

The Sacred Nonaggression Principle

Mantra for a nourishing planet

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Our liberation starts by considering what we learned in kindergarten: “don’t hit, don’t steal, don’t lie...,” that is, the nonaggression principle (NaP). It shows the NaP is the moral foundation of a humane society, in fact the highest social principle: Sacred. There is none higher. The SNaP architecture of adult belief can be spread conveniently, intelligently, and quickly to everyone. When that happens, the humans win.

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*The Sacred Nonaggression Principle:
Mantra for a Nourishing World*

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Dedication:

*To my fellow freedom fighters
who tire of trying to slay dragons
with pitch forks.*

*Except as you become as a little child,
you cannot enter the kingdom of heaven.*

— Jesus

The Sacred Nonaggression Principle book is the packaging of seven modules from Brian Wright’s Liberation Technology User’s Guide series that describe an integrated political theory of nonaggression. The individual modules, descriptions, and access links are below:

1. **Intro: The Kindergarten Rules**—“Don’t hit, don’t steal, don’t lie.” The nonaggression principle comes from simple truths, and leads to core values.
www.deaggress.org#2
2. **Nonaggression 101**—The fundamental rule of live and let live, and why it needs to be sacred. NaP details.
www.deaggress.org#3
3. **The Roots of Nonaggression**—Psychological qualities that promote a society without coercion, the *sine qua non* of enlightenment.
www.deaggress.org#4
4. **The Barrier Cloud**—Addresses main causes of obstacles to movement along the Nonaggression Vector.
www.deaggress.org#1
5. **Breakthru Strategy**—Grand and petite strategies for busting the Barrier Cloud.
www.deaggress.org#5
6. **Productive Action**—Taking it to the streets: undoing the state and asserting our natural freedom to live our lives.
www.deaggress.org#6
7. **Nonaggression Faith**—Undoing the state by developing and practicing a belief system that worships the SNaP.
www.deaggress.org#7

We must learn quickly to rescue freedom from the Borg, the ongoing diseased cabal of the “Men of the Power Sickness.” For more information and quantity pricing, please email: info@brianwright.com.

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Foreword

This book¹ is a continuation of two previous political monographs:

- ❑ *There Must Be Some Mistake*—my personal drug war story, that led me to the Free State Project and then to the Free State... of New Hampshire.
- ❑ *New Pilgrim Chronicles*—a diary and panegyric² of moving to the Free State of New Hampshire.

These cleared the way in my life experience to envision “sanctifying” the ordinary nonaggression principle (NaP).

The Book: “What’s In It For Me?”

Let’s ask that question from two perspectives:

- 1) Why did I write it?
- 2) Why should you read it?

Why write it? _____

The book started as an attempt to give people in the freedom movement “an edge” in their encounters with those who use various moral appeals to justify

¹ Reference to “the SNaP book” or to “the book” should be taken as referring the Liberation Technology series of modules as a whole.

² Panegyric in this context means a writing that praises something. (In this edition, unlike the former one, I’m going to provide footnoted definitions of terms that may be unfamiliar to many.)
Book link ref.: newpilgrimchronicles.com.

statism.³ For example, “We need government schools so the poor can have an education.”

I conceived the Sacred Nonaggression Principle (SNaP) as a trump card: “The highest moral principle in society is that we do not force people to do things *for any reason*. Your government schools are all right so long as participation and funding are purely voluntary.”

As I began to put my thoughts on paper, I gained a more thorough understanding of exactly what aggression *is*. I saw that perhaps fewer than 2 or 3 in 100 people are inclined to initiate force directly (with or without the law), one-on-one, upon their fellow humans. How did one square such natural human disdain for aggression with the overwhelming amount of aggression in the world? Hint: you can’t blame it on the commies, right-wing extremists, or Muslim radicals.

My writing turned into a process of discovery—of the nature of aggression, its ubiquity,⁴ its sources, and the horrifying devastation of it... also its cure, which turns out to be rather simple: My book ‘evangelizes’ this cure.

Why read it? _____

It depends on where you fall in my audience. Although I address my audience as the universe of

³ Statism is a political theory and practice that aims to control people by the force and instruments of government.

⁴ everywhere-ness

conscientious, literate people who care about the world, I imagine you in two groupings:

- 1) **Freedom-Inclined**—people who prefer limited constitutional government, yet see no alternative to allowing a fair amount of statism in several areas of our lives.
- 2) **Freedom-Embarked**—people who have seen the light and consistently practice or advocate the nonaggression principle, the small-l generic libertarians of all the colors of the rainbow. I often refer to this grouping, of which I am proudly part, as the freedom movement.

I know the boundaries of the above groupings can be a bit blurry. Yet here is the short version of why each of these groups will benefit from my book:

Freedom-Inclined Readers

My introduction to the nonaggression principle in Modules⁵ 1 and 2 explain in layman’s terms what the NaP is and how its full implementation in society can benefit you... directly and indirectly. I set forth several important characteristics of the NaP that are crucial to any healthy society and its citizens. I show how the NaP is “*sacred*.”

⁵ For all practical purposes modules of the Liberation Technology series and chapters of the SNaP book are the same.

With these understandings you will never be at a loss again in a public meeting where your neighbors want to take more of your money or push you around for a “public good.” The SNaP is the answer, and this book provides the tools for putting the SNaP in play in your lives.

More important, by understanding then supporting the simple concepts of the first two modules, you will be furthering a wonderful new world of freedom for you and your family. In the absence of the harm caused by legal aggression, you will realize the abundance and joy in your life that come from achieving productive goals.

Then, if you find in my book a basis for joining the committed-and-embarked freedom fighters of Group 2, the middle modules (3, 4, and 5) provide additional powerful tools for a highly successful world struggle.

Freedom-Embarked Readers

As a (virtual) card-carrying charter member of the freedom movement, the libertarian community, the ‘Restore the Republic’ crowd, the “civil liberties and peace and economic freedom” fraternity in endless permutations, let me tell you forthrightly, “I feel your pain.”

With a special sensitivity.

The reason for my book dedication...

*To my fellow freedom fighters
who tire of trying to slay dragons
with pitch forks.*

... is we have, so many of us, been toiling these fields for Liberty for what feels like centuries with not much to show for it except heavily laden bookshelves and worn-out shoes.

Yes, hope springs eternal, and I'm as optimistic as the next guy: especially with the more recent emergences of the Ron Paul Phenomenon, the Liberty Dollar, home-schooling, corporate-state-atrocity-exposé movements, Tea Parties, educated *nontaxpayer* salients,⁶ medical marijuana, and agricultural hemp, to name a few. And let's certainly not forget the Free State Project (freestateproject.org) by means of which I came to New Hampshire early.

... *but*...

{I'm only asserting here that it's healthier to use the most effective tools. I'll expand in due course throughout the modules.}

The general understanding by the American public (and its intellectual leaders) of what a free society is (and why we need it) is about three levels below snake belly. Although the freedom movement is making inroads slowly and strongly among small numbers of informed and/or caring Americans, virtually no one in the existing power structure and its mainstream sources of information is doing much of anything to end the numerous aggressions that, collectively, spell the downfall of civil society.

⁶ salient: a point of battle where forces are concentrated.

We are running out of time.

The Way of the Child

As Jesus said, “except as you become as a little child you cannot enter the kingdom of heaven.” Our liberation starts by considering what we learned in kindergarten: “don’t hit, don’t steal, don’t lie...,” that is, the NaP.

My book begins from the obvious moral foundations of society that are part of a nearly universal childhood experience. From those “kindergarten” axioms it builds a consistent architecture of adult belief, which can be spread conveniently, intelligently, and quickly to everyone. When that happens, “we,” natural nonaggressive humans, *win*.

What my book offers to the serious freedom fighter at this five minutes of geological time is a productive radical understanding of:

- 1) the nature of aggression
- 2) the personality qualities underlying natural human growth *out of* aggression—i.e. toward a fully free, benevolent society
- 3) the nature of the *barriers* to the natural growth of item 2
- 4) a grand strategy and petite strategy for obliterating the barriers “conveniently, intelligently, and quickly”

- 5) practical steps you can take *right now* to empower yourself personally, materially, and spiritually as we create a free society with a whole lotta help from our friends

I'm selling to the freedom-embarked a worldview, a *Weltanschauung*, that will magnify their efforts and bring success more quickly. Once we understand the natural inclination toward freedom (Module 3) and then the barriers to that growth (Module 4), the rest is easy. I wish to acknowledge all the freedom people and their magnificent efforts to this point; may my book help open the path for realizing our mutual ongoing vision quest.

Prologue

Most of us would agree that the world we see today seems especially dangerous. Truthfully, for the lion's share of humanity it has always been that way.

Even here in "One Nation under Surveillance."

My mom tells me that back in the day, when my brother and I were growing up, she and Dad were deeply concerned about how to protect and care for us among the abundant and pressing hazards of the era: "We had the Korean War, the Red Scare, we worried about nuclear attacks, polio... not to mention how to earn a living, put food on the table, and—down the list—help those not as fortunate as us."

Even during those idyllic Ricky-and-David-at-the-malt-shop 1950s, people in the American 'burbs were fearful under the surface. Or the adults were, anyway.

A steady diet of monster movies—Rodan and the Mole People scared the daylights out of me—kept us kids in line, sublimated our fear into respect for authority figures, who somehow managed to save the day... at least for those who *practiced safe sex*. (If you were the steamy teens going at it in the convertible, you were invariably a priority target for the scary creature.)

I never gave much credence to horror movies of the time, or saw anything behind them. But my parents subconsciously conveyed to me an anxiety that the world was *not* some giant Pleasantville, that

there was more to life than school, baseball, and getting rid of pimples so girls wouldn't walk the other way.

My anxiety tilted full over when Dad got transferred to Oklahoma City. Talk about culture shock: just as Forrest Gump started running, I started reading then... everything. I stumbled on a book about Barry Goldwater in one of those bookmobiles the liberals, ironically, were pushing in the Hinterland to get redneck kids interested in reading... so to accept big central government.

Goldwater conservatism was nothing like the psycho-imperialist *Neoconservatism* that emerged opportunistically with Reagan in the 1980s. Real conservatives seemed to like small government, civil liberties, and (predominantly) a noninterventionist foreign policy consistent with the Constitution. So in junior high school, I cast aside my socialist *Weekly Readers* and saddled up with the Goldwater-campaign offshoot: *Young Americans for Freedom*.

Slightly before college came the intellectual-emotional freight train of Ayn Rand via *The Fountainhead* and *Atlas Shrugged*. Rand's fiery, radical individualism and apotheosis⁷ of reason had me at hello. I have always taken newly discovered truths as moral imperatives for *action*... usually by proselytizing and/or taking a leading role in an organization. And from late high school into my 30s—while struggling to maintain some semblance

⁷ Means "making into a god-like thing."

of cultural normalcy via marriage and an engineering career—I transmuted Randian humanism into what I saw then as practical political action thru the Libertarian Party (LP).

In my 40s, even as my cultural-normalcy shell started cracking, I never abandoned thinking about how to *solve* what I saw as the “Big Universal Problem” (BUP) of political tyranny. Following some disenchantment with the LP in 2005, I decided to join the Free State Project.⁸

Now late 50s, as I write this book, I feel I’m learning about liberty and consciousness for the first time, and quickly. The accelerated learning stems from a couple of areas:

- ❑ The Free State experience, by which I’ve come to live liberty.
- ❑ The extensive reading and writing for my ‘wholistic libertarian’ Website: The Coffee Coaster (thecoffeecoaster.com).

In a nutshell, I have come to understand that a new consciousness *is* emerging. But like the truth, it is running into a barrier, i.e. kind of a consciousness *goop* that the majority of humankind is stuck in, consisting of two impeding forces:

- a) a small subset of flawed humanity, with immense resources, that has an addiction to deceptively controlling and coercing others.

⁸ Ref. *New Pilgrim Chronicles* (newpilgrimchronicles.com)

- b) biologically primitive brain structures—esp. the limbic system⁹—that are resistant to critical thought and receptive to authoritarianism and aggression.

So to “break on through to the other side” of the barrier requires meeting the aggressions of the “flawed ones” and self-knowledge and spiritual growth. The antidote is promulgation¹⁰ of the nonaggression principle.

The Central Argument

A society without coercion is possible, and will be achieved as we solve the BUP—of political-economic tyranny. The Sacred Nonaggression Principle (SNaP), while directly solving the BUP, also serves our evolution to the next liberating and benevolent stage of human consciousness.

⁹ The limbic system is what I call the “blind obedience to authority” structure. It contains automated emotional-perceptual responses consistent with what one has accepted as moral and intellectual authority.

¹⁰ To promulgate means to spread widely.

Map of the SNaP Book—Libtech Modules

Table 1 represents a summary of each of the chapters of the SNaP book. These Liberation Tech modules follow the same essential order.

Table 1: Map of Book

Module or Chapter	Summary of Content
1: Kindergarten Lessons	Leading off with notions that hail from the simplest tenets humans learn from childhood. Robert Fulghum's book <i>Everything I Know I Learned in Kindergarten</i> spells out: 1) Don't hit. 2) Don't steal. 3) Be honest. These "Kindergarten Rules" are the nonaggression principle. It makes sense to hold them in the highest regard in all of society.
2: Nonaggression 101	This chapter describes what aggression is and what it is not, the "Four Horsemen of the NaP," the foundational nature of the NaP, and the importance of making it highest valued. SNaP syllogism and arguments. The psychological context of the NaP, how psychology and intellect and spirituality drive it. The SNaPstrip and the Nonaggression Vector.
3: Nonaggression Roots	In Chapter 3, I present a three-dimensional scheme for measuring the progress of humanity toward the nonaggression ideal. A discussion of the "metaphysics" ¹¹ of nonaggression: how progress toward the nonaggression ideal is manifested in a person's heart, mind, and soul.

¹¹ The prefix *meta* means behind, beneath, underlying, first principles of.

Module or Chapter	Summary of Content
4: The Barrier Cloud (BC)	We see that the progress along the Nonaggression Vector is natural, that people are generally against aggression. Then why does humankind suffer so much aggression? This chapter describes the external and internal causes—both are diseased or defective psychology—that impede progress toward the NaP ideal. Outline of the solution.
5: Breakthru Strategies	Chapter 5 discusses the so-called Grand Strategy for dispelling the Barrier Cloud, by moving along all three liberation axes, particularly overcoming mind control. Then some Home Run solutions and street-level tips. Also “Petite” Strategy categories with tactics. Showing the BIG solutions, practical stuff. Priorities and Vision Quest.
6: Breakthru Actions	A practical ‘how to’ conclusion to the SNaP analysis. The objective for knowing the truth is that we may act truly, so good things come our way. Liberation of the planet starts with each of us liberating ourselves, <i>today</i> . Using the Law of Attraction and creative-motivated action to achieve our goals. Being positive and productive. Think. Act. Persist. TAP the SNaP. The wide wide world of the alternative economy. Agorism.
7: Nonaggression Faith	Suggesting a simple, secular religion that holds that humans do not initiate force against one another. No adherent can voluntarily and in good conscience support any act of government that aggresses. Module also contains epilog and reference material pertinent to the freedom movement.

Module 1: The Kindergarten Rules

Some simple lessons of childhood lead to big truths

Summary

Leading off with axioms¹² of proper behavior that hail from the concepts most humans learn from our earliest days: 1) Don't hit, 2) Don't steal, 3) Be honest. Let us respect, even worship, these ideas as adults.

Definition:

The simple nonaggression principle holds no human being—or organization of human beings—shall initiate the use of force against others. The simple NaP becomes 'sacred' when regarded as the highest moral principle in society.

The above definition of aggression is fairly conventional in libertarian circles, and banning “the initiation of physical force” uses phrasing from the nonfictional writings of Ayn Rand¹³ and her subs. It is very precise wording that leaves little room for misunderstanding—at least among those who have reached and are loyal to a conceptual level of consciousness where words have clear meanings—as to what aggression is or is not.

Let's Pretend We're Five-Year-Olds

Remember in the Tom Hanks' movie *Philadelphia*, the attorney character played by

¹² An axiom is a self-evident truth that supports other truths.

¹³ Many key terms and almost all proper nouns used in this book are described in the Glossary of Terms (Appendix C). (A proper noun is a name, like Ayn Rand or the Empire State Building.)

Denzel Washington? He is investigating the conduct of Hanks' company, the nature of the AIDS disease, and applicable law. When Denzel thinks some authority he's questioning is being obtuse or trying to snow him, he says "Hey, pretend I'm a five-year old." In other words, don't beat around the bush, give me the facts in plain English that a child can understand. No baloney stuff.

Similarly, the basic idea I'm trying to convince you of in this book is something most of us learned when we were five years old:

The Kindergarten Rules

What is *aggression*? I've found that the best starting point comes from a marvelous book by Mr. Robert Fulghum entitled *All I Really Need To Know I Learned in Kindergarten*. The book is a collection of some of his life experiences, from which he usually distills a moral.

Fulghum, in the cover story, asserts that kindergarten taught him the following:

Kindergarten Rules

Don't hit

Don't steal

Be honest (don't lie)

Sure, there are several other related lessons Fulghum remembers from kindergarten—such as cleaning up your mess, putting things back where you find them, washing your hands, flushing, etc. But Fulghum's Kindergarten Rules have been

popularized among journalists and pundits as common-sense moral ideals.

*Times have changed and I have no idea if the Kindergarten Rules are still stressed, especially in the government schools... where drug use is epidemic: **prescribed** drugs for the children. (!!)*

So where did “the Rules” come from, and what makes them so special? I write from an American context, and my possibly parochial¹⁴ judgment is that the Kindergarten Rules are a distillation, for children, of the fundamental truths embedded in the country’s founding: the Inalienable Rights of Man and equality before the law.

Since it is **right** for every individual to take action required for life and happiness, let no one else—especially the state—**wrong** the individual by forcibly interfering with those actions... by aggressing upon or coercing the individual. In a child’s world, aggression or coercion are primally experienced as “hitting, stealing, or lying.”

Moral Tenets

Religious and secular-philosophic foundations also exist for ingraining the Rules in kids’ minds. The Abrahamic religions—Judaism, Christianity, and Islam—all enjoin¹⁵ stealing... whether the object of

¹⁴ Parochial means local or confined to one’s own part of the larger world, it can sometimes mean narrow mindedness... but obviously not in this case. ☺

¹⁵ To enjoin is to forbid, to prohibit.

theft is a golden chalice or carnal knowledge¹⁶ with someone else's wife. {They also proscribe killing, unless it's a nonbeliever and Yahweh gives you the green light.}

All great systems of moral thought require as a minimum that you follow the Golden Rule (at least among your own people). Accordingly, the formal, enforceable rules of conduct—i.e. laws—in every civil society are based on each individual at least being able to keep his stuff from being ripped off by the force or fraud of other individuals. Then—as we proceed thru the Enlightenment's concept of liberty—monarchs, oligarchs,¹⁷ and governments are also restricted from taking your things or infringing on the peaceful being of *you*.

The latter paragraph expresses reasons for practicing the adult principle—the nonaggression principle—but it's easy to see how these reasons apply on the playground: “Johnny,” the teacher says, “I think you can see by not *starting* the use of force (that is, hitting Joey, taking lunch money from Sam, or turning in Lisa's homework as your own) your world becomes better. Not only do you escape punishment from me; other children will give you the same respect you give them.” {Granted, the communication of this truth is seldom accomplished for a child of that age in such a conceptual statement, rather by perceptual nods, frowns, smiles, chidings, and so on.}

¹⁶ Sexual intercourse, the horizontal mambo, the bo-dee-o-doh.

¹⁷ An oligarchy is a system where a few people rule the many.

Core Values

Closely related to the moral premises¹⁸ of civil societies that prohibit aggression—that is, premises that the Kindergarten Rules engender—are the “sacred” values that all good citizens in a given society intuitively understand and accept. In the United States today there’s even a “Core Values” movement; let’s simply pick some of the standard phrases that we regard as conveying key American values:

- Rule of law
- Equality of rights
- Life, liberty, and property
- Popular sovereignty
- Separation of powers
- Sanctity of family
- Home as a castle
- Justice as impartial
- No legal privileges
- Respecting (valid) authority
- Honoring (deserving) elders

And so on. The logical path from the behavioral axioms of childhood—the Kindergarten Rules—leads thru religious tenets and core values to the prescription for the Big Universal Problem (BUP)

¹⁸ A “premise” is a beginning statement in a “proof.” For example, “We need to all get along” is a premise for the successful argument (proof) that, “It is best that I not club Larry over the head with a baseball bat.” (Premise also means a fundamental truth on which other truths rest.)

that I spoke of before. That prescription or cure for the BUP is, indeed, the simple nonaggression principle.

Growing Up to the Nonaggression Rule

As we put away childish things and, if we've largely abided by the Kindergarten Rules as we grow up, the adoption of the nonaggression principle as adults becomes second nature to us.

Should we celebrate an individual becoming a responsible free adult in society by a ceremony?

"Today, I become self-responsible. I shall practice the nonaggression principle of my own free will. I claim full accountability for my actions. From now on, no one is the boss of me... and vice versa."

— courtesy Able Freeman

As an all-American thought experiment, please consider, out of the people you've met in your adult life from every social station, how many would steal directly from another human being... or beat them or defraud them: How many? One in a hundred? One in a thousand?

My experience is fewer than one in a thousand... certainly when one considers the actual act of stealing something. {The ratio may approach one in ten if we're talking about trying to get the best deal in a barter, for example, by not being fully candid. But even there, my experience is 9 out of 10 adopt an 'open kimono' policy when making a deal, they won't try to chisel you.}

The point is—whether the number of persons is 1/10 or 1/100 or 1/1000—darned few of us believe in or practice one-on-one, human-to-human aggression. Moreover, the *average person*, whoever *that* is, absolutely detests anyone who would intentionally commit the smallest act of assault, theft, or dishonesty.

Thus, as Americans, as a consequence of the Kindergarten Rules, then later as we embrace—through moral tenets and core values—those rules more conceptually in the form of the nonaggression principle, we overwhelmingly *will not* directly initiate force against another.

Not Under Any Circumstances

Let's return to kindergarten and recall that a key element in the teaching of the Rules was “no wiggle room.” In other words, Johnny didn't get a special allowance to use Lisa's homework on one particularly difficult problem... or ½ a problem or ¼ a problem. Or let's say he “means well” and his parents assert convincingly that the community will be wondrously benefitted by Johnny receiving an A on his report card. Nope. Under the Kindergarten Rules, such shading, quibbling, and evasion don't cut the mustard.

...whether the number of persons is 1/10 or 1/100 or 1/1000, darned few of us believe in or practice one-on-one, human-to-human aggression.

Life is simple, Sherlock, don't aggress.

The idea of “no exceptions” is closely tied to the adult practice of the nonaggression principle, too. In our thought experiment, do you think any of the 99 people care one whit that someone’s sad childhood gives him a craving to hurt others. Not at all; we all have to play by the same rules. So long as you wish to remain in society, the nonaggression principle is an absolute. Indeed, a willingness to abide by the nonaggression principle is the condition a society typically applies to the right of enjoying freedom.

No Privileged Ones

I remember once in fifth grade when the teacher accosted me for disrupting the class, I pointed to my partner in mischief and said, “What about Suzy? She started it!” I admit it’s not a great example; I was basically ratting out my friend... and a girl at that. What a wimp! {Plus it didn’t turn out well: the teacher was a reform-school psycho who grabbed me by my shirtfront and threw me out the door and down the hallway like a shuffleboard weight. }

The idea is nobody should be exempt from the Rules simply because he’s a teacher’s pet or—in Grownupville—because he/she provides special services for a policeman, prosecutor, judge, or politician. More broadly, and consistent with the country’s founding, no “titles of nobility” shall be granted... one group cannot subordinate another group. Legal equality = core value.

QED¹⁹

We have the Kindergarten Rules (KRs) for children and the nonaggression principle (NaP) for everyone. It is straightforward to show that a) the KRs—practiced absolutely and equally—result in the best of all possible political worlds for children, and b) the NaP—practiced consistently and equally—results in the best of all possible political worlds for everyone. The remaining modules describe how.



¹⁹ Abbreviation for *quod erat demonstrandum*, Latin for “which was to be demonstrated (proved).”

Module 2: Nonaggression 101

Foundations of an ideal (not utopian) society

Summary

In Module 1 we discussed the Kindergarten Rules, providing an intuitive basis for how we might organize an adult system. In this chapter we make arguments for adult societies based on the nonaggression principle.

Restating the Definition:

The simple nonaggression principle holds no human being—or organization of human beings—shall initiate the use of force against others.

An astute reader will note that a society in which the *nonaggression principle* is practiced is the same as a society in which *liberty* exists—where you are *free* to do as you wish... provided you extend the same courtesy to others.

Indeed, the nonaggression principle is a more mechanical and exact-descriptive phrase for liberty: a system in which you are free to go about your business²⁰ without being hit, stolen from, or defrauded... by any entity—not the kids in the classroom, not the kindergarten teacher, not your adult neighbors, not your adult neighbors' government(s). Imagine that, John Lennon!

²⁰ Note, we are speaking in terms of a principle here. A (vanishingly) small minority of people will probably aggress; we call them “common criminals.”

The PANG Theory

Readers will note that I haven't done any point-counterpoint, in which I consider objections to the Kindergarten Rules or to the nonaggression principle (NaP)... for two reasons:

- 1) Most objections to the NaP actually amount to ignorance of the nature of aggression—which I address later in this chapter—or to a *confession* that the objector desires to aggress or to tolerate it in certain areas that benefit him.
- 2) As a statement of principle, the NaP is a self-evident assertion of every normal human being's ideal society. What psychologically healthy human does *not* wish to live in a system where he is not assaulted, robbed, or defrauded?

Thus, the only true objections one hears put forward to the simple NaP have to do with human *adequacy*: that is, people are too immoral or too stupid to realize such an ideal. Other libertarian writers, notably David Bergland in *Libertarianism in One Lesson*, call this whole range of objections—effectively the *only* objections—the People are No Good (PANG) theory. Which is stated thus:

“What you're proposing is an impossible ideal. The average man uses every opportunity to dump on his neighbor and take his stuff. If it weren't for churches and powerful governments using force, we'd have riots in the streets. The best you can hope

for is majority vote, a big government with a big club to restrain the masses, hopefully with some kindness toward the less fortunate.”

The PANG objections usually contain one or more of the following self-refuting qualities:

- 1) The stolen concept: the NaP is their premise of why we need government... *to protect us from aggression*. Thus, they assert the NaP in an attempt to deny it.
- 2) Virtually everyone making the PANG argument lives in a world in which 99% of people’s transactions are wholly NaP-based... with no police in sight.
- 3) If the world consisted of Mad Max post-apocalyptic²¹ packs of NaP-less savages—hence headed toward oblivion—wouldn’t that *validate* the NaP, not disprove it?
- 4) Rand stated that the evaluation of something as practical depends on what one wishes to practice: So, PANGer, what act of aggression do you wish to practice?

Besides the PANG Theory, most objections to the NaP hold out for the need for government exemption, i.e. “If the government does it, it isn’t aggression.”²² We’ll dispense with such childish

²¹ Apocalyptic has a biblical origin and refers to the “end of the world.”

²² Remember Nixon in the David Frost interviews: “If the President does it, it isn’t against the law.”

wishful thinking as we consider the “Four Horsemen” of the NaP:

- No compulsion
- No prohibition
- No privilege
- No exceptions

For the time being, let’s continue with the simple closed-form proof of the NaP.

Beyond the Kindergarten Rules...

So have I proven the Kindergarten Rules? Yes... as well as one may be said to prove any normative²³ concept. No one can reasonably doubt that to the extent a group of children in a kindergarten environment practice “don’t hit, don’t steal, and don’t lie” they will inhabit the best of all possible little-people social worlds.

Premise #1

The KRs, “don’t hit, don’t steal, don’t lie” lead to the best of all political/social worlds for five-year-old children in an adult-supervised group.

One objection that did come back to me on the KRs was, “Well, you have a teacher there, mainly, who enforces whatever rules she wants.” Right, so how does that alter the validity of Premise #1? A good teacher simply enforces the KRs.

²³ Normative means relating to values. Sometimes scholars refer to normative sciences (ethics, politics, sociology) vs. physical sciences (physics, chemistry, biology).

Then we grow up.

For the same reasons the Kindergarten Rules give us the ideal *small-person* social system, the nonaggression principle (liberty)—that no one may rightfully initiate force or fraud upon another — gives us the ideal *all-person* social system.

Premise #2

The nonaggression principle—no one(s) may properly initiate force or fraud upon another—is the moral basis for an ideal society for everyone.

Let me provide some small argument—from results—to support the equally self-evident Premise #2: Just as we see that children flourish in an environment free of bullies and thieves, so adults thrive best when they fear not the gun, the whip, the robber... or the con artist. To live in a world free from aggression is the human ideal because such a place best enables each individual to flourish... as she/he defines it.

Usually, people want to be productive and safe, develop an idea or a business for their families, move forward in knowledge and capability in the real world. They plan and save, work and trade, socialize and enjoy the fruits of their labor.

But some people may engage in self-destructive, addictive behavior. Absent aggressive harm to others, these self-destructors must not be coerced; they own their own persons, they do not *belong* to others. The self-destructive tend to self-limit their numbers. If moral suasion doesn't work, let it be.

Please refer back to the Core Values heading in Module 1, which belongs here as well. By adopting the nonaggression principle, by holding it as one of the highest ideals for your society, you support all the core values commonly associated with civil society, particularly American society.

And so on. Thus, we may consider Premise #2, which is the simple nonaggression principle, demonstrated. Now we may proceed to the heartfelt conclusion that invigorates²⁴ my book: *the simple NaP is the highest moral ideal in social systems—sacred*.

Conclusion

*For young and old, the simple nonaggression principle is the fundamental moral basis for any free human society; as such it is **sacred**—the highest and greatest of all moral principles in social systems.*

Let's talk about "sacredness" for a moment. I picked the term, "sacred," not to be religious or sacrilegious, but because I couldn't find a better word in the secular vocabulary. My definition of sacred corresponds to the fifth meaning in my beatup 1985 edition of the American Heritage Dictionary: "worthy of the utmost respect and veneration."

Why the Highest?

Because a) the NaP is the fundamental cause of all the other social elements we consider core values

²⁴ puts life into

and b) anything we regard as desirable in society—from universal education to life-saving kidney transplants—loses and betrays its value when accomplished through the use of force. The one value required for any desirable outcome in our social systems is *exactly* the nonaggression principle.

Your pointing a gun at someone else's head to acquire the wealth needed to accomplish x , where x = a “good thing,” only means others will return the

I picked the term, “sacred,” not to be religious or sacrilegious, but because I couldn't find a better word in the secular vocabulary.

favor. Then x easily deteriorates from a needed operation for your mother to a bottle of Jim Beam and tickets to a Gay Ultimate Fighting contest. ☺ Moreover, the whole process of making x happen loses efficiency if coercion becomes integral to the funding process. {This is why private charities are ten times more efficient than government in delivering help to those who need it.}

So there we are. So many books exist from libertarian writers on how best to acquire “good things” in every field.²⁵ The booklist is already large, and it's expanding exponentially. These esteemed authors imply and illustrate what I shall state explicitly: the nonaggression principle is *sacred* for being the root of all positive social values.

²⁵ From a quick Web search on “libertarian books” this site came up on top: <http://www.libertarianism.com/books.htm>. A good place to start if you're just climbing aboard the Freedom Train.

The “Sacred” and Our Mission

We got to the Sacred Nonaggression Principle (SNaP), above, through a syllogism of sorts:

- a) The Kindergarten Rules are self-evidently valid (KR premise);
- b) The nonaggression principle (NaP) is equally valid and is the moral basis for an ideal society (NaP premise).

Therefore:

- c) The NaP is fundamental to and the highest moral ideal of human society (SNaP conclusion).

Unlike many logical proofs, this one carries a big “should” in the conclusion: The assertion that the nonaggression principle is “the highest” implies that *we* need to *raise* it to and *hold* it at that level. It is our special individual human responsibility to *act* for the SNaP.

All right, so we’re not going to see a stampede leaving the pool halls and sports bars. We’re not there yet. But we are reaching critical mass among those who think and care. As Margaret Mead put it:

“Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”

Original thinking behind the SNaP _____

My thinking went something like: “Hmmm. Liberty sure *sucks hind tit* when our neighbors want

to impose this or that state program. Take government schools, the people will say ‘how can we not educate our children?!’ or drugs, ‘we can’t let drug dealers prey on our kids.’ Seems it’s always ‘do it (practice coercion) for the children.’

As one of those familiar with Ayn Rand, I say to myself, “A-hahh! These people are using the morality of altruism²⁶ to justify legal aggression by the state upon humans. What if we simply insist that altruism—or any other proposed forced -ism, such as the military draft or universal, compulsory toothbrushing—can never outrank our *highest* social value, that is, the simple nonaggression principle.”

If *your* social value entails the use of coercion of some against others or others against some, then, sorry Charlie. “Not gon’ duit.” We are humans. We do not aggress. Come back with a different idea.

Practical and moral arguments _____

Now we’re talking. We can easily point to the deleterious²⁷ practical effects of aggression/coercion. The US government schools are a perfect example: never has so much government (your) money been spent (wasted) to produce so many functionally illiterate (and actually illiterate) graduates as cannon

²⁶ Altruism in this context does not have its customary connotation of “being nice to people,” rather it is a view of morality that advocates sacrificing your life and values to others... typically to the poor or to those who are unethical.

²⁷ bad or negative

fodder to the MIC²⁸ and/or as addicts to mountains of falsely needed, Wall-Street-generated “stuff.”

The practical arguments against aggression/coercion are valid and overwhelming in every case. {For probably the best overall discussion of the negative practical effects of aggression, please visit Dr. Mary Ruwart’s classic libertarian primer, *Healing Our World... in an age of aggression.*}²⁹

‘The Sacred’ takes the moral high ground

A classic principle of public affairs states that in a conflict between two sides sharing the same basic value, the more consistent advocate or practitioner of the value wins. Take the “value” of aggression: the murderer wins over the pickpocket, the Pentagon/CIA beats out Saddam Hussein. This is why in order to resist the wretched excesses of state coercion—torture, rendition, initiated wars—one must oppose coercion itself... all the way down to the most mundane applications—taxes, eminent domain, vice laws, and licensing of foot massagers.

We can see how great moral leaders have used “consistency of principle” to effect momentous change for the better in society. Martin Luther King and Mohandas Gandhi, in modern times, took the *most extreme* position on basic human rights—these rights are universal, not to be denied by any state: no poll taxes, no salt taxes, no compulsory segregation.

²⁸ Military-industrial complex

²⁹ Available from everyone, but I believe Mary prefers purchase via The Advocates (for Self-Government) site:
<http://www.theadvocates.org/>

King and Gandhi took the *moral high ground* in a society that pretended to believe in rights. King and Gandhi were more consistent. King and Gandhi won.

{We can make a similar argument for the American colonists, say, Patrick Henry, and, particularly, Thomas Paine. By advocating complete separation—including radical rejection of the Divine Right of Kings—Paine and our forebears took the moral high ground.}

The same thing is true for us SNaP-ists. We take the *moral high ground* by pressing the radical case for the absolute end of coercion in society. There are never³⁰ any reasons for humans to *initiate* force upon other humans. And that wins, mainly because no one goes to the ramparts for half-measures. “Give me fewer regulations on business and adequate health care, or give me death!” doesn’t stir the blood or rally the masses.

What is Aggression?

Naturally, many individuals are going to want to know more concretely what to consider aggression. I don't think anyone is confused about whether a person robbing another person at gunpoint is aggression. But is it aggression if you "steal" my wife or girl friend? Is it aggression if you interfere with the peaceful enjoyment of my property by blasting "music" my way at 110 decibels? How about something people *vote* on, like school taxes?

³⁰ Never is a big word, because there *are* occasional “lifeboat situations” that require looking at a bigger picture.

As indicated from the outset, my definition of aggression is exact and deep: it is the initiation of physical force by one set of humans upon another set. This means to start (or threaten) the act of forcing another—either by direct assault (beating, confining, conscripting, killing, and so on)—, theft (involuntary deprivation of property), or fraud (theft through deception). Period.

And we're against it as a matter of highest principle. Taking the fundamental definition:

- a) Stealing a girl friend is a figure of speech; if she came to you by choice, it is not aggression.
- b) People have the right to the peaceful enjoyment of their property; at some level, directed sound upon another set of ear drums is the initiation of force.
- c) What do we call three people voting to take two people's property for a public purpose under threat of fines or jail? We call it *stealing*. Aggression by a majority.

Let's move on. For the most part (and to virtually every natural human being) what constitutes aggression is self-evident. Believe me, not knowing what aggression *is* is *not* the reason aggression is destroying our world.

The simple table below clarifies and identifies the act of aggression in several meaningful social contexts... and describes tools for undoing the aggression.

Table 2.1: Answers to Common SNaP Questions

#	Question/Fallacy	Answer
1	It's impossible to define aggression; what is an act of force for you may be simple persuasion for me. How can we possibly ban aggression?	Aggression is the initiation of physical force, depriving someone of a value without their consent. Ask a well-adjusted five-year-old to help clear this up for you.
2	Is it technically aggression if I do not actually steal from you immediately but will confine you or harm you if you do not conform?	Yes, again, apply the five-year-old test. The threat of force is force: if you do not do what the threatener says, you are jailed, shot, fined, etc.
3	Well, how about something like being ostracized or some other forms of social disapproval? Is that aggression?	No, not unless it is accompanied by an act of physical coercion. The prospect of social stigma can encourage people to pay for common services.
4	Okay, so it's aggression if I hold you up on the street. But what if a majority votes to tax you for schools? Is that aggression?	Yes, unless the tax is voluntary and you do not go to jail or suffer other financial deprecation for deciding voluntarily not to contribute.
5	Coercive taxes are aggression?	Yes, coercion = aggression.
6	Then I guess drug prohibition laws are out of the question...	Yes, prohibition is aggression. Not Constitutional. Not okay.
7	Wow, I'm running out of ideas for what government can do without initiating force. Government sure takes on a lot now that seems like aggression. Can you even have a government?	Well, it isn't easy, because as G. Washington said, "government is force." But, if government is voluntarily funded, voluntarily <i>chosen</i> , and strictly confined to protecting rights, it can have a reasonable role in society.

#	Question/Fallacy	Answer
8	All right, then, but what we have today is a lot of stuff the government does that a lot of people don't think is aggression.	The people have been deceived (by those who benefit) into thinking if a "democratic" government forces you, it isn't force.
9	Can we give special prerogatives to institutions such as banks or corporations and not violate the nonaggression principle?	No, prerogative is another word for privilege, i.e. private law. Simply put, if the private law entails violating the common law then it violates the SNaP.
10	So banks, as currently franchised by the state, and the Federal Reserve Bank (or any central bank) are not in conformance with the SNaP...	You are correct. No one gets a special deal under the SNaP. In particular, the Fed is guilty of stealing value from the productive class for the political class via "debt-counterfeiting." ³¹
11	Where is the aggression in the central bank system?	Legal tender laws and corporate state-privilege are insidious coercion.
12	Shouldn't the government have control of the money supply and the currency of a country?	No. What people in their trade relationships regard as valuable will dictate what money is and how it will be made and used.
13	Don't we need a strong government or corporate franchise by the state to handle "big" projects that the market cannot do by itself?	Men can freely cooperate on any project of any size. The Alaska pipeline was a large privately funded and run project (\$8 billion); many others.

³¹ For a description of the fraud that has been perpetrated through the American central banking system—and for whom—please refer to *The Creature from Jekyll Island*, by G. Edward Griffin.

#	Question/Fallacy	Answer
14	How about for military defense? Don't we need a large central government spending a lot of money that can only be provided by tax dollars?	Military defense lies in the province of what many libertarians feel government should do. In a SNaP world, a) there is no need for militaries, and b) w/o coercive taxation to fund the military, the military establishment (and national security state) cannot become the cause of war as it is today.
15	Wow, again. Full application of the SNaP will produce a radically different human society from what we have today. It does seem a lot better, but how do we get there without creating panic?	Two steps: 1) Eliminate "as immediately as possible" systems that are BIG wrong even if private individuals do them e.g. drug prohibition. 2) Phase out (by transitioning functions to private citizens, businesses, and communities) other coercive systems.

So we have now seen the nature of aggression and the moral, if not the economic, value of casting it out of our lives. This is a good time to briefly describe the benefits of a world without aggression.

Benefits of the Nonaggression Principle

Three universal benefits emerge:

- Safe Streets**—Government confined to protection of life, liberty, and property works to end crime, rather than create it thru coercive rampages like the War on Drugs (WOD).
- World Peace**—When governments and their money power no longer seek resources and energies from the people of other countries by force, the reasons for war go away.

- **Abundance**—People being left to live their lives in peace => a tidal wave of energy, promising an end to scarcity and substantial progress against all human afflictions.

The following pages elaborate:

Safe streets: "Popsicle Index"³² = ~100%

The number of individuals in any society who initiate force against others, i.e. true criminals, is infinitesimal. Today, the chief reason for crime and violence is the WOD. Plus, as a consequence of the WOD, we're being buried in cops and prisons, like some third-world country.³³

"As a Michigan police detective, a solid 70% of my felony case load touched crimes related to modern prohibition/war on drugs. ... how much felony crime would be reduced if we repealed modern prohibition and these illegal drugs were sold like alcohol and cigarettes?"³⁴

In addition to Wooldridge's perspective, I would offer the wholistic libertarian view that if you throw out all the other consensual crimes in the prosecutorial soup—and crimes that occur because

³² Catherine Fitts' (solari.com) measure of how confident a community is that children can walk to a store alone several blocks away, buy a popsicle, and return safely home.

³³ The US holds more inmates in state and federal prisons than **any other country in the world**. In 2007, a record 7.2 million people were behind bars, on probation, or on parole.

³⁴ From Howard Wooldridge, former Michigan detective, charter member of Law Enforcement against Prohibition (LEAP), founder of Cops Opposing Prohibition (COPS).

of the distorted economics of government prohibition and government compulsion—then the only prison-worthy individuals remaining are the dumbest of the dumb (crime really *doesn't* pay when everything you want to commit a crime *for* is cheap) and the sickest of the sick. {Whack jobs will always be with us, but they won't whack so many when our protectors aren't out on the streets busting stoners.}

The overwhelming percentage of crime we see today, 95-99% (and a corresponding percentage of the prison population), is caused by the state's violation of the SNaP: by the government's creation of a class of actions that it calls crime but which are *not* crimes, and then by initiating force against those who commit its noncrime crimes.

The SNaP will put an end to street crime and to every other form of crime we are justified to be concerned about. Without the WOD and other wars, gangs, terrorists, organized crime, and CIA death squads are off like a prom dress. As a consequence, the streets are safe. And the Popsicle Index approaches 100% world 'round.

A world without war _____

Clearly, if the human species is united by the moral conviction that aggression is wholly unacceptable—*not okay* person to person, *not okay* government to person, and *not okay* government to other government—then we



can pretty much say a farewell to arms... at least to the extent any weapons are used as implements of war.

If you take away the aggression of central states and local governments, who's left to worry about? Kids robbing party stores? And if they have all the wealth they need, and getting high is easy, why bother stumbling off the sofa?

So let's imagine a world without war. What are the international banksters going to do for beer money?³⁵ I don't know about you, but the thought of no more broken bodies, no more broken minds, no more torture chambers and napalm, no more aerial bombings, no more *nonaerial* bombings for God and the Flag gives me goosebumps.

No more FEAR. No more HATRED. No more mindless, arbitrary DEATH and DESTRUCTION. "My family will not be torn apart because I pray to a different god, belong to a different ethnic group, or smoke pot in the privacy of my home." There will be chills... and chilled mugs raised across all the borders of the whole civilized world in a universal toast. Then we'll start wondering, "Hey, what's with all these damned *borders*?!"

³⁵ You can go a considerable length toward understanding the roots of warfare in the context of modern states by reading G. Edward Griffin's masterpiece, *The Creature from Jekyll Island*. He explains the "Rothschild Formula," which is a tool created by the Rothschild banking dynasty to finance both sides in any military conflict and make fortunes regardless of the war's result. When Randolph Bourne penned, "War is the health of the state," he must have had the machinations of Rothschild, Rockefeller, and their finance-capitalist allies in mind.

Is peace really possible?

The reader may object: “Even if one's own country saw the benefit for outlawing aggression, it's foolish to assume that other countries would lay down their swords.” To answer: consider that once slavery was acceptable throughout the world, and now in the civilized world, slavery is no more. Two relevant points:

- 1) "There is nothing more powerful than an idea whose time has come."³⁶ Just as slavery was swept away by moral enlightenment, so, too, shall the legitimacy of aggression be overcome world wide.
- 2) The human race—meaning more and more *individuals*—is growing in consciousness daily and is on the threshold of realizing how humanity has been deceived by those who benefit from humans destroying other humans in war.

The “those who benefit from aggression” concept will be explained later. For now please simply accept provisionally³⁷ that there is a connection between the “international banksters” and systematic legal aggression in the West—especially in armed conflict.

³⁶ Courtesy Victor Hugo, and a here's a pertinent continuation of his thinking: "A day will come when there will be no battlefields, but markets opening to commerce and minds opening to ideas. A day will come when the bullets and bombs are replaced by... ['libertarian democracy']" Okay, okay, words in brackets mine.

³⁷ Provisionally = for the time being, until it can be demonstrated.

Welcome to the end of war.

Abundance

Let's imagine an abundant world. Your major financial issues are gone: you can educate your kids, get a place for your mother-in-law, buy the latest TaylorMades, and go ahead with that hair transplant.

According to some pretty good estimates, if you end the federal government's three largest wealth-killer programs (which violate the SNaP outrageously)—a) the WOD (war on drugs), b) the *real* wars and associated military empire, and c) the prohibition on agricultural hemp—the net benefit to the American public is approximately \$1 trillion/year per program or \$3 trillion/year total. This represents \$10,000 for every person living in the United States. If you restitute what the banksters have stolen through debauching the currency during the previous century, you get some really big money.

The Aggression Spectrum

Most of us are familiar with the terms left and right, and have some conception of the different political ideas along the left-right spectrum. Figure 2.1 shows a conventional scheme.

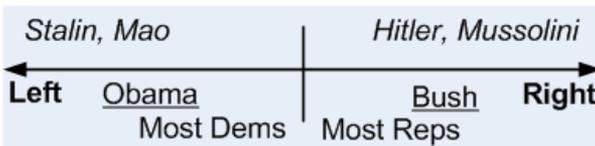


Figure 2.1: Conventional Left-Right Spectrum

In this way of looking at political affiliation, the extreme left is state socialism and the extreme right is state corporatism (fascism). But where's liberty?!

The Nolan Chart _____

Recognizing the limitations of such a primitive and centrist-serving classification as the traditional political spectrum, David Nolan, founder of the Libertarian Party, noodled out a new system. In two dimensions, with personal freedom on one axis and economic freedom on the other, Nolan distilled the essence of political liberty in the real world.

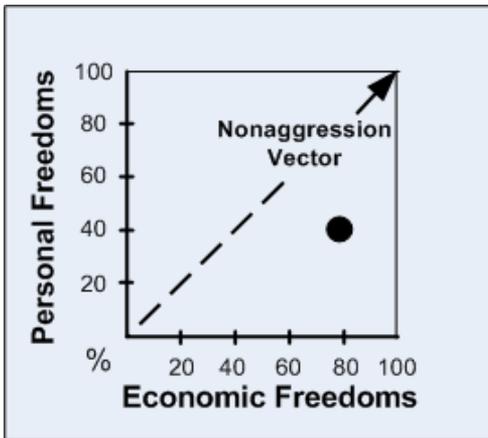


Figure 2.2: The Nolan Chart

The Nolan Chart was a brilliant jumpstart for the spread of the libertarian ‘meme.’³⁸ And it led to the World’s Smallest Political Quiz (Fig. 2.3).³⁹ Typically, the Quiz is displayed on a poster board at

³⁸ A meme is a replicating piece of information or knowledge in society, analogous to a gene in biology.

³⁹ Courtesy TheAdvocates.org

a Libertarian booth in a fair or street bazaar, as ‘Operation Politically Homeless,’ and individuals take the test to find where they belong. The questions in Figure 2.3 vary slightly, depending on who has set up the chart. But usually a participant receives 20 points for Agree, 10 points for Maybe, and 0 points for Disagree.

Personal Issues			
(Choose A if you agree, M for Maybe, D if you disagree.)	A	M	D
Government should not censor speech, press, media or Internet.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Military service should be voluntary. There should be no draft.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There should be no laws regarding sex for consenting adults.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Repeal laws prohibiting adult possession and use of drugs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There should be no National ID card.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Economic Issues			
(Choose A if you agree, M for Maybe, D if you disagree.)	A	M	D
End "corporate welfare." No government handouts to business.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
End government barriers to international free trade.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Let people control their own retirement; privatize Social Security.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Replace government welfare with private charity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cut taxes and government spending by 50% or more.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 2.3: World’s Smallest Political Quiz

You may take the test using the questions above, then determine your position by moving the calculated number of points along the horizontal X-axis (Economic Issues), then vertically on the Y-axis (Personal Issues). I have shown with a big black dot a score of 80-Economic and 40-Personal on the sample Nolan Chart in Figure 2.2. If you agree with all ten questions, then you are fully libertarian (100, 100) at the top right of the map.

The Nonaggression Vector _____

Taking the Quiz for the Nolan Chart clearly demonstrates that as one responds to the questions in accord with the nonaggression principle, one moves along the arrow shown in Figure 2.2. I refer to this arrow as the Nonaggression Vector.⁴⁰

If one scores 100% on economic issues and personal liberty issues on the Nolan Chart, it's a safe bet that one is a 100% advocate of the nonaggression principle. When a large percentage of the caring, thinking public sits at the tip of the Nonaggression Vector, then our work is done. We can sit back and take in the Millennium, not to mention the Singularity.⁴¹ Our descendents will then bask in the glow of libertarian enlightenment, realized in the nick of time.

How do we move the consciousnesses of individuals from where they are today—collectively tolerating mass violations of the nonaggression principle, mass defilements of liberty—to where they need to be? How do they move to the tip of the nonaggression arrow?

When a large percentage of the caring, thinking public sits at the tip of the Nonaggression Vector, then "Let's Party!"

⁴⁰ A vector is a directional line with magnitude.

⁴¹ The Singularity is the coming convergence between the biological human mind and "machine" intelligence, as posed by Ray Kurzweil in his book, *The Singularity is Near*.

The SNaPstrip _____

Now let's look at some personality qualities that may dictate where one lands on the Nolan Chart. We want to view the basis of a Nolan Chart result from a more biological or sociological perspective.

The SNaPstrip Diagram is my attempt to give the nonaggression principle biological or psychological roots. My first thought was that a direct relationship exists between psychological independence and political freedom. Second, I felt there needed to be an axis for "intellectuality" and ideology, for those who concern themselves with ideas. Third and finally the concept of human compassion and spiritual growth emerged; I drew a spirituality axis.

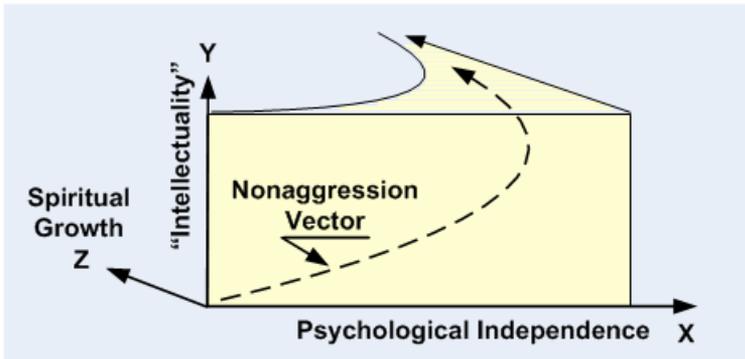


Figure 2.4: SNaPstrip Diagram Origins

Thus, you may think of the SNaPstrip as a three-dimensional undergirding of the Nolan Chart. The SNaPstrip is my own attempt to interpret and advocate the ideal of political-economic liberty (the SNaP) in the broader context of aggregate growth in human consciousness.

The Nonaggression Ideal

The line that I have identified in both curves above as the Nonaggression Vector, particularly in the latter 3D SNaPstrip, Figure 2.4, expresses an *ideal*—namely that as a species we move toward full implementation of the Sacred Nonaggression Principle in society. Note that if you view the Nonaggression Vector perpendicularly⁴² to the X-Y plane, the curve approximates the upward arrow of the Nolan Chart.

The next installment of the Liberation Technology SNaP series (*Module 3: Nonaggression Roots*) is an attempt to qualify and quantify the psychological attributes of an individual that incline him or her to progress along the Nonaggression Vector. Following that, in *Module 4: The Barrier Cloud*, we learn what stands in the way of humankind's glorious destiny.⁴³

⁴² Perpendicular means at an 90 angle to. For example, your line of sight of this page is approximately perpendicular to the page.

⁴³ Then modules 5, 6, and 7 essentially provide strategies, tools, and religious conceptions, respectively, for breaking through the barrier.

3: The Roots of Nonaggression

Plotting progress toward the NaP in three dimensions

Summary

This module develops a three-dimensional scheme for identifying human qualities conducive to a society based on the Sacred Nonaggression Principle, basis for the “World’s Smallest **Meta**-Political Quiz.”

Module 1 began with some self-evident truths—the Kindergarten Rules (don’t hit, don’t steal, don’t lie)—that most of us picked up from childhood. Then in Module 2, the Kindergarten Rules were formalized into a general nonaggression principle that applies with clear benefits to all of human society.⁴⁴

Even though *Module 2: Nonaggression 101* represents a proof of the NaP... showing it to be “sacred,” it doesn’t give a background psychologically for:

- why* most people *are not* inclined to aggress directly upon others
- why many people *are* inclined to make exceptions for acts of aggression... especially if certain *authorities* perform these acts of aggression

⁴⁴ Note: I’m in good company. Many others have provided detailed and general demonstration of the virtues of the nonaggression principle. Just wander down to your local libertarian meeting place and ask around or StartPage “libertarian reading list”.

However, the SNaPstrip of Figure 2.4 (of the previous module) does point toward some relation between nonaggression and positive movement along the various axes. In this module, I'm going to describe the SNaPstrip in more detail, showing how it can be a reasonable predictor of progress of an individual consciousness (and individuals' consciousnesses) toward the nonaggression ideal.

SNaPstrip Plus

As we have seen, the SNaPstrip diagram contains three axes, each representing a property of an individual human psychology. Figure 3.1 is the same as Figure 2.4, except I've simplified the names for the psychological-property axes to "heart," "mind," and "soul."

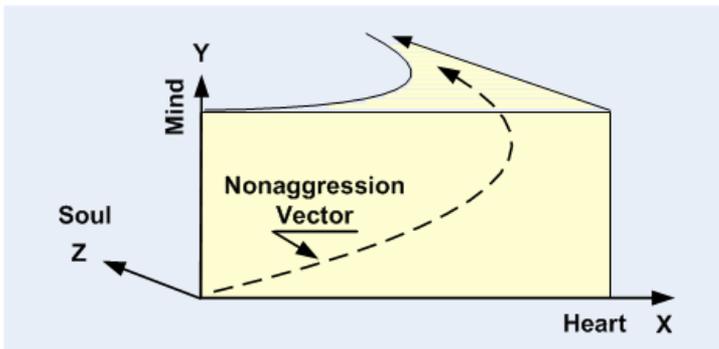


Figure 3.1: SNaPstrip Diagram, Version 2

These psychological-property axes, which I will sometimes refer to as the Nonaggression Axes, are described as follows:

- **Heart**—Along the X-axis, we grow to discard blind obedience to authority and learn to think

for ourselves. This is reflected in our overall psychological independence and heartfelt movement toward truth in life.

- **Mind**—I conceived of the Y-axis as a measure of interest in ideas, also a commitment to natural reason, rationality. At the bottom of the scale an individual takes no interest in the rest of the world at all. Slightly higher, he cares for his job, his family, his local sports franchise, and so on. To the few at the top who, for example, passionately work for peace and justice. {Or, for authoritarian opportunists, passionately work to control and manipulate others. So on the “Mind” scale, unlike the other two, higher does not necessarily mean healthier. Compulsive mind is dangerous. }
- **Soul**—Finally, the Z-axis describes the degree to which a person has proceeded toward spiritual enlightenment. At the lower end, he's insensitive to the suffering of other sentient beings, in the midrange shows respect for the political rights of others, and ultimately manifests a deeply felt connection with Being.

Each of these axes I will describe more completely below, and provide figures to illustrate the quality I'm trying to bring out.

X-Axis: Heartful Action _____

In thinking about the SNaP, what occurred to me first was the correlation of the nonaggression

principle to greater psychological independence. It's very simple: the measure of progress toward a libertarian society—which is another way of saying a NaP-based political-economic system—will be how readily men⁴⁵ discard “social metaphysics.” Social metaphysics is a term from the Ayn Rand oeuvre⁴⁶ that I believe Nathaniel Branden defined as follows:

*Social Metaphysics: The psychological syndrome characterizing an individual who holds the consciousnesses of other men—not objective reality—as his ultimate psycho-epistemological frame of reference.*⁴⁷

From the footnote, one understands that a social metaphysician regards other minds as his “reality,” as his authority on what is true or false, right or wrong—not the judgment of his own mind. Let's illustrate the property of psychological independence⁴⁸—the long, steady road humankind has traveled to free itself from the domination and manipulation by an “aggressor class”—in Figure 3.2.

⁴⁵ Staying with the male singular pronoun convention for simplicity.

⁴⁶ Fancy French word for body of work.

⁴⁷ Darn, I've done it again. Another word, epistemology, needs to be defined: For all practical purposes it means “the science or study of how humans *know* things.”

⁴⁸ I realize that this axis is called “heart,” yet here I'm discussing “mind.” The Heart axis is very important; it's my moral **action** axis. In my personal philosophy, morality is shown by a commitment *in action* to the judgment of *one's own* person and *one's own* tool of survival, the reasoning mind. “Ya gotta have heart” is the same for me as “Ya gotta think *and act* for yourself.”

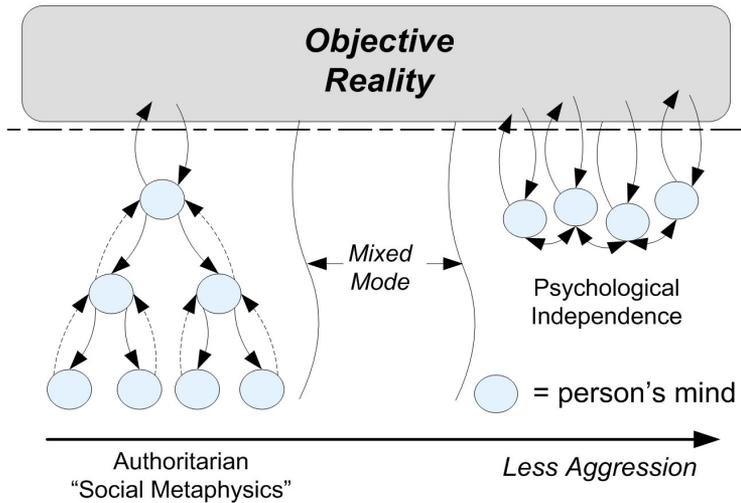


Figure 3.2: Psychological Independence (Heart)

These observations of the tendency of many men to regard other men’s consciousnesses—or the Big Daddy consciousness of a god king—as *reality* are consistent with what some have written about the anthropological origins of mind.

{According to Julian Jayne:⁴⁹ Not long ago virtually all humans—those not sacrificed for being different—listened to the voices of their “leaders” very carefully... with one side of their brain. Then used the other side of their brain to follow what the (sometimes literal) voices told them to do.

The normal functioning of this “bicameral” mind—as Jayne called it—would not be recognized today, even among the vast numbers of TV addicts who grovel before the Holy Father of the Network

⁴⁹ Author of *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, 1976, 1990, Houghton Mifflin.

Yapper. The bicameral mind disintegrated and died out, basically, because the god-king sorts of social systems—the Aztecs, the Incas, the Egyptians, the Babylonians—weren't very good at surviving crises: when the god-king calls in sick, the rest of society stops functioning. }

In general just as a person or a social system moves toward freedom and as it moves toward greater psychological independence—shown in Figure 3.2 as “Less Aggression”—so, too, it moves toward greater intellectual concern for the ideas affecting society. Not only one's own society but the societies of others.

Y-Axis: The Intellectual Measure _____

Candidly, the measure of intellectual concern is not easily illustrated in a figure, certainly not a figure that conveys progress toward the SNaP. Part of the reason is that being concerned with ideas doesn't say anything about the nature of the ideas themselves. If someone wants to dominate others in society, he will conspire to control what ideas are to be considered reasonable—for example the notion that government schooling systems represent a positive human development—and filter out those ideas that expose or threaten his intentions.

The normal functioning of this “bicameral” mind would not be recognized today, even among the vast numbers of TV addicts who grovel before the Holy Father of the Network Yapper.

Z-Axis: The Spiritual Measure _____

Finally, I am wholly convinced there is a one-to-one connection between spiritual fulfillment and the Sacred Nonaggression Principle. Each is the *sine qua non*⁵⁰ of the other. If you've already achieved some degree of enlightenment, then by embracing the SNaP you assure that your light will be received by the maximum number of kindred souls. If you're heading down the trail of freedom, then the SNaP will naturally lead to the answer to the spiritual question "whatever do you want freedom *for*?"

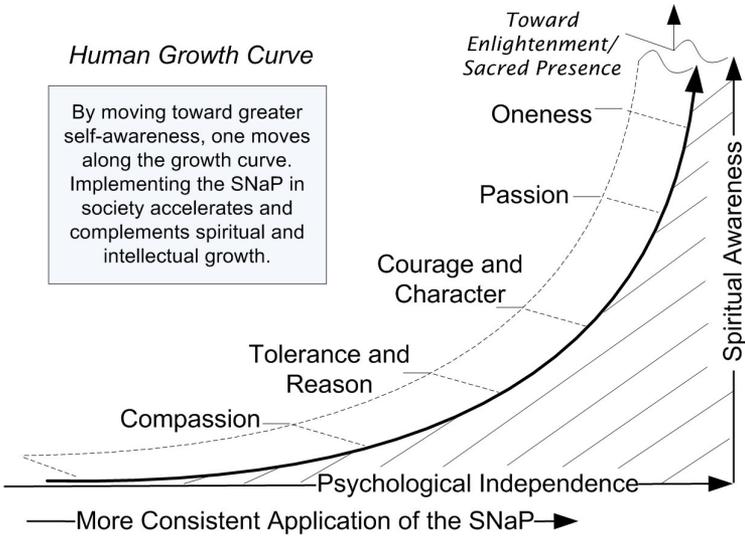


Figure 3.3: Human Growth Curve

Another look at the "human growth curve" from the SNaPstrip is shown here in Figure 3.3, which is

⁵⁰ Latin for "without which, not"

how I might arrange the categories along the growth curve as of this five minutes.⁵¹

Thus perhaps the greatest benefit of the Sacred Nonaggression Principle is a society in which large numbers of individuals are free to "come alive," to reach their own constellation of understanding of themselves in the cosmos.

*Note: I don't want to rain on anyone's parade but, as artfully demonstrated by Sam Harris in The End of Faith and Letter to a Christian Nation, spiritual enlightenment is **not obtainable** through primitive, authoritarian methods or cultivation of mass hysteria and worship of supernatural beings that by definition are outside nature. Enlightenment is the handmaiden of reason and knowledge; if a religious belief (or any belief) makes no sense, it is of negative value.*

The SNaPplot

Basically, I was in a "what if" mood, and wondered if it were possible to develop good questions for plotting along the psychological-properties axes (the Nonaggression Axes) to predict the inclination of a person toward the SNaP. What follows is my first effort. I feel with more work and play, this "metaquiz" can be a tool of self-discovery and fruitful discussion... especially for the younglings.

⁵¹ I'm not being flippant. It's simply that this section, even this entire module, is presented at the level of a **working hypothesis**. I do believe the sequence of spiritual qualities along the curve is reasonable, but by no means carved in stone tablets. ☺

I came up with a series of categories and questions for that purpose, and constructed a three-dimensional framework for laying out a series of points. The points represent “scores” for the ‘quiz’ takers. The data from the 3-D graph may possibly be worthwhile for some future Keirsey-Bates sort of profiling exercise,⁵² or for libertarian space explorers trying to find a good crew... or simply as a parlor game.⁵³

Table 3.0 shows the high-level categories and questions. To create the “SNaPplot”—a sample of which is shown in Figure 3.4—and for ease of determining locations, I’ve tipped the SNaPstrip Diagram forward, so we’re looking from the top of Figure 3.1.

The Nonaggression Vector has a curved shape heading toward infinity on the spiritual scale but to finite limits on the others. This shape makes sense to me, but certainly bears further discussion.

⁵² *Please Understand Me* (1984)

⁵³ With sophisticated computer display, it would be nice to see how different groups plot ... say government employees vs. libertarians, men vs. women, young vs. old, and so on.

Table 3.0: World's Smallest Meta-Political Quiz

#	Category	Meaning/General Question	A
1.1	Core/ Conviction	Do you <i>hold</i> your heartfelt intellectual convictions above external authority?	
1.2	Core/ Action	Do you <i>assert</i> your heartfelt intellectual convictions above external authority?	
1.3	Ethical Conviction	Do you hold your moral values above external authority?	
1.4	Ethical Action	Do you practice your values above external authority?	
1.5	Social Pressure	On general social matters are you at peace with your own choices?	
(For each question: Yes=20, Maybe=10, No=0) Total Heart:			
2.1	Psychology Domain	Do you care what happens in the rest of the world?	
2.2	Reason/ Emotion	Do you resist following your emotions, rather preferring to think out an issue?	
2.3	Conceptual/ Perceptual	You prefer activities of consciousness requiring critical, creative thinking?	
2.4	Personality/ Disorders	Are you largely free from psychological disorders, whether genetic or other?	
2.5	Primitive Brain	Do you judge critical information by <i>your own</i> mind's authority?	
(For each question: Yes=20, Maybe=10, No=0) Total Mind:			
3.1	Compassion	Is there a feeling of connection with and sensitivity to other beings?	
3.2	Tolerance/ Reason	Do you accept how other people live so long as they leave you be?	
3.3	Courage/ Character	Should humans live honorably without aggression, <i>act</i> to create a free world?	
3.4	Passion	Do you have a fire in your belly to see your dreams come true?	
3.5	Oneness	Have you found a oneness with being, a deep inner peace?	
(For each question: Yes=20, Maybe=10, No=0) Total Soul:			

The SNaPplot framework is shown below in Figure 3.4, with the sample plot of X=50, Y=50, and Z=40 shown.

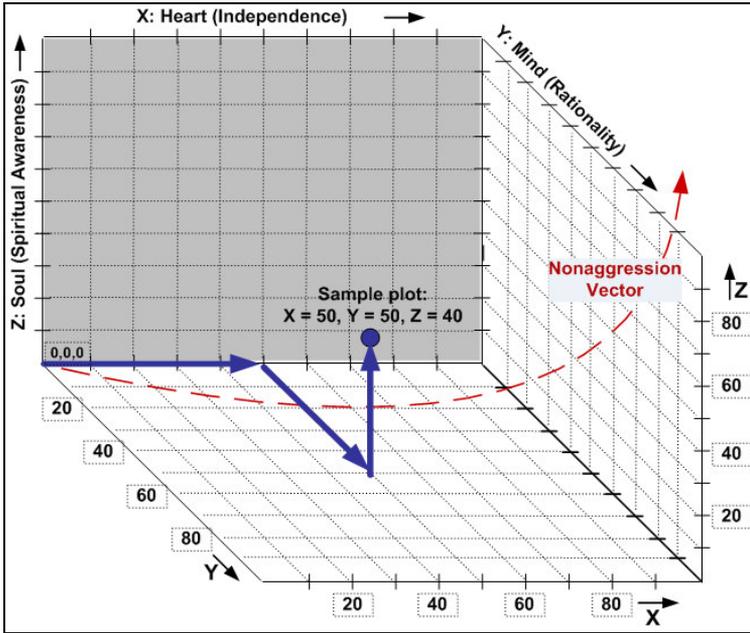


Figure 3.4: The SNaPplot Framework

The specific 3-D location of an individual’s characteristics on the SNaPstrip may be considered a predictor of where he’ll wind up on the Nolan Chart (Figure 2.2 (in Module 2 of the Liberation Technology series)). That’s because positive movement along each of the axes corresponds to more agreement with the SNaP. Interestingly, the Nonaggression Vector viewed without the 3D perspective on Figure 3.1 is very close to the upward, right-pointing vector of the Nolan Chart.

Table 3.0 is a general version of the SNaP mapping exercise, or the World’s Smallest *Meta*-Political Quiz. It is a graphical tool for locating a quiz taker’s position along the ideal path of the Nonaggression Vector. At the end of this module,

Tables 3.1 thru 3.3 are version 1 of my own personally designed SNaP mapping exercise.

In the normal taking of the quiz, each person can simply write his or her own illustrative example questions for the main questions. Or not. The short form of the quiz simply lays out the fundamental question for each category.

The scores on this sample test are $X = 50$, $Y = 50$, and $Z = 40$. So please refer to the general SNaPplot of Figure 3.4 where these example points are illustrated.

Before going any further, I need to caution readers, again, that by writing such tables as the above I am not suggesting the dimensional framework, the categories of behavior, general and specific questions, and meaning or ranking of answers are in any way *scientific*. Simply reasonable.

Let's look at this quiz and mapping of characteristics as a tool for self-discovery, especially as our aggregate characteristics (we hope) tend toward a social system based on the nonaggression principle.

SNaPplot Elaborated

In this section, I want to make a few comments on each of the elements in the forgoing political mapping idea. Under each of the psychological property axes (heart, mind, and soul), I have created a “category” for a kind of human behavior. Then for each of the categories, I describe what I mean by the category and—in the full Quiz (a sample of which is shown at the end of the module)—there would be a specific question written that ideally illustrates the presence or absence of that category/characteristic in the person responding.

It may be desirable to develop the quiz so one option—say if psychologists wish to derive a more deeply meaningful profile for an individual—would be to have the quiz taker create the specific questions (or even the general-category questions) himself.

Table 3.1: X: Heart _____

This category relates to a person’s ability and inclination to face the world first hand.

1.1 Mental Conviction

*Do you **hold** your heartfelt intellectual convictions above external authority?*

In this category I’m indicating the willingness to adhere to one’s own private conclusions—whether or not one considers it prudent to act on them—esp. when someone claiming superior authority has different conclusions.

1.2 Mental Action

Do you **assert** your heartfelt intellectual convictions above external authority?

Choosing to publicly assert one's intellectual convictions is much more difficult—indeed, not such a good idea if the state actually prohibits freedom of thought. I think for the sake of the table we have to assume that the harshest penalty for asserting politically incorrect opinions is ostracism from the in-crowd.

1.3 Ethical Conviction

Do you **hold** your moral values above external authority?

In this category we're talking about whether or not you hold that a particular *action* is right or wrong, irrespective of the conclusions of external authorities. *Qua* conviction, it does not necessarily entail action.

1.4 Ethical Action

Do you **practice** your values above external authority?

Has to do with moral *action*, especially in the face of popular disapproval. A good example is what one does regarding the federal 'income' tax. Or how one responds to the official story of who is behind a major state crime. We will not reach the milestone of restoring the republic until sufficient numbers of individuals take moral *action* in accordance with their knowledge.

1.5 Social Pressure

On general social matters are you at peace with your own choices?

The example in this category may be any of the lesser actions one takes that may elicit disapproval from your friends. The point of this category on the “Heart” axis is that our psychological independence depends partly on what we’re willing to accept in terms of social censure.

Table 3.2: Y: Mind _____

When first I was thinking of this category, the focus was on an individual’s “concern with universals,” meaning whether he or she cared about general concepts affecting society: reason vs. faith, individualism vs. collectivism, liberty vs. the state, and so on. Hence the name, which relates to the nonaggression ideal through the interest of one’s mind in the affairs of the world. It also includes the commitment to natural reason as a value.

2.1 “Psychological Domain”

Do you care what happens in the rest of the world?

Are remote worldly matters inside your “psychological domain” (a term used by professionals in psychology to denote the range of what an individual thinks or feels about). A wide psychological domain tends to characterize people who wish to see a world of freedom and abundance for their species.

2.2 Reason vs. Emotion

Do you resist following your emotions, instead preferring to think out an issue?

Not trying to claim reason and emotions are inherently at odds, only that a measure of genuine intellectual concern lies in being mature and honest about one's feelings. It's easy to fly off the handle in a world full of addictions, especially when one's addictions are attacked.

2.3 Conceptual vs. Perceptual

Do you prefer activities of consciousness requiring critical, creative thinking?

Granted, different strokes for different folks. I wanted to suggest the life-saving, planet-saving *humanity* of facing the world primarily via one's rational, conceptual faculty. The emotional-perceptual mode of consciousness is a primitive- or mid-brain (limbic system) vestige.

2.4 Disorders

Are you largely free from psychological disorders, whether genetic or other?

To be sure, one cannot do much about a genuine psychological disorder, except possibly to have some awareness of it. Unfortunately, if one does suffer such an affliction, one's ability to achieve the higher states of consciousness that attend a fully functioning, free society is hampered.

2.5 Primitive Brain

Do you habitually judge critical information by your own mind's authority?

The limbic system, also known as the paleomammalian brain, is a transitional human mental structure that still contains powerful disincentives to rational thought. In brain structure terms, it can act as a closed loop preventing access to critical thinking in the cerebral cortex. This category is a measure of how well one's limbic system is managed.

Table 3.3: Z: Soul _____

Although the idea of a “spiritual” scale or dimension to the development of the NaP was a later one in my thinking about mapping progress toward the nonaggression ideal, it is probably the most important.

In general the spiritual dimension drives the other dimensions, leading the enlightened to a live-and-let-live philosophy and a firm conviction in the value of the individual and his/her reasoning, life-giving mind.

3.1 Compassion

Is there a feeling of connection with and sensitivity to other beings?

There are a number of stories about man's inhumanity to man and to other beings. Without a universal compassion there is no such thing as a free and benevolent society.

3.2 Tolerance and Reason

Do you accept how other people live so long as they leave you be?

The Tolerance and Reason category flows from the Compassion category. When one acquires a degree of feeling for others, it's not a big step to *understanding*, to realizing that as humans we're all in this together. Let's not beat each other up, not kill one another, not fight holy wars for some faith-based phantasm.

3.3 Courage and Character

Do you feel humans should live without aggression and act to create a free world?

You can see the historical spiritual development in these categories. When we reach tolerance and natural understanding, freedom becomes systematic knowledge: qualities of character move front and center. For it is one thing to have compassion and tolerance, to *seek* a world based on benevolence and the concept of individual rights, and another to *achieve* it.

3.4 Passion

Do you have a burning desire to see your dreams come true?

However you come to your passion for excellence in life, recognize that it's a penultimate step toward enlightenment and fairly represented in the SNaPplot (Figure 3.4) along the Nonaggression Vector.

3.5 Oneness

Have you found a oneness with being, a deep inner peace?

I've found the work of Eckhart Tolle to be at once exhilarating and unburdening. So, too, words of the Buddha, Lao Tzu, the prophet Jesus, Thoreau, Gandhi, Martin Luther King, Li Hongzhi (Master Teacher of Falun Dafa), and others, ring out with the fundamental truths of the universe. The movement along the Nonaggression Vector is a true and immediate reflection of spiritual progress.

SNaPplot Example

These tables show the combination of basic questions and categories for a SNaPplot, accompanied by specific questions that the author has supplied. These specific questions help to concretize⁵⁴ the more universal basic questions for the category. But they are also personal—since not everyone will agree on the specific application of the question.

Someday, a team of psychologists may devise a MetaPolitical Quiz with more universal categories and general questions. Then perhaps standard specific questions can follow. Until then, quizzers at the specific-question level may wish to require that each user supply his/her own questions.

⁵⁴ To concretize means to bring into practical immediate reality.

Table 3.1: Example: Heart: X-Axis (Independence)

#	Category	Meaning/Example—Sample ans. →	A
1	Mental Conviction	Do you <i>hold</i> your intellectual convictions above external authority? Example: I imagine myself an astronomer in the Middle Ages. My observations say Earth revolves around Sun. Church 'scientists' say no. Do I keep my conviction, albeit quietly?	Y M N Pts: 10
2	Mental Action	Do you <i>assert</i> your intellectual convictions above external authority? Example: Same situation as #1. I <i>know</i> Earth revolves around Sun; Church says no way. Pope is coming for dinner tonight. Do I tell Mr. Pope what I think (probably only risking social shunning)?	Y M N Pts: 10
3	Ethical Conviction	Do you hold your moral values above external authority? Example: Framers held that direct taxes were repugnant, and banned them in Constitution. The feds want to apply the 'income' tax as direct tax on ordinary earnings. I <i>hold</i> firmly this is wrong.	Y M N Pts: 10
4	Ethical Action	Do you practice your values above external authority? Example: Same situation as #3. I learn that fed 'income' tax does not legally apply to me; income means privileged earnings, and I have none. Thus, I am a Nontaxpayer and keep my earnings.	Y M N Pts: 0
5	Social Pressure	On general social matters are you at peace with your own choices? Example: I have found that wearing sandals with socks is comfortable. ☺ Most women recoil, some guy friends say it's gay. Do I wear socks with sandals anyway?	Y M N Pts: 20
Sample X-Axis Test Total			50

Table 3.2: Example: Mind: Y-Axis (Rationality)

#	Category	Meaning/Example—Sample ans. →	A
1	Psychological Domain	Do you care what happens in the rest of the world? Example: During the recent Mideast wars, more than 2,000 tons of depleted uranium munitions were used, causing a long-term humanitarian catastrophe. Will I look into this issue, find the truth?	Y M N <hr/> Pts: 20
2	Reason vs. Emotion	Do you resist giving into your emotions, instead preferring to think out an issue? Example: I'm a baseball fan who idolizes the greats. Modern players used steroids and eclipsed old records. I <i>feel</i> they should go to jail. But I stop, reconsider, decide government should butt out. This is a private matter.	Y M N <hr/> Pts: 10
3	Conceptual vs. Perceptual	You prefer activities of consciousness requiring critical, creative thinking? Example: Larry McMurtry's latest book has just become available in the library, and I love his writing. Also, I love video games: Xbox Doom has arrived in the stores. I read the book first.	Y M N <hr/> Pts: 0
4	Personality Disorders	Are you largely free from psychological disorders, whether genetic or other? Example: A woman I've met is connected to wealth and power; I do not like her, but she worships me, and I can use her. Do I eschew a false relationship that can aid my career?	Y M N <hr/> Pts: 10
5	Primitive Brain	Do you judge critical information by <i>your own</i> mind's authority? Example: Researchers discover that X-rays of JFK have been doctored by government hirelings to display an intact rear skull. Do I consider the validity of this new evidence and, if valid, do I discard the official story?	Y M N <hr/> Pts: 10
Sample Y-Axis Test Total			50

Table 3.3: Example: Soul: Z-Axis (Spiritual Awareness)

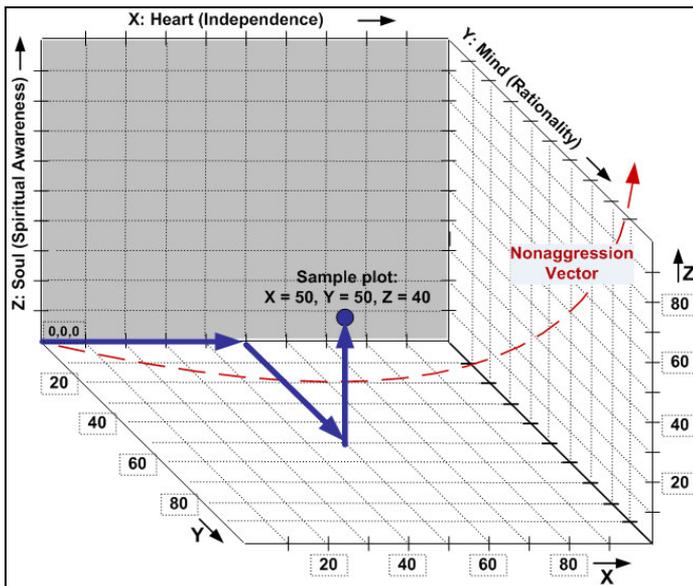
#	Category	Meaning/Example — Sample ans. →	A
1	Compassion	Is there a feeling of connection with and sensitivity to other beings? Example: I put out this mousetrap, later hear a racket. The trap has caught a mouse partially; it's writhing in agony. I put the mouse out, knowing it will die; I feel awful about it for a week.	Y M N Pts: 10
2	Tolerance and Reason	Do you accept how other people live so long as they leave you be? Example: In 1200 I'm a low-level priest in a 99% Catholic village; some nonbelievers have arrived. My superiors want to massacre them. I argue with the bosses to let them be.	Y M N Pts: 20
3	Courage and Character	Should humans live honorably without aggression, <i>act</i> to create a free world? Example: Early 1770s, I run a brewery/tavern in Nashua, NH. My ancestors came here to escape tyranny. British king sends soldiers. I fund/join militia to challenge them.	Y M N Pts: 10
4	Passion	Do you have a fire in your belly to see your dreams come true? Example: As a boy scraping by in London during the WW2 bombings, I see a business man who leads the rebuilding. He's confident, well-dressed, w/ladies on his arm. That image becomes "burning desire" in my life to achieve supreme success.	Y M N Pts: 0
5	Oneness	Have you found a oneness with being, a deep inner peace? Example: It is said that the greater part of enlightenment proceeds from giving up attachments. Mine are wine, women, and golf. If I let go of addiction to all three: 20, two or one: 10, none: 0. Sample Z-Axis Test Total	Y M N Pts: 0 40

SNaP MetaPolitical Quiz Instructions

Briefly the instructions for completing the SNaP MetaPolitical Quiz are as follows:

- 1) Each answer is either Y (Yes = 20 pts.), M (Maybe = 10 pts.), or N (No = 0 pts.).
- 2) Enter the number corresponding to your answer on the row of the question.
- 3) Calculate the scores for each subtable: Heart, Mind, and Soul.
- 4) Plot Heart score along X-axis, Mind score along Y-axis, and Soul score along Z-axis.

The figure for the sample quiz is shown below:



Obtain a clean quiz sheet with a full-sized frame for plotting (and other information for participating in SNaPplot data gathering) from:

brianwright.com/Sacred/Quiz.pdf

Summary

In this module we have looked at a method for representing progress toward the ideal of the SNaP in social reality. The SNaPplot is solely a tool of self-discovery; as such it helps resolve the myriad social problems we encounter in the world today. These social problems are universally caused by systematic aggression. The “Nonaggression Vector” diagram shows our natural progress toward overcoming aggression.

If you consider intellectual and spiritual history of the human species, you can see how spiritual development along what I’ve designated the Z-axis is a driver for both psychological independence along the X-axis and intellectual “concern” along the Y-axis. By each of us understanding who we are in terms of these three categories, we can more readily “reach for the stars” of that ideal society.

Next Module

Ever since coming up with the Sacred Nonaggression Principle—and seizing on the self-evident observation that most people do not aggress and, further, despise aggression in others—I've wondered about the psychological and physical origins of the massive amount of aggression (99.9% of this force is clearly wielded by governments) in our world. Module 4 presents, I believe, a new and useful hypothesis. Knowing where aggression comes from enables us to target those areas for intelligent, expedited resolution.

Module 4: The “Barrier Cloud”

If we're so against aggression, why all the aggression?

Summary

The discerning individual wants an answer to the “whence aggression?” question. Module 4 identifies and describes the barrier to a world without coercion: its external cause/defect and internal cause/defect.

SNaP Naturally

In the beginning there was the nonaggression principle (NaP), and it was good. As we have seen from the first three modules of this Kindergarten Edition, human beings are naturally inclined toward adhering to the nonaggression (or natural rights) idea. The belief that we should not assault or rob others, and vice versa, is nearly universal across all communities and creeds; the idea for nonaggressive social behavior jibes with our biological self-interest.

I believe the NaP proof is made successfully through the first two modules. Then in Module 3, I create a graphical scheme for understanding what human characteristics go into the natural progression of society along the "Nonaggression Vector." The SNaPstrip figure, repeated below, is my conception of the direction and magnitude for achieving a human society without coercion... our destiny.

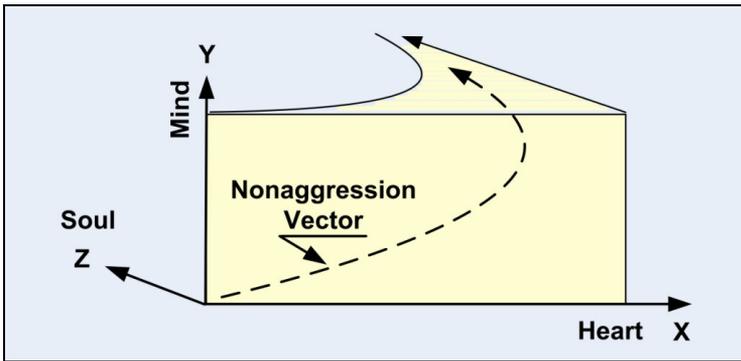


Figure 4.1: The Destiny Diagram—SNaPstrip NV

The axes of this "Destiny Diagram" are explained (again) as follows:

- **Heart**—Along the X-axis, we grow to discard blind obedience to authority and learn to think for ourselves. This is reflected in our overall psychological independence and heartfelt movement toward truth in life.
- **Mind**—I conceived of the Y-axis as a measure of interest in ideas, also a commitment to natural reason, rationality. At the bottom of the scale an individual takes no interest in the rest of the world at all. Slightly higher, he cares for his job, his family, his local sports franchise, and so on. To the few at the top who, for example, passionately work for peace and justice. {Or, for authoritarian opportunists, passionately work to control and manipulate others. So on the "Mind" scale, unlike the other two, higher does not necessarily mean healthier. Compulsive mind is dangerous. }

- **Soul**—Finally, the Z-axis describes the degree to which a person has proceeded toward spiritual enlightenment. At the lower end, he's insensitive to the suffering of other sentient beings, in the midrange shows respect for the political rights of others, and ultimately manifests a deeply felt connection with Being.

Quite a bit of thought went into setting up the above architecture, and at least demonstrating a plausibility for the hypothesis that as humans develop psychologically and spiritually, they achieve—as exhibited in the Destiny Diagram along the Nonaggression Vector—a society without coercion. That is, a society of freedom and its corollaries: benevolence and abundance.

But the logical question after Module 3—where this nonaggression graph is explained—is, "If freedom and humans living in accordance with the nonaggression principle is so natural and inevitable, why doesn't it exist right now?" Not only is that the perfect question, it is an incredibly important question.

The Barrier Cloud

Like, "if you're so smart, why ain't you rich?" If the nonaggression principle is so natural to the human species, why, when we look around, even (or especially) at our own country, do we find so much aggression in the world? {In the 20th century alone,

governments managed to kill more than 100 million individuals.}

"Houston, we have a problem." Clearly, some impediment or obstacle has been placed in the way of a human destination our parents would have wanted for us. Let me picture the obstacle in the following marked-up Destiny Diagram:

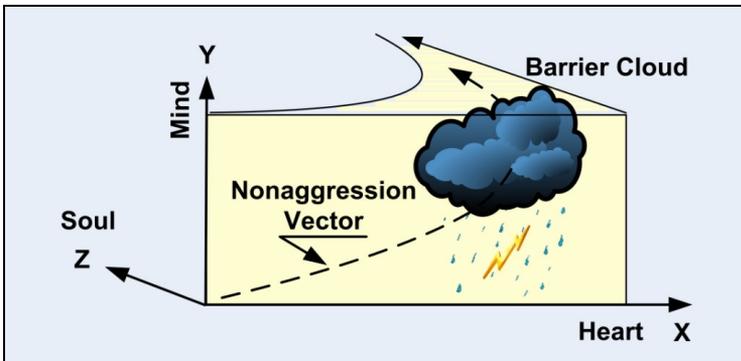


Figure 4.2: SNaPstrip Showing Barrier Cloud

We may think of this generic barrier cloud as the longstanding mysterious "something" interfering with the human ideal. So what is the barrier and where does it come from? We know that something has been interrupting the flow of living human energy toward the positive social outcome of the simple NaP. What?

Certainly, we have not yet achieved universal intellectual recognition of the NaP: the libertarians have been making and refining their arguments for decades now... but the reasoning is not penetrating

In the 20th century alone, governments managed to kill more than 100 million individuals.

the conventional media and educational institutions to reach the average fellow.⁵⁵ {Though welcome signs of change have emerged—consider the Ron Paul phenomenon, the Free State, Pete Hendrickson⁵⁶ and others revealing "income" tax truth, even the hundreds of local-government victories by big-and-small "L" libertarians.}

The reality of the "media blockade" or the "media barrier" as it serves entrenched interests of the political-economic classes, I believe, provides a clue to what is fundamentally the cause of the obstacle. And here I provide some analysis:

External and Internal Causes

For those of us who have spent nearly a lifetime prosecuting the libertarian cause—and doing so actively and intellectually, that is: by argument, by reading and writing, by protests with signs, by concepts of morality, etc.—I don't need to tell you the level of frustration we feel. The litany of state horrors seems to have only grown longer... and intensified: illegal preemptive wars, torture and rendition, torching of civil liberties, drug prohibition, freedom prohibition, wholesale economic rape and pillage by the political classes of left and right. Don't get me started.

⁵⁵ Most libertarians tend to be quite verbal and "Mind" axis oriented. Graphically, that would be analogous to trying to connect and move humanity along the Y-axis of the Destiny Diagram only (ref. Figure 5.2 (in the next module)). Not the most efficient.

⁵⁶ Author of *Cracking the Code: The fascinating truth about taxation in America*. (Exposé of the "income" tax.)

Unfortunately, or maybe fortunately, I'm convinced the Barrier Cloud (BC), which I have depicted in the figure above, does not arise primarily from intellectual forces. Hence, while in the long run good ideas will defeat bad ideas, if we seek to break through the BC more imminently we must counter the primal forces that sustain it. I believe these forces are more biological defects than conceptual ones. Briefly:

- The external cause of the BC lies in the conscious and coordinated actions of a small ruling minority of psychologically diseased people who have coalesced into ruling hierarchies through the ages—stealthily and secretly. Their biological purpose: to systematically direct and appropriate the creative/productive effort of psychologically normal humans.
- The internal cause of the BC lies in the perpetuation, beyond their survival value, of social-conformity functions of a common primitive brain circuitry known as “the limbic system”—what I sometimes like to call the “blind obedience to authority” brain structure.

In the Grand Scheme of the Cosmos, I feel the internal cause is the *prime mover* of the Barrier Cloud obstacle—a malfunctioning or “stuck” limbic system function afflicts the overwhelming majority of human beings. My theory is that the external cause—the persons who actually construct and

benefit parasitically from the BC—can only be effective to the extent that this internal limbic system defect is present in large numbers. The external cause is a "crime of opportunity." Much as we see in nature in other sophisticated, deceptive parasitic behavior, such as the cuckoo's egg strategy.⁵⁷

*External Cause—the ASL syndrome*_____

I have asserted that the external cause of the Barrier Cloud comes from persons of "abnormal" psychology. Somewhat whimsically I've given the human-parasitical disease a name: the Alien Space Lizard (ASL) syndrome.⁵⁸ For all practical purposes, an individual with the ASL characteristic enjoys—or at least is not repulsed by—the act of coercing other humans, usually for his material benefit.

Such a person has no sensitivity to the pain that his aggression causes to others. You could say the same thing about a common criminal, but what distinguishes an ASL-carrier is his intellectual depth and proficiency, the cunning of his strategy. Which sophistication is required to survive and prosper long term via the subordination through direction of

⁵⁷ Some species of cuckoo are "brood parasites," laying their eggs in the nests of other species of bird, letting someone else take care of Junior's room and board. This behavior was characterized in a book by Clifford Stoll, *The Cuckoo's Egg* (1989), a story about an early network virus attack.

⁵⁸ I use the phrase somewhat reluctantly, because there are people out there in cyberspace who feel lizard people are **real alien** beings who have taken human form, as in the sci-fi movie *V*. I simply wanted to stress that this syndrome is alien in the sense of being anti-normal-human. Plus, lizards are icky... though much nicer than the ASL *people*.

others' lives toward one's own. In other words, ASLs exploit *politics*, where it is easier to portray acts of aggression as socially necessary and desirable... e.g. compulsory schooling, welfare, taxes, war, and so on.

Keep in mind the ASL defect is a parasitic one, as well as antihuman... since psychologically normal and healthy humans have a practically universal disdain of aggression. For these reasons, the individual ASL-afflicted human must deceive the potential host (“healthy” humankind) into “executing the ASL code.” Thus most of us, who are naturally inclined to ban aggression from society, are *tricked*, with the highest sophistication, into thinking that certain acts of aggression that benefit the ASLs are *somehow not aggression*.

This trickery leading to the material flourishing—for a while, sometimes centuries—of the parasite is the fundamental reason we have seen such widespread aggression in human society through the ages, certainly for the past several centuries in the West.

Considering that a lot of normal nonaggressive humans are pretty sharp cookies, in order for the ASL-afflicted community to attach itself to the host and survive/prosper, its leaders must be extra smart, or, more important, devious... particularly in the area of words and language. Further, it would stand to reason that ASL individuals, being few in number, would form coherent, clandestine subsocieties with similarly afflicted individuals to coordinate, and

hide, the disposition of vast material wealth obtained from the considerably larger host-victim society.

I'm convinced that in the West today, as the distillation of a multicentury string of oligarchies, sits a <central controlling entity> (the Entity)⁵⁹ focusing the substantial financial resources and control technology of the entire parasitic class. Rather than hypothesize further, let me refer the reader to a



Modern ASL Dynastian:
Mayer A. Rothschild

book that documents the specific financial reality and personnel behind the dominant Western central bank (the United States Federal Reserve Bank System, est. 1913): G. Edward Griffin's *The Creature from Jekyll Island: A second look at the Federal Reserve*. Griffin helps us understand "he who has the gold makes the rules" and also outlines the corollary systems of general public deception that thwart the general humanitarian nonaggression principle (and cause *all* modern wars) ... thus keeping the gold rolling in to "them" and away from "us."

For my discussion, the most relevant of these corollary deception systems is the whole structure

⁵⁹ Terminology on this <central controlling entity> is in a state of flux... which is why I use angle brackets < >. Most people like "power elite," but I think of Goldman Sachs or the Carlyle Group when I hear that phrase. And they're merely extraordinarily rich and powerful dens of thieves enabled by the Power. Those who rule are less visible, like "the Matrix," but more like the ultimate source of loot (banksters) that makes Goldman and Carlyle possible. Hence "the Entity."

and symbolism of social authority: that is, who/what properly sets, for the uncritical mass mind, what is true or false, right or wrong, for us or against us. For example, a government that skillfully wraps itself in the Flag and brandishes the Cross can cause huge numbers of normal, nonaggressive Americans to abandon conscientious thought, then accept the dropping of napalm or depleted uranium on millions of innocent (usually non-Caucasian) civilians—without a care or a teardrop—for absolutely any fairy-tale reason whatsoever.

Those who can make you believe absurdities can make you commit atrocities. — Voltaire

The "authority" assumption by the government is specially designed to take advantage of the susceptibility of many human individuals to yield their independent judgment to an external agent... as we will discuss under "Internal Cause" for the Barrier Cloud below.

It is important to grasp that such a government—government of, by, and for "the Unspeakable"—is part of a HUGE, extensive, longstanding system of mind control that serves the Entity... i.e. a concealed elite of defective ones (root ASL-defect afflicted) who have no qualms about the most vicious atrocities and disasters, or otherwise destroying "useless eaters."⁶⁰

⁶⁰ Apparently the term originated after Thomas Malthus wrote about the issue of population. But a 1974 government report under auspices of NSA Director Henry Kissinger referred to a large percentage of the human population as "useless eaters." And it

Cure to the External Cause

Breaking down the causation of the Barrier Cloud into external and internal origins helps to distinguish between the types of cures, antidotes, or solutions appropriate to each cause. For the external cause of the BC—aside from simple exposure of the truth⁶¹ in whatever journalistic channels available—the SNaP becomes a dagger to the heart, the ultimate antidote, to the ASL-driven central power hierarchy.

All the depredations of the Entity—via governments or state-corporations—entail aggression, most of it presented as entirely legal and moral for governments to perform. The SNaP—as a radical *no-prohibition, no-compulsion, no-privilege, no-exceptions* moral ideal—plays as a trump card to any Entity rationalization of aggressive force. Remember from Gandhi's confrontation with the British Empire in India: when the agency of aggression loses its moral authority, it loses, period... quickly and decisively. The agency then must abandon aggression, its life blood, and say Good Night, John Boy.

stuck to ol' Henry, never one to be accused of sloppy sentimentality for his species.

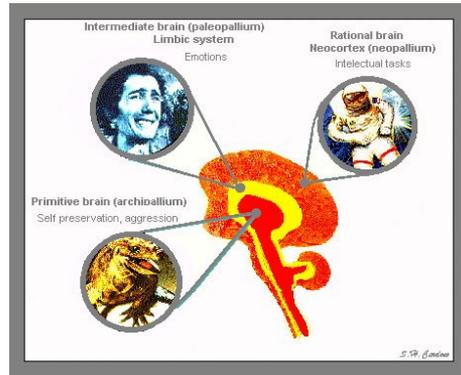
⁶¹ The Coffee Coaster has presented on a regular basis reviews of books, movies, and columns that expose "the Unspeakable" phenomenon: e.g. 9/11 truth, JFK assassination and other major government crimes and coverups, roots of specific wars, nature of the corporation, the Fed, media mind control and so on. Every germ of truth that works its way into the culture's consciousness helps to end the **horrifyingly brutal** reign of the Entity.

But whether or not the Truth and the SNaP materialize politically, the removal from humanity of parasitical aggression will not go smoothly or sustainably unless we address the internal cause of the Barrier Cloud:

Internal Cause—Lower-Brain Function _____

Now let's consider the internal source of the Cloud: I've tentatively pictured the barrier as a cloud, as it suggests a lowering of the average person's clarity of thought.

But what I've come to see is the internal cause rests with common brain structures and circuitry. At one stage of human evolution these



structures were appropriate to survival, but today are messing us up badly. Specifically, I'm referring to the limbic system, sometimes called the paleomammalian brain. The 'tweener' brain shown in the figure in the lighter color.

The limbic system is to the entire human brain as puberty is to adulthood, especially in terms of how we manage deep urges or emotions... like sex, affection, fear, anxiety, and social acceptability. I've discussed the limbic system in my Coffee Coaster columns, and originally paid attention to its political

relevance when Dr. Barbara Oakley described the structure at some length in her book with the flamboyant title: *Evil Genes: Why Rome fell, Hitler rose, Enron failed, and my sister stole my mother's boyfriend.*

Limbic System Function

Aside from being reactive and emotional the limbic system, the "for us or against us" processor, can foster slavish, even ferocious, conformance to authority... which many of us have trouble letting go of. {Even today a large percentage of Americans believe Saddam Hussein was behind the 9/11 attacks, an impression carefully cultivated in the mind-control media by the ASL-carrier Bush administration in the years leading up to the 2003 Iraq Invasion. }

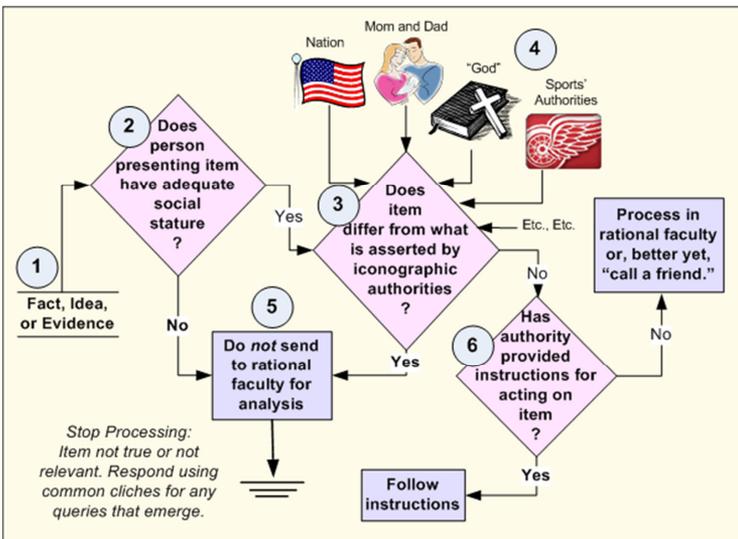


Figure 4.3: The Stuck Limbic System

Figure 4.3 provides a layman's view of the social context of how the limbic system often filters out factual data from rational consideration—we can call it the Stuck Limbic System (SLS) syndrome. The diagram is actually of a primitive or "atavistic" limbic system, i.e. one not suitably managed or affected by the higher-level brain. {Unfortunately, the stunted condition is overwhelmingly the reality today. Thus, it is the fundamental internal cause of the Barrier Cloud... requiring the most attention.} Let's look at the diagrammed process one step at a time:

1. **The limbic system brain (LSB)** starts with a stimulus from the external world, that could be as large as a whole system of ideas—say global warming or the official story of 9/11— or as small as a simple fact (the Keeling Curve⁶² or "no Boeing 757 aircraft debris at the Pentagon"). In general, think of step one as any life-affecting object presented to one's consciousness.
2. **In this step, the LSB perceives** who or what has referred the object of consciousness, and that person's social standing. The thumbs-up or thumbs-down judgment is actually an emotion, and occurs instantaneously; if

⁶² A graph showing the variation in concentration of atmospheric carbon dioxide since 1958. It is based on continuous measurements taken at the Mauna Loa Observatory in Hawaii under the supervision of Charles David Keeling.

‘adequate social standing,’ the LSB passes the object to the next decision point, step 3.

3. **In Step 3**, another quick but more thorough emotional evaluation occurs based on all the authorities that have become part of the individual's "constellation of what to believe" or other biological urges—from sex and hunger to "fright-fight-flight"—that drive us.
4. **The area identified as #4** shows only a few symbols, which indicate the many strong motivations a person can experience at this level of brain. "Etc., etc." can include teachers, movie stars, a good friend, radio personalities like Rush Limbaugh, and of course any of the myriad TV talking boneheads.

What the masses regard as LSB "authorities" or motivators has probably been studied more—certainly by the Entity—than any other subject in history... mainly because of the political and/or commercial success the controllers can achieve by knowing what the stunted LSB goes ape for.

5. **The crucial step in our process** is shown as #5: if the person presenting the object of consciousness lacks authority and none of the LSB's common standing authorities or biological urges supports the object—either as a fact or as a required action—then the stunted LSB stops processing and accepts authority.

{It is at here at Step 5 that the LSB in a rational consciousness does not cut off, rather it submits the object of consciousness to the critical-thinking process.} Critical thinking requires an individual to have an independent, reality-grounded philosophical foundation. Otherwise, there is no basis for judging what is true or false, right or wrong.

6. **Step 6 is the followup part** of the process in the event that the authority-and-influence systems give the object of consciousness a "Go." In general whatever fact or idea or action is being considered will be accompanied by authoritative instructions that do not require any conceptual heavy lifting.

So that's a short description of how a limbic system (mal)functions when it is not enveloped and directed by the rational, independent mind. And you can see the survival value of that lower-level, primitive functionality to a social organism eons ago: When our little band of hunter-gatherers is out on the African plain, and team leader Jaboo grunts,



Photo: Green Jay by G. Gibbons
Laguna Atascosa National Wildlife Refuge

"Lion that way, we go this way," those who wait a

millisecond to independently okay the data often wind up unavailable for procreation.

The key issue with continued prevalence of the stunted LSB is it makes humanity highly susceptible to infection by the defective ASL-syndrome disease. Certainly the history of the West, from domination by the Church of Rome to current domination by the “Church of Bank”—interrupted briefly by the Enlightenment and the Constitutional-libertarian republic of the United States—, demonstrates the reality and severity of the Barrier Cloud condition.

If the BC persists,⁶³ the parasitic ASL-afflicted humans “win,” and we all go down the tubes. {The ASL syndrome is a type of parasite that ultimately kills its host and thus itself. ASL-afflicted humans are incapable of independent survival.} So we desperately need to stop the disease, particularly at the level of the internal cause: we need to help the vast majority of normal, nonaggressively inclined humans become immune to the external ASL threat... through simple reason and spiritual enlightenment.

⁶³ In keeping with my newfound habit of staying as light as possible, I have not made a point of how horrific and brutal the effects of the ASL syndrome are. It is painful to look at the ASL-disease progression without turning one's head. A naturalist friend likens it to the lead-pipe cruel self-destruction of the African lions in a recent Smithsonian Magazine.

The Jesus Salient

This is the term I came up with as the best expression for the combination of reason and spiritual growth standing the best chance to cure “stunted limbic system processing”... and penetrate the Barrier Cloud, one consciousness at a time.

What I had not appreciated until recently is that the act of asserting one's own understanding and commitment to the truth is a spiritual move: one is stepping up from the emotional-perceptual functioning of an automaton (as in Figure 4.3 above) into a new world of concepts that breathe life for you as a unique being deserving the joy of true-self realization.

Rationality is the original act of creation that embarks a human being on the journey to enlightenment, to the next stage of human evolution. I cannot see how one becomes spiritually alive without embracing the rigorous identification of reality, the pursuit of objective truth as a holy mission.

But I've also seen how reason can be twisted through false external authority into another form of spiritual stunting. So it's important to "feel" rationality as the light leading the way toward another enchanting word: atonement... that is, being at one with the divine life force within you. In order to reach that state one must "let loose" a bit from the world of words, let go, in particular, of the need to appear right at the

lower level of mind. Instead be right by walking through the door of eternal presence. I know, sounds weird, especially if you're used to hanging out with left-brained Objectivists and libertarians.

Analogy

Each of us has a potential infinite internal peace symbolized by the ocean. The ocean, of course, consists of a surface, representing the affairs our daily lives—what some spiritual teachers refer to as the world of form—and a great depth of water, representing the vast reality of our souls, as infinite as the universe itself. We are the ocean in its entirety, and sometimes the little waves on the top become bigger waves, but they are insignificant when compared to the Great Depth of each of us.

I'm a Randian by history, and, indeed, I recently watched and reviewed both *Ayn Rand: A Sense of Life* and *The Passion of Ayn Rand*. They both moved me to see the value of natural philosophy and the truth of things as determined by the most sustained effort of honest intellect one can muster. Key word: honest. Rationality is not a word game, it's the first step toward reaching what we were meant to be, that eternity of awareness manifested in the Now.

The external source of the Barrier Cloud—namely, the ASL-afflicted humans who sadly know nothing but domination and manipulation—has a well-developed artifice of words and other symbols for manipulation. In some respects, you could say the

Entity (*a la* the Matrix) is "rational." But it has no soul. All the so-called reasoning justifying aggression—from "(coercive) taxation is the price we pay for civilization" to "we must make the world safe for democracy"—is so much flak composing the Barrier Cloud itself.

That's why I see the best route for disrupting the antihuman carrier frequency of the stunted limbic system as "spiritual awakening." As a practical matter, millions of people see Jesus as the supreme spiritual teacher. So I'm invoking him to sell spiritual growth in a rational direction.

Considering the lilies of the field

Candidly, gentle readers, I must confess that at best I myself am only somewhere down the road to spiritual enlightenment, perhaps tantalizingly close but not there. Thus, I lack certainty that spiritual enlightenment is the dead-solid perfect solution for the stunted limbic system, where so many people blindly yield to life-threatening authority and enable a mindless world of aggression.

But I do have a very good hunch that way.

I want to end this module by drawing from Eckhart Tolle's book, *The Power of Now*, the many significant references to Jesus' ideas. In each of the sayings or concepts, I feel, lies a kernel pointing to the "Deep Ocean" of what we're a part of. The enlightenment such musings portend is so powerful that it blows away all the trifling unconsciousness of

our time, just as the SNaP so totally wipes out the ASL external threat.

Note: I'm not going to do a lot of my own writing for these excerpts. Not because I'm lazy but because I want the reader to experience the thought without my noise... with as little mental noise of any kind as possible. Please try to experience the silence from which the sounds come, the space from which the objects arise, and even the stillness surrounding the thoughts stated. And I would especially appreciate comments or contributions to my blog⁶⁴ on these items.

1. **You "become as a branch cut off from the vine."** (p 39) Identification with the mind, the basic mechanics of the unconscious state. {In Tolle's world, excessive mind is "monkey brain," a compulsive word-generator that obscures rather than enlightens.}
2. **"Take no thought for the morrow,** for the morrow shall take thought for the things of itself." "Nobody who puts his hands to the plow and looks back is fit for the Kingdom of God." Per Tolle: "No one seems to realize that (the sayings of Jesus) are meant to be lived and so bring about a profound inner transformation." (p 43)
3. The Now is central to the teaching of Sufism, the mystical branch of Islam. Meister Eckhart,

⁶⁴ brianwright.com/CoffeeCoasterBlog/

13th century spiritual teacher, sums it up:

"Time is what keeps the light from reaching us.

There is no greater obstacle to God than time."

(p 44)

4. You do not seek permanency where it cannot be found. **Everything is honored, but nothing matters.** Forms are born and die, yet you are aware of the eternal underneath the forms. You know that 'nothing real can be threatened.' (p 58)
5. **Why are you always anxious?** Jesus asks his disciples. "Can anxious thought add a single day to your life?" (p 63)
6. **"What shall it profit a man to gain the world and lose his soul?"** (p 74)
7. Jesus uses the idea of waiting. **"Be like a servant waiting for the return of the master."** He stays awake, poised, alert, because he does not know. He is totally present. The five careless (unconscious) women who do not have enough oil (consciousness) to keep their lamps burning (stay present) and so miss the bridegroom (the Now) and don't get to the wedding feast (enlightenment). Even the men who wrote the gospels did not understand the meaning of these parables; these are parables not about the end of the world but about the end of psychological time. (p 79)

8. **Jesus' parable of the lost son**, who leaves his father's house, squanders wealth, becomes destitute, and is forced by his suffering to return home. Father loves him more than before. Journey from unconscious perfection to apparent imperfection and "evil" to conscious perfection. (p83)
9. **Christ the divine presence**. "Before Abraham was, I am." {and so are we} Zen-like. Great profundity. (p 86)
10. **"Your whole body will be filled with light."**
Belief that Jesus never relinquishes his body but remains one with it and ascends into heaven. Pro inner body, the means for spiritual realization. (p 95)
11. As long as you are in conscious contact with your inner body you are like **a tree that is deeply rooted in the earth** or a building with a deep and solid foundation. The latter analogy is used by Jesus in the generally misunderstood parable of the two men who build a house. One man builds it on the sand, without a foundation, and when the storms and floods come, the house is swept away. The other man digs deep until he reaches the rock, then builds his house, which is not swept away. (p 99)
{Same page: before you enter the body, forgive. Jesus: "**Before you enter the temple, forgive.**" In Tolle's lexicon, to forgive means to accept reality as real.}

12. The Unmanifested does not liberate you until you enter it consciously. Jesus does not say: the truth will make you free, but: "**You will know the truth, and the truth will make you free.**" This is not a conceptual truth. It is the truth of eternal life beyond form, known directly or not at all. (p 110)
13. ... you feel the God essence in every creature, every flower, every stone, and you realize: "All that is, is holy." This is why Jesus, speaking entirely from his essence or Christ identity, says in the Gospel of Thomas: "**Split a piece of wood, I am there.** Lift up a stone, and you will find me there." (p 111)
14. If some cosmic convulsion brings about the end of our world, the Unmanifested will remain unaffected. A Course in Miracles expresses it: "**Nothing real can be threatened. Nothing unreal exists.** Herein lies the peace of God." (p 115)
15. If you remain in conscious connection with the Unmanifested, you value, love, and deeply respect the manifested and every life form in it as an expression of the One Life beyond form. You also know that every form is destined to dissolve again and that ultimately nothing out here matters all that much. You have "overcome the world," in the words of Jesus, or, per the Buddha, **you have "crossed over to the other shore."** (p 115)

The page numbers are from the book.

Cultivation Practice

I will state that along the lines of spiritual practice, I have become a practitioner of Falun Dafa.⁶⁵ It's a Chinese "way" that believes in "truth, compassion, and benevolence." The movement has also been severely persecuted by the Chinese government, thousands of practitioners imprisoned and tortured. From what I can see and do now, Falun Dafa and the freedom movement look like the beginning of a beautiful friendship.

The Dafa talks about "attachments" (read addictions, e.g. drink, women, Monday Night Football) and engaging the power of the universe to help the cravings cease and step up to inner peace and health. It's certainly true that as one lets go of false needs, those "authority drivers" in the stunted limbic system brain become diminished. As self-consciousness emerges, we also see the nature of aggression. To know aggression is to end aggression. The SNaP is an integral part of spiritual awakening... and vice versa.

May the SNaP be with us.

The next module works out the details.

⁶⁵ Ref. www.clearwisdom.net

5: “Breaking Through”—The Strategies

Grand Strategy, Petite Strategy, and Tactics

Summary

Module 5 discusses the so-called Grand Strategy for dispelling the Barrier Cloud, by moving along all three liberation axes, particularly overcoming mind control. Then some Home Run solutions and tactical ideas.

In movements of ideas, as in chess and in war, some of the profound thinkers who have prosecuted causes—for good or for ill—realize the importance of an overarching concept for achieving success.

This Grand Strategy becomes an integrating purpose or principle against which subordinate collective struggles or individual efforts are measured. For example, the Grand Strategy of the <central controlling entity> in the modern era has been world domination, under which the World Wars were carried out as Petite (Lesser) Campaigns.

So, too, we normals need a Grand Strategy—and a Petite Strategy—for world *liberation*. And these are the subject of this module. Both these grand and petite strategic components are vital to our success. Here is how I see them broken down into the general and more specific:

- Grand Strategy—at this level, especially for prosecution of the SNaP, we are concerned with growth of the individual’s own body, mind, and spirit.

- Petite Strategy—the subordinate idea(s) for effecting a society without coercion contains all of what we generally refer to as political action.

I will state both of these strategies explicitly below, then develop a handful of tactics that appear to have good chances in the near term. {No one has a monopoly on the best ideas for effecting a free world; I'm only hoping to add to the creative mix.} Finally, this module presents some key qualities of attitude essential for implementing positive ideas.

What I outline in the above two areas will serve the larger ideal of the betterment of the human condition quite well. Between the two “plans” and with concerted *action*, it is difficult to see how the parasitic Barrier Cloud phenomenon and its external and internal human causes is long for the world. First the dream:

“Vision Quest”

As a freedom activist and a writer, I spend so much of my life in the world of words that sometimes I tend to lose sight of key ideas in my imagination. On the scale of spiritual fitness I'm probably not the 90-lb. weakling, but I'm certainly not the Zen master either. The major reason: I have a hard time “seeing things” in my mind's eye.

So, too, we need a Grand Strategy—and a Petite Strategy—for world liberation.

Yes, I've gotten so I can use words as metaphors that evoke more imagery—such as 90-lb. weakling ☺—but it's still not easy to see my ideal world as a big exhilarating *perception*. I keep trying. Because having a vision of the world we're trying to achieve is as important in politics as seeing the rewards of a business idea or imagining your hockey team lifting the Stanley Cup overhead. It's also quite personal, different for every individual.

For me, politically, my SNaP-infused world conjures up the following potpourri of images—I'm pretty much simply doing a coredump here, in no particular order, not trying to overly polish the verbiage (it's *picture* time):

- Catcher in the Rye*
- I'm young and fit
- The canoe trip
- A mountain road, the Yamaha Venture (touring motorcycle)
- TV sports without Cialis commercials
- Passionate love
- The Now
- Brother, father (world of their return)
- An end to the horrible suffering imposed by tyrants
- An end to scarcity
- An end to disease
- A cure for obesity

- People have style and civility and treat each other with respect
- The freedom to be different and interesting
- Literature and art
- Golf
- Sailing, flying, space travel
- A haven for philosophes⁶⁶

That last bullet item is *especially* special to me. One of the main reasons I started the Coffee Coaster (thecoffeecoaster.com) was because I wished to carry on “the Great Conversation,” to use a phrase from the famous Great Books series. Only I wanted to focus on the good stuff: the pro-libertarian ideas, the pro-reason ideas... with an occasional culture-item review.

My Sacred Nonaggression Principle feels totally at home with the philosophes of old, and in my imagination receives an ongoing spirited discussion from philosophes to come.

Grand Strategy for Liberty⁶⁷

Psychologically healthy human beings lack the desire to dominate other human beings (or to view other individuals as means to their own ends). Still, in the struggle to overcome the contrary Grand Strategy of this small group of sick people who

⁶⁶ A philosophe is one who loves the discussion of ideas, with the practical end of helping people and achieving healthful progress.

⁶⁷ Just a reminder: liberty and the implementation of the nonaggression principle are the same thing.

would centrally manipulate and control human beings,⁶⁸ it helps for all the real people to be on the same page... or at least a similar page with one another. We need to have a Grand Strategy of our own.

Indeed, this book, by proposing the nonaggression principle as sacrosanct⁶⁹ is essentially leading us to a Grand Strategy: namely, the SNaP itself, or, more precisely, *the coordinated movement of psychologically healthy human beings along the path of the Nonaggression Vector.*

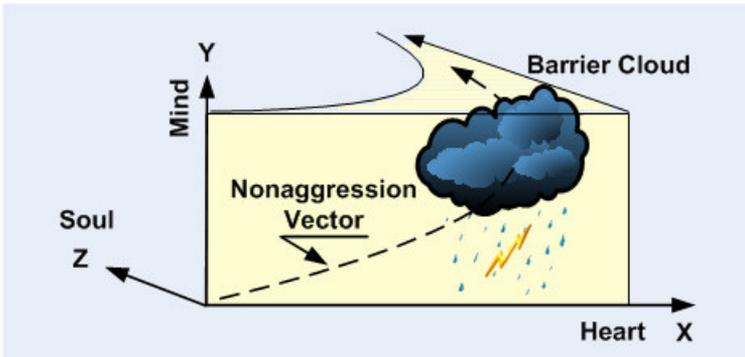


Figure 5.1: Heart, Mind, Soul

Figure 5.1 is a repeat of Figure 4.2 from Module 4, in which we looked at the Barrier Cloud initially. For “ASL diseased ones,” world domination is the

⁶⁸ We’re talking about the external cause of the Barrier Cloud now, in other words the small group of psychologically diseased individuals (ASLs)—lately I’ve been using the “Power-Sick Ones” as my label—who oppress the productive class. (As a perspective that considers and evaluates empirical evidence, my proposed scheme of understanding should be thought of as a *causality* theory... rather than a conspiracy theory.)

⁶⁹ holy, sacred, highest ideal

Grand Strategy, which appears to normal humans as the Barrier Cloud. For normal humans, the Grand Strategy is (or what I am proposing is) the Nonaggression Vector, which appears to the ASL-afflicted as any human progress along the three Nonaggression Axes... particularly, X and Z.

To remind ourselves of the specific qualities involved, let's repeat the definitions and descriptions of each of the Nonaggression Axes from Module 3:

- **Heart**—Along the X-axis we grow to discard blind obedience to authority and learn to think for ourselves. This is reflected in our overall psychological independence and heartfelt pursuit of truth in life.
- **Mind**—I conceive of the Y-axis as a measure of interest in ideas, also a commitment to natural reason, rationality. At the bottom of the scale an individual takes no interest in the rest of the world at all. Slightly higher, he cares for his job, his family, his local sports franchise, and so on. To the few at the top who, for example, passionately work for peace and justice. {Or, for authoritarian opportunists, passionately work to control and manipulate others. So on the “Mind” scale, unlike the other two, higher does not necessarily mean healthier. Compulsive mind is dangerous. }
- **Soul**—Finally, the Z-axis describes the degree to which a person has proceeded toward spiritual enlightenment. At the lower end, he's

insensitive to the suffering of other sentient beings, in the midrange shows respect for the political rights of others, and ultimately manifests a deeply felt connection with Being.

Let's look at these axes, then consider much of what we've already discussed in dealing with the Barrier Cloud but in terms of *planning* and acting.

*Health Vector, Balanced Growth*_____

Scientists and doctors, when discussing the spread of highly contagious, dangerous viruses or other contaminants, speak in terms of “vectors,” which in a biological context is “an organism that carries pathogens from one host to another.” Our analogous ASL “disease vector” is the Barrier Cloud, or the coordinated activity that prevents our normal psychological and political growth along the Nonaggression Vector.

Perhaps it is helpful to envision the Nonaggression Vector as a “health vector” countering the “disease vector” of the ASL Barrier Cloud. In any case, what we must always keep in mind is the normal growth of the human organism along the Nonaggression Vector—progress in body, mind, and spirit—is the fundamental fact. We can live without the parasite, without the ASL-diseased ones. The ASL-diseased ones cannot live without us.

Thus despite the apparent wealth and power of the ASL <central controlling entity>, remember that that wealth and power is wholly dependent upon normal, psychologically healthy humans. The ASLs rely on

tricks and deception almost entirely. Because their existence is derived entirely from the healthy host—i.e. us—they have no sense of their own human reality, no confidence in being able to live by their own efforts.

So the integrating characteristic of a successful Grand Strategy—and its derivative petite strategy and tactics—is dispelling illusions and falsehoods. The exposure technique will reveal and remedy the deep deceptions that have created the Barrier Cloud and kept humans in bondage to wholesale aggression basically forever. We need to be “illusion dispellers” and “deception undoers” above all.

The Falun Dafa speak of three qualities in their spiritual practice: truth, compassion, and benevolence. The greatest of these, the integrating strategy, is Truth. But in my experience, for optimum progress, it’s best to manifest all three qualities simultaneously: Balanced Growth.

In our strategic scheme balanced growth means moving toward our ideal—in so doing penetrating and leaving behind the BC⁷⁰—by growing along each of the axes in coordination.

So the integrating characteristic of a successful Grand Strategy is to dispel illusions and falsehoods. We need to be “illusion dispellers,” “deception undoers.”

⁷⁰ “Comes the revolution,” meaning “comes the *Re*-Enlightenment,” vast numbers of individuals currently composing or employed by the Power-Sick Ones will be rendered nonthreatening. Whatever

2. An example of balanced growth is:
 - a) Reading widely and studying about a state crime such as 9/11 or government use of depleted uranium munitions (mind).
 - b) Acting courageously to uncover, protest, and bring state and corporate-state criminals to justice (heart).
 - c) Sharing your compassion with the community of state victims (soul).
3. The best example of *not* having a balanced strategy is, unfortunately, still the prevailing orthodoxy within the freedom movement:
 - a) The focus is on political action and intellectual argument to the detriment of taking heartfelt *life* action and seeking individual spiritual enlightenment.
 - b) The focus is not inward on one's own issues and need for growth.

Figure 5.2 shows a quick sketch of what I'm talking about with too much of the freedom movement today. Too "mental." Not a balanced growth strategy along the Nonaggression Vector... but then the SNaP technology—and the effective strategy for it—is only now being unveiled. Without SNaP and without balanced growth, the contest is like trying to slay dragons with a pitchfork.

else that means, these people will now have to provide for their own existence—which will be a huge boost to general human productivity and life.

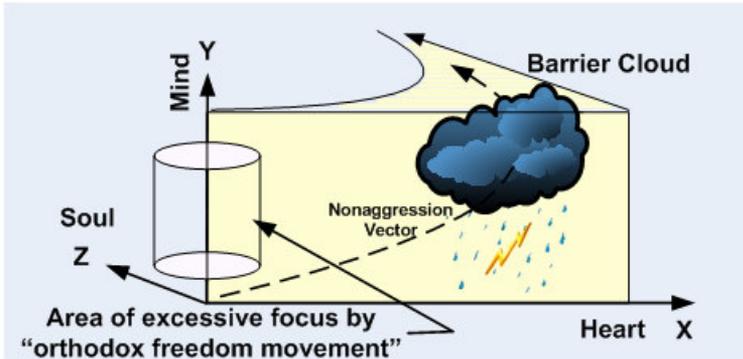


Figure 5.2: The Excessive “Mental” Focus Issue

Further, when you keep too concentrated on your mind or on changing the minds of others it becomes a compulsion of its own. Eckhart Tolle speaks of the “law of opposites:” If you don’t bring the SNaP into full presence at the center of *your* life, you wind up just spinning the wheel of argument. People get defensive, no one gets the message—i.e. enlightenment and its nonaggression corollary—you lose so many prospects in mental noise and ego.

All evils are the effect of unconsciousness. You can alleviate the effects of unconsciousness, but you cannot eliminate them unless you eliminate their cause. True change happens within, not without.... Just as you cannot fight the darkness, you cannot fight unconsciousness... unless you give your own peace to the world. — Page 169, [*The Power of Now*](#)

Strange as it may seem, that’s all I’m going to say on the foundations of Grand Strategy for the SNaP. The remainder of the discussion will also be brief; strategies and tactics in this realm are really basic... though you can get plenty of diverse opinion.

What follows immediately are some thoughts on grand strategic elements when one does consider each axis on its own.

Heart: (Independence Axis)_____

Along the X-axis as we have discussed, an individual tends to grow more independent, to think and, particularly, to act more on his own. The limbic system or primitive brain factors in here because we are physical organisms with an evolutionary history.

In other words, the primitive man was inclined to follow authority from an external input. I briefly mentioned earlier the work of Julian Jayne, which proposed that the typical 10,000-year-ago brain of man functioned essentially as an order taker and executor. This is a model of tyranny, which we see vestiges of in our authoritarian systems today.

Heart Strategy

In the ‘heart’ component of the Grand Strategy, we may stress anything that leads to greater psychological independence of the individual—from home-schooling, defying arbitrary authority, acting on principle (e.g. the Constitution or the SNaP) contrary to collective pressure, becoming a pioneer, getting off the grid, alternative economics, and so on. The list is long, mostly covered later in this module under Petite Strategy and Tactics. The point is to **act** as an independent moral agent and to **project** your own authority, your own individual sovereignty. *You rule!*

Mind (“Rationality” Axis) _____

Along the Y-axis an individual moves toward greater conceptual understanding. The Stuck Limbic System (SLS) can also affect progress toward “rationality,” that is, the Mind Strategy. But it seems better to discuss the limbic system under Body, because when the system is stunted or stuck in its primeval state, the items that need attention by the mind actually *don’t reach* mind consideration.

Mind Strategy

Mind Strategy is aided by reference to the categories and major questions of the World’s Smallest *Meta*Political Quiz shown in Table 3.0 (and, with specific questions, in Tables 3.1 thru 3.3). What we’re trying to cultivate on the Y scale is movement of the individual’s being toward greater rationality and concern for universals.⁷¹ Let’s look at these categories and major questions now:

1. Psychological Domain—Do you care what happens in the rest of the world?
2. Reason/Emotion—Do you resist giving into your emotions, rather preferring to think out an issue?

⁷¹ Remember the two categories of things the mind deals with: concretes—which are the everyday perceptual things we see and hear and feel—and universals, the realm of concepts. A concrete is your local home-school. A universal is “education.”

3. Conceptual/Perceptual—Do you prefer activities of consciousness requiring critical, creative thinking?
4. Personality Health—Are you largely free from psychological disorders, whether genetic or other?
5. Primitive Brain— Do you judge critical information by *your own* mind’s authority?

The strategy is to move toward more yes answers to the above questions.

Soul: (Spiritual Awareness Axis) _____

Finally, along the Z-axis we see a steady growth in human history from insensitivity to living things to the greatest compassion and respect for life. As discussed in the previous module, the Jesus Salient—nothing to do with superstition—applies... as an effective technique for undermining the Barrier Cloud. It’s about freeing oneself from *attachments*.

Soul Strategy

In the course of writing the book, I realized that the “heart” elements of antiauthoritarian behavior and the “mind” elements of rational philosophy were inadequate to explain an individual’s progress toward the nonaggression ideal. I needed a spiritual dimension to explain what draws good people away from false authority and toward deeper understanding of principle.

Authentic action proceeds from a deep connection with all that is real—and a corresponding disconnection (or de-addiction) from all that is not real—which brings at once an understanding and a feeling of immense peace. That is why in Module 4 I present the “Jesus Salient.” From a strategy perspective, we need to stress to the genuine spiritual teachers of our time that the SNaP is integral to any enlightenment. By embracing the SNaP these spiritual leaders create a positive feedback loop... enlightenment leads to SNaP, which leads to enlightenment, which leads to SNaP, and so on.



This *individuality* of fixing the Big Universal Problem, by becoming, as individuals, better and more fully conscious human beings is the irony of the SNaP Grand Strategy, which is normally seen as solving a collective *political* problem.

Petite⁷² Strategy for Liberty

In this section I want to describe petite strategy and tactics for accomplishing a libertarian society as quickly and firmly as possible. Thus, I’m going to break down the subject into more general (strategic) elements and more specific (tactical) elements.

⁷² Petite means small. Petite Strategy, so far as I know, is a term I coined. What I’m trying to suggest is a set of plans or ideas distinct from (and properly flowing from) Grand Strategy. Petite Strategy doesn’t necessarily mean small-scaled, rather it is concerned more with practical daily matters, in this case politics.

Think of the items in the descriptions below as a few preferred routes to the same destination.

Five Petite Strategies _____

The following five premises of practical activity or attitude seem to be most productive in changing our current political-economic world toward the nonaggression ideal:

- Presumption of Freedom**—Taking the moral high ground, holding and asserting our freedom as naturally primary. No compact of men has authority to deprive us of our liberty.
- Dispelling Misconceptions**—Thanks to compulsory schools and controlled media, most people misunderstand and hold dangerous views. Necessary educational mission.
- Acting *Directly* for Truth**—Freedom is not something you ask others for; it's something you assert and live. Fundamentally, we defeat the dominators by outcreating them.
- Facing the Facts** (of the Unspeakable)—Without widespread public denial, grand evils cannot prevail. Breakthru is a big step: people being willing to overcome the Stunted Limbic System and face the truth.
- Local Activity**—Freedom begins at home; at the neighborhood person-to-person level we can insist on noncoercive political behavior.

I discuss these strategies in more detail on my Website TheCoffeeCoaster.com. You may also communicate with me through the Coffee Coaster blog: brianwright.com/CoffeeCoasterBlog/.

Five BIG Tactics _____

A tactic is the most specific and immediate category of action. The five tactics below do not necessarily bear direct correspondence to the five petite strategies above.

- The Big Three Solution**—If the government can bail out the Big Three auto companies, it can easily get out of the way to return \$3 trillion *per year* to the American people—*right now*, with a flip of some legal code.
- Mind Freedom**—A tactic that is a bit more long range: in addition to ending the government school monopoly, we disrupt the Power-Sick Ones’ mind control machinery.
- Local Freedom**—Develop a Web-based journalistic presence with a noncorporate, local-independent-business daily delivery of a neighborhood newspaper (that also covers the world).
- “Nontaxpayers” United**—Practicing the latest lawful methods for effectively ending the “income” tax for nontaxpayers... who legally, technically, are most of us.

- **Alternative Economy**—Agorism. Practicing *the* economy, several thoughts on pursuing economic freedom and prosperity on a personal level, while ignoring and ending the state.

Many of the above tactics I've written about in the Coffee Coaster (www.thecoffeecoaaster.com). But I wanted especially to demonstrate some street-level values of the SNaP here in the book. What's more, the final item in the above list is my stress on practicality; *Liberation Tech Module 6*—which contains a description of 24 alternative-economy opportunities—is my contribution to the “becoming free by *doing*” set. (Don't worry: the vast majority of alternatives will not land you in jail... *yet.*)

A word on priorities _____

In the implementation of strategies for moving toward the Nonaggression Ideal, it helps to set reasonable priorities. Table 5 shows my preferences.

Table 5.1: Suggested SNaP Implementation Priorities

#	Aggression to Remove	Description/Rationale
1	Drug prohibition laws	Like the National Nightmare of alcohol prohibition in the 1920s, only worse. Immediate repeal will hugely benefit everyone.
2	Military empire	Dangerous \$trillion/yr. wealth transfer (to the banksters) for purposes of pure, malevolent destruction.
3	Agricultural hemp ban	Lifting the ban on the non-psychoactive native strain of cannabis will be an economic boon (eventually more than \$1 trillion/yr.) to tens of thousands of farmers, merchants, individuals.

#	Aggression to Remove	Description/Rationale
4	Corporate privilege	End legal personhood, legal immunities, and phase out limited liability; end all special treatment.
5	Federal Reserve Act	Thanks to Ron Paul and the Honest Money Act we already have a bill in the mill that will repeal the government money racket, ends war, too.
6	Government schools	The most insidious encroachment on human freedom, also the most entrenched; best transitioned to freedom by withdrawal of compulsory funding.
7	Coercive taxation	Introduction of voluntary government-services financing will result in people getting the government services they want.
8	Eminent domain	Behind so many transgressions in the name of progress; repeal it everywhere.
9	Nanny state laws	Can put this toward the top, because repeal is easy: seatbelt laws, helmet laws, smoking bans; Bah Bah.
10	Licensing and regulation	Example: if taxi cabs were free market, jitneys would solve traffic congestion in all major cities <i>now</i> .

This module has been my attempt to move the SNaP cart forward by laying out the dreams and goals. Though many of these are uniquely my own, I do feel my experience in the freedom movement and my arguments lend some street credit to whatever “master plan of attack” emerges organically and spontaneously from the freedom community.

Psychological Qualities for Success

The practical achievement of liberty—or in terms of this book, the realization in our lives of the nonaggression ideal—requires *action*. The action must be creative and purposeful. Further, especially if we expect others to follow, the actions we propose—in addition to leading clearly and directly to our goals of liberty—must produce positive results in the material world for the actors.

What I'm proposing is that the actions we take to achieve our libertarian ideal world be (90%) the *identical actions* that we take to assure the material well-being of ourselves and our loved ones.

Creative and Purposeful _____

Not long ago, one of my favorites in the “think independently with imagination” crowd, Mr. Jon Rappoport was featured in a CD “Introducing Jon Rappoport.”⁷³ He was introduced by Ms. Catherine Austin Fitts of solari.com.⁷⁴ His ideas form the “vision quest” I have been advocating: a world that is full of abundance and freedom, where people are motivated and excited by life, where universal peace breaks out, where children are safe in any neighborhood, and where aggressive governments and their diseased agencies and beneficiaries have become a relic of a primordial past.

⁷³ Available from nomorefakenews.com

⁷⁴ Ms. Fitts is the inventor of the “popsicle index,” a measure of the confidence a community has that a child can walk, unattended, some blocks to a store and return in complete safety.

I want to focus here on a specific point that I gleaned from what Mr. Rappoport was stressing on the CD. When we (especially those of us in the freedom movement) dwell on the nature of the Barrier Cloud and on the forces that enable it, it is easy to succumb to negative thinking. Let me briefly discuss that problem of negativity...

The Imminent-Threat Syndrome _____

The powers behind the state are vast, malevolent, destructive, and real: “Hey, did you hear about the FEMA camps... or the nth Goldman Sachs bailout, or Obama’s bill to take over the Internet, or McCain’s bill to prohibit vitamins, or the Blackwater massacre in Fallujah, *Ohio*?”

Each of these events may come true, some *are coming* true. It’s simply a fact that *species americana* is the death throes of a pervasive, old, aggression-ridden oppressive system. The pillars of that system are crumbling as we speak. We can’t change the facts by ignoring them or denying them. But when you get into details about real specific dangers, the analysis typically becomes muddled:

- What is the exact nature of the danger?
- Is it an emergency that means the end of civilization or a loss of our 401K savings?
- Will the currency collapse, and, if so, does that mean panic in the streets or rapid transition to better money?

- Will national health care and imperial wars accelerate the collapse of the currency?
- What if the people refuse to accept coercive government, refuse to pay for it, and/or choose a new, different, noncoercive government?

Say, that last sounds pretty good: Panarchy.

I'm suggesting that although we may be stuck with a serious social problem, to dwell on imaginings of what major calamity is about to descend around our ears, to endlessly speculate about the likely path of the Powermongers' Great Train Wreck X is useless.

Constant "catastrophizing" by some freedom-oriented people causes many of our peers to regard us a bunch of Gloomy Gusses. They tune us out. Exactly the undesired response. Take it from me. I've fallen into the "gloom and doom" pit so many times I feel I should be collecting disability. So the first rule is to stay away from gloom and doom.

*The Positive Law of Attraction*_____

Continual speculation about the disasters one's opponents can cause also plays into the hands of one's opponents. It's a motivational principle. Similarly, the holding of a mental image firmly and continually creates a remarkable likelihood of that mental image materializing in the real world. In personal-empowerment circles, this is referred to as the Law of Attraction.

The most common popularization of the Law of Attraction is found in Rhonda Byrne's book, *The*

Secret. But the idea goes back to the classics of self-empowerment from Napoleon Hill (*Think and Grow Rich*), Zig Ziglar, James Lee Valentine, and others.

The freedom movement is due for a healthy dose of the Law of Attraction. Which brings me back to what Jon Rappoport has to say: he simply articulates so well⁷⁵ the psychological nature of the “power-afflicted ones” contrasted to the *immense creative potential* that each of us has as a natural human who does not aggress upon others.

***Constant
“catastrophizing” by
freedom-oriented people
causes our peers to
regard us as a bunch of
Gloomy Gusses.***

The power-elite, the Kleptocons, the CCE, the Entity, the ASL-syndrome afflicted, the defective ones, the Pathocracy, the oligarchy, the patharchy, the Men of the Power Sickness (MOPS)—however one wishes to name this small minority of humans who treat other humans as simply means to their “entitled” existence—are deeply flawed. They are incapable of facing reality first hand... and abjectly terrified of those who do.

When we grasp these facts, they collapse, we win.
We *outcreate* them.

⁷⁵ Check out *The Secret behind Secret Societies* (2003).

The Creative, Motivated Force _____

The preliminary lesson we can draw from Rappoport and others in the motivational and imaginal fields is how to develop and focus our creative energies. In some of his lectures, workshops, and books, he proposes exercises that can expand one's creative power. In fact, after you have performed a couple of these, it isn't too difficult to come up with your own.

For example, on the CD, one lesson is to stand by a window and look out at the horizon. Then imagine something you want—like, say, a free society with a high popsicle index—and project it from the window all the way to the horizon. Do it with feeling. Immediately follow that projection with imagining a color, say, orange, then like Zeus tossing out a thunderbolt, send the color to the horizon, too. With feeling.

This kind of imaginative empowerment is crucial to breaking through the Barrier Cloud, particularly to unlocking the mental vise grip of the mainstream media and academia on the average citizen.

Positive and Productive _____

The point is that each of us as natural human beings, in general, and as freedom-loving people, in particular, has an incredible creative power to make the world according to our own imagination. When humans discover this amazing power, *en masse*, as I believe we are within a few years of doing, the

Manipulator Class will blow away like a tumbleweed on the Bonneville Salt Flats.

At the same time, many people will discover the creative business or occupation they have a burning desire to pursue. They'll restake claims to their precious childhood dreams and never again let outside powers put them in a box. A new alternative economy is emerging now, as we discard the centralized hierarchies—the patriarchy—of the corporate state and carve out an abundant, passionate productive life with our own name on it. Some refer to our age as the Transition... to the New Paradigm.

This hugely creative and motivated force will not be denied. I'm happy to be a practitioner.⁷⁶ If there's anything I'm convinced of, it is that success requires reaching people with the *language* of success—whether we're in business or politics. Think. Act. Persist. TAP. Problems exist, meaning we win by setting and achieving goals.

The methods of success we apply in our economic lives, we will apply to freeing up the world. TAP the SNaP and SNaP the TAP. May whatever honest business or occupation you choose lead you to the time freedom, the health freedom, and the financial freedom to be able to lend a hand toward the political freedom... which, system wide, is the nonaggression ideal.

⁷⁶ In addition to my career as a writer and a Web columnist (thecoffeecoaster.com), I run a motivation and empowerment business: bwisok.millionairex7.com.

The next module is the “what you can do” module, which I believe breaks new ground for a book on a major libertarian principle: it shows how the SNaP movement can be self-funded, how *you* practically can prosper doing things you enjoy while pressing the Undo key on coercive government.

6: “Breaking Through”—The Doing It

Being “the Change We Wish to See”...

Summary

A practical ‘how to’ conclusion to the SNaP analysis. The objective for knowing the truth is that we may *act* truly so good things come our way. Liberation of the planet starts with each of us liberating ourselves, *now*.

The remainder of Module 6 describes some real-life “alternative-economy” business ideas that have the added advantage of directly asserting that key *presumption of liberty* discussed in Module 5.

The Agorian Way

At the Free State Liberty Forum last year, I was honored to



present my Sacred Nonaggression Principle (SNaP), first edition, book to a subset of the freedom elite: the Alternative Exposition (AltExpo.org) group founded by Jack Shimek et al.

I recall, after making my presentation, there were some astute questions from a woman in the front row, going by the moniker FreedomGal. Indeed, she was the next presenter. Her questions and the topic of her presentation concerned how to move on from what she characterized as “verbal libertarianism.” Instead of simply being “*talk* libertarians,” she argued, we need to become “*walk* libertarians” and “*do* libertarians.” She got me to thinking...

Before the Liberty Forum of 2010, i.e. during my writing of the “second-first” edition, SNaP II, I spoke with Mr. Shimek. He told me that the situation with Altexpo was ‘not ideal,’ then asked if I had any ideas for bringing in some ducats—to support Altexpo, and even to help the cause-oriented real people in the Altexpo circle pay the food-and-rent bills.

I remembered Altexpo of 2009, and the words of FreedomGal, who was totally into the alternative economy: doing noncoercive things that bring in wealth but don’t ask for state permission. “That’s it!” I thought.

The Alternative Economy _____

In a word: the *free* market. Just as the black market in a controlled economy is the real market. Freedom of production and trade—the unfettered right of individuals to earn a living—is cemented into the United States Constitution and into virtually every state constitution. That natural right is what the American colonists were fighting for... and largely secured, even to the point that Article 1, Section 9 acknowledges:

*"No capitation, or other direct, tax shall be laid, unless in proportion to the census or enumeration herein before directed to be taken."*⁷⁷

⁷⁷ meaning there shall be no federal tax on an individual's common-right actions to earn a living nor to his property (with an emergency

But, as Thomas Jefferson states, it is natural over time for government to encroach on natural rights and liberty to yield. That's certainly what has occurred: All the actions of freemen, all the rights of production and trade, that the Constitution (and the many state constitutions) explicitly acknowledge, have been infringed by governments to the point of disappearance. That does not mean the rights no longer exist!⁷⁸

Special Note Regarding Political Action:

I do not take so hard a line against conventional political action thru government entities—voting, running for office, the LP, etc.—as many agorians. But I do share the agorian disdain for jumping through legal hoops the statists place in our way for every little thing—filling out government paperwork and asking for permission.

What I'm getting at is that all of the activities identified below you and I have the absolute right to perform by virtue of our natural rights of life, liberty, and property. Some bureaucrat may try to coerce you away from these actions, but legally and morally that's irrelevant. Indeed, the alternative economy consists of the voluntary market actions of free

exception requiring any such tax to be apportioned among the states). That is. no federal 'income' tax.

⁷⁸ The alternative-economy—sometimes called the counter economy—“movement” is sometimes called agorism... meaning ‘open market.’ Ref. Sam Konkin III *New Libertarian Manifesto* (1983). I'm down with the agorians, and I think my SNaP vector is consistent with it: Don't seek permission for freedom, *take* it.

people that defy illegal and immoral government restrictions on those actions we have as right.⁷⁹

24 Businesses You Can Do Now _____

Please understand that all of these ideas are only that: ideas. You can even accuse me in some cases of putting up pipe dreams. So no business plans down there, or means of capitalization: all I'm offering for most items is a few sentences of what came to me in a "what if" moment. Consider it the start of a brainstorming session. Some are local-business oriented, some are national-consciousness-movement oriented:

1. Support your local independent business
2. Class action suit vs. the Fed... etc.
3. "Give me back my money."
4. Defelonization Constitutional amendment
5. Nongovernmental identification system
6. Religionizing the SNaP
7. Boycotting meats that use CAFO
8. Fast-food vegetarian hemp franchises
9. Guerilla manufacturing of autos, et al
10. Step up to lawful taxation
11. CO² scavenging using hemp cultivation
12. Guerilla community education
13. General tax strike

⁷⁹ I use right as a moral concept in a political context, designating a range of human conditions and actions that are "right."

14. Jitneys (unlicensed transportation)
15. Alternative health-care services
16. Alternative money systems
17. Alternative protection services
18. Alternative government
19. Guerilla flea marketing
20. Guerilla farming
21. Aggression-victim insurance
22. Guerilla charity
23. "Freedom local" alternative media
24. Give up your crummy government job

Now, I will provide a few sentences of description for each item. By the way, none of these ideas is patented or copyrighted... heck, a lot of them aren't even *new*: If something appeals to you, just git 'n' go bro.

1. Support Your Local Independent Business

When you go to a local independent business (LIB), take a moment to appreciate the effort these people have made to be a part of their neighborhood, to provide jobs, to keep their wealth in the community. A way of showing we want to keep them around—aside from our patronage—is to individually promote the idea of shopping locally. Taken to a moneymaking level, how about forming a LIB Federation, even international in scope, to professionally market such enterprises as a whole... and protect all such

businesses against their natural enemies: central governments and state-privileged, state-franchised global corporations.

2. Class Action Suit vs. the Fed

... or IRS, US Mint, etc. We have large movements in effect now to audit the Federal Reserve System, as well as to end the Federal Reserve. These are fabulous and hopefully successful. But what would happen if someone(s) organized a national class-action suit by the tens of millions of productive-class citizens who have standing to obtain compensation for the decades of theft by the central banks through debasement of the currency?

The value of each of the "dollars" in existence today is ~0.04 of its value 100 years ago. The institutions and men who stole that value via legal counterfeiting need to return that value to the families of the victims. Some estimates place that amount at \$100,000+ per productive-class individual. Now that's a stimulating stimulus package.

I believe that banking institutions are more dangerous to our liberties than standing armies.
— Thomas Jefferson

3. General Wealth Recovery

In keeping with an explicit legal action to recover monies taken from the productive class through the generations by the central banks,

there are a number of opportunities for reparations on more local and regional levels. For example, just off the top of my head, any individual who has been charged, prosecuted, and/or imprisoned for an unconstitutional felony is entitled to restitution for his harm. A million+ Americans per year are hit with unconstitutional felonies. We need a system to recover damages for those government outrages... and recover them from the specific individuals and businesses of the Prosecutocracy who cause the damage.

"Ignorance of the Bill of Rights is no excuse!"

4. Defelonization Constitutional Amendment

Most of the problem in the War on Drugs (WOD)—the greatest assault on American liberty since slavery—lies in charging as a felony what is either not a crime at all or at most a public-nuisance misdemeanor. Everyone in the country who has been convicted of a nonaggressive felony (usually for drugs) must have his record expunged.

A simple amendment to the Constitution would help to a) prohibit felony crime designation by any subgovernment for nonaggressive acts of persons, b) expunge the records of those so convicted, and c) eliminate federal felony crimes for which no constitutional authority exists. Wording and everything else remains to be worked out. Huge potential market: I don't know how many nonaggressive American felons there

are—I'm one—I'm thinking 10-20 million is a conservative estimate.

5. Nongovernmental Identification System

With all the concern about terrorism, why not simply develop a private not-for-profit company(s) that processes whatever identifying papers are appropriate—or not—then supplying a certification that the individual bearing a likeness (or fingerprint, or body odor) is a nonaggressive human being in good standing.

The identification industry would be all about clarity over who is a typical nonaggressive human being... and who may have been convicted for or liable to aggressive crime. Appropriate market strictures will naturally attend the latter. Businesses that want assurance that a person who exists in the their world is not a threat can insist on such cost-effective free-market identification. No more passports, no more border patrols, (no more wars): the freedom and cooperation ramifications of moving identification requirements out of governments' hands are immense.

6. Religionizing the SNaP

This would be in my own bailiwick. What I envision more likely is a Nonaggression Institute, rather than a Nonaggression religion. But it isn't too much of a stretch to sit down and establish a simple, secular religion that holds as its highest

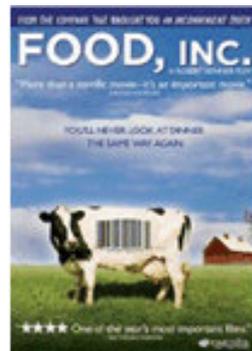
principle that humans do not initiate force against one another.

A very important premise of such a system of belief would be that no citizen can voluntarily and in good conscience support any act of government that aggresses against its citizens... or against anyone else. So immediately one has a moral, religious foundation for defying any state coercive intrusion, such as a tax. Voluntary funding is fine. Taxes qua aggression our religion does not accept. Our people cannot comply.

The more I have thought of this concept of a SNaP religion the more I feel it is becoming urgent. Governments are running amok. Hence, *Module 7: Nonaggression Faith* is my honest attempt at setting up the foundations of an explicit, systematic SNaP-compliant religion.

7. Boycotting Meats from CAFO

CAFO means concentrated animal feeding operations, which are large-scale livestock confinement and feed facilities run by agricultural cartel entities (e.g. Tyson, Perdue, Cargill, Smithfield), for producing meats for human consumption. CAFOs are mainly giant bullshit and chickenshit generators, seldom with



meaningful protections for the property or people of surrounding communities.

Their damage to the local environments—not to mention the unsanitary, cruel conditions for the animals and toxic implications to humans—are tolerated and encouraged by government officials, many of whom are in the pocket of the cartels. Watch the movie *Food, Inc.*, and make your own judgment. A national boycott of Big Agra would serve the ends of decorporatization and decentralization of government power, returning it to real people; an ideal project for a libertarian staff and leadership.

8. Fast Food Vegetarian Outlets

...w/ hemp meats. After watching the aforementioned *Food, Inc.* (and having received my monthly newsletter from Hemp Industries Association), I thought: You know what, I'd like to consider the vegetarian option. I know that hemp-based proteins are equal to or superior to soya counterparts. So let's make hamburgers, chicken sandwiches, even fish sandwiches out of hemp and advertise the tasty vegetarian option as a local fast-food franchise.

Sure, for the moment, legally, one would have to import the hemp protein from hemp grown in other countries, probably Canada. So what? A lot of people will beat a path to the door of tasty vegetarian fast-food meat, and the cost will come

down. Success in local business will also pressure government to legalize American hemp.

9. Guerilla Manufacturing of Autos, etc.

Cars were king in Detroit, but not anymore. Why? Well, it's pretty obvious that fat-cat corporate privilege led to a profound corruption fueled by government meddling and sleazy labor union relationships. It's a complicated scenario. Watch *Who Killed the Electric Car?*.

Recently I thought, why would it be difficult for a small local company to turn out simple, fuel-efficient automobiles? (More than 2400 car companies once existed in this country!) The only thing preventing local independent car manufacturing is government 'cider house' rules. The current legal way around that: start a neighborhood custom-car club. My bet: you can retrofit used cars with super efficient engines in a small factory for half the price of the cheapest new shoebox from Korea.

10. Step Up to Lawful Taxation

... stop paying 'income' tax. Not knowing the truth about federal taxation should be considered a social black mark. Every high school kid needs to take a class in the 'income' tax, where the required text is Pete Hendrickson's *Cracking the Code: The fascinating truth about taxation in America*. Unless you are in a federally privileged

occupation—essentially a federal government payee—you are not a "Taxpayer".

It's time for everyone to learn the truth, check out Pete's book and Pete's site,⁸⁰ then, if you are non-federally privileged, stop writing checks to the US Treasury or accepting withholding of earnings from your pay. Further, you're entitled to a refund for recent years of what you mistakenly submitted. Stop enabling ongoing federal aggression. Key move.

11. CO² Scavenging via Hemp Cultivation

One of my favorite subjects, naturally, yes, naturally. Agricultural hemp is a potential planet saver, with applications in food, clothing, paper, building construction materials—"hempcrete" has superior properties to concrete—and so on. {Nor am I one of those who wants to soft pedal the many benefits of its sister, the cultivated strain of cannabis.} Agricultural hemp is the natural strain of cannabis with no psychoactive components.

The only reason hemp has not emerged as a trillion-dollar industry in America is because a sentence exists in the federal law banning it as a Schedule 1 Narcotic. Pure insanity. Hemp has an incredible growth rate and scavenges immense quantities of CO². Growing massive numbers of hemp plants on fallow land will substantially

⁸⁰ losthorizons.com

reduce global warming. Idea: Revolutionary Hemp Growers League. Do it!

12. Guerilla Community Education

Actually, I'm not sure what I was thinking when I listed this phrase. Homeschooling is fairly well established in the country now... to the point it seriously promises to remedy the Stunted Limbic System (SLS) syndrome. SLS is a serious disease that gets its start in government schools, discouraging students from critical thought.

In the case of community education, we're talking about adults. No doubt, sufficient intellect exists within the freedom movement, a number of individuals with experience in academic life as teachers and administrators. Just off the top of my head, the quality of English—especially written English—is not good. I have a family member who developed a programmed-learning class in basic English. It's won awards. It's available. Certainly many other quality curricula items can be offered by freedom teachers outside the state systems.

13. General Tax Strike

In my *New Pilgrim Chronicles*, I mention that the best way to deal with Bush and the Neocons, who completely misled us into unnecessary wars, torture, and genocide, was to organize a massive tax strike. I even suggested that the reason this wasn't happening was liberals don't have the

cojones for that kind of gesture. So now what do the liberals do? Their guy (Obama) won and betrayed all the peace people, the drug-freedom people, and even the anti-torture people.

I still think the tax strike can come together for true peace and civil liberties types; plus we have the Tea Parties and the Town Halls for the true-conservative masses. Combine left and right, everyone is pissed off. A tax strike for moral reasons is an idea whose time has come.

14. Jitneys (Unlicensed Transportation)

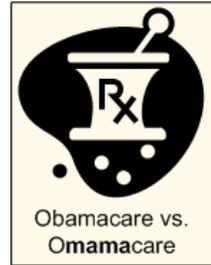
Jitneys, or colectivos as they are called in Latin America, are alternative transportation, usually private cabs that compete with the government-licensed taxi companies. The price of a license for a corporation to operate cabs in New York City, in 2007, reached \$600,000. More than half a million. (!!!) Wow, and I would have guessed the high side would be \$100,000.

Anyway, with that type of markup on getting people from point A to point B, you can bet there's a huge incentive to find cheaper ways to go. Enter Joe and Jane Private Citizen with a car and a route. If you live in or near any major city and have a car or van, you have a ready potential source of income. Best to develop the clientele naturally, word of mouth, surreptitiously, and deal in cash. Read up on the business, form a private club if you need to.

[Someone mentioned the vast numbers of church buses, what a fabulous opportunity there!]

15. Alternative Health-Care Services

With health insurance and health care costs going through the roof and Obamacare being rammed down our throats, today is none too soon to look at alternative modes of taking care of the ol' bod. As libertarians we all know the private, community-based cooperative approach is best for everything from home schooling to getting across town to the symphony.



What could be more natural than market freedom to handle the great majority of medical treatment. Think of a system—this one won't be advertised in the *New England Journal of Medicine*, yet—where for a \$50 per month average fee everyone is taken care of for 95% of all normal procedures and cures. No Medicare, no Medicaid, no Social Security. {I expect this alternative system will draw the line on keeping you alive if it means you're going to have the quality-of-life of a rutabaga.} These underground alternative systems are out there now, ask around, it's worth it. And it's something we can all think of at a reasonable \$50/mo. in premiums.

16. Alternative Money Systems

Jackpot! So has everyone been following the attempted Rape of the Liberty Dollar?⁸¹ No doubt. What distresses me is how silent so many of the Big Guns of the Libertarian Industry—read the Ron Paulists, the Libertarian Party, some of the Free State poobahs, etc.—seem to become when the feds mug somebody who draws attention from the feds for exercising a basic natural right. Of course, there are other alternative currencies than the Liberty Dollar. Check out my own guru of "separating the state and money," Mr. Thomas Greco, world-traveling author of various books and articles on the subject.⁸²

Interestingly, all of the alternative economy ideas work much better with an alternative currency. Plus, how does the government tax payments in gold or "hours" or commodities that are not denominated in Federal Reserve notes? Money freedom is the root of all freedom, hence the root of all good. Many positions are available in the free-market money business.

17. Alternative Protection Services

Back in the day, when the libertarian anarchists were making their break from the limited governmentals of the Ayn Rand worldview, a

⁸¹ libertydollar.org. Please *help* them. "If we don't hang together, we all hang separately." — Ben Franklin

⁸² reinventingmoney.com

key concept for handling law-enforcement needs was “competing agencies of retaliatory force (CARF).”⁸³ Even, or especially, in the context of our massive police state bureaucracy, alternative protection services and alternative conflict resolution services flourish.

The true alternative economy protection business distinguishes itself by not seeking certification by the government-based corporate police function at all. Similarly, legal services, investigation services, and so on can develop off the books. New Hampshire is a perfect location to seed free market protection businesses; firearms training, too. Natural fit for many Free Staters to bring in a few ducats while undoing goon-cop monopoly business.

18. Alternative Government

Thought I'd sneak this one in there under the radar. But you may be sure that if we ever come together with a true democratic alternative to corporate dominance, the authorities are going to be paying a lot of attention. Let's take a realistic possibility that the forces for 9/11 truth realize that the government will never open an official impartial crime investigation into that event. So we decide to do it ourselves.

By holding hearings and interviewing witnesses and experts, the 9/11 Citizens

⁸³ Ref. *Society without Coercion*, booklet by Jarret B. Wollstein, ca. 1970, appears to be out of print.

Committee on What the Heck Really Happened assumes the mantel of legal-popular sanction. Possibly the committee will not be able to subpoena testimony—especially from government types—but public pressure will garner support for getting to the truth. Eventually these legislative surrogates displace the corrupt and useless "whatever you call that band of mobsters" on Capitol Hill.

19. Guerilla Flea Marketing

Flea marketing is already a bit guerilla. In states with sales taxes (most of them) gendarmes are often deployed to make sure the sellers of quilts and model trains pay their fair share to the Governor. Still it's easy enough to avoid a lot of taxation in these venues. So thinking out loud, if you have a product or a service, rather than market it through state-visible standard retailing, consider using a flea market for the purpose. If the flea market you were thinking of has gone regulated, find another one or start one that "don't do government."

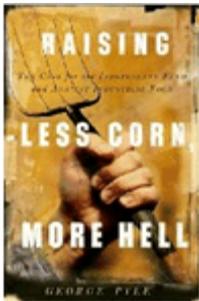
An advantage of flea marketing and supporting one's local independent businesses is it will be much easier to cut out the federales. Getting back to my LIB (local independent business) promotional organization idea, we would have a process for severing the business from meeting federal tax and other coercive statutes... which would be one of the BIG advantages vs.

corporations: no fed taxes on any workers, no Byzantine labor laws, no red tape, no feds.

20. Guerilla Farming

Already mentioned in regard to hemp cultivation for CO² scavenging, for fast-food meats, and so on: hemp growing is the perfect guerilla activity right now for ending the federal iron hand on agriculture. Legal hemp and farmers willing to defy the unconstitutional restrictions to grow it would put a rapid end to the agricultural cartel(s). Especially BIG CORN, i.e. the corporate welfare system for Archer Daniels Midland, Monsanto, and the rest. Interesting book: *Raising Less Corn, More Hell*, by George Pyle (2005).⁸⁴

For any crop and any livestock, lower-environmental-impact processes that are cheaper and more remunerative to human individuals are available to produce the world's food needs...



from a wide distribution of independent farmers. Big Agra's days have to end. And I think the time has come to deny land-property rights for big-government-enabled corporations and banks. The geolibertarians make interesting points. Mainly, power to the people! Time for independents to

⁸⁴ Subtitle says it all: "Why Our Economy, Ecology and Security Demand the Preservation of the Independent Farm."

reclaim their land and their rights, produce what they want, stick a bunch o' pitchforks in the corporate-state Landlord Privilege.

21. Aggression-Victim Insurance

An idea from someone I knew back in my Libertarian Party days. And the concept is ideal for people moving forward *en masse* into the alternative (real, free) economy. Take individuals whose activities are going to be in defiance of statutes—albeit we have noted before that no nonaggressive economic act is in defiance of our fundamental law, as acknowledged in the American founding documents—and assess risk of illegal arrest, prosecution, imprisonment, other damage to these individuals by the statist.

Then as a combination charitable institution and insurance company, when the individual *has* become a victim of state aggression, he may receive his insurance benefit. For example, you grow weed and like to make some extra cash by selling to friends. Take out a policy with our company. The benefit kicks in at some amount for the purpose of beating back the statist thugs if they should come after you. Aggression-victim insurance companies will be run and staffed by freedom people. Make a living doing what you love.

22. Guerilla Charity

Just do it. Decide what and whom you want to help. Maybe it's the substandard living conditions of many libertarians and freedom fighters. If you want the maximum protection from state interference into your group, form it as a religious organization. No one is going to accuse you of compromise if you file a 501(c)(3) with the IRS (but I don't know why you would file anything with the IRS unless you are federal government official, part of a federal corporation, or enjoy some specific federal privilege).⁸⁵

Anyway, giving your charity a religious connection—Our Mother of the Great Pumpkin or Salvation Army of the Sacred Spaghetti Monster—may be best, because the level of respect by statists for the right of unfettered religious belief hasn't eroded quite as much as everything else. I don't mean to sound flippant. Seriously, a well-thought-out alternative-economy charitable organization can employ dozens of freedom people and help hundreds of "all kinds of people"... though a preference for helping libertarians down on their luck seems natural. Get a Website, spread the word.

⁸⁵ On the other hand, sometimes I do tend to favor the CtC educated taxpayer filing approach from Hendrickson: if some business has erroneously filed a report to the IRS alleging 'income' for you, it may be prudent to file the forms required to correct the false reports. (losthorizons.com). Problem is that dealing with the federales at all is like Alice in Wonderland: you're damned no matter what you do.

23. "Local Liberty": Alternative Media

This is one of the best ideas of all—the first person who mentioned a specific alternative to me was a young man from Florida, whom I met when we worked together in Houston. He had actually developed the idea to a prototype stage, and I won't give away the exact name of his baby in case he's still got a glint in his eye for implementation. Let's just call it "Freedom Local."

Inevitably any media today will have a Web component, but what distinguished my friend's alternative media was each frontline journalistic outlet ("newspaper") would distribute at the community/neighborhood level... and would be independently owned. Though worldwide, the local outlets would affiliate. No centralized domination via corporations.

There is no question that the most serious impediment to rational humanity breaking through the Barrier Cloud lies in the ASL syndrome carriers' total control of academia and news/entertainment media outside the Internet... and the Internet is in danger, too. Local independent alternative business applied to journalism can provide an efficient salient breaking the Barrier Cloud, and eradicating the disease of statism at the source.

24. Give Up your Crummy Government Job

...and don't take another one. ...and (politely) disdain those who do. I'll never forget running into a woman on the NH Underground forum who mentioned she worked for the Department of Justice. Yup, that one. She was related to the Free State Project somehow, and I don't remember her name. I do remember asking, "Do you work for the division at DOJ that protects individual freedoms and/or prosecutes crimes of the federal government?"

Back in the day when the Libertarians seemed to be emerging from the better sort of Republican, almost every rally or political candidates' night or cocktail party I would run into someone who worked for a federal or state taxing agency. Either that or had some cushy government sinecure with the post office, government school board, or manicurist regulatory function. Not good. How does one square living as a free person while being a blatant tax receiver?

When the job likely would be performed in the absence of government—like teaching school or putting out fires—it's not so bad. But in general, real living liberty requires that humans let go of compulsory systems, whether from the giving or the receiving ends.

There are so many more ideas. You can probably add half a dozen obvious omissions in a heartbeat.

But the exciting quality, of all the above and all the ones to come, is *we don't cooperate with state power*. We *act* for our own interests, producing goods and services at our own risk. We don't need anyone's permission: that's what an alternative economy is. Thanks, FreedomGal.

Just do it! Time to get off our lazy verbal-libertarian asses. Do we need to convince ourselves that we're *supposed* to be free before we act free?

Attitude Factor

AKA the "Courage Factor" or, better, the "Gumption Factor." I'm reminded continually that each of us needs to make a decision: do we live as free persons or do we not live as free persons? It is totally our choice. If you feel like being courteous, inform your state legislator or even your federal rulemaker,⁸⁶ "Whatever the legislature does will not affect whether I live free. I am free, and I will not obey laws or rules that infringe on my natural free humanity. It is nonnegotiable. Have a nice day."

So regardless of what happens "out there" with the guns and badges arrayed against us (until we *turn* them), or which real-market economic alternative we like, the first step toward success for us is to establish the appropriate 'tude:

*Freedom is not something we **ask for**;
freedom is something we **take**.*

⁸⁶ Though, except for one or two, the feds are all ASLs and *not* inclined to care what humans want.

7: Nonaggression Faith

Laying the foundation for a New Paradigm belief system

Summary

Module #7 founds a new secular ‘religion’ based on natural reason and a felt connection with Being. It also embraces all sentient beings in the spirit and practice of the Sacred Nonaggression Principle (SNaP).

It was bound to happen eventually. In fact, I even mention the prospect [of forming a new SNaP ‘religion’] in *Module #6: Productive Action*, where I listed a number of activities (24) that may bring serious ducats and inner peace to individuals in the agorist business community—another word for *the* natural, free, cooperative, benevolent, charitable economy of the New Paradigm. Here is what I wrote for creating a secular SNaP-oriented ‘religion:’

6. Religionizing the SNaP

This would be in my own bailiwick. What I envision more is a spiritual system, rather than a Nonaggression Religion. But it isn't too much of a stretch to sit down and establish a simple, secular ‘religion’ that holds as [one of] its highest principle[s] that humans do not initiate force against one another.

A very important premise of such a system of belief would be that no citizen can voluntarily and in good conscience support any act of government that aggresses against its citizens... or against anyone else. So immediately one has a

moral, religious foundation for defying any state coercive intrusion, such as a [compulsory, coercively imposed] tax. Voluntary funding is fine. Taxes *qua* aggression our ‘religion’ does not accept. Our people cannot morally comply.

... much less can we subscribe to a government that practices—with wide popular acquiescence—mass incarceration, dispossession, expropriation, rape, torture, and genocide. It matters not how high the agents-and-puppets of the <central controlling entity> (the Borg) fly the ol’ red, white, and blue.

Note: In the above excerpt from Module 6 I’ve bracketed ([]) some changes I would make had I written it today. The main change comes from this consideration: Even though my idea for a new ‘religion’ may stem initially from a desire to deal with an emergency level of corporate-state aggression in our time, the nonaggression principle (NaP) by itself does not work as the organizing principle of a whole belief system for living, breathing people.

Old Randians⁸⁷ and logicians in general often refer to ‘necessary vs. sufficient’ conditions. I contend that the spirit, practice, and dissemination of the SNaP is a *necessary* condition for any ‘religion’ worth its salt. But it is not a *sufficient* condition. So to turn the proposition around—according to my own discovery process—a good ‘religion’ must be a *whole philosophy* first, to which the SNaP is vital.

⁸⁷ People who believe in the philosophy of Ayn Rand.

As I was writing about the SNaP—coming at the subject initially as a recovering Objectivist⁸⁸—I encountered a major spiritual message in the writing of Eckhart Tolle⁸⁹ and a major spiritual cultivation practice named Falun Dafa. This message and cultivation practice—along with natural reason and my Sacred Nonaggression Principle—form the legs of my ‘religion.’⁹⁰ Before giving the name of my ‘nonaggression faith’ and laying out its key concepts, let’s look at general requirements for any ‘religion.’ Here’s what I come up with:

1. Doctrine and creed—Doctrine consists of the key concepts or ideas of the faith, and the creed is a statement of core beliefs.
2. Benefits—What are the chief benefits that practitioners may expect to receive or acquire, e.g. physical, intellectual, spiritual well being?
3. Practices—The general behavior for adherents, including rites and rituals; relates to core beliefs and also the interface with politics.
4. Symbols—Many downplay, but symbols are vital to emotions and perceptions. Consider the centrality of the Cross to Christianity.
5. Assembly and community—Good ‘religion’ is not practiced solo or online, fellowship of kindred souls is of high motivational value.

⁸⁸ The label for Ayn Rand’s philosophy

⁸⁹ Author of *The Power of Now* (1999)

⁹⁰ My stipulated definition of ‘religion:’ an integrated system of belief in, reverence for, and practice of a supreme universal principle or idea, intended to bring spiritual fulfillment.

6. Art—One can see the key role of paintings, sculpture, literature, of course, and *music*. How important are hymns to most churchgoers?
7. Procreation and evangelism—Not an accident both are used to gain more adherents. Spreading the word.

So *qua* ‘religion’ I want my specific ‘nonaggression faith’ to bear some natural attraction for people in each of the above areas. Thus I want my ‘religion’ to help people realize first and foremost the essential *benefit* of spiritual fulfillment or enlightenment. Second, though more urgently in the material world, I want my ‘religion’ to help people dispel the Barrier Cloud of tyranny and create a sane, loving, abundant, joyous, and sustainable life on earth—the New Paradigm.

The Joy of Being

... is where it starts for me, giving rise to the name of the institution: the ‘Church’ of Being.⁹¹ Possibly, when the founding papers are drawn, I may need to pick a different name (if it’s taken). But it expresses the ‘supreme universal idea’ I find motivating, and so it shall be. We shall believe in and revere Being. I’ll let Mr. Tolle provide the words to identify this, the core concept of ‘my’ religion:

⁹¹ My stipulated definition of ‘church’ is consistent with my definition of ‘religion,’ i.e. “the social institution that promotes an integrated system of belief in, reverence for, and practice of a supreme universal principle or idea, intended to bring spiritual fulfillment.” In the promotional literature, I will probably use different terminology.

“There is an eternal, ever-present One Life beyond the myriad forms of life that are subject to birth and death. Many people use the word God to describe it: I call it Being. The word Being explains nothing... nor does God. Being, however, has the advantage that it is an open concept. It does not reduce the infinite invisible to a finite entity. It is impossible to form a mental image of it. Nobody can claim exclusive possession of Being. It is your very presence, and it is immediately accessible to you as the feeling of your own presence. So it is only a small step from the word Being to the experience of Being.”
— *Practicing the Power of Now*, pg 15

Note I included quotation marks in ‘my’ ‘religion’ above, to suggest that I’m claiming no proprietorship on the individual core ideas of the ‘Church’ of Being, themselves. Even my formulation of the SNaP is simply a different way of looking at an idea (the nonaggression principle) that comes from many old sources, ultimately unknown.

The ‘Church’ of Being

If the joy of being is accessible to a person individually, why form a ‘church’? I mean aside from its ability to accelerate a benevolent, abundant social system without coercion. The answer is: because people like to *share* their joy with one another, help one another in the struggles of life, and otherwise make time for ‘worship’ and celebration.

Thus, sharing the joy of being and creating incentives for the SNaP, those are my foundational motives. Regarding the latter: I want to create an incentive from the higher concepts of universal connectedness back to the SNaP by showing that political freedom occurs naturally as each of us lets go of addictions—Falun Dafa calls them attachments—particularly the addiction to power and control stoked by the ‘egoic mind.’

The synergy:

Subconsciously, the idea of creating a ‘religion’ arose in me to accelerate the incentive mechanism, which is: 1) greater spiritual awareness => 2) letting go of addictions => 3) SNaP movement to deaggress => 4) benevolent coercion-free society => 1) greater spiritual awareness. Engineers call this a positive feedback loop; once seeded, it can reach critical mass exponentially. Thus, a large-scale society without coercion is potentially close at hand.

Comments on form: The ‘Church’ of Being—if church is considered a patriarchal hierarchy—is more an *un*-church... because the natural lines of respect for authority are freely chosen and widely distributed. Indeed, it is worthwhile to think of the COB as a support structure for every individual’s ‘finding Being,’ an inverted pyramid in which founders and leaders at the bottom buttress and help members at the top. Refer to Figure 7.1 below.

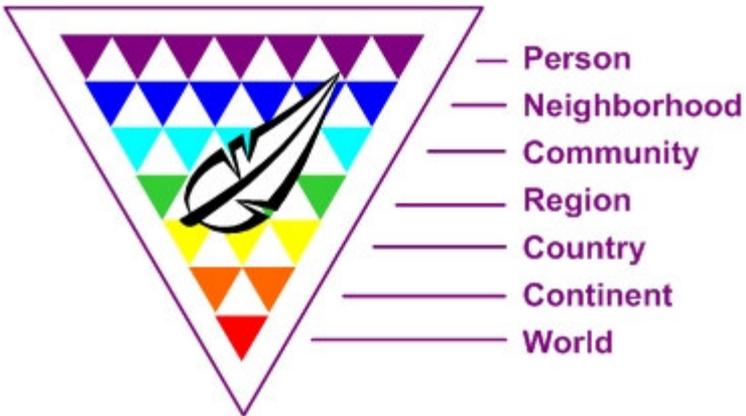


Figure 7.1: Conception of COB Hierarchy

Unfortunately, the document in your hands may be printed in black and white. The levels of the inverted pyramid correspond to different functions—and typically geography—within the body of believers and proceed from bottom to top as the colors of the rainbow. With the feather, the symbol also gives you an idea of core symbology for the Nonaggression Faith, which I’ll comment on later in this module.

Connection to the Source:

It’s been asserted that the famous classic everyman tome on spiritual transformation, *The Course in Miracles*, was written through hearing the voice of Jesus. I confess, too, that in the latter stages of recomposing the SNaP series into the seven modules and even writing the words in this final unit dealing with spiritual goods, it has often felt my hands were guided by a flow from something beyond me... or deeper inside me than I had previously been willing to accept. Consider the COB requirements framework in Table 7.1, proceeding from that flow:

Table 7.1: ‘Church’ of Being Fundamentals

#	Category	Description
1	Doctrine and Creed	The doctrine of the ‘church’ proceeds from the general human goal of spiritual enlightenment and transformation. Enlightenment is a felt connection with Being. The purpose of the ‘church’ is a kindredship of souls in the ‘enterprise’ of enlightenment. Fundamental doctrine of the COB consists of the core message (per Tolle above), the modified cultivation practice of Falun Dafa, and the exercise of natural reason and the SNaP. The creed is a statement of fundamental belief; specifically under the Doctrine and Creed heading below.
2	Benefits	Why belong to the ‘Church’ of Being? To promote one’s spiritual well being—which works to one’s physical and intellectual well being, too. Hasten the day of political freedom by undoing coercive government, and enjoy the company of kindred souls.
3	Practices	The assembly-practices to promote spirit will develop in time, but a core daily regimen—a combination of Tolleian inner body exercises, abbreviated Falun Dafa, and visualization—is recommended. Some practices will be more designed to specifically promote other central legs of the doctrine: reason and the SNaP. SNaP is the big deal, many practices here. Of course the ceremonial rites and rituals will be observed. A big part is the education of children and recognition of adult maturity, marriages, and commitments.
4	Symbols	Primary symbol for the COB is the upward turned feather in the context of the galaxy. An inverted pyramid symbol with a progression of colors of the rainbow, spiritual violet on the top. Items of clothing, too. ‘Badges’ and membership evidence to display for exemptions from coercive state incursions. Relates to practices and art, too. Other symbols and icons will come, very important. Our ‘Cross’ = the feather, meaning “Freedom is for Everyone.”

#	Category	Description
5	Assembly and Community	Spiritual practices, book discussion, good life, creativity training a la Rappoport. Cyber meetings, but mainly neighborhood gatherings in the flesh. Want families and children, work with mindfulness. Will start from a broad universal base, then the neighborhood structure will be worked out.
6	Art	Was thinking mostly of music, but also paintings and the rest in due time. Many of the requirements will be satisfied from the thinking of those who join, take the spontaneous creation. "A revolution without dancing is one not worth having."
7	Appeal and Evangelism	What's the appeal to the masses? Liberty for starters and alternative econ, connected to the regimens and practices that enlighten. These will be the focus. (Discipline: lesson of spread of Islam with inner city blacks.)

Creating a 'religion' from scratch requires more work than can be accomplished in the space of a booklet. [Ask L. Ron Hubbard, who invented Scientology on a bet. It turned out to be quite a project... with a debatable results.] At this point, I will walk through each of the requirements and indicate my current vision for meeting them.⁹²

Doctrine and Creed _____

Let's start with creed, because a simple statement or affirmation of belief leads naturally into the more descriptive and *prescriptive* content of the faith.

⁹² Note I said 'current' vision. This module outlines the key ideas of the Church of Being and opens the intellectual doors of the church. People may now (email church@brianwright.com) become members. However, the church will not be *established* until a) its 'Bible' (simply an elaboration of this module) has been written, and b) the first flesh-and-blood assembly service has been held.

Provisional Creed of the 'Church' of Being

Figure 7.2 shows the provisional COB creed, along with the principal author that comes to mind as origin, though each author has many shoulders of his own to stand on.

May eternal, ever-present Being abide with us. We are here to enable the divine purpose of the universe to unfold.	— Eckhart Tolle
We connect to the Source through truth, tolerance, and compassion; we enable the universal power to flow through our lives.	— Li Hongzhi
We stand and walk for justice, embracing our fellow sentient beings in the spirit and practice of the Sacred Nonaggression Principle.	— Brian Wright
We are great and exceptional persons who are complete winners in life. We shall dwell in the house of peace and abundance all our days.	— J.L. Valentine

Figure 7.2: Creed of the 'Church' of Being

The idea is to keep the creed short and sweet, something that may be uttered in privacy or in the company of fellow 'worshippers.'

But it shall also occasionally be appropriate to state in longer form what we Beists believe, so here is the longer form of the creed, which gives the essentials of Beism doctrine, especially in the realm of metaphysics, ethics, and politics:

Provisional Statement of COB Belief

We, members in good standing of the 'Church' of Being, believe in the following truths of existence and principles of honorable conduct:

1) That Being—‘all that exists,’ the universe, everything considered as one—is absolute and eternal. It is the Source or foundation—beyond mental labels—of all reality, of all lives, and of all values.

2) That as human persons, we exist possessing consciousness, our means of a) apprehending what exists and satisfying the requirements of our material lives and b) having union with Being.

3) That our consciousnesses authorize, embrace, and enhance the use of natural reason to determine the truth of things and to solve the problems of material existence and achieve our fulfillment in the physical world.

4) That our consciousnesses embrace, draw in, and release the creative life-energy of the Source in coordination with natural reason to experience our wealth and abundance in ways that lead to true joy, peace, and spiritual fulfillment.

5) That we abandon all systems of aggression in society, withdraw our consent from coercive governments and their instruments, practicing strict noncooperation with such alien forces.

6) That we oppose all systems of belief that hold at their base the violation of our rational informed consent by means of superstition, blind faith, and manipulation of primal psychology.

7) That we provide for our lives with honest effort to achieve material well being; we believe in joy, happiness, love, passion, progress, and prosperity... realizing inner peace all our days.

Three Cornerstones of the 'Church'

Three general parts of belief make the 'Church' of Being and its adherents unique. I'll designate them a) the Central Realization, b) Walking the Principle, and c) Living Well. Related to these, Beism has an association with Falun Dafa, whose tenets are Truth, Tolerance, and Compassion.

Truth: The Central Realization

The Realization is nothing more nor less than spiritual enlightenment, a felt oneness with Being. The question is, "How?" An exercise from Eckhart Tolle unlocks the door. It's called Watching the Thinker (WTT): Imagine you are with a friend and your friend tells you that as soon as you have a thought to tell him/her what that thought is. WTT works solely within oneself, too. By watching what you are thinking, you control what you are thinking... and, most important, your thinking ceases to control you.

Further, and this is what leads to the road of enlightenment, you realize 'you' and your mind are not the same thing. As you continue with WTT and other practices that connect 'you' to the Source—to Being—you begin to awaken to the vastness of 'you.' You tap into your inner body, that One Life shared with all that is—with Being. The Central Realization is a deeply felt connection with Being, thus with other beings. Finally, you pursue truth through independent mind bringing Life to the world through reason.

Tolerance: Walking the Principle

Individually, the Beist strives to actualize his or her full human potential, through all the standard virtues of honesty, commitment to truth, intellectual independence, kindness, good humor, and so on. Just as the Beist is dedicated in his personal life to achieving enlightenment by finding and living the Central Realization through his own voluntary choice and convictions, so, too, he recognizes that other persons must be left free to make their own choices.

No human agency may forcibly interfere with these choices or with the free, nonaggressive actions of any other human(s)—in any realm of conduct. Thus, socially, the Beist embraces and practices the nonaggression principle as his highest moral principle in a social context. The SNaP is ‘the Principle.’ Walking the Principle means we do not sanction any act of coercion, illegal or legal. In particular, *Beist code requires that we directly resist and defy all acts of government coercion inflicted on individuals—to the limits of ‘prudence and proportion.’*⁹³

⁹³ This is a realm that has not been firmly bounded in the general case. Doctrine remains to be established. It is a matter of conscience. Beism doesn’t make edicts on what is moral behavior when the aggressive force of government is brought to bear on individuals. But as an illustration, refusal to pay taxes to a government that practices torture and murder by policy is wholeheartedly encouraged and condoned by the ‘Church.’

As a matter of doctrine, the ‘church’ regards the symbols and icons of grossly coercive nation-states (yes, the US is one) as barbarous relics; we do not freely pay respect to them. We’re human.

Compassion: Living Well

Compassion is used in the fullest sense: conveying both the caring and respect we have for other living beings, as well as ‘passion’ for our own special material lives in the world of form. Who truly gets the most out of life is he or she who has the burning desire to achieve greatness—whether through acts of creation, productive success, knowledge, or compassion for others—then can share that ennobling spirit with others... the ‘giving back’ cycle (which again invokes the Central Realization).

In Beism, living well means living the good life. Great wealth can only be enjoyed by great souls. Without sensitivity to the Source, to Being, abundance is just ‘stuff,’ which, as any material entity, follows the Law of Impermanence. We don’t need a Buddhist to explain this law. Wealth must serve the Realization and the Principle.

The Other Six Requirements _____

Another document will come to complete the description of the doctrine, as well its principles of promotion, discussion, and change—to fit the realities of future life. Here are a few paragraphs on the remaining requirements of Table 7.1.

Candidly, many of the remaining items are envisioned from personal preference; many will take shape with individual assemblies. I'm throwing out a few of my immediate ideas here; no telling what will make it into the foundational document.

Benefits

'Spiritual enlightenment' may be fairly stated as the primary potential benefit from joining the 'church'. Going along with that, one will find fellowship with kindred souls who share not only one's desire for the Realization but the full flowering of political freedom stemming from common commitment to the Sacred Nonaggression Principle. One's social life, especially that feeling of 'connection' that's so often missing today, will grow substantially.

As with the practice of Falun Dafa, one will learn to abandon 'attachments' (addictions) so that nothing interferes spiritually, emotionally, physically, or politically with the individual's fulfillment in the cosmos. In particular, also shown in the practice of Falun Dafa, one's physical health will become enhanced to an extraordinary degree.

Practices

Individual assembly-practices to promote connection will develop, but a core daily regimen—a combination of Tolleian inner body exercises, Falun Dafa, and visualization—is foundational.

Some practices, such as reason and the SNaP (Walking the Principle), will promote the Tolerance and Compassion legs of the doctrine. Walking the Principle—standing up for the nonaggression principle against ‘the Borg’ and those who benefit from aggression—will draw the most attention. Thousands of Gandhis ‘r’ us:

*“First they ignore you,
then they ridicule you,
then they attack you,
then you win.”*

We will have far too many core, distinguishing practices to fully describe here. All the facets of human life will be covered: including ceremonies for passage—birth, adulthood, marriage, death—and activities celebrating our connection with others. [I personally like the idea of folk community singalongs, which I understand have come a long way by themselves lately in America.] Let’s not forget the intellect: the reading and writing and discussion of ideas will be a major practice within ‘the fold.’

Let me say a strong word for charitable giving, with a mighty focus on helping those who are victims of the state. Several of the “Businesses You Can Do Now” in *Module #6: Productive Action* would effect the freedom of political prisoners, or at least their financial relief. We can provide insurance for those who may expect to become state victims, such as conscientious objectors to coercive drug laws and taxes.

Symbols



Primary symbol for the COB is the upward turned feather in the context of the galaxy. I've started by laying it into an inverted pyramid with colors of the rainbow.

Symbols and icons are extremely important. Think of how important the Cross is to Christianity. Items of clothing, too. 'Badges' and membership cards will provide authority to display for exemptions from miscellaneous acts of coercive government, such as searches. Symbols combine with practices and art.

Assembly and Community

Will start from a broad universal base, then the neighborhood structure will be worked out. Assembly and community characteristics are an open book at this time. We will have cyber-presence, but mainly neighborhood gatherings in the flesh, with families and children. Singing. Dancing. *Joie de vivre*.

Art

Thinking mostly of music, but also paintings and the rest in due time. Many requirements will be satisfied from the thinking of those who join, follow the spontaneous creation.

Anthropology and Evangelism

What's the appeal to the masses? Liberty for starters and alternative econ, connected to the regimens and practices that enlighten and provide inner peace. Recruitment and filling out the organization will soon be addressed.

Planet Liberty

In the irony to end all ironies, discovery of the 'religion' of Beism and the 'church' of Being—because they are decidedly and on principle opposed to coercive government every day in every way—leads to the political ideal of, *voilà*, **noncoercive** government. How do we achieve a system of noncoercive government? Well, these SNaP modules lay the foundation, but it would be nice to find a 'silver bullet:' a simple, straightforward solution that cuts the Gordian Knot of the Borg's advanced system of mind-control and centralized state aggression.

Fortunately, several individuals have been thinking long and hard on this solution. The answer proceeds directly from acknowledgement per Thomas Jefferson, that "governments derive their just powers from the consent of the governed." Meaning, freedom of choice (by (nonaggressive) individuals) in who will provide one's government services. [Indeed, the failure of the Founders to secure liberty via the Constitution *et al* lies in the fact that they continued to make government compulsory... no recognized right to opt out.]

Freedom of choice in government is called panarchy. Panarchy is the immediate political ‘imperative’ of the Beist spiritual system. As a preliminary, I have created a ‘holding tank’ or stepping-off assembly for individuals dissatisfied with their current coercive government, but not yet committed to a specific noncoercive government service. I call this stepping stone Planet Liberty.

Disconnecting the Borg _____

By joining Planet Liberty one announces and certifies that one is a nonaggressor, a sovereign individual who no longer accepts the authority of a specific coercive government—say the current government of the United States or of, say, Ohio, or a particular subdivision thereof.

In return, Planet Liberty, as an organization, identifies (as a service, not as a compulsory requirement) a sovereign individual with appropriate processes to assure that to whomever one flashes a ‘Planet Liberty ID’ (PLID) one will be authenticated as a nonaggressor. The PLID system—as I envision it—[‘*Church*’-endorsed (and possibly run)] will be *the* benevolent, hassle-free ID method of the future: no passports, no visas, no driver’s licenses, no *biochips*, no coercive government apparatus.

PL details to be worked out. Except to state that righteously identifying any nonaggressive person—who and where they are—makes it easier for them to set up contracts with specific noncoercive-government service-providing companies.

In the modern American scene, a PLID—especially if accompanied by a badge and card identifying one as a Planet Liberty peace officer—exempts one from coercive US government searches and detainments. Since it states clearly that one does not accept coercive authority, a public carrying such ID *en masse* gives fair, unmistakable notice to the coercive authorities that they have been terminated and can go pound sand. Without moral and spiritual authority, coercive political authority vanishes.

Parting Pitch

You can see that forming a ‘church’ is not a simple matter, doubly difficult when the ‘religion’ one proposes is a blend of spirituality, reason, and freedom... something to offend everyone. ☺

You can also tell that while the essentials have taken shape, finer points of doctrine and practice have not. This is good news, because that enables those who combine in central realization, walking the principle, and making their mark materially, have plenty to do. It’s not a closed system, still plenty of mysteries to go around. In the ‘Church’ of Being, the individual is exalted. Personal life transformation is the ticket. You can now become a member and stand on your religious freedom to disconnect the Borg.

Consider the ‘Church’ of Being now officially *founded*. Join via email: church@brianwright.com. It will be a bit informal for a while as the early subscribers work out the details. We have a planet—and a galaxy—within which to flourish.

Epilogue: Sacred Nonaggression Principle

We need ‘the Shift’ (of consciousness to the New Paradigm) to happen very quickly. Above all, we must break down the propaganda system that sustains the Borg’s dominance over what is deemed valid knowledge and information.

This will not be hard to do, because the machinery of the oligarchy is stuck more than ever, especially in America. It seems every day the government does something else fundamentally *insane* (always with a massive police-state upgrade). Too many of our peers are in denial. Massive civil disobedience or even open rebellion are in the works. The central popular message: “We are not slaves. We will have our freedom.” And so it will be.

The Seven Solutions

Let’s reflect from a marketing standpoint on the value of the SNaP series of books: discoveries, insights, new ideas, rehonored old ideas, and realistic actions people can take to further their lives in liberty. Here is what the series teaches us:

1. **The Kindergarten Rules**—showing how early lessons of life prove the nonaggression principle and why it is the premise of all our “core values.”
2. **Nonaggression 101**—a thorough explanation of what aggression is and is not, and its basis for truly understanding political systems.
3. **Nonaggression Roots**—unified three-axis theory of the psychological origins of progress toward freedom and nonaggression.

4. **The Barrier Cloud**—description of the two causes—external and internal—of the chief impediment to human progress toward nonaggression... and cures.
5. **Breakthru Strategy**—Grand/Petite strategies for “clearing” the Barrier Cloud, mainly direct action and overcoming mind-control via spiritual growth.
6. **Productive Action**—practical ‘what to do’ and ‘how to do it’ steps, using the Law of Attraction and two-dozen countereconomy ‘businesses.’
7. **Nonaggression Faith**—building a community of kindred souls through an “unchurch” that emanates truth, tolerance, and compassion.

Actually, I initially determined the SNaP series books contained 24 “solutions” or new ideas, insights, and discoveries—the above seven distill the essence.

Joy Worth Having

In the SNaP book and its Liberation Technology series, I’ve been speaking mainly about *e*-volution—mostly from a spiritual and personal perspective. We who value freedom as life vibrate at a high frequency and eventually learn how to disconnect from the dark side of ego. As the walls of ignorance fall, Borg operatives will undoubtedly endanger and harm many fellow good humans.

Joie de vivre is why we risk it all:

V: “Would you... dance with me?”

Every Hammond: “Now, on the eve of your revolution!?”

V: “A revolution without dancing is a revolution not worth having.”

Glossary of Terms, Ideas, References

This glossary pertains to the entire collection of Liberation Technology modules, which compose the *Sacred Nonaggression Principle* book. It's a small glossary, but for newcomers, a fair start.

Item	Description
<central controlling entity>	A template name for the power-elite, Borg, Oligarchy, Kleptocons, etc.
<i>Ain't Nobody's Business if You Do</i>	Book on civil liberties and consensual crimes, by the late, <i>magnificent</i> Peter McWilliams.
<i>All I Really Need to Know I Learned in Kindergarten</i>	Book consisting of human interest stories by Robert Fulghum; this story talks about simple nonaggression lessons.
Beism	SNaP-centered 'religion' founded by Brian Wright
bicameral mind	Concept of two-sided brain functionality from Julian Jayne, author of <i>The Origin of Consciousness...</i>
BUP	Big Universal Problem—an integrated worldwide threat to human liberty stemming from the <central controlling entity>.
CCE	<central controlling entity>, aka the Borg.
Central Argument	...that the solution to the Big Universal Problem (BUP) is the Sacred Nonaggression Principle.
Coffee Coaster, The	Website of Brian Wright featuring political columns, movie/book reviews. thecoffeecoaaster.com
<i>Creature from Jekyll Island, The</i>	Magnum opus about the Federal Reserve by G. Edward Griffin.
Enlightenment, The	Period in history marking the ascendancy of liberty and reason, 18 th century.
<i>Evil Genes: Why Rome Fell, Hitler Rose, Enron Failed...</i>	Book by Dr. Barbara Oakley exploring the genetic influences on human behavior.
Falun Dafa	A cultivation practice from ancient Chinese traditions, Li Hongzhi master. Teacher.
Free State Project (freestateproject.org)	Organization soliciting pledges to move to a "free state." Upon achieving a threshold, pledgers move. New Hampshire picked.

Item	Description
Fulghum, Robert	Author of All I Need to Know I Learned in Kindergarten.
Griffin, G. Edward	Author of <i>The Creature from Jekyll Island</i> , a look at the Federal Reserve Bank.
<i>Healing Our World in an Age of Aggression</i>	Libertarian primer and practical guide to action, by Dr. Mary Ruwart.
Jayne, Julian	Psychological-social theorist, author of <i>The Origin of Consciousness in the Breakdown of the Bicameral Mind</i> .
Keirsey-Bates Personality Matrix	Method of profiling personalities developed by David Keirsey and Marilyn Bates.
Kleptocons	Brian Wright concept for the power-elite, the Oligarchy, or the <central controlling entity>, the Entity, the Pathocracy, plutocracy, etc.
libertarian	Advocate of liberty and the Sacred Nonaggression Principle.
Libertarian	Member of the Libertarian Party.
Libertarian Party (LP)	Political party founded in 1971 in the United States to further libertarians in representative govt.
limbic system	Primitive brain preprocessor that encourages conformity to dominant social conventions.
Locke, John	Scottish Enlightenment philosopher who developed the concept of individual rights.
McWilliams, Peter	Noted civil libertarian and publisher, author of <i>Ain't Nobody's Business if You Do</i> , an argument against prohibitions.
meme	Concept of replicating piece of information, popularized by Richard Dawkins.
MSM	mainstream media
NaP	nonaggression principle
nonaggression principle	The principle that no one has the right to initiate force against another.
oligarchy	Another name for the power-elite, Kleptocons, plutocracy, or the <central controlling entity>.
<i>Origin of Consciousness in the Breakdown of the Bicameral Mind, The</i>	Magnum opus of Julian Jayne, presents case that humans several thousand years ago "thought differently" than we do.

Item	Description
Popsicle Index	Measure from Catherine Austin Fitts of how confident people in a community are about their children's safety.
<i>Power of Now, The</i>	Spiritual guide from Eckhart Tolle.
Rappoport, Jon	Leading societal "causality theorist," and creativity specialist. Author of <i>The Secret behind Secret Societies</i> .
Rothbard, Murray	Leading scholar and writer on radical liberty, anarcho-capitalism.
Rothschild Formula	Rothschild banking dynasty tool to finance both sides in any military conflict and make fortunes regardless of the war's result.
Rothschild, Mayer	Founder of the dominant banking dynasty in the West; family's wealth is secret, but reasonably estimated in the \$100s of trillions.
Ruwart, Dr. Mary	Leading libertarian author and empath, author of <i>Healing Our World</i> .
SLS	Stunted Limbic System syndrome
SNaP	Sacred Nonaggression Principle—that banning the initiation of force in human relationships is the ultimate moral principle.
SNaPstrip	A diagram showing heart, mind, and soul axes of independence, rationality, and spiritual growth.
<i>There Must Be Some Mistake</i>	Personal drug war story from Brian Wright, experiences that led him to the Free State.
Tolle, Eckhart	Author of <i>The Power of Now</i> and <i>A New Earth</i> .
tyranny	Social system in which legal aggression runs unchecked and rights are not recognized.
Valentine, James Lee	Worldwide motivational and positive life transformation leader. Founder of the MillionaireX online network systems.
VAW	vast authoritarian wasteland
WAG	wild-ass guess
Weekly Reader	Longtime socialist-oriented propaganda periodical for K-6 government schoolchildren
WOD	War on Drugs
Young Americans for Liberty (YAL)	Libertarian-conservative group for younger people and college students established by Ron Paul.

About the Author

Brian Wright is a freelance writer and editor specializing in technical systems and marketing documentation. He acquired his bachelor of science in mechanical engineering (BSME) from Wayne State University, Detroit, Michigan.



Brian has long been active in the politics of liberty, and was an early mover to the Free State of New Hampshire in 2005.

In addition to the *Sacred Nonaggression Principle* (SNaP) book—and the seven modules that compose it—he is the author of *New Pilgrim Chronicles*—a diary and perspective of his experience of the Free State—, and a personal drug war story, *There Must Be Some Mistake*. The SNaP book is the third of his trilogy of political monographs. Brian has a Web opinion and review site (thecoffeecoaster.com), runs a motivation and personal empowerment business, and is working on several creative literary and Agorist projects.

