannot risk man's total destruction at any cost. Unfortunately, for the present, reason does not rule.

The belief system, born of deception and operating in confusion and ignorance, is unrestrained by the logic of reason. The ignorant will die in defense of their ignorance, as the practical object of the belief process is that beliefs either continue to exist or that nothing continues to exist.

ENEMY MODUS OPERANDI (M0)

Beliefs, which are able to gain and retain control of the human mind only through the deceptive influence of others, are built upon legitimate needs and desires found in the natural mind of man. The basic needs and desires necessary for the manufacture of beliefs can be either physical or psychological in nature, and the outside influence required to implant and sustain beliefs can come from an individual, a group, or society in general.

For any belief to be retained in the mind long enough to have a destructive effect upon human behavior, it is necessary for that belief to have as its foundation some legitimate human need or desire. Beliefs can be layered upon beliefs, deceptions upon deceptions, but at the root of any firmly held belief or set of beliefs there will be found that which is real. Beliefs are placed upon such physical needs and desires as those for food, clothing, shelter, and pleasurable physical sensations. Beliefs are also placed upon man's psychological needs and desires, such as his need for a feeling of security, self-worth, self-confidence, and his desire to know the unknown. Some beliefs, such as those dealing with human sexuality, are based upon both physical and psychological needs and desires. Because the belief system is fabricated upon that which is very natural, necessary, and desirable for the happy and healthy continuance of the human species, it is often difficult to distinguish that which is real from the fabrication.

While food, clothing, and shelter are basic needs for man's survival, through the influence of others in

society, man's need for food, along with his desire for good tasting food, is distorted by belief until it becomes more important for some to have expensive gourmet meals than to help see to it that all have enough food to avoid starvation. Through the belief system, it becomes more important for some to have silk suits than to see to it that all have enough clothing to protect them from the weather. Through belief, it becomes more important for some to have spacious mansions than to help provide all with some form of shelter. At the base of all the material things that man has come to believe more important than they really are, there are real physical needs and desires. However, through belief, man has increased his perceived needs and raised his active desires to level that reason cannot recognize, much less support.

Through his beliefs, man has increased his psychological needs and desires in much the same way. Man has legitimate concerns and fears about the unknown, and often unknowable, future. In the native mind of man, while the feelings that accompany not having answers to those things that might seriously effect the individual are not pleasant, they are tolerable. The feelings of anxiety that man experiences when there are unanswered questions about his survival, and the survival of that to which he has become attached, serve to direct his attention toward obtaining sufficient information to make informed decisions to minimize the possibility of adverse effects to him or his. Through the belief system of society, man has not only added to the number of things for which he has concern, and increased the level of concern for some of the things that reason would have adequately addressed, but he has also been able to purge some very legitimate concerns of the mind without dealing responsibly with them. Through the belief system, man is able to restructure psychological priorities in ways that reason would never have allowed.

The human brain, operating normally, is programmed to ask any and all questions that logically flow from any information before it, whether or not those questions can be answered, or even have answers. For millions of years, man simply lived with the insecurity of unanswered questions. With the advent of permanent societies, man could trick the brain into believing that it had answers that really it did not have. And, in doing so, he caused his brain to feel free to quit its search for real answers.

The brain feels secure because it believes that its questions have been answered, and it acts in accordance with the answers that it has been supplied through the deceptions of others. These manufactured answers cause the mind to feel that it has fulfilled its function, and thus these deceptions free the mind to turn its attention to other psychological needs and desires, most of which were also manufactured by the belief system. With society's help, the mind becomes free to focus upon society's mental creations, or to turn its attention to one of its own original psychological or physical inclinations that belief has increased in value. The belief system alters the activity of the brain by:

1. Altering its perception of what is and is not fact;
2. Directly causing the brain to feel certain things to be more or less important, and thus granting these a higher or lower priority for action than reason would have allowed; and
3. Indirectly causing certain things to become more or less important by artificially manipulating the hierarchy of others.

It is only through man's belief system that his gold score causes him more concern than the national debt or a possible nuclear war.

Once man formed into his more permanent societies, he was blessed, or cursed, with an abundance of answers to questions that before would have been impossible for him to answer. The art of supplying answers to unanswerable questions, a practice that today is known as "religion," began to flourish. Initially, the religions would focus upon that which the natural survival programming of man's mind

caused him to fear the most, the implications of death upon the survival of himself with answers about death acceptable enough to meet his psychological needs.

Those in society who were best at coming up with the most plausible and promising possibilities for what happened after physical death, and who were able to offer the most convincing explanations for their theories, became the religious leaders. As competition among various religious leaders, as well as those aspiring to be such, increased, these were forced to diversity and to eventually handle any and all of man's other needs and desires, both physical and psychological. The successful religions of today offer a blanket policy that covers just about everything from the protection of the unborn to the everlasting life of the dead, and everything else in between.

Today, religions not only answer the unanswerable but take sides in the many disputes that arise between men, disputes, which if the truth were known, they helped create. Invariably, the more successful religions take the side of the majority. Also, the religions have sought to appeal to man's native reason by supporting and identifying with the alleviation of human suffering, such as feeding the starving and clothing the poor, suffering that would not even exist were it not for the belief systems under which religions hide.

On the surface, religions appear to be a good deal for everyone. Those promulgating the religions prosper, the fears in the minds of the followers are reduced or eliminated; and, in the name of religion, some unfortunate people get helped by others who get to feel good for having helped them. Little notice is given to the stamp of approval this gives the process of belief, and the license this grants the mind to turn its back on reason when dealing with a multitude of things that man could actually do something about. Religions, in creating a heaven for the dead, have created a hell for the living.

When man acquired the ability to create lasting beliefs, he began a vicious cycles that continues to this day. As the species of man began to separate into different groups with different beliefs, conflicts arose; and, as one group fought against another, it was necessary for individuals to band together and fight as a unit in order to survive against other groups. However, the spirited promotion that was necessary to get as many as possible to fight together seldom faded after the battle, especially if the battle was won. The beliefs that are known today as patriotism and nationalism sprang up for real reasons, but then outlived the reason for which they were invoked, and took on a life of their own. Eventually, the beliefs that were necessary to protect a nation would, themselves, become the divisive factors that would lead nations into war against one another. Man does not fight against men because of the basic differences among people, but because of the differences in what they have been taught to believe.

Today, children of every country are inculcated with blind patriotism toward the country in which they happen to have been born, patriotism that may allow some future leader to march them off to their slaughter for purposes that may or may not be in the best interest of the individual or the country for which he dies. Such is the way of unreasonable patriotism. At times, there is a reason for nationalism; however, nationalism for its own sake is a dangerous thing. Parents take their children to churches where they are taught the ways of giving to those who come speaking the shibboleth of certain saviors, and later in life there are those who come to take advantage of those taught such blind trust.

Perhaps the most universal and troubling of all man's beliefs are those which have grown up around his reproductive process. As human sexuality is comprised of both physical and psychological components, it has been easy prey for the distortions of the belief system. Man has been deceived by society into placing such an importance upon those things related to sexual activity that there is hardly a facet of man's conscious existence that has not been impregnated by his preoccupation with sex.

Behind every belief, there is to be found a real feeling. Man seeks to insure and enrich his most natural and instinctive feelings, such as a parent's love for a child. Therefore, he feels that it must be beneficial,

and cannot be harmful, to believe in loving their children. They have been led to believe that if they add belief to their love that it will somehow make their love stronger and more lasting. However, man does not enhance that which is real by treating it as a belief; but rather, by doing so, he reduces it to the level of all his other beliefs. Thus, he places the real in competition with his other beliefs. It is only in the selection of a competing belief that the parent is able to disown a child; without belief, there would be only love and understanding.

MO 1. Foreign Intervention

For a belief to have any significant and lasting impact on human behavior, it is necessary for the belief to be based on a real emotion or feeling. However, a factual foundation alone will not place or keep a belief in the mind of man. As a belief does not have the full support of reason, it must have outside assistance to be lodged and maintained in the human brain.

The mind, by itself, can arrive at a false conclusion about a thing, and consequently initiate an erroneous response. When this occurs, it has simply made a mistake, nothing more, nothing less. There will always exist the possibility for mistake, no matter how careful and honest man becomes in his activities and in his dealings with others. In his continuing learning process, man simply makes mistakes. However, when a wrongful action is taken because one has been deliberately supplied false information by another, it is no longer a simple mistake; it is the work of belief. The fact that the supplier of the information may not have known the information to be false does not alter the effect, and, if anything, only serves to make the transmission, and thus the information, more believable.

The Mind Insurgent will not be concerned with eliminating or reducing the natural mistakes of man; he can live with these. Reasonable men can deal with these quite adequately, once they have removed the ridiculous potentiality for their own immediate and total annihilation, Their most ominous gift from his revered belief system.

A simple mistake in handling any of the thousands of nuclear weapons prepared for launch, or an unreasonable confrontation between the super powers, could initiate an unlimited nuclear war at any time; but these possibilities are not what really threaten man's destruction. If he were somehow able to disarm his nuclear capability without having to understand what really caused him to invent and build it in the first place, it would only be a matter of time until he reconstructs a similar situation in some other form. If man is to genuinely remove that which causes him so much misery and threatens his survival, it is imperative that he comes to understand the nature and effects of his belief system. If man does destroy himself, it will be the end result of his deliberate manufacture and transmittal to others as fact that which he did not know to be fact and his deliberate reorganization of priorities in the human mind, in collusion with others and in defiance of reason.

The difference between a belief and simple misunderstanding can be measured by whatever extent the mind must be persuaded by others to abandon reason to accept and hold the belief. For belief to be present, there must be the influence of others, whether the intervention of significant others, general society, or a combination of these. Those who influence the beliefs of another do so in a number of ways and for a variety of known and unknown reasons, but seldom in ways that they admit to, or for the reasons given.

MO 2. Significant Others (S0)

At birth, the human child is totally dependent upon others for its survival; and, in the increasingly complex world of today, people remain dependent upon others to some extent throughout their lives. Information about the complicated world in which they live is one of the principal things for which people must depend on other people, information necessary to survive and enjoy a long, happy, and

productive life. Normally, the first ones to who the child turns for such information are its parents. Then there are brothers and sisters, other relatives, baby sitters, day care operators, school and Sunday school teachers, coaches, preachers, friends, older children, sports figures, community leaders, singers, actors, politicians, and just about anyone else offering information. Any of these whose information the individual uses to form conclusions, and as a basis for action, become significant others in the life of that individual. Obviously, some significant others are going to be more significant than others.

Unfortunately, those depended upon for information have the ability to furnish information that may not be true, or to present the information in such a way as to give it an emphasis apart from that which reason alone would have assigned. In a world where all have become so totally dependent upon others for information, all have become extremely vulnerable to deception. In a totally confused world, a world in which all have been deceived, it is inevitable that people are deceived by those upon whom they depend for their information.

The more dependent one is upon a significant other, and the more one trusts those others, the more vulnerable he becomes to the deceptions of the others. This is especially true with such significant others as parents and teachers, in whom the child places total trust, and from whom the child has received a large quantity of valid, verifiable information, much of which was needed and desired. Also, the more one comes to trust a significant other, the more confidence he will have in the misinformation that he is fed, producing a stronger belief in that information. Also, the greater the trust, the further a deception can deviate from reality and still be believed.

Anytime other help convince anyone to "believe" anything, they practice deceit, notwithstanding the fact that they do so with the best intentions, and may even believe that which they would have others believe. When several of an individual's significant others believe, or pretend to believe the same thing, their influence on the individual can be overwhelming. It is no mere coincidence that those who make their livelihood from the perpetuation of a particular set of beliefs want their beliefs shared by as many significant others as possible. This why electronic preachers bring celebrities onto the podium with them, encourage parents to pray with their children, and advocate prayer in the public schools.

Those in society who deliberately influence the beliefs of others can be classified into three general categories: Amateur Believers, Semipros, and Master Deceivers. Though the lines separating these different users of belief are seldom clearly defined, an understanding of the basic motives, and intent of each is useful in predicting enemy actions and reactions.

SO 1. Amateur Believers

The Amateur Believer deliberately acts to influence others to believe as he himself believes. Receiving payment to convince others to believe as he actually believes does not violate his amateur standing, regardless of the amount received. As long as the Amateur Believer only seeks to get others to believe the same as he truly believes, he remains an amateur. The Amateur Believer rarely, if ever, uses deceptive practices to get others to believe as he; he normally just excludes those who don't.

While any belief interferes with the proper functioning of reason, the

Amateur Believer is perhaps the least harmful of the belief peddlers. For, although the Amateur Believer has at his disposal the full range of methods available to influence beliefs in others, and is particularly skilled in those used to get him to believe as he does, he is restricted, by definition, from deliberately influencing the beliefs of another in a manner that contradicts his own beliefs. Thus, the Amateur Believer loses the use of any belief-influencing technique that he himself does not "believe in." If he employs any method or technique that contradicts his cognizant beliefs, he forfeits his amateur standing.

Given the influence of others in society in determining beliefs, the Amateur Believers will be apportioned among a society's various recognized belief groups in approximately the same ratios as the number of people claiming the different beliefs. There will be slightly higher than pro-rata number of Amateur Believers among those claiming minority beliefs, not because Amateur Believers are attracted to the unusual but because it is usually to the advantage of the Semipro and the Master Deceiver to claim the beliefs held by the greatest number of people.

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SO 2. Semipros

Like the Amateur, the Semipro has stated beliefs in which he truly believes; and, also like the Amateur, he will seek to influence others in these beliefs. However, unlike the Amateur Believer, the Semipro also seeks to influence the beliefs of others in areas where he may have different beliefs or no beliefs at all. Often, the Semipro deals in some product or service, other than beliefs, which he promotes through the use of the belief processes of others. Those most clever in manipulating the beliefs of others frequently become quite wealthy, powerful, and famous. Among the Semipros are found most businessmen, politicians, clergy, doctors, lawyers, criminals, housewives, psychiatrists, journalists, children, and anyone else who believes but also uses the beliefs of others to get something not connected to their admitted beliefs.

The Semipro sometimes makes no money from his belief manipulation

Practices, but simply uses the beliefs of others to satisfy his needs and desires directly. The Semipro will manipulate the beliefs of others to satisfy needs and desires that are natural, that are created by his conscious beliefs, or that stem from beliefs that he does not even know he has. The distinguishing characteristic of a Semipro is that he is willing to knowingly use deceit, which he perceives as justified, to influence the beliefs of others; and he does actually hold stated beliefs that restrict to some extent that which he can and will do in order to get others to do what he wants. The clever among these will be reluctant to give up the belief system, as he will have found it to be quite useful in getting his way, and getting his way is important to him.

SO 3. Master Deceivers

The Master Deceiver has no cognizant beliefs to restrain him and interfere with his using believers and their beliefs in any way that he chooses to obtain anything he wants from them. Unencumbered by any known true beliefs of his own, the Master Deceiver is able to become rich, famous, and powerful from dealing primarily and directly in the beliefs of others. Invariably, the Master Deceiver will claim to believe very strongly that which he would have others believe, and shows little concern for those who do not believe in him or his beliefs. What he hides is the fact that he also has little concern for those who do believe in him and his beliefs. His only real concern is that they do what he wants, which are usually give him their money, vote, body, and mind. Among the more common Master Deceivers are found dictators, electronic evangelists, master criminals and schizophrenics.

The Master Deceiver is not free from beliefs, just from being aware of them. The Master Deceiver has himself been deceived by belief and is inwardly controlled by his beliefs as the Amateur or Semipro. However, the Master Deceiver can't afford to acknowledge to himself that he really has a belief. He will put on a complete pretense of belief for the public, and admit to those around him that it's a pretense. Then he will divulge to a "close" friend that the admission was also a pretense. What he does not tell even this friend is that admitting the admission was a pretense was also another pretense. The Master Deceiver can't tell anyone the real truth of what he believes, because he cannot afford to know the truth himself. To hold any belief would make him vulnerable to be deceived by others in the same ways that

he deceives them. To one who uses other for his own purposes, this would loom as mental rape. Just as the Amateur and Semipro might die for a belief, the Master Deceiver would rather die than admit to himself that he is honestly restrained by his own beliefs.

Master Deceivers are easily recognized, as they must openly show themselves in order to work their master deceptions. A Master Deceiver who is not yet famous is not as easily spotted, but neither is he that significant. Without exceptional abilities, those who are unable to admit to themselves that they are driven by belief are more likely to end up in a prison or a mental hospital than on international television. The unrecognized Master Deceiver is a problem only to those with whom he comes into close personal contact.

The Master Deceivers who have been successful in taking over a country or getting themselves on a national network will squeal like stuck pigs if they perceive there to be a real threat of someone killing the chicken that lays the golden eggs, the belief system. However, in societies that have been taught the sacred belief of "freedom of speech", which also has an appeal to reason, there will be nothing they can do. The belief system has no unified defense against the combined forces of truth and reason, once the two have been joined. Any move the Master Deceiver makes against that which is really true will only hasten his fall, as well as the end of the belief system.

MO 3. General Society

Although the influence from at least some significant others is necessary for belief to be implanted and sustained in the human mind, the influence of the general society in which an individual lives also plays an significant role in the belief process. As the general population of any given society holds many of the same beliefs encourages others to believe likewise. Also the beliefs of a society tend to have a self-perpetuating effect, as they have a direct influence on those who promote beliefs, both in determining the individual beliefs that these will hold as well as determining the selection of which beliefs they will broker to others. The astute dealer in belief knows that the real money lies in selling people on the beliefs that they already hold.

Just as the significant others use the legitimate positions of trust to deceive those who trust them, large groups of people exposing similar beliefs prey upon on one of the mind's legitimate validation functions. Having come through millions of years of evolution where there was neither the inclination nor the means for mass deception, the mind relies upon the consensus of the group to validate that about which there is doubt. In today's totally confused and deceived society, however, the false will be validated by the group as true, and the true as false. The human brain operates under the assumption that forty million Frenchmen couldn't be wrong, when, in fact, they not only could be but daily are. This is also why the empirical psychological studies conducted in today's totally deceived societies are consistently invalid.

After the establishment of permanent societies, the most significant factor in Perpetuating man's belief system was the invention of the printed word. This not only gave man the ability to pass unverifiable information in exacting terms from generation to generation, but it also enabled him to laterally disseminate his deceptions to thousands, and eventually, millions. When man learned to read and write, he was able to spread the same "beliefs" among many, subverting a basic and significant verification feature of his reasoning process. Over millions of years, man had learned to corroborate through others, and thus mentally accept, that which his own limited experiences and knowledge did not permit him to fully understand. The printed word provided those on whom he depended for information and the general public to whom he turned to ratify that information, with the exact same misinformation, resulting in man being taught deceptions that were uniformly reinforced by society.

When the human mind seeks to check the validity of a widely disseminated deception, the large number

of similarly deceived leads it to believe the deception to be true. This is why countries whose governments are founded on a single set of beliefs, such as the Soviet Union, teach all their people the same attributes concerning these beliefs and seek to restrict information from the outside. This is also another reason that western religions want their particular beliefs taught in the public schools. Getting all to believe the same thing does not make the belief true, as the believers believe, but it does create the illusion of truth to any inquisitive mind seeking to check the validity of questionable information. Man was able to move from his caves because of his extraordinary ability to be taught by others that which they knew; but now, by using that ability to teach others that which no one has never really known, he threatens to re-entomb himself.

While the printed word remains society's most important tool in instilling and maintaining beliefs in the human mind, the inventions of the motion picture, radio, and television have greatly enhanced this process. These not only enable the deceptions to reach many more people than ever before, but they can be presented with an emotional appeal that the most passive minds find difficult to ignore, especially the semi-literate and children. Those who benefit by getting people to believe in whatever they are selling, whether it is a product, a service, a religion, or themselves, are well aware of the effectiveness of these media, and are willing to pay large sums of money to put their message, or themselves, on the air. It is a sinister irony that the technological advancements that make man feel that he lives in a world of brilliant enlightenment are the very ones used to keep him imprisoned in ignorance.

MO 4. Coercive Combinations

As the significant others who influence an individual in his beliefs normally promote the beliefs of the society in which they both live, or, at least, advance beliefs shared by a significant segment of that society, the individual is usually exposed to the combined effect of obtaining information from people he trusts in a society that will voice agreement with whatever information these furnish. When the significant others provide erroneous information, and the society validates this as correct, the combined effect upon the individual is a forgone conclusion. Without an understanding of the belief process, the brain finds it extremely difficult not to accept beliefs so offered and validated.

Perfect examples of combined coercion in action are offered every Sunday morning by the electronic evangelists on television. These are the Master Deceivers in their finest hours. It is no accident that those of these who have gained the largest television followings often have the cameras moved off themselves at regular intervals to show the thousands of people in their coliseum audiences absorbed in their every word. This eliminates any need for the viewer to go out among the masses to determine if what he has seen and heard is valid. This has been done for him. The large number sitting in agreement convinces him that what the man on the stage is saying must be true, and, like the man is saying, he would be a fool not to go along with him and so many others. There is no need to verify what the preacher is saying; that is done by the thousands in the audience. The only check that needs to be made is the one that the man on the stage is asking be made out and sent to him.

The various individual pushers of belief and the different belief groups join together in any number of combinations to exert their influence on the beliefs of others. In addition, each of these combinations exploits an equally complex medley of feelings, emotions, and beliefs found in their targets. The manipulators of belief appeal directly to any and all basic human feelings and emotions to achieve their desired goals. They also petition any well-instilled beliefs, and the feelings and emotion attached to these beliefs, of those whom they seek to influence. The world of belief manipulation produces strange bedfellows, and nothing is sacred.

Because the way of belief is very confusing, there is still total ignorance about the nature of belief and the belief system. Those who promote beliefs and use peoples' beliefs to obtain what they want would have it no other way. They welcome and encourage this confusion, as they depend upon the confusing

methods employed in their deceptions to help keep the people whom they deceive confused and ignorant of the deceptions. As the Maser Deceivers only profit if the people continue to believe, it is to their advantage to employ the most confusing methods possible and thus make it very difficult for those whom they deceive to understand what has been, and is being, done to them. While reason looks upon confusion and ignorance as undesirable, the pushers of belief view these as not only beneficial, but essential.

ENEMY STRATEGY (ES)

ES 1. Systems Strategy

As the tacit objective of the human belief system is to continue that system until there is nothing left to continue, and, as the continuance of the belief system is not separate from the continuance of the individual beliefs of each believer, the strategy of the entire system becomes the strategy of the individual promoter and carrier of belief.

The strategy of the belief system only differs from that of the individual belief user in scope. While the system provides for the continuance of the process of belief, the individual limits his concern to the continuance of those beliefs important to him. As there has never been any threat to the belief system itself, man has never had to even consider a systems' defense. This has left him completely free to pursue his own individual beliefs, which, coincidentally, happen to provide the best defense for the system. In fact, as the continuance of the belief system depends on the ignorance of those under it, actively defending the system would only weaken it by calling attention to the fact that it even exists. Through each individual seeking to further, strengthen, and defend his own beliefs, the system is provided with the only protection it needs. And, with mankind's expanding capacity to produce beliefs and objects of belief, along with his increased efficiency in communication and persuasion, the belief system, unabated, will grow only stronger.

ES 2. Individual Strategy (IS)

Just as the objective of the individual manipulator of beliefs is to have those beliefs continue that he manipulates, the objective of the individual believer is to continue in his own beliefs. This means that each seeks to provide for the future of whatever beliefs he uses or holds. And, as the probability of a belief continuing is increased by both an expansion in the number of people sharing the belief and any rise in the degree of importance those holding the belief assign to it, the operational strategy of both the belief manipulator and individual believer is to get as many people as possible to believe what they want them to believe, and to get them to believe more strongly in these beliefs.

The belief system, which has replaced reason as mankind's guiding force, does not prohibit man from destroying himself in the continuance and furtherance of his right to believe. Similarly, the individual, having also replaced reason with belief, is even less unrestricted in trading his life for that in which he believes. The willingness of the individual to die for his beliefs makes a little more sense than the system's affirmative action plan for man's total annihilation, for when the individual dies for a belief, there are still people left who could possibly carry on his belief. However since there are those who would rather see the world destroyed than to allow their own particular beliefs to go out of existence, any real difference between the belief system's and the individual believer's willingness to destroy the world is purely academic.

As beliefs cannot gain or retain control of a mind without the influence of others gaining the mind's cooperation, the strategy of the belief system cannot be ascertained independently from the motivations that cause the human mind to dispense and accept beliefs. While man will claim that he influences the beliefs of others for the most altruistic reasons, and that he holds his own beliefs because of the high

sounding ideals that his beliefs proclaim, the content of the beliefs is not the real reason man chooses to become so deeply involved in this deceptive system. Man tolerates, and even embraces, the deceptions of belief because through beliefs he is able to manipulate others to do as he wants, and through his own beliefs he is able to escape the responsibilities demanded by reason. Manipulating the beliefs of others allows him to satisfy many of his needs and desires, while holding beliefs himself quiets his fears, and permits him to pursue his pleasures unencumbered by guilt.

Just as the belief system is a compilation of the total activities of all the promoters and holders of belief, the acts of the involved individuals are similarly the combined effect of a number of variables. Some of the more prominent factors seriously influencing the belief activities of the individual are:

1. The state of confusion of the individual;
2. The individual's general knowledge about himself and the world in which he lives;
3. The particular beliefs held by the individual;
4. The willingness of the individual to manipulate others, and his ability to do so;
5. The susceptibility of the individual to manipulation by others, and the availability of others to manipulate him;
6. Whether the individual is presently the believer or the deceiver; and
7. The individual's own skills and abilities, especially those used for survival and for obtaining what he wants from others.

With so many factors determining every move of the individual, complex strategies are seldom consciously developed by the individual; instead, he relies upon his belief mechanism itself to automatically trigger the deployment of the appropriate tactic to meet any situation that might arise. This is why today's individuals seldom know the real reason that they do anything; they are programmed with a response for every general situation that the brain might encounter. The manipulators of belief are less aware of their own programmed responses to their own beliefs than is the Amateur Believer, the Semipro, and the Master Deceiver allow that any mind that can work the deceptions that theirs does in taking from others that which they want can surely ride herd on its own beliefs; they think that they are fully in control of that which totally controls them.

When the situation facing the mind triggers any one of the brain's belief responses, the program of that particular belief takes command of the brain and responds with whatever defensive measures and offensive moves it has on its floppy disk. Because the belief mechanism is able to move from what would appear to be a completely defensive position to an all-out offensive attack in an instant; and, since every offensive strategy of a belief program carries a full complement of defenses, it becomes both unnecessary and dangerous for those involved in the early stages of the Insurrection to overly emphasize the classifications of "offensive" and "defensive" strategies when dealing with the enemy.

In order that the Mind Insurgent know what progress has been made in the Insurrection of the Mind, and to formulate strategy based on possible future activity, he must continually gather information concerning the most recent activities of the three belief groups, the Amateur Believers, the Semipros, and the Master Deceivers. As all believers and users of belief are assigned to these three legions somewhere, following the general activities of this trio will provide a fairly accurate picture of the overall enemy strategy.

IS 1. Strategy of Amateur Believers

The basic daily operating strategy of the Amateur Believer is to live in accordance with his beliefs, which means keeping intact the beliefs with which he must live in accordance with. To ensure that his beliefs survive, both in the general population and in him, he must go about spreading the word and developing stronger beliefs, in himself and in others.

The predominant feature of the Amateur Believer is that he is boring, mainly because he really believes the things that guide his life, and that's really why he wants others to also believe them. For anyone who has even a cursory relationship with reason, listening to an Amateur Believer talk about his beliefs is rather like listening to someone else's dream. The boredom is ameliorated somewhat with the realization that when the Amateur Believer reads stories about fathers who would sacrifice their children for the sake of their beliefs, he doesn't see that as overly strange.

As might be expected, the Amateur Believer doesn't rely on overly complicated strategies to provide for the survival of his beliefs. Usually, the Amateur Believer operates under the simple mode that either people pay attention to him, or pretend to pay attention to him, and take seriously, or pretend to take seriously, that which he believes to be important or else he will be offended. Once offended, the actions of the Amateur Believer are not always identifiable with the beliefs he wanted taken seriously. He will preach peace and harmony until he is ignored or disagreed with, and then peace and harmony become secondary considerations. The Amateur relies heavily on intimidation to get others to agree with him, or, at least, to pretend to agree. This intimidation can be either of the active variety in which hostility is shown toward any who disagrees with the Amateur Believer; or it might be the more passive type whereby the dissenter is simply ignored. Disagreement with an Amateur Believer seldom makes for good give-and-take dialogue.

Virtually every Amateur Believer goes along with the notion that everyone has a right to believe as they want as long as it doesn't hurt anyone else. However, anyone who doesn't share the Amateur Believer's beliefs is considered stupid, and anyone who doesn't want the Amateur Believers beliefs taught in the public schools is hurting others. To the Amateur Believer, beliefs that tie up traffic for funerals and send children off to war are beliefs that don't hurt anyone.

As the Amateur Believer can only be doing what he says he's doing, this is the easiest group to watch; and they're rather like a herd of rough cattle; you don't have to look at them long or often. While it is possible for the Amateur Believer to become well known from activities stemming from both reason or his beliefs, he cannot become famous from activities influencing the beliefs of others and retain his amateur standing. This means that there are seldom public statements from the Amateurs concerning their current belief activities. But, since their beliefs change very slowly, and these can be observed daily on trip to the grocery store and in most other encounters with society, the Mind Insurgent normally has sufficient knowledge as to what the Amateur Believers are doing, or more correctly, are not doing.

When the Amateur Believer finally becomes aware of an Insurrection against the entire belief system, he will immediately turn to the Semipros and Master Deceivers for direction. He will turn to those whom he has come to trust and who, in return, have come to depend on the Amateur Believer for whatever he can do for them. As usual, and for a price, these will provide the direction and reassurance sought by the Amateur Believer. In the short run, the Revolution of Reason will profit the Semipros and Master Deceivers, but eventually it will come to haunt them.

As the Insurrection progresses, now inflamed by the activities of the Master Deceivers and, to some limited extent, the Semipros, the Amateur Believer will turn against those of these whom he trusted to contain and defeat the threat to his beliefs. The Amateur Believer will perceive himself as having been

lied to, misled, and given false hope; and, in his frustration, he will turn upon the only ones he can find to blame, his trusted Semipros and Master Deceivers.

IS 2. Strategy of Semipros

The strategy of the Semipro is basically to lead a life of deception until he has been "successful" enough at it to quit, or until he dies, whichever comes first. The Semipro does not necessarily like the layers of deception and mendacity under which he lives, but he has come to view these as necessary evils that come with the territory of life, at least any life in which one wants to get ahead. He has his own recognized beliefs that must be attended to, and he has justified limited deceptions as a legitimate means to address these.

The Semipro is trapped in a life of deception from which few escape. He has accepted a set of values provided by society, values by which society will judge him, and by which he will measure his own worth, at least to the extent that he perceives society's measurement of him. The values to which the Semipro attaches, and thus agrees to be measured by, can be those of relative wealth, power, possessions, prestige, adherence to certain beliefs and stated virtues, sports ability, beauty recognition, fame, and any combination of these and anything else some segment or society deems worthy of recognition. In addition to his recognized beliefs, the Semipro, just like the Amateur Believer and the Master Deceiver, also has his hidden beliefs which beg for satisfaction. Attempting to satisfy all his needs, both natural and those that came as in-laws with beliefs, causes the Semipro to struggle only harder and become more securely trapped.

At those times when the Semipro is acting upon that in which he has acknowledged beliefs, he will be indistinguishable from the Amateur Believer; and when the Semipro acts to knowingly manipulate another's beliefs for reasons other than those given, he is indistinguishable from the Master Deceiver, who, himself, is immolating the Amateur Believer. The Semipro is not as easily identified as the Amateur Believer and the Master Deceiver, who can usually be identified in a single encounter by their openly demonstrated positions, views, and tactics. It is usually necessary to watch more than one act, or activity, of a Semipro to establish with any degree of certainty that, in fact, is what he is. Those poorly skilled in deception, of course, will be spotted immediately. To identify the more clever, it is necessary to find some evidence of the individual having a serious attachment to something that has been made important only through society and a willingness to use deception in dealing with others.

The Semipro not only manipulates others in order that he might obtain what he wants from them to increase his own perceived self-worth in accordance with his own beliefs, but he also uses his deceptive skills to influence how others perceive him with respect to his openly stated and hidden beliefs. Much of the time, the Semipro will use other's altered perceptions of him to obtain what he wants from them, and on goes his endless game. The Semipro may pride himself in not lying, when, in fact, he may never really tell the complete truth. They may gather with their kind and enjoy with them the things that they do to the Amateurs and even Master Deceivers, and, as they speak, they each know that none of them can trust the other.

The Semipro believes in some things, and he also manipulates the beliefs of others in other things, including the all important belief that they can trust him. But, because he does have his own beliefs, he is as vulnerable as those whom he manipulates. This is why the income he derives from manipulating other's beliefs often falls short of what his own beliefs cost him, and his accumulations quite often are more like prisons than the pleasures he pretends. The Semipro is caught in the world of both the user and the used, and he knows no escape. Seeing no way out, he comes more clever in his ways of deception and ceases to even look for an exit. Eventually, he stops asking why he does anything, only how to do it and how to do it better. He depends on the system to cover him at both ends, his beliefs and his manipulations.

The Semipro will likely be the first to detect the activities of the Revolution of Reason, as any move against the use of beliefs is a move against both his billfold and his bible, probably in that order. The Semipro may make some token gesture against the Insurrection or those engaged in it, but this will not be a serious counterattack. Any initial move by the Semipro against the Insurrection will be more of an obligatory courtesy to placate those whose beliefs he is presently using or planning to use. The Semipro's experience has taught him to bet good money on the evil empire continuing; so he will be more concerned with ways to cash in on this new situation than in ways to remedy it. The Semipro does not want the belief system to become extinct, but if it must, he certainly wants to make a dollar from its passing.

The Semipros, along with the Master Deceivers, make the news daily with their activities, and they saturate the media with advertisements for their products, services, and themselves. They also intrude daily into the personal lives of millions through all manner and means, playing upon the feelings, emotions, and beliefs of those who they manipulate and taking from them that which they want. Therefore, the activities of the Semipro are easily tracked. Once the Semipro has been distinguished from the Amateur Believer and the Master Deceiver, his strategy is revealed by viewing his intent in connection with the tactics he is employing.

IS 3. Strategy of the Master Deceivers

The implicit strategy of the Master Deceiver is to continue to deceive as many as he can to the greatest extent that he can as long as he can, at least until he gets all he wants from them or until he dies. And, one of the things that the Master Deceiver usually wants from them is an arrangement whereby, upon his death his son might be allowed to continue deceiving them as he did. Unencumbered by the conscious beliefs that form the known parameters for the activities of the Amateur Believer and the Semipro, the Master Deceiver believes himself to be free of all beliefs, and therefore free to decide what he wants out of life, and to employ any tactics he so chooses to obtain it. The Master Deceiver is totally unaware that his every act, his every rationalization, is a product of beliefs that control him just as completely as he controls others.

Driven by unknown and unbridled forces, the Master Deceiver must find that in which he can pretend to believe, to both justify and fulfill his real desires. The habitual criminal will come to advocate crime as a legitimate way of life, perhaps not the best way, but at least an alternative, and the one to which he is resolved.

The absolute dictator is unable to face the realization, and thus to even consider the possibility, that his rule may not be in the best interest of the country. He will refuse to acknowledge the continuing problems among the people whom he controls and the fact that most of his higher subordinates use their positions for personal gain, to the detriment of the people and the dictator's interest. The dictator must remain dictator, but he is unable to admit that this is his principal goal, lest that be used against him. Historically, dictators have seldom retained their power because of their good works, but rather through manipulations, and in spite of all their evil. Invariably, there is conflict between the interests of the despot and those of the people. Dictators are not selected because of their ability to administer dictatorial powers, as most dictators would have people believe; but rather they seize control through their deceptive skills as Master Deceivers.

The schizophrenic, by definition, believes or doesn't believe whatever he wants or doesn't want to believe, whenever and as often as he does or doesn't want to believe it. Understandably, schizophrenics are ignored or locked away, as the belief system has little tolerance for such inconsistency.

The electronic evangelist is similar to both the habitual criminal and the dictator in that he does not

look upon the laws of man as binding, but more as something to be used when they are to his advantage and to be violated or changed when they are not, depending upon the penalty involved.

The electronic evangelist would like to have the power of a dictator, but he is not attracted to the idea of his success being tied to any one regime, in any one country. This would make him vulnerable to being held accountable by one particular set of the people for something that not even he could explain away. No, the televangelist enjoys the new-found and secure power of the air waves, the power to rule an invisible nation whose boundaries are only set by numbers of stations that carry his message and his ability to manipulate those whom he reaches. Claiming accountability only to his god, he rules with few laws and restrictions over his nation of contributors. The only real limitation the televangelist has, and one he quickly learns to adapt to and live with, is that he can never tell the complete truth. Surrounded by a cadre of workers eager to share in, if not duplicate, the power, the wealth, and the recognition of the televangelist, and justifying their behavior among themselves with the idea that the end justifies the means, the electronic evangelist has only begun to explore the possibilities available to him in such an ignorant and vulnerable world.

Some Master Deceivers will be quite vocal in their opposition to any questioning the belief system, but their activities appearing to stop the spread of understanding, themselves, will be but more deceptions. The Master Deceiver will be very serious about bringing under control anything that threatens his life's work and his son's future. He just won't know what to do about it.

At first, he will attempt to stonewall it. But, he will come to realize that the truth about the deceptions of belief was started without his involvement, and unless he gets involved, it might consume all. Then, he will have the problem of just how to get involved. His whole game has been based on no one understanding what he was doing. Weaving his deceptions under the watchful eyes of those who now might know his tricks changes the game. He has never had to defend that which he does from the truth, only against someone else's lies. The Master Deceiver is going to have a real problem, and, perhaps for the first time in his life, his metal will be tested. Greater fear hath no man than a televangelist facing a world of reason.

ENEMY TACTICS (ET)

(Big Sticks, Mind Barriers and Traps, and Mental Snares)

For his many reasons, man continually seeks to influence the beliefs of others, and for a like number of reasons, he must constantly defend his own beliefs against the manipulations of others. However, regardless of his reasons for manipulating or having to guard against being manipulated, the basic tactics he employs are derivatives of those common to the promotion and defense of all deceptive practices. Recognizing the various tactics of the belief system alerts the Insurgent that a deception is in progress and helps him to determine its nature and intent. Understanding the different tactics of belief manipulation enables the Insurgent to design stratagems to penetrate its defenses and to turn an offensive tactical move by the enemy to his advantage. To be unaware of the tactics of the belief is to continue under their manipulations.

To a great extent, the effectiveness of the Mind Insurgent will depend upon his ability to recognize deceptive tactics and to understand each tactic well enough to use it himself, if necessary or desired. It is essential that the Mind Insurgent become familiar with the more common tactics used either to manipulate human minds and/or to defend against such manipulations. Each Insurgent will be able to add to this list from his own experiences, which, with these, will serve as a general guide to the tactics of belief. It is noted that the deceptions of the human mind are carried out by taking advantage of an individual's feelings and emotions and by utilizing the natural and manufactured human mental process.

The tactics employed in the human belief process often have a definite offensive or defensive bias in any particular usage, and some tend to be used more by the manipulators than the manipulated, and vice versa. However, since any tactic can be used for either an offensive or defensive purpose, combined with any number of other tactics in a number of ways, and deployed in many varied situations, no belief tactic can be viewed as belonging solely to any one conventional classification. However, to assist in understanding the nature of deceptive tactics, those listed here have been broken down into Barriers, Snares, and Mind Traps, with the Barriers being those tactics used primarily for defensive purposes, Snares being those used to primarily to influence the beliefs of others, and Mind Traps being used to support and facilitate the Barriers and Snares. The individual tactics are not listed in any particular order as they will not be encountered in any particular order.

The tactics of the human mind are designed and deployed to protect believers, beliefs, and the belief system from anyone or anything that might threaten or interfere with any of these in any way. These belief-protecting tactics utilize people, things, and ideas; and they usually contain an ever changing combination of these. Presently the Mind Barriers, Mental Snares, Big Sticks, and Mind Traps are used to defend and further each man's own individual beliefs. These tactics are designed to defend the individual's personal beliefs from the encroachment of anyone seeking to manipulate him in any undesired way, and to spread his own individual beliefs to others. As the Insurrection progresses and there is a threat to the overall belief system itself, these same basic tactics will be used to defend the System against anything or anyone that threatens it.

Mental Snares are those tactics routinely used by Mind Manipulators to actively influence human thought and behavior in ways not necessarily conforming to the demands of reason, and usually in ways favorable to the snare setter. The same snare that is used in an offensive manner to capture and utilize the thought of another can be deployed defensively as well as to protect against manipulation by others. Mental Snares are set in the path of their prey's natural and manufactured needs and desires and is baited with the objects of these. These snares often depend upon a mix of deception, confusion, ignorance, and reason to entangle the victim.

Big Sticks are those tactics designed to beat back any aggressors through either threat or force and to intimidate others into some form of submission, usually to the needs and desires of the intimidator. The basic characteristic of a Big Stick is that it gets another to do something not because he actually wants to do it but because he is afraid not to do it.

ET 1. Significant Others

The Significant Others in peoples' lives play a vital role in the beliefs that people come to hold, defend, and inflict upon others. Not only do Significant Others intentionally and unintentionally influence the beliefs of others, but they, in turn, depend upon other Significant Others to sustain and strengthen their own beliefs. A Significant Others is simply anyone who influences the action of another, no matter how slight. The degree to which one influences the lives of others determines, to a great extent, just how significant they are as a Significant Other.

Initially, the Significant Others exert their influence upon children by standing in their pathway to reason, as the child's Significant Others will not validate much of that which the child's small mind perceives as logic and reason. Eventually, the child will succumb and be persuaded to be as irrational and insane as they; at which point, the Significant Others who were so instrumental in inducing the child to accept something other than reason will become the front line of defense against any return to sanity. For any who would seek the road back to reason, these Significant Others will serve in much the same capacity as the detachment placed to the rear of friendly forces to shoot any premature deserters. Significant Others, having gone to such trouble as to subdue and capture the mind of a child, are not

going to let it easily escape.

In a totally confused, deceived, and ignorant society, no one can withstand the pressures from all Significant Others encouraging surrender to the common confusion, deception, and ignorance of the world. Even many who have neither sufficient greed nor fear of responsibility to voluntarily reject reason, logically conclude that it is better to go along with some existing beliefs than to make those whom they care about unhappy and angry. These are intimidated into submission by their own compassion, and once they surrendered to any belief, escape has proved all but impossible.

To escape from a totally deceived society, the individual needs sufficient confidence in his own individual observations, analysis, and conclusions to operate for great periods absent the comfort of another's concurrence. When man's reason tells him that the whole world has to be wrong, but all of those close to or known by the individual tell him that it is he who is incorrect, it becomes difficult for him to move with an absolute certainty of being right.

The human being depends upon others for the feeling of confidence and self-worth required to take action more than he really brings himself to realize. Most are not strong enough to face not receiving reassurance from any source other than their own reason, and if they discontinue to go along with the insanity of those on whom they depend, they can expect their support to be likewise discontinued.

The individual's problem with his Significant Others is only worsened by the fact that most take at least some of their beliefs very seriously. And one of the beliefs that they take very seriously is that they have some inalienable right to become upset, hurt, and angry if someone who has gone along with their beliefs suddenly decides to no longer do so.

Believers are seldom calm when those who have shared their beliefs decide to quit doing so. And, as a part of man's very nature is not wanting to hurt others, or cause others to want to hurt him, it is difficult for him to escape once he has gone along with another's beliefs, especially since he usually depends upon the very others who will be offended to evaluate his own worth and give him the confidence he needs to make it through another day. At some point, it simply becomes much easier to go along than to quit.

Many believe that they have escaped the confines of the belief systems of their Significant Others by striking out against that in which they believe. They fail to see that they have simply selected some opposing set of beliefs from within the same deceptive system to replace the ones they had, and, ironically enough, the beliefs they rebel against are the ones that select their new beliefs. People think they have escaped from prison when they have only traded cells. The simple and obvious fact is that in a world that has also been totally deceived, individuals will have a significant influence in deceiving others and seeing to it that they stay deceived. In a totally deceived world, with its many networks of interdependency, all men become trustee in their own prisons, watching others and being watched by others.

Significant Others have always played a vital role in man's learning process, and now they have also become the mainstay of his belief system. Significant Others continue to influence every aspect of societal living and their influence can come as directly as a battle command or as subtly as a sideward glance. Through such ploys as "name dropping" and inference, people use others who may not even be aware that they are being used, and many simply influence others through their normal activities without any intent. Sometimes the Significant Other being used to influence another is known to the one being influenced but not the one using them.

Significant Others can sell or be used to sell anything, including themselves, an idea, a deity, a beer, or a breakfast cereal. The perceived credentials of the Significant Other, whatever they might be, plus

their abilities and skills in persuasion and manipulation are used to obtain a decision from those whom they influence different from that which reason left to its own devices, would have directed. Significant Others are necessary in society for the efficient transfer of knowledge, but the roles that they play in the deception of the human mind create serious problems.

As one of the principal properties contributing to the dominance of the belief system is its inherent ability to internally validate the rightness of each member's beliefs, believers are able to retain a high level of confidence in the deceptions under which they operate. In consort with those who have been similarly deceived into believing the same things, the brain has acquired the ability to validate the invalid, and thus to attack reason and defend the unreasonable with great confidence.

Those who go against the belief system face the difficulty of sustaining their individual activities without the support of any others. As the human mind that is taught much of what it knows via a process of continued reinforcement and encouragement, a man finds it hard to function when stripped of all his support. Not only do those who seek to return humans to reason go up against the entire world of believers without support, but those who once supported those who rebel against the belief system will become his most formidable antagonists.

ET 2. Large Numbers of Others

The natural mental process of man causes him to identify with those others of his species, and, as he sees himself to be like them, he experiences a disturbing feeling of insecurity when he observes that in some significant way he is either different or is behaving differently from them. Thus, there is a tendency for in society to want to be like everybody else.

However, the individual also experiences a feeling of pleasant confident when he senses that he is different but in a superior way. Man likes that difference that comes from being smarter, richer, better looking, a better athlete, more powerful, more famous, or any number of things that he and his society have mutually agreed upon as important. Being better than others in acceptable pursuits is the only difference that society openly accepts, and even this difference is not as honestly appreciated as is pretended. This presents man with one of his numerous contradictions, that of wanting to be like everybody else, but better.

There are, of course, those of that inevitable minority who think that they actually want to be different. And yet, in being different they want to be different like everybody else who is different. There has emerged an infinite regression of those pretending to want to be different being followed by those who want to be like those who are different. It is difficult to comprehend man getting himself into such a mess in only a few thousand years.

The human mind is not comfortable doing things differently from others. Its basic program picks up the fact that most others are acting differently as an indication that it is possibly the one that is doing something wrong, that needs examining. This is why it almost drives the sane crazy to live in a totally insane world. Living with reason in an unreasonable world, their brains will continually experience the alert that something's askew. It works just the opposite for those who have accepted the predominant insanity of present society, and it is reason that scares them. When asked why they are doing something that in all likelihood would have been rejected by reason, they don't even apologize when they explain, "Everybody does it."

The influence of society upon the individual is seen in everything from hair styles and clothes to career goals and religious practices. What society does plays upon the natural reinforcement learning process of the human brain, which learns from seeing one person do a certain thing a number of times, or from observing a number of people doing a same thing. The human brain was ill prepared for a totally insane

world. It interprets the fact that many people are doing a thing as an indication that it has been subjected to independent validations and found to be a worthwhile thing to be doing. If 3,999,999 Frenchmen think a thing is right, it's forgone conclusion what the forty millionth Frenchman is going to think.

ET 3. "You Can't Change the World"

The curiosities of the young ask "why", and they are told something. They again ask "why" to which they were told something else. They continue to ask why until they are told eventually, "that is just the way it is," to which is usually added, "and there's nothing anybody can do about it."

Many of the questions from the yet uncontaminated minds of youth show little respect for the unfounded beliefs that the older members of society have come to accept, but eventually they will be taught to agree that all of the problems of man are due to man's nature and that there is nothing that can be done about it, other than to wish, hope, and pray. The child will learn that one person can only do what he can to make the world a little better place to live, but he cannot change it. It is a bit ironic that children are taught to never give up until the final horn sounds in their senseless games, but when it comes to doing the one thing that must be done if they are to survive, they are told not to even make the attempt.

A part of the reason that many people do nothing to change the present idiotic state of affairs is their learned resolve that there is nothing that they can do. The fact that everyone that they have ever known or heard about has believed in something is evidence enough that believing is necessary. The fact that everyone who has said anything about changing the world has only said that one person can't change it is proof enough that they can't, especially if getting rid of beliefs is what is necessary to change it. Man dislikes responsibility too much to become completely responsible for something that he has only been told can't be done. No man rushes to embrace the idea that he alone is responsible for redirecting the future of all of mankind.

Most believe that one person cannot change the world because no one has ever done it. Others believe that it has already been done, but it could not have been done by any mortal human. All agree, however, that no regular living human being can change the world today.

ET 4. "You Can't Beat the System"

This is merely a localized version of "You Can't Change the World." To those up against city hall, a large company, the supermarket, the school board, or any other recognized system, the system appears as impossible to change as the world. Most children grow up hearing the phrase "You can't beat the system" repeated so often that it becomes an unquestioned axiom. It is true that in today's societies everything is influenced, if not controlled, by a system, and it's fair to say that it is not easy to beat a system. By definition, the system represents that which has evolved, for whatever reasons, as the established order of things. That means to beat it something has to be changed, and change among humans never comes easily.

Normally the system that is referred to as being unbeatable is not a formal structure designed to serve the good of the people, but the cancerous informal conspiracies that emerge to accommodate the greed of those in a position to use the formal system for personal gain. Man is drawn into believing that he cannot change the world or beat the system by perhaps the most luring bait of them all, the avoidance of responsibility; if he can't change it, the world or the system, he might as well join it and enjoy its fruits.

ET 5. Best Offer

The belief system made the human mind an offer it couldn't refuse. If the mind would give up only that reason that questioned the process of belief, it would be allowed to do anything it wanted to do so without suffering the fears of irresponsibility associated with the process of reason. Not only did the deal give the mind the immediate right to do anything it wanted by just claiming to believe in it, but there were such kickers thrown in as promises of "eternal life" to anyone signing on.

It was too good a deal for the human mind to pass up. Given the facts presented and having no testimony of possible harm, even reason, which was being replaced, had to vote in favor of accepting the belief system. The human mind was not overthrown by the belief system; it voluntarily traded reason for it. And, from the prospectus presented, it made a good deal.

The mind was allowed to keep every feeling and emotion that it had come to know: love, hate, anger, resentment, compassion, fear, envy, jealousy, pride, self-righteousness, lust and all the rest. The very things that were of concern to the mind of man before the belief system was possible, and the things that consumed much of the mind's attention, would naturally be the things in which it would choose to believe. As the many new beliefs that emerged began to compete for official designation in the minds of men, the promoters of the different beliefs soon learned that it was to their advantage to include as a part of their particular belief any of the things that brought security and pleasure to the natural mind of man. This is why so many beliefs claim among their tenants that which is good, lasting, beautiful, faithful, honest, fun, necessary, and virtuous.

The mind was free to believe in anything it wanted, to increase the importance of anything it believed to be important, and was free to add to its list of beliefs and to change the importance of anything at anytime. It could believe in whatever it wanted to believe in, as long as it believed in something. And, as long as the mind restricted any questions about beliefs to the beliefs themselves and did not question the process of belief, it was free to question anything it wanted. In accepting the belief system, the mind lost but the awesome responsibility that goes with reason, and, of course, reason itself.

ET 6. Supernatural Retribution

The threat of supreme punishment is one of the belief system's bigger sticks. In many countries, by the time the child enters the first grade he has not only had the unpleasant experience of having been burned by something very hot, but he has also been threatened that he will burn and hurt like that forever and ever if he does or doesn't do certain things. Usually those who so threaten the child are Significant Others on whom he has come to depend, and normally the admonition stipulates that the one thing that is absolutely necessary to escape such a painful ordeal is to accept a belief in a particular deity, to include any of this god's earthly manifestations. To have those on whom the small child has learned to depend tell him that he is going to suffer eternally in a painful fire if he does not go along with something is usually sufficient argument to gain his acceptance.

Those belief systems that are structured to support a state or nation, such as in the Soviet Union, also threaten punishment if the offered beliefs are not accepted and supported; however, in these countries, it is more than a mere threat, as those who do not at least pretend to go along with the state line are actually punished by the state in their lifetime.

Those who seek, for whatever reasons, to control the lives of others have made effective use of both the carrot and the stick. Those whose design it is to influence the beliefs of others are no exception. They promise great benefit for those who believe and harsh punishment for any who do not, and it is of little consequence if the punishment ever really occurs. If the threatened perceives the threat to be real, to him it is real.

ET 7. "Everybody Has To Believe In Something"

The "Everybody Has To Believe In Something" trap is similar to the ones designed to discourage "would be world changers" and "system beaters." Anyone taking the bait becomes tranquilized by the belief system, and is immediately set free to formulate his own beliefs and pursue the objects of these. Although many might tell the individual that "Everybody's got to believe in something," this snare is not set so much by repetition as by the simple fact that everybody does believe in something. It takes only a minor slip in logic to conclude that because everybody does believe in something everybody has to believe in something. Logic can conclude that if everyone does believe in something then:

1. Everybody believes in something;
2. Everybody chose to believe in something;
3. Everybody had to believe in something; or possibly even
4. Everybody had to choose to believe in something.

But, there is no way for reason to conclude that because everyone does believe in something, by either choice or compulsion, that anybody has to continue to believe in anything. There is no question that without an understanding of the nature and effects of belief that man had no choice but to believe. In measuring the extent of man's deception, empirical data is both valid and convincing. However, the fact that all men in societies ignorant of the ways of belief have utilized beliefs does not mean that all men in societies aware of the nature and consequences of beliefs will continue to do so. This is a false barrier, because man does not have to believe in anything.

ET 8. "What's Important"

In order to get the individual to believe in something, society tells him, as it believes, that everybody has to believe in something. Similarly, in order to get the individual to make something important, Significant Others teach him the belief that everyone has to have something that is important to him. The belief system is not concerned with what it is that man makes important, just that he makes something important.

The belief system deceives the human mind as to the necessity for the process of "making things important" by including among those things that it teaches that people should make important those things which reason would have accommodated had it been left to its own devices. By parading before the mind a multitude of things that the human brain agrees deserve proper consideration, it is able to sneak through and have made "important" a number of items that reason would have never taken seriously. In the same manner, the belief system has been able to purge from the mind's active list an equal number of things deserving of man's attention.

People have yet to understand that the human mind is not enhanced but rather encumbered by much of what society teaches it. It needs the knowledge, but not all the instruction on what to do with the knowledge. No one questions the contradiction that man, who survived for millions of years under the most grueling circumstances without even the capacity to formulate a question or purpose, is now told that he must have a purpose in life in order to live. For millions of years man had no alternative but to rely unquestioningly upon his brain to make the proper decision about whatever needed deciding. He had no concept of why he lived or why he struggled so to stay alive; he just trusted his brain to do what it had to do which kept him alive and struggling.

For millions of years, without permanent societies to make the deceptions of importance possible and meaningful, man survived and progressed in cooperation with others, without purpose. Then man found that through the conspiracies of society he could make certain things "more important" than other

things, and he did so. Then, in pursuit of that which man made important, he has reeked untold havoc and is about to destroy himself. Man's irrationality does not begin with what he decides to make important, but with his mind's very decision that it cannot trust its own decisions, except, of course, that decision not to trust itself. Man's true insanity begins when he trusts his own brain, which was about to decide that it couldn't be trusted to trust that decision.

Not trusting his own inclinations, man is convinced that his mind, if left to its own devices, would have him behaving like some animal (which, in most cases, would be an improvement). Man makes important that which either the mainstream or a counter culture of society tells him is important. Man no longer seeks to solve his problems by reason, but commits his efforts to that which society has told him is important, believing that it would be impossible for that many people to be wrong.

It is difficult not to make important that which society makes important and survive in that society, both physically and psychologically. So, in effect, whether or not one ever takes as important that which society has chosen to make important, the fact that society believes it is important makes it a consideration for all.

Only that which each individual and society believes to be important is taken seriously by the individual or that society, which means that those things which society does not believe to be important are not taken seriously. Man takes seriously the objects of his many beliefs, some more than others. Man is very serious about his religion that relieves him of the responsibility for anything and everything. Also, he makes important and takes very seriously his golf, bowling, fishing, hunting, women, money, cars, houses, boats, power, fame, reputation, and any number of other indulgents.

By making some things more important than reason would have allowed, man makes those things that these replace less important, thus he neglects his children, abuses his mate, pawns his and his children's future, and destroys the other creatures on Earth that depend upon his decisions for their survival. By making that in which he believes more important than life itself, man now even threatens to destroy every living thing. By using the belief system to make some things important that interfere with the healthy and happy continuance of man, man unwittingly opened the door to his own destruction.

ET 9. Natural Barriers

Even without deception, there are natural barriers that discourage the mind from straying from the familiar, and these are used by the belief system to help established beliefs retain control of the human mind once they have assumed command. By man's very nature, he seldom has enough information to act without there still being some doubt as to the outcome of his action. This causes fear, the amount and extent depending upon the value of that involved and the degree of uncertainty about the contemplated act. The desire to wait and obtain more information before acting often produces inaction or procrastination. The belief system is well aware of this and depends upon this tendency strongly in holding beliefs in place. It is often easier to increase the perceived degree of uncertainty about a thing than it is to logically prove a possible action to be a wrong move. Those seeking to have a belief retained in the mind seldom care why it is retained, only that it is.

There is also the natural tendency of the mind to identify with others, which makes those who have yet to accept beliefs and the belief system vulnerable to the deception of others, as they feel that others have the same intentions toward them as they toward others. Not yet having learned the ways of deception, they judge others by themselves and are easily used by those whom they thusly misjudge. But one they have accepted the ways of deception, the same tendency to identify with others has just the opposite effect. Those dealing in deception see others as themselves and feel that they can trust no one, which means that they cannot even trust those who might bring them the truth. In a totally insane

world, only a very honest man and/or a fool really trusts another.

ET 10. No Solution, No Problem

The human mind is structured in such a way as not to commit the full resources of the individual to any situation that it does not perceive can be effectively influence and alter by such a commitment. It does this by simply not recognizing as a real problem requiring its attention anything that it does not perceive it has the capability of solving. While many involve themselves in all sorts of "hopeless" causes, they seldom totally commit to these with the idea of devoting their total energy to finding a solution. Most often their involvement is their ultimate and only real goal. In order for the mind to fully commit the individual to a job, it must feel that the job is doable. If there were ever a species that operated otherwise, it vanished trying to accomplish something that couldn't be done.

Man has never recognized his belief systems as his problem, because he has never understood the harm that his beliefs cause. Man has never been shown that there is an alternative, which is as necessary as recognizing his beliefs to be a problem if he is going to take any corrective action. In fact, man has been taught just the opposite, that his beliefs are an ally, and that there is nothing that he can do about the things addressed through belief. Man has never seen his beliefs as the only real problem facing mankind because he has never been presented an alternative. The human mind is programmed to direct its attention and commit its resources toward those things that it can do something about, and doing away with beliefs has never been considered as one of those things.

The human mind has been content to light one small candle and do what it could to improve the consequences of an intolerable situation simply because it has been led to believe that the situation itself can't be changed. Not understanding its own operation, the mind has been unable to envision a solution to its problem, and therefore, it has been unable to honestly admit that it really has a problem. On an intellectual level that man has some very serious problems, but until it is shown that it can personally do something to man's problems, man's problems are not its problems.

ET 11. Truncated Thought Patterns

The human mind has evolved to function in such a manner as to react to every situation encountered in a manner that is in the best interest of the individual it inhabits, ensuring his survival and providing him with a minimum amount of pain and a maximum amount of pleasure. Society, through its deceptions, however, is able to subvert this basic programming by teaching the brain that which causes it to act in ways that cause it pain, rob it of its real pleasure, and contribute to its eventual total destruction. Through teaching the brain erroneous facts and behavioral patterns, society produces a mind more concerned with the survival and healthy well being of its beliefs than the human in which the mind with its beliefs reside. Through the deceptions of society, the mind is taught to react in set ways that use only a small part of the human thought process and potential. Basically, man is taught not to think.

In a world where all have been deceived and have yet to discover this deception, the child will obviously be told much that is false by both those who would use him, if only to bolster their own beliefs, as well as those who are unaware of the falseness of their teachings and actually think that they are doing what is in the child's own best interest. At a very early age, each child in society is taught and begins to learn how not to think. The child asks many simple but difficult questions of his parents and others, and, instead of receiving answers that satisfy the needs of the curiosities that brought forth his questions, he get responses more designed to protect and further the points of view of those furnishing the information. Sometimes the answers are offered solely to enable those questioned to avoid admitting that they do not know the answer, while, at other times the child is told the most ridiculous fabrications by those who think they are telling him the truth. For whatever reasons, the child too often is presented

as fact that which the respondent doesn't really know to be true. Sometimes the intent is deliberately to deceive the child; more often, those lying to the child simply don't know any better.

Although, to date, man has been unsuccessful in understanding to any great extent the mental process that directs his every activity, he has nonetheless been highly successful in his subversion of that process. By accepting and integrating faulty data into his own mental process, and by placing erroneous information in the mind of others, both as fact and as behavioral instruction, man has distorted and altered the very functioning of the human mind.

A brain that designed through evolution to retrieve from storage all pertinent information relative to every bit of "present" information being received, searching for causes and effects relative to its survival, pain, and pleasures, has been taught to cut short that search by the belief system. All men have been taught through beliefs to not to continue thought into certain areas that their natural mind would have taken them and to pursue their thoughts into other areas that reason would left undisturbed. Today, man only thinks long enough to tie his thoughts into one of his beliefs or belief sets, and there his thinking stops. Once a particular thing can be seen by the mind in relation to a held belief, the mini-program of either that belief or the belief system takes over and instructs the brain in its reaction from that point forward to whatever it is that has triggered the belief mechanism.

The scope of behavioral patterns programmed into the human mind by the belief system is as extensive as that available to the natural mind of man, and range anywhere from a simple command to discontinue the thought to a commitment of the life of the believer and his family to some act or activity, to include the sacrificing the lives of all these on behalf of a belief. The consequences to the individual from a programmed response of a belief can be just as insignificant or taxing as a reaction from reason. It's just that when a thought is truncated by the belief system, the individual is denied the opportunity of "thinking" about that which he will dismiss from thought, and that for which he may die.

When man is acting not from some belief program but with his native reason, he must still operate with erroneous information which has been fed into his brain through the deceptions of others, deliberately and/or through the ignorance of their beliefs. Therefore, even man's reasonable acts are often as contaminated by the belief system as those which his beliefs control directly. The erroneous facts stored in the mind as beliefs serve to truncate the legitimate thought process of the brain by having it act upon this information as though the information were true, causing reactions that contradict reason just as the trained responses of belief.

ET 12. Word Watchers

The "Word Watchers" are those who do not look so much to what is being said as they do to how accurately it is said in accordance with accepted rules for saying things. When the less educated of these read anything in a rough form, they normally look for any errors in spelling, punctuation, or grammar, as it is these that they will use to judge that which is written as well as the writer. The more educated Word Watchers judge more on the sophistication of the words used. None of the Word Watchers grade on content. To these, it is not so much the point one is seeking to convey, but how eloquently he conveys it. These are classic advocates of form over substance.

ET 13. Intellectual Impotence

A more progressive form of the Word Watcher variety of Mind Barriers is erected by those who justifiably perceive themselves to be cleverer than others. However, their "intelligence" does them little good, as they succumb to deceptions that are only slightly more sophisticated than those that they find so despicable in others. Feeling themselves to be more intelligent than others, they promote the intellect over emotion, the ideas of the mind over the reaction of the body to those ideas. These become trapped

by the very fact that they are intelligent into using that intelligence to take advantage of the less intelligent and to protect that which they, with all their intelligence, have been deceived into believing. In a totally confused world, the only difference between the intelligent and the truly ignorant is that the former are involved in more complicated deceptions.

The more clever, when among the less clever, sense the separation created by their superior cleverness, but the insecurity of being separated from others by their own unique cleverness, they direct the total effort of their superior mentality to doing little more than continually validating or apologizing for the superiority. The less intelligent of the intelligentsia are satisfied to simply be smarter than the rest of mankind, and continually set about proving to themselves and anyone else who happens to care that they are.

The more intelligent among the clever comes to accept his mental superiority, and then, based upon that which he has been deceived into believing, will use his higher intelligence to further those beliefs and obtain the objects of their beliefs. Due to his superior mentality, it is normally easier for him to deceive others to obtain the things he needs and wants. He might even use his capabilities earn an honest living, at which he will either have greater success or spend less time than the less intelligent. However, his activities will be held within the strict boundaries of his beliefs, and he is seldom, if ever, able to ask "why" he does any of it. As an example of genius, school children are given the man who invented the atomic bomb. A true genius would have figured out a way for it not to be built.

ET 14. "You Think Too Much"

This barrier is encountered repeatedly by anyone who only remotely gives any thought to anything. People will tolerate all manner of in-depth analysis of the most insignificant trivia, but, in that analysis, no one is allowed to ask the most obvious question, "Why are we doing this?" People go to all sorts of trouble to do the most ridiculous things, and if pressed to explain why, they simply say, "You think too much."

Everyone claims to be in favor of improving education, but what most really want is for all to be educated in what they believe to be important but not taught how to think for themselves. Most who are interested in education would probably consent to schools with sex education and without prayer before they would have the schools teaching the children how to actually think. Any society based on belief would rather the children be taught how to "accept" than how to efficiently use the human thought capability. Today's societies demand schools that produce technicians for whatever that society believes to be important, and young adults with the ability to question that which society believes to be important is not one of its priorities. Society wants people who think, just so they don't think too much.

There are many things that man would simply "rather not think about". Man is persuaded by others not to think too much, and if the subject matter is unpleasant or possibly infers some responsibility on his part, there is a natural propensity for him to want not to think about it. Thinking and reason often produce unwanted responsibilities, and it is more convenient for man to annul the thoughts that produce responsibility and guilt than to discharge the responsibilities indicated. There are some very serious matters presently before man that he addresses by merely not thinking about them, which does serve to quiet the mind but does little to correct the situation that disturbed it in the first place.

ET 15. Negative Aspic

Few relish being around anyone who looks upon the world from the dismal point of view of reality. In a world that has gotten itself into what has to be described as, at least, as a precarious situation, most find that they tend to be less afraid and anxious when others tell them that everything, even when it isn't so. Likewise, they seem to be more comfortable when all around them go about their business as

though everything were fine, even when it isn't.

In a world that has fostered a race that has imagined, invented, and manufactured the capacity to at any moment incinerate every living organism upon the planet, there is little patience for those who speak seriously about those things that make men do these things. They are summarily dismissed as just "negative people".

The sheer number of problems that the belief system has created for mankind, including the threat of those problems yet to come, play into man's natural inclination toward that which is pleasant and away from that which causes it fear and discomfort. People, not wanting to hear that which is unpleasant, refuse to talk or listen to those who tell the truth. They would rather be amused and entertained in their mutual mood maintenance games.

ET 16. Compulsory Competition

The original mind of man is programmed to note the affinity of the individual whom it inhabits with others of the same species, and thus produce an identification between itself and the minds of those others. The mind's natural inclination, therefore, is to identify with those others, their needs and desires, their joy and pain. The natural response of the human, unattended by deception, is to that which will do for those others as it does for itself. It is the programmed propensity of man's native mind to assist others in their survival and in their efforts to find pleasure and avoid pain. Left alone by the belief system, man would do unto others as he does unto himself, which means that he would live in a continual mode of cooperation with the needs and desires of others.

However, the belief system changed all that; man no longer seeks to cooperate, but rather to compete. Children are taught competition for the sole sake of competition, and for the remainder of their lives they involve themselves in their meaningless competitions. Man must now compete in everything he does. He competes just to be competing, such as in sports, and he competes for that which he has made important through his system of beliefs. He competes for jobs, money, mates, power, fame, recognition, possessions, and anything else he can make the object of his games. Men compete individually, in-groups, and as nations. Man's life has become a competition.

The original mind of man, the mind of reason, sought to survive while seeking pleasure and avoiding pain. In doing this it sought cooperation from others and sought to cooperate with others. Occasionally, there would be a point of conflict when the same thing would have been perceived by more than one individual as desirable for survival or pleasure. In such situations where competition did present itself, man would have relied upon his reason and inclination toward cooperation to arrive at the best solution for both himself and others.

Through the belief system, man was deceived into making his identification with unnecessary material things and ideas more important than his identification with other human being. And, as he was forced into competition for the many objects of his beliefs, competition became routine, so routine that competition itself became one of the primary objects of man's beliefs. Since those who were best in competition would secure more of the things believed important, it became important to be good in competition. Now instead of competition being an accidental and occasional occurrence in-group living, it is promoted for its own sake with its won rewards. Man, believing competition to be more beneficial than harmful, has made competition the primary focus of all human relationship.

ET 17. Initial Iniquity

The belief that man is either evil by nature or was made irrevocably so by Adam's indiscretion, the belief in "Original Sin", contaminates the thought of most Western civilizations and stymies some of the

world's greatest scientific minds. All significant belief systems are based upon some presumption of need, that for some reason or another man needs to believe certain things. If there was nothing wrong with man's thinking initially, there would be no need for all the beliefs that he believes he must follow in order to get his thinking back in line. In believing that his thought process is flawed, man searches for that which will make it right and, in so doing, exposes himself to the deceptions of the belief system.

Man's belief in "Original Sin" is based on the erroneous assumption that if all men are presently confused, deceived, and ignorant, then that must be the original nature of man. The scientific community has yet to stumble upon the idea that there could possibly be something that occurs in man's natural evolution, something that has to occur in every society as it evolves, that accounts for the universal nature of man's irrational behavior. They have yet to explain the millions of years that man survived and lived in harmony with others of his species with a brain programmed for anything other than its own best interest. They have yet to realize that it is only in the past few thousand years that man has developed an effective system of the past few thousand years that man has developed an effective system of beliefs and in conflict with his fellow man. If there were such a thing as original sin, it would be the first deception, the first belief.

ET 18. Emotional Appeal

Through its millions of years of evolution, the human mind developed an acute sensitivity for recognizing the emotions of others. Prior to man's invention of mutually understood words to describe every known object and conceivable event that might need describing, man relied heavily upon the emotions associated with any verbal and gestured transmission of information to help him understand the meaning and urgency of another's communication. Before man infect the world with his deceptions, he had no reason to hide any emotions that he might have felt in conveying his thoughts to others, just as he would have had little incentive to display any emotion that did not actually exist.

As man's language capability increased, along with his capacity for deception, he depended less on his emotional transmissions to clarify the meaning of his communications, and he increasingly used emotional emphasis to work his deceptions. The same emotions that allowed man to understand the needs and desires of others became the means by which he was able to get others to go along with his deceptions, and man has become quite skillful in displaying emotions that he may not really feel in order to achieve some desired effect.

Also, the human mind evolved with the capacity to cause man to react emotionally to situations involving himself and/or others, situations that may or may not be presented emotionally to the mind. Due to the brain's ability to project both cause and effect and its inherent empathy with others, certain situations trigger emotional responses in the human mind and alert it to its own needs and desires as well as the needs and desires of other things and people, needs and desires of which the others themselves may be totally unaware. For millions of years this ability promoted cooperation among men and assisted his survival.

When man acquired the ability to successfully effect lasting deceptions upon his fellow man, however, the capacity of man to respond emotionally to the plight of others became a valuable tool in the hands of those who would deceive man and use him for their own purposes. Man has become a master in creating situations that appeal to the sensitivities of the human mind, both on and off the stage, in order to manipulate others into reacting in some desired way. The Master Deceivers who show films of the flies on the faces of starving children in Africa know well the effect this will have on those from whom they seek donations.

ET 19. Heritage of Hypocrisy

For the past several thousand years, each succeeding generation has received from the generations preceding it a full complement of deceptions, beliefs that have been different among the different individuals within a society, different between different societies, and different within the same individual at different periods of time. Some of the beliefs that were once handed down have ceased to exist. Beliefs held in one part of the world may never be known in other parts. As long as man remains ignorant as to the nature and effect of beliefs, however, what will remain constant is that some beliefs will always be present to quiet man's fear of the unknown and uncertain and to permit those irresponsibility's disallowed by reason. Until man understands the nature and seriousness of his deceptions, there will be deceptions.

Today, all humans are born into a quagmire of deceit and deception. Lying, in its various forms, has become a way of life. There are fun lies, joking lies, white lies, necessary lies, shameful lies, damnable lies, lies of omission, commission, exaggeration, and misrepresentation; there are occasional lies and lies for any and all occasions.

While man finds that some of his lies are more easily justified than others, he manages to rationalize them all. Some have become so commonplace that he no longer even bothers to explain them. Those lies that are beneficial to his business or social affairs are accepted without question. Any who did not lie for the benefit of these would be viewed with suspicion.

Man lies in his business and in his church; he lies to his friends, to his spouse, and to his children. Some of his lies he knows are lies, but most he believes himself. The pristine mind of man is uncomfortable with the lies, but in a world structured on deception, it is even more uncomfortable with the consequences of telling the truth. Man pretends that things are important that he really does not feel to be important, and he must treat as petty that which he takes very seriously. In an insane world, logical men, by logic, must pretend that insanity makes sense. In an irrational world, it becomes rational for a parent to teach the child irrationality. In a world molded in mendacity, it is difficult to even tell the truth, perhaps impossible to teach it.

ET 20. Second Dark Age

Unlike the Dark Ages that came after the fall of the Roman Empire when the leaders of western civilization discouraged learning and encouraged superstition and religion, the world is now entering a Second Dark Age of its own free choice. With sufficient technology to allow him to answer questions that he has yet to ask and communications to make available as much information as he could possibly want when and where he wants it, man is slowly making an irrevocable and long-term decision in favor of passive irrationality over reason, of beliefs over the responsibilities of the real world.

Those who have the most to lose by the continuance of the world's insanity, the young, are presently the vanguard of irrationality. When the same elders, who created the mess today's youth are to inherit, tell them that it will all work out, and they are believed. The young believe those who created all the problems because they have no other choice. Just as the parent must tell the children that it will all work out, the children must believe them. If there is nothing that can be done about it, why tell the child that there is a good chance that they will die as a result of a nuclear explosion?

If mankind is to turn from his present march toward certain destruction, it will be those who are not yet completely indoctrinated in the traditions of belief that redirect him; and, at present, these are running in front of the parade. The youth of today appear fairly equally divided into three major life objective groups. There are those whose present intentions are to set out in life doing what they have been taught is "right" in the traditional sense and to trust God and the system to take care of them. There is another group who have grown up on the abundance of information about the informal systems at work within the formal structure, and they intend to get what they want out of life wheeling and dealing under the

table that their little ears heard so much about. Then, there is the last group, who not only don't understand what the world is doing, but they don't really care. They just want to hang out awhile, and, if the world will leave them alone, they're perfectly willing to leave it alone. They would like a lot of the things the world has to offer, but not enough to go after them.

Today's youth quietly surrender or sell out without a struggle or a fight; they run blindly before a world marching slowly but surely into its Second Dark Age. Those who have the ability and every reason to light the way to sanity, lead the way into darkness.

ET 21. Staying on the Beaten Path

There is a learned tendency of today's human mind to replace from existing and competing alternatives any beliefs that are judged to be false. When the mind decides that a thing which it previously believed to be true is untrue, the brain is obligated by training to consider other competing beliefs as possible replacements, beliefs which are not necessarily any better, just different.

Even if the human mind were not programmed and encourage by society to choose only from the known paths of belief, as a practical matter, it would still do so. It takes all the courage man can muster to simply change lanes in life; he has no intention of leaving the familiar highways of belief and, for no good reason, slashing alone into some virgin forest of unbelief. With the number of possible beliefs already available to pick from, a man can easily spend a lifetime hopping from one illusion to another, from one disenchantment to another, and die without ever getting around to believing some of them.

Most spend their lives trying to get as far as they possibly can down whatever road(s) they have selected as important to them, wealth, possessions, social standing, power, fame, notoriety, religious prominence, etc. Some travel against life's traffic flow, but they still use the same right of way. The few remaining are the highway contractors of the belief system, whose job it is to keep the traffic flowing and collect and possible tolls.

ET 22. "Be Sure You're Right, Then Go Ahead"

Virtually every belief system in the western world has incorporated into its tenets the admonishment that one must be sure that he is right before proceeding, which has a stronger appeal to poetry than to reason. A serious constraint is adopted by anyone who must be certain of his "rightness" before taking an action in the area of human relations.

In the first place, there will always be a small element of uncertainty in any action; it may be so insignificant as to deserve being ignored, but nevertheless, it is there. The human brain is designed to deal with uncertainty and has no real problem with this. What is a problem is when it is taught to believe that its normal methods of dealing with uncertainty are invalid, that it can no longer act upon the probabilities and value of a thing, but instead must wait to be sure. It can become more sure, but it will never be absolutely certain.

The problem is compounded by the unfortunate fact that the world to which one must turn to become sure that he is correct, hasn't been real consistent itself over the past several thousand years in making intelligent decisions. In order to become "sure" that he is right, the individual must turn to a world that if evaluated by a competent, unbiased psychiatrist could only be pronounced insane. The belief system is confident in the fact that if the individual receives the full support of society for what he is about to do, there is little danger that he will ever do anything significant or harmful to the System. An insane society routinely verifies the verity of the most insane acts and routinely tables reason. In today's society, anyone who accepts the axiom that he must be sure that he is right before acting has sentenced himself to a life of abstinence from any meaningful exercise of reason.

ET 23. "Shoot Your Best Shot"

At first glance, this particular admonishment appears to belong, if anywhere, in the offensive arsenal of the belief system; but, if examined closely, it is found to be a command for virtual inactivity. In a world less confused by the deceptions of belief, such an instruction would be unnecessary as the brain is programmed to automatically "shoot its best shot." Telling the confused and deceived brain of today that it must do this, a brain so confused and deceived that it must be told, only serves to further confuse it. The learned instruction to shoot its best shot causes it to consciously recalculate that which has already been done by its subconscious, causing it too often to not even get a shot off.

ET 24. Shifty Responsibility

This is a double-hinged snare designed to lure the quarry into the belief system and then to prohibit his escape from it. To lure one into the mined fields of the deception, he is told that by simply accepting this or that belief that he will rid himself of the awesome responsibility for his own life. He is promised that as long as he believes and operates within the purview of his beliefs, something or somebody else will take care of him, usually a deity, a state, a corporation, another individual, or a group.

Then, once the individual is securely in the jaws of irresponsibility, the second side of the trap is sprung on him. If he wants to leave the belief system, he must not only take back all the responsibilities that he was able to assign to his beliefs, but now there is the added responsibility of having made the same mistake all mankind has made for the past several thousand years, that of trading reason for beliefs. And being responsible for the past mistakes can be an unacceptable condition to one who has raised children in accordance with deceptions he believed to be true. It becomes much easier to continue in the deceptions of his beliefs than to return to a world in which he must not only assume complete responsibility for his own life but must also become responsible for the consequences of having been deceived and having deceived others.

ET 25. "So Who's To Blame"

The natural mind of man is responsive to the cause and effect nature of the universe and automatically extends any perceived action in all directions in a search for associated and significant causes and effects. There is a second response in the mind which partially stems from the mind's natural desire to destroy that which threatens its existence and its learned desire to punish that which has caused it harm. When the brain perceives that the human of which it is part has been the victim of great suffering, the combination of its present programmed responses result in it wanting to find whoever or whatever is responsible and punish him or it. Whatever has cause all this suffering must pay for it.

The promoters of deception offer, from among their many selections, beliefs that provide both the cause and effect of everything that has ever happened, or is going to happen to man. The answers supplied by the various belief systems appeal strongly to man's learned desire to blame someone or something else for what has happened, and is happening, to him. Most of the belief systems offering explanations as to the cause of man's problems frame these in such a way so that even if the real cause cannot be punished immediately, those accepting that particular set of beliefs can vent their anger and resentment on those not sharing their beliefs and explanation. To satisfy man's appetite for blaming someone for everything that he does not like, Master Deceivers routinely pick issues that place them on the side of their followers and opposed to those whom they know their followers hate, such as homosexuals or liberals. Anything that does away with the belief system but does not give them someone or something to hate is not going to be well received.

ET 26. "Majority Rule"

Just as some animals attack in groups, the human species has found that there is strength in numbers. Anytime that there is a distinguishing characteristic significant enough to cause a division among people, those on the larger side of the split normally exercise control over the minority side, a control which is not reciprocal. Most people either seek to belong to the majority group or, if possible, to make the group which they do belong to the majority group. The most ambitious seek to control the majority group, because its control over the minority allows them to exercise some control over all.

Driven by the demands of his beliefs, man continually seeks to use his own strength and the strength of his associations to get his way. To the extent that law and circumstances will permit, or when he feels that he can get by with it, man often uses personal and group intimidation to get what he wants and/or needs. When in the majority, man's beliefs cause him to abuse the privileges of democracy, creating a tyranny over the minority. The best form of government would appear to be a democracy of reasonable people. But the rule of one reasonable dictator is a thousand times better than a democracy of the unreasonable.

Man is so sensitive to the benefits to be derived from being in the majority that he continually seeks to place himself in that position in every situation in every facet of his life. If there is an obvious identifying characteristic about him, man seeks to be among those similarly characterized, both for the safety this provides him and his ability to dominate others with the support of these others. Men and women alike travel in the company with others of their own sex and value systems which protects them from any who would oppose or do harm to either. So intimidating is a majority of one sex over another that rarely is a stronger member of one sex found in the intimate company of a greater number of the opposite sex unless it is his or her family.

There exists under all forms of formal governmental arrangements informal and transitory governing systems that, in the absence of any constraining force, temporarily give power to the stronger individuals or groups. In businesses, churches, country clubs, and dark alleys, those with the most people on their side usually get their way.

ET 27. Trip Wires

The inefficiencies and injustices produced by the belief system provide it with one of its strongest defense networks. The ineptitude's and inequities caused by the belief system not only plague any rebels maneuvers against The System, but these impede and frustrate his efforts to meet the requirements of his daily personal life as well. In the past, man has had only to provide for his personal life, and most have found this task totally consuming, and seldom do they accomplish all their aspirations with complete success. He who goes against Belief's dominance of the human mind must still obtain those things that he wants in his personal life for himself, his family, and others. Not only will anyone rebelling against the belief system need to conduct his revolution under the most unfavorable of circumstances, but, in addition, he must fulfill those routine tasks of life that are seldom met with full success by anyone.

He who goes against the system will need to make an absolute minimum number of mistakes in both his personal life and in his rebellion, if he is to be successful in either. In a world built upon competition and conflict, the belief system has many trip wires stretched across every path on must move to even live, let alone to be an effective rebel against the system. As anyone rebelling against the system will most likely be working alone, any mistake in the rebel's personal life that shuts down his rebellious activities is as effective, as far as the belief system is concerned, as an outright defeat of the rebel. It makes no difference to The System how or why one ceases to be a rebel against it, only that he ceases.

ET 28. "A Little Belief"

There are those who do not advocate that you absolutely have to believe in something, but rather contend that , "A little belief doesn't hurt anyone." The fact is that it only takes a "little belief" on the part of most to destroy a world. Reason is either in control of a human mind or it is not. For a belief to exist, it is necessary for it to at least be in control of the mind for a brief period of time. When reason relinquishes control of the mind through sleep, hypnotism, anesthesia, or even drugs, it expects to regain control. Since a belief must control the human mind in order to effective, pure reason cannot freely yield to that which would then have control and the decision as to whether or not reason would be allowed to return. There is not such a thing as "a little reason" as far as the control of the human mind is concerned; if there is any belief, reason is secondary to that belief.

ET 29. The Snare of Good and Evil

The natural mind of man evolved to select that which best satisfies the requirements of its original programming, which provides for its own survival, the avoidance of pain, and the acquisition of pleasure. Man's natural mind has evolved to operate on the naïve assumption that the accuracy of the information that it has stored and the operation instructions that it has been programmed to execute would only be flawed by individual and isolated human error. The human mind was ill prepared for the deceptions of belief.

The brain of man has evolved to evaluate and judge all information it receives in relationship to the program under which it operates to determine if what is being received holds any significance for that program. Basically, that which is seen as being beneficial to the mind's own particular programming is viewed by that mind as "good", and that which appears to oppose the program of the mind is viewed as bad. This means that under man's original programming that which contributed to his survival, his pleasure, and his avoidance of pain would have been viewed as "good" and anything that interfered with his survival and pleasure or brought him pain was considered "bad".

Today, the mind of man has been deceived into believing all sorts of things and has reprogrammed his basic operating instructions in accordance with these many and varied beliefs. No longer is there any simple and universal standard for judging good and evil, as these vary with each individual's varying beliefs. Man is constantly attempting to formulate some universally accepted standard of good and evil that will accommodate the belief system, but since men hold different beliefs, he has met with little success.

The "goods" and "evils" associated with survival, the avoidance of pain, and the acquisition of pleasure find a rather universal appeal even under the belief system, as each man still carries with him a residue of reason to which these appeal. Also, those beliefs that have a virtual universal acceptance, such as the belief in believing, generate similarly universal goods and evils, rights and wrongs. If everyone believes in believing, it becomes evil and wrong not to believe.

If one believes in a certain god, then those who support his belief in that god are good. Whoever or whatever supports that which one believes in is good, and whoever or whatever opposes that which one believes in is bad, which is not some curiosity of nature but merely the process by which the labels of "good" and "evil" are assigned. Even though the devil that man believes in may be considered "evil" because it opposes his belief in God, those who support the believer's belief in the devil are considered "good".

The use of general terms such as "good" and "bad" to describe that which is favorable or unfavorable to one's own individual beliefs assists the belief system in recruiting new members and sustaining the beliefs of the old. In a world operating under totally under beliefs, encouraging children to always be good is telling them in fact to always support some beliefs, and when believers are told that they are good, they take this as an endorsement of their particular beliefs. When they are told that a belief

which they hold is "good", they do not take this to mean that it is simply shared by the evaluator, but rather as a confirmation of his own evaluation of the correctness and truthfulness of his belief. This is why people think those who do not share their beliefs are bad, and that it would be "good" if everyone in the world held the same beliefs as they.>

ET 30. Anti-Semantics

Language was invented and developed initially to allow man to communicate with others about things entering his awareness and the actions of these things. The basic and similar parts into which each language can be dissected materialized from necessity, not from any divine instruction. There are only so many things to be described and so many ways to describe these things, so many things that these things can do and so many ways to describe the things these things can do, and so many ways to describe the descriptions used to describe these things and things that these things do.

All languages were created to perform the same basic functions, so while a language may originate totally apart and independent of all other languages, it will contain similar enough parts and methods as to make it highly translatable into all others. And, just as language reflects a universal form and structure, so have all languages similarly been affected by the mischief of the belief system, which takes full advantage of every possible object, action, or situation to increase the number and intensity of its beliefs and believers. Not only has the belief system impregnated each language with many terms associated with the belief process and its various beliefs, the basic grammatical structuring of each language has also been dealt a heavy blow by the believers and beliefs of the belief system.

The individual believers and beliefs that have passed through the belief system, as well as those active today, have gone to great length to create, amend, and otherwise transfigure every language to accommodate and promote themselves. And, while only a small percent of the belief groups are successful in radically altering any language, the alterations made by the successful few have been both extensive and significant. Believers, seeking to promote and ensure the longevity of their own beliefs by enshrining them in language, have erected lexicological monuments to the belief system.

The Believers and users of belief labor to have their own particular beliefs officially identified with all of a language's desirable words and concepts, and these also expend an considerable effort to have the language incorporate and use as many specific words and concepts identified with their own beliefs as possible. Obviously, the beliefs that are the most successful in artificially inseminating a language with its own verbiage and conjectures are normally those held by the majority. This is why a society's predominate beliefs can be ascertained usually from a perusal of its dictionary.

Since the language that each is taught is the only tool he has for abstract thinking, the bastardization of language by the belief system has made it extremely difficult for man to even think reasonably. So accustomed is man to believing instead of thinking that it has even become accepted to interchange the words that describe these two different and distinct mental processes. In a like manner, man uses so routinely together such words as God and love, Christian and charity, pray and hope, and money and success that they have become virtual synonyms. In a totally deceived society, the language of that society eventually moves to legitimize both the process and objects society's beliefs.

ET 31. Contemptuous Pride

Western civilization, deeply influenced by Western religion, teaches man to look with disdain upon anyone who takes full and complete responsibility for his life. Man is taught to believe that it is "evil" to claim adherence to the most natural and axiomatic of all human realities, the fact that each man is responsible for his own life and everything that occurs to him in that life.

In order for belief to justify its existence, and through a mutual agreement among believers, it has been decreed somehow to be wrong for man to admit to the most fundamental, inviolable, and inalienable of all human truisms, that man is totally responsible for everything. Man, in his confusion and ignorance, rebukes those who take responsibility for their own lives and rewards those who trade their lives for the deceptions of his manufactured beliefs. Where there is total responsibility, man has no need of beliefs, and it is only when man seeks to do that which reason will not allow that he must turn to belief.

The belief system uses the fact that there are many things over which man has no immediate and direct control to entice him to disclaim also the responsibility for that which he can and does exercise considerable influence. Because man desires to control everything that affects his life, he is cheated of his awareness for the total responsibility he has for the life, and thus, effective control of any of it.

In order to be a part of that which he has been told controls all, man tenders his acknowledgement of any ultimate personal responsibility in return for some vague obligation on his part to follow the tenets of this "all controlling" belief. By turning the responsibility for his life over to some particular set of beliefs and lifestyle, man is freed from the awesome responsibility of meeting the demands of reason. By following the very acceptable practice of allowing beliefs to guide his life, man restricts his accountability to his beliefs, and they, in turn, are responsible for his life. And mercifully, the requirements of most belief systems are ambiguous and/or lenient enough as not to tax or hobble the individual excessively.

As most beliefs that promise to control the lives of their subscribers are not always able to appear as being in control of the situation, elaborate explanations are offered involving "mysterious ways" and "final judgements," that sufficiently confuse any doubters into believing that they have heard what they wanted to hear and returning to the belief that everything is under control. In order for anyone actually to reassume the responsibility of his own life, it is only necessary that he acknowledge that, in fact, he is responsible for everything, something few ever do once they have tasted the irresponsibility.

In reality, the only thing that actually changes when an individual turns the responsibility for his life over to any set of beliefs is that he is responsible for both doing that and for not admitting that he has done it. Because there are some things that man cannot control, he is tricked into believing that he has total control over none. Man is taught that it is not only useless to take the full responsibility for his own life, but that it is a useless display of sinful contemptuous pride to even attempt it.

ET 32. "Anarchimania"

Anytime anyone even vaguely mentions the possibility of a society operating without the strong influence of religious beliefs, those who depend the most upon beliefs to get whatever it is that they want out of life will immediately respond, as though quoting some indisputable law of science, "Why, without beliefs, you'd have complete anarchy!" And, normally, that is all that is necessary to end the conversation, because everyone knows that anarchy is the violent chaos that results when there is no government, and obviously, without beliefs there would be nothing on which to base or run a government.

All that sounds good, but it has nothing to do with anything. It is true that anarchy is what results when there is no government. And it is also true that in societies where the majority of the people run their own lives upon beliefs, whether they realize it or not, that without government there would be violent chaos. Where beliefs are accepted and encouraged, strong governments are required to control the insatiable greed and the preponderance of intolerance created by the beliefs of the different individuals and groups in the society, but none of that has anything to do with a society that operates without beliefs.

Anarchy refers to a society operating without government, and the chaos and violence that entails. However, this definition was formulated when all societies were already operating on beliefs, and only addresses the removal of the government without removing the beliefs. Removing beliefs has nothing to do with removing government. When beliefs are removed, there is only reason, and reason provides that government that is reasonably necessary where it is necessary, just as reason removes those government functions that are no longer necessary when they cease to be necessary. It is beliefs that allow governments to do that which is unnecessary and not to do that which is.

Governments based upon reason could either be more strict or more lenient than those operating today based upon different beliefs. The lack of beliefs has nothing to do with the lack of government or anarchy. The lack of beliefs has much to do, however, with the lack of unreasonable or unnecessary governments as well as the unreasonable lack of government when and where necessary. It is a cheap trick to equate a society without beliefs with anarchy and thus give it no more consideration; but in societies operating on confusion, deception, and ignorance, it is a cheap trick that works often.

ET 33. Judgement Daze

Within every major belief system, there seems inevitably to evolve the doctrine that one man should not judge another; and yet, those supposedly following the tenets of each of these belief groups routinely and openly judges everyone, especially those who do not agree with their particular beliefs. Those who render judgements where judging others is discouraged usually preface such judgements with, "I'm not judging him (her, them, it), but..."

Man does not want people judging other people unfavorably; because, if this is allowed, others might share unfavorable, though perhaps deserved, criticism about him. Man likes the praise that comes from a favorable judgement, and this form is both condoned and encouraged. But, because he does not want himself, his deeds, or that to which he has somehow become attached to be discussed unfavorably among others, man has formally and informally outlawed all negative judgements.

Since people believe in different things, there is no universal agreement as to what constitutes "good" and "bad," and thus there is no agreed upon single criteria for judgement. Lacking a common yardstick by which to judge others, and given man's desire to be favorably, but not unfavorably, judged by them, one of the general proclamations that eventually emerges in every society is that man should strive to offer favorable judgements, but refrain from any derogatory opinions of others, their acts, or their possessions, real or imagined. The human mind is not taught the need and art of timely, accurate judgement; but rather it is simply instructed that all favorable judgements are to be voiced and any unfavorable indictments quashed. Obviously, no one truly respects the prohibition against negative criticism of others, but because this has been officially outlawed by a hypocritical society, all negative evaluations are easily evaded, denied, and ignored.

The human brain is programmed to judge, and it continually judges everything with which it comes into contact. The mind is constantly required to make many instant and simultaneous judgments as to whether things are harmful or helpful, undesirable or desirable, doable or impossible, insignificant or vital, irritating or pleasing, and a host of other determinations necessary to protect its own best interest. The brain must judge in order to decide if there is an action to be taken with regard to something that has come to its attention, and, if so, what action to take. It is the brain's job to judge, and to judge accurately, quickly, and decisively.

To date, man has been unable to see the inconsistency in teaching people that it is wrong to judge others, and then showing them by example how to judge those who do not agree with him. The insecure and/or those dealing in deception want no one judged, least they too be judged. However they do not want to give up their right to judge those whom they think need judging. Leave it to the genius of the

human mind to solve man's judgmental dilemma through its systems of belief.

Since the nature of a belief requires it to be something that can neither be proved nor disproved, man knows that if he bases something on his beliefs, he cannot be proven to be wrong by those who disagree; and, using the beliefs of his particular system, he will be able to "prove" that he is right to those who believe the same as he. To further protect the guilty, the belief system operates under a gentleman's agreement that no judgment should be voiced that cannot be proved. As a child, man learns that he can get by with much more than can be proved on him. And by making his beliefs more important than any single rule against judgment, he can now justify his judging those who do not believe as he does, and yet still demand full protection from being judged under the general agreement that no one be judged for anything that can't be proved.

Parents teach their children not to judge others, and then wonder why they are so easily deceived by strangers. Fathers can't understand why their daughter is unable to see what the boy she is about to marry is really like. Children do learn judgment; however, the judgments they learn usually has little, if anything, to do with reason. They learn to judge others on the kind of clothes they wear, the color of their skin, the size of their houses, their membership in certain clubs, their athletic skills, and any number of other equally insignificant items, to include whether or not they bring them gifts of dead flowers. All judge others, but, in a world that cannot admit that it's all right to judge, it is difficult for children to be taught the fine art of judging properly, of judging with intelligent reason.

In a world that has dethroned reason, there is no real way for the mind to reasonably judge, or teach sound judgement. As the people of a totally confused world obviously cannot be trusted to exercise good judgment, it actually makes some sense to limit judgment. And, given the fact that everyone in a totally confused world is involved to some extent in some form of deception, it also makes sense for them to not want to be judged. Considering all this, plus the real potential for harm to another from a mistaken judgment, man simply decrees that one should not judge another. This doesn't do anything to affect the amount of judgement in the world, but it does cause man to not be very good at it.

ET 34. Interdiction of Ignorance

This trap is quite similar to the Judgement Daze, as people are taught that they are not supposed to refer openly to others as "stupid" or "ignorant". Basically, when others hear someone comment disparagingly about the intellectual habits of another, they fear that one day they might be the subject of the same. If man were ever to obey his injunction against assessing the intellect of others, it would be left to each individual to determine and admit whether or not he was ignorant, which would serve more to increase the world's supply of misnomers than to reduce ignorance.

Further impetus for this trap is provided by the previous absence of any universal criteria for evaluating that which does or does not make sense. Although man has developed all kinds of test for evaluating his own intelligence, the final determination has historically fallen to some vaguely understood and informal agreement among the deceived of the world that contributes to achieving the objects of either his own or the evaluators as there are people, and as there has previously been no valid way for man to judge the relative merit of any of these, there exist a like number of opinions as to whom is and isn't intelligent.

Although man generally ignores the prohibition against openly alluding to another's demonstrated failure to either have or make use of what is normally expected from the human mentality, the fact that such a prohibition exists is used by the belief system for both its protection and its deceptions. Without a universal standard stipulating exactly what does and does not make sense, and a stated public policy against any negative criticism of another's mental prowess, it is all but impossible for parents to teach their children by example to respect the rules of society, and, at the same time, teach them who is

ignorant and who is not, who they are to listen to and who they are to avoid. In a totally insane world, it is difficult enough to teach children to distinguish a relevant difference between those who act intelligently and those who don't, and the accepted prohibition against doing so makes it no easier.

While the interdiction against referring to another's lack of mental alacrity does not stop man from doing so, it does alter to some extent the way they go about it. Usually, an individual does not say anything about another or others unless he is in the company of those who he is comfortable will agree with him. Some of these, of course, will disagree with his having said anything at all, but at least they will agree with what it is that he said.

While the edict that "If you can't say something nice about someone, you shouldn't say anything at all" has a rather humanitarian sound to it, it also serves in a very practical way to influence both the targets and tactics of most negative assaults. If man is prohibited from saying anything negative about another, which includes any comment about the other's lack of mental briskness, then the probability of his saying something false and damaging about the other is greatly reduced. Man does not like being accused of anything unfavorable, whether he's guilty or not, and he uses the fact that he might be unjustly accused as a major argument to quash any and all possible indictments against him. There just won't be anything bad said about anybody.

However, as strongly as this approach appeals to man's desire not to falsely accused of being worse than he is, or correctly accused of being as bad as he is, observance of an injunction against telling the whole truth presents him with problems in satisfying the demands made upon man by his beliefs and frustrates his remaining reason. Adherence to the anti-defamation proclamation would not only limit the number and type of accusations that could be levied against the perceived enemies of one's beliefs, but it also interferes with efficient fulfillment of those beliefs. If this decree were enforced, one televangelist would not be able to call another televangelist an "airhead" and get by with it. If the mandate against calling another ignorant were enforced, all cooperative efforts would operate less efficiently until each individual discovered for himself the relative intelligence of each person involved in the effort.

Also, man's more honest efforts to avoid pain, seek pleasure, and continue his survival would suffer the frustration and inefficiencies produced from the non-sharing of essential intelligence data on other individuals connected with these activities. If man were actually to restrict himself to telling one-half of the truth, to recognizing only positive intelligence, man would not simply ignore an essential part of the basic truth that needs to be taught to those who follow him, but, in fact he would teach them how not to tell the truth. This is very distasteful to what little reason man has left.

To compensate for his unenforceable injunction against referring to the negative intelligence attributes of another, man has hit upon a compromise: One is not to accuse another of anything that he cannot prove on him. Of course, this edict, like the prohibition of accusing him of anything negative is also ignored in practice and only serves as an additional argument for those who stand unjustly, or justly, accused of anything that they do not like. The fact is that most of the negative things that man is accused of by his fellow man are unprovable by their nature.

ET 35. "Halo Effect"

The Halo Effect has been known and used by salesmen, actors, advertisers, propagandists, politicians, and preachers for centuries, and it involves nothing more than associating whatever one is promoting with that which those to whom it is being promoted already hold in high esteem. Usually if one is promoting himself he will want to be seen in the company of someone more famous and honest than himself, preferably both. The large breweries want to show their beer in the hands of the home run leader with the fewest drug busts. Invariably, electronic evangelists in Christian countries evangelize

Christianity, and insurance companies bemoan the fact that there were so few founding fathers for whom they could name themselves. Expert advice and honest and considered endorsements support reason; the Halo Effect is used as a substitute.

ET 36. Pretext of Progress

Man's many technological accomplishments are often used to defend him against accusations that he has accomplished little, if anything, in the area of human relations. Man cites the many technological advances produced under his systems as some sort of proof that these systems are beneficial. The supporters of the present systems will admit that there is the occasional inconsistency that tends to contradict any idea that man has progressed at all, such as the Jewish holocaust of Hiroshima; but, on the whole, man will conclude that he has done better with his beliefs than he would have done without them. What he uses as a comparison, only he knows.

ET 37. Labeling

Mankind has developed a procedure for labeling that largely replaces the human thought process. People, things, and activities are grouped by some identifiable characteristic or characteristics and assigned a label. Then, anyone or anything seen as possessing one or more of the assigned properties of the group is likewise labeled. In this manner, people are often labeled as good, bad, conservatives, liberals, radicals, fundamentalists, optimists, pessimists, pragmatists, realists, atheists, agnostics, fascists, secular humanists, bleeding hearts, communists, Christians, Democrats, Republicans, feminists, racists, rebels, freedom fighters, patriots, activists, bigots, and any number of other terms that suit the needs of the labelers.

In similar manner, man also labels the things that people do and the things that they use to do them. The classification of a death as a "suicide" is all the understanding that people feel is required. Hikers cease to see the wonders of a forest, but merely seek to identify the wild flower by its given name. Anyone who advocates a less insane world for man is said to be seeking "Utopia". They may have no real understanding of what labels actually mean, but once they have identified something as belonging to some general classification that can be labeled, usually it has received all the mental consideration that it's going to get.

While such methods of classification and identification are necessary for legitimate scientific inquiry, this procedure is misused by the belief system to virtually destroy meaningful human thought about anything. As people are taught and learn to form definite opinions about the labeled classifications, there is seldom any real thinking beyond that required to affix some label to that under consideration. Once they identify someone or something as belonging to a known classification, the belief program for that particular identification takes over and handles it routinely from there. Labels truncate the thought patterns of the human brain, for once people can put a label on a thing, it is either dismissed from consciousness, or if further thought does occur, it is simply a programmed response to the label.

Labels are used in both offensive and defensive tactics, usually to portray something desirable in a favorable light and whatever is not desired unfavorably. Since both positive and negative opinions and beliefs are inevitably formed about each generalized grouping and its label, labels become a very valuable tool for any who seek to influence the thoughts of others. The Amateur Believer, the Semipro, and the Master Deceiver all make extensive use of labels to influence others to their way of thinking, and the more successful manipulators of others have learned to use a wide range of labels in many different ways. These are on constant alert for new labels or new methods for using old ones.

The most common trick used to manipulate the minds of others is to associate an individual with a particular label that is known to be favorable or unfavorable to the audience, such as when a

televangelist tells a coliseum packed with Amateur Believers, Semipros, and his accomplices that one of his opponents is a "liberal". Obviously, the people to whom he is speaking do not consider themselves as "liberals," because they have been well informed of the fact that some of these so called liberals have gone as far as to question some, if not all, of the holy Bible. Calling someone a "liberal" in front of that crowd certainly isn't going to increase his popularity there.

Or the association can be worked the other way to promote or discredit the label. Identifying a particular label, which is being promoted or attacked, with an individual, individuals, or a thing known to be favorable or unfavorable to whoever is to be influenced causes that label to become more or less acceptable. Cereal companies associate their brand name with popular sports figures, while political parties and religious groups continually parade before the public their most famous followers, while publicizing the most infamous followers of their foes.

In societies that have fallen prey to deception, which all must have, one's willingness to apply a label himself often becomes more important than what the label represents. For instance, whether or not one strongly professes patriotism has become much more important to society than any actual actions on the part of the individual to benefit or defend his country. Society no longer looks for patriots, only those espousing the label "patriotism". The fact that men are willing to die for their country has become more important than the country for which they have become willing to die. If one questions the need for so much patriotism between wars, he is accused of not being a patriot. Some labels, it seems, have protective coatings.

Since the labels are usually perceived rather ambiguously and the assignment of labels is accomplished with far less than scientific objectivity, the labeling mechanism leaves itself open to wide abuse in a society bent of deception. Most individuals identify themselves by more than one label, and some of these labels often contradict one another. Each person who knows of the individual may identify him by an entirely different set of labels, and these too are frequently incongruous. Labels have legitimate uses in man's mental process, but facilitating deception is not one of them.

ET 38. "Name Calling"

"Name Calling" is similar to "Labeling", in that it involves the attachment of a reference to something or someone in a way dictated by the caller. However, "Name Calling" is normally done for an entirely different reason. When someone calls another a name such as "Liar, Stupid, or Airhead", the point the caller wants to make is that he is not any of these. For some strange reason, man appears to have accepted the notion that if someone calls another something, that they themselves must not be that. Normally, if someone is really stupid, they need to be helped, not called names. The calling of names is done to further the interests of the caller and to make others believe that he, himself, is not a lying, stupid airhead.

ET 39. "Sour Grapes".

In a world built upon deception and competition among individuals, obviously, there are winners, and there are losers. By the nature of competition, the winners enjoy winning and the losers don't enjoy losing. Often a loser is bitter and upset about his loss, which, not too infrequently, he protests.

Sometimes there is some validity to the loser's complaint, such as his opponent having cheated, stolen, broken the rules and/or the law, lied to him threatened him, orchestrated a conspiracy against him, physically abused him, or any number of other misdeeds that may well have assisted the winner in his victory. Unfortunately, there are too many times when the loser protests, when beaten fair and square, simply because he is unable to or unwilling to fully admit defeat. It is because of these latter inculcation's that all allegations against winners by losers are routinely dismissed as "sour grapes".

The belief system has taken full advantage of man's reluctance to gracefully acknowledge defeat, and the system has used his baseless lamentations as an excuse to neutralize any legitimate incriminations as well. The system uses the fact that the protester had a reason to protest as the prima fascia reason for rejecting the protest and labeling it "sour grapes."

Under the belief system, if it can be shown that the protester might have some desire for the rewards that are going to the one receiving them, then his complaint is automatically dismissed under the statute of vinegary vineyards. Any complaint is subject to being classified as sour grapes, if it is perceived that the protester is in a position that would cause him to be envious or jealous of whom or what he is lodging his protest. If one is perceived as possibly having some interest in the thing protested, then it's simply "sour grapes."

ET 40. "You're Crazy"

Anyone who does not agree with what society believes to be important and does not accept the accepted beliefs is going to be regarded as "crazy" by that society. While most declarations of insanity handed down by society are of an informal nature, they still have a serious impact in a world where one must be taken seriously in order to be effective. Crazy people are not taken seriously. If one's ideas don't agree with what society believes to be true, then those ideas must be discredited, and the easiest way to discredit an idea is to debase the originator of the idea.

In a totally insane world, the sane will truly appear insane. It is considered irrational to seriously advocate reason to a world that has suffered under the irrationality of belief for several thousand years. Insanity, whether defined by law or use, is essentially determined by how capable one is of normal, rational conduct or judgement. In a world where "normal, rational conduct or judgement" is daily defined by activities that cause so much suffering and speed an entire species toward its own destruction, anyone advocating reason would obviously be insane.

ET 41. The Purpose of Life

Mankind cannot tolerate the fact that he does not really know where and to what the species that he is a part of for some brief period of time will ultimately evolve, and, even if he were able to arrive at some satisfactory projection concerning the eventual destiny of mankind, this would be far too impersonal for his needs. Man has been duped into believing that in order to make a significant contribution to the destiny of man, it is necessary that he know man's final destination, knowledge which can only be acquired from his belief system. And, in order to ensure that his personal destiny does not culminate with the cessation of his own life, man has accepted beliefs explaining his individual destiny and what he must do to ensure it, which defines his "purpose in life". Man allows society to be replace reason with beliefs that permit him a personal role in the destiny defined by these beliefs.

To instill its beliefs, society convinces man that unless his life has some known purpose that there is really no reason for him to be alive, and that he might as well be dead for all the good that he is doing. So man turns to the belief system, which has a virtual monopoly on life's purposes, and accepts some beliefs that define his purpose and make his life worthwhile. Then, armed with a purpose man goes about fulfilling the goals embodied in his purpose, usually in direct competition with all others fulfilling the goals of their own individual purposes. The chaos and conflict resulting from the activity surrounding man's perceived need for purpose is well documented.

ET 42. "Until Death Do Us Part"

Many things in the life of man have become so associated with known beliefs that there is a tendency on the part of the human mind to experience a sense of unspecified fear whenever questions are raised

about any held belief or beliefs in general. Not only does the mind feel insecure about the lifestyle of belief it has chosen, but it also fears for that which its beliefs have contaminated.

Beliefs about religion have found their way into birthing, schooling, working, marrying, governing, socializing, eating, drinking, sleeping, and dying. When one questions another's religion, to the mind of that other it is as though all areas of his life are being questioned. Conversely, when on questions a particular area of another's life, he feels a threat to his religion. By tying religion to all facets of human life, religion has come to be perceived as necessary in the normal course of human activity, gaining it valuable protection and an unlimited potential for growth. When religion invited itself to the wedding, it came to stay.

With religion in charge of everything that man can neither know nor do anything about, he turns to his beliefs in sex, possessions, work, sports, drink, acceptable children, food, and/or money to attend to his more earthly requirements. Not only does man have real physical and psychological needs and desires which must be met, but to each of these he has attached a variety of beliefs. It is not enough that he simply receive that which is necessary to his survival and brings him pleasure, but he must have these things in amounts and qualities prescribed by his own particular set of beliefs. Man wants money not only for what it will buy for him but also for the social standing and prestige it carries. Seldom is modern sex a natural, uninhibited and selfless act of love between two people. Business and government have become cesspools for corrupt and inefficient systems of greed. An obsession with competition has turned man's sport to serious work. Man's occupation becomes his identity. Man's love for his children is dependent to a great extent upon how well they fulfill the expectations of his beliefs. To a life so entwined in the belief system, the idea of living without belief would be compared to making brick without straw. To the human mind, man is his beliefs, and their existence is perceived as its existence.

ET 43. Familiar Falsehoods

Daily, men greet one another with jovial and obvious pretended falsehoods. These lies are usually ignored and excused as simple amenities, when, in fact, they accomplish a couple of very important things for the person doing the lying, Firstly, by stating that which is obviously false, he has shown the other that he has the capacity to lie, but lulls them into believing that if he did so it would be easily spotted. By jokingly voicing something that is overtly false, he hope to increase the chance of his more covert lies being believed. Also, openly and jokingly lying to another allows some to temporarily escape from a life of constant concealed mendacity, both passive and active. An actors, when he comes down off the stage or from in front of the camera, is better able to feel that the rest of his life is not a lie.

Secondly, opening a conversation with an obvious lie allows one to make the first move in a meeting without giving away any advantage. Since the lie is obvious, this places the burden upon the other as to whether he will challenge this open contradiction, yield to the liar's game and join him in his irrational frolic, or just let it pass. Normally, the dealer of discernable deceptions is ignored, but with his opening lies, he has bought some time and hasn't committed himself to being either a friend or a foe (Speaking to the enemy is acceptable if that which is spoken is a lie). Having only spoken a lie, nothing has really been said, and it is still up to the other to make the first move; the liar disposes of any social obligation while venturing nothing. The sarcastic salutation is about as close as one can come to speaking without saying anything.

ET 44. "Practice What You Preach"

One who deals in deception is allowed the use of deception to spread those deceptions, but one who seeks to bring truth to the confused, deceived, and ignorant minds of man is suppose to do so only by open and truthful means. This would make sense in a sane society, however, as the whole world is caught in insanity, returning sanity by only truthful ways would be most difficult if not impossible. As

an insane world looks upon the truth as insane, it will not be warmly received in its raw form.

In a totally deceived world, it has become a routine counterstroke for man to attack the shortcomings of anyone attacking his beliefs, pointing out, if possible, any infractions in the accusations of which the attacker himself might be guilty. Obviously, if anyone questions the belief system, the Believers will try to point out things in which the questioner himself believes. They will tell him that he must "practice what he preaches." After all, don't they practice the deceptions that they preach?

ET 45. Credentials Trap

There are certain credentials that are expected of anyone performing particular tasks in today's society. Those who operate on humans are expected to be doctors; those who prepare divorce suits are expected to be lawyers, and those who pilot public aircraft are expected to be pilots. Most want and expect those who perform these types of services for them to have the credentials normally acquired by those qualified to do such things, and they pass laws and regulations to ensure that they do.

As the use of credentials does have a legitimate role in the intelligent decision making process, those who would deceive others have found that presenting certain credentials can help them work their mischief, whether or not the credentials they present are legitimate or legitimately presented. Since the ideas that they are asking the human mind to accept have a weak appeal to reason, they depend upon the added strength of whatever credential they can introduce to atone for their shortcomings in logic. Credentials can be degrees from universities, personal wealth, professional position, social standing, ancestry, accomplishments, or anything else that the deceiver can get those whom he would deceive to accept.

Credentials can either be the deceiver's own, or, through reference and inference, the credentials he uses might be someone else's. The credentials one uses, his or another's, need not always be pertinent to the subject at hand. And, to further complicate matters, the deceivers not only misrepresent credentials, but there is a tendency on the part of those having real credentials to use these whenever possible outside the area of their expertise, and, even worse, there is a tendency on the part of others to listen to these misplaced experts. People forget that a degree in medicine does not increase one's ability to fly a plane, just as a Nobel prize in physics does not increase one's ability to determine the existence of a god.

The problem with expecting any particular specialist to effectively address the human dilemma, however, is that the basic problem confronting mankind crosses many lines of allocated responsibility among the specialists. The problem facing man is a problem of all peoples, of all specialization's. And further, since all men have been deceived by society to some extent, all carry this contamination into their work, their specialty. And, to the extent that the deceptions of the human mind impact upon what each specialist does, their effort is flawed.

In reverse, if one is voicing an idea or an opinion about a thing that another has made important, like a belief, then the other feels that he has a right to ask for some credentials before he takes seriously this idea and opinion. The one whose belief is being talked about simply wants some proof that whoever is doing the talking has the required education and training to discuss such matters. In a world that leans strongly toward that which requires little or no thinking, credential analysis saves people the trouble of seriously evaluating everything that is said. Those who are not specialists in any matter under consideration can be ignored at any time, just as those who are specialists in the other area can be listened to when convenient.

ET 46. Saviorism

"Who do you think you are, a savior?" will be the response to anyone publicly admitting that he intends

to change the world. People have been taught that the only people who go about changing worlds are saviors, so anyone who claims that he intends to change the world must think himself to be a savior.

This is but a little more sophisticated use of the "Name Calling" tactic, since in western civilization anyone classified as a "savior", other than Jesus Christ, is automatically judged by an imposter by the very tenets of that religion. Those who design hacker resistant programs for computer systems would do well to study the defensive measurers built into the Christian belief system. They are literally mindboggling.

ET 47. "Playing Dumb"

One of the most prevalent forms of mendacity in daily use is the misrepresentation of one's own knowledge and/or intelligence. This is done for several reasons, both offensively and defensively, but seldom in full support of understanding and reason.

Some play dumb because they want to know how much the other knows before they react. Others want time before they respond, and dumb people who have a hard time grasping what's going on aren't expected to respond too quickly. Still others deliberately pretend to be more ignorant than they really are in order to take advantage of the perceived naivete. Most of these have no particular intention of purposely revealing how much they really know, and they don't seem to mind it if others think them ignorant. They know that they are "not as dumb as people think", and they were raised on the axiom, "You don't have to tell all you know."

Those who pretend to be more ignorant than they really are actually believe that they are smarter than those to whom they pretend, because they are able to successfully carry out their pretended ignorance. Someone once told them that one has to be smart to act like he is dumb. Master Deceivers often play the "straight man" in order to help some expert from afar to make a point the Deceiver wants made. Even the Master Deceiver doesn't mind looking dumb if it gets his point across.

Many play dumb to escape the awesome responsibility that often accompanies intelligence and knowledge. These seek sanctuary under one of the mind's few remnants of sanity, the idea that it is not reasonable to hold one accountable for something that he did not know or understand. These evade responsibility by claiming a lack of knowledge about either facts or the cause and effects of certain activities. These have observed that for accountability purposes, ignorance is truly bliss, even if only pretended.

ET 48. Confusion For Confusion's Sake

Sometimes the motive of a deceptive act is difficult to ascertain as it appears that all some actions do is create confusion. Hold that thought. Usually, that is precisely what a confusion generating act is intended to do, whether consciously or unconsciously. As confusion is a catalyst of belief and an arch enemy of understanding, it is often induced by the prime movers of belief in both offensive and defensive operations to assist their effort. Once their target is confused, the manipulators of belief depend upon their role as significant others or other deceptive tactics to accomplish their objective.

ET 49. Satirical Assault

Satire intended to further understanding holds up to ridicule and contempt the weaknesses that cause or contribute to vices, follies, stupidities and abuses or reason. The satire used to further the interests of the belief system and defend the beliefs of the system do not attack the weaknesses, but instead the weak.

In a totally insane world, the deceiver's sarcasm is not used for enlightenment but rather to intimidate

into submission and who balk at accepting accepted beliefs and to encourage those who have accepted beliefs to continue in those beliefs. The satire of deception is more directed toward the individual than the acts of the individual, and the ridicule is usually less an affront to reason than a confirmation of the perceived threat of reason to beliefs and the belief system.

While many of those who degrade others with their verbal attacks will claim beliefs that profess to condemn the sin and forgive the sinner, those on the receiving end of their satire see very little difference and find little, if any, comfort in this purported distinction. Man avoids facing his own weaknesses by poking fun at frailties of others. Man laughs and encourages others to laugh at that which he does not, and cannot, take seriously; and, unfortunately, the truth falls to that category.

ET 50. Matters of Fact

Any skilled and successful Mind Manipulator will have more than a passing familiarity with the art of fact usage. In addition to presenting facts in the traditional sense to support his arguments, he will also present selected certitudes at times designed to obtain more covert objectives. The virtuoso of veracity lies concealed behind the porous ruse that he is just stating a fact, when all the while he is fully aware of the repercussions of stating a fact, when all the while he is fully aware of the repercussions of stating a particular fact at a particular time and under particular conditions. By "playing dumb", the manipulator seeks to disavow any intent behind his factual intrusions.

Utilizing the timely interjection of a particular fact to make a point or statement does not conceal the intent of the Manipulator, but it does help shield him from being prosecuted for the results of his act. As long as he continues to play dumb and only states the fact that he only stated a fact, he is in a slip corner from which he cannot be moved. He's willing to be identified as the enemy in order to take a shot that he knows is safe from immediate return fire.

If anyone takes issue with the implications and inference of one of the Manipulator's salient interjections, he quickly defends with the fact that he was only stating a fact, and, if he is a veteran, he will immediately take to the offense and accuse the accuser of being too sensitive. If his damaging fact was correct, he figured to have a free shot coming, and anyone who challenges that must pay a price. If the one accusing the fact stator of making his statement for some veiled reason can't prove that the interjection was made for other than the given motive, then it becomes the accuser who is out of line.

ET 51. Beyond Question

The Manipulator does not restrict his ulteriorly motivated offerings solely to innocent appearing statements of fact, but displays a full range of stratagems designed to introduce timely information with its purpose being to influence the conscious and subconscious minds of others. At times he will make what seems to be an innocuous inquiry about something to make a point, questions that often need not even be answered for Manipulator to make his point. At other times, he will relate a conversation that he has had with another, or perhaps even tell of a dream he had as a means of putting forth certain information that he chooses not to advance more directly. The master of innuendo is only bound by his imagination.

Just as with factual interjections, there may or may not be a genuine attempt on the part of the Manipulator to conceal the actual intent behind his hearsay insinuations, implications, and inferences. Quite often the Manipulator wants the other know full well his true intention, even though he won't and/or can't admit to it. Again, the Manipulator's ability and willingness to play dumb can contribute greatly to the deployment and success of these types of tactics. The Manipulator, if challenged, simply retorts that he was "just wondering" or simply saying what somebody had said. These indirect stratagems are used to influence the mind of others without the Manipulator having to admit that his

intention was to exert such influence, even if his true intent is recognized by the manipulated and all others.

ET 52. Trapped In Sensitivity

The degree to which one is able to remain genuinely sensitive in today's world is the degree to which his natural reasoning has remained in control of his emotions. When man strips reason of its pristine ability to identify with others through emotional empathy, half of that which directed the survival of mankind as a species for millions of years is destroyed. The human mind comes equipped to program itself only for its own survival, the avoidance of its own pain, and the pursuit of its own pleasure. The humans that survived the initial onslaughts of nature would have been those who were sensitive not only to their own needs but also the needs of others, those who would have learned to cooperate with others to satisfy the needs of all. The nature of every mind born today is from a lineage predisposed to sensitive cooperation.

In the deceived world of belief, however, society teaches the child that man's beliefs and the objects of his beliefs are more important than any uneasiness caused by hurting others in the furtherance and defense of the beliefs and/or the obtaining of their objects. Society teaches the mind of the child not to acknowledge the feelings of discomfort experienced when he injures another or sees another in pain. Society, having deceived itself into making its ideas, its beliefs, more important than the people and things about which its beliefs revolve, teaches the children either not to trust his own feelings or not to feel. The child, not wanting to be constantly wrong and ridiculed for caring, chooses not to feel. In an insensitive world, the child is forced to choose insensitivity.

Also, there are those, adults and children, who assault any sensitivities that they detect in others. These look upon sensitivity as a weakness on which there is always open season. The aspect of sensitivity that has come to be associated with weakness is nothing more than the outward display of the mind's remaining ability to identify with the wants and needs of others, a trait which today's "real men" are proud to have overcome, proud to have banished from their reason. Their own acquired insensitivity is the only license that they need to hunt down and destroy any sensitivities found in others, even if they must destroy the other to do so. Unlike the undeceived natural mind of man, which would have encouraged empathetic identification with others and the lives of others, modern children must seek the sanctuary of insensitivity in order to survive. Anyone who is so foolish as to routinely allow his feelings for the others to actually interfere with personal considerations becomes easy prey for the less sensitive. When they are young, they are physically and mentally abused; when they get older, they pay with their money.

Even if insensitivity was not a virtual prerequisite for the survival in the confused, deceived, and ignorant world of today, it would still have a strong appeal in its own right, as being unaware requires little or no effort at all. And, until only a few thousand years ago, it was considered unreasonable to punish anyone for unawareness beyond that which the lack of awareness itself cost him. If man neither holds himself responsible nor is held accountable by others for that which he does not know about, there is a negative incentive to notice anything, especially that which causes an involvement to help others for no tangible gain to one's self.

In addition to freeing one to a great extent from any feelings of responsibility toward helping others, insensitivity also allows those whom it infects to do many things previously denied because of the possibility of injury to others. Lured by his greed and forced by his fears, man yields to the pressures of society to tender his sensitivity. And, in doing so, man discards the very tool that enabled him to peacefully coexist with others of his species for millions of years.

ET 53. Math Confusion

Within the general confusion engulfing mankind, there has been induced a specific confusion from man's learned ability to deceive and manipulate his own decision making process. As each act of the human mind is based upon the perceived value of the thing to be acted upon and the probability of the contemplated act affecting that thing in a particular way, those skilled in the ways of deceit control the acts of others and themselves by:

1. Making things more or less "important" to the mind than reason

would have allotted;

2. Causing the mind to operate with misrepresented probabilities

of success or failure; and

3. Emphasizing the value and de-emphasizing the probability; or

vice versa.

The Mind Manipulator sabotages the mind's own expected value method of calculating appropriate action, including the decision of which actions to even calculate. The entire belief system is built upon man's ability to deceive the brain into placing values on things different from those that reason alone would have assigned, and into making decisions based upon information that is irrelevant, inaccurate, and/or irrational. Man has yet to understand the operation of the human mind, but he has learned well how to make it malfunction.

ET 54. Unreasonable Requests

Mind Manipulators continually seek to ascertain and reinforce their relative positions of control and domination over others by asking essentially meaningless questions and making asinine statements about the most ridiculous things. As reason is no longer the criteria for judging the appropriateness of a communication, and as the movement to return reason to power is still in its infancy, there is seldom meaningful conversation among humans aside from that needed to accomplish usually meaningless tasks. Much of what people say to one another is "polite" conversation intended only to establish, affirm, or reaffirm one's control or lack of control over others.

Unlike the requests from those who prey upon the natural and learned inclinations of man in order to get what they want, the objective of the "Unreasonable Request" is to obtain information as to the respondent's inclinations toward the Manipulator and/or to instill or reinforce a certain type of relationship between the two. The Manipulator is more interested in implications and effects of the conversation than its substance. In an Unreasonable Request, the Manipulator himself generally places more emphasis upon the manner in which he asks his question or makes his statement than upon the information requested or relayed. In return, he looks more to the degree of intimidation exhibited by the respondent to having been asked the question or presented the statement than to any information contained in the text or the reply. Daily, men are asked by others to respond to or tolerate the most humiliating forms of ignorance imaginable, and daily men, denying reason for a multitude of reasons, acquiesce and seriously respond to the "Unreasonable Request".

ET 55. Behind The Tears

Master Deceivers and most Semipros have become sufficiently insensitive as to pretend to be very sensitive in order to appeal to the sensitivities of others. Some even go as far as to repeatedly simulate the "crying real tears" variety of sensitivity, the type normally reserved for the death of one's parents

and children, in order to seduce and use the sensitivities of others.

As crying is generally considered to be a weakness, it is automatically and unconsciously assumed that anyone who would cry on national television must be serious about whatever it is that causes him to weep. Having been admonished from childhood against crying in public, it is difficult for most viewers to conceive of the idea of an adult crying on purpose. The audience finds it easier to believe the pseudo sincerity of the social sober than to acknowledge the infantine tactic he employs to get what he wants. They find it difficult to admit that anyone would pretend to routinely and unashamedly expose his most inner feelings just to get his way. They would never understand why anyone who cries publicly more than once in his adult life bears watching.

ET 56. Empirical Wizardry

The basic mind set of the empirical psychologist has him in somewhat of a quandary. In a totally insane world, the empiricist seeks to formulate some working definition of sanity by accumulating enough sampling data to make statistically significant determinations as to what is usual and customary behavior in societies, and through this very democratic process, designates the most common and reoccurring forms of insanity as sanity.

Those who seek to unlock the mysteries of the human mind by devising more sophisticated observations of the present population are themselves a part of the totally confused, deceived, and ignorant population that they seek to study. They are unable to see that the task before them is similar to a patient in a hospital attempting to define "good health" by studying only the other patients in a hospital.

The psychologist and psychiatrist do not approach the world's total insanity with the cause and effect attitude of those involved in the more legitimate scientific occupations. They do not look for the real causes and effects of mankind's insane behavior, but rather they make their living from studying the various forms of abnormal insanity, and from returning such abnormals to more normal insanity. They are more concerned with the individuals deviation from the norm than with man's departure from reason. To the brilliant social scientists on the cutting edge of discovery, anyone who would seriously advocate looking for the real cause of man's insanity in order to correct it is lazy.

If pressed hard, the psychologist and the psychiatrist will reluctantly admit, "that the world does exhibit certain traits that might be viewed by some to constitute a collective personality that could be interpreted under certain conditions to indicate a tendency toward what is generally considered less than preferred behavior." They can't bring themselves to admit that the present world is insane, because that would also make them crazy.

ET 57. "Tangled Webs"

The human reason is quite simple in its operation, which explains to a great extent how mankind was able to survive so many thousands of years in spite of the emergence of his belief system and the ridiculous requirements placed upon reason by that system.

Man has not yet destroyed the planet Earth because he has one channel of communication still open with all of man that the belief system has been unable to shut down or jam, the common bond of the reason that still resides subdued in each and every mind. Man is taught to despise his fellow man because of the differences in their beliefs, but the sameness is in their basic minds, their native reason, continues to draw man together. Love is what exists when man is not separated by his beliefs, not a character trait to be believed in and cultivated for its own sake.

It took man several thousand years to construct the belief system that controls his mind today, and it is indeed a complicated system. It is that very complexity allowed the system to elude detection and escape human understanding until the latter part of the twentieth century. And, to make matters worse, as people try harder to correct more and more of the many problems created by their beliefs, they cause the system to grow stronger. In order to address and deal with the problems and confusion created by belief, people accept new and different beliefs and defend those that they already hold even stronger. The more confusion, pain, insult, and destruction inflicted by the belief system, the more the people flock to that system. The more confusion that the belief system creates, the stronger it becomes, and the stronger the belief system becomes, the more confusion and problems it causes.

The belief system has evolved a scheme that allows it to be the primary beneficiary of its own mischief, inefficiency, and error - no small feat by any standards. Not only does the confusion created by the complexity of the system fortify its ranks, but the same confusion also serves to prevent the detection of the activities of the system and/or the communication of such activities if detected.

ET 58. "One World"

There are some political, economic, and religious belief systems that contain within them the troublesome belief that the destiny of that particular system will not be properly tested or its real worth realized until it can count among its numbers all the inhabitants of earth. Obviously, in a world where there are a number of conflicting belief systems espousing this same philosophy, one would expect considerable trouble. When more than one significant belief group aspires to world domination, which is the present situation on Earth, the results are predictably similar to the problems of man.

Russia believes that the true benefits and values of communism cannot be realized until that system has acquired a monopolistic position among all the nations of Earth. Other great powers believe quite strongly in the value of their own economic systems and forms of government, which may or may not advocate world domination, and the citizens of these other countries are prepared to sacrifice life, limb, and their children, if necessary, to ensure that their own systems continue and communism does not realize its state objectives.

The need of this one country to control the entire world before it can be absolutely sure that its ridiculous economic system really doesn't work creates some serious problems. It has resulted in a collision course between Russia and other nations, whose governments not only have proved more efficient and humane, but which also contain a much stronger appeal to reason and common sense. Fortunately and unfortunately, some of these other countries, such as the United States, also have a sufficient nuclear capability to ensure that, if necessary, complete adherence to the mutually assured destruction treaty.

Americans have had only a small glimpse of the light of true freedom, yet they would die before allowing themselves to be placed under such tyranny as suffered in the Soviet Union. Unfortunately, they would also die before allowing themselves to be removed of their own particular precious beliefs that so enslave them. They resent Russia for her desire to rule the world with their communism, but each of them holds within himself beliefs that he has not inflicted upon the entire world only from lack of ability and/or opportunity.

Not only has the desire for world domination long been a problem among governments, but religions espousing the same theme have often clashed among themselves, and, at times, even vied on the same battlefield with governments and nations. Most of the world's significant religions contain among their tenets, either announced or assumed, the idea that all would be right with the world if all in the world's peoples were of that religion. Almost every western religion blames man's woes on the fact that all peoples of the world are not a member of that particular religion, and thus each individual and group

goes about trying to spread their own individual religion to everyone.

By now, most religions have realized that it is a bit ambitious to expect total world saturation of their particular beliefs; but this does not prohibit believers and preachers from going to any extreme to at least put on the appearance of seeking that illusive goal. The preachers need to continue to spread their own religion to the world in order to justify the money they receive from those whom it has already contaminated. The contributing members must be shown that they are reaching those who need food and religion more than they; they must feel that their beliefs might eventually change the world. Lord knows, they certainly have no intention of doing it.

ET 59. Try Trap

"Tried" is the past tense and only reasonable use of the verb "try" when referring to an effort being expended toward something. In one message, the past tense of this verb conveys two distinct action:

1. An effort was made toward accomplishing something; and
2. That effort failed.

When this verb is used in the present or future tense, "I am trying" or "I will Try," the verb still relays both of its inherent components, effort and failure. When one says that he is trying, he is indicating that he is making an effort, but failing. When one says that he will try, he is stating in advance that he will make the effort, but fail.

By teaching the belief that "trying" is not only acceptable but commendable, that "trying" has value independent of success, the belief system has found a way to reward failure. It simply pays homage to the effort. By committing himself only to "trying", the individual leaves himself an out in case of failure, and, at the same time, assures himself of at least receiving credit for the effort. The belief system applauds effort more than success, as success brings its own spoils and needs no false accreditation.

The belief system, by teaching people that "trying" is as important as succeeding, removes much of the pressure caused by fear of failing, which does not encourage some to attempt things that otherwise they wouldn't. But, by teaching that "trying" is just as important as success, the belief system makes it easy for one not really to strive for anything beyond "trying".

Most of what man has accomplished, he has achieved in spite of himself. He sets out daily only to try. He will put forth his effort and is prepared to accept failure. Man has no standards by which to measure his progress, but that which he has accomplished to date by only trying will pale beside that which man will accomplish when he learns to approach each activity without hesitation or fear, not to try, but only to succeed or fail.

ET 60. Mind Idlers: Wish, Hope, and Pray

Man has displayed such remarkable genius in his sophisticated modification and manipulation of the human mental processes that it is difficult to concede that his failure to realize the real cause of irresponsible behavior is entirely due to ignorance. By incorporating his beliefs into his mental capacity to produce images from symbols, man is able to mentally taste the fruits of his desires without incurring the usual responsibility of actually fulfilling those desires. Through his wishing, hoping, and praying, man is able to direct his mind and its desires toward that which gives him comfort and pleasure without actually doing anything or altering any external circumstance.

Wishing and hoping are nothing more than the mind focusing upon that which gives it pleasure or quiets its pain, just as worry is the mind's focus upon that which causes fear. Usually "wishing" refers to

the highly unlikely or impossible, and "hoping" is used more often to mentally endorse more practical and possible goals. Both wishing and hoping are used to take the mind off of current circumstances, which may or may not be associated with the things wished or hoped for, and to encourage the mind by allowing it a glimpse of what could be. However, neither wishing or hoping are tied to the reason that for which the mind wishes and hopes. So, while wishing and hoping both do calm the mind, neither does anything to bring reality closer to the wishes and hopes.

Also, under the direction of the belief system, that which is wished and hoped for is usually a product, or by-product, of belief and would do little to alleviate man's real needs if obtained. Since both wishing and hoping are only mental processes, they do not activate man's reason in such a way as to initiate any actual activity toward anything. And, since the things wished and hoped for are normally products of man's belief system, it is just as well that wishes and hopes don't create action.

Like wishing and hoping, praying is another way of focusing the mind on what the mind desires without it having to accept any real responsibility for fulfilling those desires. Unlike wishing and hoping, however, praying does at least give the appearance of applying for outside intervention to effect some desired result. But since the outside source from which assistance is sought is normally one of man's manufactured deceptions, any difference is academic.

ET 61. Superhuman Salvation

Through a number of mental manipulations, the belief system has brought into general acceptance the concept that only those with greater than human power are capable of dealing effectively with the human dilemma. Having been taught from birth about the inability's of man and the need for divine intervention, when the child is old enough to choose between reason and belief. Man learns early in life that only God is above belief, and he knows that he is no god.

Admittedly, there are many other persuasions to encourage man down the path of belief, such as being free from the awesome responsibility of one's own life. However, if he believes that it requires a superhuman to really do anything about the mess the world has gotten itself into, then certainly he is relieved of any obligation. Being the indolent creature man is, his not being God has its advantages in a world that believes that it would require a god to change it. Considering all that would be involved in correcting such a confused world, man counts among his blessings being just a mere mortal.

By accepting the very accepted belief that only superhumans change humans, man is not only able to shed the responsibility for his own life but is also able to pride himself in being so humble as to honestly admit that he is not God. If, on the other hand, he claims that he can change the world, he will be perceived as believing that he is God and rebuked accordingly. Especially upset with anyone claiming that he intends to save the world from its own destruction are those who believe that the world has already been saved. If the world must still be saved, much, if not all, of that in which they believe is brought under serious question, if not discredited.

ET 62. Rules For Reason

Because there are those who use whatever human situation they might encounter to their own advantage, especially as it might apply to the manipulation of others through their beliefs, there is a continued exploitation of every need, desire, and fear of man. Instead of man being taught to face life with reason, which is seldom of any benefit to the Mind Manipulator, he is taught rules to follow in order to operate under the non-reason of belief.

In a society that has overthrown reason and is operating under the direction of that which is not reason, there is no uniform consensus as to just what is and isn't intelligent, making rules virtually necessary.

In a world of beliefs, telling someone simply to do what makes sense does not make sense. In a multi-belief society, what makes sense to each individual depends upon the beliefs of each. Therefore, societies must have rules under which all are suppose to operate regardless of their beliefs. Beliefs necessitate rules.

There are rules for dress, and child rearing, courting, working, socializing, worshipping, playing, and every other serious and whimsical thing imaginable, all made necessary through reason's absence from control of the human mind. There are rules to apply when people break rules, and rules for when people break the rules administering justice to those who have broken rules. Operating under his many beliefs, man must have his rules, and, with the inefficiency of his many rules, he must have injustice and conflict.

ET 63. Passive Manipulation: "You Move First"

The ploy of the Passive Manipulator is among mankind's oldest and most universal traps. Its basic stratagem is for the Manipulator, if at all possible, to operate in such a manner as to make it necessary for the other to initiate any communication or action that is to be undertaken. The very fact that the other was forced to make the first move may be all that is necessary to entrap him, and, in any case, the nature of his move provides the Manipulator with the options of many countermoves.

The first option open to the Passive Manipulator following any initial move by another, obviously, is to ignore the move of the other. This is normally done when the move of the other is unsought, unsolicited, and/or undesired. By ignoring an unwanted move, the Manipulator has intensively annulled the move, and the initiator of the move is still in the position of having to initiate the move if there is to be any interaction between the two. The originator of the action might choose not to make any further move, to make the same move again, or to make a different move, which might include raising the question as why his first move was ignored. And the Passive Manipulator might just ignore him again.

Normally, one is vulnerable to moves from others in virtually every arena of his life; where there is life and others, there is vulnerability. The nature of the move and its impetus might be social, sexual, business, philosophical, religious, civic, or personal and it will appeal to the perceived needs and desires of the one moved upon. How that one perceives the move to have been made, its intent and manner, will determine to a great extent whether there is a response, and if so, the nature of that response. The Passive Manipulator simply uses the natural process of human interaction to his full advantage. He plays a waiting game and usually does not become involved in a high number of meaningful engagements. However, when one does occur, it is on his field and in accordance with his rules, and he makes the most of it.

The Passive Manipulator has the advantage of seeing the others first move before he chooses to react or ignore, and can select a response beneficial to his own aims and desires. The initial move may be received as completely compatible with the desires of the Manipulator and encouraged. The initial move may be perceived as incompatible with the immediate needs and desires of the Manipulator, but encouraged within certain limits, nonetheless, to give the Manipulator some future advantage. The Passive Manipulator may perceive the first move by another to be undesirable and reject the move in such a manner as to turn it into a countermove to his advantage.

With the advent of the "sexual revolution", the use of this particular device may have waned somewhat, but historically, the staple stratagem of the female population in Western civilization has been that of passive manipulation. And although this tactic is employed in every type of human interaction, its most classic example is still the propensity of the human female to wait for the human male to make the first move. The unspoken understanding is that the male must make the approach based on what he perceives will get the female to give him what he wants. If it is only conversation and friendship he

seeks, he will so design his initiative to obtain these. If he seeks her sexual favors, he will probably design his initial approach to appear as though he is seeking conversation and friendship. Initially, he wants her to find him acceptable enough to give him eventually what he really wants.

The female of the species, on the other hand, is not all that concerned about whether or not what he wants is what he says he wants; she knows what he wants going in. Her concern is what he's willing to sacrifice, what concessions is he willing to make to her, to obtain it. He must indicate to her basically that he is willing to depart from sanity on her behalf, which is normally less of a departure than a rerouting from some other form of insanity. The male might demonstrate such a willingness in the form of candy, flowers, special dinners, exciting dates, expensive gifts, and such other displays as he feels might be beneficial.

If she perceives the inference of his approach to be compatible with her own desires, regardless of why he made the approach, then the approach is unusually acceptable. Sometimes the male does not want to be "accepted" for some reason or other, and will deliberately approach the female in such a manner that he knows will receive rejection.

Because of the number of meaningless "nonconversations" in which those of the same sex engage, this tactic is less obvious in their encounters, but it is no less prevalent. Men, most likely, learn from their mothers not to play another man's game, to ignore those who do not act to suit them. This does not always mean that they will not speak first, only that there will be no meaningful discussion until the conversation turns to something they want to discuss.

Women, men, businesses, and governments have all learned that this tactic does not restrict itself to the opening lines of a dialogue or the beginning of a relationship, but can be employed at any time to force another in a desired direction. Instead of seeking to persuade another to consider a different point of view through argument, he is merely ignored until he offers an acceptable consideration. Only that which the Mind Manipulator believes to be important will be discussed or acted upon, for that is all that he will recognize. He does not tell another what to think or do; he simply ignores him if he does not think or do what he wants.

ET 64. Love Trap

What man has done to confuse and abuse the natural human sexual inclinations and functions is rivaled by what he has done to the sex's mental equal, love. In the name of what man calls "love", he has perpetrated the most human and inhumane acts imaginable. In the name of love, man lays claim to control over others and makes the most unreasonable demands upon these that he "loves". In the name of love, man destroys those he claims to love, as well as himself.

There is an emotional and mental phenomenon which occurs between a man and a woman, a parent and a child, a child and a parent, and among friends that causes a warm and pleasant feelings to occur within the body of the human. Sometimes this feeling is experienced in relationship to some animal, plant, or thing of nature. Sometimes this feeling is felt as one senses the wonders of all around him on his world and in his universe. The general term used to describe this feeling when it occurs has been designated as "love", and therefore, those who have this feeling are said "to love".

However, man, in his usual genius and ignorance, has found ways to use even love in his deceitful manipulation of others. To augment the arsenal of tactics used in getting others to do that which has either a negative or neutral appeal to reason, he has discovered how to employ the very cornerstone of virtue in his devious stratagems. When man observed that there were some very tangible and predictable acts normally associated with those who "love," and with the ritual of "loving," he quickly learned that he could emulate the acts associated with love to create the illusion of love. Through his

trickery, man makes others believe that he loves them, when, actually, he may not even like them. Because there are generally accepted standards of behavior for love, man is able to control the actions of others who, for whatever reason, desire to make him think that they love him. Some of the things that man has others do for him in the name of love would cost him dearly if he did not invoke the name of love. And some of the things man does for others in the name of love, he would not do for any amount of money.

Other than acting ridiculous, perhaps the most universally accepted method of expressing love is for the one who loves to give things to the one who is loved. Sincere love is believed to be shown by the bestowing of gifts upon someone who doesn't need the things, and has the most popular gifts, as they are not only inexpensive and attractive, but impractical enough to qualify as love gifts.

When man gives out true love, he also wants his gift to be beyond the bounds of any personal or social responsibility, beyond the empathetic obligation to fulfill some need or desire of the other. However, the one who truly loves prefers to give that which the one loved truly needs or wants. True love thrives on responsibility and reason, and is sufficiently seasoned by only a dash of frivolity. The satisfaction to one who truly loves comes from the giving, whatever it is; he wants nothing in return.

However, this is not the way of the Mind Manipulator. No gift from the Manipulator comes without strings, either attached or to be named later. His gifts may seem as insensate, and thus as sincere as the customary gifts of love; but the gifts of the Manipulator are not given with the feeling of love, but only in the name of love. In fact, these are not true gifts since there is an undisclosed price to be paid by the receiver, paid upon demand of the "giver." A gift given from pure love need not name the giver, whereas that received from the Manipulator will not only have a return address and postage due, but an invoice under separate cover. When the Manipulator does anything for another, there is a strong possibility that something will be expected and extracted in return.

Just as man's tendency to give material things to those he loves is used against him by the mind manipulator to create an illusion of love, and to cause a feeling of obligation beyond the value of the thing received, so does the Manipulator contaminate every other human act normally associated with love. When there is real love, there is a desire on the part of the one who loves to do things that will please the one loved, things that are neither expected nor needed. As with his tangible gifts, the acts of a man who truly loves are not performed expecting anything in return. One who truly loves does things for those whom he loves just to be doing them, not for what will be done for him.

However, each and every act performed for another by the mind manipulator carries with it a strong possibility that the manipulator either is receiving or will receive something in return, even though, at the time, the Manipulator may actually believe that his act is animated by the most altruistic feelings. The manipulator may receive only psychological gratification for the good deeds he does in the name of friendship, loyalty, duty, or kindness; but when he does things for another in the name of love, he expects and demands much more.

While the manipulator may not wrap his overly overt loving acts in the colored ribbons of his gifts, he does attach all the strings. Acts of love are especially obligatory, as that which is expected, and often demanded, in return from the one claimed to be loved normally far exceeds the value of the act performed on their behalf. The manipulator carries a demand note for services performed, and he uses the fact that the work was done under a contract of love to impose restrictions, expectations, and controls upon those whom he purports to love. Under generally accepted procedures for love, the loved must tolerate certain behaviors on the part of the lover and modify his or her behavior to meet the demands of the lover. He who manipulates those whom he claims to love, only shackles these to the needs and desires of his own insecurity, lust, and greed.

Under considerable pressure from society and driven by his own physical and incorporeal fears and desires, man invariably succumbs to the temptation to misuse his supposedly selfless acts of love to his own selfish advantage. Just as man has infected every other positive, natural, and beautiful human act with his insane beliefs, he has contaminated the very heart of the human capacity for harmonious, cooperative, and rational living. Inevitably, man yields to love's alluring vulnerability to be used for his own reasons; invariably man uses the implications of love to satisfy his own selfish needs and desires.

In societies that value freedom above all else, and punish those who commit the most heinous crimes by restricting their freedom, man in the name of love, psychologically imprisons those whom he claims to love, and turns the most gratifying of all human experiences, love, into just another tool to get what he wants.

ET 65. Emphatic Switch

Half truths come in several varieties, and can be either lies of commission or omission; but the most common lie in everyday use, especially by politicians, defense attorneys, and religious professionals, is that of switching emphasis. The "Emphatic Switch" isn't that hard to spot; but it's almost impossible to prove against anyone using it. Obviously, if someone's going to lie, they are going to lie about having lied.

Inasmuch as there is normally more than one reason for doing or not doing almost everything that can be done or not done, the Emphasis Switch is made by merely emphasizing one or more of the lesser reasons that a thing might have been done or not done, and de-emphasizing the real reason it was or wasn't done. Since there is a possibility that the reason given is really the reason that one might have been motivated to do or not do a thing, the switcher gains plausible deniability, not by denying, but merely by giving a lesser reason as the primary motivation. Since the televangelist does pass out some food along with his Bibles, he claims that feeding the starving is his primary reason to collect money. If pressed, however, he will admit that much of what he collects also goes to support his university, and buy his homes, cars, and Rolex watches. However, after the Emphatic Switch, he will claim that these are only secondary considerations.

ENEMY STRENGTHS (E Strength)

E Strength 1. Superior Numbers

In a world of over five billion people, virtually all that are old enough to understand a language believe in something. Obviously, they do not all believe in Christianity, or Mohammedism, or Atheism, or even the idea that making money is the most important thing in life; however, they all do believe in something. Since everyone on earth believes in something, all believe in the process of belief, whether they realize it or not. This means that those who support the belief system are going to be supported initially by one hundred percent of the population on the planet; and those who oppose the system are going to be opposed by a like number.

As the educational system in a society will tend to follow the dictates of the majority, and since an overwhelming majority operate on belief, the belief system has taken control of man's educational process, formally where possible, informally where necessary. In those countries that have had the wisdom to restrict the influence of beliefs in the public school systems, the public schools are used more to teach the children what they need to know in order to fit into the general belief structure of society once out of school, while the actual teaching of beliefs is left to private and informal means. While there is constant disagreement as to which beliefs should be taught to children, there exists nowhere an organized effort to teach children the way of belief, or not to believe.

In those nations that did see fit to limit the government's involvement in the whole messy business of belief, there are presently efforts underway to change those forms of government to allow beliefs to be taught by the state schools. Those holding majority beliefs feel that their superior numbers will allow them to dictate the beliefs to be taught, actively seek to change their governments to permit this. While the teaching of beliefs by the government is a routine practice in most dictatorships, to the dismay of the majority belief holders, these have met with less than complete success in true democratic nations. However, none of this effects the belief system itself, as these disputes center more on what beliefs are to be taught than whether beliefs are to be taught. All are taught to believe in something, and all learn this lesson well.

Not only has the number of believers continued to increase at exactly the same rate as the world population, but the number of beliefs available for their consumption has multiplied in a like manner. With so many beliefs from which to select, no one ever really leaves the belief system. Many do get disenchanted with particular sets of beliefs or believers; but, when this occurs, they merely trade them for another. Old beliefs, once recorded never really go away, and new beliefs are added daily. Never in history of man has the number of believers and beliefs been greater, and there is no congenital reason for this trend not to continue.

E Strength 2. Significant Others

In a world in which almost everyone believes in something, anyone who moves against the system of belief is going to continually find himself in the minority, and usually a minority of one. Not only will he be opposed by his logical enemies, those whom he moves against, but he will also come under attack from family, friends and all of his other associates as well.

Realizing what the belief system has done, is doing, and threatens to yet do to the human race, gains one little advantage in fulfilling his daily needs and desires. He must still survive and satisfy both natural and learned needs and desires in the world he will come to view as insane. Because the present world does not operate from reason, he only gains the knowledge that he must make his way in an unreasonable world, a world in which being sane can drive one crazy. Knowledge of man's general insanity actually makes the routine job of survival more difficult, as the gross ignorance of others will, at times, become almost unbearable.

Anyone who merely refuses to go along with the beliefs of another may experience some type of pressure from that other, which can be physical, psychological, economic, or a combination of these. Anyone who moves against the belief system itself may be counterattacked in every area of his life, with the goal being to destroy him, if necessary, in every areas. One who understands the mischief of belief will still find basic survival so difficult that the odds are against him having the strength to mount any meaningful attack against the deceptive system he comes to understand. No one ever has.

E Strength 3. Human Weaknesses

As the world grows more complex, in both its teachings and its technology, the human mental mechanism, which brought man through several million years of the most extreme physical hardships imaginable, becomes increasingly taxed. The human weaknesses upon which the belief system depends to subdue and shackle its victim are exaggerated by the pressures of today's society, making the mind easy prey for the system's perpetually clawing talons.

Essentially, the belief system targets the very structure of the brain that makes human thought possible, along with those traits of human behavior that enabled man to emerge and exist in the hostile environment he has come to call Earth. The system attacks that which is native to man's mental process as well as any distortions that he has managed to inflict upon the process over the years. To

gain entrance, the system takes advantage of the human mind's natural trust, fears, empathy with others, and any other intrinsic characteristics rendering it vulnerable to deceptions. Once belief has replaced reason and taken command, the system places an increased reliance upon man's fear of the unknown and propensity to resist changes, along with his need to be accepted by others, to retain its control.

As the human mind cannot change its basic programming, man will continue to be susceptible to the tactics of belief. He will continue to depend upon others for information, direction, and approval; and they will continue to mislead him. Having adopted a system that contradicts the reason that supports his survival, keeps him from pain, and provides him with pleasure, man must inevitably suffer in at least one of these areas; and he usually suffers in all three.

As man becomes increasingly inflicted with unnecessary pains, robbed of legitimate pleasures, and threatened with his very destruction robbed of legitimate pleasures, and threatened with his very destruction, he will turn to even more irresponsible ways of coping, generally alcohol, drugs, sex, material possessions, and more religion. The belief system is not concerned with which beliefs man chooses to believe, just that he believes in something. And as long as man's actions stem from his beliefs, the system will encourage him in his follies. Contrary to belief propaganda, beliefs nourish rather than curb man's appetite for his obsessions. And, as man becomes weaker, the strength of the belief system increases.

E Strength 4. Ruling Power

The belief system enjoys a position of such absolute control over the minds of men that the most tyrannical dictator could only begin to imagine the extent of its power. Not only does it rule with an iron fist virtually one hundred percent of the minds of the world's population, but it does so with their permission, blessing, and support. And although only a small percent are actually willing to voluntarily die for their beliefs, the rest, nonetheless, commit their entire lives, and the lives of their children, to them.

If there were an actual sovereign controlling the belief system, his most able intelligence officers would not hesitate to inform him without the slightest fear of contradiction that the system has no known significant enemies, nor faces any possibility of any arising. He would be told that the belief system would be the ending of mankind, which is a necessary risk at sovereign takes when he replaces the survival program of human reason with anything.

The inherent and unfortunate implication of such a seemingly accurate assessment of the strength of the belief system is that it will only be a matter of time until man does destroy himself, as there is no present visible means to end the inertia of that which has created man's predicament. Man has the capacity to do away with himself at any moment and is provoked daily toward this end. So strong is the possibility that man will destroy himself that the question is no longer "if", but "when".

At any moment the incident could occur that would give rise to the situation where one of the super powers actually believed that the other was about to launch its missiles, forcing them to do so first. Given enough moments, there will arise such an incident; given enough incidents there will be serious confrontation; given enough confrontations, there will be a launching. It may take only one serious confrontation, but man will eventually perform his final act; uninterrupted, he will launch his nuclear rockets.

As the belief system has not yet been detected as the enemy, and, as the probability approaches zero of some infinitesimally small revolutionary force overthrowing the system, even if it were identified for what it is, there exists no congenital reason for that system not to cause man to eventually commit this

most insane act.

E Strength 5. Willingness To Go To Any Length

Not only does the belief system have at its disposal the full compliment of tactics available to man for manipulating the minds of others, a huge catalog of beliefs from which to choose, and the support of virtually the entire population of the planet, but it is further aided by having no restrictions on measures it is willing to employ, and the length to which it will go, to keep reason from regaining control of the human mind.

By definition, the survival program of reason cannot destroy all humans to ensure its continuance. The belief system is the antipathy of reason however, and therefore must work for man's destruction. The destruction of man is not a secondary target for the belief system, but co-exists equally with that of keeping reason imprisoned. If this were not so, the belief system would utilize the same program as reason and work firstly toward the survival of the human. Believers believe and claim that their beliefs do this; when, in fact, they do the opposite.

As the belief system is in opposition to reason, it is denied survival as its primary program; and, picking second but not being reason, the system didn't even choose its own survival as its primary program. No, instead the system selected the displacement of reason as its principal and overriding objective. This is significant, because it means that in an all-out nuclear war, the belief system takes ties. If it had selected its own survival as its primary objective, then it, like reason, would have been restricted from utilizing the total destruction of mankind as a viable alternative. Man has not survived these past several thousand years because of his beliefs, but in spite of them.

Not only is the belief system unrestricted as to whether or not it uses the destruction of man to accomplish its goal, but it has no reason to hold this measure in reserve as a last resort. As the ultimate objective of the belief system is that reason not reign over the human mind, the system has no reason not to direct man's total destruction as soon as it is assured that all will be destroyed.

Unlike the belief system, which is only threatened by reason, the individual believer also fears the human mind becoming dominated by beliefs other than his own. And while man's remaining reason will oppose his self annihilation, his controlling beliefs will permit it as soon as the mind is confident that there will be no possible survivors to hold opposing beliefs. The believers justification here is the weak contention that if it can't be the way he believes it ought to be, it is better that it not be at all.

As the belief system has no overall guidance, it does not deliberately encourage man in his own destruction; it just makes no effort to prevent it. Man has survived because of the reason which he has retained, the reason that even the belief system could not operate without. This residue of reason tells man that his total destruction would leave no winners, but his beliefs allow him to risk that eventuality rather than voluntarily abdicate to reason. To date, man has not been allowed to know the extreme to which the belief system will go, as this would not be favorably received by his remaining reason.

At present, one of the world powers capable of initiating man's ultimate atrocity believes that it must achieve world domination before its ridiculous trial economic system can be thoroughly tested, which, itself, creates a rather volatile situation, as one of the nations that must be conquered for this to occur possesses a similar nuclear capacity. In addition, spurred by insecurity, patriotism and religion, there are many among the population of the latter who believe that it is better to die individually, or totally, than to be conquered and fall under the Godless domination of the former.

Many Americans believe that there is another place to which they can and will go, if, in defense of their beliefs, the need should arise to destroy completely this place. The most serious threat to the

continuance of the human species will come if any of those who actually believe in their spiritual world to come after death ever get themselves into a position to launch the missiles that would end this one.

As Russia deceives its youth into believing in, and living for, the state, it will never make sense for her leaders to destroy the world to further the beliefs of that system. To do so would not only destroy them, but also the state and everything in which they have been taught to believe. Americans, on the other hand, are taught to put their country second, and sometimes even third or fourth. Those who believe in an eternal life have no compelling need for the present one; and, just as they believe that it is their God-given right to decide what everyone should believe, so are they willing to decide when it is time for all to die.

When the people of a country with the nuclear capacity to bring about world destruction are taught to believe totally in a particular god and his "eternal life," and to place these beliefs above their concern for their country, their children, or themselves, then there is good reason for not only Russia, but also men of reason, to fear that country.

E Strength 6. Technological Advances

In a more sane world, scientific progress that produced verifiable scientific data would tend to dislodge and replace any misconceptions with truth. However, such is not the case with today's technological and philosophical progress on the planet Earth. Man's cleverness with his electronics and machines over the past several decades has done little to strengthen his reason and weaken his deceptions. Instead, his inventions have actually made his system of beliefs even stronger.

Through improved communication devices and marketing techniques, man has been able to spread more effective propaganda to more people in the promotion of his various beliefs. However, as honesty and reason are seldom beneficial to the manipulation of the human mind, these are seldom offered among man's many productions. On the other hand, some Master Deceivers are among the most successful advertisers on television, selling themselves along with their beliefs.

With the aid of his highly accurate scientific polling techniques, man has learned to either design products and services to meet the desires of the people or to promote his products and services in such a way as to be perceived as meeting those desires. Those operating in the theatre of belief have taken full advantage of this method of operation. Salesmen, politicians, and preachers alike clamor to learn what it is that the people will buy, vote for, or contribute to; and unsurprisingly, it is this that people are offered.

Not only does man's increasingly sophisticated technology allow him to reach more people more effectively with his beliefs; but his relative cleverness in scientific achievement lends a false air of creditability to his beliefs, by the mere fact that these have not only survived but have flourished amidst all of man's scientific brilliance. Noticeably missing from among man's many inventions is a gauge for measuring what he would have accomplished had he not been infested with beliefs.

Because man has accomplished so much, the peoples of the world have come to assume that if there was anything wrong with believing that the scientists would have discovered it by now and the appropriate governmental agency would have outlawed the practice. They do not realize that the system has never even undergone an examination, much less been approved as safe. In fact, exactly the opposite has occurred. Actual experience has proven beliefs to be lethal; yet man is still led to believe that beliefs are healthy, and he continues to be encouraged to use them.

The rapid technological changes to which the world is being continually subjected cause similarly incessant changes to occur throughout all levels of society, and in every human activity. The constant

change, and man's fear of change, in turn, create confusion and anxiety, an ideal breeding ground for the deceptions of belief. Man's wizardry with electronics, space travel, and all his other achievements, instead of opening the door to a better understanding of the world in which he lives, causes him to seek refuge from the problems and fears brought upon him by so much change. In the perceived safe sanctuary of his beliefs man does not seek the truth about his world, but rather ways to better promote and involve himself in the lies that he has accepted and manufactured. Each day, man becomes more clever in the things he is able to do in his world, yet, daily man becomes more ignorant and unable to make intelligent decisions about what it is he is to do with all his cleverness. Daily, man learns more toward the deceptions of the belief system, and away from reason.

E Strength 7. Backward Evolution

Man is not standing still mentally, but rather he is caught in a mental backward evolution. True intelligence is a synonym for pure reason, and the belief system has overthrown both of these. When the mind's most basic programs have been trained to act in ways contrary to the mind's own natural process of reason, and given information as fact that is not fact, those things that are presently occurring in the world will inevitably result. When ignorance is promoted over intelligence for several thousand years, it will have its effect upon the human mentality.

Because each individual believer feels threatened by those whom he feels are more intelligent than himself, he has an incentive not to help others get too smart, especially his own children. He wants them smart enough to do those things that he wants them to do, but he does not want them so educated that they choose to do other than he wants.

Therefore, under the belief system, there is continuing pressure applied on each succeeding generation to be less intelligent than the preceding one. The older generations want the newer to be smart enough to do what they want done, especially in their businesses and factories but they need to keep them dumb enough to do it. This sets up a process of backward mental evolution, as children are taught what to think but not how to think intelligent decisions about what it is he is to do with all his cleverness. Daily, man leans more toward the deceptions of the belief system, and away from reason.

However, in spite of man's efforts to protect his beliefs and that with which he has grown familiar, man has nonetheless continued to make discoveries and accumulate knowledge at an impressive pace. But, since he continues to retard the mind that must deal with all this knowledge, man acquires the capacity to build nuclear weapons, but not the intelligence to figure out how not to build such ridiculous devices.

As man becomes increasingly clever in his new knowledge and increasingly ignorant in what to do with it, he will develop even more destructive weapons with which to destroy himself, and eventually he will reach the required level of mentality to use them. As the world grows more ignorant through its beliefs, the belief system grows stronger and closer to the day when man will commit that most ignorant of all acts,

ENEMY WEAKNESSES (E Weakness)

The practical effect of the human mind being controlled by a system other than by reason has been to produce a substantial amount of inefficiency, confusion, and conflict in man's struggle for survival. In the past, the problems inflicted upon man by his belief system have only caused him to believe in more things more strongly, thus strengthening the system. To date, the belief system has only benefited from the suffering and troubles it has caused. However, when the belief system, itself, is attacked and requires defending, it will be afflicted with a bountiful harvest from the competition, irresponsibility and incompetence it has sewn and grown for centuries.

E Weakness 1. Residue of Reason

As the belief system operates in the human mind much the same as a dictator would in a hostile country without forces of his own, for its existence, it must depend upon the support of its enemy, in this case, the mind's own reason. Much of man's reasoning ability is necessarily immobilized when a belief assumes control of the human mind; however, it is necessary for a significant portion of man's reason to be retained in order for the mind to accept and sustain the belief, and to further the objectives of the belief. The belief system conquers and enslaves man's native reason, but it does not destroy it.

Each child born today continues to be born with a mind naturally programmed with reason: for its own survival, the avoidance of pain, and the seeking of pleasure. This is neither good nor bad but simply the way humans are born. Society must alter each of those programs to teach the child the ways of belief. The basic reasoning program of the child is overridden by the influence of society and, eventually, it relinquishes its control to certain beliefs. However, to varying degrees, and impaired reasoning capability necessarily remains; and that reason will constantly work toward survival, pain avoidance, and pleasure seeking. It is this reason that man deceives to obtain acceptance of his beliefs, and it is this reason that is deceived into defending the beliefs that have enslaved it and may one day destroy all.

If human reason can be shown that the beliefs to which it has surrendered its control actually work toward its destruction and not its survival, those possessing the strongest remaining reasoning ability must bring into question the very process of belief to which the mind has surrendered. Until all of mankind is finally destroyed, there is always the possibility that reason will come into contact with the truth, and this would be the end of the belief system.

E Weakness 2. Lack of Combat Experience

With the aid of the child's own reasoning process, the belief system has had complete success in conquering and subjugating the native reason of each newborn child, thus refusing reason control of the collective mind of man. Every belief in the belief system is challenged daily thousands of times, not only by other believers and other beliefs, but often by the holder of the belief himself. Sometimes a held belief is rejected, not for being a belief, but because the holder believes it to be a wrong belief. A rejected belief is simply replaced with another belief, without any questioning of the process of belief; as, from its inception, there has been an automatic and universal acceptance of the belief system.

As the belief system, as a practical matter, is only concerned that all continue to believe in something, it has no real stake in what they believe, or which beliefs dominate a society at any particular time. The system is only strengthened by the confusion caused by the many belief groups competing with one another to have their beliefs accepted. And, as the only movement to date in the field of belief has been the continued intrigues, skirmishes, and wars to replace one belief with another, the system itself has never had to defend the system.

The belief system was able to wrest control of the human mind from reason at a time when man had no way to understand the operation of the human brain, and no way of knowing the eventual consequences of such deceptions. The fact that modern man has not dealt with the deceptive process of belief in human relationship is no longer attributable to his natural and belief-distorted functioning of the human brain; but rather, man has been unable to understand his beliefs, themselves, as a, much less *the*, same zeal that it has shown in fighting against the competing beliefs of others.

As the believer must retain a certain amount of reason in order to keep himself, and his beliefs, alive, any truth presented to the mind totally controlled by belief still has an ally inside every brain. The mind is accustomed to going on the attack on behalf of its own beliefs, but it has always had the full cooperation of its enslaved reason to assist it in these campaigns. It has never faced an adversary like

the truth, which is capable of enlisting the mind's remaining reason against its controlling beliefs. In the Revolution of The Human Mind, the belief system must fight a war that it has never fought before, a war to retain the very system of belief and not just to further and protect individual beliefs. Just as the belief system has no inherent feature to cause it to cease before destroying man, the system also has no congenital defense against the truth about his own causes and effects.

E Weakness 3. Technical Difficulties (TD)

For the past several thousand years, the deliberate intentions behind man's inventions, and the uses of man's inventions, have been furnished by the belief system, cause his technological advances to satisfy primarily the requirements of that system. However, there now exists the possibility that man's modern machines and methodologies might also be applied to effect the destruction of his noxious system of deception that controls him.

TD 1. Two Way Communication

The most obvious threat to the belief system from modern technology is the possibility of those who would promote reason using the same communication means presently dominated by the belief system to promote the return of reason to the mind of man. At present, the belief system retains and increased its strength through the effective use of man's continually accelerating communicating capabilities, both his machines and his methods. Once the truth is introduced into that body of knowledge now comprising human consciousness, these same devices and techniques can be used to disseminate that truth in such a way as to be understood by most, if not all.

To date, the belief system has benefited greatly by man's advances in electronics, which allow him instant access to the minds of millions. His more sophisticated communication systems, along with his increasingly skillful marketing techniques, have allowed him to spread his deceptions with remarkable success. However, the magnificent communication network that has been so useful to the belief system is a double-edged sword. Those same channels can be used by men of reason to carry the truth and bring an end to the system's reign of deception. The media that has been used so effectively to enslave man may now help to free him.

TD 2. Artificial Intelligence

Another less known, but equally significant, potential danger presented to the belief system from modern science is in the field of artificial intelligence. The programming of the human brain, a feat that has eluded man to date, would necessarily display the brain's actual functions, along with the effect that man's beliefs have had upon the brain's natural operation. The programming of the brain would strike a lethal blow to the belief system, as it would clearly demonstrate what the brain does, and, just as importantly, does not do. The brain that artificial intelligence would demonstrate would be of such a nature that, if it received the truth about something that threatened its destruction, it would do everything possible to avert that event, up to and including the discarding of the belief system.

Presently, much money is being spent, and much scientific talent is being directed, to the development of artificial intelligence by universities, governments, private industries, and other organizations and individuals. There is a present and real possibility that human intelligence could be duplicated at any time by any one of these; and thus, the computers that have contributed so much to the mutually assured destruction of all mankind could be on the verge of saving man from this fate.

Provided with an irrefutable model of what his own brain does, man will no longer be able to pursue the irresponsibility's of the belief system without fear and concern. Man will no longer be able to deny the destructive nature of that system. When man is shown an unquestionable program of what his brain

does and does not do, he will be forced by the very brain that he comes to understand to follow the path of reason.

TD 3. Space View

A significant, yet more subtle, feat of science that has already encouraged man to examine his relationship with others has been man's exploration into space. The most meaningful pictures that man has taken in space are not those of other planets, but rather the ones of his own small and fragile Earth. Standing on the moon and looking "up" at Earth in much the same way as those on earth look to the stars, man had the opportunity to view the world with its many peoples as the single, isolated oasis of life that it is. And while few have been able to verbalize adequately the feelings that they had the first time that they saw the world from that perspective, virtually everyone was moved to some extent by the experience.

The belief system creates competition among men, and relies upon their continued competition for its continuance. From a vantage point in outer space, man is able to see, if only for a moment, the total insanity of all his conflict with his fellow man. He is able to feel for a second that perhaps all humans are in some grand experiment together; and, perhaps they would be better off working with one another to provide for their mutually assured continuance instead of their destruction. It has been well proven that man can be taught to compete, and all indications are that his competitions will lead to his total annihilation. However, man's view from outer space of himself and his insane competitions may help motivate him to return to reason and his natural instincts for cooperation.

E Weakness 4. Human Weaknesses (HW)

Those weaknesses that render the human mind vulnerable to the deceptions of the belief system, in their turn, make the belief system just as vulnerable to any incursion by truth into the mind of man. When the human mind becomes exposed to the truth about the effect of beliefs on its process, and understands what beliefs have done, are doing, and threaten to do to him, that reason that must still be present for the mind to function even under the control of belief will rebel against its beliefs and dissolve their influence. Once the full extent of belief's harm is understood, the only mind that would continue to operate under the domination of belief would be a mind that is programmed for its own destruction. Obviously, such is not the case with the human mind, else it would have carried out that instruction millions of years ago.

The following are some of the more common human frailties and inclinations that will work to the advantage of those seeking to expose the belief system, and restore reason to power in the human mind:

HW 1. Trust In Others

Man's trust in his fellow man has been used in the past by those in whom he trusted to deceive him. As more people come to understand the nature of belief and seek to impart this understanding to others, man's natural trust will again work to his advantage, as it did before his deception; and this trust will help man gain his freedom from the belief system. Just as Significant Others played an important role in man's deception, they may prove equally valuable in freeing him from the tyranny of his beliefs.

HW 2. Distrust In Others

In a world of deception, man is taught by word and example that he not only must trust others, but also, and at the same time, that he can't completely trust anybody. Those whom man has trusted to teach him what he knows have all deceived him, either deliberately or in their ignorance. And since every man knows that on occasion he deceives others, he figures that on occasion all others must be deceitful.

Where lack of deceit is made a desirous virtue, no one unnecessarily admits, even to himself, the true nature and extent of his own deceptions. And to some extent, if only to save face, anyone who is deceitful must distrust everyone else.

Just as trusting in others makes one vulnerable to the deceptions of these others, the inability to completely trust in anyone leaves open a crack through which the truth can possibly enter the deceived mind of man. Anyone who has sufficient courage to question his very system of belief is going to experience sufficient fear as to want to listen and trust anyone who will help give him a reason not to do so. The insecurities disturbed by any internal and truthful analysis of one's own insane behavior will urge the mind to trust those who say that such an examination is totally unnecessary, and perhaps even wrong. However, since man has been taught to trust no one, he cannot trust those who would lie to him any more than he can trust those who tell him the truth. The deceived mind is vulnerable to being asked whether it would rather trust the minds of others, others it knows to be controlled by exposed deceptions, or whether it would rather trust itself.

HW 3. Self-Doubt

Because of man's lack of confidence in the personal knowledge, abilities, and skills that he has come to know as his "self," he has been either unwilling or unable to stand against the insanity of the belief system. As he will come to understand that the system also used the "self" to instill its beliefs, he will realize that it was good cause that he did not trust his self; and thus, man will begin to again trust his own native reasoning ability. As he discovers the weaknesses of the "self", he will begin to have confidence in his original and natural mental programming.

HW 4. Problematic Pride

Man's pride has always been one of the principal supporters of the belief system; as, in his beliefs, man is proclaiming that the rules and regulations that he and society concoct to direct human activity are preferable to the natural reasoning process with which he is born. By his beliefs, man is saying that the mental process with which he is born. By his beliefs, man is saying that the mental process that he has devised over the past several thousand years is superior to the one with which he evolved, the one which guided him safely through his first several million generations. When man finally realizes that he was born with a better internal guidance system than any that can even be envisioned by the worlds leading scientists and philosophers, it will give him a true feeling of pride.

Man's present false pride will also draw him into battle with the truth, once truth is reintroduced to his native reason, a battle that a less prideful foe would avoid. Even after being warned that the best defense against the truth is simply to ignore it, there will still be Amateur Believers, Semipros, and especially Master Deceivers who will not be able to resist the temptation to counterattack, so superior are their numbers and so long has been their tenure of control. How viscosly each of these counterattacks the truth will depend upon how much each perceives the truth to be a threat to him or that to which he has become attached through belief, including that which he yet aspires to be, own, achieve, or obtain through his continued deception.

HW 5. Emotional Empathy

The belief system uses man's emotions, as well as his reason, to trap him in its deceptions. The Forces of Reason will use man's emotions, his beliefs, and his presently subservient reason to return reason to full control of the human mind. Ceilings of tall churches were beautifully painted by men who had to overcome reason to follow the ways of belief; on can only begin to imagine the works that will flow from those who are inspired by a human reasoning process that does not look upon other men as competitors, but rather as its own logical extension.

Man has written, acted, sung, danced, painted, and sculpted to glorify his beliefs, which are permeated with notions of god, love, courage, honesty, wisdom, and compassion; but all of man's efforts to date will pale before that which he will do when his native reason regains control of his emotional capacity. The end of belief will not signal the end of art, but instead, its birth. With his talent unrestrained by the narrow confines of the emotional limits set by belief, the artist will be free to frolic wherever his feelings might lead him. And, initially at least, much of that freedom will be used to enlighten and educate those not yet bound by belief.

HW 6. Dilettantes, Incompetents, and Sycophants

Dilettantes, Incompetents, and Sycophants. Most of those in the belief system will behave very much as cattle in a field, and never really understand the seriousness of the attack against their precious system. Their principal contribution to the cause will be to allow themselves to be counted as a vote on the side of the clever defenders of the system, and thus provide it with its customary democratic mandate. Unfortunately for the side of belief, those who would carry forth its standards are themselves weakened from centuries of corruption, inefficiency, dishonesty, cowardliness, and ignorance. At first alarm, the dilettantes, incompetents, and sycophants bred by the belief system are prepared to lead the masses into total chaos.

E Weakness 5. Mismanagement (MM)

The inefficiencies that man's beliefs cause in his daily living activities will be carried forward when he attempts to defend those very beliefs. That which his beliefs have visited upon mankind for the past several thousand years will now plague the system as it attempts to defend itself and mount a counterattack against the combined force of truth and reason. To date, the inevitable problems that accompany any system operating in contradiction to reason have only served to strengthen and further the system. However, when it is the belief system itself that must respond to an attack upon its entire front, it will find itself burdened with its own destructive tendencies, inefficiencies, and the incompetence resulting from several thousand years of irresponsible behavior.

In the past, the confusion, anxiety, competition, and conflict, caused by the belief system have served to support the system, as the worlds populations, ignorant or indifferent to the fact that it is their beliefs to solve them. To date, the belief system has thrived upon the problems it has created; now it must carry their full weight into battle.

MM 1. Split Objectives

Because belief, both by definition and as a practical matter, must be separate from man's reason in order to exist, that which is created, caused, or influenced by belief will also be separated to some extent from reason. Man continues to be born genetically the same as he was a million years ago, programmed for reason; however, he is born today into a world operating totally on beliefs, or non-reason. And although each man is taught that it is both good and necessary to believe; these beliefs cause him constant conflict in his personal, social, and economic life. Man's every efforts in life is confounded by his beliefs, which contribute to his every effort in life is confounded by his beliefs, which contribute to his inefficiency, ineffectiveness, and suffering.

In a world directed by that which is not reason, every act of man either contradicts his very nature or contributes to that which does. Man is constantly forced to decide between that which reason would select and that which satisfies the requirements of his beliefs. And being controlled by his beliefs, ultimately, man must decide against reason. When all is deception, it even makes sense to man's remaining reason to choose a definite immediate gain offered by the belief system over some uncertain or unknown future benefit projected by his own reason, especially when he has accepted the belief that

his native reason is naturally impaired.

In order to obtain the material things that man has come to believe are necessary for his happiness, he has little time for, or give little attention to, his own children. He chooses his friends based more on geographical convenience, and potential favor, than on personal compatibility. He makes decisions on behalf of his employer that benefit him personally, but are not always in the best interest of the company. Public servants serve the public with contempt. Because of differences in beliefs and taught values, those whom reason would have enjoy relationships of mutual understanding and cooperation become only prolonged competitions. Because of his beliefs and fixed values, husband is pitted against wife, children against parents, employed against employees, business associates against on another, friends against friends, and the lover against the loved. Because of his beliefs and set values, man is constantly faced with split decisions, and, almost always, man sides with the belief system.

To date, this unavoidable split between man's beliefs and his reason has caused him anxiety, inefficiency, and conflict in his struggle for survival. However there is no reason to assume that man will be any less afflicted by the split objective of the human mind as he moves to defend the beliefs that caused this split from the impending attack from reason. At first, there will be a complete reluctance to defend the process of belief at all, as those who profit from beliefs can ill afford to admit that such an overall system even exists. They are caught in a Catch-22 of their own making. In explaining what it is that needs defending, they would help to destroy it. Eventually those who have the most to lose by the loss of the belief system will have to come to the defense of the system. And when they do, they will bring them the inconsistencies, contradictions, inefficiencies, and conflicts that necessarily flow from any system that opposes reason. For the first time in history, those things created by the belief system that have inflicted so much suffering upon humans for thousands of years, will operate against the system. As it moves to defend itself, it will find itself hobbled by its own irrationality.

When the mind manipulator does come to the aid of the system, he will continue to put his own beliefs first, and continue to place a priority on the pursuit of his own personal ends. Since the belief system assumed control of the human mind, man's native reason has only served to retard the progress of his beliefs; it does not overrule them. The mind of the believer will respond no more quickly to the pleas from the belief system than it did to the past cries from his own reason. The demands made upon man by his beliefs, and the competition among the various beliefs and believers that has made the belief system so strong, rob the system of its own defenses. And even those who do defend the process of belief will do so with all the incompetency that the system has generated and sustained.

MM 2. Inflexibility

Unlike reason, which can permit a limited amount of deception to amuse itself, the belief system can never voluntarily surrender control of a human mind to reason for any period of time. The system would destroy all minds to which reason could possibly return before it would allow reason a moment's control over a single mind. Not being reason, the belief system cannot be, and is not reasonable.

The ability to die to ensure that the mind does not return to reason is an unqualified strength only when the mind has an equal ability not to die for its beliefs, a capacity the belief system apparently lacks. This inability places certain constraints upon man's activities in defense of his precious beliefs. He must protect his own individual beliefs, even to the detriment of the system that allows him to believe them. As the individual can defend only his individual beliefs against the incursion of reason, the belief system is denied the strength it would receive if all beliefs and believer worked together in a cooperative effort to defeat reason. As any move to join various beliefs and belief groups against reason is actually a stroke for reason, the belief system is denied the strength it would receive if all beliefs and believers worked together in a cooperative effort to defeat reason. As any move to join the various beliefs and belief groups against reason is actually a stroke for reason, the belief system is restricted by its

nature from such a combined defense.

Not only is the belief system restricted in developing a unified strategy against reason, but each individual believer and belief user is limited to the defense and furtherance of the particular beliefs he either holds or uses. Every act of man, in every phase of his life, whether it is personal, business, religious, social, or family life is dictated by his beliefs; and these beliefs will also direct any action on his part to defend the process of belief from some vague potential threat. Just as man is more concerned with obtaining the objects of his beliefs than providing for the continuance of all of mankind, he will remain more interested in the pursuit of his individual beliefs than in making personal sacrifices to protect the belief system under which these beliefs are permitted to exist.

MM 3. Abuse of Power

For any sovereign to achieve victory in a long and sustained battle, he must have the overwhelming support of his people. While the belief system does enjoy the backing of virtually one hundred percent of society, it does not have the full, unequivocal support of any of these. Man's beliefs have caused him much inconvenience and suffering, and while man has never been in the position to lodge a meaningful complaint against the entire system of belief, all men have been troubled by certain beliefs at different times, either their own or those of others.

As any absolute monarch, the belief system has been guilty of permitting, tolerating, and promoting all manner of abuses to the reason of man. All the ills suffered by man, excepting the most literally defined natural disasters, are attributable in some part, if not totally, to the belief system.

Having no adversary or competition since its inception several thousand years ago, the belief system has become arrogant with its power. Familiarity has bred contempt. Today, there is a greater tendency than ever before, especially on the part of the young, to do that which is totally unreasonable. Observing that the world operates in contradiction to logic and reason, young and old alike compete to do that which is the most illogical, irresponsible, and unreasonable.

Those with money, power, and influence, and who are in the best position to effect needed change, instead, engage in the most frivolous activities of all. The more clever do not use their superior mentality to help bring about changes in society that would provide for a more just, equitable, and humane life for all; but rather, the gifted use their talents to satisfy their every whim and to ensure the continuance of a society that will allow their gifted offsprings to behave similarly. The clever regularly use the beliefs of others to manipulate them and get what they want. The more clever use the less clever, and while the latter do not understand the origin of their feelings, they harbor resentment, frustration, and anger.

Although, at the present time, almost everyone continues to believe in something, there is an underlying discontentment in the life of each, an uneasiness produced by the irrationalities of the belief system. To date, man has only been able to vent his hostilities by blaming opposing believers or beliefs, which he does routinely. As the belief system itself becomes better identified as the real culprit responsible for all man's woes, there will be an initial reaction by each to defend his own particular beliefs against such a charge. Man will want to defend his own beliefs; however, as there rests in each believer and belief user a reasonable resentment for all the confusion and suffering that his and other people's beliefs have caused him throughout his life, in contradiction to the interest of his own beliefs, he will also desire to work against that system.

MM 4. Lack of Reserves

There is some poetic justice in the fact that one of the enemy's major weaknesses stems from its greatest

strength, its total numerical superiority. Since the belief system has gained control of virtually every human mind, there are no reserves upon which it can draw as it comes under increasing attack by the forces of reason. All born, and yet-to-be-born, humans have been listed upon the roles of the enemy in all its strategic planning; as in the course of history, no society of humans having fallen under the belief system has ever escaped that system.

With the defense of the belief system relying upon all humans eventually becoming and remaining a part of that system, anyone who follows the dictates of reason becomes a casualty to the system. Due to the unchallenged and complete success of man's self-deceptions, the belief system finds itself in the inevitable, yet uncomfortable, position of having nothing left to gain but everything to lose. Whenever the revolution reaches that stage where over one half of the population of a society choose the way of reason, that society will begin to live with reason.

MM 5. Honest Constraint

In a world operating under the influences of total deception, there are no indissoluble restrictions placed upon the activities of man. There are certain limitations that he will accept and let guide him when it suits him; however, at his convenience, he will suspend his voluntary commitment to any of these. Man believes, and claims to believe, in all sorts of externally levied and self-imposed bounds to human action; yet, when these constraints interfere with his own personal needs and desires, he routinely makes exceptions to his rules.

Although each individual claims certain limits to the actions which he will take, or the activities from which he will refrain, the most elementary examination of the human experience reveals quite plainly that there is little, if anything, that man will not do or leave undone. Seemingly, the only thing man is incapable of doing is admitting that he is capable of anything and incapable of nothing. There is no situation governed by man's rules for which he will not grant himself an operational necessary waiver.

Man despises that part of his nature that reminds him of the animal that he is, and he is repulsed by the acts committed by others in response to feelings that he, himself, feels and fears. He makes his rules and laws so that others will not do to him what others have done to others in the past; and he makes his rules and laws so that he will not, himself, do those things that he fears he may do unrestrained.

Although everyone does not always know just what it is he believes, he nonetheless believes in something. Likewise, although everyone may not believe in the rules and laws that he claims to believe, he does claim to believe in some rules and laws. He many not really believe in the restrictions that he would have others believe that he believes' because, in a world of deception, the manipulators of the mind lose a substantial amount of effectiveness when they are perceived as not believing that which they encourage others to take seriously. Between being afraid not to believe in rules and regulations to protect himself from himself and others, and not being afraid of being perceived by others as not believing in certain restrictions, man has been anything but recalcitrant in his manufacture and use of self-governing laws, rules, and regulations.

At some point in the life of every man, the belief system makes him an offer that he cannot refuse. It can be money, power and control over others, religion, acceptance by another or others, freedom of fear and anxiety; or it can be a combination of any and all of these, or anything else that man may need or desire. The belief system promises man that he can have what he wants out of life, including an indefinite extension of life itself, if he will but do one thing, turn over the control of his mind to a belief, any belief. If man will make something, anything, more important than its own reason, the belief system promises him the world and beyond.

The belief system does not have to make good its promises; once the individual has relinquished his reason to a belief, the belief system has him to do with as it pleases. He will trade belief for belief and become even more confused, but he will die a part of the system. There are perhaps only a handful of men in history who have wrested control away from the system once entrapped, and none of these so far has been able to define the procedure in sufficient detail as to permit its duplication.

The doorway to an understanding of the system is block by the uncertainty which stems from not knowing whether or not another is lying or telling the truth. As the very nature of a belief is deception, all that flows from that belief is ultimately a lie. All men say that they believe in always being honest; but then they are quick to add, "within certain limitations, of course." Obviously, one cannot honestly believe in always being honest without exception, as the act of belief, itself, is by definition a dishonesty. And since the dictates of that dishonesty alter the natural, positive, and healthy brain of man. All that stems from a belief taking control of the human mind is necessarily unnatural, negative, and unhealthy.

As long as the mind recognizes a belief over reason, everything done by the brain will have as its ultimate design the protection and furtherance of that belief. To the individual holding beliefs, the truth will be defined only through his beliefs, making truth that which serves only to protect and build upon deceptions. A major weakness of the system is that when this tendency on the part of one operating under the belief system is understood, it becomes unnecessary to determine if a believer is lying or telling the truth. As, under the system, even the most simple and compassionate truth is contaminated to some extent with fraudulent intent, everything that anyone says or does under the system is to some extent a lie, and can be assessed or dismissed accordingly.

As the forces of reason come to better understand the belief system, the system begins to crumble at its very foundation. As the system is understood, that which is truth begins to separate itself from that which is a lie. Lies are never pleasant or intelligent, but they are far less dangerous if understood and seen for what they are. Knowing in advance that ultimately everything that the enemy says is, to some extent, a lie robs the enemy of certain tactical intrigues. Once man comes to understand that even truth under the belief system is contaminated with deception, he understands the total nature of man's deception.

E Weakness 6. Deteriorating Situation

The more critical the world situation becomes with regard to the survival of mankind, the greater the probability becomes of man finally facing his real problem and beginning to correct it. Having lived thousands of years under the irresponsibility of his beliefs, man will not be quick to question the very system that has allowed him so many responsibility-free years. He may very well require some strong incentive, such as an imminent and present nuclear threat, to make him realize the absurd folly of his ways.

Apparently there is no amount of human suffering that will force man to address the truth, and there is no guarantee that he will not deliberately destroy himself before ever seeing what he has done to himself. However, any near catastrophe that man becomes aware of that does not actually destroy him works to the advantage of reason, as it gives those who have the mental capacity to see the truth of the problem the incentive necessary to do so.

Man may not have to reach a near disastrous confrontation to come to his senses, as the other half of the equation is the quality and quantity of information available concerning the truth of his dilemma at the time he becomes willing to look at it. When artificial intelligence is programmed, and adequate explanation concerning man's plight has been made available through books, media, entertainment, and the arts, the daily suffering that man presently endures will be sufficient to cause him to want to understand further and stop doing that which causes him so much anxiety, pain, and destruction. When

man is told that there are real answers and solutions to a real problem, he will finally be able to look at the real problem.

Man is attached to his beliefs with much emotion, and he will not forsake these for light and transient causes. Man has suffered much in order to hold on to his beloved beliefs; and he is prepared to suffer more, or even die for them. However, if man can be shown clearly the way out of his predicament, at a time when he is forced to admit that he really is in a mess, he may just choose reason.

Of course, even with ample information and explanation available, the belief system may take advantage of the first major confrontation and go ahead and end it all. Giving man a choice doesn't mean that he'll make the right one, only that he will finally have had a real one. If mankind dies ignorant of what killed him, he will never have had a choice.

POSSIBLE COURSES OF ENEMY ACTION (EA)

In order to animate man into action against the belief system, as well as provide him with some guide concerning expected enemy activities once hostilities have begun, it is necessary to evaluate possible enemy actions both before and during the Revolution of Reason.

EA 1. Enemy Action Before Revolution (BR)

Without deliberate, direct, and meaningful intervention on the part of the Forces of Reason, there are four possible courses of action for the belief system to take: 1) continuance, 2) growth, 3) diminishment, and 4) cessation.

BR 1. Continuance

If man's reason does not deliberately intervene in his mischievous belief activity, it is possible that the belief system could continue at its present level of strength and infinitum, or at least until it destroys man, through either having created the situation that would allow an accident to accomplish this or by causing man to deliberately do it himself. As man, subdued by his beliefs, lacks the courage to stand against those beliefs, there is nothing built into the present belief system to prevent the system from continuing. And since man continually maintains the potential for his own destruction, and daily faces situation that could unleash that potential, all that is necessary for man's destruction to eventually occur is for him to stay his present course.

BR 2. Growth

In a world where virtually one hundred percent of the population has been deceived into believing in something, there is little the belief system can do to increase its numbers. And since man's technological advances in communication and improved methods of persuasion seem to promote standardization of thought, rather than to breed diversification, it is unlikely that there will be any real growth in the number of available beliefs. However, as man's technology and methodology does continue to advance, it is predictable that the system will be able to increase the degree of commitment people feel toward their beliefs, which will correspondingly increase the number and types of things that they will be willing to do because of their beliefs.

If man continues his unconditional acceptance of beliefs as beneficial to the human thought process, he will continue to choose only from among competing belief systems, never questioning the very process by which even those limited choices are made. As man becomes more proficient in manipulating greater numbers of people, he will be better able to control others through their beliefs, which will raise the level of competition among the different sets of beliefs and further obscure the activity of the belief system itself. For, not only is man's increased deceptive capability used directly to strengthen individual

beliefs, but the resulting heightened competition creates a whole theatre of diversionary activity, allowing the real enemy, the very same of belief, to go unnoticed and unmolested.

BR 3. Diminishment

It would almost constitute a dereliction of duty for any intelligence officer reporting on the actual courses of action possible for the belief system to list any weakening or decline in that system as a possibility. Without deliberate and direct intervention on the part of reason, it is inconceivable that the belief system will do anything but grow stronger until it destroys man.

BR 4. Cessation

If an intelligence officer's credibility would be called into question for reporting that there was a possibility that the belief system may decrease in the number of believers, the number or beliefs, or the degree to which these believe, without some type of outside intervention, he would be summarily shot if he even suggested that it might cease to exist altogether. However, the possibility of the belief system either diminishing or ceasing must be listed under possible courses of action to emphasize to those contemplating action against the forces of deception that these are not viable possibilities. The weakening and disappearance of the belief system of its own accord are listed among the possible courses of action that the system might take in order to reiterate that the chance of either of these occurring is too remote to be meaningful.

EA 2. Enemy Action During Revolution

When the Mind Insurgent Handbook reaches the field, for all intensive purposes, the Revolution will have begun. As the Revolution grows from a few scattered and isolated Insurgents into a general rebellion, the reactions of the enemy will be many and varied. Most of the actions taken by those with a vested interest in the belief system, whether Amateur Believers, Semipros, or Master Deceivers, will do little, if anything, to stop the spread of truth and reason. Much of what the enemy does to defend its deceptions will actually work against it and to the advantage of the Insurrection. Some of the possible counterinsurgency moves to be anticipated on the part of the system, along with recommended counters to these by the Insurgent, are listed in Chapter Four, "The Insurrection."

Chapter 3. The Mind Insurgent

Revolutions begin in the best heads,

and run steadily down to the populace."

C. W. Metterich.

NATURE OF THE MIND INSURGENT

A Mind Insurgent is anyone who comes to understand the exact nature of man's self-inflicted predicament. If one understands but does nothing to correct mankind's dismal situation, he is an inactive Insurgent, but an Insurgent nonetheless. Once an individual has understood the causes and effects of his beliefs and fixed values, he can never again function completely under the control of those beliefs and values. If one understands and continues to operate under the full force of his beliefs, he has either not understood completely, or is without inner discipline; and, in either case, is to be counted among the enemy.

It is not necessary for one to call himself, or be called a "Mind Insurgent" to function in that capacity. A military mode, with military terminology, has been adopted in this initial presentation of man's

dilemma, as this seems to best describe man's relationship to his beliefs, his overall situation because of his beliefs, and the nature of the action necessary on his part to rectify the problem caused by his beliefs. When man comes to understand the nature of his suffering and the potential danger caused by his beliefs, his reason will urge him to take the responsible corrective measures to end his suffering and remove the threat of his own destruction. At the point of understanding, reason will direct his further activities toward becoming completely free of the influence of all beliefs, and then toward freeing others from theirs. Regardless of what, if anything, he who frees himself calls himself, when he understands what has happened, is happening, and will continue to happen to mankind under the belief system, his actions and role will be essentially those of what this Manual calls a "Mind Insurgent."

POTENTIAL MIND INSURGENTS

The Insurgents of the Human Mind will come from all segments of society, from among all income levels, from within all educational levels, from all races, from both sexes, and from all ages. Potential Mind Insurgents need to have only the capacity to understand their predicament to join the Revolution of Reason.

The Mind Insurgents will come from among those who were born at war with a world of confusion, deception, and ignorance; and who, to some extent, have remained in a state of conflict with that world. The Insurgents will come from among those who have experienced a strange feeling that perhaps the entire world is joined in some sort of massive conspiracy from which, for some unexplained reason, they have been excluded. They will come from among those who have the ability to see that there is indeed a conspiracy, but one of which man, who is both the conspirator and the victim, is totally unaware. They will come from among the seekers; who, when sensing that something was truly amiss in the world, did not immediately search for and accept ready-made answers - but rather continued their search for the truth.

The Mind Insurgents will come from among those who have never grown completely at ease with having been lied to in their youth by those whom they trusted. The Insurgents will come from among those who continue to be offended by the hypocrisy that they are asked to endure daily in their every relationship, to include mates, children, parents, relatives, co-workers, and friends. They will come from among those who, disturbed at seeing adults perpetrate all manner of deceptions upon the innocent, trusting minds of children; and, in good conscience, cannot teach their own children to believe all that society would have them believe - but who, for their children's sake, cannot teach them to strike out against that society.

The Mind Insurgents will come from among those who take offense at having to choose between lying to their own children or raising these on reason to be ostracized by an ignorant and superstitious society. The Insurgents will come from among the young who yet lack the added incentive of having children to encourage them into the Insurrection, but who will join nonetheless to improve the quality of their own long life ahead, which includes the possibility of having children.

The Mind Insurgents will come from among those who possess personal integrity, a devotion to family and friends, and an unflappable dedication to reason. The Insurgents will come from among those who have explored many paths seeking to make sense of a senseless world, traveling down each far enough to see only that it led nowhere. They will come from among those who, through their many experiences, have retained an empathy with others and have remained sensitive to human needs and sufferings despite the desensitizing processes of society. They will come from among those who are continually disquieted by the multitude of injustices suffered by the weak and less knowledgeable at the hands of the strong and clever. The Mind Insurgents will come from among those who are still hurt at seeing those with so much only want and accumulate more while others, especially innocent and defenseless children, do without the most basic requirements for life.

The Mind Insurgents will come from among those who take seriously the threat of mankind being mutilated, maimed, or destroyed by either an accidental or deliberate nuclear war, those who realize that, if man continues to follow his present course of action, the probability of that insane act becoming a reality only increases. The Insurgents will come from among those who question the desire and ability of modern government leaders to truly represent the best interests of those whom they are suppose to serve, much less all mankind. They will come from among those who have grown weary of avarice and peculation in public office, of defense contracts riddled with inflated prices, graft, of questionable procurement methods, and of the general apathy and ineptitude in the management of public monies and affairs.

The Mind Insurgents will come from among those who are distressed by man's continued senseless slaughter on land and sea of the earths wild animals for profit and pleasure, from among those who realize that there are suitable substitutes to satisfy man's vanity and desire for sport. The Insurgents will come from among those who are concerned about man's irresponsible pollution of the atmosphere, inland waters, and the seas. They will come from among those who are bothered by man's capricious and wholesale development of forest and farmland for immediate and temporary gain, with little or no concern for what is left to future and unborn generations.

The Mind Insurgents will come from among those who have enough confidence in their own mental capacity and abilities to withstand the animosity and disapproval that the Insurgent will invariably receive from any and all who are aware of his insurrectional activities. The Insurgents will come from among those with enough trust in their own power of reason to suspend the control of their own beliefs long enough to take a serious look at the system under which those beliefs arose, and exist, realizing that reason will not discard anything truly beneficial to their own best interest. They will come from among those with sufficient confidence in the rectitude and necessity of the Insurrection to overcome the recurring doubts that accompany so arduous a task as changing an entire world. They will come from among those who can resist the temptation to personally argue with others about the nature of beliefs long enough to make a meaningful contribution to the cause of reason.

The Mind Insurgents will come from among those who have the mental capacity to understand the true nature of man's only real enemy, and the confidence, courage, and imagination to devise and execute plans to destroy the enemy. The Insurgents will come from among those of superior intelligence, integrity, and character, and who possess insight initiative, tactical judgement, and above all, an unmeasured determination. They will come from among those who place sufficient credence in their own thought process to challenge those of the world at large, and who have the tenacity to press that charge to a successful end.

The Mind Insurgents will come from among those who comprehend the reality that true freedom can never be given but only taken, and that the greatest freedom of all is one that is available to all, and that is the freedom to be responsible for one's own life. The Insurgents will come from among those who know that no person, thing, or idea will, or can, better attend to man's needs than the man himself, from among those who are able to admit that the world faces even greater problems today, and who have the vision to see that it could be they who just might solve some of these. The Insurgents will come from among those who are tired of awards and rewards being given to those whose efforts are directed only at the symptoms of the problem, with disdain and punishment being offered those who would dare address the real problem.

The Mind Insurgents will come from among those who have the insight to see that by believing some things to be above questioning, society has trapped itself in a quandary from which, unaided, there is no escape. The Insurgents will come from among those who respect what was done by those coming before them, and who feel it not irreverent or disrespectful, but a duty, to correct and finish that

which others began. The Insurgents will come from among those who have not only the strength to build tomorrow's world, but also the courage, where necessary, to swing the wrecking ball at yesterday.

The Mind Insurgents will come from among those with the capacity to comprehend that man's continued bafflement by the belief system results from the inability imposed by his own beliefs to examine directly, and thus understand, that system. The Insurgents will come from among those who come to understand that one of man's greatest problems is his inability to really admit that he might have a correctable problem. They will come from understanding belief.

stifled, curiosity is put to sleep, and reason is enslaved by beliefs. The Insurgents will come from among those who select the uneasy responsibilities of reason over the illusionary and transient peace of mind to be had by tricking the brain into believing that it can abrogate some or all of its inalienable responsibilities simply by adopting a particular set of beliefs and values.

The Mind Insurgents will come from among those who are disturbed by the endless attacks by one segment of society upon another because of their beliefs, or the differences in their beliefs, whether these beliefs are patriotic, religious, racial, economic, territorial, sexual, social or personal. The Insurgents will come from among those who resent having to bolt their doors to protect their persons when they are home and their possessions when they are away. They will come from among those who are distressed from never being completely free of fear of physical, sexual, or economic assault from others, and who are curious about the real causes of the mental distortions that create the number of criminal minds in today's world. They will come from among those who are serious about actually building a world of reason, where men truly live in peace and harmony with one another, and from among those of these who are not dissuaded by the idealistic and utopian sound of such a project.

The Mind Insurgents will come from among those who are somehow able to bring themselves to admit that perhaps they do not have all the answers, and whose desire to learn what is actually happening is greater than their need to tell others what they only believe is occurring. The Insurgents will come from among those who have never fully accepted the very process of "acceptance," much less the idea that one should die for the particular beliefs that he happened to have been taught in that particular society. The Insurgent will come from among those who would not only be willing to give up their lives, if so directed by reason, but who are equally willing to live for the purpose of returning reason to its rightful place in the mind of man. They will come from among those who can seriously ask if man's system of beliefs is really as harmless, necessary, and desirable as he has been led to believe.

The Mind Insurgents will come from among those who are only amused by the various accounts man gives as to the origin of the universe and himself, but who do prefer that if an explanation is to be given for mankind's current predicament, that it be slightly more scientific than Lucifer's aborted rebellion and Adam's apple eating. The Insurgents will come from among those who wonder whether it might not be a form of extortion to get a child to accept a particular belief by telling him that if he doesn't that he will be set on fire and burn forever; and from among those who would question whether any concessions made by the child under such circumstances might not be null and void. They will come from among those who are not comforted by a majority who like the idea of anyone not agreeing with them being similarly set afire. The Insurgents will come from among those who would not want the government promoting a particular religion, or any religion, even if it were mandated and required by the Constitution. The Mind Insurgents will come from among those who distrust a majority that cries discrimination when not allowed to use its majority to force others to believe as it believes.

QUALIFICATIONS

The only requirement necessary to become an Insurgent of the Human Mind is to have the capacity to understand the nature, causes, and effects of the deceptions that man invariably manufactures when he

lives in societies with others. Since each needs only to understand what has happened, and is happening, to him and the rest of mankind to return to the control of his own reason; and, as unencumbered reason will automatically lead one into war against the belief systems that shackle others, the only qualifications necessary to become a Mind Insurgent are:

1. Sufficient intelligence to handle abstract concepts;
2. Sufficient knowledge of the past and present activities of man to recognize the cause and effect relationship between man's activities and his beliefs; and
3. Enough experiences with those operating under various belief systems to realize that something is terribly wrong and needs correcting.

As long as one meets the above criteria, he is eligible to join the Forces of Reason, regardless of age. In a world where each child is deceived as soon as he is old enough to be deceived, each child automatically has the right to know the truth about those deceptions at that same age. Likewise, no one is too old to be told the truth. After one has spent a lifetime following the beliefs that he was taught, and having passed those beliefs on to his children and seeing them pass them to his grandchildren, he is still not too old to learn the truth about those beliefs. The truth must be offered to all people of every age, giving all an equal opportunity to become free of their beliefs and to participate in the Revolution of Reason.

Just as there are no age requirements for participation in the Revolution of Reason, neither is anyone restricted by such artificial barriers as sex, race, nationality, social status, educational level, occupation, or religion. The only requirement is the capacity to understand the present situation of mankind with regard to his beliefs. When one is able to fully understand the true nature of man's predicament, his own reason will guide his every action from that point forward. Those who are unable to understand the problems caused by belief, either from lack of information, fear of letting go of their own beliefs, or some mental deficiency, will continue to be controlled by their beliefs and remain a challenge to the Forces of Reason.

RECRUITMENT

Recruitment is the essence of the Revolution of Reason, as, in essence, there is only recruitment. Any effort that has as its ultimate objective the furtherance of understanding concerning the effects of man's beliefs on human behavior is part of the recruitment effort for the Revolution. Since those who come to understand the nature, causes, and effects of beliefs in general, and of their own in particular, are automatically freed from the domination of all beliefs and returned to the control of their own reason, any effort that promotes human understanding advances the cause of reason. Once reason is returned to full command of the individual's mind, he has no choice but to seek the spread of the truth and understanding to others. The Insurrection of the Human Mind lives both by and for recruitment.

At times, the actions of an Insurgent may be directed at a particular individual, group, or segment of society based upon some unique capability or opportunity of a particular Insurgent, but no individual or group is to be excluded as an eventual target of recruitment for the Revolution. When one is old enough to be taught the process of belief, he is old enough to begin learning the dangers inherent in that process. When one has grown old and appears too unmalleable to examine the ways and means of his beliefs, he is still to be given an opportunity to make an informed choice about how he chooses to live his remaining days. The decision of those who have been deceived into not wanting to understand their deceptions is contaminated by the deceptions, and therefore is not a true decision. All who have been imprisoned by the belief system have a right to know the truth about that system and a chance at freedom, regardless of age, sex, social status, educational level, race nationality, or religion.

His employment demands that he go along with the system, no matter how ridiculous, inefficient, and unfair that system. The system demands that he support the policies and practices of those presently in charge, doing whatever these ask, regardless how detrimental to the interests of those whom the business is supposed to benefit. Those who advance in today's systems of employment are those who learn early how to advance in today's systems of employment are those who learn early how to play the game and do what they are told, those who have no strong dislike for mendacity or concern for their fellow man. The only integrity in the system is the absolute loyalty of the people for the system on which they all come to depend. The honest may make a living within the system, but it is made extremely difficult for them by a system that runs on lying, cheating, and stealing; and most look upon those who struggle in honesty as either foolish or stupid.

In social life, people treat the truth and reality like some rare disease, and seldom, if ever, come directly into contact with it. That's what the system demands. There are certain things one talks about, thinks about, or does if he is to be accepted by a particular social system. If he chooses not to talk, think, or treat "important" that which the particular social system believes to be important, that is his choice; but that system believes to be important, that is his choice; but that system will exclude him. If he goes to another social system, he must treat as important what that particular system treats as important; for, in a totally deceived world, there are no escapes, only refuges.

Politicians gloat on working their way up through the cesspools of their systems. Big business makes big bad deals with big government, and its all just part of the system. Smaller businesses emulate their larger counterparts on a local level, and it is all accepted as part of the system - and all know, "You can't beat the system."

"Impossible!" That is not good French.

Napoleon.

If the Mind Insurgent listens to those who tell him that he can't beat the system, chances are that he can't. Also, if he attacks an individual system in which he has some vested interest on the system's turf, it will probably devour him. However, if he approaches any system as only another unjust system that is only part of a larger unjust system, and attacks the individual, group, or segment of society based upon some unique capability or opportunity of a particular Insurgent, but no individual or group is to be excluded as an eventual target of the Revolution. When one is old enough to be taught the process belief, he is old enough to begin learning the dangers inherent in that process. When one has grown old and appears too unmalleable to examine the ways and means of his beliefs, he is still to be given an opportunity to make an informed choice about how he chooses to live his remaining days. The decision of those who have been deceived into not wanting to understand their deceptions is contaminated by the deceptions, and therefore is not a true decision. All who have been imprisoned by the belief system have a right to know the truth about that system and a chance at freedom, regardless of age, sex, social status, educational level, race, nationality, or religion.

The limited experiences that the young will have had with the inefficient, callous, and unfair ways of societies operating on beliefs is offset by a lack of any strong, solidified commitment on their part to any system. The incentive to build a better world for one's children, which will be lacking among the young, will be balanced by their very youth and the amount of life that they, themselves, still have ahead of them, lives which include the possibility of eventually having children of their own. Already, the more intelligent youth not only want to build a better world for their own lives, but they also desire a more sane world into which their own children might one day be born.

The inexperience of the young will not prohibit them from understanding the trouble that man has gotten himself into with his time-honored beliefs as much as it will tend to limit that which they are to

be able to do immediately to correct the mess. However, children who understand the disastrous ways of belief will become Inactive Insurgents until such time as they have sufficient experience to make a move on behalf of the Insurrection, and this, at least, will keep them out of the ranks of the enemy.

The elderly, on the other hand, have had sufficient experiences with the ways of mankind functioning under the belief system to devise and execute the most ingenious plans against that system; However, these will be hampered by a strong disincentive to do so. Firstly, they will be ruttid in their own beliefs, some of which they have held since childhood. Since this group is so close to death, most would sooner die themselves than consider the possible death of these beliefs which have become so much a part of them, and through which they may perceive their very identity.

Added to their own strong identification with their beliefs, is the fact that most of the elderly have also taught their own children and others, with varying degrees of success, to follow the beliefs that they still hold. It is difficult enough for one to admit that he was deceived by those whom he loved and trusted into living his life in error and to the detriment of all mankind; it is doubly difficult to admit that he has misled those whom he loved and trusted into living his life in error and to the detriment of all mankind; it is doubly difficult to admit that he has misled those whom he loved, and who loved and trusted him, into doing the same thing. Those with the age and experience to do battle with an insane world will have a greater propensity to die with their own beliefs intact than to make an honest effort to understand the true nature of those beliefs at such a late date.

However, the elderly need to be offered the opportunity to understand what was done to them and what they, in turn, have done to others; although few, if any, can be expected to face and admit the truth about the fallacy of their beliefs. While little or no support for the Insurrection is to be expected from this quarter, the veterans of life must nonetheless be recruited, for should one of these somehow come to understand the true nature of belief, his experiences could bring the most valuable contributions to the cause of reason.

Those whose beliefs are most vulnerable to being understood by their reason are the more intelligent among the young adults, who have sufficient education to unravel the riddle of the belief system, and enough recklessness to do so at the risk of the dissolution of their own beliefs. Special attention is to be given to recruiting those among those with small children, who are concerned about raising these into the world that they see around them. Also, special attention should be paid to those who, for some reason or other, have become disillusioned with a particular set of beliefs or a particular set of values, which happens in the lives of many from time to time. If they can be shown the truth of things during one of their periods of disillusionment, there is good chance that they might face and understand their beliefs, thus choosing reason. If those disenchanted by a belief or value are not shown the truth about beliefs and values, they will only pick another, and perceived different, belief or value to replace the one discarded.

The stronger and more intelligent of those who come to understand their beliefs, and are thus freed from the tyranny of these beliefs, can be expected to participate actively and directly in the Revolution of Reason, while others, who also come to understand their beliefs may only make a silent, but significant, contribution, by no longer supporting the belief system. It is incumbent upon each Insurgent to present the truth about belief to as many people as possible, in the best form possible, and to assist them in their understanding. The Insurgent of the Human Mind is not recruited through some glamorous appeal to his emotions, but rather through a logical presentation of the truth about beliefs to his native reason. The potential Insurgent is not asked to join the Revolution against the tyranny of his beliefs, but only to understand the real nature of those beliefs. When this is done, his own reason will take control and direct him down the path of the Revolution.

The most effective recruiters on behalf of the Revolution will be those who are able to place the truth

about the belief system before others in a way that provides the best understanding. The recruiting effort to bring this understanding to others is the object of the Insurrection itself, and thus, it might be noted that the Revolution of Reason will be won through recruitment.

ENLISTMENT

When one joins the Revolution of Reason, there is no induction ceremony, no oath of office, now any contract; there is only understanding. In all likelihood, this understanding will not occur all at once, but, having been exposed to the truth, the mind will slowly, one by one, unravel the mysteries and misconceptions that tether it to its beliefs. Once the individual has been shown the truth of the situation in which he finds himself, he will need time to validate that truth through his own daily experiences. Some will take longer than others, depending upon how well they are able to relate what they have been shown to knowledge they already possess and experiences they've already had. Those who have been seeking the truth for some time may only need to be shown to know. The rest will probably never know when they knew.

The induction into the services of reason has the character of both a voluntary enlistment and a mandatory conscription. For although the Insurgent does, in fact, eventually decide to fight on the side of reason, once he understands the problem, his reason gives him no other choice. As the individual comes to understand the true nature of man's predicament, and the real causes and effects of man's beliefs, his reason will force him, unconsciously at first and eventually with his full awareness, to resign his commission in the belief system. And that same reason will also encourage and compel him to initiate actions that will enable others to similarly understand and free themselves from the tyranny of their beliefs. When the potential Mind Insurgent allows himself to understand, he volunteers to be drafted.

TERM OF ENLISTMENT

The Mind Insurgent, once he has understood the situation that man has gotten himself into because of his mischievous beliefs, will remain on active duty in that capacity and engage in active duty in that capacity and engage in activities to get others to likewise understand until:

1. All others understand; or
2. He dies.

The degree of intensity and the time an individual Insurgent devotes to the Revolution of Reason will depend upon:

1. The degree to which he has come to understand the problem;
2. The confidence he has in his own abilities and how well he handles the pressures of society; and
3. The extent to which the surrounding population also has come to understand the problem of beliefs. As long as there are still those in the world who do not understand, the Mind Insurgent remains on active duty.

TRAINING

There is no formal training for the Mind Insurgent. His basic training has been furnished by those experiences that he has already had in, and with, an insane world, to include his introduction to the reality of the situation, and his subsequent induction into the Forces of Reason. The remainder of his training must come in the field and on the job, as he continues his personal survival and goes to war

against the unholy trinity of confusion, deception, and ignorance.

The Insurgent will learn about the human mind by following and tracing every thought of his own. He will become skilled in seeking and finding the source and cause of his thoughts; and, in time, he will see the relationship between the origin of his thoughts and the activity in which he is engaged. He will learn the ways of the mind by following his most subtle and unrelated thoughts to their very seed. Through watching the workings of his own mind, the Insurgent will come to know the minds of others.

The Mind Insurgent will learn to deal with a shattered confidence through his failures. The Mind Insurgent will learn from a careful examination of the causes and effects of each failure what adjustments must be made to avoid similar future failures. Having recognized the full responsibility for his personal life, while taking on the added task of restoring reason to its rightful place, the Insurgent must avoid repeating unnecessarily any personal or professional disturbances that rob him of valuable time, energy, or resources.

Those Insurgents unaccustomed to failure will learn that in the Insurrection, individual failures are only temporary set-backs, and that even a failure can make a substantial contribution to the Revolution. Insurgents will come to see that even if he fails, the Revolution itself can only be defeated by the total destruction of mankind, that short of that occurrence and given time, reason must prevail.

From his successes, he will learn to skillfully direct the spoils of victory in such a way as to maximize their effectiveness toward even greater victories. The Insurgent will examine each success to verify the reasoning conducive to the success, and to identify any correctable deficiencies that diminished the impact of the success. From his limited success, he will come to understand better the magnitude of the problem and the tremendous strength of his adversary; and so from these successes, as well as his failures, the Mind Insurgent will learn humility.

MOTIVATION

The motivation necessary to sustain the Mind Insurgent in his fight against such overwhelming odds as those presented by a ten thousand year old belief system must come from within the Insurgent, from his own reason. The Insurgent cannot depend upon any external person or thing to initiate and continue his insurrectional activities. Seeking such unlikely support from others only detracts from his war effort and normally breeds further discouragement. If there is doubt on the part of the Insurgent, further understanding is all that is necessary to rekindle the spirit of his reason. For the Insurgent to become dependent upon someone or something outside himself only invites defeat.

If the Insurgent needs motivation to do what must be done, or reassurance that he is not wasting his time by devoting it to an endeavor with such a small probability of success, all he needs to do is read a newspaper or watch the nightly news. The daily ration of murders, robberies, rapes, child abuse, drug abuse, terrorism, war, famine, government corruption, unethical business practices, and other such recurring sufferings inflicted upon man by man will remind the Insurgent just how much what he seeks to do needs doing, regardless of his chances of success. If that is not enough to return him to his work as an Insurgent, he needs only to remember that the threat of nuclear annihilation still hangs over his and his children's heads, and that man daily continues his irresponsible depletion and pollution of the earth's natural resources. Some will need only to look upon man's continued senseless slaughter of her precious and irreplaceable wildlife to light up the flames of war.

The Insurgent must keep in mind that he is involved in the struggle to change man not because of his chances of success, but simply because it makes more sense to be involved in that endeavor than not to be involved in it. And he must remind himself that the reason he goes about the Insurrection as though he is going to be successful is not because he will probably be successful, but because by going about it in

that manner, he does increase the probability of that success.

The Insurgent must learn patience, and he must remember periodically that he did not undertake the activities of a Mind Insurgent because he had any real chance of changing mankind but rather because if he, or someone like him, did not undertake that task, mankind may have no chance at all of changing. Without intervention, the belief system will destroy man, not free him.

MORALE

Facing only disapproval from others and encouragement from none, and having no promise of monetary reward, even if he should accomplish the most arduous tasks imaginable, it is understandable that the Mind Insurgent's morale is perhaps his greatest vulnerability. The enemy will be well aware of this and will attack the Insurgent relentlessly in this area. If the Insurgent is defeated, it will be because he firstly allowed his morale to be destroyed, and then his confidence.

Just as with motivation, the Insurgent cannot expect any open and voluntary support for his rebellious activities from any outside source, nor can he expect anyone to knowingly help him validate his suspicions and plans, such is the nature of total insurrection. Having been programmed since childhood to depend upon the support of others, and now not receiving that support, there will be continuing pressure upon the Insurgent to feel discouraged and depressed.

It is up to each individual Insurgent to sustain his own morale, and truly, Lincoln was right; he can be about as happy as he makes up his mind to be. The right to be happy is something that no one can take from the Insurgent; however, it will too often be given away to those who trick or scare the Insurgent out of this right. The Insurgent faces the extremely difficult task of changing an entire world, and this chore will too often be made unpleasant by those who oppose what he seeks to do, as well as by his own failures; but, in truth, the Insurgent remains free to go about his work with whatever attitude he selects.

The initial Insurgent will encounter the most difficulty in maintaining his morale, as the early stages of the Insurrection will face the greatest odds against success, and will meet with the most failures. In the initial stage of the Revolution, there will be few, if any, signs that there is anyone else involved in the Insurrection to encourage him to continue. At times, the early Insurgent will become so discouraged that he will want to quit the Insurrection altogether, but he cannot quit. Once he has understood the nature and way of belief, he cannot return to his beliefs, and there is nowhere for him to go; there is only confusion, deception, and ignorance, or the Insurrection. When the Insurgent finally realizes that he cannot quit, that there is only the Insurrection; he will laugh at his plight, and he will continue.

The Insurgent will learn to laugh as he accomplishes the most serious and unpleasant tasks imaginable, not because they are funny, but because his chance of success increases when he retains the ability to laugh at himself, and the job he has taken on. He will be very serious, but he will laugh. As long as the Insurgent laughs at himself and that which he is about, it is difficult for him to lose his morale. And as long as one can maintain his morale, it is difficult for him to lose his confidence. This is why the Insurgent must learn to laugh at himself and the folly of others, regardless of the nature and the extent of the assaults upon his morale by those others, and in spite of his failures.

RANK

As the Insurgent is free to assume, or not assume, a military posture as a frame of reference in his efforts to bring the truth before the reason of man, there is obviously no set guide as to what rank he might select should he choose to refer to himself as an Insurgent. If he should do so, his own reason, in accordance with his objectives and methods, will dictate the rank, if any, he adopts.

For practical reasons, the rank of "General" is recommended under routine circumstances. A general is subordinate to a sovereign, and in the case of the Revolution, the Insurrection, the Insurgent is subordinate to his own reason and the universal reason of man. However, the rank of General is sufficient to suggest an ability to stand against the sovereign when, and if, necessary. Also, the rank simply "General" leaves open the possibility that he could report to another, or that others could report to him if necessary. It also allows the Insurgent to operate on his own without direction as he sees fit. The rank of General implies sufficient power to accomplish anything that the Insurgent could accomplish under any other title, yet lends an air of subordination to something greater, which in the case of the Insurgent, is his reason.

PAY

There is no pay for the Mind Insurgent as such. A more sane world would handsomely reward anyone who could straighten out the total mess that man has made of things; but then, a more sane world would need far less done, and would probably adjust the pay accordingly. The present world will not only pay anyone to correct its self-inflicted problems, but it will tax anyone who seeks to do so at every possible chance.

This is not to say that a Mind Insurgent cannot be generously rewarded for his insurrectional activities. In fact, it may be necessary for great wealth to flow to the Insurgent in order for him to accomplish whatever it is that he seeks to accomplish on behalf of the Revolution. However, if the acquisition and accumulation of wealth through the Insurrection become the primary motivating factors of the individual, he ceases to function as an Insurgent, and has returned to the camp of the enemy; if, in fact, he ever left it. If money becomes the primary objective of the would be insurgent, it is unlikely that he will be successful in the Insurrection, or in his efforts to make money.

While there are no restrictions on the amount one might acquire and hold because of his activities in and on behalf of the Insurrection, it can be noted that wealth to an Insurgent is quite a different thing than the same wealth to a believer or user of beliefs. To the Insurgent, money becomes a tool for accomplishing the things of reason, and not something sought for the mere sake of accumulation, or to feed the insatiable appetite of the deceived and manufactured self.

Chapter 4. The Revolution

And ye shall know the truth, and the truth shall make you free.

John 8:32

NATURE OF THE REVOLUTION

Throughout recorded history, mankind has continually fought external wars and underdone internal revolutions to replace one form of government or group of governing officials with another form of government or a different group of officials. Those who have conquered others have, in time, been conquered themselves; and those who have been successful in replacing others and the institutions of others with their revolutions have, in turn, fallen, along with their institutions, to subsequent wars or revolutions. Such is the history of mankind.

Now man approaches the final crossroads, at which he must select a path from which there may be no turning back. Soon, he will choose whether he will continue along his present course, which leads ultimately to his own annihilation, or whether he will begin an entirely new journey down the road to reason. Time is running out. Soon man must decide whether the war to end all wars will be the massive nuclear confrontation for which he has so long prepared, that ultimate and final act of insanity that will also end mankind, or whether it will be the quiet Revolution of Reason that begins the end of the reign

of confusion, deception, and ignorance. Until now, man has had no choice. Without knowledge of what he was doing, there has been only the single path to his own destruction. But now, man has acquired the ability to understand what he has done, is doing, and must eventually do if he continues to remain ignorant of the causes and effects of his confusion and self-deceptions.

Now, for the first time, man is given a choice as to the type of war he will fight. For the first time, the truth is knowable and available; only what man does with that truth remains to be seen. He may choose to continue in the familiar, well-worn groove to which he has grown accustomed, and thus die in a war fought with either his ridiculous nuclear devices, or some new generation of weapons, without ever knowing why. Or man may choose the other path, the road to reason and responsibility, which will lead him into war against that on which he has come to depend, against that in which he has total trust, and against that for which, until now, he has been willing to die and destroy all.

The choice will not be an easy one for man to make so accustomed and comfortable he has become in the irresponsibility of his deceptions, so much a part of him are those things in which he has come to believe. Having lived for the past several thousand years in the irresponsibility of his own deceptions, man may find it more palatable to die with those deceptions intact than to admit to the ignorance and confusion under which he has toiled and suffered. It is not reason, but man's beliefs that have led him to the point that total nuclear annihilation is both possible and probable. It may well be man's beliefs, and not reason, that make the decision as to whether or not his insane capacity to destroy all will be used.

The new highway to man's sanity can only be opened through man's understanding of the causes and effects of his present course, and this understanding can only occur when man's reason is allowed to come into contact with the truth of his situation. This is not an easy thing to have occur. Man has been deceived into believing that he would rather die than allow the death of his beliefs; and even in his confused, deceived, and ignorant state, he will still see that the truth will spell the end of his beliefs. And this he must not allow. He may choose to end it all before he will allow the truth about his beliefs to end those beliefs.

If there is no Insurrection of the Human Mind, if the truth of man's beliefs are not placed before the analytical eye of his reason, then mankind will have no choice but to eventually destroy himself, along with most other living things on the planet. Because of the deceptions that man has come to know as beliefs, and that which man in society has deceived himself into believing to be important, man will destroy everything. If man's system of beliefs remains unquestioned and unexamined by reason, it is only a matter of time until man's adherence to that system results in his own irresponsible destruction. However, if the truth of what man has done and is doing through the use of his beliefs can be brought before the naked eye of his reason, it will be only a matter of time until that ridiculous and archaic system becomes a relic of the past. The final choice will be up to man. Whether or not he has a choice will be up to the Insurgents of the Human Mind.

Seven years of silent inquiry are needful for a man to learn the truth, but fourteen in order to learn how to make it known to his fellowmen.

Plato.

If man is to choose the road to reason, it is necessary the he be furnished the truth in such a manner that his own reason can understand that truth. If man is to ever see that the path that he is on is a false one that leads only to his own destruction, this fact must be presented to him in such a way as to penetrate the defenses he has acquired to guard against any such a way as to penetrate the defenses he has acquired to guard against any such understanding. He must be presented the truth in a manner that will allow him to view clearly that which he has been taught to die rather than see. It is the task of the Mind Insurgent to penetrate the many defenses of the deceived, and lay the truth before the eyes of

those who have been blinded by their beliefs. It is the task of the Mind Insurgent to present the truth with sufficient clarity and simplicity to be understood by those who have been confused and made ignorant by their beliefs. It is the job of the Mind Insurgent to make the blind see.

More conventional wars and rebellions have sought to destroy humans in order to change their governments or institutions. The Revolution of Reason is not directed against the confused, deceived, or the ignorant, but rather against their confusion, deceptions, and ignorance. If man is to have any real chance to select the road to reason, it is imperative that the Mind Insurgent, himself, not confuse the enemy with those to be liberated. It is essential that the Insurrection be directed against the deceptions of man, not the deceived. The Insurrection must attack the confusion, not the confused. The Insurrection of the Human Mind must seek to destroy man's ignorance, not the ignorant themselves.

Who overcomes by force hath overcome but half his foe.

Milton.

All previous wars and revolutions, having been directed against man and not against the errors in man's thinking, carried with them the seeds of subsequent wars and revolutions. The Revolutions of Reason must leave no such residue. As all of man's conflicts to date have pitted believers and beliefs against other believers and their beliefs, victory by either side has invariably ushered in some form of non-reason on which the new governments and institutions were founded, thus leading to new wars against different believers holding different beliefs.

The Revolution of Reason, which is accomplished through the understanding of the truth by man's reason, leaves nothing but truth and reason in its wake. There will be those who feel that they have been harmed by the truth; but, if they strike back, they will only be hurt more. That which is gained through the understanding of the truth by reason breeds only further understanding, and is equal match for all that would challenge its order.

Each man who is shown the road of reason will decide whether to choose that road or to continue the narrow pathway of his beliefs. The Insurgent cannot make that choice for him. However, if the Insurgent places the truth before a man in such a way as to be fully exposed to the reason of that man, man's reason can make but one choice.

REVOLUTIONARY OBJECTIVE

The ultimate objective of the Revolution of Reason is to free the universal mind of man from the domination and control of its various belief and false value systems, and return the mind to the legitimate control of its own power of reason. In order to accomplish this, the Insurrection must initially reach those with an unusual capacity to understand the deceptive ways of belief, and the abilities of their own reasoning powers, will allow them to become free of belief and operate as Insurgents under their own reason. The ability to promote similar understandings among others will enable them to advance the Revolution.

Unlike the more conventional insurgents and revolutionaries, who fight and die in confusion to allow their leaders to install whatever form of government they might choose, the individual Mind Insurgent's objective does not stop with the mere destruction of the enemy, but is only completed when reason is returned, through understanding, to its proper place. The deceptive forces that induced mankind to rely upon belief instead of his reason not only had to deceive man both about the nature of belief as well as about the ability of his own reason. For, in order to work their mischief, it was necessary for man to trust their beliefs, and not his own reason. Therefore, in order for the individual to become free from belief and to again trust his own reason, it becomes necessary for him to understand both the deceptive

nature of belief and the true nature of his own reason. In order for man to operate on reason, free of belief, and to assist others to operate in a similar fashion, he must come to understand fully the destructive nature of belief and the inherent strength of his native reason.

The objective of each Mind Insurgent is to understand the true nature of his beliefs, where they come from, what responsibilities these beliefs have allowed him to ignore, what irresponsible acts these beliefs have allowed him to engage in, and what pleasures and peace of mind they have brought him at the cost of his responsibilities. In order to do this, man will need also to understand the nature of reasoning ability that he has been taught and encouraged not to trust. For unless man learns to again trust his own ability to reason, he cannot afford to honestly examine and question the beliefs on which he now depends. When man understand both the deceptive and irresponsible ways of his beliefs, and the true capacity of his own reason, that reason will purge his beliefs from control and will again assume command of his mind.

When reason has regained control of the mind of man, he becomes a Mind Insurgent, whether he refers to himself as such or not. Under the control of reason, he will be urged to assist others to also understand and, likewise, return to the control of their own reason. Each Mind Insurgent will come to understand that the objective of the Revolution is not simply the defeat of the belief system, but is complete only when reason is returned to full power in the human mind. Therefore, each Insurgent will strive to further understand both the nature of reason and the nature of belief; and, as he understands more, he will become more free of the bondage of his own beliefs, as well as more effective in freeing others from the beliefs enslaving them.

As the reason that must remain present in each individual human mind learns to trust its own capacity, and as it comes to understand the nature, cause, and effects of the beliefs to which it has relinquished control, it will automatically overthrow whatever beliefs control it, leaving it answerable only to its native reason. Thus, the practical objective of the Revolution of Reason becomes to present the truth of beliefs and reason to the minds of all in such a manner as that truth of beliefs and reason to the minds of all in such a manner as that truth can not only be understood by each, but in such a way that it cannot be misunderstood. Those with the greatest capacity to understand will be the first to free themselves from their own beliefs, and it will be these who first help others to also understand.

Those in society with the greatest mental capacity will be the first to understand the ways of belief and reason, and thus the first to enlist in the Revolution of Reason. The more mentally alert and emotionally secure among these will be the first to carry the Revolution to others. Each Mind Insurgent will reach those whom he is best able to reach, considering his own particular knowledge, abilities, and opportunities. While the final objective of the Revolution of Reason will remain the understanding and expulsion of the belief system by all, and the return to reason by all, those engaged in the initial stages of the Insurrection must take whatever targets of opportunity their individual abilities and situations present.

It is essential that each Insurgent understand and remember the overall objective of the Revolution and work within his own capacities toward that end. The individual Insurgent may be engaged in furthering the Insurrection directly through communications with others, or he may concentrate on developing those things that will be of assistance to others in their communications concerning belief and reason. It is imperative that each who comes to understand seeks constantly to find ways to utilize his own particular capabilities to pass that understanding to others.

The same deceptions that were used to induce mankind to rely upon his beliefs were also applied to destroy man's trust in his own reasoning ability; therefore, in order to return reason to power, it is necessary that man come to understand not only the destructive nature of his beliefs but also the true worth of his own capacity to reason. Until man understand the unsurpassed efficiency of the

uncontaminated human reasoning process and regains confidence in his own ability to reason, he can ill afford to loosen the death grip he has on his beliefs. The objective of the Revolution then becomes to reacquaint man with the real truth about his reason and beliefs.

FRIENDLY SITUATION

The only eventuality that looms as a real impediment to the Revolution of Reason, and the eventual freeing of mankind from his shackles of his beliefs and fixed values is his own impending total self-destruction, which man has labored long and hard to move from a mere possibility to a real and present probability. If mankind does not destroy himself, or inflict such massive destruction as to render higher civilized thought meaningless for thousands of years, then it is inevitable that the deceptions that keep man a slave to confusion and ignorance must eventually fall before the Forces of Reason. Given enough time, reason shall prevail, and barring a nuclear holocaust, there is only time.

Ironically, the major nuclear war that could prevent man from ever again living free of deception is the double-edged sword that may need to become a near reality before man becomes willing to take his freedom. While the deceptions that man, through society, has perpetrated upon himself have accounted for unlimited suffering and countless millions dead, the piecemeal pain and destruction found throughout recorded history has proved insufficient to cause man to put an end to that which is the true cause of all his problems. A close encounter with the most insane of insane acts may be necessary for man to become truly willing to face the reality of his situation, regardless of the psychological cost.

Truth is only developed in the hour of need; time, and not man, Discovers it.

L.G.A. Bonald.

Of course, it's inaccurate to say that man's refusal to confront the truth of his predicament is totally due to a lack of motivation on his part. For while it is true that man must have some colossal incentive to question that which he has come to depend upon and revere, incentive to change without the means to change would only breed frustration. Whether or not there is an Insurrection of the Mind, man will be given more than enough reason to change. It will be up to the Mind Insurgents to see that man has the ability to change when his deceitful activities finally inflict upon him adequate incentive.

Regardless of how badly man wants to discontinue whatever it is that causes him so much trouble, no amount of desire will change man unless he knows that he can change, as well as how to change. To date, man has only been told that he is the victim of his evil nature, and that the suffering he has, and will, endure is the unavoidable consequence of his sinful nature. Mankind is offered individual salvation if he will only believe this or that; but man has never been told that it is the very act of believing that is at the root of all his problems. In order to get out of the mess that his beliefs have caused, he is only offered more beliefs.

Now, the same technology that brought man the means to completely annihilate himself, along with all other life on the planet, has also given him both the incentive and the means to do something about his destructive behavior. As far as man's relationship with his fellow man is concerned, the computerization of the human brain will be the most meaningful scientific achievement of all times. When the human mind is eventually programmed, man will finally understand what his brain does and what he has been doing to it. With artificial intelligence, man will at last have irrefutable proof as to the remarkable nature of his own reasoning ability, as well as demonstrable proof as to the destructive and negative effect of beliefs and fixed values upon this reasoning capacity. But, in order for this to occur, there must be those who can understand the brain without such a model to instruct them, else such a model may be too late in being built to ever be built.

The fact that man's technology has made the possibility for nuclear annihilation a reality has not only given man the incentive to understand what he is doing to himself, but the ability to project the end of mankind with a fairly high degree of certainty also gives man the required frame of reference necessary to understand the total scope of his activities, even without a working model of the mind to guide him. The more intelligent among mankind, and those less tethered by the superstitions of belief, will be able to calculate a rather accurate statistical probability for mankind's total destruction, with time being the only undetermined variable. Given this real probability, man is able to analyze at least one finite scenario for his total existence as a species. If he opens that closed scenario to close evaluation, he will find the causes and effects of all that has happened to him. Until now, man has only been told that believing is good, beneficial, and necessary. As man looks at a situation with a predictable end to it all, he will be able to see that beliefs and manufactured values are not only unnecessary, but harmful and destructive by their very nature.

The great men of the past addressed the problems of the past as these were visited upon them. As the great men of today assemble in their minds scenarios from what is really known about man's beginning and history, to conclude with man's now statistically predictable self-destruction, those with the greatest mental alacrity will begin to piece together all that has really happened to man. Taking into consideration the full scope of man's belief and value setting activities, these will arrive at some bone fide conclusions about what had to have scientifically happened to man for this particular script to play.

Past heroes are worshipped for their great minds and the great deeds they accomplished in their time. The great men of the past face the problems presented to them in their particular time in history; and they solved these with the totally open ended view of man's continued existence that would have existed at the time. They solved the problems of their day with the beliefs that they themselves held. The questions that Thomas Jefferson asked about himself, man, and the nature of God in his time would have been quite different had man already developed the capacity for his own total destruction. The fact that men like Jefferson, Washington, Adams, and others established perhaps a better form of government than had ever come before, or since, does not necessarily mean that the provisions of that government are not without flaws and cannot be improved upon. However, any real improvement would have to come from those who had not their own singular self-interests in mind, but rather were similarly driven by the strong selfless desires of the founding fathers. If the giants who established the United States were alive today, they would doubtless be quite interested in national politics; but, in today's world, that would not capture their primary and entire concern. Given today's international situation, man's destructive capacity and inclinations, and a predictable end, these men, by whatever titles they called themselves, would become the initial Insurgents of the Human Mind.

In a world where all societies must invariably and inevitably fall prey to the deceptions of belief in their maturation process, history is decorated with individuals from time to time who achieved greatness by their willingness to stand against commonly held beliefs in support of that which their reason, and their own beliefs, told them was more just, more intelligent, and more right. The history books of future and yet unborn generations cry for those who would now come forward on reason alone and stand against the entire system of man-made beliefs and set values to build a more sane and sensible world for tomorrow, a world in which the human species is at least allowed to continue. All that is of sanity and reason begs great men to have the courage to look at what man has really done, and now threatens to do, if nothing is done.

Man presently has the incentive to change, and this incentive can only increase as man continues down the path to his own destruction. Man now has the means to change, as he has the ability to see that the end is in sight; and, whether or not there is a demonstration model of what caused man to do what he has done, is doing, and will eventually do to himself; he now has the ability to determine the cause of his irrational behavior from the facts now available to him.

After the initial questioning of man's total system of beliefs and fixed values, man's ability to further question and understand these will only increase. As man becomes more aware of the reality of the possibility of his own destruction, he will become more willing to examine all areas of human existence that might contribute to his insane situation; and, as that occurs, the mere fact that he has considered a finite existence of his species gives him greater ability to understand what would really cause man to end his own kind. When man develops an artificial replica of his own brain, his ability to understand will be increased many fold, and then it will become only a race between the promulgation of man's understanding to others and his own self-destruction.

ENEMY SITUATION

The strength of individual beliefs, individual belief systems, and the belief system as a whole have never been stronger. To date, man's nearly incomprehensible scientific discoveries have not destroyed, or even weakened, the process of belief and societal value setting. To the contrary, man's beliefs and fixed values have actually been strengthened by his scientific and technological discoveries. Man, with all his knowledge and new-found skills, having yet to understand anything about the nature of his revered beliefs or trust his own reason, is on the verge of "grandfathering" his deceptions into the twenty-first century as valid, necessary, and desirable. The very fact that man has accomplished so much in the visible and tangible arena of science leads him to believe that if there was anything about believing that wasn't good, it would surely have been discovered by now, and either corrected or regulated.

Also, because of man's scientific accomplishments, and because of the complex sophisticated social and economic systems required by a world with such population increases, man is now more insecure and feels more insignificant than perhaps at any previous time in history. Many are locked into meaningless jobs, which are structured more around the profit motive of the company, or the political ambitions of the state, than the human needs to the individual. People are controlled by systems over which they feel that they have little or no control, and which not only dictate the job they are to do, but how much they are to earn and how much they must pay their government. Many today rightfully feel that they have little or no control over the systems that dictate everything they must do and must not do, from their personal behavior, the raising of their children, the clothes they must wear, the food they eat, to the conversations that they are allowed to have. With so many formal and informal systems directing every aspect of human life, the individual feels insignificant and ineffective by himself. However, by joining and becoming a part of the various systems that control his life, man acquires a sense of identification with that which controls him. He may gain no real influence in and over these systems, but his being so controlled somehow becomes more palatable when he feels like he is also the controller.

In order to combat the boredom of a rigidly controlled and excruciatingly routine life, man identifies with countries, political parties, ball teams, moral causes, and all sorts of things in which he has no real stake. By simply aligning his desires with the outcome and fortunes of someone or something other than himself, he can vicariously participate in the exhilaration of victory and defeat with little or no effort or risk on his part. So important are man's sports teams that most are not as concerned about the individuals that the high schools and colleges return to their communities as the quality of the teams that they put on the playing field. So important are the sports teams with which man identifies that, when Russia rolled her military might over defenseless Afghanistan, conquering a barefoot and backward people, the Western world reacted violently with the ultimate in retaliation; they boycotted the Russian Olympics.

In a world of monotony, where real success and failure occur only over long periods of time, and at such a gentle pace as to be barely noticeable, man has devised all manner of sport through which to entertain himself and, more importantly, provide himself with a means to participate directly in something that provides him immediate results as to success and failure. So important is man's "sport" to him that he

works all week in order to be able to go to his golf course, ball field, race track, or fishing lake on the week-end. So important is his sport that his family and job often become secondary. Man laughs, "It's only a game", then structures his whole life around his "game".

The general tendency is to think of scientific technology as the antipathy of superstition and belief; however, in actuality, man's technological advances have been a triple blessing to his deceptive beliefs and contrived values. As the complexity and sophistication of society escalates, man has a greater need for the security and identification to be found in belief groups and through his manufactured values. Man's technology enables him to manufacture a continuing parade of material things that become the objects of his worship and desire to possess. As economics is defined in terms of satisfying unlimited wants with limited supplies, man has assured a perpetual state of competition and conflict by developing the ability to produce new items to possess faster than he can acquire the ability to own them. And the same technology that produces these things has also produced the marketing means to assure that man will be more than aware of their existence, and desire them.

Man is treated to a relentless barrage of advertising, designed to sell him all sorts of things that he is told that he must have in order to be happy. In addition, the productions that these sponsor are themselves only extensions, and thus confirmations, of man's need and right to have such things. In a confused, deceived, and ignorant world, advertisements often serve to make the rest of the show not appear to be one. A reasonable company, producing a reasonable product selling it at a reasonable price, would want to sponsor a program that appealed to reasonable people. The insulting programming on television today results from the shortage of both sponsors willing to produce anything less offending to human mentality, and an audience that expects, or would be willing even to watch anything less degrading.

The same advanced communications systems that continually bombard millions of homes, promoting the more tangible goods and services of man's perceived needs and desires, are also used extensively by those dealing in the less tangible product of belief itself. The for-profit corporation uses the sizzle to sell the steak; the televangelist uses the sizzle to sell the sizzle. Since the television preacher has nothing to sell but his presentation, he has become more skilled in the sophisticated persuasion techniques of modern marketing than most professional marketers. Much like the politician and other advertisers, the televangelist preys upon man's real and imagined, physical and psychological, needs, desires, anxieties, fears, and ailments. These even enlist followers and contributors by engendering in others the desire to be free of so many unattainable desires. As the various televangelists engage in all sorts of imaginative competitions with one another for the same pool of contributors, the pool of electronic believers slowly continues to swell.

Until now, technology has done nothing but help more people believe more things more strongly; and, without Insurrectional intervention, there is no reason short of mankind's threatened destruction, that this trend will not continue. Just as nuclear reaction can be used to produce either electricity or destruction, scientific advances can be used to free man from his ignorance or to further imprison him. To date, science has really only deceptions of society. The phenomenon of understanding can take place in a human mind without the mind in which it occurs having arrived a clear technical definition of exactly what that process entails, just as a child can experience pleasure and pain long before he knows the meaning of these words.

If man is to understand the situation in which he finds himself to the extent necessary to alter that situation, it is imperative that he learn to distinguish between that which is real understanding and the cheap substitutes offered by his deceptive belief and value systems. The latter only continue his deceptions by causing him to believe that he has understood that which he hasn't and hasn't understood that which he has. Man, in his infinite genius for deception, has learned to create the mental sensation and perception of understanding where no understanding truly exists, as when one hears the

reaffirmation that a beliefless society would have whatever government was necessary, and would operate quite orderly and efficiently. When a man confirms a held belief, he believes that he has understood, which only continues the belief. It is belief that often prevents man from understanding, just as it is understanding that ends belief.

True understanding occurs when that which received by the human mind is integrated into all previously received real information (i.e. those truth not placed into the mind through deception) without contradiction, and possibly with certain confirmations. Pseudo-understanding occurs when that which the human brain receives can only be integrated comfortably into that which the brain has received previously by using taught beliefs and values to explain and smooth the contradictions that the information being received would otherwise create. In order to act upon that which is unreasonable because it believes that it has actually understood it to be reasonable, the human brain's process of led to man's further confusion, deception, and ignorance; and, unless there is a Revolution of Reason, this will continue until mankind finally suffers his own destruction.

FRIENDLY STRATEGY (FS)

The Revolution of Reason derives its overall strategy from the process that frees the human mind from its enslavement to manufactured beliefs and values. Not only is the strategy of the Revolution designed to free mankind from the tyranny of his beliefs and return him to the sanity of reason; but the Revolution itself is designed by those things that do this.

The strategy of the Revolution of Reason falls into three major categories:

1. General Strategy;
2. Offensive Strategy; and
3. Defensive Strategy.

While no strategy, tactic, or movement in the Revolution of the Human Mind is completely free from any other strategy, tactic, or movement, General Strategy is basically concerned with those mental activities that are necessary to free the mind of the individual from the control of beliefs and learned values. Freeing the mind of these automatically returns it to the control of reason. This is the basic mental process that each Mind Insurgent, himself, will have experienced in freeing himself from his own beliefs and false values; and, it is the process that he, as a Mind Insurgent, must bring about in others if they also are to be free to return to reason. The Offensive Strategy directs the efforts of the Mind Insurgent in such a way as to best produce the processes outlined in the General Strategy in the minds of others, while the Defensive Strategy is basically concerned with the protection of the Mind Insurgent personally in carrying out these activities.

The General Strategy of the Revolution of Reason is dictated by the process required for the individual human mind to understand the truth about its true nature and the real nature, cause and effect of its beliefs and societal values. In order for the mind to arrive at such an understanding, it must firstly know what it means to understand, and then apply that understanding to its own inherent capacities and the bastardization of those capacities, the belief system. The General Strategy is broken down into three major elements necessary to free the human mind from the bondage of belief and return it to the efficient control of its own reason:

1. Understanding Understanding
2. Understanding Belief, and

3. Understanding Reason.

These three understandings are not acquired independently of one another; but rather, the individual must become intellectually familiar with all three, simultaneously, in order to better understand any one of them. As any one of these is better understood, so are the other two.

The Offensive Strategy to be used by the Mind Insurgent, once he himself has understood and become free of his own beliefs and returned to reason, is divided into two stages; the Pre-model Phase and the Post-model Phase. The Pre-model Phase refers to those activities prior to the successful development of a computerized model of the human brain to assist in the Insurrection's efforts to return man to reason. This Pre-model Phase will be fought on two major fronts, Communications and Computers. When a working model of the brain is developed, these two fronts will unite for a concentrated assault upon the forces of confusion, deception, and ignorance.

As for defensive strategy, it is imperative that the Mind Insurgent know, and remember, that the Revolution of Reason itself neither has nor needs a defense. The principal defensive concern of the Revolution is for the personal safety and well being of the individual Mind Insurgent. Truth needs no defense; the Mind Insurgent himself, however, will need the best defenses he can muster for his own personal survival as an Insurgent.

FS 1. General Strategy (GS)

If the individual is to become free of the tyranny of his own belief and value system, and become a Mind Insurgent in the Revolution of Reason, there are certain things that must occur. The Revolution does not manufacture that which must take place to realize its goals, but simply acknowledges that which must occur for man to become free of belief and return to reason, whether or not he is influenced by the Insurrection.

If a thousand old beliefs were ruined in our march to truth we must still march on.

Stopford A. Brooke.

In man's previous, and unsuccessful, attempts to free himself from the consequences of his deceptive, oppressive, and irrational beliefs, man has concentrated upon manipulating and altering his perceptions of the truth. However, the truth has never become whatever man arrived at through any popular vote approach for defining it; but rather, the truth then simply includes the fact that man has again made some ridiculous attempt to make the truth what he wanted it to be.

Some modern zealots appear to have no better knowledge of truth,

Nor better manner of judging it, than by counting noses.

Dean Swift.

The Revolution of Reason does not attempt to define truth; that would be ridiculous. The first truth becomes automatically the fact that an attempt is being made to define truth; and the second truth becomes the fact that the first truth was the fact that an attempt was made to define truth, and the third truth becomes the fact that the second truth was the fact that the first truth was the fact that an attempt was made to define truth, etc. ad infinitum. The truth is not encompassed by what anyone defines, or attempt to define, the truth becomes a part of truth. Likewise, the Revolution of Reason does not address the truth itself, but rather will allow the truth that unfolds to include the activities of the Revolution.

The Revolution of Reason does not seek to involve itself in a man's senseless attempts to create truth by popular vote; but rather the Insurrection of the Human Mind seeks man's understanding of the nature of truth and the nature of that which man manufactures and calls truth. And, just as the Revolution of Reason is not concerned with the objects and ideas in which man has come to believe, but rather the nature, cause and effects of the process of belief, the Revolution is not as concerned with where man's reason, once freed, leads him. When man comes to understand his own reasoning ability well enough to entrust his mind to that ability, and once man understands the nature of the deceptions that have controlled that reasoning power for so many thousands of years, his own reason will retake control of his mind and guide him from there.

The improvement of the understanding is for two ends; first, our own increase of knowledge; secondly, to enable us to deliver that knowledge to others.

John Locke.

GS 1. Understanding Understanding

In order for man to understand his beliefs and to trust his reason, it is firstly necessary that he know exactly what it means to "understand" anything, especially when he is going to examine something as sophisticated as his own natural Reasoning process. In order to restore order to the mental mess that man has made of things through the mischief in his own mind, and then, as a Mind Insurgent, to help others through the doorway to mental freedom, it is necessary that he have a firm grasp of exactly what it means to "understand" a thing. In order to instruct others in how to free still others, an understanding of understanding is essential.

Among the many deceptions that man has perpetrated upon his own mind, there is perhaps none more cruel than that of tricking and confusing it about the very process of its own operation, the process of understanding. To continue in his deceptions, man has so deceived and confused his mind concerning about exactly what it is to understand, that few minds really know anymore what it is to "understand". Man has told the mind so many different stories and concepts about what constitutes understanding, that it not longer knows what it is to understand anything. Man has also learned to trick the mind into experiencing the psychological sensation of real understanding when, in fact, nothing has been understood. So, man has not only confused his mind into not knowing what is actually meant by understanding, but he has also succeeded in making the mind believe that it understands, whatever that is, when it doesn't.

Webster's dictionary lists eight different general meanings for the verb "understand", which means that if the dictionary is used in an attempt to understand what it means to "understand", one come up with some sixty-four different meanings for what it is to "understand". While language is the means through which man has any chance at all of understanding abstract concepts, language is not always a total ally to that understanding. Through the deliberate manipulation by those who have a vested interest in having "understanding" be that which compliments and promotes the deceptions of belief and man-made values, man has redefined and confused the concept of understanding to the point where man no longer knows what it is to understand, much less what it is he is supposed to have understood.

The understanding necessary to become free of his beliefs and learned values, and to trust his needs and desires to his natural reason, is repeatedly suggested in all sixty-four definitions, but it is not necessary that the potential Mind Insurgent ferret out the intellectual meaning of understanding in order to make practical use of the understanding process. For man to become free of belief, he only needs to know what it is to understand a thing, and how to distinguish the difference between true understanding and the pseudo-understanding made possible by the deceptions of society. The phenomenon of understanding can take place in a human mind without the mind in which it occurs

having arrived a clear technical definition of exactly what that process entails, just as a child can experience pleasure and pain long before he know the meaning of these words.

If man is to understand the situation in which he finds himself to the extent necessary to alter that situation, it is imperative that he learn to distinguish between that which is real understanding and the cheap substitutes offered by his deceptive belief and value systems. The latter only continue his deceptions by causing him to believe that he has understood that which he hasn't and hasn't understood that which he has. Man, in his infinite genius for deception, has learned to create the mental sensation and perception of understanding where no understanding truly exists, as when one hears the reaffirmation that a beliefless society would be one of anarchy and chaos. So schooled are all in this universally held belief, that when they hear another voice, a confirmation of what they believe occurs in their own mind that so very closely approximates the sensation of understanding that they think that they have actually understood that chaos and anarchy would surely result. Because the confirmation of a popularly held belief feels so much like understanding, people believe that they reach such conclusions as a society without beliefs would be anarchical and chaotic, when, in fact, if they truly understood, they would see that a society with no beliefs would have whatever government was necessary, and would operate quite orderly and efficiently. When a man confirms a held belief, he believes that he has understood, which only continues the belief. It is the belief that often prevents man from understanding, just as it is understanding that ends belief.

True understanding occurs when that which is received by the human mind is integrated into all previously received real information (i.e. those truth not placed into the mind through deception) without contradiction, and possibly with certain confirmations. Pseudo-understanding occurs when that which the human brain receives can only be integrated comfortably into that which the brain has received previously by using taught beliefs and values to explain and smooth the contradictions that the information being received would otherwise create. In order to act upon that which is unreasonable because it believes that it has actually understood it to be reasonable, the human brain's process of understanding has been tricked into using beliefs and learned values to satisfy and quiet the curiosities that reason would otherwise raise to enjoin any feeling of understanding.

In most cases of mistaken understandings, all that has really happened is that the mind has used a held belief or value to admit and validate that which reason would have otherwise disallowed. In doing so, the mind and body of man feels as though he has actually understood, when, in fact, nothing has been understood. As those who seek to discourage man from abandoning his beliefs to join the Forces of Reason present their argument, the Mind Insurgent will watch how often the people are asked to base their understanding of belief's point of view upon some belief or value that must be accepted without understanding. Those who will go against the Forces of Reason will try to return man to belief through the pseudo-understandings of belief, a process that loses its effectiveness once brought to the attention of reason. Those who will come against the Forces of Reason know that what they say would find no understanding in a mind guided by reason, but their desire is not to assist man in finding true freedom, but to keep him enslaved in their beliefs.

Deny first-truths, and reasoning is void. If an opponent denies them we can only add: "Be not as the horse and the mule, who have no understanding.

Charles Simmons.

Man is taught to believe many things on which to base his life and every act within that life, among which is the belief that he understands something when it conforms to and confirms his other beliefs. Because the feeling experienced by the human mind and body when validating the false so closely approximates the feeling of actual understanding, the mind really believes that it has understood. In reality, any feeling of understanding that is made possible only through the use of beliefs or fabricated

values, is not understanding at all but merely a deceptive imitation of understanding.

The type of understanding necessary to free man from the grip of beliefs and avail him to the genius of reason is not that type of understanding normally associated with weakness, excess sympathy, or unreasonable compassion. While it is quite possible that empathy and compassion will follow real understanding, it is just as possible that when man truly understands the nature of his predicament and returns to reason that there could be considerable anger and hostility on the part of even reasonable men toward those who insist upon remaining with, and promoting the continuance of, the confusion, ignorance, and deceptions. Understanding does result in selfless acts of unmeasured kindness, but it also results in the swiftest and most decisive strokes imaginable to destroy that which stands in the way of reason.

Had the allies been operating on pure reason, they would have understood Hitler's true intentions and inhumane capacities. Thus, millions of lives would have been spared through the timely destruction of that madman. Had America been operating under the control of pure reason when Russia, an announced adversary, stole the secrets to the atomic bomb, Russia would never have been allowed to nurture those plans to fruition and build a nuclear arsenal capable of completely destroying the United States. Reason is lenient than the belief system toward those who would do it harm. Reason would have realized that it was the responsibility of the first country that developed the bomb to ensure that no other country ever attained a similar capability, even if it meant using that bomb. Such beliefs as the inappropriateness of meddling in the internal affairs of another country, especially one that has broken the laws of the country with the bomb to obtain it, would have been of little concern. The action that reason would have brought to that situation would have been far from weak; but rather, reason would have dealt with the Russians swiftly and decisively. Had reason guided America's response to such a blatant act of aggression with such obvious unfavorable consequences for the entire world, the matter would have been settled long ago.

What is strength without a double share of wisdom? Vase, unwieldy, burdensome, proudly secure, yet liable to fall by weakest subtleties; strength's not made to rule, but to subserve, where wisdom bears command.

John Milton.

The type of understanding necessary to allow man to operate outside the control of belief system will necessarily involve empathy with other humans, as well as with all other living species; however, this understanding will also encourage prompt and severe measures against all who would threaten its continuance, and against all who unreasonably threaten any or all of mankind. Reason has fallen prey to the forces of belief because it is vulnerable to the deceptions of society, not because it is weak. When reason comes to understand the nature of those deceptions, it will retake its rightful position in the mind of man, and man will come to know again its full force.

The type of understanding that man needs to free himself from the confines of his beliefs and invented values will not find itself in conflict with man's natural logic and reasoning; nor will it involve any contradiction to the cause and effect nature of the universe which it seeks to comprehend.

Truth is always congruous and agrees with itself; every truth in the universe agrees with all others.

Daniel Webster.

True understanding will not need to be based on an acceptance of some supernatural intercession in the affairs of all nature on behalf of a single species, man in order to explain what has happened to man, and what man must do to correct it. True understanding will have no serious problem with the idea that

what has happened to man would happen to any species with the human capabilities and propensities, if it lived in permanent societies for any extended period of time with others of its species.

True understanding does not fear that which is beyond its grasp to the extent that it would permit the cheap concoctions of society to be used as substitutes for missing fact. True understanding has the honesty to admit that there is still that which it does not understand, and the courage to allow that which is not understood to remain as simply not understood. True understanding does not accept the non-understandable answers of belief to quiet its curiosities.

True understanding desires the same validation from others as does the belief system; however true understanding is both unable and unwilling to limit its understandings to only those that a totally deceived world can, and will, confirm. True understanding realizes that the human mind, even free from the deceptions of beliefs and fixed values, must formulate its understandings on less than perfect perceptions of less than perfect information; to limit its understandings to only those that a totally deceived world can and will, confirm. True understanding realizes that the human mind, even free from the deceptions of beliefs and fixed values, must formulate its understandings on less than perfect perception led to man's further confusion, deception, and ignorance; and, unless there is a Revolution of Reason, this will continue until mankind finally suffers his own destruction.

GS 2. Understanding Beliefs

After the potential Mind Insurgent has gained a cursory knowledge of the nature of true understanding, and what it means to really understand a thing, he needs to apply this type of understanding to his beliefs, his values, and his own reasoning process. This will enable him to become free of the controlling influence of his beliefs and inculcated values, and to follow the dictates of his superior reasoning. Once he has understood and become free, he is ready to help others become similarly free and responsible.

As the potential Mind Insurgent begins to understand the human mental process of belief and value setting, he will not only improve his understanding of these, but, at the same time, he will strengthen his ability to understand all things that he desires to truly comprehend. As he seeks to honestly understand the function, the cause, and the effect of his beliefs, he will not only begin to become free of the controlling influence these have held over him, but he will also begin to acquire the proficiency in understanding necessary to rid himself of all beliefs and set values. The more he will place in his native reason. As man uses his increased understanding capacity to better understand beliefs, values, and reason, he will gain new insights as to how he might best enable others to also understand.

In order for the potential insurgent to understand the belief and value processes that control his life, it is necessary that he have sufficient information available to him, through either his own experiences or outside sources, to make understanding possible. Also, it is necessary that he have adequate reason to desire to seek understanding. Chapter Three, "The Enemy," provides ample information about the nature, causes, and effects of man's beliefs and manufactured values to enable any who really want to understand to do so. And, knowledge of man's past and promised sufferings provides sufficient incentive to do so. The more man comes to understand about his unique mind, its capacity to reason, and the nature and capability of that reason, the more confidence he will have in trusting his life to that reason.

As man evolved over the millions of years that he has existed on earth in his various forms, there was nothing to prepare him for, or protect him from, the deceptions that he would perpetrate upon himself when he entered into permanent societies. Man was defenseless against his own deceptions, once he reached the phase of societal living that made serious deceptions possible. Seeking to fulfill the dictates of their native reasoning capacity, all societies fell prey to the destructive deceptions concocted by humans. As man conspired with his fellow man to relieve the fears of not existing throughout eternity, he had no way of knowing that the very processes he invented to alleviate or reduce these fears would

one day destroy all.

When once a man is determined to believe, the very absurdity of the doctrine confirms him in his faith.

Junius.

As man conspired, with society and through the use of his beliefs, to calm his fear of physical and psychological pain, he could not know that in so doing he was laying the groundwork for all manner of human suffering, suffering that would be caused, both directly and indirectly, by the different beliefs used to bring him his peace of mind. As man entered into his conspiracies to formulate his artificial value systems, which brought him immediate pleasures and feelings of worth, he had no way of knowing that such false values would one day interfere with the proper functioning of the very reasoning necessary for man's survival. As man manufactured his false system of beliefs and values, he had no way of knowing that he was gambling with the very ability that had provided him with real pleasure and had guaranteed him continued survival for millions of years.

Upon moving into rather permanent societies, man discovered ways to fashion the appearance of fact from fiction, and to create values through deceptions and conspiracies with others in those societies. Man's own natural reason encouraged him to take advantage of these new found methods for gaining the illusion of eternal life, ridding himself of many fears and anxieties, and producing many pleasurable experiences by making important all sorts of things and activities. For thousands of years, man has had no way of knowing the dangers inherent in such deceptive processes that seemed to do so much good.

Nothing is so easy as to deceive one's self, for what we wish we readily believe; but such expectations are often inconsistent with the reality of things.

Demosthenes

Even when man began to experience wars with others of his species, he had no way to see how these were ultimately caused by the different belief and value systems that he had manufactured and promoted through his seemingly harmless deceptions. While it was blatantly obvious that differences in the beliefs and values of different individuals and groups were the cause of much suffering to the incorrectness of some of the beliefs involved, the inevitable consequence of a world where different sets of beliefs and values existed, and to the naturally incorrigible sinful, evil, and destructive nature of man.

The practical effect of a belief is the real test of its soundness.

Ames A. Froude.

Although over the next several thousand years, man would kill off millions of his own kind, and inflict all sorts of physical and mental sufferings upon billions of others, man had little reason or incentive to examine the beliefs and values he had learned to manufacture, and which had brought him so much pleasure, comfort, and freedom from fear and responsibility. Man has constantly altered his beliefs and adopted new and different values; but man has never been able to bring himself to the point of seriously questioning the overall, and long-term, effect of everyone operating on beliefs. Man has never stopped to take a close look at the effect of a system that permits and encourages deception to place in the human mind the beliefs and values under which we all live and function.

Every individual believer and group of believers believe that there is nothing wrong with their own particular beliefs, that their beliefs are good. Most groups further believe that the world would operate in peace and harmony, or at least efficiently, if all believed as they believe. Believers find it hard to admit that all beliefs are bad when they know that among their own beliefs there are some that no one could possibly question as being anything but beneficial to mankind, and in keeping with man's most

noble and virtuous aspirations. Man cannot consider all beliefs as possibly bad, when among his own cherished beliefs are such gems as "honor thy father and mother" and "love your children." And there are a few belief systems that don't have at least a few of these types of seemingly indisputable beliefs within them.

Just as man has included among his beliefs those things against which none can argue, he has likewise listed among those things which he claims to value some things that none could convincingly call unimportant. Virtually all groups claim to place a high value on human life, and thus wonder how any could possibly argue that all values are harmful. The argument that these groups advance is that since there are some things that are valued that no decent and sane man could possibly not value, then the problem, if indeed there is a problem, is not that values are placed upon things, but what values are placed upon what things. Just as believers select some beliefs, values are placed on some things which they figure all must value to legalize both the concept of valuing certain thing as well as to permit the valuing of all the other things that they choose to value.

At the root of man's beliefs and fixed values is the idea that society with all his knowledge, learning, and divine guidance is better able to decide than the individual what is important, what is not important, and which possibilities explaining man and the universe are to be treated as fact and which are to remain as only possibilities. It is inconceivable to modern man, who marvels at his many wondrous inventions, that the same reasoning that guided man through millions of years of his existence under the most trying and difficult of circumstances could possibly be adequate and sufficient in this modern day and age to continue in that capacity. So accustomed is man to improving upon everything else in the world, from the foods he eats to his own physical body, that he automatically assumes that whatever he comes up with to assist the performance and functioning of his own mind must be an improvement.

A truth that one does not understand becomes an error.

Desbarolles.

Although, to date, man has been unable to understand the mental process of his brain, he has nonetheless persisted in his belief that by using that very process he can improve upon it. Not understanding the exact nature and method of operation of his own brain, man has taken it upon himself to rearrange the priorities of that brain into all types of different configurations for any number of different reasons. However, since he has not firstly understood the nature of the thing that he has altered, he is totally unaware of the necessary ramifications of those alterations.

Having used deception to replace the natural reason of man, which was programmed primarily for his survival, with manufactured beliefs and values, man no longer has the protection of his reason and could destroy himself with the weapons he has built for that purpose at any moment. Man won't be crazy when he blows himself up; he'll be dead. He's crazy for having produced the situation where that possibility exists. Man remains crazy until he either removes his ridiculous capability for his own total annihilation or uses it.

When the mind of the child comes to make the association between itself and the body it inhabits, and the control it has over that body, at that time, the primary program of the whole thought process that makes that recognition becomes the survival of that which has been identified. The primary force in the conscious mind of the child, after it has become aware of its own existence is that of survival. Because it requires some length of time before the mind can make any meaningful connections between that which affects its survival and its actions, this program is not as easily recognized as those of pain avoidance or pleasure seeking; but it is there nonetheless. And while the infant mind lacks the capacity even to articulate what survival is, and does not know what to do to enhance the survival, the desire to survive is still stronger than that of seeking pleasure or even avoiding pain.

By the time the child is old enough to understand to some meaningful extent the concept of survival on an intellectual level, and begins to actively take part in those things that contribute to that survival, he has already been deceived into believing some things that work in contradiction to his survival that he believes will assist it. During his lifetime, he will be taught many more such deception. But, because the primary program of the human mind remains that of survival, the only thing necessary for man to guarantee his survival is to recognize that to be his primary program. What man must come to understand is that everything that he has done, and does to "improve" upon his primary program of survival, and to cause these new programs to override that primary survival program, must inevitably detract from his ability to survive. This seems terribly simplistic, but it is exactly what man has done, and this is exactly why his very survival is now in danger.

Without understanding what he was doing, for his own immediate and irresponsible reasons, and through the deceptive abilities gained in permanent societies, man has tricked his brain into believing things to be true that he does not really know to be true, into believing that some things are not true that he does not really know to be untrue, and to assign values to things different from those that would have been recognized and allocated by the mind's own original programming. In doing these things, man has caused the brain to miss out on pleasures that it would have otherwise provided for itself and the body in which it resides, to suffer physical and psychological pain that it would have otherwise avoided, and to put its, and the rest of mankind's, very survival in jeopardy.

Because the artificial beliefs and values that man has superimposed upon his brain have long since eclipsed the natural empathy that the original and native mind of man held for other humans and the rest of the animals, modern man does not even know that a strong empathy is a vital part of the natural function of the human mind. So successful has man been in his ability to reprogram the human brain, that he has even introduced beliefs and values that will override that special empathy known as "love." Modern man is totally ignorant of the role love would play in a less deceived brain.

Man, in his confusion, somehow feels that the same brain that for millions of years handled nothing more complicated than sticks, rocks, earth, plants, and animals would be totally incapable of dealing with the sophisticated materials and subject matter of today. Therefore, he takes it upon himself to alter it, to "improve" it. Without having any idea what he is doing, man alters the very ability of the brain to function with true reason, and is now vexed that the human mind could allow the suffering that continues to exist. Without any earthly idea of what he is doing, man totally reprograms a perfectly programmed brain. But try as he might he has been unsuccessful in programming out the disturbance his mind feels at the atrocities man commits upon his fellow man, and the suffering it must witness. Without the slightest notion as to what he is doing, man changes a brain that is finely tuned to function for the best welfare of the human it inhabits, which includes the interests of those of whom that human is especially fond, and all the rest of mankind. And then man is astonished that he behaves as ugly and irrational as he does. It is not really so amazing that man might destroy himself, but rather, considering all the uninformed experimenting that man has done on his own mind, it's truly remarkable that man has lasted this long.

If man does eventually end his tenure on this planet by unleashing his massive nuclear capabilities, or by some new generation of weaponry with an even greater destructive capacity, the real underlying cause will be the inevitable deceptions that he unwittingly manufactured and encouraged when he gathered into his permanent societies, nothing more, nothing less. Basically, these deceptions consisted of the things that he was able to convince himself to treat as untrue that he did not know were not true, and the things that he conspired with his fellow man to attach a value to above or below that which his natural reason, which guided him through so many millions of years of pre-societal living, would have been unable to assign.

That which man has enticed, threatened, and tricked his mind into believing and valuing will be the cause of mankind's collective suicide; but these deceptions will not be the reason man destroys himself. The reason that man finally does this most insane of all possible acts will be either because he has not been properly shown the destructive nature of his deceptive beliefs and value systems; or, having been shown the true nature of these, he will refuse to seriously examine such a massive and universal system, a system that has served his immediate needs so well for so long. Mankind may be much like the smoker who dies of lung cancer from continuing to smoke long after he has been warned about the dangers involved. As a matter of fact, giving up smoking would probably prove easier to the most ardent chain smoker than quitting any one of his many beliefs.

As man is shown the true nature of his natural, undeceived reason, he will also need to have explained to him that the ideas and objects of his beliefs do not disappear just because he ceases to believe in them; and that which he values need not be any less attended to by him simply because he ignores the values that he was taught to assign by others. That which is truly significant in his life will remain so, whether or not there is, or ever was, anyone to tell him to make it so. If there is a god, that god will still exist, whether or not individual or collective man believes in his (hers, its) existence. If there is not a god, there will still continue to be no god, whether or not there are any atheists to believe that there is no god. If man can truly never know whether or not there is a god, he will continue to be unable to ever know if there is a god or not, whether or not there are agnostics to believe that he can never know.

Other than those users of belief who profit directly from the belief system, the only believers who will perceive that they really have anything to lose by giving understanding and reason a chance will be those who believe that there is a god that has decreed that good things, including living forever, only happen to those who believe, and bad things, including burning eternally in the fires of hell, will happen to those who don't. Unfortunately, these groups constitute a significant majority of the population in those countries with enough freedom of communication to make any meaningful understanding possible (These would argue that the freedom of communication has become because of their beliefs, but the evidence more strongly suggests that it was probably in spite of them). It comes as no surprise that those religions that have captured the most followers are those which promise the most good accruing to those who believe in them, threaten the most harm to those who don't, and make "believing" a prerequisite to receiving the former and avoiding the latter.

Western religions have promised those who believe in them an eternal, happy, pain free life after death, and divine intervention and help in getting rid of disease, accumulating wealth, and living happily without fear and responsibility in their present lives. Having had these ideas continually presented them since they were old enough to see pictures and understand such words as "burn forever," this particular group is not going to be quick to even consider throwing out the whole idea of beliefs.

Indisputably the believers in the gospel have a great advantage over all others, for this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can but be with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment.

Lord Byron.

Many among those who profess the common beliefs of society do so because they have been promised and threatened so much; and, to date their reason has never been shown that beliefs are anything but beneficial, both for them personally and to all mankind. Among these, there are those whose reason has never been completely comfortable with the concept of belief, for the very fact that all beliefs must, at some point, contradict reason. Those of superior mentality, and of strong reasoning, must be constantly convinced that, in a totally orderly universe, God saw fit to endow men with a disorderly brain, a brain that needs to be controlled by an external and contradictory system of beliefs and values, lest it not

function in a manner conducive to this God's overall plan. These will find themselves wondering from time to time why God would not be pleased with those who had the courage to follow the reason with which they had been endowed, even if it questioning the beliefs that his fellow man has passed on to him about that God. From time to time they cannot help but wonder if they really are doing the best thing by continuing on a path that seems to be leading nowhere, except possibly to even more suffering on the part of mankind and eventually to his total destruction. They question why, if there is a God, this God would not want them to use those who remain less that totally convinced that man, through popular vote in his societies, has improved upon the decision making process that guided him through thousands, and perhaps millions, of years under circumstances every bit as trying as those faced by man today. Among these there are those who wonder on occasion if perhaps through his societies man hasn't simply become more sophisticated and personally removed from his savagery, but really hasn't become that much more civilized.

One group of believers who will find it extremely difficult, if not impossible, to examine their own beliefs and values to determine just how necessary and desirable these really are, will be the people in, or under the control of, the Soviet Union. As the children of the West are indoctrinated from birth to believe in a religion, along with patriotism, ball team loyalty, particular social attitudes, and number of other things, the Russians receive a steady and highly concentrated infusion of belief in only the state and the values centered around the worth of the state. When the same state that all the people have been taught to place their total faith has virtually total control of all information to be received by these people, it is unlikely that control of all information to be received by these people, it is unlikely that those who enjoy the powers of directing such a state are going to undo all their brainwashing efforts by telling the people the truth about the mental system used to enslave them. This would be tantamount to a televangelist using his network facilities to inform his audiences about his deceptive ploys and the devastation caused by the belief process under which he prospers. The Russian government can no more be expected to seek the truth about the belief process than the Vatican.

An additional impediment to understanding faced by those who live in a politically closed societies, yet otherwise have the intellectual capacity to grasp something as complex as the destructive nature of all belief systems, is the illusion that all of their woes stem solely from their oppressive government. To them, it would appear as a blessing to be controlled only by the tyranny of one's own beliefs. Because of the particular types of restrictions they have placed upon themselves through their own beliefs, and the presence of physical enforcers of those beliefs, they are far removed from being able to see that it was the tyranny of beliefs that caused the more tangible tyranny under which they now suffer.

From time to time, throughout history, mankind has seen one group of humans inflict the most heinous atrocities upon another group of other humans. Perhaps in this century the most publicized examples of man's inhumanity to man have been the wholesale slaughter of the Jews at the hands of Hitler's Nazis, and the deliberate starvation of millions of Ukrainians by Stalin. And yet, while such glaring examples of man's tremendous capacity for such merciless inhumanity receives almost global disapproval and disgust, no one seems to learn anything from these recurring ordeals.

When these tragedies end, those who manage to survive them normally attribute some of their ability to have done so to their own strong beliefs in whatever it is that they believe in; and all the world applauds them for their courage and ability to hold on to their beliefs through such adversity. No one stops to ask what part beliefs played in the victimized group being singled out to be so ruthlessly persecuted by the group with the power to inflict such grief upon them, and what part beliefs played in encouraging the assailants to inflict such horrible pain, suffering, and death upon other human beings. All are quick to give beliefs credit for any ability to endure and survive such trial, and most rush to point out the hellish nature of the beliefs held by the perpetrators, but no one bothers to look at the overall function, or dysfunction, of beliefs in these nightmares each time they occur. No one has ever

brought the overall function, and malfunction, of beliefs before the court of reason for possible indictment.

GS 3. Understanding Reason

Having acquired some degree of proficiency in the natural art of understanding, through coming to some understanding about the possible nature of his beliefs, the individual only needs to understand his own reasoning capacity in order to place sufficient confidence in this unique human ability to trust it to operate on his behalf in lieu of his beliefs. By allowing his own reasoning to look logically at what human reason really can and can't do, what human reason really does and doesn't do, and what has been done to human reason by the deceptions of society, man's own reason will acquire sufficient confidence in its abilities to again take control of the mind into which it is programmed, and direct the actions of that mind and human.

He is not a reasonable man who by chance stumbles upon reason, but he who derives it from knowledge, for discernment, and from taste.

F. Rochefoucauld.

Once an individual has a rather firm grasp on what it is to understand such elusive concepts as belief and value systems, and once he has been exposed to the truth about these systems, he will feel a compulsion to examine and understand his own beliefs and values; however, his mind will be hesitant to look too closely at these until it has received adequate assurance concerning the possible consequences of such an examination. Basically, man's mind will want to know what will happen if it does, in fact, expose and destroy all its held beliefs and set values. The mind has been told many times that some beliefs and set values are necessary and good. Also, the mind has been told many times that those who have no beliefs and values are bad. Until his own native reason is more comfortable with its prospects for survival, avoiding pain, and finding pleasure after it has exposed and disposed of its beliefs and fixed values, even reason must select the despotism of beliefs and taught values over its own freedom.

He is the freeman whom the truth makes free, and all are slaves beside.

William Cowper.

Seeing that he is hurt and threatened by his beliefs is not good enough; man must also know that he will live and find greater happiness without them. He must come to understand his own reasoning capacity before he can assume responsibilities long ago placed in the charge of certain beliefs. In order to understand full the belief and value processes, it is necessary that he understand and have an appreciation for the reasoning capability of his own brain when functioning independently of these artificially inseminated controls. Man's own brain cannot honestly look at the process of belief, or its own particular beliefs, until it feels that it would be able to handle whatever it discovers with whatever it has let after the discovery. This is why man must understand the empathetic efficiency of a brain untethered by superimposed beliefs and values before he can look honestly upon that which controls him.

The "reason" that the mind must come to understand, with a sufficient confidence in both that understanding and the thing understood to trust it to guide its very operation, is not the type of reasonableness that is associated with undue tolerance. The reason of the human mind is most intolerant with that which opposes, and thus threatens it. Reason does not fall to the forces of deception because it is infected with sympathy and mercy. Reason is tricked into surrendering by being told that the forces of belief fight on the side of reason; and there are none to warn the searching mind of the

dangers of belief, while many stand prepared to reward it if it chooses to believe. Reason would seek to free mankind without destroying men; but, if injured or threatened, reason's reaction would be anything but reasonable by sympathetic standards. When on the attack, reason's strategies and tactics will exceed, without undue notice, all boundaries constraining a world grown dependent upon belief.

Strong reasons make strong actions.

William Shakespere.

It is not surprising that religions teach man that he cannot trust his own reason; because, if he does, that reason will caution him against turning the responsibility for his own life over to what really amounts to superstition. Although all beliefs must be supported by the reason of the human mind, beliefs and total reason are diametrically opposed to one another. In order for beliefs to reside in the human mind, some amount of reason must be displaced. As the concerns of reason are survival, pain avoidance, and pleasure acquisition; it is little wonder that in a world where beliefs direct the activities of all, that there is so little real pleasure, so much real suffering, and a legitimate threat of total destruction.

Each who has discarded what he perceived to be a defective reasoning process in favor of what he has been led to believe are impeccable beliefs and values, actually still rely on that "defective" reasoning to a much greater extent than he is willing to admit. Each trusted his reasoning to select those to whom he would turn for his beliefs. He trusted his own reasoning to choose which beliefs he would believe from among those offered, and which he would reject or ignore. He trusts his reason each time he decides to deviate from that which his beliefs would require him to do. Man must trust his reason to accept and hold the correct beliefs from the millions available, even if one of the principle beliefs he chooses is the belief that he cannot trust his reason.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.

Sir W. Drummond.

Some defenders of belief, lacking any real fervor for sustained mental activity, will shoot themselves in the foot by quickly pointing out that if beliefs are truly destructive deceptions, then the fact that reason chose any beliefs is prima facie evidence as to the culpability of human reason. These would momentarily acquiesce to the hypothesis that beliefs are bad in an effort to prove the validity of the belief that reason is worse; but, having gotten that errant shot off, they will ride out before explaining why reason, if so weak, must be tricked, threatened, and cajoled into accepting their beliefs.

Man is brainwashed from birth concerning the necessity of holding beliefs, and the desirability of holding certain beliefs. He is told that beliefs are good, and that not to believe is bad. Man's native reason, relying upon its natural verification process, and having been presented no evidence that beliefs are harmful in any way, makes the extremely uninformed and misinformed decision to believe. Under such ideal conditions for deceiving the human mind, western civilizations have had only slightly less success in infusing their people with beliefs in religion and personal excesses than the Soviets have had in inducing the beliefs in the state and communism into the closed minds of a closed society. If reason does have a fatal flaw, it is that it is susceptible to the deception of man in society; however, if the general consciousness of man ever becomes aware of the nature, causes and effects of man's deceptions, reason will return to power in the human mind stronger than ever from the experience of its deception.

The program that produces cognitive reasoning in the human brain is set up quite simply to provide for man's survival, pain avoidance, and pleasure enhancement - in that order. Lower animals must rely upon instinct to provide that behavior which contributes to their survival but is not directly related to

the latter two programs, the avoidance of pain or the experiencing of pleasure. Until the human child's brain has accumulated enough experiences with itself and the body it inhabits, it operates only on pain avoidance and pleasure seeking much like the rest of the animals. Once the mind of the child makes the connection between its activities and the physical existence of the body it inhabits, its survival program activates. And as this program gains further experience, it will come to dominate the other two.

In the past, there may have evolved other species of animals with mental capacities similar to humans, but who did not have as their number one program that of survival. If either their pain avoidance or pleasure enhancement program was dominant over their survival program, these species would have sought to avoid pain or to seek pleasure even if it meant the end of their own survival; and, obviously, they would have gone out of existence. And, contrary to the aims of their dominant programming, they would most likely have died in great pain and without much pleasure.

Essentially, this is what man has done to his own mental programming through his belief and value systems. He has tricked the brain, using the influences of society, into programming itself. Man has deceived his brain into placing a greater emphasis on the avoidance of pain and the acquisition of pleasure than are conducive to his own continued survival, and he has also deceived his brain into believing that some things contribute to his survival that either have nothing to do with his survival or are in direct conflict with his survival.

Never reason from what you do not know. If you do, you will soon believe what is utterly against reason.

A.M. Ramsay

Through the deceptive techniques made available by society, man has tricked the brain into believing that it is working toward the survival for which it is programmed, to include even eternal survival, when, in fact, it is actually only relieving him of some temporary pain, physical and psychological, and providing him with some temporary pleasure, again either physical or psychological. Whenever the human brain operates under the influence of man's deceptions, whether it is man-made beliefs or societal values, the brain has ceased to function to some extent toward the survival of man.

Millions of humans have marched off to wars and died to protect beliefs or values that have long since gone out of existence, or have been altered to such an extent as to have become unrecognizable to those who died for them were they here to see them. And what the individual will die to protect, so will the world, which is only an accumulation of billions of individuals. In looking back, man can find instances throughout history where other men have died for the most preposterous misconceptions, but man, to date, has lacked the ability to see that he is repeating that behavior in the present. Man's hindsight is perfect when that what he is looking at occurred long enough ago to contain no traces of that which now tethers his own mind. Today, man acts just as, if not more ridiculously because of his own beliefs and learned values, and one day will look just as ridiculous to future generations. That is, if indeed he allows there to exist future generations to look back at him.

Obviously, in a world operating totally upon man-made beliefs and values, the beliefs and values of some societies are going to more closely approximate reason than others; although none will function as harmoniously and efficiently as it would have under pure reason. Yet, because the beliefs and values of some societies, or some groups within a society, have a stronger appeal to the true nature of man than others, the focus of the problem of man using beliefs is shifted from whether or not he should use them at all to which sets of beliefs and values he should use.

Man has been unable to understand the overall operation of the belief system to date, not because he lacks the capacity or the required information; rather his failure has been due to the fact that each mind that would reach such understanding must first deal with its own beliefs and values. Any

evaluation performed on either those individual beliefs and values, or the system in general, will be undertaken by a mind under the influence, if not total domination, of certain beliefs and fixed values. This does not make for the most impartial inquiry.

Not only does man focus upon the wrong question about his beliefs, and then try to answer the wrong question with an evaluation process that is itself flawed, he further hinders his effort to extract himself from the mess he's gotten into by believing that the sophisticated societies of today, with their extremely complicated social and economic systems, require philosophies equally sophisticated and complex. Man has deluded himself into believing that the progress he has made in science and technology has been aided somehow by his labyrinthine philosophies and theologies, instead of these accomplishments having been made in spite of all his fabricated theories about life and human behavior. It has never occurred to man that all of his beliefs and values are not only unnecessary but are actually destructive by their nature, that his beliefs and fixed values have actually retarded his efforts and progress. Presently, man seeks to formulate even more intricate and confusingly complex philosophical systems to live by, not dismantle, discard, or simplify those already in existence. It is inconceivable to modern man that, as the world becomes more sophisticated and complex, he needs less, not more, formal guidance, fewer, not more man-made beliefs and values.

As children, those with the potential to become the most intelligent of humans are guided into the most ridiculous belief and value systems imaginable; and there they are taught to replace their own reasoning with these beliefs and values. Thus, the most adequately mentally endowed spend the remainder of their lives trying to make sense out of a senseless world using the beliefs and values of these various systems. The world's greatest intellectuals are reduced to nothing more than skilled gamblers, believing that the beliefs and values which activate and restrict their every thought to that the beliefs and values which activate and restrict their every thought to that the beliefs and values which activate and restrict their every thought to be real. Gifted and serious men dedicate their lives to getting others to believe this or that, or to accept a particular set of values, never realizing that it is not which particular beliefs or values that man accepts that will eventually decide his ultimate fate, but whether or not he continues to use any fixed beliefs and set values to guide and direct his life. Man must learn any fixed beliefs and set values to guide and direct his life. Man must learn and teach others about the competency of his native reason, untethered by belief to address with the utmost efficiency any and all situations that it encounters.

As man learns to have more confidence in his own reason, he will come to understand more about the negative influence of his beliefs and set values. As he understands more about the nature of these, he will come to rely even more on the reasoning with his deceptions, but he must also understand what he did to that reasoning with his deceptions, but he must also understand his reason in order to have the confidence required to operate outside the control of society's fabricated beliefs and values.

FS 2. Offensive Strategy

While the General Strategy concerns itself more with the mental process necessary to return an individual to the control of his native reason, which is precisely the mental process that each Mind Insurgent will need to manifest in others, the Offensive Strategy of the Revolution of Reason primarily outlines the basic delivery systems of understanding, and the personal defense of the individual Mind Insurgent during both the Pre-model and Post-model phases of the Revolution.

In both phases of the Revolution, there will be both an Offensive and Defensive element; however, the Insurrection will virtually always, if not always, be on the Offensive Strategy of the Revolution is basically to advance understanding as quickly as possible in any way possible, while protecting those engaged in furthering such understanding as much as possible.

OS 1. Pre-model Phase (PRP)

While it may be essential that a working model of the human brain be computerized before the masses understand the operation of man's unique mind, The Revolution of Reason must begin before such a model is available. The Revolution must begin if such a model is to be produced. Based on information presently available, there must be those who come to understand their own minds, their own reason, and how they have subverted their mind's capabilities with their deceptions. Those joining the initial phase of the Revolution must do so on no more information than that furnished in this handbook; and it will be these initial Insurgents who truly give birth to the Revolution. This stage of the Revolution will be conducted on two separate, but related, fronts: the Communications Front and the Artificial Intelligence Front. And when the human brain is eventually programmed, these two prongs will merge into a single front against the forces of deception.

PRP 1. Communication Corps

This prong of the attack upon the combined forces of confusion, deception, and ignorance went into action simultaneously with the Artificial Intelligence prong of the attack; and, along with promoting understanding among the general population, it promotes the development of artificial intelligence, just as efforts to computerize the brain will reinforce the Communication Corps. However, this thrust cannot await the programming of the brains, as there may not be time; and, without the influence of this sector, that program may not materialize.

Search for the truth is the noblest occupation of man;

its publication is a duty.

Mad. de Stael.

The Communications incursion will be initiated by those who, through the understanding of their own beliefs, of their own participation in the belief system, and of their own reason, have freed themselves to follow the dictates of reason. In addition to having become free of the belief system themselves, these will possess certain skills, abilities they might possess to cause the necessary understanding to occur among others.

The first and last things which is required of genius is the love of truth.

Goethe.

Some of the Initial Insurgents will join the Communications ranks simply because they know little or nothing about computers or programming. They may feel that they also know very little communications, or they may not even consider themselves to Mind Insurgents, within this or any other branch of the Revolution. But, as long as they are free to follow the dictates of their own reason, they will be a part of the Revolution of Reason. And, as long as they are not working directly upon promoting the computerization of the human brain or upon the actual programming of the mind, then they will stand available to further understanding whenever, and wherever, they have an opportunity. At the very least, these will become virtually inactive in the support of the belief system and its insanity; and thus, truly those also serve who only stand and wait.

Some of the initial Insurgents entering the Communications operation of the Insurrection will find the position they hold in their regular lives as valuable to their efforts on behalf of their Revolution as their skills and abilities. Those with favorable positions may get only one shot for the Revolution from their civilian positions, but then, it may take only one good shot. And then again, promoting the Insurrection

from their advantageous positions might catapult them to new heights even they had not imagined, within or outside their present organizational structures.

Many of the Initial Communications Insurgents will come from the various disciplines of the media. There will be writers, who have the skills to make the difficult understandable to specific groups and the masses. These Initial Insurgents will also come from among those who produce, direct, report, act, or otherwise influence that which others receive through the airways, at the movies, or at book stores and newsstands. Songwriters will write songs and music to enlighten others. Singers will sing of reason and the destruction of belief. Painters will paint to the dawn of a new era, the age of enlightenment, the Age of Reason.

Sculptors will sculpt. Lecturers will explain the way of belief and the way of reason. Legislators will begin to make laws with reason; politicians will run for office and discharge the duties of their offices in a reasonable manner. Doctors, lawyers, businessmen, educators, and all others who come to understand the truth of belief and reason will do whatever it is they do in a more reasonable manner, and all will remain alert for any opportunity to destroy ignorance, deception, and confusion in the promotion of reason.

Except for encouraging those working on the development of a computerized model of the brain, those involved in the Communications attack of reason in the Pre-model Phase will be primarily concerned with directly getting others to understand that which they themselves have come to understand, without a model to show them. When such a model is developed, these will continue, and escalate, their activities, using the model of the human brain to assist them in their efforts.

PRP 2. Computer Corps

While some Initial Insurgents begin the extremely difficult process of getting others to understand that which has never been understood before, and that which others have been programmed not to even consider, other Insurgents must put forth a full effort toward the development of a computerized model of the human brain to assist the Communication Corps in their work, and man in his understanding.

The actual effect of beliefs and fixed values and the unique capacities of reason can be explained without a working model of the brain with which to demonstrate and prove the explanations; but, it will be extremely difficult, and perhaps impossible, to get a sufficient number to understand in time to spoil man's scheduled self-destruction without such a model. Those who are at work now seeking to enlighten man about his ridiculous behavior must continue their work as though no model will be forthcoming; but they must also continue to encourage others to build such a model, and to make the workings of the model that is to one day be built known ahead of time. Those who have the ability to build such a model must now do so; the future of all mankind may depend upon it.

To date, man has only considered artificial intelligence with respect to fetching, and perhaps reading to him, his evening paper, cleaning his house, building his cars, making him money on the stock exchange, or perhaps granting him some strategic military advantage over his adversaries. Such expectation will pale before the real contribution that the program of the human brain will make to the welfare of all mankind. By simply allowing man, at long last, to unquestionably understand his own mind his destructive behavior over the past several thousand years, the computer model of the brain can free man from his enslavement to that which he is yet to understand. A working model of the human brain will contribute more to the understanding of human behavior, and human misbehavior, than the combined efforts to date of all the psychologists, psychiatrists, sociologists, philosophers, and theologians. Man continually talks of using the unused portion of his brain, when he has yet to understand what he has done and is doing with the ten percent that he does use. A computer program of the brain will show him that which has escaped his understanding so far.

If man is to have any reasonable chance of stopping short of his own threatened self-annihilation, it is imperative that he come to understand why he really placed himself in a position where such a massive self-destruction is actually possible. If man is to survive his self-inflicted insanity, he must understand the real nature, cause, and effect of his insane behavior. It is possible for man to understand what has happened to him without a model to go by, but without concrete proof that it is his precious beliefs and manufactured fixed values that have caused him so much trouble, and now threaten his survival, he will be extremely reluctant to relinquish that which has afforded him such an abundance of irresponsible pleasure and peace of mind. It may well take more than mere words to get man to take the responsibility for his own life and actions; a model may still not be enough.

Those involved in the Communications Corps of the Insurrection will continually push for and encourage the development of a computer model of the human brain, as this is so desperately needed in order for them to help others understand the whole problem man has created for himself. It is the responsibility of those engaged in the development of such a model to produce one. So much depends upon it.

Even with a model of the brain that clearly demonstrated the function of man's native mind, the efficiency of reason, and what happens to the mind when it is deceived by society, many will still refuse to even consider, much less admit to, the truth before them. Without such a model to demonstrate to man what his unique brain really does and he has done to it, virtually all will reject the truth about man's plight.

OS 2. Post-model Phase (POP)

Given a rudimentary understanding of what the human brain really does and doesn't do, and coming to understand the difference between those functions only necessary to sustain the body in which the brain exists and these functions actually necessary for thought, man will shortly succeed in simulating the mental activities of the mind on his computers. At this point, the Revolution of Reason will move into its final, Post-model Phase, and the Communications Corps and the Computer Corps will converge into a single front for a joint, all-out attack against the legions of deception, confusion, and ignorance. A program of the human brain will present the Communications Corps with needed tangible proof as to the empathetic and efficient nature of the native human reason, as well as to the destructive nature of belief, proof that can only be denied or ignored by the most ignorant or the most incorrigibly corrupt.

With the programming of the human mind, the Revolution will receive much needed impetus, reinforcement, and ammunition; but the war will be far from over. When the human brain is finally programmed, many scientists will flow into the ranks of reason, whether they realize it or not. Previously, having faced only abstract words and logic, these have chosen to remain with the irresponsible benefits offered by the deceptions of their beliefs. Now, with irrefutable evidence as to the harm of these, and the efficiency of their own untethered minds, many of these will forgo the temporary pleasures and illusionary security of their belief systems for the adventure offered by the Revolution of Reason.

However, few scientists and fewer outside the scientific community will understand the significance of a program of the human brain without adequate and convincing explanation. This will remain the objective of the Communication Corps, augmented by the Computer Corps, of course. Scientific papers will need to be translated for the masses. It will also remain the charge of the Communication Corps to ensure that the program of the brain, along with an explanation as to the meaning of such a program, are not denied the widest possible dissemination. The Insurgent must remember that those who prosper from the deceptions of belief have much to lose should reason return to control human thought and activities. The return of reason is not to be met with olive branches in all quarters.

The Mind Insurgents must show man, through demonstrating how the computerized model functions, how man

functioned before he so deceived himself with his beliefs and manufactured values. With his model, man will be able to see how his brain works before and after beliefs and set values are entered. The Mind Insurgents must demonstrate to man how his own reason works when it is not controlled by beliefs and fixed value, in order that others can learn to trust their own reason long enough to examine their own beliefs and values. The Computer Corps, by introducing beliefs and values into a properly functioning model will be able to demonstrate the negative and destructive effect of these upon the human thought process; and the Communications Corps must explain how and why the model does what it does. With the programming of the human brain, the Communications and Computer Corps will work together to usher in the Age of Reason.

FS 3. Defensive Strategy

As there are no rules in the Revolution of Reason, there is nothing to prohibit the Mind Insurgent from defending the Revolution, but it is difficult to envision when such a defense would be necessary or desired. Truth, by its nature, needs no further defense; as truth, itself, is its own best defense. If that which is done by the Mind Insurgents on behalf of the Revolution is based solidly upon the truth, such action can be left unattended. If it is the truth, and it is attacked, it will extract its own toll from its attacker; and many times the price the enemy will pay for attacking the truth will be greater than the damage inflicted by the Insurgent's initial stroke.

On rare occasions there may some valid reason for a Mind Insurgent to defend honest activity; but anytime he moves to defend, he must consider his actions carefully. It is more likely that his best move will not be a mere defense, but rather an advantageous counterstroke made possible by a fallacious counterattack by the forces of deception. Quite often, an erroneous attack avails the Insurgent with possibilities unavailable before. If the activities of the Mind Insurgent are attacked and those activities are founded in truth and reason, a counterstroke against the enemy will eventually present itself if the Insurgent is only patient.

To strike directly back usually does more harm than good to the cause of the Insurrection. However, the Mind Insurgent must learn to distinguish between those attacks which are directed against his activities as an Insurgent and those which are directed against him personally because of his Insurrectional activities. Any attack by the forces of deception intended to injure the Mind Insurgent personally must be taken as personal, and responded to accordingly. But even with the vast number of defenses, actions, and counterstrokes available to the Mind Insurgent, his best decision in most instances will remain to ignore the attack.

If the survival of the Mind Insurgent or the welfare of those people or things in which he has a reasonable interest are injured or threatened in any way, the Mind Insurgent is free to respond in any way his reason dictates to eliminate or reduce the injury, and to take whatever action is reasonably necessary to ensure that such an occurrence, or similar occurrence, doesn't reoccur. Just as there are no rules and regulations governing the offensive measures that the Insurgent might invoke to further the Revolution, there are no restrictions to limit what the Mind Insurgent might do in his own personal defense. He is only to be guided by reason.

Some of the responses available to the Mind Insurgent are the suggested tactics to be employed against the Barriers, Snares, and Traps of the human mind listed in this chapter. The possible responses to these and any other situation that the Mind Insurgent may face the threaten to injure him personally, or threaten to injure or destroy his effectiveness as an Insurgent, are only limited by the imagination and abilities of the individual Insurgent. It will be up to the reason of the individual Insurgent to decide how much sacrifice and risk he is willing to endure in his personal life to support the Insurrection. Now that the Insurrection is underway, untethered reason will not demand that the individual detract from his personal life beyond that which is absolutely necessary, but to the extent that the axis of deception, confusion, and ignorance still reigns, reason will extract a full measure of commitment and involvement from each Insurgent.

If the forces of deception destroy the individual, he becomes a casualty in the Revolution of Reason. Likewise, he becomes as much a casualty, as far as the Revolution is concerned, if he ends his Insurrectional activities. The enemy will not hesitate to destroy the Insurgent physically, financially, socially, or emotionally if possible; but the forces of deception will do him no more harm than they do anyone else if he will not involve himself in any Insurrectional activities. The effective Mind Insurgent must be willing to use any and all tactics at his disposal if he is to survive and emerge victorious over an enemy that will truly go to any length itself to survive and remain undefeated.

ANTICIPATED COUNTERINSURGENCY ACTIVITY

At first, there will be few or no counterinsurgency moves on the part of the forces of belief, as these will initially rely on the tactics normally used to install and defend individual beliefs and values to defend the belief and value system of which they are a part. As the belief system itself has never been challenged, the belief forces have no way of knowing that the tactics of individual believers and beliefs are inadequate against the truth about the system under which they have been developed and nurtured.

At the onset of the Revolution, there will be no response countering the attacks of the Forces of Reason, because those who believe will find it incomprehensible that anyone or anything could possibly threaten all beliefs and values. The well trained mind of the believer will be unable initially even to allow serious consideration to be given to such a notion.

However, not all minds today are so predisposed to not looking at that which disagrees with what they have been taught to believe. There will be those who will be willing to examine closely these systems that have avoided detection and escaped examination for thousands of years. And, among these there will be those who fall to the Forces of Reason. As more and more come to join the Forces of Reason, those who perceive their interests in the belief and manufactured value systems of society to be threatened will have to strike back at the Insurrection. There will come counterattacks, but these will be in vain and only serve to convert even more people to the cause of reason, and thus, strengthen the Insurrection.

The first public counterstrokes will come from among those who deal purely in the deceptions of belief, the Master Deceivers. The initial counterattacks will not come from the absolute dictators, because they can control the information reaching their subjects and thus can control the Revolution in their particular countries by conventional means. These attacks will not come from the psychotic of the master criminal, as these will be either unable to mentally mount a counterattack, or too busy looking for ways to turn the Insurrection to their personal advantage, to attack it. No, the first counterattacks will come from the televangelists, who take the daily pulse of belief through their contributions; and these will be hit across the board by the Revolution of Reason. The Revolution of Reason will make the PTL debacle appear as child's play.

At first, the televangelist will try to ignore the Insurrection, hoping that it will die of its own volition. And, not wanting to extend the Revolution any further credit and recognition that it has acquired, he will try to stick to his normal tactic of ignoring anything or anybody that doesn't agree with him. But, since the Revolution, once begun, can only gain momentum; he will eventually break and attack. He must attack; his livelihood, power, fame, reputation, son's future, and everything he perceives himself to be and aspires to be is at stake. He will counterattack, but it will be too late and too little to avail.

After the televangelists attack the Insurrection, others will follow, also too late and causing little adverse effect. There will be counterattacks from the pulpits across the lands, from politicians, from businessmen, from lawyers, from doctors, plumbers, ball players, and from just about anyone else who has come to depend heavily upon his particular beliefs and values, especially those used for personal gain. The attacks will come from parents who are afraid that their children won't believe and they believe, that their children will grow up lost without values. The attacks will come from children who fear the same thing about their parents. The attacks will come from employers, workers, housewives, entertainers, anyone else who chooses to fight for belief over reason for whatever reason; but they will come, and they will all come to naught.

The counterattacks upon the Insurrection will be ignored by the Mind Insurgent, unless he sees that he can gain some advantage by making a favorable counterstroke of his own in return. Otherwise, the Insurgent will make no defense, for none is necessary. The truth needs no defense, and the attacks of

any who would attack the truth will do exactly what was feared and caused them to withhold their attacks as long as possible. The counterstrokes of the believers and belief users will cause as many to join the ranks of reason as are convinced to remain with the forces of deception and belief. And, considering that the Forces of Reason start at essentially zero, the Revolution can do nothing but gain. Also, reason needs to win an individual to its side only once; for if one has truly understood the way of reason and belief, he can never again fully return to the deception of belief. The mind's residue of reason won't let it. If the forces of belief persist in their attacks upon the Revolution of Reason, they, themselves, will bring down their own house of cards, their beloved belief system. If they do not counterattack, reason will still prevail, only more slowly.

The counterattacks that the Mind Insurgent must prepare for and address will be those direct at him personally. Basically, these will only be intensification's of the normal tactics of the belief system listed in Chapter Three; and these will be countered with the Personal Defensive Tactics for the Insurrection listed in this chapter. If the Mind Insurgent stays with the truth, that which he does on behalf of the Insurrection is above reproach and acts as bait to draw believers into a battle that the Insurgent need not enter, and which will cost the enemy dearly. The Mind Insurgent must resist the temptation to defend attacks upon the Insurrection, as such defenses usually only decrease Reason's gain. However, he must remain alert and move quickly and decisively to defend himself from personal attack, because this is where he is the most vulnerable, and the enemy knows it.

Those who side with belief perceive themselves to have much to lose by the expansion of the Revolution of Reason; and, as man will die for his beliefs, some of them will make the stopping of the Revolution of Reason more important than their own lives. And those who are willing to die for a belief are usually willing to do just about anything also to promote or defend their beliefs. And, being unable to strike back at the truth, they will do anything and everything they possibly can to destroy those who would spread such awful truths.

Just as there are no limitations as to what the believers might do to destroy anyone and anything that threatens the beliefs on which they depend, the Forces of Reason are restricted only by their reason as to what action they might take to defend themselves and destroy any who threaten them. The belief forces have the numbers, but the Mind Insurgent has secrecy and surprise. He will seldom be detected until after he has done whatever he set out to do for the Revolution. At that point, he can be hurt, or even destroyed, but that which he has done will live on; and, if he pays attention, so will he.

REVOLUTONARY COUNTER TACTICS (RCT)

(Countering Big Sticks, Mind Barriers & Traps, and Mental Snares)

There are no tactics designed for the specific purpose of defending the Revolution of Reason, itself, from attack by the enemy. If the Revolution is conducted with truth and reason, there is nothing to defend. To appear that there is only weakens that which has already been accomplished. If the Mind Insurgent has made his move with truth and reason, that which he has said or done will stand as its own defense and the Insurgent can spend his time and energy seeking and executing his own counterstrokes, or planning and launching new offenses.

Numerical Weakness comes from having to prepare

Against possible attacks; numerical strength from

Compelling our adversary to make these preparations

Against us.

Sun Tzu.

*The Art of War**

*Footnote: The Art of War, Sun Tzu, Edited and with a forward by James Clavell, Delacorte Press, New York, Copyright © James Clavell.

The personal life of the individual Insurgent, on the other hand, is an entirely different matter. The very fact that truth and Reason are not vulnerable themselves to attack from the system makes the individual Insurgent, himself, extremely vulnerable to retaliation. And, since it is because of his revolutionary activities that the individual is attacked, coupled with the fact that emotional, financial, or physical damage to the Insurgent interferes with these Insurrectional activities, the Revolution has a responsibility to provide whatever it can to the individual Insurgent in his personal defense. It makes no difference how or why an Insurgent is destroyed; any loss is the same to the Revolution.

The good fighters of old first put themselves beyond the possibility of defeat,

and then waited for an opportunity of defeating the enemy.

Sun Tzu.

In order that the Mind Insurgent might better survive, prosper, and function effectively in what may prove to be a very hostile environment, the following tactics are offered to help neutralize and/or turn to his own advantage the tactics of the enemy listed earlier. The enemy has and will develop more tactics than those listed in this manual, and there are many ways to handle the system's tactics other than those suggested here; however, the following have been provided to serve as a guide to dealing with some of the more common techniques that the system brings to bear against the life of any individual who dares to oppose it. These are the same activities that the enemy uses in its own daily activities, but these can be expected to increase and intensify when the individual surfaces as a Mind Insurgent, and as the Revolution of Reason gains momentum.

RCT 1. Significant Others

As the Mind Insurgent seeks to influence others, he will continue to be influenced in return by others. Anything he does not to be so influenced, or not to appear not to be so influenced, is because of that influence. The very effort of the Mind Insurgent to return Reason to rule in the minds of theirs makes his every Insurrectional move dependent upon others. The Insurrection itself depends upon the willingness and ability of others to so return. In order to deal with the Significant Others in his life, the Insurgent does not rely upon his ability to limit the attempts of others to influence him, nor does he seek to curb his influence over them. He does, however, carefully control both of these activities.

The Mind Insurgent will allow himself to be continually influenced by others, which is probably necessary to function as a wholesome human being, as well as an effective Insurgent. He simply won't allow himself to be influenced in a manner not necessarily of his own choosing, or as others may have intended. He will not be influenced so much by design of the strategy that the enemy employs as he will by the fact that such a stratagem is employed. As an Insurgent, he will be influenced not only by what he sees the enemy do, but also by what he sees the enemy fail to do.

In influencing others, the Mind Insurgent will no longer seek to lead them into further confusion and deception, but rather to influence them with that which is the truth about that which has enslaved them for so long, and in so doing, free them. The Insurgent will not seek to persuade others, as he once did, to believe as he; but rather, he will now seek to cause them to think for themselves.

We are all a kind of chameleons, taking our hue-

The hue of our moral character, from those who are about us.

John Locke.

To insulate himself from others and to refrain from becoming involved in the lives of others would probably do as much personal damage to both the Insurgent and others as the present system of being arbitrarily influenced and arbitrarily influencing others. Instead, the Mind Insurgent must work to allow himself to be influenced by that which is

the truth, which is only that which is really happening instead of all that he will be told is happening. The Mind Insurgent must learn to be influenced by the intent behind an action, ignoring and not responding to the action itself.

We cannot live only for ourselves. A thousand fibers connect us with our fellow-men; and along those fibers, as sympathetic threads, our actions run as causes, and they come back to us as effects.

Henry Melville.

In his efforts to influence others, the Mind Insurgent must learn ways to influence with the truth about what mankind has done and is doing to itself. A simple truth about a particular individual occurrence caused by the system, no matter how well intended, will do little to breed understanding, and thus will have no significant influence at all. In a totally insane world, the Insurgent is deceiving himself if he thinks he can strike a blow for the Insurrection by being truthful on a personal basis with another. He will want to be truthful, of course, but this is for his own benefit, for his own learning and training, and has little if anything, to do directly with the Insurrection. He will exert little positive influence over another by being truthful on a personal basis in the early stages of the Insurrection where so many are deceived.

During the initial phase of the Revolution, most efforts to personally and directly influence the opinions of others will be born out of the Insurgent's own fears and insecurities. It would be desirable if the Insurgent could sit down and talk rationally with another about all of this; but, if that were possible, there would be little need for a Revolution. There may come a day when many can talk with one another about the things that caused the Revolution of Reason and how the final war for the mind of man was fought, but that time has not yet come. If there are not those who cannot proceed without the confidence to be gained from another's confirmations and affirmations, such a time may never come.

In a world that is almost one hundred percent dominated by the belief system, for the initial Insurgent, the war will be a lonely one. No soldier in the history of man has ever before been asked to give his life to that which none who know him are likely to support, and, in fact, to that which all who know him will probably oppose. Never before has man been asked to dedicate his efforts totally to such an unwelcome cause. The Insurrection of the Human Mind is no place for the weak or the faint of heart.

The Insurgent will have no real idea of the extent to which he had come to depend upon the opinion and approval of others until he seriously involves himself in an activity that no one whom he knows can understand, approve, or support. Not only can they not truly encourage him, but, if they should be able to figure what it is that he is about, in all likelihood they must oppose him. In order not to offend those close to him, the Insurgent will not tell all about what he is doing; but, in retaining their respect in such a manner, there is no way for him to receive their support.

To ask one to become one of the initial Mind Insurgents is ask more of him than has ever been asked of a man before. Few will commit to such an endeavor, and fewer still will succeed at it. The loneliness and isolation from others will take its toll on many "would be" Insurgents, for these are the principle weapons of the enemy. And when those closest to the Insurgent are barred from supporting him and are encouraged at every turn to oppose him, only the strongest will survive. But there will be survivors, and there will be a Revolution. There will be reason.

RCT 2. Large Numbers of Others

The law of large numbers will be used against the Insurgent, both directly and indirectly, to retard his initial moves against the belief system, to punish him for any moves he eventually makes, and to keep him from doing anything more. Directly, the pressure will come from family, economic interests, and governmental authorities. The majority of his family will disagree with the Insurgent and his Revolution of Reason. The business community does not want anyone who is going through some weird phase in which he actually wants to think, and God forbid, tell the truth. People who have devised the necessary mental rationalizations to enjoy irresponsibility are not going to want anyone

taking seriously such things as responsibility.

If the Mind Insurgent lets it be known that fully intends to change the world, he will be in for some hard times from all directions. BY the simple fact that he has stated that it is intent to change the world, he has automatically placed himself at an overwhelming numerical disadvantage in a world run on the "bully principle" of majority rule. The simple fact remains that the majority want it to stay the way it is.

That the desires of the majority of the people are often

For injustice and inhumanity against the minority, is

Demonstrated by every poor of the history of the whole world.

John Adams.

The Constitution was invented to limit the bullying tendency of the greater numbers of society toward those of lesser numbers that the majority perceives to be unlike them. Obviously, the bully does not like any document that restricts his right to bully, but the insanity that makes people believe only keeps them ignorant, not unclever. They don't like a document that restricts them, but since there is already one in place, it is best that they should say what it means, does, and doesn't do. After all, they would argue, they are the majority.

This is where the threat of an indirect enemy counterattack comes into play. Just like a large corporation can be controlled by a group holding a rather small percent of the stock, a particular belief group does not have to count among its members a majority of the population to control the legislation under which the total population will live. In North Carolina, the law is what the preachers want it to be, and all in North Carolina live under the same law. Many of those who would vote with the preachers don't really care one way or the other about the things that concern the preachers; they simply want to be counted with the majority.

Society has only one law, and that is custom, Even religion

is socially powerful only far as it has custom on its side.

P.G. Hamerton.

At a time when religions weren't so sure of themselves, and were less sure about man's incurable weakness to deception, these built safeguards into democratic systems to ensure that they would always be allowed to compete for their audience share, but it never occurred to them that these same protections might be used one day by those who would expose them all. That which gave religions the right to deceive others gives other the ability to tell the truth about those deceptions; and that truth cannot, and will not permit it to retard the pace of the Revolution, these cannot stop it. The enemy is at its maximum strength before the Insurrection commences. From that point forward, it can only lose. Eventually truth and reason must, and shall, prevail.

However the fact that truth and reason must eventually emerge victorious in the war for the mind of man does not mean that each individual Insurgent will so well. For, while having the majority can only retard and not stop the spread of truth, it can reap havoc on the health and welfare of the individual. Police forces will be controlled to whatever extent possible by those who espouse the moral will of the majority, which obviously in the beginning will not find its roots in reason or responsibility. Publishers will be weary of anyone advocating the abolishment of all beliefs, employers and clients, at best cautious. The Insurgent's own children will think him strange, and most, if not all of these, will oppose him.

That which can be brought to bear against one who would expose and dissolve every belief and set value in existence will be brought to bear against the Insurgent of the Human Mind. Each enjoying that courageous anonymity that comes from being one among many will attack from the security of the majority without restraint. For this reason, Insurrection isn't for everyone. Most have tried everything that they feel to be important into their belief and value system, and they will see any threat to their beliefs and fixed values as a threat to all these things; they will see anyone

who threatens their beliefs and values as one who threatens everything they hold dear. Those in the majority, when threatened, are not known for pulling for the underdog; but rather, these will use the full power of their majority to do what they can to destroy, in any way they can, any and all whom they feel to be a threat. The Insurrection of the Human Mind is no place for the weak.

The Insurgent will not be able to meet the majority with similar force, but that is not necessary. The Mind Insurgent will beat the majority by playing against its strength, which becomes its weakness. Being the majority, it must make only those moves that the majority can understand and approve. That makes the moves of the majority extremely lethargic and predictable. The Insurgent will beat the majority by being more flexible, more imaginative, smarter, better prepared, more alert, more daring, and above all, more persistent. The Insurgent does not have to beat the majority once and for all in an all or nothing battle. No, the Insurgent can wage a war of attrition, remembering that he started alone and any he wins to the side of reason is a victory.

The Insurgent must look to the avenues taken by the now majority belief groups to reach their present levels of popularity. The doors through which they were allowed to pass achieve their present strength have not been closed. Show truth the same path, and soon these will become the well traveled paths of reason.

RCT 3. "You Can't Change The World."

The Insurgent has heard it throughout his life, and if he indicates to anyone what he is now about, he is likely to hear it again, "You can't change the world."

Obviously, the people who would tell him this don't actually mean that the world itself can't be changed by a single human being, for it has been many times. What they are saying is that he, or any one person can't change human behavior. And they make a pretty good case. Firstly, it has never been changed, and anytime they have found it is usually prudent to take as much of the action as they can get. Secondly, most in the western hemisphere believe that the only son of the all powerful ruler of the universe would have done whatever was necessary to take care of things already; so, anyone born from the union of two mere humans would be crazy to even think about it.

If the destructive nature of man does, in fact, stem from an inevitable deception process that must occur anything an animal with man's mental and emotional makeup enters into fixed societies, and a single individual can one day understand the nature of that deception, removing the effect of the deception from his mind; then all men can one day understand the nature of the deception through which mankind suffered and over which he triumphed. If the Insurgent is the one person who is able to take the single understanding before the people, then it is possible that he can change the world. He can change it, get credit for having changed it, the whole bit. The odds aren't good, of course, and it won't be easy; but it can be done, and any Mind Insurgent can do it.

*Not armies, not nations, have advanced the race; but here and there,
in the course of ages, an individual has stood up and cast his shadow
over the world.*

E.H. Chapin

People like to believe that one person can't change the world, as it relieves them of the responsibility of even making the effort. They discourage others from even thinking that they might be able to change it, because such an idea contradicts the very justification that they use to do nothing. To even suggest that man can be changed by another man is considered blasphemous to those basking in irresponsibility. To suggest that one man might do it is considered ludicrous. For the Insurgent to suggest that he might be that one encourages even the most timid to swagger and bet against him.

All of this really has nothing to do with the Insurgent and his ability to change the world. He must be prepared to expect negative response if he tells anyone of his intent. Those close to him will be placed in a difficult position if he tells them that he is seriously contemplating something with such an apparently low perceived possibility of success. They may love him and want him to be right, but they cannot bet on him. They may not extract the cruel pleasure of ridicule that those who know and like him less will demand, but the simple non-support of those whom he loves can be devastating.

Obviously, the easiest thing would be simply to tell no one of his intent. If he is successful in his direct effort, they may know; and, if he is not, they may never know. There will be others, however, whom he may want to tell of his intent, to either solicit their support or to gain knowledge for himself. If he fails to gain their support, he can still learn much from their reaction. Complete strangers are always good candidates for him to relate his full intentions, if he is bored. They have no preconceived notion about him to overcome and he doesn't have to worry about any repercussions from what he tells them.

The Insurgent must remember that there is no more reason for one man not to change human behavior than there was for one man not to change man's idea of the geometrical shape of his world. Big money back then would have bet the world was flat, and those who thought otherwise were scorned and ridiculed. It will be worse for the Mind Insurgent of today, because those defending the flat earth were not the one's responsible for the earth's shape, whatever it turned out to be. Such is not the case in seeing the truth and placing the responsibility for human behavior.

RCT 4. "You Can't Beat The System."

When the Mind Insurgent is told that he can't beat the system, he has run up against but localized version of "You can't change the world." Although most have some vague and illusive feeling that you can't change the world, they all have hard evidence through experience that you really can't beat the system. Man is entangled in his systems, and daily they take their toll on him. He must continually deal with such things as phone companies, lending institutions, health care facilities, insurance companies, law enforcement agencies, education systems, and all sorts of other private and governmental bureaucracies; and daily man is battered and beaten down by the system.

RCT 5. Best Offer

In conspiracy with others, man developed elaborate schemes that could be worked to provide him with every conceivable irresponsibility in his present life, including the security that comes with the belief that he will live forever in some sort of "perfect" world in heaven. Until now, it would not have prudent for man to turn down such an offer that brings so much pleasure, peace of mind, and freedom from concern and responsibility. There was only encouragement to believe and no one had any reason to question whether beliefs, themselves, were beneficial or harmful.

Life often presents us with a choice of evils rather than of good.

C. C. Colton.

Beliefs have simply been accepted as coming with the territory of human thought, a necessary ingredient. And, since the use of beliefs has been accepted as necessary, the desirability of these deceptions became a moot point. The truth is that beliefs are not only unnecessary, but that, indeed, they are undesirable as well. Now man has the ability to know this; now, finally, he can do something about it.

Few men have virtue to withstand the highest bidder.

George Washington.

Man took the "best offer" under the circumstances when he accepted beliefs and the belief system. Given the information available, he had no choice, and he never had the opportunity to reconsider that decision. Just as it is inevitable that man entering societies develops on or more belief systems, it is also inevitable that he remain deceived by these deceptions until such time as these deceptions either destroy him or he comes to understand the destructive nature of the deceptions.

If we were to be hired to religion, it is able to outbid the corrupted world with all it can offer us, being so much richer of the two in everything where reason is admitted to be a judge of the value.

C.M. Halifax

This would be a reasonable statement if reason were in control, but given the nature of the human brain, reason lost its seat on the bench when it entered into fixed societies. It had no defense against deceiving itself, and then becoming confused by those deceptions. It still does not know that this is what it is doing, and it has no choice but to continue, without intervention. Fortunately, given the basic nature of the human mind, when it understands what has happened to it, its very programming will seek to return to reason.

The problem that arises is that the irresponsibility allowed by the belief system become such an integral part of man's life that he has little or no reason to evaluate seriously a decision that he didn't know he made - especially if that means that he might have to give up some of the irresponsibility and the many benefits these bring - especially material. As long as everyone agrees that everyone has to believe in something, he is safe. There is no need to even consider looking at his system of beliefs. So, everyone agrees, and nobody looks.

If reason is to play a more significant role in man's future than it has been allowed to plan in his relatively recent past, man must be told the truth of what he is doing to himself, both individually and as a species, by choosing to operate under the belief system. If he is fully aware of what he is doing when he accepts beliefs as the controlling factors in his mental process and the ramifications of doing this, and still chooses to continue, he is finished. However, if the Mind Insurgent can furnish man with full information about the nature of his beliefs, man will have his first opportunity to make a truly informed decision as to whether he really wants to use that system. He would have had to choose the belief system the first time, because there was no reason for him not to - and every reason to choose it. In retrospect, he was only ignorant. If he chooses that system a second time, after he has been shown its causes and effects, he is no longer just ignorant, he is dumb, stupid, addicted, and doomed.

RCT 6. Supernatural Retribution

This is not an area that the adult Mind Insurgent is going to be particularly troubled with, as there comes a point where one can't really take seriously being set on fire to burn eternally as a reasonable punishment for any offense - especially just not believing the right way. Millions upon millions have died because of man's confused irresponsibility; yet, according to generally held theories about hell, those who would become responsible and honestly seek to stop such senseless slaughter and suffering would be the first to be set afire.

In morals, what begins in fear usually ends in wickedness; in religion, what begins in fear usually ends in fanaticism. Fear, either as a principle or a motive, is the beginning of all evil.

Anna Jamesson.

The significance of all this to the Mind Insurgent is to point out to mankind the extremes to which those

under the belief system will go to get small children to accept contradictions to their young, vulnerable logic. If those on whom a child depends for his immediate survival, and the guidance he needs to survive when they are gone, use such tactics on the tender minds of trust there is little question in the mind of the Insurgent if these children should be targets for the truth. It's a necessity.

RCT 7. "Everybody Has To Believe In Something"

Nobody has to believe in anything. It is true that today virtually one hundred percent of the population do believe in something, just as about the same number believe that everybody has to believe in something. However, that is not mean that they really "have" to believe in something, but only that they "had to" believe in something - and everybody's need to believe in something. Without knowing that it was harmful to believe, and believing that it was beneficial to believe, believing was the only game in town.

Should a man happen to err in supposing the Christian religion to be true, he could not be a loser by the mistake. But how irreparable is his loss, and how inexpressible his danger, who should err in supposing it to be false.

Pascal.

Now man has the opportunity to examine beliefs and the process of believing to decide again if this is really what he wants to be doing. Given all the experience that he has now had with his beliefs, the new technology for looking at the true functions of the human mind, and given the fact that he could blow himself up at any moment because of his ridiculous beliefs, man just might decide that these beliefs aren't really all that great a deal.

On the dogmas of religion as distinguished from moral principles, all mankind, from the beginning of the world to this day, have been quarrelling, fighting, burning and torturing one another, for abstractions unintelligible to themselves and to all others, and absolutely beyond the comprehension of the human mind. Were I to enter on that arena, I should only add a unit to the number of Bedlamites.

Thomas Jefferson.

Just the knowledge that mankind doesn't have to believe at all is information that he didn't have when he first started using beliefs. Seeing how they have caused all of man's unnecessary conflicts and suffering, and how they now threaten mankind's very survival may cause man to conclude that he not only does not have to believe in anything; but, indeed, that he does not want to believe in anything.

RCT 8. What's Important?

This area of enemy activity will probably give the Mind Insurgent more personal turmoil than any other. It is a very difficult thing to run one's life on reason alone, and all nothing to remain "important" in and of itself.

When the Mind Insurgent seeks to explain to another how it is to the disadvantage of all for the mind not to make anything import deliberately, he will immediately be confronted with the idea that he is wrong in what he says, for surely he, himself, must hold some things to be important - his Revolution, for instance Also, those who would question the honesty of the Insurgent in not holding things important will ask him about his family. Are they not important? How can he possibly say that nothing is important when he surely holds such things to be iimportant, least he would not be so devoted to them.

The virtues and vices are all put in motion by interest.

F. Rochefoucauld.

What these do not know and cannot see is that those things that they believe must be made "important" else they would not be properly addressed are automatically covered under the domain of reason - without officially being designated as "important" by the conscious mind of man. When one truly relies on reason, he acts on reason. He does not have to make a thing important to act upon it. If it is the reasonable thing to do, it is done. Reason automatically concerns itself with such things as the health and well-being of the body in which it resides and the health and welfare of one's children. Man can make his health or his children important, but reason will give these no less attention than it would have done if they had not been made "important."

However, by making certain things "important," man has learned to trick his mind and have it concern itself with that which, if these things had not been made important, Reason would have given little or no attention. This is why man makes important those things that Reason would have addressed if man had made nothing important - so that he can have his Reason address that which Reason, left to its own devices, would have ignored.

Falsehood, like poison, will generally be rejected when administered alone; but when blended with wholesome ingredients, may be swallowed unperceived.

Archbishop Whately.

By having a system where y all are expected to make some things important, man has opened the door to justifying those things that he has only made important through the deceptions of society, things that Reason would have rejected or ignored. When man makes nothing important, he establishes a zero budgeting concept for his reason, and only that which is truly justified by Reason is acted upon.

The difference between an insane man and a fool is that the fool from right principles draws a wrong conclusion, while the insane person draws a just inference from false principles.

Locke.

Those things that man includes among that which he makes important that his Reason would act upon automatically are included to gain acceptance of those things that Reason would not automatically include, and would probably reject. Just as man has kept the argument about beliefs centered upon which things man should believe in, and away from whether he should be involved in that practice at all, man has continued to focus upon which things he should make important and away from the consideration of whether he should make anything important. As man comes to understand better and trust his own reason, he will see how the making of things important is used to deceive that reason, and how unnecessary it all is.

RCT 9. Natural Barriers

The natural barriers to man's discovering the truth about the vice-like grip of his deceptions are erected by man's own mental validation process, considerably enhanced by the fact that virtually one hundred percent of the people are presently deceived. Each mind is initially deceived by those whom it has learned to trust and upon whom it depends for its survival.

Deceivers are the most dangerous members of society.

The trifle with the best affections of our nature,

And violate the most sacred obligations.

George Crabbe.

As the human mind moves through life, justifiably uncertain of its judgements, it seeks confirmation from an insane world; and it is often strangely comforted by receiving such confirmation. However, having once been deceived, the mind eventually comes to really trust few, nor really trusted by many. It must seek confirmation from those it does not trust, but the confused and deceived mind of man does not easily welcome even the truth, because it has been deceived too many times by those claiming to bring this truth.

There is less misery in being cheated than that kind of wisdom which perceives, or thinks it perceives that all mankind are cheats.

E. H. Chapin.

It will be up to the Mind Insurgent to present the truth to the reason of those who do not trust him, either by gaining their trust or through trickery. The Insurgent must recognize that there are barriers that people have had to erect to protect themselves to whatever extent possible from those who would manipulate and use them. The Insurgent must understand that these people have been lied to many times, and, in their confusion, cannot tell another lie from the truth. Those who would lie to them will make them hear their lies. The Insurgent must make them see the truth.

RCT 10. No Solution, No Problem

For the first time in history, there is an opportunity for man to admit to the problems he has had in living peacefully, efficiently, and justly with others; as, for the first time, there is a solution available to his problem.

Man has been unable to live in peace with others because of the use of beliefs and fixed values in his mental process. Until now, he has had no idea that this was harmful, and virtually all think that these are beneficial. Man has it all figured out as to how his man-made deceptions enhance the mental capacity and inclinations of his natural mind. Until now, man has made no real connection between the starvation, war, crime, and all the rest of his self-inflicted sufferings and his precious beliefs. Man could not afford to see the connection, as this would have been to acknowledge a disturbing problem for which he had no solution. For his own mental stability, if not his continued irresponsibility, he has refused to consider the belief process as a whole problem.

Well, man's beliefs are a problem, whether he admits it or not; and, if he doesn't admit it, his beliefs promise to become even a greater problem. If man can be shown that there is a way to rid himself and the world of belief, and that it is not only safe to do so but necessary if he is to avert the disaster toward which he heads as he follows his beliefs, man just might be willing to finally face his real problem. He may treat the truth about his beliefs the way he faces the reality of a national debt and only stick his head further into the sand of his irresponsibility's ; but that decision can only truly be made after man is made aware of the possibility that it is his beliefs that are causing him so much trouble. And making man aware of the cause and effect of his beliefs and concocted values is the task of the Mind Insurgent.

RCT 11. Truncated Thought Patterns

In order to become a Mind Insurgent it will have been necessary for the individual to have removed most of the mental mechanism that interrupts the normal flow of thought in the human brain and channels it into prerecorded programs. It will be the job of the Mind Insurgent to continue to erase the set programs that interfere with rational thought in his own brain and to help others to do the same in

theirs.

In both cases, the methodology is the same, understanding the beliefs and values that truncate the thought patterns of the brain. As the Insurgent comes to understand the ways of belief and manufactured values, the grip of these over him will begin to weaken. And as this occurs, he will be able to think in new areas and to understand even more. From there, the process only accelerates until he understands about all he can or wants to understand.

Until there is a general understanding among all people, the individuals quest to further his own understanding will be interrupted by the need to help others also understand. The Insurgent does not have to clear every passageway of his own mind in order to act on behalf of reason. If he waits for that to happen, he is hobbled. He will never act.

RCT 12. Word Watchers

About the only thing that the Mind Insurgent can do with Word Watchers is to call attention to the fact that there are many people who are much more concerned with how a thing is said or written than whatever it is that is said or written. The Insurgent can point them out when he encounters one. It probably won't stop them from being that way, and they will not likely understand the Insurgent any more than they did before. However, anytime a ploy such as this is exposed by the truth, it does help to weaken its effectiveness overall. Anyone who cares more about punctuation than what is being punctuated will probably be among the last to know the truth; and, should the world get blown up first, will probably need to be told what all the noise was.

Felicity, not fluency of language, is a merit.

E.P. Whipple.

RCT 13. Intellectual Impotence

Those among the intelligencia, who have been rendered impotent by their beliefs, and that is no minor segment, will find all their cleverness ineffective against the truth of the Revolution. They will enjoy some success for some time to come in using their superior mentality to scheme for their own coffers at the expense of the less mentally endowed; however, eventually this will come to be looked upon as irrational behavior and ended.

At first the pragmatic intellectual will laugh at the Mind Insurgent and his idealistic truth, but their laughter will subside, and eventually stop. The Mind Insurgent has nothing to fear from the most intellectually powerful among these; since, beside the Insurgent's simple truth, the intellectual's eloquent locations will become but senseless babblings, incestually shared only with others of his kind.

Action is eloquence; the eyes of the ignorant are more learned than their ears.

William Shakespere.

RCT 14. "You Think Too Much"

The Mind Insurgent probably does think too much, at least by the generally accepted standards of today. But then, so does anyone who reads anything other than the sports page of fashion magazines. What people are really telling the Insurgent is not to think at all, to treat the world as one big business deal during the day and one big cocktail party at night. Never ask yourself why you are making the deal

or going to the party, just sign and go.

Mankind have a great aversion to intellectual labor;

But even supposing knowledge to be easily attainable,

More people would be content to be ignorant than

Would take even a little trouble to acquire it.

Samuel Johnson.

People would have the Insurgent to recognize that there are such things as national debts, nuclear war threats, and unnecessary geographical starvation; but he is not to actually take them seriously or personally. They would have others think enough to remember to bring their gold clubs to the course, but not enough to wonder why they spend so much time on a silly game.

Those who have finished by making all others think with them, have usually been those who began by daring to think for themselves.

C.C. Colton

When someone tells the Insurgent that he thinks too much, they use their own capacity and propensity for that endeavor as a measuring stick; therefore, the Insurgent would accomplish little if he sought to explain to them why thinking is all right. About the only thing that the Mind Insurgent can do is smile, knowing that if things are ever to be changed it will be by people who "think too much."

RCT 15. Negative Aspic

In a world of reason, a realist would sound like an optimist to today's ears. In a world operating under today's belief system, the same realist sounds like a pessimist. People like it when they are told what they want to hear, that is fine for them to continue in their irresponsibility's. They feel secure when told that God is in his heaven and all is right with the world. They do not like it when they are told that all is not right, that there are serious problems, and that the serious problems are caused by their irresponsible use of beliefs and concocted values. No, they don't like that at all.

The Insurgent can euphemistically sugarcoat the truth as best he can, and perhaps get some down them in spite of its present unpleasant taste. The truth today is bitter medicine, but if they don't take it, they're going to die, not just individually, but as a species.

RCT 16. Compulsory Competition

In a world where man's wants and desires will continually exceed those things available to fill these, competition is inevitable. No matter how efficiently, justly, compassionately, and reasonably man structures his societies, there will still occur competition among and between men for limited goods and services. Given man's increasing ability to instill desire in the mind and his increasing technical ability to design and build desirable things, mankind has set its course on competition unlike any seen before.

To worsen matters, man does not look upon this competition, which is only another form of conflict, as harmful and desirable. Competition today is manufactured as a serious pursuit in and of itself. The more serious man's real problems become, the more serious he makes the competition of his businesses and sports teams to better occupy his attention. Man trades the subtle pleasure derived from making rational decisions that positively effect the future for the immediate sorrow or joy that comes from

competing in, or supporting in competition, that in which he has no real stake. He has neither the time nor the capacity to worry about defense contract overruns and the Giants at the same time.

Many men spend extremely long hours at their jobs, not to survive and care for the needs of their families, but for the sheer sake of competition. These could take care of their real needs in a normal workday and have time for the family they claim to work to support, as well as the other quiet pleasures of life; but these feel compelled to compete in the game of "getting ahead". The men usually have a woman in their corner to send them out into the next round each day, and to pick up the gate at the end of each fight. Women competitors usually go into the ring alone as well as serve as a "corner man" for the male. The women who are totally supported by the successful competitive exploits of their husbands normally have their own competitions with those in a similar position. Competition is everywhere, and more is on the way.

One day a running back will break free in the final seconds of the Super Bowl, and, having nothing but a clear path between him, the end zone, and the winning touchdown, will stop before the goal line, hold the ball in the air, and show all that it is only a ball, that it is only a game.

Just because competition is necessary, and the results of competition have proven to be beneficial, does not mean that the results of cooperation could not be just as beneficial, and, if mankind is to survive through the next century, perhaps even more necessary. As the Revolution unfolds, there will be those who devote their entire effort toward converting all non-essential competition into cooperation, not like the communists, but with reason.

RCT 17. Initial Iniquity

Most religions, whether they officially declare so or not, are founded upon the supposition that man, as he is born into the world, is mentally ill equipped in both information and programming to handle the sophisticated complexities of modern society. These are half right. Man does need information, but he does not need to be reprogrammed, especially not by and information, but he does not need to be reprogrammed, especially not by and through deception. The natural brain of man could function quite well in societies infinitely more sophisticated than anything man has constructed to date. In fact, the highly sophisticated programming of the natural brain is man's only chance for surviving long enough to find out just how remarkable it really is. If there is one mortal sin, it would be the malicious interference by deceptive and extortive means with a living instrument so elegant and efficient as the native mind of man.

No, there is nothing wrong with the brain of each newborn child. It is programmed to perform with precision for the welfare of that child, the adult it will become, those whom it will come to care for, and the rest of mankind. It is programmed at birth to care also for all the rest of the natural things on the only planet it knows to have any life at all. The child is born with a brain programmed to handle any situation that might face it throughout life in the most efficient, just, and compassionate manner possible. The situations faced by the brain of modern man are only different but not truly more difficult than those faced by men of a more simple, but just as difficult, past. The mind of the child is not born destructive, in original sin. It is born energetic, curious, cautious but willing to learn trust, and untrusting but willing to learn love.

Man teaches the mind of the child to trust him, and then he deceives the child and teaches him to believe things to be true that the teacher does not really know to be true. The adult teaches the child to value things that the child's original program would have left unvalued. The adult teaches the child to devalue those things that would routinely receive priority recognition by the child's natural mind. Convinced that what he does is in the child's natural mind. Convinced that what he does is in the child's own best interest, the adult passes on the deceptions that were passed on to him. Through deception, he

passes on to the child the beliefs and values that have brought him temporal pleasures and relieved him of his fears. Also, he passes on to the child the suffering and the death caused by the systems that allow man such irresponsibility.

Children are not born in conflict with others. This they are taught when they are taught that beliefs are more important than people. No, man is not born in sin, he is taught to be unreasonably selfish, irresponsible, and destructive. Everything that his reason must be tricked or forced to accept contributes to the universal deceptions that lead man to conclude that since all are so destructively programmed, they must have been born that way.

Man is born with a vulnerability to deception, and societies arise with a vulnerability to the invention and perpetration of deceptions. These deceptions are apparently inescapable until man becomes sophisticated enough to realize what he has done and is doing. It's not sin to be born susceptible to deception, only to remain deceived once shown the truth.

RCT 18. Emotional Appeal

The belief system has used and uses every known emotion in every imaginable way to persuade people to subscribe to its beliefs and values and to increase the effect of these on them. The system bases its appeal upon whatever emotions and combinations of emotions it can reach or manifest in the individuals it would influence, especially fear, resentment, anger, hatred, compassion, empathy, sympathy, pity, and guilt. The child is told that he will be set on fire to burn forever, the tender hearted and aging grandmother is shown films of starving children with flies on their faces, the uneducated are told that their problems are caused by those whom they are known to detest, such as gays and intellectuals. Those who manipulate others through their beliefs have justified any and every conceivable technique and subject matter in their appeal to the emotions of those whom they would influence in whatever way they would have them influenced.

Those to whom the Insurgent makes known his activities as such will quite likely use different appeals to his emotions to either dissuade him from that endeavor or to quiet their own fears about the fact that he would seriously engage himself in such a thing. Just as the belief system uses emotional appeals with the general population on a regular basis to persuade people to do and buy things that they would otherwise not do or buy, the system and those with a vested interest in the system will seek to deter the Insurgent from engaging in his Insurrectional activities in any way they can. It will be up to the individual Insurgent to surrender to those emotional appeals and to keep to the arguments of logic alone.

As the Insurgent seeks to reach the reason of others with the truth about what has been done to them and what they in turn do to others through the belief system, he is certainly free to address and engage whatever emotions are necessary to accomplish this. However, the Insurgent must keep in mind that while emotions are used by the mind manipulators on a daily basis to extract what they want from those whom they manipulate, involving the use of emotions is only beneficial to the Revolution if such use results in some understanding of the truth by the reason of another or others. If the only objective of an emotional appeal is to obtain an act or attitude from another that is not understanding, then the effort is an act on behalf of the system. Some emotional appeal is normally required to get the attention of another, but too much emotion usually retards, rather than promotes, real understanding.

Emotion, whether of ridicule, anger, or sorrow, whether raised at a puppet-show, a funeral, or a battle, is your grandest of levelers. The man who would be always superior should be always apathetic.

F. Bulwer.

RCT 19. Heritage Of Hypocrisy

Just as it is a fact that every child born over the past several thousand years has been born into a world totally permeated and saturated with lies and deceit, it is also true that no society to date has been able to free itself from the massive hypocrisy once the plague of prevarication has been visited upon it.

*Tis a cowardly and servile humor to hide and disguise a man's self
under a visor, and not to dare to show himself what he is. By that our
followers are trained up to treachery. Being brought up to speak
what is not true, they make no conscience of a lie.*

M.E. Motaigne.

Until now, there has been no cure for man's delusions, nor has man truly sought one. In spite of all the suffering and death his lies have caused, man has perceived it to be more beneficial to justify and accept these as a natural part of his behavior than to face the reality of his deceptions. Until now, man has had an excuse; he did not know he was sick. With the Insurrection of the Mind, that excuse will be removed, and man will have the opportunity to learn how badly he really wants to get well.

The Insurgent has been taught that some lies are necessary, and, indeed, in a totally hypocritical world, some lies will no doubt be necessary to help free man from his hypocrisy. However, the lie of the Insurgent will have as its eventual goal the telling of the truth, including the truth about the lie that brought and made presentable the truth. Such is seldom the case with the damnable lies of deceit, which are usually spurned with the intent that they never be detected.

The most terrible of lies is not that which is uttered but that which is lived.

W.G. Clarke.

The Insurgent may need lies to live daily in a world of lies, and he may need lies to make his stroke for the Insurrection, but when his work is finished, there will be only the truth. There will be neither the need nor the desire for any more lies. In a world of reason, there would still be the occasional lie, but it would be as rare as today's occasional truth.

RCT 20. Second Dark Age

Living in an age of such advanced technology, where so much time and effort has been directed toward explaining the behavior of man, it has become a common assumption that if the nature of man were other than has been depicted and accepted throughout history, that fact would have been discovered by now. Assuming that there is nothing to be done, man accepts himself as incorrigible; and decides to make the best of it. Thus, he turns his attention to how he can best get whatever it is that he wants out of life, taking into full consideration the negative nature of himself and all others. Each pursues his own narrow lines of interest without true regard to others and the world as a whole.

The Mind Insurgent must look beyond the mitigating influences of modern electronic products, medical procedures, weapons systems, and the rest of man's heralded advances to see exactly how far man has really progressed, if at all. The Mind Insurgent must listen to just what it is that man has so perfected his sound systems to hear. The Insurgent must look at what man does with the life he labors so to extend. The Insurgent must ask himself just how far, and to where, does man advance by building more efficient ways to totally destroy himself.

I find the great thing in this world is not so much where we stand, as in what direction we are moving.

Oliver Wendell Holmes.

If one is drawn to the illusion that man is progressing, he needs only to sit through a full day of the television shows that amuse, entertain, and inform him. He needs to look closely at the politicians that he has elected to represent him, or to carry on a conversation with anyone outside his immediate area of expertise. It may occur to the Insurgent that each man is becoming only a specialist in his own field and is to a large extent isolated from the rest of man. Each has all but closed his mind to anything that requires real thought.

It may occur to the Insurgent that as far as modern man's ability to respond intelligently to situations facing him, the early settler, with only a newspaper once or twice a month, was better informed than most today's man with his daily does of sensationalism. The Insurgent may cease to be impressed by how much man has done, and seriously begin to ask himself why over the past century, when man has had the knowledge and technical ability, he hasn't done more. Hundreds of years ago, when children died in drought stricken Africa, there was not grain rotting in huge storage bins while ships sat empty and idle in ports.

Works of true merit are seldom very popular in their own day; for knowledge is on the march, and men of genius are the videttes that are far in advance of their comrades. They are not with them, but before them; not in the camp, but beyond it.

C.C. Colton.

In sophisticated societies, which rely heavily upon the ability to read, illiteracy runs at a disgraceful rate. The educated chose to exploit rather than educate the uneducated. In a world that is so technologically advanced and socially sophisticated, each moves to protect and increase his own interest, without real concern for the needs of all, figuring that not to be his problem. Each is out to get all he can for himself, and believe that there is little, if anything, that he can do to help the rest beyond his contribution to his church and charities.

The individual may move up his economic and social ladders, and technology may continue to advance, but, until man comes to feel that his individual actions must concern more than his immediate and individual desires, mankind will continue to move forward and backward at the same time. Any initial Mind Insurgent would have been clever enough to have accumulated much if he had so directed his attention to the customary sole endeavor that so consumes mankind, and he may still accumulate a considerable sum from his activities within and outside of the Insurrection. However, if mankind is to be returned to sanity, such accumulations must remain secondary to placing the truth before man. Not to do so only contributes to man's certain progression toward his own annihilation.

Let us labor for that larger comprehension of truth, and that more thorough repudiation of error, which shall make the history of mankind a series of ascending developments.

H. Mann.

RCT 21. Staying On Beaten Paths

Somewhere in an individuals late teens or early twenties, he normally selects from among the many worn paths before him that which he will take to begin his journey through life. In many cases, that selection defines virtually the whole life course for the individual. Attendant to certain occupations, there are prescribed menus from which one's family and social life might be ordered. And while the

selection is fairly extensive and substitution is allowed, it is difficult to change an order in the middle of life's meal.

Custom governs the world; it is the tyrant of our feelings and our manners and rules the world with the hand of a despot.

J. Bartlett.

Obviously, there are exceptions, and sometimes people do choose a lifestyle not customarily associated with their chosen profession; and many who do embark down one of life's early paths do switch to some other path. But the chances are fairly good that one will select from the same menu of acceptable (including acceptable unacceptable) social behaviors, and from the existing alternative acceptable paths. It is quite difficult to travel off the beaten paths and there is little, if any, social life to be had while cutting a new one. Most stick to those roads already available and whatever these have to offer them in their lives.

There is no tyrant like custom, and no freedom where its edicts are not resisted.

Bovee.

The Mind Insurgent will travel where it is most convenient for him to satisfy his own personal needs, and where it is necessary to return reason to power in the human mind. He will not take a road just because it is heavily traveled, but neither will he heave it for the same reason. As an Insurgent, when he does leave the beaten path, which, by definition, he must, it will not be for recreation. There isn't time. Hacking through the virgin forest of human thought can be fun, but it is also hard, painful, and lonely work. It is doubtful that the Insurgent will want to leave the comforts of accepted thought, beliefs, and behavior just for the fun of it. But when he does need to strike out alone, away from that which is considered acceptable, he must not fail to enjoy the pleasures to be had in going places that no one has gone before. It won't kill the pain of the lonely war against the tyranny of accepted beliefs, but it will make the journey bearable.

RCT 22. "Be Sure You're Right, Then Go Ahead"

In a less troubled time, shooting your best shot might be pretty good advice, even if it isn't always possible to know just which shot is your best shot, or if you might yet get a shot that is even better. The Insurgent is spared such dilemma, as, given the present state of affairs and the difficulty to be encountered when going up against an enemy with the strength of the belief system, the rule of thumb in a war that has no rules is: If you have a shot, take it!

For the initial Insurgent just to get a shot at such a formidable foe as man's entire system of beliefs and values will require courage, intelligence, determination, persistence, cunning, and skill beyond those of the most avid hunter. The second shot, however, may not be so long and hard in coming for the enemy may provide the opportunity by its reaction to the Insurgent's initial stroke. The Insurgent must reload quickly and be prepared for this second opportunity. If he has planned carefully, he will already know where to aim and be waiting.

RCT 23. "Shoot Your Best Shot"

When one goes against the entire world, it would be ideal to be able to shoot your best shot, to make your best move against the forces of confusion, deception and ignorance. However, the Mind Insurgent is

not going to ever know for sure which is his best shot - whether he might get a better shot. So, a rule of thumb in the Revolution of Reason is that if you have a shot, take it. It might not be your best shot; it might not even be a good shot, but, if it's a shot, squeeze the trigger. Always look for your best shot, but even if you're hit and going down, get a shot off - even an errant shot could hit something.

RCT 24. Shifty Responsibility

Man's belief system has allowed him to disavow and responsibility for many areas of his life, and the things he has done while perceiving himself to be void of such responsibility for everything he has done. Give the mess man has made out of things, who's to really fault him for not wanting to take the credit for it if he doesn't have to. It is the job of the Mind Insurgent to show man that he is not only responsible for everything in his life, but that if he refuses to acknowledge that responsibility and having been shown the truth, he then becomes responsible for his refusal to face the truth.

The responsibility of the Mind Insurgent is to get others to see and understand their own responsibility. Any who come to understand man's skirting of his responsibility through his beliefs acquires automatically the responsibility of causing others to likewise understand, whether he call himself a Mind Insurgent or not. When an individual has been shown the truth of the situation, it is up to that individual to examine that truth, whether he agrees with it or not. If a man is offered the truth about himself and his beliefs and fails to look at that truth, he is responsible for the that failure, whether or not he ever understands that fact.

RCT 25. Who's To Blame

The most watched and contributed to televangelists are well aware of the strong desire of people to vent their anger and frustrations upon other human beings; and there is much anger to vent in a society where beliefs are substituted for the unknown and competition has replaced cooperation. Anger is generated when each man who must stoop to the daily degradation of hypocrisy to survive; yet is still treated so unjustly by people and things over which he perceives himself to have no control.

Subjected daily to the unfairness and inefficiencies of man's deliberately imperfect systems, man remain somewhat angry at all times even when he appears content and happy. Man is always a willing listener to anyone who will supply him with someone toward whom he can direct his anger. Man is especially receptive when the one with whom he is to be angry is someone he already dislikes, and maybe even already suspected. Man gets mad all day long at the people present when he becomes frustrated, but that's not enough. Not all of them would take the full responsibility, and anyway, he's still angry for even having had to get angry. Man's a ready listener to anyone who will tell whom else he's angry with.

Of course, man gets mad at things too, but there's something entirely unsatisfactory about that type of anger. Man gets mad at his cars that won't start, light bulbs that burn out, rainstorms on Wednesday afternoon, and many other things; but these angers are not ventable. To be angry at a thing too strongly reflects the missed responsibility or chosen irresponsibility of the one who is angry. And frustration is only increased, not released, if one becomes angry with one's self.

People want someone other than themselves to blame for all their problems; and there are many out there assuring them that they are not to blame for all their woes and supplying them with the names of those whom they claim are. Unfortunately, it is the job of the Mind Insurgent to go tell them that they really are, in fact and indeed, themselves responsible for everything that happens to them, and that they have no one to blame but themselves (no small chore).

It helps to tell them that when they, themselves, quit the deceptive practices that cause all of man's problems that they will then be able to blame those who continue the irresponsible deceptions that

cause mankind so much trouble, they automatically inherit the responsibility for getting those who continue in the deceptions to also understand and quit those deceptions. While the one who understands may no longer be directly involved in the deceptions that continue, he does remain responsible for the fact that those who do continue the deceptions do not understand. All of this makes recruiting for the Insurrection more necessary, but no easier,

RCT 26. Majority Rule

While the principle of majority rule has a strong appeal to those of more democratic nations, it is not without its misgivings; and these will flex their full muscle in the war for the mind of man. In a totally insane world, one rather quickly begins to sense a flaw in any governing arrangement. In a world operating under total domination of society's deception, about all that can really be said about a majority vote is that most people must have wanted whatever it was that was voted on at the time. In a democracy, one doesn't have to know who or what he is voting for to vote, nor does he have to even know why he votes at all. He just votes, and the majority rules.

Votes should be weighted, not counted.

J.C.F. Schiller.

Some democracies have purchased term insurance against obsolescence by installing a constitution, which requires a substantial majority vote to change anything listed in it, including the rules and regulations of its own existence; and thus the constitution and the democracy's existence are virtually assured. But these policies do not cover what an uninformed simple majority can do to reason under the protection of that constitution. When all in a democracy are operating on beliefs, and a majority of that society subscribe to a particular set of beliefs, there is every opportunity for that which is unreasonable to be accomplished by that majority. However, it must be stated, that when even the strongest majority in the most democratic nations moves against reason itself, the majority, if no the nation itself, will eventually fall.

Some modern zealots appear to have no better knowledge of truth,

nor better manner of judging it, than by counting noses.

Dean Swift.

The Insurgent of the Human Mind will constantly find himself up against the majority, both formally and informally. He must get used to it. It's not particularly fun, and it doesn't make things any easier; but it's a reality that must be lived with until it is corrected by the Revolution of Reason.

A man that puts himself on the ground of moral principle, though the whole world be against him, is mightier than them all; for the orb of time become such a man's shield, and every step brings him nearer to the hand omnipotence. Take ground for truth, and justice, and rectitude, and piety, and fight well, and there can be no question as to the result. We are to feel that right is itself a host. Never be afraid of minorities are based on principles.

Edmund Burke.

The Insurgent will learn to restrict any personal conversations about the Insurrection until such times as he is not outnumbered by those representing the forces of belief, no from fear but from the fact that nothing that he can say will make any difference. The majority will not respond to the Insurgent from their Reason, but rather what the Insurgent says will be ignored or dismissed because of their superior numbers. In a one on one conversation about the Revolution, the Insurgent will be similarly ignored or

dismissed, but the other will be much more uncomfortable doing so without concurrence.

We go by the major vote, and if the majority are insane, the sane must go to the hospital.

Horace Mann.

The serious Mind Insurgent must always remember that even in civilized societies, there are many interpretations to the law under which all live; and each will interpret the law in accordance with his beliefs. Therefore, in the initial stages of the Insurrection, when the majority have control of the police and other regulatory agencies, they will use these, and whatever else they can, to defeat the Insurgent once his intent is known and felt to be a real threat. Of course, by then it will be too late, and anything that the majority does with its bully ability will probably only work to the advantage of the Revolution and open the door to possible counterstrokes. But, for his own personal safety, it behooves the Insurgent to remember that the majority, which is accustomed to getting its way and is bound by neither reason nor logic, will react in ways that are not necessarily in their own, not the Insurgent's best interest. But then, if they would react reasonably, the Revolution would be unnecessary.

RCT 27. Trip Wires

Working alone, conducting an Insurrection unlike any before, and one designed to do that which has never been done before, is no easy task. It will require much on the part of each Insurgent who takes on the necessary burdens of Revolution. The Insurrection of the Human Mind is serious business; and while the Insurgent, in order to retain his own sanity, must laugh at himself and at his work as he goes about it, he will begin to note that when faced with significant decisions involving a choice between reason and the normal course dictated by society's beliefs and concocted values, that he will invariably begin to select the path of reason. Such actions will often be at the expense of his standing within the society in which he lives, and the Insurgent must be extremely careful and alert, lest he enjoy a very short tenure in his new capacity.

Men would not live long in society if they were not the dupes of each other.

F. Rochefoucauld.

The Mind Insurgent works alone, and if he is taken out of the Insurrection by some reason associated with his own personal survival and welfare, he is just as lost to the Revolution as if he had been physically eliminated on a field of battle by the enemy. If he moves with the truth in the Insurrection, that which he does on behalf of the Insurrection is protected; but the truth will do him little or no good in his personal life if the system comes at him through its many believers, users of belief, and sub-systems.

Society is no comfort to one not sociable.

William Shakespere.

Just as the best time for a captured soldier to escape captivity in conventional warfare (or conventional unconventional warfare) is immediately following capture, the best opportunity the enemy will have to strike down the Mind Insurgent is in the very beginning of his Insurrectional activities. Usually, it will be as simple and as simple and as painless as the discouragement.

RCT 28. A Little Belief

A little belief is like a little pregnancy; that's all it takes. Any belief held in the human mind runs the risk of interfering with rational thought at any time. The more influential the belief in the life of the

individual holding it, the better chance it has of adding to the confusion and conflicts in that life. If a belief isn't all that important; then why is it still held? It can only cause static to the reasoning process, and if the thing believed in is of any value, reason will catch it and deal with it more effectively than belief ever could have anyway.

An individual can love his children without believing in loving his children. He can care for the sick and feed the hungry without believing in doing either. He can die for his country without believing in dying for his country. He can make a substantial amount of money without believing it important to be rich. But an individual cannot not love his children without beliefs that make other things more important to him than loving his children, even if one of his beliefs is to love his children. He cannot help but feed the hungry and care for the sick unless he has beliefs that make him care more for other things than caring for others. The individual cannot die for his country if that is the reasonable thing to do unless he has beliefs that he believes to be more important than risking death to preserve that which is necessary for his own protection. If making money is necessary for survival, for the providing of pleasure, and for the avoiding of pain, the individual cannot not make money unless he has beliefs that make something else more important than making money, including the belief that it is wrong to make money.

What the Mind Insurgent, and eventually all mankind, must come to understand is that reason, if allowed to operated freely, will neglect nothing that is in the true best interest of the individual in which it resides. Man has found that when he places an emphasis upon a thing with his beliefs and values that he will deal with that thing more effectively than he would have void of such deliberately placed beliefs and values. And, in some cases, it works. For those things that are not truly in the best interest of the individual, beliefs and concocted values are absolutely necessary if these are to receive any attention from the mind of the individual. Without beliefs that which is not good for the individual is either ignored or rejected. So in order to trick the brain into "accepting" as important and necessary that which its native reason would have rejected as unimportant or unnecessary, man uses the added emphasis of beliefs and fixed values, beliefs and values that can only be attached through the deceptions of society.

Nothing is so easy as to deceive one's self; for what we wish that we readily believe.

Demosthenes.

In order to get the human mind to accept his deceptions and treat these equally, or even at a level above, those things automatically recognized by reason, man simply included among his deceptions the things that reason itself would have focused upon without any belief or value system. It is through including among its irresponsible and false beliefs and values those things that reason would have already handled very efficiently is society able to trick the human mind into allowing into its programming that which man's native reason would have spotted as unnecessary or potentially harmful. And, in doing so, society has devised a system to reprioritize the things upon which the human mind will act and react, and has reprogrammed the nature of those actions and reactions.

Even with all his beliefs and manufactured values, man must still rely upon his basic ability to reason to protect and further these, as well as protect and further these, as well as protect and further that which reason would have done anyway without such interference. Only now it is required to do so while taking into consideration the false along with that which is real and has been inextricably mixed with the false. At the moment, reason is not free to act in a manner that is truly in the best interest of the individual in which it resides; because it has been confused by society as to exactly what is, in fact, in the best interest of the individual. Without beliefs and false, manufactured values this problem would not exist. The human mind, acting on reason alone, knows precisely what is or is not in its own best

interest. With beliefs and false values, it has no idea.

A little leaven leaveneth the whole lump

Galatians v. 9.

Any belief, whether a little of a lot, holds reason as its slave. Those beliefs that the potential Insurgent is not willing to relinquish to become a Mind Insurgent will become those which he must defend against the Forces of Reason. With a "little belief", he chooses the side of the enemy in opposition to the Revolution of Reason.

RCT 29. The Snare of Good and Evil

Not only must the Mind Insurgent face and overcome the problems presented him by an entire world that disagrees with him in principle, but he must also convince this same world to leave its perceived security, and the undetected irresponsibility of its time-tested beliefs, for some weird notion that reason alone can best look after its interests. The Insurgent will be perceived by the believers and users of belief as asking them to give up everything that makes life meaningful for them, everything that is "good". And there is valid reason for them to believe that this what they would have to do. They have been programmed to believe that beliefs are separate from "good" and "bad" and that there are good beliefs and bad beliefs; and, invariably, the beliefs that they happen to hold are the good beliefs.

All nature is but art, unknown to thee; All chance, direction, which thou canst not see; All discord, harmony not understood; All partial evil, universal good; And spite of pride, in erring reason's spite, One truth is clear, Whatever is, is right.

Alexander Pope.

While there are, indeed, both good and bad beliefs, beliefs in general must always be considered by those who hold beliefs as "good" in order for them to protect their own beliefs. It's a bit confusing, but then the system has deliberately made as confusing as possible for its own protection. That's why the various belief groups, especially those of a religious orientation, have labored long and hard to have their own favorable and unfavorable terminology injected into all connotations in the dictionary dealing with good and bad respectively.

Of course, most religions identify those things that they purport to stand for, advocate, and support as all those things in the dictionary associated with "good", "desirable", and "virtuous". These same religions describe that which they oppose as anything in the dictionary having to do with "bad", "undesirable", and "sinful". "Good" is not defined by religion as most are led to believe, but rather religions go to great length to identify with that which society has already defined as "good". And through gaining society's trust by confirming its held values, the religions are able to get society to recognize some purely religious values that alone would appear, at the very least, suspect.

Religions that do not mirror certain desires of all peoples, and specific desires of a significant segment of the population in which they are located, become stagnant or perish. Religions that build their theology around what a majority of the society desire, no matter how ridiculous, will flourish. The society may decline and be destroyed as the religion flourishes, but without intervention, these religions will go out in a blaze of glory.

As it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

Joseph Addison.

The Mind Insurgent must remember that none see their own beliefs as truly bad. They can't and still hold on to them. Even if they hold beliefs that they know are considered "bad" by all the rest of society, the one holding the "bad" belief has somehow justified it as "good", at least for him. Some thieves believe that there is some honor among thieves, however most thieves only pretend to believe this in order to steal from their fellow thieves. This gives them a sense of being a better (a form of "good") thief than those who only steal from non thieves. Virtue is truly in the eye of the beholder.

The truest definition of evil is that which represents as something contrary to nature. Evil is evil because it is unnatural. A vine which should bear olive-berries- an eye to which blue seems yellow, would be diseased. An unnatural mother, an unnatural son, an unnatural act, are the strongest terms of condemnation. F. W. Robertson.

The Mind Insurgent will be concerned with the labels of "good" and "bad" only as far as determining how others will consider and react to any contemplated move or countermove on his part. As a Mind Insurgent, he will be more concerned with cause and effect than any arbitrary labeling system.

RCT 30. Antisemantics

In addition to the various believers and belief groups having claimed to themselves as many of the things considered "good" as they could possibly accommodate and still retain their separate identities, these have also gone to great length to synonymously bastardize the dictionary with their own personal terminology. These amend and misconstrue the meanings of words to accommodate their own particular litany, and confuse all.

Language is not only the vehicle of thought, it is a great and efficient instrument in thinking.

Sir H. Davy.

The believers and users of belief recognized long ago that one of the most effective ways to influence people's thought was through the manipulation of the words used in that process. No one individual sat down in advance and decided that there would be manufactured eight different general meanings for the word "understanding", but, with so many people were doing included under that term, it's surprising that there aren't even more definitions for this one word than there are. And, it's little wonder that "understanding" can be used to mean just about anything.

One great use of words is to hide our thoughts.

Voltaire.

The same goes for the word "know". Rather than figure some way to bring about a more tangible relationship with his God, man found it much less difficult to simply amend the word "know" to include whatever relationship he believed he had. Man does not really know God as he knows those tangible things that he can actually see, feel, taste, touch, and smell, or as those abstract things that he can physically demonstrate by reason. No, man knows God by definition.

If one wonders why people are confused, he only needs to look at the definition of "confused," and follow the various strands of all its meanings. If that doesn't confuse him enough, he can do the same with the word "believe" or "good". Soon he will begin to be amazed not that people in today's societies communicate so poorly, but that they communicate at all.

The Mind Insurgent has no choice but use the language given to him to communicate with those who are confused, deceived, and ignorant in his effort to help them to understand the nature of their confusion, deception, and ignorance. It is the job of the Insurgent to do the best that he can with his language, with all its weaknesses and bias for the belief system. Fortunately, the programming languages of computers has not been, and cannot be, so corrupted. So with the contaminated language of man and the pure language of man's machines, man may yet understand and extract himself from his predicament.

RCT 31. Contemptuous Pride

The problem faced by the Mind Insurgent in the western hemisphere is the system's virtually impregnable defense against anyone reaching adulthood free of belief, and still controlled by reason alone. The belief system teaches, in a round about way, that the worst thing anyone can possibly do, the worse sin man can commit, is to take full and complete responsibility for that life, never realizing that he never really sheds any of his responsibility for that life, never realizing that he never really sheds any of his responsibility through his devious stratagems; that he dies never knowing that he was totally responsible for selecting the particular irresponsibility's that allowed him throughout life to escape the reality of his responsibility.

Most in the west have been taught to believe that, if man takes the full responsibility for his own life, unanswerable to no one or no thing, then he is obviously set himself up over their god. This cannot be permitted. It is totally incompatible with the whole concept of worshipping an ever-existing all powerful god. To be fully responsible is blasphemous. Therefore, not only is it extremely difficult to take the complete responsibility for one's life, it is looked upon as a sin by those who are taught to hate sin and to look strangely upon any who sins. Total responsibility isn't going to play in a lot of churches in Peoria.

The Mind Insurgent will need to overcome many obstacles in his quest to inject truth into the minds of others, and among these will be found the preconceived notion that it is wrong to be totally responsible for everything affecting one's life. Inasmuch as most spend the better part of their waking hours trying to avoid responsibility, including shortening those waking hours in order to escape responsibility, people are not going to make a wild rush toward the idea of becoming completely responsible anyway. Add to that the justification not only offered but required by society that they not be completely responsible, the Mind Insurgent's task is not to be an easy one. But then, it was never easy. Just doable.

RCT 32. Anarchomania

When first presented with the idea of a world without beliefs, many will automatically respond, as if by rote, "That would create anarchy." These have come to believe that there is some direct positive connection between beliefs and orderly civilization. It will not be easy to explain to them that it is just the opposite. Belief systems are usually responsible for the atrocious acts of anarchy that occur when opposing belief groups go to war, win a war, or stop the war. Reason is not at the bottom of the rapes and murders that result from these clashes.

We cannot envision through insane eyes of today's world exactly how a World of Reason would work. However, keep in mind that behind every act there would be reason. If a man lived in South Carolina, he would not have to build a road to New York in order to drive there. The road would be build by a form of government for all to use. No, mankind would still for what we call "government" in order to do that which had to be done for the benefit of the whole; these would simply be reasonable governments, with reasonable means to determine who ran them. These governments would go about the business of the people in a reasonable way. There would still be a need for some law enforcement in a reasonable world - mostly for the physically insane - and there would still need to be a form of transportation system. The road from South Carolina to New York just wouldn't cost that much to build.

RCT 33. Judgment Daze

One of the primary functions of the human brain is to judge automatically everybody and everything with whom and with which it comes into contact, and the Insurgent of the Human Mind will do nothing to stifle or limit that activity. In fact, the Mind Insurgent will work toward perfecting his judgmental capabilities within the limits set by the less than perfect information on which he must usually base his judgments. The Mind Insurgent does not seek to surpress his natural tendency to judge, but rather he strives to be good at it.

The Mind Insurgent will not only teach his children to judge, but he will teach them how to judge, and how not judge. The Mind Insurgent is aware of the possible error factor of his judgment, and constantly works to both reduce the probability of his being wrong and increase his accuracy in estimating the probability that he might be wrong. The Mind Insurgent will show his children how to use only real information in making their judgments, and explain to them why and how others base judgments on less than real information. The Insurgent will teach his children the ways of probability and expected value in order that their conscious programming be in conformity with their hidden mental programs. He will teach them to spot those who make decisions and act on the more arbitrary basis of belief and allow these to serve as examples as to the ultimate undesirability of all beliefs.

While the believers and users of belief will continue to espouse the idea that man should not judge his fellow man, at the same time. These will continue to judge the Insurgent for his Insurrectional attitude and activities. Man's problem is not that he judges others, but that he does it so poorly. Because all negative judgments have been formally or informally outlawed, there is no established criteria governing the methodology and use of the judgments that nonetheless take place in spite of the supposed ban. In order to protect his beliefs and set values, man has found it necessary to alter his basic judgment process; and those judgments he does make are skewed by the beliefs and values he labors so to protect.

Without belief or concocted values, the human brain is forced to judge on reason alone, rendering judgments readily communicated, understood, and respected universally by any other human operating similarly free of beliefs and learned values. Reason only needs the information about a thing to act, and is hobbled when the minds accepts a belief that must be respected even when it contradicts its own reason. The Mind Insurgent will learn to recognize and judge others by the exact nature of the beliefs that their reason serves. he will learn how certain people with certain beliefs normally behave, and, taking into account the possibility that they might operate contrary to the norm, he will formulate his every move based upon his judgments, assumptions, and predictions.

RCT 34. Interdiction of Ignorance

The Insurgent of the Human Mind must become comfortable with a definition of intelligence unlike those presently accepted and acted upon by society. Innately, the Mind Insurgent knows that the ability accumulate wealth is not completely satisfactory as a gauge for intelligence. Somehow, being high qualified, accomplished, and published in a highly specialized field still lacks the credit to receive a completely unqualified rating of intelligence. Perfect grades and test scores, like perfect attendance at MENSA meetings still leaves something to be desired for a useful measure of real intelligence. The mind of man begs that whatever standard is employed to judge intelligence give some consideration to common sense and the use the mind makes of intelligence in measuring it intelligence.

The Mind Insurgent will come to realize a scheme for gauging the intelligence of others that takes into account their general abilities as well as their ability to resist using their considerable abilities for that which either fails to support or contradicts reason. The Insurgent will learn to spot rather quickly the

beliefs and fixed values that stifle, neutralize, and misdirect the most capable minds. As the Mind Insurgent becomes better able to measure the intelligence of others in this manner, he will constantly struggle to remain free of such interference's with his own mental process and capacity.

The Mind Insurgent must remember that the ignorant have been taught to react to anybody who call anyone else ignorant by accusing the caller of being ignorant himself for having called somebody ignorant. For some reason, to the ignorant, this makes sense. The Mind Insurgent will learn how to accuse to others of being ignorant in such a way that any defense they might offer to the contrary, or any counterattack resulting from the accusation, will only prove the point. To get around the Interdiction of Ignorance, the Mind Insurgent will learn to call others ignorant through inference and innuendo. he will learn how to call others ignorant by appearing only to be explaining why he can't do so.

RCT 35. "Halo Effect"

When the Halo Effect is used to identify people, things, and ideas with those, or that, which is acceptable and trusted by the brain, this activates several of the brain's functions that allowed man to survive so many millions of years unassisted by beliefs and fixed values. Associating something with that which the brain knows and trust tricks the brain into believing that it might similarly know and trust the thing associated. Since believing that it might similarly know and trust the things associated. Since believing that it might similarly know and trust the thing associated. Since this technique does play to the natural functions of the human mind, there is little, if anything, that the Mind Insurgent can, or wants, to do to totally stop the practice. The Mind Insurgent will pay attention that any influence exerted upon him by means of the Halo Effect is of a valid nature, and, as the Revolution progresses and known and trusted persons joint the Insurrection, he will employ the Halo Effect to the advantage of the Revolution.

In the initial stages of the Insurrection, the system will seek to associated the Insurgent and Insurrection with every negative person and thing imaginable, up to and including the devil and the anti-Christ. That is to be expected; as, after all, the Insurgent will be blaming what has been done under the system for all past wars and preventable suffering of mankind, as well as the eventual destruction of the entire species. Eventually, the system will be forced to answer such charges, and the immediate and automatic response will be an effort to discredit the Insurgents and the Insurrection. And, just as the believers and users of belief use the Halo Effect to create a favorable image of that which they would have others believe in and accept, these will seek to identify the Insurgent and his Revolution with the unknown, the evil, and that which is not to be trusted, and is to be despised. The system has no choice, as either the Insurgent or the system has to be lying. Obviously, the system, whose very foundation was cemented with deception, must seek to make the Insurgent appear to be the one who lies.

The Mind Insurgent will ignore the accusations of the enemy, as the enemy's futile attempts to defeat the truth by such tactics will only work against the forces of deception. If the Insurrection is to be defeated, it will need to be on much firmer ground than mere insinuation and innuendo.

The Insurgent is obviously free to use the Halo Effect, or any other tactic he chooses, but he must use such tactics with extreme caution. If too much persuasion is used to place the truth before the mind of another, the truth will be either accepted or rejected as just another belief, and not understood. Some persuasive tactics will be required to get the truth an audience with the reason of another, but if too much trickery is used, its purpose will be eroded. If unreasonable deception is used, reason will be unable to recognize the truth with the deception, no matter how well intended.

RCT 36. Pretext of Progress

The Mind Insurgent must resist the temptation to make only favorable comparisons between man's present and past activities. The Mind Insurgent will certainly want to acknowledge whatever progress man has made, but he will want to stop short of forming any conclusions at this point about the overall direction man has traveled while making his noted accomplishments. How far has man really come?

Not that long ago, man did not even possess the capacity to annihilate himself; now he has that capability, and he calls it progress. Soon the Supreme Court of the greatest democracy in the world will be comprised of a majority of those predisposed to vote that religion is truth and should be taught in the public schools, and that truth is a religion, and therefore should not be so taught. Does this seem like progress? The quality of the pictures taken of the fly infested, starving children of Africa is excellent, and the productions put together using this footage to persuade contributors to donate to these production companies has reached the highest state of art. This is perhaps a progress of sorts, but real progress should be made of sterner stuff.

The Insurgent must keep in mind that there is really nothing with which the brain can compare whatever man has or has not done, good or bad. There is no control group; there is no other way that it was done. Since all of man uses beliefs, it is natural that he would say, "But look at all that man has accomplished because of his beliefs." And, obviously, all that man has or has not done has been in societies totally dominated by belief systems. But the mind of man cannot know what he would have accomplished if he had not fallen to those systems. For the present, the mind of man does not know what he would not have been fought had it not been for his ridiculous systems of belief. man has no way of knowing what inventions would have replaced the bombs and rockets he has had to build to protect him from those who believe differently from him.

The beliefs and fixed values held by all, blind them all to envisioning a world without these beliefs and invented values. Groping in the darkness of his self-imposed deceptions, man seeks to retain what little sanity has left, by continually reinforcing the idea that his particular beliefs and fixed values under which he operate are the proper ones to hold and which to dedicate his life. Man treats as givens that some beliefs and fixed values are necessary, and the world is progressing continually astonishing ways. Man must treat what he sees as progression, lest he feel it necessary for him to become personally involved in directing his own destiny. Placing the responsibility for that which is to eventually happen to his body, soul, children, and world in hands other than his, man has been able to justify his avoidance of his irresponsibility, including this very responsibility avoidance ploy. It will not sit well with a species that has man's peculiar aversion to any mental disturbances to hear that he is frantically working toward his own destruction with a mind that has been enslaved in confusion, deception, and ignorance for several thousand years. Man chooses instead to offer the technological scraps produced from his learned and encouraged greed and avarice to justify the building of his own nuclear gallows.

When there is reason, man will know whether or not he is progressing, as well as the nature, extent, and direction of any progress. In an Age of Reason, such concerns will not be left to mere speculation and conjecture. After man has understood the dilemma in which he has gotten himself and extracted himself from it, he still may not know where his reason will ultimately take him; but he will have understood where that which was not reason would have led, had it gone unchecked. When the number one priority of reason is survival, and that reason is overthrown, that which has subjugated reason must necessarily take man on a path different from that down which pure reason would have led. When man accepts beliefs and fixed values, these become the objects of even reason's survival program, and it is these things that must survive, regardless of what happens to man. Man thinks he is progressing because of the technological advances that would have occurred with or without belief; and he further thinks he is progressing because he perceives his beliefs and fixed values, themselves, to be progressing.

The simple reality is that man must view whatever he has done as progress, else he brings into question

all that he continues to do. Comfortable with the ephemeral pleasures and perceived security of his beliefs, man continually applauds the many things that he has done. Blinded in his confusion by his deceptions, he is ignorant of all the beneficial things that he could have done, but hasn't, and all the detrimental things that he could not have done, but did.

RCT 37. Labeling

Labeling in a more sane society may prove to be an integral part of man's logical classification process, and, as such, quite useful. However, in a totally insane society that operates on whoever beliefs get forced into dominance, it is use more as a device to assist in manipulating the mind in its deception than as an adjunct to intelligent communication. Today, labels are not used so much to enhance understanding as to obstruct, or by-pass, that mental phenomenon.

The Mind Insurgent will not only be labeled by others, but he will also begin to develop a whole new set of labels of his own to classify the new world that he will discover. Labeling, itself, is a natural consequence of an assistance in, the judging of other people and things. However, since there always exists the possibility of the wrong label being assigned, using labels to make judgments, while it might be expedient and necessary, increases the chance of making a false judgment. In a like, but reverse, manner, the Mind Insurgent must be continually aware of the possibility of assigning a false label because of a false judgment.

People will be quick to tell the Mind Insurgent that he is wrong in generalizing, when, in fact, the making of generalizations is one of the most basic and useful processes of the human brain, just as is inferring a specific from a general. But people don't like to think in this manner; it scares them. They will quickly label the Insurgent, and then tell him that he is wrong if he labels them or others. In fact, they will apply labels to his effort to free them from the bondage of beliefs that were in existence long before his effort was ever conceived, or possible. Not only will he be labeled, but the labels will come from among existing stock. Innovation and imagination are not among the system's strong suits.

RCT 38. Name Calling

When the Forces of Truth and Reason go against those of the belief system, the system, the system will find itself in an unfamiliar position, the recipient of an attack for which it has no defense or appropriate response. Lacking the imagination to originate a more logical reaction, many of the system will retaliate by calling the Insurgent and the Revolution names, names that a less civilized society and time would consider slanderous.

Name calling, like labeling, has its appeal to the emotions of those the caller has targeted to influence with this tactic. The belief system would have all believe that the system does not condone the calling of names by rushing to flog those who would stoop to such tactics, but the displays of disapproval by those of the system against name calling, is not entirely consistent with their acts. The system would have all believe the adults outgrow the child-like tendency to be affected by the names that others call them, that such behavior does more harm to the perpetrator than to those on the receiving end. But such is not true. People rise to power and prosper by calling other people and things all manner of names. In an insane world, people are rewarded for such mischief, not punished.

The Mind Insurgent must be extremely careful in his use of this tactic, because a name has a very cohesive effect with the person or thing to which it is affixed, and is not easily removed. If the Insurgent calls another person or thing a name that overshadows the truth which he set out to convey, he defeats his purpose. He has only established another fixed value, the given name, to overcome. The telling of the truth, by its very nature, requires that names be assigned to certain things to distinguish them from similar, yet different, things. As the Insurgent goes about his activities, he will find the need to

categorize and classify in this manner constantly. In doing so, he might create a name or two for things that stick. But hell, nobody's perfect.

RCT 39. "Sour Grapes"

This tactic is fairly valuable to the belief system for dismissing complaints about a particular belief or set of beliefs, but it will be of little use against the Revolution or Reason. When the Mind Insurgent has made a move significant enough to cause the need for such a rebuttal, the response will be too late and meaningless; the damage will already have been done. Whatever draws a response from the forces of deception will have already inflicted its injury, and taken its toll, upon the enemy before the answers. If the forces of belief claim that the Insurgent is only operating out of envy, jealousy, resentment, or anything else, it will make little difference. Their cries of "Sour Grapes" will sound, themselves, only like bitter whines.

The Mind Insurgent will be accused of "Sour Grapes" for having selected a set of beliefs himself that only make him unhappy and miserable. The argument here is, "Hey, if you want to be miserable, then go ahead believe whatever you want, and that makes and keeps you so miserable; but don't come around here inflicting you miserable beliefs on us."

There is an inability on the part of believers and users of belief to understand that one does not rid himself of beliefs by believing in not having any beliefs. And, unable to envision anyone operating without beliefs, these will look upon anyone so functioning as just operating on a belief, or set of beliefs, different from their own, whether he's aware he's operating under the belief. It has been thoroughly drummed into the believers and users of belief that everybody has to believe in something; and thus anyone operating under reason alone, to them, has to simply be using other beliefs.

The human mind experience the unpleasant sensation of fear when it is aware that it has taken, or not taken, some action in contradiction to its own programming, especially if that which it has done, or failed to do, is related to its primary program of survival. In a world that has the many problems of today's world, including, but not limited to, the constant threat of its own nuclear annihilation, it is little wonder that those holding beliefs that allow them to escape the responsibility of all that happens to them, both individually and collectively, are happier than those who allow themselves, and their own reason, to remain saddled with such awesome responsibility. The Insurgent will not be as happy as the believer, and he will not be happy about that; but he will endure whatever hardships his loyalty to reason might cause him, rather than again becoming intoxicated on the irresponsibility of belief.

RCT 40. "You're Crazy"

Most who will qualify as initial Mind Insurgents will not be hearing this phrase for the first time; however, for the first time, they may now be willing to truly admit to the charge. After all, there's a difference between being crazy and being stupid. Being crazy refers to society's judgment of ones known activities as measured in relation to the regular and routine activities of that society. Stupidity is a measurement of the lack of influence of reason upon one's actions, which seldom, if ever, coincides with what society is doing and using to measure others.

If society calls one stupid because of his efforts as a Mind Insurgent, then it is only engaging in the tactic of "Name Calling"; and is to be ignored. If society calls one crazy, it is probably right, and therefore can also be ignored. If the Insurgent goes ahead and declares himself insane, it relieves any feeling of need to respond when so accused, and gives him a rather comfortable feeling somehow of not being included in today's so-called sanity. If that which the Insurgent sees about him is considered sane, then there comes a subtle reassurance in being crazy.

RCT 41. The Purpose of Life

The Mind Insurgent will spend little or no time concerning himself with such questions as the purpose of life. His life will be filled with enough real problems, created by people asking, and sometimes even answering, such ridiculous questions to care. When the Insurgent hears people discussing such things as the "the purpose of life," he will remind himself that the ability to answer, but by the questions he asks. This remembrance not only returns the particular question to a meaningless phrase in the Insurgent's own mind, but alerts him to be on the watch for other such unaskable questions.

As long as man continues to ask questions whose very formulation is made possible only through quirks of language; and, as long as man continues to take seriously the answers he furnishes these questionable questions, there will be ample purpose for the mind Insurgent. The Insurgent may not be able to tell man where it all eventually leads, but as long as man insists on creating and filling in blanks that he reasonably can't the Insurgent m's purpose becomes to show man what happens when he does this. This purpose for the Insurgent will end when man quits his de facto purpose of self-destruction by pursuing the many pseudo-purposes he creates.

RCT 42. "Until Death Do Us Part"

Many adults have not only built their lives on some accepted beliefs, but they have also taught their children these same beliefs; and thus, to a great extent, charted the course of their children's lives as well. It will be too difficult for most adults to admit that they have been wrong about beliefs and set values; most will find it extremely difficult, if not impossible, to start over without them. Those who depend upon beliefs daily will justify, or rationalize, their every belief, priding themselves on their perceived, or hoped for, loyalty to their particular beliefs. Those who think that they might want to stop and examine what it is that they are doing, can't. There is too much at stake to even look.

In order to become a Mind Insurgent, one must look. But this is not as frightening as one might at first expect; because the Insurgent can examine his beliefs with the assurance that when he does so, he is certainly free to keep any beliefs and values he wants after the examination. As man understands and begins to trust his reason, he will begin to see that no belief can be taken from him; the only beliefs that he will lose through the Revolution of Reason will be those which he willingly, if not gladly, surrenders. let it also be said that, of course, under reason, he will eventually want to keep none. Those things that are truly "important" reason can't dismiss, and those which are not, reason can't save. Upon exposing the light of Truth to the reason of the mind, that which is false evaporates while that which is real glows in its rightful place.

Man has entered into many beliefs with the intent of dying with, or for, those beliefs; and many take that to mean that if it is a choice between their beliefs and their death, that they would sacrifice the latter for the former. This would be funny if it weren't so serious. People across the world are taught to believe in their own particular beliefs to such an extent that they would die for them. Man does this and then wonders why he now stands on the brink of total self-annihilation. Man took his beliefs as he would take a bride; Until death do us part. And if things continue as they have, it looks as though his marriage vows with his beliefs will become a self-fulfilling prophecy.

In recent years, man has come to realize that commitments made at one point in his life do not necessarily need to be honored throughout that life, especially if there is a change in condition, or the introduction of new evidence. It has finally come to dawn upon man that continuing in a wrong is itself wrong. Whether or not man can divorce himself from his beliefs, is itself wrong. Whether or not man can divorce himself from his beliefs, however, is another matter, and remains to be seen. There is every chance that the obligation for responsibility that he would acquire by leaving his beliefs may prove to great an alimony, and many may just blow the world up with his beliefs intact. It is not honor that

causes man to threaten the destruction of everything in defense of his beliefs, but rather it is man's fear of having to live by real honor and reason in a world without them.

If man totally destroys himself, it will not be in a gallant defense of the beliefs and values to which he has sworn allegiance, but rather a cowardly suicide to avoid the responsibilities of a world of reason. However, there remains the outside chance that, if shown the error of his way, man might just admit that he was wrong, that he would rather live with reason than die with his beliefs.

RCT 43. Familiar Falsehoods

So accustomed has man become to the millions of senseless conversations that he daily endures and causes others to endure, that he fails to notice any longer just how utterly ridiculous these conversations really are. Although he reads books and goes to endless movies that use dialogues much less absurd for comedy, he remains oblivious to his own comedic dilemma.

The mind Insurgent will begin to notice just how preposterous all the repeated humdrum is, with all its insincerity and unfunny little lies. The Insurgent will begin to listen against, not only to what people say, but also to all that they don't. He will begin to distinguish between what people won't say and what they can't. The Insurgent will learn to spot the lies that people must tell and the truths they can't. The Insurgent will cease to wonder why people talk about the things they do, and begin to wonder why they bother to talk at all. He will become bored quickly with them all, but will hear them. He will tire of their lies and want to shut them off, but he will still hear the noise.

As it is extremely difficult, if not impossible, to be in any type of contact with the world without being exposed to the lies and boredom of conversations invariably structured on individual beliefs or values, the Insurgent will become weary of having to pretend, for practical reason, to be interested in that which he has absolutely no interest, and concurring in that with which he completely disagrees. He will learn when to take a stand and when to let the liars have their rein. The Insurgent will not know if what goes around really does, in fact, come around; but occasionally he will pause to think on this possibility for the strength to continue.

The Mind Insurgent ceases to experience the spurious pleasures derived from perpetrating meaningless lies on others. He will come to resent most especially the passive lies that he appears to lend approval to by his silence. He will weigh heavily the effect upon his personal life, his school work, his friendships, his job, and his life in general should he ever completely quit the charade and become honest. He will wonder if it would do any good, even if he did.

The Insurgent will make his mistakes; and, eventually he learn to keep his Insurrection to himself. He will learn that, in fact, personally, he cannot make a difference; and to attempt to do so only makes him appear a fool. It is the enemy's field and the enemy's game; and it's all a lie. The Insurgent will learn to bide his time and wait; and, as he waits, he will plan. He will learn how to strike and when to strike, and he will learn that until he strikes, no one need know that he is going to do so. He will let his stroke announce him. He will not have to whistle in the dark to find the courage to continue; he will be spurred on daily the mendacity all about him.

RCT 44. "Practice What You Preach"

Those who ask the Mind Insurgent to first show them that he can live by whatever it is that he is advocating before they will listen have no real intention of ever listening. They won't know exactly what it is that the Insurgent is about, but since it sounds like he is definitely against the system, they'll take the system. If the Insurgent shows them that reason is better than the system, they'll listen; but they make no plans on this because "nobody beats the system."

Not only is their questioning of the Insurgent's ability to live by his own standards insincere, it also lacks appeal to logic. The Insurgent has already proved his ability to live intelligently under reason by approaching them on something that is of great interest to them, but which their unreasonable system has allowed them to elude. They don't really care how the Insurgent lives; just so he leaves them along. This why they would require the Insurgent to himself live sane in an insane world before they will even consider whatever it is he says.

Obviously, the ability of one sane man to survive in a totally insane world has nothing to do with his ability to explain the insanity and what is necessary to make a world where virtually all would live with reason and sanity. A reasonable man proves nothing by showing that he can live with reason in the midst of Insanity; he proves his reason by changing insanity. The Mind Insurgent, obviously, must be able to live with enough reason to accomplish that which must be accomplished, but that is all. His reasons for living in such a manner have nothing to do with those who might observe, and never understand, his way of life.

RCT 45. Credentials Trap

If the Mind Insurgent had to satisfy the credentials requested by others before he acted, he would be hobbled. Credentials may still serve some useful function in some segment of society, but these occupy no place of necessity in an unconventional Insurrection. The credentials of the Insurgent in the Revolution of Reason are whatever he puts on the table, nothing more, nothing less.

If it is the truth, what does it matter who says it?

Anon.

If the Insurgent has some presentable letters of recommendation, fine; they can certainly get him through some doors that may otherwise be closed. If there is a legitimate reason to go in that direction, such credentials could prove valuable. Perhaps the only danger to an Insurgent in using such representations would be the tendency to let the credentials dictate the path to be taken, which may or may not be in the best interest of the Revolution.

The Insurgent will use credentials, like anything else, where they are useful; but he will not come to depend upon them. In most cases the acts of the Insurgent will speak to the obvious credentials of one capable of performing such acts in such a manner with such intent. With truth, reason, and courage, the Insurgents need no other credentials.

RCT 46. Savorisim

A world that has had its belly filled, and its pockets emptied, by false prophets, now looks with suspicion and disdain on any who come claiming to have the truth and the power to make things better or right. The Mind Insurgent is going to appear strangely like another 'hopeful' savior, and thus will not be welcome.

Since the Insurgent is restricted by reason and the particular circumstances in which he finds himself as to what he must do, there is little he can do but go about the doing of that. Since the world is on the way to destroying itself, and the job that reason has given to the Insurgent is to stop the destruction, there will be every impulse on the part of some to refer to that which the Insurgent is about as "saving the world, they're really going to get hyper. They are not ready for that. By anybody's definition, that would make the Insurgent a savior, and, thinking as they have been trained to think, claiming to be a savior is even worse than believing that one is Napoleon. It is not only insane; it is blasphemous.

Actually, the verb "save" is not the most appropriate word to describe precisely what it is that the Insurgent's role in the Revolution anyway. Saving normally refers to preserving a thing in its present condition, and that's what the system will be trying to do when the Mind Insurgent moves against it. The Insurgent and the system are both savours; only the Insurgent has the task of saving mankind from his own destruction, whereas the system would save itself at the cost of that destruction.

RCT 47. Playing Dumb

As the revolution progresses, those who have survived and worked their mischief by pretending to be dumber than they really are will experience an equalization between how dumb they are and how dumb they act like they are, without doing anything to change their outward appearance. As others begin to understand what is truly going on in the world around them, those steeped in the habit of playing dumb will continue in their pretense far past the point where they are still acting.

When reason returns to rule in mind of man, the world will little leniency toward those who pretend to know less than they do to fool others and carry out their little scheme. As reason returns to its rightful place, those who as questions to which they obviously know the answer will be seen for what they are, and what they do; and, at best, these will be

RCT 48. Confusion For Confusion's Sake

If the Insurgent watches those televangelists who are most offensive to human reason, he will note a very common ploy, that of delving with great detail into the most asinine and complicated subject matter imaginable. Then, all of a sudden, out of nowhere they hit their audience with several very pertinent and pointed messages, usually several attacks on somebody or some thing or pleas for money, or both; and then, zoom, back into a bunch of total confusion about meaningless theology.

The electronic preacher does not put on these complex and confusing productions with any intent of helping the viewer to gain any understanding about anything, but rather he seeks to amaze his audience with his knowledge of such complex subject matter, and impress upon the viewer his total ignorance in such a sophisticated areas of great import. The object is to confuse the viewer and make him believe that the material is far beyond him, but in very capable hands, hands obviously worthy of his or her continued support, and deserving of his or her hard-earned, and usually scarce, cash. As these Masters go to such length to help others not understand, it becomes obvious that their aim is to confuse.

The Mind Insurgent will probably not want to do much to confuse people any more than they are already confused. That would be contrary to everything the Revolution is about; but, should, for some reason or other, it be to the Insurgent's advantage to do so, there's certainly nothing to prevent it. For the most part, however, confusion and understanding are mutually exclusive; and, since the objective or the Mind Insurgent is not to solicit money from those whom he would have understand, it behooves the Insurgent to keep it as simple as possible, and to stick to the truth.

RCT 49. Satirical Assault

When the belief system arrived upon the scene, man added a whole new dimension to the mind's intrinsic comparison function. Not only did beliefs and fixed values produce new categories of individuals and groups to compare themselves to one another by, but it also gave these an infinite number of belief and value objects on which to base their comparisons.

Before the advent of the belief system, man would have used his comparisons as a means for learning from others what he must do to improve his own lot, and as a way to determine how he might help others improve theirs. As various groups and individuals filled in the universal unknowns with their

own particular beliefs, many divisions would have appeared among all humans and groups of humans, and comparisons would inevitably have been made by each of these between and among other known individuals and groups holding different beliefs and values. Comparisons are natural and helpful to the native human mind; what the belief system has done to this once innocent function, however, is both unnatural and devastating.

Today, comparisons are made for simply the sake of coming out on top, regardless of the value of that being compared. And, in order to obtain the most favorable position in a comparison, man has learned that there are two things that can be done. He can either improve the perception of that in which he has any interest, or diminish the perception of that being compared to that in which he has an interest; and thus, satire becomes a valuable weapon of the system. Man seeks to improve his own comparative lot by verbally destroying that of others. Not only does the satirist receive credit in comparison for his clever satire, but he helps to belittle others whom he feels himself to be in comparative competition.

The problem with satire under the belief system is that it is seldom used as a means of laughing at one's self; and, when it is, it is only allowed in certain limited areas. Man's beliefs are so serious, his divisions so great, and his endeavors so laughable that he can ill afford to really laugh at himself and his ridiculous beliefs and values. They are all too real, so he resorts to the lopsided satire of the belief system, that of only laughing at others.

On occasion, the Insurgent may use various types of satire, but it will have lost some of its joy. He may have an extremely pointed tongue or pen, but it will not bring him the stinging pleasure that similar satire produces in his adversaries. The Mind Insurgent will find that that which does not permeate understanding leaves a bitter taste in the mouth of its originator.

RCT 50. Matters Of Fact

Those who have learned to lie with statistics, either numerical or verbal, normally apply this trade, along with other slight-of-tongue tactics, in the midst of confusion and sometimes with considerable emotion, to manipulate the minds of others regarding their beliefs. Those who believe, or make regular use of those who believe, seem to be able to recount every fact they ever knew, real or imaginary, in such a way as to support or denounce particular beliefs or values.

The Mind Insurgent will also need to make extensive use of fact to support that which he would have others understand, but his intention will be just that, to have them understand. The facts presented by the believers and users of belief are not intended to further understanding as much as they are calculated to convince and persuade. The concern of the believer and user of belief is not that others understand what it is that they are to believe, only that they believe. The pushers of belief freely admit that belief is beyond understanding, that belief cannot be arrived at fully through understanding, and in order for one to believe, it is necessary that he make a "leap of faith." The facts presented by the believer and user of belief are intended to help one to take such a jump. The Mind Insurgent would rather have people keep their feet on the ground and simply understand, thus he presents his facts accordingly.

The Mind Insurgent must be on constant alert for those who seek to manipulate him and others through either the distortion of facts or through deceptive methods of presenting valid facts. On rare occasion, the Mind Insurgent might, himself, present a fact in one of its many forms of misrepresentation will be revealed and understood when the greater understanding requiring the misrepresentation is accomplished. If the misrepresentation requiring the misrepresentation is accomplished. If the misrepresentation does not become revealed, the real goal will not have been true understanding, and thus was an activity of the enemy against the Forces of Reason.

RCT 51. Beyond Question

Looking beyond the question to the real reason it was asked is just another way of exposing those who would pretend to play dumb for an ulterior purpose. If someone knows the answer to a question, but would seek to make others believe that he really doesn't by asking it in that manner, he shows very little respect for the intelligence of the audience he seeks to manipulate. If his pretense of ignorance in asking and receiving answers to questions to which he already knows the answers has its desired effect upon his audience, the lack of respect he showed for his audience's intelligence was justified.

When others are made aware of the playing dumb tactic of some mind manipulators, they will feel offended whenever such a ploy is tried upon them. If a Master Deceiver, who claims to have the intelligence to be president, continues to play dumb and amazed to make some point to those whom he considers to be less intelligent than himself, and these have been forewarned, the pretender of ignorance may end up to be pretending far less than he believed himself to be. Once the would-be deceived have been alerted to this and other deceptive devices of the deceivers, these ploys will lose their effectiveness and actually work against those who would attempt to use the.

RCT 52. Trapped in Sensitivity

Sensitivity is nothing more than the logical extension of the brains inherent mental functions into the body's emotional reacting counterpart. It is from the linkage between man's thoughts and the feelings of his body that his natural empathy is generated. It is also into the delicate lines connecting the purely mental with the purely emotional that man has spliced his belief systems. And it is man's taught beliefs and values that create static, interference, and ultimately sever the lines between the natural mind of man and his feelings. The full intelligence required for man to live in empathy and cooperation with others of his species is destroyed when the feelings of man are removed from direct contact with his native reason, when he is taught to believe.

When beliefs and manufactured values are introduced into the human brain, the things believed in and valued come to control the emotions of man, and, in return are controlled, by emotion; but, when man learned his societal deceptions, both reason and emotions fell under the control of the beliefs and concocted values of society. And society's beliefs and values have altered drastically the basic priorities that man's native brain operated under successfully for millions of years. As man's beliefs interfere with or replace his natural empathy for others, it is little wonder that in a totally deceived world man would appear naturally sinful.

When a belief is accepted into the human mind, the belief must come to control the mind; if it did not, and reason retained control, reason would throw out the belief. And, as long as belief controls the mind, reason must report to, and be a servant of, both the particular objects of belief and the individual's system of beliefs. For without the system, there could not be the beliefs and learned values. And without control, neither of these would last long in the human mind. Reason would not allow it.

On the other side of the spectrum, the emotions of the body are trying to feed back into the reasoning process of the brain the print-outs of the mind, attempting to keep the mind abreast of the effects of its thought on itself, others, and the world around it. However, with the introduction of beliefs and false values into the brain, these readings get intercepted and distorted by the various belief programs that have been deceptively placed in the mind. So, instead of allowing reason to get a direct evaluation of a particular thought as it relates to the individual entertaining the thought, other people, and the world in general, the mind receives a bastardized interpretation based on the effect upon man's learned beliefs and values, beliefs and values learned in ignorance and through deception. In a society operating on beliefs and manufactured values, the emotions of man, just like his reason, no longer support his original reasoning program, but rather his reason, no longer support his original reasoning program,

but rather support, and are supported by, his taught beliefs. This is why man has been deceived into believing that he cannot trust his own mind and his own reason; as indeed, with beliefs and society's values in control, he can't.

Since a belief is a foreign implant in the human brain, it is unlike the reason that it replaced, and thus, the emotions it needs to further its existence are not the same as those required by reason to function properly. The system has little use for any emotions dealing with empathy for others, as it is more concerned with emotions empathetic toward the objects of its beliefs. And while the system lists among its beliefs that of believing in helping others, it installs other beliefs that often negate, contradict, or restrict the mind's ability and willingness to help, as well as the conditions and extent of such help. The deceived mind advertises a healthy empathy for others, but this empathy is but one of many beliefs competing for the attention of the deceived mind's actions. Even if man's empathy for others had the full attention of the deceived brain, it is a watered down empathy, diluted by every other belief of that mind that it must not override.

Until man comes to understand the disruptive and destructive effect the implantation of beliefs and contrived values has on the mind's natural process for integrating reason and emotions, man will continue not to trust his own reason. Until man understands how emotions were originally structured to assist the mind, and how he has rearranged the process through which these function, he will continue to operate under the control of his ridiculous beliefs and manufactured values; and he will continue to have every right not to trust his own mind.

Obviously, there are those who believe in being sensitive and helping others, but these also believe in many other things that are in competition with that sensitivity and desire to help. Some of the other things that people who believe in sensitivity also believe can, at times cause these people to be very insensitive and cruel. And when they do respond sensitively toward another through their belief in sensitivity, it is a qualified and controlled response that does not violate any other belief held by the mind.

Whenever the mind holds any beliefs or learned values, in order to be empathetic toward others, it must also hold that as one of its beliefs, by whatever name it calls empathy. The natural mind of man does not have to be taught to believe in helping others, as that is what it is programmed to do automatically, and would do automatically if it didn't have to attend to all the other ridiculous things that it has been taught to believe. If the mind held no beliefs, it would not only take care of itself under its original programming, but its natural empathy would take care of others, and all other reasonable things as well. This is the great loss that man has yet to learn.

A "belief in empathy" is an oxymoron, as each precludes the other to some extent by its very nature. As empathy is a natural program of the human mind, and as a belief is a societal-induced deception and unnatural program in the mind, the very existence of the latter weakens the former. Once the mind is convinced that it needs a belief system to operate, it remains vulnerable to some of its beliefs overriding its natural programming. Without beliefs or set values, the reason of man would again be placed into direct contact with his emotions, and the result would be remarkable. Man's emotions allow his reason to know precisely what needs his attention without an interference from beliefs, and his emotions get the full attention of that reason. Upon understanding the system that has entrapped him, man becomes free of the beliefs and values of that system, and eventually regains the full use of his emotions and reason. Upon understanding the true nature of his beliefs and set values, man regains the full use of the intelligence that has been denied him, both mentally and emotionally.

RCT 53. Math Confusion

In order to get the human mind to accept beliefs, which by definition are unreasonable, the mind must

be deceived into believing that they are reasonable. This is done by society altering the value of a thing in the mind of another, or by influencing the mind's process of selection and rejection of data. Those things that man did not know for sure to exist but created through the magic process of belief had their value altered automatically from zero to some real figure, up to and including infinity. For a machine designed to make real decisions on real values, the belief system reeks havoc with the human mind. Man totally corrupts the human thought process with the interjection of a single belief, a single unnecessary value, and he has no idea that he does this.

To make matters worse, in addition to operating on less than perfect information, man even alters the programs of his brain in ways that cause it to incorrectly handle this already incorrect information. Man is taught that the mind can't do things that it can, and that his mind can do things that it can't. he teaches his mind that it shouldn't think things that are natural for it to think, and should enjoy thinking that which its native program is structured to reject. Man teaches his mind to tolerate the intolerable and reject the needed. Man misuses misinformation and wonders what it's all coming to, and is often amazed that it has gotten this far.

The responsibility will fall to the Mind Insurgent to somehow show man what his native brain needs and does not need to function properly, and in the real best interest of all. It will fall to the Mind Insurgent to explain to man how he cheats himself by limiting the range and movements of his brain, and how he as frustrated himself by asking his mind to do that which it can't. It will fall to the Mind Insurgent to eradicate man's ignorance of his deceptive belief activity, and quiet the man-made confusion of the human mind.

RCT 54. Unreasonable Requests

The type of question asked by the manipulators of the human mind considered under "Beyond Question" is designed to have its effect by the mere fact that it was asked, or the information it puts forth as it is asked. The Unreasonable Request, on the other hand, is specifically designed to provoke a legitimate response. Those of the system will use whatever rationalization they can muster to ask someone the most ridiculous questions imaginable, some of which might even qualify as being any of their business.

A good "rule of thumb" in responding to unreasonable requests from another is "don't". One is seldom hurt by a failure to respond to an unanswerable question. Most injuries occur from responding too quickly, the wrong way, and for the wrong reasons. Normally, if one does not see the possibility of an unreasonable request being made upon them, which might only be a statement that he is asked to endure, a quick response rise playing into the trap of the questioner, who may well have taken the time to prepare for the reply from one not expecting his question. No reply gives him little if anything, on which to make his next move. If the Insurgent sees in advance and anticipates the possibility of an unreasonable request upon him mentality, his reply can be calculated to work to his advantage and place the initiator on the defensive. The better the Insurgent comes to know the enemy, the more proficient he will become in correctly predicting his every move. And the better he becomes at this, the better he will be able to plan his own counterstrokes in advance.

RCT 55. Behind the Tears

Grown men don't cry, at least not on stage and on cue. If they are truly that concerned about the hungry in Africa, they will do their crying when they get the news, not when they are soliciting money on national television. The same holds true for winning souls for the lord they purport to present, and just about anything else that brings out their public tears and the checkbooks of their audiences. Beware of any man who cries in public, while giving a number to call or an address to which to send money.

RCT 56. Empirical Wizardry

These are the final years in a period of the life of the species man during which sanity was arrived at by majority rule. Either mankind will come up with a more improved methods of arriving at that which is sane and that which is insane, or else his inability to do so will serve as a decision to allow the insane to continue until they commit their predictable final insane act.

Western man has been so indoctrinated with his beloved democracy that he cannot allow himself to admit that it might have run afoul of its one vulnerability, that of having the majority of the people unable to make honest rational decisions about that which is in their own personal best interest, much less deal with the complexities of an entire society, or world. Of what real value is it to have a thing decided by a majority vote or a significant sample, when the entire population is bonkers.

Empirical studies in a totally deceived society will inevitably support the ways of deception, just as an empirical study in a totally reasonable society would support reason. An empirical study in today's society has nothing at all to do with reason, but is nothing more than a simple statement about confusion, deception, and ignorance. Any conclusions about reason drawn from recent data on human behavior would be pure speculation.

The Mind Insurgent does not rely upon information gathered from society in order to determine how man ought to think. The Insurgent learns from society how not think, and from watching the movements of his own mind how all of man must think. In a world that operates totally on other than reason, man does not learn about reason from watching the world. Using a sample of one to determine sanity for all may be somewhat less than perfect methodology; but, in a totally crazy worked, it beats most alternatives.

RCT 57. Tangled Webs

Perhaps the single strongest inherent defense of the belief system remains its extreme complexity. The Insurgent must remember this system has spent survived several thousand years perfecting those deceptions that keep the mind of man enslaved to it. Since the belief system has remained just beyond man's ability to understand and expose it, there has never been a direct attack upon the system, itself, until this time. It has simply been too complicated to understand well enough to explain, much less attack.

Now, however, the system of beliefs that has dominated and controlled man's life over the past ten thousand years has been understood, and from this point forward, it will only become better understood for what it really is and does. Once the unraveling begins, it will all but continue on its own. The web of beliefs was only secure undetected. As yet, it has not been swept aside; that is left for the Revolution. But it has been spotted.

Now, an interesting payback is about to occur. The same complexity that has been so protective of the belief system will be inherited by those who come to understand that system and initiate moves against it. Those who are most affected or threatened by that which the Insurgents plainly intend to do will scream out against the Insurgents and their acts, but their words will fall on friendly ears as if spoken in a foreign tongue.

So accustomed have all become to those organizations, such as the CIA and the State Department making such horrendous blunders of the most simple operations, that it will be hard for anyone to conceive of anyone actually engaged in an activity as ambitious as destroying the entire belief system. "he can't" they will say, "because, you can't beat the system."

The system is too complicated, too entrenched; no one can imagine any one person, or any small group of people, changing it. To them, it just can't be done. And they are almost right. What the human mind has

done to itself is almost too complicated for it to get itself out of; but then, it's too serious for it not to. The Mind Insurgent can tell them what he is about to do before he sets about doing it; he can tell them what he is doing as he does it; and he can tell them what he has done when he's finished; and they still will not be able to fathom it. They will only look at him and shake their heads, "You can't change the world".

RCT 58. "One World"

Those belief systems that advocate a policy of world domination in order to realize their full potential or function properly, like Christianity or Communism, pose a special threat to reason and the survival of mankind. In their arrogance, the belief systems that fee that they must reach out to all corners of the earth, invited or uninvited, create international situations not too unlike the gang turf wars that still plague the slums of most major cities. Their stated objectives are much more high minded, but their techniques and effects are not the dissimilar.

It doesn't take a real genius to figure out that more than one strong "one world" oriented belief system is a problem on a single planet. When two each of two conflicting beliefs have the nuclear capability to destroy the world unilaterally, and the stated goals of each eventually excludes the other, there is a serious problem in conception, if not fully born.

The only "one world" concept that makes any sense at all is that of universal reason; however and unfortunately, neither of the two major groups in contention with one another for world domination at the present make any real use for reason. Reason, by its very nature, is universal among men, as all men are born with essentially the same reasoning process and need to be taught the ways of non-reason, the ways of belief. And while reason itself is uncompromising by its nature, the move to reason could be billed as a reasonable compromise, as all would be required equally to relinquish all beliefs.

Obviously, there is no nation that would voluntarily agree to such a deal if given a choice, thus the Revolution. Reason is the only governing power that can possibly spread worldwide, and allow each society to peacefully coexist in cooperation with all others of the same mode. A new philosophy would only bring man new problems; a return to reason will bring to an end, once and forever, all that pits man unnecessarily against others of his species.

RCT 59. Try Trap

The easiest way for the Mind Insurgent to avoid the "Try Trap" is for him to accustom himself to either doing a thing or failing. He will soon learn that the few times that he must suffer the humiliation of failure is far outweighed by the number of successes he has when he quits "trying". When he either does a thing or fails, he does more and fails less.

If an Insurgent requests someone to do a significant thing for the him, and they tell him that they will "try," he would do well to get someone else, or do it himself. They have already told him in advance that they intend to make some effort, but that they already intend to fail. The Insurgent must teach those who depend upon him, and upon whom he depends, the non-disgrace of failure. They will already have a natural distaste for failure, so all he must teach them is that it is better to commit to a thing totally and take the failure if unsuccessful then to only "try" and pre-accept failure. In the former case, failure is only dealt with if it occurs, not semi-accepted in advance.

RCT 60. The Mind Idlers: Wish, Hope, and Pray

Probably the first thing that the Revolution will be attacked for, when the Revolution does create enough problems to be attacked, will be for its opposition to man's favorite pastimes: wishing, hoping, and praying. The Mind Insurgents will seek to explain that not all of each of these functions will be done

away with completely by reason, but only that portion that interferes with a more reasonable response to a situation than one, two, or all of the above offer.

The first part of a wish, for instance, is a vision of how something could be other than it is, and this part is good and reasonable. However, a lot of the time normally taken up with wishing could be devoted to making whatever it is one is wishing for a reality, and would be best spent in this manner. But people won't listen to all that. They will just hear that the Insurgent wants to do away with wishing, and they will wish he wouldn't.

When people are eventually told that the Revolution of Reason is out to do away with their hope, and having suffered through all sorts of sad stories where there was never anything left but hope, they will see this as the unkindest cut of all. The Insurgent could tell them that there are the elements of hope somewhere in the efficient functioning of the mind that is retained when man's erroneous beliefs and faulty programs are removed from the brain. He could tell them that the mind will still have the capability, even after the Revolution, to fasten its concentration only on a positive outcome, which is what it does when a thing is hoped for, but they won't listen. He could explain to them that with reason in command of the mind, there are more productive things to do with the brain than idly focus upon only one of the three possible outcomes of any situation, the positive one; but they won't hear. The Insurgent could tell them that reason demands that the worst scenario also be considered along with the most realistic and the best in making its decisions; but they won't care.

The Insurgent could tell them that reason, like them, wants the best thing that could happen to happen; but in order to make that happen the mind must do more than merely focusing itself upon that which it wants to happen. He could tell them that it would much easier for him to simply "hope" for a better world than to go to all the trouble it takes to make the world better, but they won't hear him. They will only hear that when they have nothing left but their hope, that the Mind Insurgent would take that from them. In their confusion about what hope really does and doesn't do, they will see the loss of hope as the end of everything, instead of the mere starting point for them to finally and actually take the responsibility for their own lives.

And the people will eventually be told that the Insurgent and his Revolution of Reason are even against prayer; and there they have him. There just isn't a whole lot, if anything, about the Revolution of Reason that looks anything like prayer. Every now and then the Mind Insurgent will stop and reflect on just how much trouble he must be in with some deity if he's slipped up somewhere and is wrong about the whole thing. "What if the Bible is right?", he will ask himself in those weak moments. But then he will return to the only reasonable stand that he can take, the one that he has already taken. If he is wrong, he is in big trouble with a very insecure god; but if he is right, then the world is in a whole lot more real and present danger. Given the situation, his reason can only conclude that, if there is a god somewhere that has had anything at all to do with any of what has happened on this planet, and if he's still around and still cares, it would be more in keeping with an orderly universe for him, her, or it to be pulling for the Insurgent to do the most reasonable thing. Unless the Insurgent receives actual proof that some god somewhere wants him to other than what his reason dictates, there is no real reason for him to assume that the same god that created the orderly universe wouldn't want him to honor that order and use the reason he was given to use. That short mental routine, which the Insurgent will repeat on more than one occasion, is about as close as the Insurgent will come to prayer.

RCT 61. Superhuman Salvation

If there was any one job that should be offered on an equal opportunity basis, it is that saving the world from its continued irresponsible practices, and its eventual own self-destruction. As the belief system has figured prominently in all the mistreatment of individuals or groups of individuals by other individuals or groups, it seems only fair that the belief system offer each individual or group an equal

opportunity to participate in the ending of that mistreatment. However, if the system's existing minimum qualifications are used to establish eligibility for the job of changing the world, none of these could be recruited. The specs call for a supernatural person, or god, to fill that position; and there is no waiver for mere mortals.

Obviously, the Revolution of Reason has not adopted such strict requirements as having to be supernatural for enlistment into the Insurrection. Under such a condition, it would be virtually impossible, if not totally impossible, to find anyone around today meeting those qualifications. There is nothing to prohibit any possessing supernatural capabilities, wanting to join the Revolution of Reason, from doing so; it just isn't a requirement. In fact, if these supernaturals can do all the things that it is claimed that they can do, they would be a tremendous help to the Revolution. However, the Revolution is not dependent upon any of these joining up for its success. The Revolution is an equal opportunity employer, but it must go forward whether any of these types come forth to enlist or not.

RCT 62. Rules For Reason

Reason neither needs nor wants rules by which to operate. To pure reason, rules are unreasonable. However, the deceptive coup that brings belief to power in the human mind, at the same time creates the need for rules. When belief assumes control of the mind, it severs the empathetic link among men, and makes man's very nature appear to even reason to be insensitive and destructive. To control the outlandish behavior produced by man's beliefs, rules must be adopted.

The degree to which rules and regulations must be used to control society varies directly with the extent to which a society is permeated with belief. The characteristics of a particular society and the nature of its beliefs determine whether rules are formal or informal, whether and how they are enforced, and to what degree that rules are disobeyed or ignored. But, if there is belief, then there must be rules, or there truly would result the chaos of anarchy that so many believe the lack of beliefs would produce.

The Mind Insurgent must remain alert of the seriousness that a society places upon its rules, both formal and informal; and he must develop a keen sense of knowing which rules can be ignored without any serious problems, and what he can realistically expect to happen if others are ignored or disobeyed. The Mind Insurgent must follow only the dictates of his own reason, which is not a "rule" of reason but rather one of reason's truths that free it to action. When reason obeys a law or rule of society, it does not do so merely because it is a law or a rule, but because it is more reasonable to obey than not to obey. When reason disobeys, it does so for the same reason.

The repercussions to be felt from not obeying particular laws, rules, and mores is but one of reasons many considerations as it moves, but not necessarily the overriding one. As with every move reason makes, the overall expected value of the move will guide reason, and the external influences of those people and things that enforce rules will be only one of the variables fed into that formula.

Those who will one day come against the Revolution will accuse it of leading to anarchy because it clearly advocates the non-use of rules. That will scare many people, because they will not be told, nor have explained to them that without beliefs, rules become a hindrance, not a help. Because man has only known minds operating from belief, and in defiance of the empathy possible when belief is not, he has no confidence in reason to function without rules. So convinced is man as to the necessity of his beliefs, that the question of whether a society without beliefs would need rules becomes a moot point.

The believers and users of belief will encourage people to resist anything that would not only do away with their beliefs, but also the rules that protect them, and give them the right to continue to operate in their irresponsibility. The believers and users of belief will not be told by the system that it is their unreasonable beliefs that create the need for so many rules; and, that as the world returns to reason,

these rules will become less and less necessary. This is what the Insurgent must tell and explain to all.

RCT 63. Passive Manipulation: The Art of Moving Second

Obviously, the Initial Mind Insurgents will seldom enjoy the luxury of allowing the enemy to initiate the activities of the Revolution. If the Insurgent waited for this to happen, there would be no Insurrection. The enemy will continue to do what the enemy does, including those things perceived necessary to continue continuing. As long as the system is moving on its own behalf, it injures and threatens all; and, it is the move of the Mind Insurgent to stop it. After the Insurgent has made his initial strike, he may enjoy the luxury of waiting for the enemy to strike back, but until then, it is the Insurgent's move.

In his daily life, the Insurgent will find himself in constant mindless conversations with those who wait for him to make the first serious move, to utter the first serious statement for them to pounce upon. He will find himself keeping them waiting longer, and, at times to amuse himself, giving them what they wait for, but not in the manner they were expecting. As time passes, the Insurgent will find himself less and less in contact with those who engage in meaningless conversation and wait to play off what he might offer. It will eventually occur to him that they do this because they really have nothing to offer themselves.

RCT 64. Love Trap

The initial Mind Insurgent will find that, by necessity, personal romantic love will cease to be one of his highest priorities. He will not exclude such a thing from possibly occurring, but neither will he continue to neglect the task before him for something that he may never find.

A world of belief is a world that has learned to survive on conditional love, a love shared with beliefs and apportioned in accordance with the dictates of beliefs. When the Insurgent goes against the belief system, those whom he would have love him will perceive him to be a threat to the very beliefs through which their love is defined. When the Insurgent attacks their beliefs and learned values, he forces them to choose between him and that which they have held dear since childhood. To the Insurgent, their most logical choice will seem clear; but to them, such a choice is all but impossible.

The Mind Insurgent can continue to receive that which goes on the street as love from those about him by continuing to say and do those things that he knows are required for such love's continuance. Or, if he wants to take a chance on being loved for what he really is, he can tell them the truth, and ask them to love that. As he stumbles his way through learning how to be a good Insurgent, he will probably do a little of both; but, until he meets another in the world like himself, it is unlikely that anyone will ever again love him for what he really is. The Mind Insurgent will know love from a few and have it withheld from him by most; but the Insurgent must put the Revolution first, knowing that there will be time enough for love when it is finished.

RCT 65. Empathetic Switch

Those who lie by adding emphasis to that which was not really the true motive for their acts are easily detected; but it's quite difficult to prove anything on them. Fortunately, the Mind Insurgent doesn't have to prove it. The Insurgent only has to spot it; and on that spotting, he will move.

The Insurgent needs only to remind himself that often the reason that one gives for doing or not doing a thing was, or is, among the reasons the thing is done or not done. However, in a world of confusion, deception, and ignorance, just about as often, the reason given isn't really the primary or real reason for the action or inaction.

OFFENSIVE TACTICS

Just as the Insurrection's nature, objective, and strategy all derive their character from the process necessary to return reason to control of the human mind, so are the tactics of the Revolution similarly defined. Since, in order to return to the control of reason, it is necessary for man to realize what his mind originally did, and what he has done to this mind, the tactics to be employed are any that can cause such understandings to occur. In the final Insurrection, the tactics to be employed more resemble definitions of what will have to happen for a successful Insurrection of the human mind to occur than prescriptions for what should be done.

The general is skilled in attack whose opponent does not know what to defend, and he is skilled in defense whose opponent does not know what to attack.

SunTzu.

There are both offensive and defensive tactics to compliment the offensive and defensive strategies of the Revolution. The Mind Insurgent will note that there are no tactics listed for the defense of the Revolution itself, as the strategy of the Revolution directs that there be no defense. The defensive tactics listed are to protect the Mind Insurgent personally from the offensive and defensive moves of the enemy. As there is little or nothing that the enemy can do about the truth brought by the Insurgent, the Insurgent must be attacked personally. The personal well being of each Insurgent is a legitimate concern of the Revolution, as much of the personal injury that will accrue to the Insurgent will be the result of his revolutionary activities; and, because the destruction of the Insurgent as a person also destroys his Revolution, but he and those whom he recruits need and deserve all the protection that the Friendly Forces can provide.

A victory is twice itself when the achiever brings home full numbers.

William Shakespere.

The following are some of the basic offensive tactics to be employed against the forces currently in operation to create and maintain the belief system. Each Mind Insurgent will add to these from his own experience and abilities, as new situations arise. If the dedication, determination, courage, and sacrifice call for in these tactics appear too demanding, then the individual is ill prepared to go to war against the universal enemy of man that has never been challenged, much less defeated.

OT 1. Strike Without Constraint

In the Revolution of Reason, the Mind Insurgent faces many obstacles and constraints beyond his control. Fortunately, inflexibility is not to be counted among them. Obviously, there are circumstances outside the direct control of any individual in any endeavor; however, the true Mind Insurgent does not voluntarily increase his limitations by deliberately placing further restrictions upon himself. The forces of belief are automatically hampered by those limitations that accompany any human action based on false fact or manufactured value. The Mind Insurgent is not so constrained and can strike when, where, how, why, at what, and with what he chooses. There is only the criterion, "Does it satisfy reason?" And, as the mind under reason begins to surmise that the only rule is that there are no rules, reason reminds it that, if necessary, there is not even that rule.

Moderation is the inseparable companion of wisdom, but with it genius has not even a nodding acquaintance.

C.C. Colton.

All those under the control of the enemy are enjoined by the nature of that control from taking certain actions and performing certain acts, to include even thinking some thoughts. Those under the control of belief are prohibited by their beliefs from doing certain things, and all believers have beliefs that limit their ability to defend their positions, and thus, make them vulnerable to friendly attack. The weakness of belief will be different in each individual, but they will always be present in every adversary encountered by the Mind Insurgent. These weaknesses will be his guide to enemy targets and, just as significantly, these will alert the Insurgent to areas in which he is not similarly limited. As the Insurgent looks for and finds his enemy's weaknesses, he must remind himself that these are his possible strengths.

Never mind what a man's virtues are; waste no time

in learning them. Fasten at once on his infirmities.

E.G. Bulwer.

A human mind, free of belief and manufactured values, is controlled only by the dictates of reason; and, while reason recognizes the real consequences of violating, or appearing to violate, any of the accepted conventions of belief, reason will only allow that consequence to determine whether or not a particular belief or value is to be supported, obeyed, attacked, or ignored. The Mind Insurgent, like the believer or user of belief, is free to pretend to believe, and to respect the beliefs of others whenever he feels that it is to his overall advantage to do so. However, unlike the believer or user of belief, he is just as free not to do so at any time it is to a greater advantage to quit such pretense. The believer or user of belief will knowingly pretend to believe that which he knows that he does not really believe; and, like the Mind Insurgent, he's free to quit this pretense at any time. However, he is not so free to quit all his beliefs.

If the Mind Insurgent is to play a significant role in the Revolution, it is imperative that he quickly learn the two great freedoms that come with reason:

- 1.) The freedom to move in any direction and in any way he wants; and
- 2.) The freedom to move with as much seriousness and severity as he chooses, on whatever he chooses.

On these two freedoms hang the Revolution. The ability to act in places and in ways that are "unthinkable" to the conventional thinking of the believer is no advantage unless exploited. If the all powerful belief system is to be toppled, there can be no internal constraint whatsoever placed by the Mind Insurgent upon his own actions.

If fighting is sure to result in victory, then you must fight,

even though the ruler forbid it; if fighting will not result in victory,

then you must not fight, even at the ruler's bidding.

Sun Tzu.

Since the Mind Insurgent is vulnerable to the full range of tactics available to the system to use against any who dare challenge its rule, he places himself at a further disadvantage if he is unable, or unwilling, to use any and every advantage that he is given to the fullest extent possible. If the Mind Insurgent is hesitant to use anything and everything at his disposal, he will eventually fall to the

enemy. The Mind Insurgent must quickly come to understand the necessity created by such a formidable foe of not restricting the means or severity of the action.

Since the Mind Insurgent does not depend upon external system of beliefs and values for his morale and control, he will also have no need for the weekly, if not constant, reassurances that normally accompany such systems. As an Insurgent of the Human Mind, he will come to rely solely on his own reason for all guidance, to include even the periodic reassurances that such a reliance is justified. Not having to depend upon others for an evaluation of his own self-worth, and the appropriateness of his actions, frees the Insurgent to move much more rapidly in any direction, with less confusion and interference, and with maximum effectiveness. While it is true that the solitude faced by the Mind Insurgent can have a tremendous unsettling effect upon him and his activities, his ability to operate alone remains one of his greatest strengths.

As the individual's beliefs begin to lose their effect over his behavior, he will come to realize how well his brain performs operating on reason alone. He will come to see how actions, directed by reason, fit logically with his every other thought and deed. The Insurgent will be amazed at the efficiency of a mind that he was taught not to trust. He will come to realize that he can use his new found mind to move without hesitation or mercy against the deceptions that still enslave so many and threaten all.

Since reason is not constrained by unnecessary and preconceived notions of what it is to do and how it is to behave, there is no reason for the actions of the Insurgent to be. If it makes more sense to be merciful, then mercy will be shown. If it is more reasonable to show no mercy, reason is merciless. Those who would challenge the Forces of Reason do well to realize that reason can act with a heart of compassion or with veins of steel, with unimaginable swiftness or with excruciating patience, with complete empathy or with cold disdain. Those who look upon reason as a weak sister have yet to meet true reason.

Since the Mind Insurgent is dependent upon no others for materials, psychological support, or direction, he is completely free to move when he wants, in whatever direction he desires, and for whatever reason he deems appropriate. In having full control of all his actions and the extent of his commitment to those actions, the mind Insurgent has the complete responsibility for the execution of his designs. And since it is his own reason that will hold him completely accountable for the results of any action or inaction, the Insurgent has the freedom to use any and all reasonable means to obtain those results.

Those who come to understand the way of deception will realize that rules take on a life of their own, a life that too often extends far beyond the limited needs or desires for which the rules were originally created. Rules become "more important" than the situation that they were installed to address, or the objects that they were devised to promote or inhibit. Rules are not only used to keep the deceived deceived, but they are used as well by believers and mind manipulators to assist and protect their deceptions. A rule, to the system, is a double edged sword, with both edges cutting to its favor. Not only do rules prohibit the captives of the system from escaping, but they are bent and twisted to enslave more.

Reason is not without its own limitations, and it is opposed by the same number of tactics which it possess when matched against society as a whole. Reason will protect and advance that which is truly good for any who operate on reason, but not necessarily that which he wants at the moment. However, reason will not allow the individual, or that which the individual holds dear, to be destroyed easily. If reason is asked to do more, or less, than reason would have directed by its nature, the demands of the individual are no longer those of reason but rather stem from the deceptions of belief. When the mind directs that which appears contrary to convention, but is in the real best interest of the individual and his real interests, it is quite likely the work of man's natural reason. Only through experience will the Insurgent learn to trust his reason and act when it directs as it directs, regardless of how severely these

actions may contradict the norm.

The general who advances without coveting fame and retreats without fearing disgrace, whose only thought is to protect his country and do good service to his sovereign is the jewel of the kingdom.

Sun Tzu.

The Insurrection of the Human mind is a lonely war; the Mind Insurgent must make no mistake about that. It is a war that isn't for everyone; but it is a necessary war, and it is a winnable war. Given time, reason will emerge victorious, but it will not be an easy victory. And while isolation goes against the very nature of the human species and all that has allowed the species to evolve successfully for millions of years, it is bearable. The most lonely part of the Insurgent's existence is being isolated with the truth and unable to share that truth with another, but in that unwanted silence, there will be born incentive and creativity.

The Insurgent will learn to prefer his forced isolation to the lies offered by society as an escape from that isolation; and, in time, the Insurgent will learn how to turn his isolation to his advantage. Unencumbered by the petty concerns of others, he will move without being understood by others, but with almost complete freedom. The deceived, confused, and ignorant have grown complacent under a system that has ruled for so long; and they have grown blind to the only threat that has ruled for so long; and they have grown blind to the only threat to their irresponsible way of life, the truth. Unless the Insurgent personally threatens the individual beliefs or values of another, he will be left alone and unmolested to move freely against the system as he sees fit.

To see victory only when it is within the ken of the common herd is not the acme of excellence. Nor is it the acme of excellence if you fight and conquer and the whole empire says, "Well done!" True excellencies to plan secretly, to move surreptitiously, to foil the enemy's intentions and balk his schemes, so at last the day may be won without shedding a drop of blood. To life an autumn hair is not sign of great strength; to see sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.

Sun Tzu.

The belief system made the rules, not reason; and the one thing that they system has allowed for itself to do that reason cannot is to destroy mankind to get what it wants. Reason is left in the position that either the belief system must be destroyed or it will eventually destroy man. This is what man is yet to see. He continues to treat belief as his friend, and my continue to do so until it destroys him. Man not only invented the adder he invites into his bed, but he protects it from harm while waiting for it to strike.

A system that will destroy all of mankind will certainly destroy one Insurgent, if given the opportunity. Reason gives the Insurgent no real choice if he is to survive as an Insurgent; he must either destroy the system or be destroyed by it. Therefore, it is imperative that the Mind Insurgent acknowledge that there are no rules in the Revolution of Reason, not even a rule against rules, is not enough. The Insurgent must also have the courage to act without regard for society's rules, only considering the actual consequences that might befall him for breaking these, or the benefits that he will be denied if he quits pretending to take them seriously. If the Insurgent thinks he can participate in the Insurrection the way one would a chess or football game, he is unprepared for the task of revolution. The War of Reason is for keeps. He can laugh as he fights, but the Insurgent must seek victory at all cost.

There are nine chances in ten that every man who goes with me will lose his life in the undertaking. But there are times when dead men are worth more than living ones.

Old John Brown.

The belief system has left the Insurgent little to work with, and much to go up against. By the nature of its operation, the system has already claimed for itself all that is good, right, virtuous, peaceful, compassionate, just, honest, humane, as well as any synonyms of these. Likewise, the system has predefined any and all who question or oppose it with all those things that it thinks, feels, or knows people to dislike, fear, or look upon negatively. Any who have anything but unqualified praise for beliefs and the belief system will be regarded by the system as bad; and these will be called heathens, pagans, secularists, savages, humanists, barbarians, infidels, atheists, heretics, antichrists, and the synonyms of these. It is not unplanned that any who oppose the system are to be viewed with suspicion and disdain by the rest of society.

A system that would do this, not to mention teaching small children that they will burn eternally if they do not believe whatever is offered them, operates with no deliberate constraints; however, because it operates upon that which is false and manufactured, it must have rules to hold these deceptions in place. And it is those rules that make it vulnerable to the truth.

In the Revolution of Reason, it is not a rule that there are no rules. It is only a fact, and a fact that must be used to its fullest advantage if the Insurrection is to succeed. The Mind Insurgent has inherited a war not of his own making, but one that he, nonetheless, must become responsible for advancing and winning, least all be lost. The odds are against him, and his chances of succeeding as an individual Insurgent are slim. The only reason that he takes up the fight at all is that it makes more sense to fight than to concede defeat without a fight. His path is difficult enough without making it any harder by adopting unnecessary, and arbitrary, restrictions. The forces of deception are formidable enough to defeat any who challenge their present reign, if the challenger fails to take full advantage of his ability to operate without the rules of the system. A single Insurgent, however, operating free of unreasonable rules, and spotting where the system is hobbled by one of its own rules, can bring down the whole system.

OT 2. Strike From Reason

As in guerrilla warfare, the most hazardous and difficult step in the Revolution or Reason is the initiation of the Insurrection, and the same hold true for each individual action of the Insurgent. The hazard to the Insurrection comes from simply having to mount a successful offense against an enemy that has never been beaten with an army that is, as yet, nonexistent. The principle risks to the individual moves of the Insurgent are that he fails to initiate a move or that he move for the wrong reasons in the wrong direction. The most reasonable time to alter the flight path of an arrow is prior to its release from the bow string. So it is with each contemplated move by the Insurgent of the Human Mind.

Hence the skillful fighter puts himself into a position that makes defeat impossible and does not miss the moment for defeating the enemy. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.

Sun Tzu.

To understand the truth about mankind's real situation and take no action is little better, if any better, than not understanding at all. To understand and be guided by lingering beliefs or taught values is usually worse than doing nothing. Obviously, those who understand but do nothing make no positive contribution to the Insurrection, but are more like the passive robots of the system. Those who understand to a great extent but insist on retaining certain beliefs or values that they cannot, or will not, abdicate to reason, may think that they are working for the Revolution; when, in fact, these will have remained loyal subjects of the system. The Insurgent who understands the ways of reason and the ways of belief will know whether that which comes before his mind for consideration is born of reason or of belief. Those who do not know are not Insurgents, but remain with the forces of deception.

Since the Insurgent must exist in a world saturated with mendacity, he will continually yield to the temptations to sample the fruits of belief and taught values, but these will become less and less tasteful as he comes to realize that while he takes part in the physical and mental games of society, the world continues to stumble in pain toward its own annihilation. Eventually, he will find that the automatic moves that once satisfied his ephemeral appetites are not as easily decided upon or made. Mostly, these re-visitations will only serve to confirm the need for change, and to reinforce his desire to bring about that change.

As the Insurgent moves, he must use caution to ensure that he moves not from belief, and that the intent of each move he makes has strong roots in reason. Also reason must be the final consultant as to the possibility of success, benefit if successful, and the possible material and emotional costs. This analysis, as is everything, is the complete responsibility of the individual Insurgent, as only he will fully understand what he intends to do, and why. However, if a move is designed to promote understanding by introducing the truth to reason, and is executed in a reasonable manner, there is little chance that it will fail completely. If a move is also selected and executed with care and reason, there is every chance of success.

OT 3. Strike At Reason

Not only must the Mind Insurgent have a reasonable plan of attack, and execute that plan with reason, the attack itself must be directed at the reason of its target, including those who will witness or come to know of the attack. Any attack not designed to expose truth to reason in some quarter of the enemy population is an attack mounted by the forces of the enemy. Any assault that has not as its ultimate objective a direct confrontation with the reason of another is not a move on behalf of the Insurrection; and any move that does not eventually lead to the penetration to the reason of another is a failure. In the Revolution of Reason, truth must reach reason if victory is to be had.

Therefore the clever combatant imposes his will upon the enemy,

but does not allow the enemy's to be imposed on him.

Sun Tzu.

While the Insurgent is free to strike with any means imaginable and available in his attack upon the deceptions of the enemy, each attack must contain as an end result an appeal to the reason of the attacked or others if it is to further the Revolution. And while it may be necessary for the Insurgent to protect himself personally by striking at the physical person of those who would attack him, he must always keep in mind that the Insurrection is not really moved forward unless there is an exposure of the truth to reason. Although the true enemy of the Mind Insurgent is the confusion, deception, and ignorance of the believers and users of belief, when the believer or user of belief is making a personal attack upon the Insurgent, that distinction holds little significance. At that point, the reason of the Insurgent will perform its primary function and protect the Insurgent, even if it means the physical

destruction of those who threaten him. This seldom moves the Revolution forward, but does allow the Insurgent to live to fight another day.

The enemy of the Revolution is man's confusion, deception, and ignorance, and not the confused, deceived, and ignorant, themselves. But, as a practical matter, it will often be impossible for the Insurgent in the field to make such a clear distinction between the two. If attacked, the Insurgent must strike back at both the attack and its source, which inevitably involves the attacking individual or group, as well as the specific actions of the attacker.

In protecting himself, and in formulating his plans, the Insurgent will often consider the individuals who are confused, deceived, and ignorant as the enemy, as it is the individuals with whom the Insurgent finds himself in direct conflict. Because it is the individual, regardless of the mistaken ideas that guide that individual, who carries the deceptions, acts in confusion, and lives in ignorance, it is difficult to separate the thinker from his thoughts. As the activities of the Insurgent are dependent upon his surviving against these individuals who would destroy him and his activities, it is necessary that his brain automatically regard them as one and the same. However, in consciously formulating his plans, the Insurgent must remember that, while his life as an Insurgent may be continued by defeating an individual or group of individuals, the Insurrection is not advanced unless confusion, deception, and ignorance are replaced by understanding in the minds of individuals.

The enemy of the Revolution is not the physical human who acts as a present common carrier transporting confusion, deception, and ignorance from the past into the future. To cause real injury or the destruction of these carriers only adds to the confusion of similar other carriers. The truth, if presented to the reason of the individual causes no such further confusion and leaves nothing upon which the enemy can build further deceptions. While there is no limit on the extent of physical violence that an Insurgent may invoke to protect himself and his interests, it is difficult to imagine a rational offensive move that has actual physical harm to another as its ultimate objective.

OT 4. Strike With The Truth

While the Mind Insurgent is encouraged to use any deceptive ploy imaginable to gain a surreptitious entry into the mind of another, that intrigue becomes but another stratagem of the enemy if it does not carry with it the truth about the enemy's deceptions, and place that truth into direct contact with the reason of the mind that it has entered. A part of the truth that will be exposed to the reason of the other is the fact that deception was used to gain an audience; and thus, the Insurrectional deception ceases to exist at the time of its success. Unlike the deceptions of belief that must remain as long as the instilled belief or value remains, the deceptions used as escorts for the truth leave no residue once they have delivered their message to reason:

General, abstract truth is the most precious of all blessings; without it man is blind, it is the eye of reason.

J.J. Rousseau.

It will be up to the individual Insurgent to devise whatever means he can to deliver whatever truth he can to the reason of others, but he must exercise extreme caution to ensure that it is that truth that would logically lead to understanding that he injects into the mind of others, or else he is only using truths in the manner of the mind manipulator, and adding to the others confusion, deceptions, and ignorance. If the Insurgent presents the truth to the reason of another properly, the other must look at that truth even to reject it. And, quite often, that look is all that is required.

If a crooked stick is before us, you need not explain how crooked it is. Lay a straight one down by the side

of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.

C.H. Spurgeon.

Wanting nothing from the other, save their understanding of the truth, the Mind Insurgent is able to take the truth into the mind of another and leave it there. Unlike the mind manipulator, the Mind Insurgent need not stand watch over that which he sows in order to reap his personal harvest. The truth, correctly planted, will grow to direct the reason of the other, and, in turn, will be directly by that reason in its growth.

If the world goes against truth, then Athanasius goes against the world.

Athanasius.

To those who operating on beliefs and the man-made values, which were manufactured in confusion, by deception, out of ignorance, the truth will appear as simply another point of view. For this reason they will have no fear of striking back at the Insurgent and his activities. If there is a counterattack upon the truth, the Insurgent is to let it pass and do nothing, for truth is quite capable of defending itself.

OT 5. Strike With Confidence

As his personal survival and his own well being are the primary considerations of the natural reason of an Insurgent in any envisioned move, a mind free of belief will not tell him that he can do something that he truly cannot do. That would contradict the very logic that freed him from belief. If his mind says that the Insurgent can do a thing, and he will know when it truly thinks that he can, then he can do it. The deceived minds of the system routinely believes that it can do things that it can't, and that it cannot do things that it can; and these will attempt to tell the Insurgent what he can and cannot do. Unless the other is free of belief and learned values, and is operating on his own reason, the Insurgent does well to let his own mind decide that which can and can't be done.

Courage in danger is half the battle.

Plautus.

The Mind Insurgent must not become unduly disturbed by the periodic doubts that will occur; and he must lose no more to the belief system during these brief lapses in confidence than that suffered by the reflex action of self-doubt. The Insurgent must remind himself that whatever he took on was most likely never very probable, only possible; and his brain determining that it can be done, does not mean that he will succeed, only that he has a chance. And in a world of total deception, even reason is usually wrong how difficult it will be, and how long it will take.

He who fears being conquered is sure of defeat.

Napoleon.

The Insurgent must provide for himself the motivation necessary to make effective decisions, and to initiate effective actions. The more confidence he has in the ability of the human species to function without beliefs and the desirability of such an arrangement, the better able he will be able to move against that which enslaves the mind of man. The more confidence the Insurgent has in his own ability to function under reason alone, the greater will be the extreme to which he will be willing to go to make the reign of reason a reality.

While the Mind Insurgent's personal survival, and the healthy survival of those people and things in

which he has an interest, will be defended quite vehemently and without hesitation, he will have repeated temptations, but little reason, to defend that which needs no defense, to defend the truth against all manner of misconstructions. If the Insurgent has tied his feeling of worth and confidence to the opinions of others, and feels a need to defend these against the attacks of these others, he becomes hobbled as an Insurgent.

He who surpasses or subdues mankind, must look down on the hate of those below.

Lord Byron.

Anytime one sets out to do that which has never been done before, there will be periods of difficulty and torment. There will be times when the Insurgent feels that he is finished, as an individual or as an Insurgent. Discouragement and depression will visit the Insurgent as often as they are permitted by him. They will remain constant companions of the Insurgent if allowed. The Mind Insurgent must not be discouraged by discouragement's. That simply makes matters worse. He must realize that it is not really any more difficult than he expected it to be; it is just that in not desiring to go through the difficulties more than once, he probably failed to play them all through ahead of time.

To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence.

Sun Tzu.

The Insurgent's confidence will come from looking upon those things that he has done, and is able to accomplish, unconnected to the Revolution. As there is usually no way to measure the success of that which he does on behalf of the Revolution until it is completed, and as such completion often takes a long time, it is necessary that the Insurgent retain his confidence by measuring that which he has done, and does, daily in other areas. This is one of the advantages of the Mind Insurgent who remains engaged in business and other social activities as he takes on the added duties of the Insurrection. If he makes decisions and takes actions daily that prove successful and accomplish that which they were intended to accomplish, he will feel more comfortable about being guided by the same brain that made those decisions, and took those actions, as he goes about his Insurrectional activities.

Courage consists not in hazarding without fear,

but being resolutely minded in a just cause.

Plutarch.

When one takes on a task as monumental as saving a world from its own destruction, it is to be expected that occasionally he will become discouraged. The most efficient tool that he has available to help him through these periods is the same Expected Value formula on which the human mind works, and which he uses in his business and personal financial decisions. When the Mind Insurgent becomes depressed, it will usually be because he feels that that which he has set out to do is either unworthy of being done or undoable. Neither of these is valid, and consciously placing that which he is about into the Expected Value formula forces him to see this. Since the value of the thing that he is engaged in doing is beyond measure, any possibility at all multiplied against it will likewise produce a result beyond measure, and that which the Insurgent is involved in doing is double. But is only difficult, not impossible.

OT 6. Plan Carefully

There is no way for the Insurgent to know how much time he will have to do whatever it is that he feels

he can do to help bring sanity into an otherwise insane world. There is no way for the Insurgent to know how long it will be before a sufficient number of humans understand what it is that they are doing to have a significant influence on the total actions of man. However, if the Insurgent is to be successful in his part of the Revolution of Reason, it is essential that he take the time necessary to plan his every move with great care and concentration.

Few things are brought to a successful issue by impetuous desire,

but most by calm and prudent forethought.

Thucydides.

The Insurgent may get only one chance, and it is essential that his first strike be timely, accurate, and significant. With the possibility of getting only one shot off, he does not want that shot to be hasty and ineffective. If the Insurgent takes only enough time to formulate just those plans that are necessary to success, even if his move comes too late, it will be no worse than a hasty failure.

The skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field. With his forces intact he disposes of the mastery of the empire, and thus, without losing a man,

his triumph is complete. This is the method of attacking by stratagem of using the sheathed sword.

Sun Tzu.

Obviously, the art becomes not only to put the proper emphasis upon the plans, but to know when it is time to move, even if those plans are not exactly as the Insurgent would prefer. In an unconventional Insurrection, there are no hard and fast rules as when it is time to plan more, and when it is time to move; that will be entirely up to the judgement of the individual Insurgent. The successful Insurgents will be those who learn how to move with uncertainty, but with sufficient certainty to make their move worthwhile.

OT 7. Get A Shot Off

Reason has no way of knowing exactly when man will finally destroy himself, only that unchallenged, he eventually will do so. Therefore, if there is to be a revolution, it is imperative that the mind insurgent not wait too long for "his best shot." As the end of mankind exists as a present and real possibility, it is incumbent upon each serious Mind Insurgent to at least get a shot off.

For truth and duty it is ever the fitting time; who waits

until circumstances completely favor his undertaking, will

never accomplish anything.

Martin Luther.

The determination as to when he is prepared to make a major stroke on behalf of the Revolution will be entirely up to the Insurgent. He will never feel fully prepared, so the better measure of whether that which he would do is as complete enough is not whether he might possibly make it better, but whether it is already better than what man now has. The Insurgent doesn't need to know everything about a truth that he would tell another; he simply needs to know more about the truth than those whom he tells.

The Mind Insurgent may never feel completely comfortable about a move that he is about to make on behalf of the Insurrection, but the opportunity to get any shot at the system doesn't come that often; so, if he has a shot, he must take it. He might have to shoot from the hip, and on the way down; but he must get a shot off.

OT 8. Strike In Time

For the Mind Insurgent, timing is crucial. The ability to be completely flexible gained from working alone goes for naught if he does not execute those moves deemed possible in a timely manner. It would benefit the Revolution greatly, for instance, if this handbook is available on college campuses during a period when there is a strong resurgence of traditional religion; otherwise, it may go unnoticed. Religions are caught in a trap, not entirely of their own making; for, in order for each religion to increase their members, they seek to teach the child from his earliest years through adulthood, which obviously includes his college years, the preferability of their particular beliefs. However, college students, and now high school students, are extremely vulnerable to fads; and religion, entered into with such enthusiasm, takes on the characteristics of a fad. And the nature of any fad is to come and go. Only, this time, when those caught up in the new "fad" look for a replacement fad to turn to after religion, the Revolution of Reason will be waiting for them, and the truth is no fad. When reason comes, reason comes to stay.

The secret of success in life, is for a man to be ready

for his opportunity when it comes.

Disraeli.

As the Insurgent comes to trust his own mind and own reason more, he will begin to move more quickly when possible opportunities open to him, and the success of those moves will further encourage him to follow his inclinations even more. He will learn how to initiate what, at the time, might seem absurd, but will allow him to take advantage of certain things and events later, should they materialize. Many times such actions will need to be abandoned when that which could have possibly occurred doesn't; however, acting in a timely manner to prepare for foreseeable possibilities will benefit the Insurgent and the Insurrection greatly at those times when these things do come to pass as anticipated. The Insurgent must remember that he can never be completely "sure" of anything, and with experience he will learn how to move quickly to being an action, or to prepare for certain eventualities, when his reason only nudges. And he will learn to follow the commands of his reason without question.

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in growing opportunity to its utmost of possible achievement - these are the martial virtues which must command success.

Austin Philips.

As unfortunate as it may seem, the only real benefit of all the ills cause by man's inability to understand the mischief created by his unique brain has been to create a situation that requires him to either understand or perish. For thousands of years, man has reveled in the transient and pleasurable indulgences of his unique mind at the expense of the rational behavior required to ensure his own continuance as a species. And although man is ignorant of the lethal path his irresponsible behavior has placed on, it is the very inevitability of his destruction is stays his present course that may force man to alter that course.

An imminent threat of nuclear annihilation could present itself at any moment; and when it does, there

will be a willingness on the part of may to listen and consider that, which, without such a threat, would go unheard, or be ignored. If is possible that the first serious nuclear threat will not end at just a threat; but, if man is only threatened, the Insurrection must be prepared to take advantage of the situation, and feed the truth to those who may then become willing to stomach if for the first time. The Insurrection must be ready; it may not get two chances.

OT 9. Strike With Strength

The Mind Insurgents will come from all walks of life, and with all kinds of abilities, skill, knowledge, limitations, and circumstances. It will be up to the individual Insurgent to decide the particular attack that he will mount against the system. Normally, the Insurgent will fully exploit any advantages that fall to him because of his unique abilities and situation. It is for this reason that those established in the field of writing will most likely write. Computer programmers will probably work on artificial intelligence, and it would not be unreasonable to find singers, singing. While there are no hard and drawn lines as to what role each individual Insurgent is to play in the Revolution, the magnanimity of the task ahead suggests that the initial Insurgent might do well to stick to his long, strong suite.

OT 10. Strike At The Strong

The Mind Insurgent, unlike the wolf in the wild, has no need to protect the deceptive herds of the ignorant in order that there be prey enough the following year. The wolf firstly takes the weak and the sick of a herd, thus guaranteeing the survival of both the predator and the prey. The Mind Insurgent does not seek the survival of the enemy, but rather the immediate and complete disappearance from the planet of all confusion, deception, and ignorance. But, the Mind Insurgent does not seek to accomplish this by the killing off of the confused, deceived, and ignorant, but by merely removing their confusion and deceptions, and thus, their ignorance.

There may not be enough time for the Revolution to reach the required strength to intervene in mankind's impending self-annihilation and definitely there is insufficient time to engage in a war of attrition by striking at only the sick and weak among the enemy. In fact, circumstances call for exactly the opposite. The Mind Insurgent must strike at the strongest of the enemy if he is to end the reign of belief at the earliest possible date. For the Insurrection to succeed, the strong must be faced eventually, and the Insurgent's best shot at these may be his shot, the shot that shows his hand as an Insurgent.

In order to have an enemy, one must be somebody. One must be a force before he can be resisted by another force. A malicious enemy is better than a clumsy friend.

Madam Swetchine.

The Insurgent wants to take on no enemy higher than he feels reasonably comfortable that he can bring down; but he must be careful not to underestimate himself. The Insurgent must remember that the truth has never been sent into the field before against the all powerful foe of reason, the belief system. Understanding the truth about the effect of beliefs upon the human mind, and gaining an appreciation for the dormant abilities of his own reason, the Insurgent is decontaminated from his beliefs, set rules, and fixed values. When the Insurgent takes into the field against the forces of deception the same truth that freed him from his beliefs, he faces the enemy with a weapon it has never seen before. If he goes to war against the forces of belief with anything less than the truth, or if he shows mercy to the enemy's astonished inability to strike back at the truth, and fails to destroy the enemy, the enemy will destroy him. The belief and value systems have slaughtered billions of humans and continue to encourage untold daily suffering and death; the life of one Insurgent of one Insurgent means nothing to it. Any who offend and then show leniency toward such a deceptive and merciless system are doomed to perish at the hands of that system.

Mercy turns her back to the unmerciful.

Francis Quarles.

The more known and perceived important the person or organization offended by the truth, the more devastating will be the effect of what is exposed by that truth. The larger, stronger, and more influential the deceiver that the Insurgent exposes as false, the greater will be the effect of the exposition. The louder the screams of the giants hit with the truth, the greater will be the effect upon the followers whom these giants control with their lies. If the Insurgent is able to bring down the manipulators of the ignorant, he has a chance of being heard by the followers, for they will follow any loud noise, even the truth.

You have many enemies that know not why they are so,

but, like village curs, bark when their fellows do.

William Shakespere.

The manipulators of human mind prey upon the weak, the ignorant, the uneducated. This is one of the reasons that they remain vulnerable. If the Insurgent strikes at the weak, they will not be able to understand, nor will these be able to cope with the truth in a world of lies. If he strikes at the weak, he will only appear as another manipulator, and as his goal is not anyone who is publicly well known into the Revolution, he will not only bring the strength of this one into the ranks of reason, but he will also gain many from among those who see him fall. If the Insurgent strikes at the strong, his chances of victory in his initial move are not necessarily increased; but even a well-fought defeat at the hands of a giant could bring as many as half of the onlookers into the ranks of the Revolution.

A whole army may be robbed of its spirit;

a commander in chief may be robbed of his presence of mind.

Sun Tzu.

If the Insurgent attacks a misguided country preacher, even those who dislike the preacher will dislike the Insurgent. But if he tackles a popular televangelist, millions will want to know more about whoever or whatever upset one so accustomed to putting others down. If the Insurgent should attack a local public official with the truth, and cause him to be replaced by the electorate, all will secretly dislike the Insurgent for making it necessary for them to admit that they had made a mistake by electing him in the first place. But if the Insurgent can get the Pentagon to counterattack him, the world will stop to watch the outcome, and about half will be on the side of the Insurgent, regardless of how the battle goes from there.

OT 11. Strike At The Weakness Of The Strong

The Mind Insurgent will find it beneficial to the Insurrection to strike at the strong, but he will also find it necessary to strike at the weakness of the strong. If you strike at the strength of the strong, there will not even be a skirmish. The Insurgent will simply be ignored. However, if he strikes at a weakness of the strong, with reason and truth, and without reserve, the Insurgent can fell a giant.

To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself. Hence the saying: One may know how to conquer without being able to do it.

Sun Tzu.

The strong came to hold their positions of wealth, power, reputation, and influence by using their strengths to defeat those who challenged them. All except those who came into the Revolution as giants will usually be outgunned by any whom they attack. However, the Insurgent has no desire for the glory of a broadside battle in bright daylight, but is more interested in getting the ignorant to understand their dilemma than winning battle ribbons. The Insurgent's war will more resemble the surreptitious entry and stealth associated with the darkness, but when the Insurgent finally moves, the sky will light and the morning sun will show the enemy the damage done.

There are five dangerous faults that may affect a general of which the first two are: recklessness, which leads to destruction; and cowardice, which leads to capture. Next there is a delicacy of honor, which is sensitive to shame; and a feisty temper, which can be provoked by insults.

The last of such faults is oversolicitude for his men, which exposes him to worry and trouble, for in the long run the troops will suffer more from the defeat, or at best, the prolongation of the war, which will be the consequence.

Sun Tzu.

Believers and users of the belief system daily perpetuate their beliefs and values through time tested tactics that not only spread beliefs, but, in the past, have proven to be just as successful in defending these beliefs. However, these tactics are designed and structured for the defense of the particular beliefs and values of the individual, not for the defense of the belief system itself. The defense of the system rests upon each believer, or user of belief, defending those particular beliefs in which he has an interest. There is no systems defense to protect the system itself, as none has never been needed. This is where the Mind Insurgent will find attack most successful.

The proud are ever most provoked by pride.

William Cowper.

If the Insurgent threatens or injures the strong, these will automatically counter with their strength, which is considerable. If the Insurgent threatens or injures the strong with the truth where they are weak, and remains attentive to what he is doing, he will probably be able to inflict further damage when the injured, by reflex, foolishly counterattack.

Some persons do first, think afterward, and then repent forever.

Thomas Secker.

If the Insurgent wants the enemy to react with an ill chosen counterstroke, which will most often be the case, it will be necessary to offend the enemy's strength to some extent, but this is to be only a diversionary move, and the real attack must still be against the enemy's weakness. It is this weakness

that may well be exposed when the enemy hastily counters the Insurgent's initial move.

It is more than possible, that those who have neither character nor honor, may be wounded in a very tender part, their interest.

Junius.

The Insurgent must wait and look for a weakness in any that he finds particularly offensive to his reason, but he must not manufacture a weakness that does not exist. If a man believes, or is dependent upon the deceptions of society, he is vulnerable. The job of the Insurgent is to determine if it is possible for him to exploit that vulnerability, and, if so, how? In many cases, the Insurgent may not have a shot at a particularly offensive enemy; and, if he feels compelled to take a shot where he has none, he must question his motives.

There are armies that must not be attacked, positions that must not be contested, commands of the sovereign that must not be obeyed.

Sun Tzu.

Many of those who have used the beliefs and fixed values or others to obtain position, wealth, fame, power, and reputation have made themselves individually vulnerable by the very fact that they used beliefs for their own personal gain and in contradiction to reason. Aside from asking for ten percent for doing nothing, which remains a curiosity to the remaining reason of all, the various belief groups engage in other activities almost as offensive. Believers and users of belief assign to themselves any and every right they can. They give unto themselves the right to interfere in the lives of others in all kinds of ways, especially when it comes to recruiting these others into their particular belief group, or instructing them on proper management of their lives. The believers and users of belief appoint themselves judge, jury, and executioner of all who disagree with them, their beliefs, or their values. All of this offends reason and makes many willing to listen to a better way.

Whoever attempts to suppress liberty of conscience

finishes some day by wishing for the Inquisition.

J.F.S. Simon.

While believers take the most exaggerated right to interfere in the lives of those who believe similarly to them, they are not too proud to tell anyone how he should live his life. In order to justify and feel comfortable with their beliefs, they seek to have all adhere to these ridiculous beliefs. This offends the reason of the intelligent. They are ready for revolution; and if the Insurgent strikes at these offensive things that the system does, many will come to the Revolution.

Error of opinion may be tolerated where reason is left free to combat it.

Thomas Jefferson.

All enemy fronts are supported by lines of authority, communications, and supply. The front itself may be virtually impregnable, but, at point, the mechanism supporting that front will be extremely vulnerable. The ability of the televangelist to extract money from the confused, deceived, and ignorant viewer seems all but unstoppable in a free society; however, he may become quite vulnerable in the eyes of even his faithful followers when he tries to pass the wealth and power he has gained through his deceptive mastery down to his son. At that point, not only will he need to face a skeptical audience, but also a jealous management and staff. With patience and diligence, the Mind Insurgent must exploit

every such weaknesses of the enemy.

OT 12. Strike With Deception

It is said that old age and treachery can overcome youth and skill. And while it firstly appears a contradiction to strike with both the truth and with deception, in reality it is not; as the deceptions of the Mind Insurgent have as their ultimate aim the union of truth and reason. And once the deception has accomplished this, the truth exposes the deception for what it was, leaving no harmful after effects. The deceptions used by the system to instill beliefs and false values are not of this temporary nature, and are never intended to be revealed and understood. It is the task of the Revolution to expose, and thus compromise, all deceptions that were, and are, used to place within the human mind that which distorts reason. If the Insurgent precludes the use of any form of deception, himself, in destroying these, he seriously handicaps himself.

It is time to fear when tyrants seem to kiss.

William Shakespeare.

Not only does the deceived man seem to enjoy deceiving others; but, if he is to be successful in replacing reason in the minds of others with his beliefs and values, deceptions are quite necessary. Likewise, the Mind Insurgent may find his temporary deceptions both fun and necessary; and, in order to place truth in touch with reason in the minds of others, he will design and effect any deception that his mind can imagine. Temporary deceptions are a very useful means of bringing truth and reason together; and, if the deception is perpetrated as a means to accomplishing true understanding, the deception in its turn will be understood. If the deception has some other design as its intent, and can never be fully explained to the deceived, it is not of the Revolution, but instead is the work of the system.

The deceptions used by the Insurgent in the Revolution are not the perennial variety sown by the belief system intended to permanently cripple the individual's mentality. The deceptions of the Insurrection are but the sugarcoating added to medicine to allow the truth to be swallowed by the mind of another, to be digested by his reason. Many will vomit the truth even so ingested, but some will keep it down.

Mankind, in the gross, is a gaping monster, that loves to be deceived, and has seldom been disappointed.

Henry Mackenzie.

A world where the truth was welcomed in its plain, simple form would be a desirable; but that is not the situation facing the early Insurgents of the Human Mind. The initial Insurgent faces a world that has been totally deceived, and is fully prepared to destroy itself in defense of those deceptions. He faces a world controlled by deceptions that have never been ignored. The world will cease to listen to those who pretend the ignorance of a child, yet claiming sufficient intellect to be president. In a more sane world, all lies, no matter how disguised or slight, will be seen for what they are.

The initial Mind Insurgent will not find it necessary to admit all that he knows to all whom he knows; and, in the pursuit of his insurrectional goals, it may be necessary for him to play dumb for some reason or other. It will be nice to one day live in a world where such tactics are unnecessary; but, at the present time the situation is rather critical, and any and all measures must be considered in bringing truth into contact with human reason, even playing dumb. However, unlike the Master Deceiver, who must forever continue in his masquerade, the Insurgent will eventually display the full breadth and depth of his intellect the day he makes a major strike.

OT 13. Maintain Single Objective

Next to setting man at odds and in competition and conflict with his fellow man, perhaps the second most negative contribution of the belief system to mankind's happy and healthy existence is the setting of man at odds with the efficiency and empathy of his own reason. Because belief, by definition, is other than reason, at some point it must always be in conflict with reason. The means that the mind of man, operating out of belief and set values, must, to some extent, be in conflict with the natural mind in its every move.

The beliefs and values that man receives through society's deceptions are not only in constant conflict with his native reason and his other beliefs and values, but these are also in conflict with the various roles the individual assumes with regard to family, business, and society. The politician must decide not only what he wants out of life for himself, but he must also constantly choose between that which is best for his country and that which will get him re-elected. The corporate executive must decide between doing what is best for the company or doing what he knows his supervisor wants, knowing that the latter will bring him immediate reward and a greater chance of promotion. Educators must choose between that which is best for the students they are paid to educate or that which assures their own tenure and salary increases. Parents must constantly choose between time with each other, their children, their jobs, television, clubs, race tracks, mistresses, and the golf course. Because man tries to satisfy so many contradictory beliefs and objects of belief, seldom does he do anything truly efficiently or with ease and peace of mind. Man's many beliefs cause him to be constantly selecting from among both legitimate and contrived competing alternatives.

The man who seeks one, and but one, thing in life may hope to achieve it; but he who seeks all things, wherever he goes, only reaps, from the hopes which he sows, a harvest of barren regrets.

E.G. Bulwer.

While the Mind Insurgent will also face the problem of having to select at all times the best action from among all possible alternatives, his job is made considerably easier than that of the believer and users of belief, as the only options qualifying for serious consideration to the Mind Insurgent are those which can be evaluated and addressed by reason. The Insurgent will face the need to allocate his time and activities between the Insurrection and his personal life, but when he turns his attention to the Insurrection, he has only one single objective, the return of reason to power through understanding. He may face many moments of indecision as to how this is best done, but he cannot waiver on what is to be done, else he ceases to act in the capacity of a Mind Insurgent.

If there be anything that can be called genius, it consists chiefly in ability to give that attention to a subject which keeps it steadily in the mind, till we have surveyed it accurately on all sides.

Thomas Reid.

The Mind Insurgent may retain dreams of great success, wealth, and power, but he does well to remember that these are of a personal nature and have nothing to do with the Revolution of Reason. If the individual's involvement in the Insurrection is to make money, he has already failed on behalf of the Revolution, and will probably fail at making any money as well. If the true Insurgent succeeds in his Revolutionary effort, it is entirely possible that he may become quite wealthy, famous, and powerful because of that effort; however, that cannot be an overriding design at the onset or a guiding determinant of his activities on behalf of the Revolution.

He who wishes to fulfill his mission in the world must be a man of one idea, that is of one great overmastering purpose, overshadowing all his aims, and guiding and controlling his entire life.

Julius Bate.

While the Insurgent will constantly face and learn to handle the distractions of the world as he goes about his Insurrectional activities, he is also handed one additional temptation to distract him from the work, a fascination with the Revolution itself. The fact that he is engaged in such a monumental undertaking will be rather awe inspiring to the Insurgent, and lead him into a type of self-worship that places him back in the enemy camp and removes him from the very war he was so proud to have been waging. While it is not harmful to have a certain amount of self-satisfaction with the significance of the task he has undertaken, as his confidence demands such momentary and periodic appreciation's, the Insurgent must not linger at this self-applause to the point that it interferes with the work itself. The Mind Insurgent must leave any demobilizing self-adoration until after the war.

OT 14. Stay To The Revolution

It is the job of the Mind Insurgent only to return to control of the human mind. His obligation and duty ends at that point, as reason will take it from there. It is therefore incumbent upon the Insurgent to stick to the Insurrection and leave that which is to be done in the world of the future, the world of reason, to the reason of the future. There is no real way to know at this time what reason will do with the future, much less how to explain it.

Just as the Insurgent is not overly concerned with that which the world will do once it has been returned to reason, neither is he to direct the activities of each individual whom he helps return to the control of the individual's own reason. It is the job of the Mind Insurgent to return reason to power in the minds of others, not to tarry with reason once it is back in control. Those whom the Insurgent would return to the control of their own reason need only to understand once, and from there they are on their own. After one has understood, he can periodically visit the world of his beliefs, but he will never again be completely comfortable with either beliefs or believers, nor they with him.

Those honestly working as Mind Insurgents will know when another truly understands, and it will be at that point that the other no longer needs the Mind Insurgent, but will be free to pursue the dictates of his own reason in his own way. It is not the job of the Mind Insurgent to gather followers, or to build for people a mental image of the future. It is the task of the Insurgent merely to free them from the tyranny of their beliefs. The Insurgent must restrict his activities to helping others understand the nature of their beliefs and the nature of their reason, leaving the results of that understanding to the reason of each, once each has understood.

OT 15. Strike With Secrecy

Because that which the Mind Insurgent will come to involve himself in is so inconceivable to believers and users of belief, he will be ignored, and thus forced, de facto, to work in complete secrecy. A secret told, but not listened to and unheard, remains a secret.

O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible, and hence we can hold the enemy's fate in our hands.

Sun Tzu.

As the Insurgent must suffer the hardship of an imposed isolation from others, because of what he knows and concerns himself with, he does well to salvage what he can from the situation by taking full advantage of the secrecy provided by the deafness of those about him. It would seem only reasonable that the advantage extracted by the Insurgent from his ability to act with complete secrecy be at least as great as the psychological burden of being placed, without choice, in such a secluded position.

Washington, having been asked by an officer on the morning of a battle, what were his plans for the day,

replied in a whisper, Can you keep a secret? On being answered in the affirmative, the general added - so can I.

There is no reason why the most extravagant plans cannot be laid and the most obvious moves cannot be made to prepare for the Insurgents initial strike, in complete secrecy. Since the Insurgent will be unable to alter the "secret" nature of his activities until after he has made a significant strike against the enemy, he must use the secret nature of his existence to make that initial strike as effective as possible. After that, if successful, he will lose his secrecy. As the Insurgent's plans and moves will include the anticipated reaction of the enemy, as well as possible counterstrokes on his part to the enemy's reaction, not having the enemy pay attention to his initial preparations gives him a significant advantage over the enemy.

OT 16. Strike With Anticipation

The enemy would laugh and tell the Insurgent that "to assume makes as ass of you and me." They do not want the Insurgent to assume. Yet, to assume is one of the brain's native and most basic processes. Reason depends upon assuming. One of the strongest stations in the human neurological network is that of assumption. The Computer Corps will study the cause and effect of "assumptions" and make proper use of this particular activity in programming the brain. All Insurgents need to learn well the art of assuming.

The Insurgent must stop short of acting like he knows something that he does not know, but most of the actions that the Insurgent will take will be based, directly or indirectly, upon some assumption. The Insurgent is not to avoid making assumptions, but rather he must develop a proficiency for it. The Mind Insurgent will learn to act while assuming a thing to possibly be true or untrue. If the Insurgent is to act decisively on his assumptions, he must remain aware at all time of the possibility of the assumption being incorrect, while striving to make his assumptions and reality one and the same.

OT 17. Strike With Unpredictability

Because the Insurgent will not react to that which those of the system react to, nor in a manner consistent with the reactions of those of the system, he will be unpredictable to those of the system. He must take full advantage of his capricious nature and combine this with his other strengths in all his stratagems.

What shadows we are, and what shadows we pursue!

Edmund Burke.

Because the enemy will not comprehend the fact that the Insurgent, operating out of reason, operates for the benefit of all; it will constantly look for the material reward or other direct gain that the Insurgent might realize from his each and every move. The minds controlled by the enemy do not understand, and are unable to admit, that the Insurgent does what he does for the reasons he gives. The enemy looks for the ulterior motive where, in the singular case of the Insurgent, there is none. Therefore, the enemy will be constantly confused and surprised by the announced and open acts of the Insurgent.

If we do not wish to fight, we can prevent the enemy from engaging us even through the lines of our encampment are merely traced out on the ground. All we need do is throw something odd and unaccountable in his way.

Sun Tzu.

The Insurgent must recognize and remain aware of the tendency of the enemy to refuse to understand the Insurgent, and he must take full advantage of this failure on the enemy's part at every opportunity.

OT 18. Keep It Simple

Man, in his genius, has made his deceptions as complicated as he possibly can in order to confuse those whom he would deceive as much as he possibly can. Therefore, the explanations presented by the Revolution of Reason concerning the deceptions of the system must, themselves, be somewhat complicated. It took man's remarkable brain several thousand years to spin the deceptive webs that now entangle it. These are not to be brushed aside with one light stroke, but neither are they to become additional objects of the mind's own fascination. The Mind Insurgent must approach the cobwebs of the mind with the attitude of a housemaid, not as a mental entomologist.

The finite mind does not require to grasp the infinitude of truth,

but only to go forward from light to light.

P. Bayne.

The real problems facing mankind are not simple. These have been concocted over thousands of years by the human brain that also created such words as "complicated" and "sophisticated" to measure and describe its own creations. The job of the Insurgent is not to add further to the confusion of man's creations, but rather to expose the true nature of these confusions in the most understandable manner possible. Those of the system do not gain and hold followers because their followers are able to understand either them or the things that they espouse; but rather, these assist their followers in their beliefs by keeping that in which their followers are asked to believe as complicated and complex as possible. Their followers have to believe, because they can't understand.

When one has no design but to speak plain truth,

he may say a great deal in a very narrow compass.

Richard Steele.

As the Revolution of Reason is totally dependent upon understanding for its success, it does no good whatsoever to make anything any more complicated than it needs to be. It is not the task of the Revolution to help others understand the specifics of the particular beliefs that enslave them, which were never understandable in the first place. But rather, it is the job of the Mind Insurgent to help them understand the nature of all belief, as well as the nature of their own ability to reason. Just as belief is enhanced by confusion, reason is dependent upon true understanding to displace belief and regain control of the mind. In order to assist the reason of others in this coup, the Mind Insurgent will want to stick to only the essentials that which must be understood about belief and reason, and he will make this understanding as simple as possible.

OT 19. No Needless Destruction

Mankind has come to decide upon what is to be destroyed and what is not to be destroyed more on his ability to destroy than on the need or desirability of the destruction. Reason is not so quick to destroy a thing without good reason just because it possess that capability.

When a man has not a good reason for doing a thing,

he has on good reason for letting it alone.

Thomas Scott.

If a thing is born of deception and will be destroyed by the truth, then it is probably necessary for it to be destroyed in order for reason to return to control in the human mind. But, if the reason for destroying a deception in the mind of another is initiated by a motive other than to promote understanding and to return reason to the mind, it is only more senseless destruction and not of the Revolution. When sufficient truth to allow understanding is presented to the human mind, it will take its toll on the beliefs of man; however, beyond that, he needs no unnecessary pain.

To fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting. In the practical art of war, the best thing of all is take the enemy's country whole and intact; to shatter and destroy it is not so good.

Sun Tzu.

OT 20. Draw Enemy Fire

The most intelligent move on the part of the enemy would be simply to ignore any activity by the Mind Insurgents, as any resistance that is offered, or any counterattack that is mounted, will only draw attention to the Revolution of Reason and further its cause. However, man in all his confusion, deception, and ignorance will find ignoring the Revolution extremely difficult, if not impossible.

When a man is wrong and won't admit it, he always gets angry.

Thomas C. Haliburton.

Man likes to believe that the course of his life is plotted by how well he handles those situations where he is able to exert considerable influence and control; when, in fact, the destiny of most is instead determined by their reaction to situations over which they have little or no control.

Because men usually talk at length about their involvement in their successes, and seldom of the contributions that they make to their failures, man is prone to believe that the more he become involved in a situation, regardless of his lack of ability or expertise in the matter, the better are his chances of success. Too often, his probability of success would be increased if he would limit his involvement or stay out of a thing altogether.

If your opponent is of choleric temper, seek to irritate him.

Sun Tzu.

What the Mind Insurgent must do is design attacks upon the enemy that will entice, if not compel, him to respond. Since the deceived believe themselves to be right, they must view any who would oppose them as being wrong. And since there are so many others who believe as they believe, they see no possible way that they could lose by attacking a Mind Insurgent or the Revolution.

Truth provokes those it does not convert.

Bp. Wilson.

The Mind Insurgent must draw their fire and welcome their attack; but he must not acknowledge it. He will do what they should have done and ignore them. The Insurgent's truth will second his arguments, and he has much work to do; he has no time to stop to argue with the ignorant. And, as the Insurgent goes about his business, those who would have had him argue with them will only scream louder, for

they are unaccustomed to being ignored.

OT 21. Save No Ammo

In a conventional unconventional war, the guerrilla normally does not expend all his ammunition in a single battle, but save at least enough to secure more. Such is not the case in the Insurrection of the Human Mind. The time and effort required to mount a single significant and successful attack upon the enemy dictates that nothing be spared when that long-awaited encounter does occur.

I hate to see things done by halves. If it be right, do it boldly,

if it be wrong leave it undone.

Bernard Gilpin

Victory will bring with it additional war materials, or the lack of their need. Defeat may leave the Insurgent nothing, but it is better to start there than to have reassured himself that necessary for a new beginning, which, if used, could have brought victory.

The skillful general does not raise a second levy,

neither are his supply wagons loaded more than twice.

Sun Tzu.

OT 22. Set No Examples

The initial Mind Insurgent will most likely be an ascetic who is able to live under the strenuous dictates of reason, able to adhere closely to reason's discipline at all cost in his personal, economic, and social life. The Insurgent will not live in accordance with reason to set an example for any onlookers, as the opinion of those trapped within the system soon loses any fascination for the serious Insurgent. Instead, he will follow reason to set an example for himself, one from which he can learn the ways of reason, and the reactions to reason, necessary to teach others. The Mind Insurgent lives as an example of reason not show others directly how to live, but to learn himself what it is that others must be shown.

The various believers and users of belief go to great length to set themselves up as examples to others. The Insurgent will find any such notion not only unwise in a world that judges by insane standards, but also extremely boring.

OT 23. Look To The Question For The Answer

To say that the answer is in the question sounds like some strange, eastern religion; but all it really means is that in order to formulate the question, there is a statement that is implied to be true and rather than searching too quickly for the answer begged by the question, one needs firstly to determine if he fully understands, and is in full agreement with, the truth or presumption contained in that statement. Usually, in coming to grips with the inherent implications of a consciously recognized fact, the mind itself often sees the solution to be a simple one, or the problem non-existent, unsolvable, or moot.

RCT 24. Strike From Concealment

It is incumbent upon the Insurgent to take full advantage of the fact that his activities are considered too absurd to be of any significance to those whom he will eventually strike against. When he strikes, these have no reason to know of the impending attack or what its effect will be. The enemy's complacency in the security of having never faced a

serious threat from any quarter allows the Insurgent to initiate his first strike undetected and unchallenged.

He will win who, prepared himself,

waits to take the enemy unprepared.

Sun Tzu.

When the Mind Insurgent attacks the enemy, it is to the advantage of the Insurrection that, if possible, the attack be so designed and directed as to cause the enemy to have to strike back at the truth or reason and not at the Insurgent personally. Forcing the counterattack to be made against truth or reason not only enhances the Insurgents survival and welfare, but places the enemy in a position whereby his reaction will cost him still more, at no additional expense to the Insurgent.

RCT 25. Stalk With Patience

The Mind Insurgent must learn to control the tendency to strike back automatically in the direction from which he is attacked. If the Insurgent is attacked, and the circumstances indicate that a counterstroke on the part of the Insurgent is in order, then, by all means, he should strike. However, the enemy has probably attacked from his strength, and an automatic counterstroke without ample consideration is usually playing directly into the hands of the enemy, and will only cost the Insurgent further. If the Insurgent has moved with truth and reason, and is attacked because of his move, the odds are good that he will have a counterstroke coming of his own. However, the Insurgent must suppress the urge to strike back directly and immediately at the source of his injury. If he has moved with truth and reason, these will most likely make his counterstroke for him. If the Insurgent waits patiently and pays attention, he may even see a move that he can take himself. But if he reacts hastily with emotion, he may lose even more, and get no additional moves.

Anger, if not restrained, is frequently more hurtful to us

than the injury that provokes it.

Seneca.

Perhaps, the Insurgent's only move is to retreat; and, if so, he must do so. There will be another day. The Insurgent may have a move coming against an attack that would be personally satisfying but do nothing to contribute to the understanding or the Revolution. He will want to consider these carefully. If he has correctly anticipated enemy action or reaction, he will already know what his next move is to be, or at least have a good idea of what moves he will not make. Not to move is the right move many more times than it is made.

Next to knowing when to seize an opportunity

the most important thing in life is to know when

to forego an advantage.

Benjamin Disraeli.

The Mind Insurgent must learn an active patience, a semi-dormancy in which he is constantly looking for a move to take, and in which he remains prepared to take any move that might open for him. And all the while he is waiting, the Insurgent will quietly be doing those things that will allow him to take full advantage of any move that might possibly materialize. The Mind Insurgent keeps moving even when he is still, and will move decisively and totally in any direction at any moment.

Of Washington it was said, he knew how to conquer by delay;

and the tactics of Fabius in harassing the army of Hannibal, by countermarching and ambushes, while avoiding an open conflict, gained him the name of "Delayer."

Ralph Waldo Emerson.

RCT 26. Target Youth

The main thrust of the Revolution of Reason will be directed at the young. When a child is old enough to be taught the deceptions of belief, he is old enough to learn the truth about those deceptions. The sooner a young mind is furnished a reasonable alternative to the various farces forced upon it, the better will be its chances of ingesting and comprehending the truth of the situation.

Curiosity in children is but an appetite for knowledge.

One great reason why children abandon themselves wholly

to silly pursuits and trifle away their time insipidly is,

they find their curiosity balked, and their inquiries

neglected.

John Locke.

The youth of today are completely open to an all-out attack from reason. Parents and adults concerned about, or threatened by, the belief decisions of children realize that the child will be exposed to beliefs other than their own, and to other types of believers. Therefore, the child will have been prepared well for these, with a heavy reliance being placed upon whatever influence the manipulators of the child perceive themselves to have over the child. Those who would have the child believe as they have taught him to believe contemplate that the child will explore and experiment with other beliefs and belief systems; but they have considerable confidence that eventually the child will return to those beliefs and values that he knows will please them.

The mechanism in place to protect the beliefs of individual believers, whether children or any of the other age groups, is ill prepared to defend against the mind's reason being exposed to the truth about the belief system itself. However, since subjugating reason to beliefs and fixed values takes time, the minds of the young are equipped with the strongest that they will enjoy in a totally confused and deceived world. Therefore, they are quite receptive to the truth. Children today have flocked to beliefs because of their own insecurities and feelings of impotence, but the young are as willing to treat relying on beliefs as any other fad that passes through their lives. Show them the truth and they will be willing to give it "a try." And when the truth has met reason, there is no return, no matter what the age.

The young will have as good a chance as any to produce the initial operating program of the human brain, as they have only weak prejudices to overcome in order to experiment with that which contradicts theology. The young are not afraid to laugh at the ridiculous.

The interests of childhood and youth are the interests of mankind.

E.S. Janes.

Given all the chaos, troubles, and unexplainable problems in the world that the children of today are to inherit, the native reason and curiosity of the young forces them to look with suspicion upon that which previous generations have done. The children are cautious about believing all that their elders would have them believe; but those with sufficient experience to seriously question all that they have been told cannot afford to do so, lest, in a senseless world, their own lives become senseless.

The young may lack that incentive to build the better world of tomorrow that comes with having children, but the young have imaginations and dreams; and they might just have the vision and the courage to build a world that would not only be better for the children that they might one day have, but also a world which they can feel much better about bringing a child into. And, being young, they have most of their lives ahead of them, which gives them the biggest stake in the future.

In the lexicon of youth, which fate reserves for a bright manhood,

there is no such word as fail.

E.G. Bulwer.

It is not necessary to have the truth about belief and manufactured values taught to the children in school initially. The forces of deception are more interested in this being done with their beliefs, as their deception need constant reinforcement. One day, the truth about belief will be taught in the public classroom, just as the children are now taught that the earth revolves around the sun, and the world is round. But, that time has not yet come. It is the primary task of the Revolution to introduce the real truth to the reason of every mind, but this does not have to happen right away within the classroom. The truth, being the truth, will eventually find its way into all places of real learning.

The virtue which requires to be ever guarded

is scarce worth the sentinel.

Oliver Goldsmith.

The human mind, especially a young human mind, needs only to have the truth exposed to its uninhibited reason but once to understand that truth, integrate that truth into its own thought process, and retain it. Obviously, when reason regains control of the human consciousness, every effort will be made to teach only the truth to the young; but, in the short run, private and public schools will continue to be the battleground for the different belief interests fighting for control of the minds of youth. The classroom is no fitting place for a decent revolutionary.

OT 27. Intelligence Gathering

As the Mind Insurgent's every action is depended upon understanding, it is necessary that he be continually gather intelligence about the enemy. Through the news media, and through his daily general contact with those of the belief system, the Insurgent is able to know virtually anything that he wants, and needs, to know about the enemy and enemy activities. In addition, the Insurgent will design his own stratagems to obtain specific information about the enemy's possible reaction to certain moves that he may contemplate. Accurate information isn't just essential to the Revolution; it is the Revolution.

If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained, you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.

Sun Tzu.

Just as the Mind Insurgent is forced into secrecy by the unwillingness and inability of others to recognize or understand his actions, the enemy is forced into the open by the very nature of its operation. The system does what it wants because no one, or no thing, to date, has been able to stop it. The belief system has not survived and prospered because of its discretion. The users of belief may disguise their intent, but their acts are usually known to the affected. All know that defense contractors are routinely filling their pockets at the expense of the taxpayers, but all cannot prove it; and those who

can, don't. There are those who are suppose to represent the taxpayer that are in a position where they could prove these things, but they find it more profitable, or politically expedient, not to do so. The enemy does not bother to really hide its dastardly deeds from the public mind, as it has found there is no need. In such matters as cost overruns on defense contracts, the prosecutor, defense counsel, judge, and jury are all on the same team.

In an effort to draw more viewers, listeners, and readers, the broadcast and print media go to great length to report almost everything about anything. And while much of what an insane world desires to see, hear, and read will be of no value, or interest, to the serious Insurgent, he can learn much from following the type of information that man currently seeks and allows to enter his mind. These source will not only show the Insurgent ways that he might place his information into the minds of others; but, as the Insurrection broadens, these will alert the Insurgent about impending enemy countermoves. As the system relies heavily on the media to gain and maintain control over the minds of its members, it is difficult, if not impossible, for the system to make any major moves or countermoves without giving notice to the alert Insurgent. And, given the lethargic nature of the system, the Insurgent will have ample time to turn an advantage from each enemy move by preparing counterstrokes of his own.

Know how to listen, and you will profit even from those who talk badly.

Plutarch.

For items of specific interested, or simply to relieve boredom, the Mind Insurgent will periodically engage in aggressive intelligence gathering activities of his own design. These can either be clandestine, open, or a combination of the two. A reconnaissance in force type mission deliberately confronts one or more of the enemy in some kind of limited conflict, usually with a simple statement the truth about beliefs or reason. Those who lead strong elements of the belief system, and who are honestly committed to their beliefs, can be reached by a blend of flattery and affront to their ego. The Insurgent must learn to be contentious enough to obtain a response, but not so contemptuous as to be totally rejected. For an honest response, but not so contemptuous as to be totally rejected. For an honest response, televangelists are not good targets, as their objective is only to obtain money from their followers. Therefore, the astute televangelist will simply ignore any affront to him or his activities. As response received from these at all will most likely be a simple deception, itself designed only to solicit money.

Other than Master Deceivers, those who take public stands on beliefs and set values on behalf of belief and value groups provide excellent targets for information and sport alike for the attentive Insurgent, who is free to pick his target, time, place, and method of encounter. However, the Insurgent must keep in mind that these encounters are initiated for a limited purpose and cannot be expected, in and of themselves, to produce much, if any, understanding in others. But, at the same time, the Insurgent must be prepared to turn reconnaissance in force engagements into an all out attack upon the enemy if the opportunity should present itself.

In order to communicate effectively with others, the Insurgent must be able to see a thing from the other's point of view, including the reasoning used to arrive at that point of view. The Insurgent must remember that the other feels "right" in that point of view. Even the most simple minded must believe that the things he believes to be right, are right. And, if the Insurgent is to reach individuals, he must realize this fact and understand how and why this is so. The Insurgent must understand that, while all fear being wrong, and some to a greater extent than others, all think that they are correct; and the Mind Insurgent must make his approach accordingly. For this reason, it is essential that the Mind Insurgent have accurate information as to exactly what it is that others do think and believe.

The proper study of mankind is man.

Alexander Pope.

The Mind Insurgent will obtain the best intelligence on what the enemy does, and will do by, closely observing what he, himself, does and what is done to him, both in and out of the Insurrection. The strongest barriers to meaningful action on the part of the Insurgent are not reflected from the ranks of the enemy, but are actually located in the Insurgent's own mind. The enemy's defenses against the mind of the Insurgent are useless unless braced against that which has been made mentally concrete by the Insurgent. If the Insurgent can see what it is in his own mind that the system is using to hobble or defeat him, that very recognition will, in most cases, and at that time, dissolve that which limits the Insurgent.

Observe your enemies for they first find out your faults.

Antishenes.

Not only does the Mind Insurgent learn about the enemy from watching and listening to others, but he learns as much, if not more, from watching the movements of his own mind. An Insurgent learns about the activities of the enemy in order to design and effectively carry out a campaign against the enemy. However, if he fails to also learn about, and understand, those things that he still believes and values, these will become easy targets for the enemy in any major action; and the efforts of the Insurgent, if not the Insurgent himself, will be beaten. The Insurgent may never enter a battle completely free of all his beliefs and taught values, but with some understanding about the existence, vulnerability, and propensities of his own learned tendencies, he can avoid being used to destroy him, or his effort.

In addition to understanding another through the understanding of one's own mind, the Insurgent can also look to the behavior of a country as a good guide to the behavior of an individual in a country, as a country is usually only an over and visible representation of its individuals. While what a country does will not speak for all the people, it will give a good reflection of the mental outlooks and attitudes of the country's controlling numbers. Individuals, like countries, have their own laws, rules, regulations, territorial boundaries, publicized beliefs, stated positions, and secret activities. Governments created by individuals are extensions of the individuals who created them and allow them to continue in the manner which they continue.

Just as when studying the individual directly, a government should be analyzed not on what it says it is doing, but rather on what it is actually doing. Like an individual, only a part of what a country does is to say things about what it does. The moves of a government are more knowable and known than the moves of its individual people, and if the Insurgent is able to see what a government is actually doing, he will probably know what the individuals are doing, and will do, within the country governed.

OT 28. Take No Prisoners

The job of the Mind Insurgent is to free individuals from the tyranny of their beliefs and fixed values, not to capture them into some new belief and value system of another design. The true Mind Insurgent only seeks to liberate others from the forces of belief, not to imprison them in yet another belief system.

All despotism is bad; but the worst is that which works

with the machinery of freedom.

Junius.

When belief is not, the individual's own reason will take over and direct his path from that point forward. He may become a slave to his own reason, but that reason will never again become a willing

slave of anyone or anything else.

OT 29. Appeal To Selfish Interests

Not only must the Mind Insurgent appeal to the ideological needs of those whom he would bring into the Revolution, but in a world where all are taught from birth to move on distorted self-interest, it will be necessary for the Insurgent to also appeal to these self-interest to get the attention of those whom he would recruit. Many feel mistreated and slighted by the many systems that govern and control their lives, and will be quite willing to listen to someone who can actually show them how to "beat the system."

Some will seek financial equity, while others may only want social justice. Still others may want an opportunity to live with dignity, to have a job that not only pays them enough to live with respect, but also allows them dignity in their work. The Insurgent must not discontinue his appeal to the desire of all for a peaceful and cooperative world free of nuclear armaments, but he must not fail to point out that even the most practical will profit in a world of reason, a world free of deception and dishonesty.

Birth and wealth together have prevailed over virtue

and talent in all ages.

John Adams.

A world run on reason will hold no strong appeal for those who have been thoroughly indoctrinated in the beliefs of self-interest, as these have no real feel for such foreign concepts as dignity, truth, and justice. To these, dignity is having as much or more than others; truth is whatever must be said to get it, and justice is whatever enables them to keep it and get more. In the world of reason, those with principles will have much, while those who now so openly value wealth above all else will find their sole possession to be an erroneous and obsolete value system.

OT 30. Fail With Reason

Even though the Insurgent must set out to accomplish the impossible as though it were routine, he never acquires a taste for failure. Only the individual Insurgent will know what is at stake if he succeeds or fails, his chance of success or failure, and the consequences should he succeed or fail. Only the individual Insurgent knows how much effort he is willing to make, and how much risk he is willing to take, to bring about a success, or to avoid a failure.

It is defeat that turns bone to flint, and gristle to muscle, and makes men invincible, and formed those heroic natures that are now in ascendancy in the world. Do not then be afraid of defeat. You are never so near victory as when defeated in a good cause.

H.W. Beecher.

And while failure is seldom anything to be overly proud of, it should not be avoided at undue risk to the Insurgent. The Insurgent, alive and continuing, is infinitely more significant than his discontinuing, either as a person or an Insurgent, in an effort to save himself from the blemish of failure. However, if failure is imminent, the Insurgent must cut his losses as he fails, and not allow himself to be destroyed by his failure. The Revolution of Reason is better served if the Insurgent shows others how to fail with reason than how to be a martyr.

We learn wisdom from failure much more than success;

we often discover what will do, by finding out what will not do;

and probably he who never made a mistake never made a discovery.

S. Smiles.

As success often only comes after many failures, it is necessary that the Insurgent not fail in a way that would prohibit him from being able to succeed in some subsequent attempt. This is not to say that it is good enough for the Insurgent to only "try", but only that failure not be looked upon with such distaste as to bring an end to the Insurgent. A failure may contribute to a future success; whereas an Insurgent's demise only contributes to the graveyard.

This does not mean that the Insurgent should at any time accept failure as inevitable; for often it will be possible to retrieve a victory from the very jaws of defeat.

In the wise leader's plans, considerations of advantage and disadvantage will be blended together. If our expectation of advantage be tempered in this way, we may succeed in accomplishing the essential part of our schemes. If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune.

Sun Tzu.

However, when failure occurs, it should be given no more attention that it brings to itself.

OT 31. Learn To Laugh

The Mind Insurgent must learn to laugh at everything - not the sarcastic laugh of those who feel some strange elation at the suffering of others, but with that laughter that comes with a complete understanding of a seemingly impossible situation. The Insurgent will laugh with the knowledge that he is doing everything that he reasonably can about the laughable situation in which he finds himself.

The man who cannot laugh is not only fit for treason's,

stratagems, and spoils; but his whole life is already

a treason and a stratagem.

Thomas Carlyle.

There will most likely come a time in each Insurgent's tour of active duty that he will face the world alone. How long this period lasts will depend upon the objectives undertaken by the individual Insurgent and his ability to accomplish them. Periods of virtual social isolation lasting up to two years will not be uncommon among the initial Insurgents, and to survive and remain effective while enduring such mental loneliness will require an unusual ability on the part of the Insurgent to laugh at himself. Until the Insurgent learns to laugh with genuine good humor at the disdainful activities of all, he will not move with the alacrity required to be effective in the Revolution of Reason. As he laughs, he must continue in the Insurrection, and do what must be done; but the Insurgent who takes himself and the Insurrection too seriously, is surely hobbled.

Man is the only creature endowed with the power of laughter is he not also the only one that deserves to be laughed at?

Lord Greville.

The Insurgent does not laugh that ridiculous laugh of one who laughs at another from his own insecurities, but rather laughs at his and other's frailties, while laughing at his own unenviable predicament of being one of, a captive on the same planet with, those who do such ridiculous things.

OT 32. Strike No Compromise

In the War of Reason, any compromise is only unfinished business. Ultimately, there can be no compromise; reason must secure an unconditional victory over the forces of confusion, deception, and ignorance. If the Mind Insurgent remembers this, it will save having to fight the same battle twice.

Suppose you go to war, you can not fight always; and when, after much loss on both sides and no gain on either, you cease fighting, the identical old questions as to terms inter upon you.

Abraham Lincoln

Understanding that there can be no compromise, at each juncture and in every operation, the Insurgent will not be quick to accept a compromise while there still remains some possibility of total victory. If he leaves the field with only a partial victory, let it be because he suffered a partial defeat, not as the result of some avoidable compromise; for, in either case, the Forces of Reason will need to return to complete the task.

OT 33. Make No Apology

If the Mind Insurgent pays attention, he will do nothing for which he feels the need to apologize. If he makes a mistake, he has still done nothing that an apology will truly correct. The system would have the Insurgent believe that it is only a weak man who cannot admit he is wrong and apologize. The system needs his apology in order to know, or be sure, that the Insurgent has made a mistake; and it will use his apology against him.

Apology is only egotism wrong side out. Nine times out of ten the first thing a man's companion knows of his short-comings, is from his apology.

Oliver Wendell Holmes.

If the Insurgent stays to the truth and seeks to unite the truth with reason, he has nothing for which to apologize, even when he makes a mistake. Those with sufficient sense to properly receive an apology will understand, and thus they will not require one. Those who have not the sense to understand will also not understand an apology, but, instead, will use such an apology to their advantage. The Revolution will be difficult enough to steer one's way through without undue concern for the wake it creates.

No sensible person ever makes an apology.

Ralph Waldo Emerson.

OT 34. Be Persistent

When one sets out to accomplish that which has never been done before, he is foolish and mistaken if he thinks that it will be easy. No matter how right he may be, when it has not been done, it still carries the classification of impossible. Obviously, just because a thing hasn't been done doesn't mean that it cannot be done; for, if that were so, man would still live in caves on a flat planet. But it does mean that it is quite likely that the doing of the thing will be no simple task.

Understanding the difficult nature of that which is considered by most to be impossible, the Insurgent knows in advance that there will be hard times, times when he himself thinks that his undertaking cannot be accomplished. There will come times when he is convinced what he set out to do is, in fact, impossible. If he anticipates these times beforehand, these will not be so frightening when they arrive, and the Insurgent stands a good chance of surviving them with his Insurrection intact.

Our greatest glory is not in never falling,

but in rising every time we fall.

Confucius.

Once the Insurgent has seen what must be done, and once he has understood what he personally can do, there can be no turning back simply because things become difficult or painful. If circumstances change that call for an alteration of plans or design, that is on thing, but to turn aside simply because the going becomes too rough is an affront to human reason.

He that is down needs fear no fall.

John Bunyan.

When a thing has never been done before, it is generally because man has not thought to do it, or because he has thought it too difficult, either before taking on the task or before the task's completion. The Insurrection of the Human Mind is both doable and difficult. If it were not doable, mankind would be doomed. If it were not difficult, it would have already been done. At any time, the Insurgent can stop and lament the difficulty of his mission; or, at any time, the Insurgent can simply stop. Most would-be Insurgents will quit even before they begin, and crawl back into the system. However, the Revolution of Reason will continue, because it must continue. Reason demands it, and the survival of mankind depends upon it. The Revolution to bring about the Age of Reason has begun, and it will continue until it is finished.