



Tome of Dayside Mastery

*Within lies fact and fancy, truth and metaphor.
Discriminate with care.*

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READ THIS FIRST!

Read these instructions carefully. They will allow you to master your life.

Vampirism involves working with two sides: the Dayside and the Nightside. The Dayside is the pragmatic aspect of the Vampire that everyone perceives and no one disbelieves. The Nightside encompasses the astral practices and powers outlined in *The Vampire Bible*.

We provide many proven, powerful techniques for mastering the Dayside in this book. We refer to these techniques as Dayside Secrets. The Secrets are divided into six interrelated categories:

- **Intrapersonal Secrets** provide you with the inner reserves and perceptiveness needed to succeed at any endeavor.
- **Immortality Secrets** tell you how to take advantage of the coming future to extend your life indefinitely.
- **Interpersonal Secrets** are ways of relating to and interacting with others to get the results you really want.
- **Health Secrets** tell you how to have good, strong health using today's knowledge and technology.
- **Survival Secrets** help you to survive threats to your life.
- **Money Secrets** tell you how to organize your finances so that you can have the resources to do as you wish.

Each of these areas has a chapter dedicated to it. You should begin by reading the first chapter on intrapersonal Secrets, as it provides you with essential tools needed for succeeding at applying the Secrets. Thereafter you're welcome to read the remaining chapters in any order you wish.

Be aware that these six areas are all closely interconnected. Implementing any of these Secrets will probably help you, but your greatest success will come from eventually applying all of them.

This is especially important if you choose to pursue Nightside Vampirism. The Nightside requires a strong Dayside in order to be effective and reliable.

We provide checklists for each of the areas in an appendix. These checklists summarize the Secrets for their respective areas in a very condensed form. It is hoped that this will help you see at a glance how to improve whatever areas of your life you wish once you understand the Secrets involved.

Begin with the intrapersonal Secrets in the first chapter.

The rest will become clear to you thereafter.

Dayside Secrets

Intrapersonal Secrets

Dayside Vampires are distinguished by their personal strength of character. They have the wisdom needed to choose endeavors of true value and the determination to achieve those goals in defiance of any difficulty. This development of self acts as a foundation for success in all areas of life:

- Personal determination allows you to sweep aside ineffective habits of thought and act to prepare for the coming future.
- You will develop immunity to the fears and irrationalities that vex others.
- The clarity of mind you hone will calm your nerves and vitalize your health.
- You will become more mentally responsive and better able to shrug off pain, allowing you to act effectively in emergencies.
- You will develop the patience needed to see your financial independence manifest.

There is nothing outside the reach of a developed Vampire.

We indicate the two key areas for development of the self below. The sections that follow provide essential Secrets for developing these areas effectively, some of which are essays written by Founders of the Temple. Read through all the material in this chapter carefully and follow the instructions given. This is an essential beginning for implementing all other Dayside Secrets.

- **Strengthen your Willpower.** This comes from understanding how Willpower works, developing an awareness of your desires, and intentionally setting up and confronting personal challenges. You should begin here, as achieving anything at all depends on personal discipline.
- **Learn to command your mind.** This includes developing a love of life, a deep-felt patience, and healthy skepticism. This takes time to develop, so you should begin practicing these Secrets as soon as possible.

The Vampiric Will

To succeed at anything requires Will. To achieve any end, conquer any enemy, overcome any obstacle, reach any desired destination depends upon and cannot take place apart from the Will. Whether it is the desire for a cup of coffee or the glories of conquered empire, it all comes down to this one vital element: Will.

What is the Vampiric Will? How can it be discovered, created, strengthened? What can be accomplished by means of it? Why is it so important?

To begin, we must understand that amongst humans, the concept of Will and Willpower is ill-defined and blurry, describing ...something. Most people could recognize the power of Will in another. They could feel admiration for the willpower of the heroic soldier who faced impossible odds risking everything to defeat his enemies. They could recognize the exercise of Will in the inventor who would never give up until he had succeeded in solving the problem of the electric light bulb or powered flight. But, most of all, the dimly-conscious masses of humanity have been quick to define Willpower as something they do not possess themselves.

“I could quit smoking but I just don't have the willpower.”

“I could lose weight but I just don't have the willpower.”

“I could (fill in the blank) but I just don't have the willpower.”

How do they know what it is they lack? What is this heroic quality called the Will? Why do so few demonstrate its presence and so many know they lack it?

Willpower is the ability to choose to do something despite the obstacles standing in your way. Think of it in this way:

YOUR DESIRES -----> OBSTACLES -----> FULFILLMENT

First you have a desire. You desire some goal, some destination, some reward to be achieved. But lurking before you, between you and your desire, are obstacles, blocks, problems.

In problem-solving it is always useful to determine whether the problem is actually a problem or not, since sometimes our perception of the situation is in error. If you are in New York City and want to go to San Francisco, a raging flood along the Mississippi River might be an obstacle – unless you are simply flying to San Francisco nonstop!

However, let us suppose that you see that the obstacles are real, not errors in perception. Now what?

There are then only two other possibilities. You either deal with the obstacles and surmount them or you fail. Most humans fail. Most humans expect they will always fail. They give up the moment they even consider a goal because they seldom, if ever, have overcome or solved any major important problems in their lives. They hope that God or the government or Mommy or Daddy will rescue them and take care of getting them what they desire.

The Vampire acts differently. Once the goal has been determined, the Vampire works to identify the obstacles in the path. Then he beats them. He either uses solutions for

similar problems he has solved in the past, or tackles the problems with new methods that may have worked for others or that he devises on his own.

Oh, I almost forgot to explain why most humans never even try to achieve their goals. The following clarification of our process of achieving goals will help make this clearer:

YOUR DESIRES -----> PAIN OR WORK -----> FULFILLMENT

The Vampire, because he understands and develops his Will, goes ahead through the requisite pain or effort to achieve his goals. The average human will not. Note that it is “will not” and not “cannot.”

This pain can take many forms. It could be the pain of feeling lonely in order to achieve the goal of dumping an old friend who has become an irritation. It could be the pain of not enjoying a delicious food in order to achieve the goal of losing excess weight. It might be the pain of having to put up with stress instead of smoking a cigarette in order to achieve the goal of quitting smoking.

In every goal desired there is some price to be paid to achieve it.

Just recently I had the pleasure of having a conversation with a psychologist friend of mine. He was discussing some of his patients’ problems with me to gain an understanding of the Vampiric perspective. At one point he commented upon the extreme problems of patients he had who were the “adult children of alcoholics.” He sympathized with their “enormous burden” and explained how their inability to cope with emotions and some of the simplest social situations made therapy so difficult.

I told him that the Vampiric view was simply that there was no such thing as “an adult child of an alcoholic.” I explained to him how most humans actually enjoy being victims and that this label, apart from being ridiculous (was the patient an adult or a child?) was totally self-defeating. The patient has identified with the “problem.” Further, the problem was unchangeable by definition. After all, if the patient's parent had been an alcoholic, that was that!

I further explained how the Vampire builds his Will by first recognizing the truth about any situation. The first truth is that you are not your problems. His patients were clinging to the idea that they were their problems.

“The problem,” I said, “is that there is no possibility for that person to ever decide to act in a different way. He is a victim by definition and victims must, by nature, always be victimized.”

My friend attempted to argue with me by suggesting that it was all a matter of early emotional conditioning.

“You can't believe how painful it can be for people like that to have to hide their feelings, to never know how someone more powerful than they are will act from one moment to the next. They learn to not trust people nor expect them to ever tell the truth.”

“So now they are well-trained to understand the realities of life,” I replied. “Most people do have to hide their feelings, and do not know how others will behave and soon recognize that most people do lie to them in life. So why is this a problem? Shouldn't these so-called victims be better

prepared for the realities of life because of their rough upbringing?”

My psychologist friend became quite heated then and demanded to know why, if it was all a matter of Will, these same victims would, after leaving home, then marry equally abusive alcoholics.

My answer was short. “The reason they return to the same situation is because then they get to remain victims and obtain sympathy and attention from other people, such as yourself. They do not have to face the pain of giving up their excuses for all their failures in life. They do not have to use their Will and make any decisions.”

This is a direct application of the fundamental theory for identifying and utilizing the Vampiric Will, the Deidentification Process. Understanding and using this process will create the Vampiric Will and enable you to overcome any obstacle to achieve any goal. It is the keystone in the creative edifice of the magician's art and the necessary first step in the creation of the truly Vampiric ego.

I came to understand this Process through pain. In any situation requiring an extraordinary effort to survive, there is pain to be overcome or the human dies. In specific situations of this nature, in circumstances when my physical survival relied upon overcoming the pain of cold, of burning fire, of bullet wound, of torn flesh and broken bone, I learned the raw truth of the secret of the Vampiric Will.

It is often in war that man becomes strong and feels truly alive. Why do individuals in peace seek dangerous experiences such as skydiving, rock climbing, and so forth?

What is it about facing and overcoming challenges which threaten death, veiled or visible, that attracts the vibrant ones who take life in big bites?

Military basic training has remained essentially unchanged since the days of Alexander the Great. The process of converting a fearful mama's boy into an obedient killing machine has not been altered with modern times. A boot camp still takes the new recruit and strips away his former symbols of personal identity (his hair, his clothing, his jewelry, even his name), and then gives him a new set of symbols to create a new identity. The recruit is given challenges daily, hourly, without warning. He is expected to give up sleep. He is expected to exceed earlier physical limits of strength, speed and endurance. He is expected to kill on command, to obey without hesitation.

As the recruit confronts and overcomes the pain which stands between him and his new accomplishments, he is exercising and developing his Will. He discovers that he can tolerate pain and discomfort. He discovers that he can surpass his earlier limitations, overcome them and achieve goals. Little wonder that for millennia most heroes came from the battlefields, most leaders first led troops. Little wonder that war has been a place of testing.

What makes such transformations of prey into predators, at least within the military life, is the Deidentification Process. In short, the Deidentification Process is based upon a single, self-evident principle:

YOU ARE NOT YOUR EXPERIENCE.

Take the paper you are reading now. How do you know you are not this paper? I have asked such questions of men

and women across this world for years and received many, many incorrect answers.

“I am not this paper (or other object) because it's over there and I'm over here.”

“And how do you know that is true?” I will ask.

“Because I know it!”

Again I ask how they know that.

“Because I am a human being and not a paper.”

Again I will ask, “But even if you are this thing you call ‘a human being,’ how do you know you are not this paper?”

Only Vampires have ever given me the correct answer. The way in which you know you are not some other object, whether that object is a paper, a pencil, a submarine, or the planet Jupiter is because of the fact that you experience the object ...and what that implies.

You can see this paper. You can potentially hear it produce a sound as you touch it. Likewise, you can feel the paper and possibly even smell or taste it. In other words, you can experience this paper by means of your five senses.

You can ask yourself, “Who knows about this paper?” and if you can answer, “I do!”, then you have just employed the Deidentification Process. In simplest terms, the Deidentification Process is this:

- 1. Is it possible for me to know about “x”?**
- 2. If it is possible, then I am not “x.”**

Another way to express this idea is to state that the observer is not the observed, the hearer is not the sound, the toucher is not the feeling, or, more globally, the experiencer is not the experience.

Please be aware that the Vampiric metaphysics holds that all experience is real and does not have levels of “realness” for experience. Instead, we do have three dimensions by which we precisely define experience (which is treated in the Mysteries of the Priesthood). However, please note that you, the experiencer, are not the experience.

In order to have Will to overcome the pain of the struggle against the obstacles between you and your goals there is a trick. You cease to identify with the pain.

In the early seventies, research on the outer limits of human potential was conducted by Dr. Elmer Greene at the Menninger Institute in Topeka, Kansas. One truly unusual subject, an American named Jack Schwartz, repeatedly demonstrated an extraordinary ability to withstand pain and control other bodily functions. He commonly would take a large knitting needle and thrust it completely through his upper biceps while evidencing no discomfort or tension. When asked later how he did it, Schwartz explained that he used a small mental trick. He would not regard the arm being punctured as his arm but just as an arm. Thus the pain experienced was not his pain but, simply, pain.

In all of this I am not implying that the Deidentification Process removes the experience of pain. Not at all. The Deidentification Process simply allows you to find and use the Vampiric Will to not be stopped by the pain.

In the Academy-award winning film classic, “Lawrence of Arabia,” my favorite scene consists of Lawrence dramatically lighting a match and letting it burn itself out against his fingers. Another British officer present gave it a try and, as the flame neared his fingertips, felt the sharp

pain, dropped the match and demanded to know of Lawrence what “the trick” was.

“The trick,” replied Lawrence, “is not caring that it hurts.”

Most people are identified with their experiences. They have no sense of self separate from or superior to the pains and pleasures which herd them, kicking and screaming, whining, begging and complaining, through the corridors of their lives until they reach the slaughterhouse and, in silence or screaming, finally expire.

The Vampire is one who realizes that the world is almost empty of people. He sees teeming billions of bodies lacking souls! Instead of sentient, conscious entities, he sees humanoid machines following the draw of pleasure and driven by the fear of pain; mindless, weak automatons who proclaim loudly their “free will” while smoking death-dealing cigarettes; preprogrammed robots asserting that their “divine nature” grants them immortality in a robot heaven run by a robot God.

The Vampire is one who awakes in the land of the sleeping and is the man who can see in the country of the blind. He realizes that his Will is both the means and the goal of his existence. He realizes that most people not only lack the willingness to judge, but lack a Self with which to do the judging!

The Deidentification Process permits the Vampire to discover the mystery of what he truly is and how vitally powerful and important his true Self is in the cosmic scheme.

How does this discovery come about? First, the Vampire seizes the essence of the Deidentification Process and puts

it to use in his life. He identifies his goals and the obstacles to those goals. Then, realizing that, if he knows what needs to be done, he only need do it, the Vampire takes the actions necessary to achieve his goals. It does not matter to him that it may be difficult. He understands that pain is something he can experience and is not something which he is. He can “not care” that it hurts. He can do it anyway, whatever is required. He can act while experiencing the pain!

That is the key to the Vampiric Will and the exercise and development, the strengthening of that Will.

Suddenly life's problems become challenges. The obstacles to achievement become opportunities to strengthen the Will. Life becomes a special series of games for the Vampire until, finally, the strengthening of the Will becomes more rewarding than the achievement of any other goal! Such Vampires produce rather bizarre behavior as viewed by the human masses. A Vampire of this order might indulge in a sport or martial art not for the primary purpose of merely winning or increasing self-defense skills, but because such an arena permits him to increasingly challenge and empower his Will. For example, the body builder might view the pain involved in certain repetitions of lifting weights as the price to pay to achieve the muscle growth he seeks. The Vampire might, instead, view each instant of physical agony as a moment-by-moment opportunity for him to triumph over pain, thereby strengthening his Will, with muscle growth as only a side effect. The boxer might run long distances, cursing the discomfort, realizing it is the necessary price to pay to build the stamina required to win an upcoming prizefight. The Vampiric boxer might run even farther, pitting the exhaustion he is experiencing in his body against the Will which pushes it on, and, as an afterthought, remembering

that it will also better enable him to build the wind needed to better win a prizefight.

The difference is invisible but gargantuan. The unconscious human being is stopped by his avoidance of pain in usually futile attempts to achieve difficult goals. The Vampire uses goals not only as rewards but as opportunities for adversity, to hone and empower his Will.

In all this we are not describing masochism, by the way. Masochism is finding pleasure in pain. The masochist enjoys the pain. The Vampire is not a masochist. The Vampire does not enjoy the pain. He uses the pain. Just as a Vampire is a master of pleasure and is not mastered by pleasure, so too he is a master of pain, and not a slave to it.

And what comes of this peculiar exploration of power over pain? What is the final purpose of this heroic effort? Make no mistake about it! All heroes are those who find the Will to challenge and follow through to the ultimate limit of their being the intention to smash through pain to achieve their goals.

The ultimate purpose is the forging of a true ego, the creation of an immortal Self. As with the Vampiric Will, the Self is both a discovery and a creation. The name given to this Self is the Dragon.

Not long into exploring the meaning of the Deidentification Process, most Vampires will ask, "But if I am not anything I can experience, what am I?"

The trap here is to try to answer this question definitively. Obviously, anything you can ever possibly know about can't be you. You could always ask yourself, "Who knows about it?" and answer, "I do."

The experiencer is not the experience.

It is here that the twisted distortions of mysticism raise their empty heads to speak of “God” as this Self which cannot be known. There are a few limited examples of worth which come from the fuzzy thinkers of mysticism here. One example is the old Zen saying, “If you meet the Buddha (the Self) on the road, kill him!” This is merely another way of repeating the Deidentification Process’ foundation that the experiencer is not the experience. Other mystical pinheads would have us then abandon all conscious thought to “seek” this Self, which, by definition cannot be “found” (experienced).

No experiencer, no experience!

The famous philosopher, Descartes, stated, “Cogito ergo sum” (“I think therefore I am”). Descartes was wrong. Thinking can be carried out by the most mindless of all automatons, the electronic computer. No, the correct statement is, “I experience, therefore I am.”

You are the experiencer. Yet, from the sickness of mystical religion we find the ultimate depravity. Theraveda Buddhism claims that the Self, the very experiencer, is an illusion. They claim that what we call the Self is the result of an error in linguistics. They propose the idea that experience and only experience exists while the erroneous concept of an “experiencer” arises from the syntax of language itself. They believe that when a man says, “I see the snake” this sentence creates the illusion of an “I.” They claim that what is actually happening is simply an experience of “snakeness” with the afterthought of an “I.” Theraveda Buddhism believes that enlightenment consists

of realizing that the Self is a delusion resulting from an error in thinking.

The Vampire would simply reply, “So what? If you are right and there is no Self, how does that help? What is the advantage?”

The Buddhist will speak knowingly of gaining freedom from pain and frustration. The Vampire uses pain to create a strong Self.

The Buddhist wants to escape from the world. The Vampire wants to possess it! This is the vital difference!

The Theravedic view is shortsighted. The truth is that the “viewpoint” we refer to as the Self is a sleeping Dragon until and unless there is a powerful enough Will to support the awakening of that Dragon. The Self requires a conscious mind which, by use of Will development (by means of the Deidentification Process) can reflect upon the mystery of the unknowable Self and rise above the limitations of the universe of experience. It is this awakening of the Dragon through the Will which is the key to magic as well as the forging of an enduring and powerful Self.

The awakened Dragon consists of the Self when consciously reflected by a strong Vampiric Will.

The awakened Dragon strides through life, unafraid of the pains and traps of sleeping humanity.

The awakened Dragon was and remains the supreme goal of all true occult activity whether painted in the colorful descriptions of the alchemist or the blood-grip struggles of a sword warrior in training.

The image of the Dragon is the oldest conception of the unknowable chaos which exists apart from experience. TIAMAT was the mother dragon of the great salt sea of chaos for the Sumerians. The symbol of the Oroborus, the snake swallowing its own tail is found upon the most ancient carvings of our world. The Self which cannot be known but rises in dark shadows in the presence of a growing Vampiric Will is the Dragon. Here we find the source of many of the symbols of Vampirism. The Pit of Darkness is that same Dragon and that same Self is the Prince of Darkness and the King of the World.

At night we can see the truth of the universe, the billions of shining stars winking in the velvet black. By day, the brash sun, representing the jabbering, Will-less mind of the masses, casts the illusion of a blue, opaque bowl and hides the true glories of that which is. The most ancient brain, the reptile brain, is also the Dragon. Hiding in the darkness at the core of our being, controlling the basic impulses and instincts required to remain alive, the biological Dragon within lurks hidden and unknowable. Yet its every action is visible in the continuation of physical life, in breathing, moving and sex.

So then, the Vampire may use the mind by means of the Deidentification Process to unveil the dark Self forever hidden but always present. The Vampire may use the direct techniques of Walking the World (WTW) or going Behind the Eyes (BTE) to have an immediate experience of this altered state of consciousness and awareness which is the Vampiric Will in action.

BTE is remembering from moment to moment that you exist ...somewhere. That "somewhere" is located directly behind your physical eyes. This technique is simply

positioning yourself from the viewpoint that your eyelid blinking is the lowering of a great curtain before the wide window of your vision. It consists of remembering (1) that you are, and (2) where you are. Some twenty years ago I had it on excellent authority that one hour of remaining BTE was superior in its powerful effects to the taking of the drug mescaline.

WTW extends BTE with any physical movement. Suppose you were taking a walk somewhere. Instead of assuming that your body was moving, you would take the view that your feet were pulling the road under you. You would suppose that your position remained unmoving and that the muscles of your body were moving the world of experience around you.

Another example of this is to turn your head. Instead of believing it is your head which is turning, you pay attention to what your actual experience is presenting to your senses. Actually what you see is that the scenery around you is moving. The muscles of your neck are literally pivoting your lower body and the rest of the experiential universe around your unmoving visual perspective.

Yet another example is to sit down in a chair while realizing that what you actually see and are doing is allowing the chair and the rest of the universe to move up toward you! Standing up is just the reverse in that you are using your legs to press down the rest of the universe.

With practice, these exercises cause the Vampiric Will to “click in.” Altering your internal perspective toward your experience to recognize what your senses have been telling you all along by using WTW or BTE, and by directly using the Deidentification Process to achieve difficult goals, you discover and can use your Vampiric Will.

With the discovery and strengthening of your Vampiric Will you will increasingly expand your control over the universe of experience while discovering that most hidden and rewarding of all secrets: the awakening of the Dragon within! Only an awakened Dragon can produce the most powerful of magic through Vampiric ritual.

Challenging your Willpower

Developing Willpower requires effort. You have to encounter difficulty that makes you want to turn away and then choose to continue. It never becomes easy the way riding a bicycle eventually does with continued practice. Yet your skill will grow, and you will find yourself increasingly able to shrug off any inclination to give up. It is that resolve that will bring all of your desires within reach.

You should challenge your Willpower every day. With practice, you will continually find opportunities to strengthen your Will, but when you first begin you will need to set aside some portion of every day to push yourself. It is only through this kind of regular practice that you can understand how to use Vampiric Will in a pragmatic way.

You will also find in time that the development of Willpower is its own glorious reward. Eventually you should come to view every obstacle as an opportunity to become stronger rather than as something to endure.

The potential ways of challenging yourself are countless. Below we offer just a few possibilities. You are welcome to choose any or all of these, or use your own methods if you wish. Whatever you choose should be both extremely challenging and helpful for you to practice. It must be challenging in order to strengthen your Will, and it should be helpful because everything you do henceforth should be intended to improve the quality of your life.

- A classical method of strengthening Willpower is through physical exercise. However, it's not enough just to exercise. The point at which your body begs you to stop and rest is the moment when your Willpower training begins. Keep your face relaxed, do not grit your teeth, and just choose to continue. Experience the pain fully but Deidentify from it. Each excruciating moment then becomes an opportunity to empower your Will. Take care to stretch before and after exercising, and be careful not to cause yourself any serious physical damage.
- Face your fears. If you are nervous about talking to members of the opposite sex, just do it. If you are scared of heights, go somewhere high and look around, choosing to physically relax while doing so. The function of a fear is to prepare you to deal with real and immediate physical threats. Of course, if the threat is real you should not ignore it. However, you will often find that habitual fears that are *not* immediate and real physical threats vanish after just a few confrontations using Vampiric Will, particularly if you make a point of physically relaxing.
- When you feel an extreme negative emotion (rage, depression, etc.), choose not to react. Just experience the emotion. Reacting to emotion by yelling, physically tensing, getting lost in dark thoughts or any other immediate habitual response will prevent you from actually experiencing the emotion itself. Be sensible about this: fear and anger can keep you alive in real and immediate emergencies. However, such emergencies are very rare in the modern age. You are nearly always better off remaining calm so that you can deal with the situation at hand effectively.

- Hold completely still. As with exercise, the Willpower training begins only when you start having a hard time doing this. The difficulty is usually not exhaustion, however. Boredom, anxiety over things that must be done, fear of looking silly or even the argument that you've sat there long enough can stir you into moving. Just continue. Eventually you can reach a state of mental quiet and flawless awareness of your surroundings - and you should be totally comfortable staying there. If you think you've reached that state and can therefore stop, you are probably mistaken. Most people give up long before reaching this state for reasons that will be discussed in the Secrets for learning to command your mind.

Do something right now to challenge your Will before reading any further. This is necessary in order to understand Vampiric Will as more than just a theory. It is only through personal experience that you can appreciate the power of the Deidentification Process. This needn't take much time; for instance, most people can reach the limit of their Willpower in less than a minute by doing push-ups. Pick one way of challenging yourself, use BTE and WTW, and apply the Deidentification Process to get your first taste of true Vampiric Will right now.

Developing your desires

The starting point for serious application of Vampiric Will is desire. Although the Deidentification Process will allow you to overcome any obstacle, it is desire that drives you to conquer the obstacle in the first place.

Below are instructions that should help you to define your desires clearly and set forward a plan for fulfillment. Read through this list and then apply each instruction in the order given. This means you should start implementing the first two points before going on to read any other Dayside Secrets posts. This will best enable you to use the other Secrets in a way that will allow you to achieve everything you want.

- **Create and maintain a written list of specific experiences you want.** Each desire you write should have four attributes:
 1. It should refer to a specific experience ("I want to travel regularly") rather than a vague one ("I want to be happy");
 2. it should refer to an experience you want ("I want to go to culinary school") rather than the banishment of an experience ("I want to be free of debt");
 3. it should be based on personal fulfillment ("I want to start a charity organization because I feel good helping people") rather than an exercise in pure morality ("I want to start a charity organization because that's the right thing to do"); and
 4. it should be made as extreme as you wish, acknowledging that more may be possible to you than you currently know.

There is excellent reason for each attribute, but all that's important for now is that you generate this list. You should return to this list about once each month to update it as needed, as you'll often find that you come to understand better what you want over time.

- **Review your habits and compare them to your desires.** This includes your job, your hobbies, your interactions with friends and family, and everything about your daily routine. Write down everything you do regularly and ask yourself, "How exactly does this help me fulfill my desires?" You don't need to do anything about this just yet. Just sort your habitual practices into two categories: Those that clearly help you to achieve your desires and those that don't. Later you'll improve the efficacy of the former and replace the latter with more helpful habits.
- **Read through all the Dayside Secrets.** For now you should just read them so that you know what's available. Start by reading the rest of the intrapersonal Secrets in this chapter as those will help to give context for the other five areas. After that you're welcome to read the remaining Secrets in whatever order you wish. Be sure at least to start the wish list and your review of your regular habits before doing this, however.
- **Develop and follow a plan to implement each of the Dayside Secrets one at a time.** The Secrets are powerful tools for achieving any goal. The means for doing this require some elaboration given on the next page. Read this *after* writing your wish list.

Implementing the Secrets

At this point you should have started your list of desired experiences. You should also have some idea as to which of your usual practices actually help you reach those goals and which simply distract you. Next you will construct your plan for fulfillment. This will give you a direction in which to apply your newly growing Vampiric Will.

You should begin by reading through the rest of the Dayside Secrets, starting with the remaining intrapersonal Secrets. Each Secret takes the form of an instruction which, if followed, will provide you with a powerful tool for building the future you desire. These instructions come in three forms.

Some Secrets are one-time actions such as doing some essential research or getting a hold of vital resources. You should set a specific date to implement each such Secret. For instance, we encourage you to prepare an emergency kit in case you have to evacuate your home, so you should set a date when you will obtain all the components needed for it and put them together in some kind of package. Sequence may be important; for instance, you may need time to build the financial resources needed to purchase all the equipment you determine that you need for your emergency kit. Therefore you should plan from completion backwards to determine what sequence of efforts you need to do in order to implement these Secrets.

Other Secrets are skills you will want to be able to call upon but may not be appropriate to use in all situations. For instance, we expect our members to learn how to defend themselves from physical assault. You should work out a way of practicing each of these skill-based Secrets regularly so that each one becomes an ever-growing

resource for you. We suggest that you list all such Secrets in order of importance for you, develop a training plan for each one, and then start training in them one at a time. For instance, you might decide to start on self-defense and train regularly for a month, and then in the second month start practicing "I" messages in addition to your training in self-defense. By adding practice of each skill-based Secret to your regular routine one at a time, you can ease yourself into eventually mastering all of them.

The rest of the Secrets describe ongoing practices such as daily meditations or regular exercise. The trick here is to start only one of these at a time. It is nearly impossible to start two new habits at once. Instead, list the ongoing practices given in the Secrets in the order in which you want to start practicing them. Then start with the first one today and practice it until it's integrated into your regular routine. Once that happens, continue that practice and move on to the second one. Make just one change at a time. You should begin with the practice of daily challenges to Willpower, though you should find that this integrates nicely with other Secrets.

Keep your goals in mind when deciding on a plan for implementing the Dayside Secrets. If you consider the admiration of others more important than most other goals, consider putting some interpersonal Secrets higher on your implementation list. If you think feeling physically comfortable and healthy is most valuable, make some of the Health Secrets of higher priority.

However, there are two points to keep in mind. First, all of the Secrets are tightly intertwined. You will be better able to gain the admiration of others if you learn to control your own mind. You will have more resources with which to become healthy if you have a respectable passive income.

Whatever your goals may be, they will all be easier to achieve regardless of which Secrets you implement. Conversely, they will be harder to achieve if you are weak in any area. Therefore, take care not to neglect any area for long.

Second, most people underestimate the importance of the immortality Secrets. They have no way to anticipate the immense personal impact that securing practical physical immortality will have on them. We strongly advise putting the immortality Secrets as high on your priority list as possible. We cannot overemphasize the importance of this.

With that said, read through the remaining intrapersonal Secrets, which explain how to develop command of your mind. Go on to read the remaining Secrets, and then develop your plan.

Commanding Your Mind

Most people will not control their minds. They frantically avoid physical and emotional pain, often without realizing that they are doing so. They worry and fret, lament about the past, become defensive or aggressive when insulted, and mechanically complain about their lives rather than going through the discomfort of changing their situation. They rarely see reality as it is, instead judging what they will see before light even reaches their eyes.

Despite how it may seem, this is actually a very sensible thing for mortals to do.

Common knowledge holds that aging and death are inevitable. All people will first rot on their bones and then rot below ground. This is obviously horrific, but because it's inevitable it makes sense to put this as much out of mind as possible.

Unfortunately, everything is tainted by this. No matter what happens, the belief is that one hundred years will make everything a mortal does no more than a memory. What does any achievement in a career matter if you will cease to be? Why learn a new skill if that ability will merely vanish one day, making no difference? Why, for that matter, is there any point in doing anything at all if it will all come to an end?

Human beings have addressed this horror in two main ways. The first is to try to convince themselves that death is actually good. They speak of living on in an afterlife or in the memories of those who survive them, and often will argue that immortality would be undesirable even if it were

possible. They betray their true feelings whenever their lives are threatened, but as long as it is an intellectual matter they will speak of death as a blessing. We refer to this perspective as **deathism**.

The other way humans have addressed this is by driving themselves to hallucinate constantly. As long as they do not perceive reality as it is, they do not have to confront the horror of eventual oblivion that is an apparent inevitability of life.

However, this behavior makes no sense for immortals. We can choose to focus our minds on reality as it is, and doing so reveals to us the glory and pleasure of life everlasting. This provides the core of living serenity that eludes mortals who desperately seek mental peace while clinging to their deathism.

Below we provide three Secrets for developing such a powerful command of your mind. We elaborate on each of these in later sections in this chapter.

However, it's important to notice that these cannot work for you beyond a certain point if you do not know that you will live forever. Belief and faith will do you no good. You need to take action to provide yourself with reasonable certainty in order to affect the parts of your mind that matter. Therefore we again emphasize that it is vital that you take action as described in the immortality Secrets forum in order to receive the full benefits of what we offer here.

- **Experience the habitual state of your mind.** This requires going beyond language to a somatic sense of how you live moment to moment and during times of stress. This is necessary so that you can recognize the feeling and choose how to respond.
- **Practice healthy meditations.** This will strengthen your command of your mind and teach you ways of thinking that are helpful for eternal life. Not all forms of meditation are healthy, so we will delineate what to look for and provide some examples.
- **Develop your ability to use reason.** This will provide you with a powerful tool for creating the effects you intend in your life. Reason actually works quite a bit differently than most people realize, as will be explained.

Habitual mental state

The hallucinations most people practice cause them to trigger the body's vital instincts. As the body reacts, various physical sensations become available to conscious experience. This means that if you can come to recognize those physical sensations, you can notice when you are triggering these instincts unnecessarily.

The triggered instincts come in essentially two forms: excitement and surrender. Excitement occurs when the fight-or-flight response is tapped to some extent. This manifests as fear, nervousness, annoyance, rage, jubilation, mania, and a range of other subjective experiences that tend to cause physical tension and mental agitation. Any emotion that first energizes you and then makes you tired is a result of this excitement instinct.

Surrender is a social instinct that makes the body go limp and makes the mind dull and obedient. This evolved in humans so that individuals whom the community condemned to death would accept their fate rather than posing any threat. Hopelessness, apathy, grief, and a number of other states that come with physical and mental sluggishness are common manifestations of this drive. This is also frequently triggered when people "take it easy," resulting in exhaustion after a day of limp resting.

It's vital that you learn how to recognize these reactions in your body. This will give you a reasonably objective way of discerning the state of your mind, thereby providing you with the power of choice.

- **Feel your body during the excitement reaction.** Find a way to agitate yourself such as remembering something frustrating or worrisome. Think of what would make it even worse. If you have a phobia or you feel hatred towards someone or something, think of what inspires that reaction in you. Really feel it. Then notice how your body feels. What muscles are tense? What is your posture? How does your breathing feel? Just take note of these experiences. You need only do this once to get the feeling, though you should return to it any time you have trouble remembering the feeling.
- **Feel your body during the surrender reaction.** Notice how you feel when you collapse in exhaustion such as plopping in front of the TV or into bed after a long day. If you can remember a time in which you've felt tired as a result of having to admit defeat, think of that. Then pay attention again to muscular tension, posture, and breathing. As with becoming aware of the excitement response, once should be enough provided that you are conscious of how surrender physically feels.
- **Notice these physical reactions in your day-to-day life.** These occur in varying degrees almost constantly for most people. It's important that you notice your *body's* reactions rather than focusing on the words you tell yourself or your emotional state. This is a mental skill which will take time to develop. Do not attempt to change this state when it occurs, as that tends to trigger the excitement reaction in the form of fighting yourself. Just observe. This combined with the meditation Secrets will give you mental strength and peace over time.

Effective meditations

Good meditations will strengthen your ability to relax into an awareness of your immediate physical surroundings.

The meditation methods most people use rely on doing exactly the opposite. They encourage people to hallucinate. For instance, a common poor form of meditation is to imagine heavenly golden light pouring into one's body and soothing away all negativity. Yet there is no such golden light in immediate physical experience, so doing this requires tuning out one's surroundings in favor of the imagined experience. This is relaxing for those for whom reality promises death, but by distracting them rather than strengthening their minds.

Instead, any meditation you practice should help you become more aware of the information your senses are telling you. It should also help you settle into a state of being related to Vampiric Will that is distinctly different from both excitement and surrender. The difference between calm awareness and these two instinctual reactions becomes clearer with continued practice over time.

Below we provide a few good meditations. You are welcome to try any or all of these. You are also welcome to practice your own, but we encourage you to ask about them in this forum before making a regular practice out of them. It's also possible to combine meditations, but be sure that when you do so you only have to focus on one thing at a time.

Regardless of which practices you choose, you should practice them from BTE every day without fail. At a minimum, spend ten minutes first thing in the morning and

ten just before bed doing one good meditation. You might find it easier to start with just one minute at each time and then increase by a minute a week. That will help you develop the habit without making the time requirement too daunting at first.

Be aware that you will probably not see immediate benefits from this. It takes time to cultivate this kind of inner strength. Start now and be diligent. You can also take a moment during stressful times of your daily life to practice some good meditation to regain that balance and quiet the excitement and surrender responses.

- Simply sitting still can have a powerful effect when done BTE. Sit upright with your back unsupported and your head balanced on your spinal column. Roll your shoulders back to open up your chest. Adjust your pelvis so that your sacrum is perpendicular to the ground. Gaze forward and just a very little bit down. Then relax into absolute stillness. Move nothing whatsoever. Start by doing this for just ten seconds and build by ten second a day. Don't do this for more than ninety consecutive seconds unless and until you've gotten in-person instruction indicating otherwise. It's usually very difficult to go more than ninety seconds doing this properly without guidance.
- If you relax and move slowly enough, there is a kind of smooth grace that naturally appears. This is the speed at which your mind can keep up with your body. You will increase this speed if you practice moving this way. Spend time moving this way to work on balance, carrying containers filled to the brim with water, or practicing any other physical skill that you find worth developing.

- Any practice that has you continue to focus on your surroundings through an infinite process can be good. One example of this engages the spatial awareness that lets you know without looking where your fingers are. Start by taking a deep breath and letting go of all excess physical tension on the exhale. Then feel the position of your body. Expand that awareness so as to notice the walls, the ceiling, the space behind you, and the structure underneath the floor that supports you. Expand your awareness again to be aware of the whole city, the earth below you, and the sky above you. Expand it again to be aware of the planet floating in space. Expand it again to include the solar system. Expand it again to include the galaxy. Expand it again, and again, repeatedly, without end.

In order to do this properly, the rate at which awareness extends around you should increase with each step. So after one second you're aware of the feel of being in a room, after two seconds of being in a city on the surface of the Earth, after three of being on a planet floating in space, and so on. This expansion of awareness should occur very quickly.

You want your experience to be from BTE rather than based on visualization. You want to expand your awareness from where you are. The two most common mistakes are (1) visualizing your awareness as a sphere which you see from the outside as expanding and (2) imagining yourself as expanding. Do neither. Just be aware of where you are, and let that awareness grow.

Eventually you will reach a point where you can no longer think about the expansion process because it's simply too large and too fast. Just let the feeling of expanding awareness continue. That is the point at which your mind is growing stronger and calmer. If you find yourself getting frustrated or worrying about whether you're doing it right, you've stopped. Just start again and let the feeling continue.

Developing reason

Nearly all mystical, religious, or spiritual traditions bring their followers to believe what is taught. There is rarely any evidence provided for their assertions, but they will still insist that they know what they say is true and that you should trust their word. This ceremony or that meditation will supposedly bring you closer to God or enlightenment or purity. Jesus or Buddha or your ancestors or magical gods will supposedly protect you like supernatural parents. Because everyone else in that tradition says the same thing, newcomers to the faith are swept up in a sea of blind belief.

What is lacking is reason.

Reason is the willingness to acknowledge evidence regardless of the beliefs it supports or challenges. In other words, it is the non-contradictory identification of the facts of reality. This is a skill we expect all members here to develop because it is the only way you can come to know what is useful for you. It is also the single most powerful tool you can develop to defend yourself against nonsense.

Henceforth, whenever you encounter a perspective or assertion with which you disagree, consider it an opportunity to strengthen your ability to use reason. Be open to the possibility that you could be wrong. Explore evidence for the position with which you disagree or against the one you hold. Pay attention to the nature of the arguments you encounter, particularly if they appeal to authority or what "everybody knows." Do your best to prove yourself wrong. If your original position still makes sense, then you have even greater confidence that it is right. If you change your mind, then you have learned something and discarded an idea that was simply not as useful. Either way you have done yourself a favor.

Right now, think of something about which you have an opinion but not everyone would necessarily agree with you. It might be some political issue, an assertion about the reality of psi phenomena, something about the alien abduction experience, or anything else about which you take a stand. Then seek out evidence *against* your position. Read arguments from an opposing camp. Be open to being wrong.

This may result in you no longer knowing what is right in your chosen situation due to recognizing that you don't have enough information. Consider that a mark of wisdom. It means you are open to learning the facts of reality.

This is an exercise which should be repeated frequently. It is especially vital that you do this when you find yourself tempted to believe the claims that this Temple makes. Success throughout life and especially in Vampirism requires developing knowledge rather than belief.

To that end, in what follows we provide three essays which are intended to help you take on a perspective that encourages the use of reason. The first addresses religion, the second philosophy, and the third reason itself.

The Vampire God

Today when a thinking person asks a human clergyman to explain the existence of God, he receives the same mental dodge, the same theological con game that human religion has continued to foist on humanity from time immemorial. The answer always given by these men of the cloth (read: men of deceit) is, "Ye must have faith." Faith is the answer. Faith is the method. But what most of these religious fools fail to see or admit is that faith is also the problem.

What is faith? Why is faith the final answer given in any intelligent search for the meaning of the word God outside Vampirism?

Faith is, quite simply, choosing to believe something without any reason to do so. Faith is not hope. A hope is a simple wish that things be a certain desired way. When a person hopes something is true, he doesn't think he already knows it is true. He only desires it to be true.

Faith is not positive thinking or positive expectation. Choosing to look only on the good side of things requires that there exist some "good side" that we can know about. If there is no good side to turn to, we cannot "think positive" unless we stretch the meaning to absurd lengths! Neither is faith a positive expectation that things might change for the better. No, an example of faith in this context would require that you believe that things will change for the better without having any reason to do so.

If you have some reason to believe in something, you do not have faith. Faith requires the total absence of reason. I like to give the following definition for faith. Faith is the monkey wrench tossed into the machinery of the mind that stops the production of the certainty of knowledge.

What? I am saying that faith destroys knowledge? Yes, that is precisely right. Further, faith undercuts the possibility of ever knowing anything.

Why is this so? Consider exactly what human religions demand of you when they require that you "have faith" in God.

First, to have faith in God you have to abandon your ability to judge the facts of reality. Judgment is an evaluation of the facts and faith is simply believing without any facts.

Second, you have to ignore any further facts that show that there is no God. We will explore a little later the many arguments used by theologians to attempt to defend the existence of God. At heart they all end asking you to "just believe" whether it makes sense or not.

What is the result of choosing to believe in something without any evidence and even in the face of evidence against it? The major psychological result is that you must then, on some deep level of your mind, never trust your judgment about anything else ever again. After all, if you make any exception to using reason to decide what is real or unreal, then just how can you test anything else in this huge universe as to its existence or nonexistence? What will you use to decide the ultimate truth of anything if your mind is not to be trusted on the issue of the reality of God? God is supposed to have made everything that is. That

means that God would be the most real of anything since he started everything.

So if you know that God exists in defiance of your mind, how can you trust your mind about bus stations and skyscrapers and medical diagnoses? Where should your faith stop and your reason begin?

Human religious fanatics tell you that at least when it comes to God you must park your mind somewhere and simply believe. Why? Because their book says you should. How do you know you can trust this book? Because it is the "Word of God." How do you know it is the "Word of God?" Because God said so in the book. But how do I know God really said this? "You must have faith."

So there you are. Your mind is frozen by the demand to stop, to go on "hold." Believe because we tell you to believe. And if you do, on fundamental levels of consciousness you never know exactly what to believe or disbelieve ever again. You have tossed away your anchor to reality and are set adrift on the seas of emotional whim and religious tyranny. You forever cease to know with certainty if anything is true or false.

If there were such a God and since this God can suspend the laws of nature at will, nothing is ever truly predictable again. You just never know when God might pass another miracle and your corn flakes will turn into asphalt or your overcoat will become a nightclub. Faith in the existence of God is a blank check to the psycho ward. Only the totally hallucinating psychotic truly lives from faith. Only the lunatic has fully undercut his trust in his mind to decide what is real. Only a psychotic could be a non-hypocritical Christian, Islamic, Jew or Buddhist living by faith.

Opposing this mental dead-end, Vampirism cuts through the confusion and hypocrisy of the centuries with the simple declaration of what God is. The Vampiric definition of God is simply that God is the supreme being in your life.

That's all. God is the most important person or thing in your life. Therefore, if money is more important to you than anything else, if you would be willing to give up anything, even your life, for money, then money is your God. If your country is the number one most important entity in your world, then your country is your God. If your child is the most important entity in your universe, if you would literally do anything for your child, then your child is your God.

Therefore, there are as many Gods as there are people. Each person has a different God he or she worships. Each individual has something or someone that is the most important entity for that individual and that is their God.

Recognizing this, Vampirism goes yet another step with stating that deciding just who or what is the most important entity in your life is a choice. You choose your God.

If your spouse is your God, and you act as a mindless slave to any whim, no matter how silly or self-defeating, if you always place your spouse's desires ahead of your own or anyone else's, then he or she is your God and you are the one who chose that God. If your job is your God and you do whatever the company tells you to, if you give up vacation time, run thankless errands, work overtime without compensation, then your job is your God and you are the person who chose that God. Vampirism tells you that since you choose your God, it makes sense to choose carefully and choose well.

Yet, even at this point some persons will protest. "God isn't just the most important person or thing in your life!" They will argue that, "God can do miracles. That's why He's God! If your 'God' can't do miracles then he isn't God."

The truth is, however, that it isn't power that decides godhood. A miracle is just a very powerful act usually ascribed to God. This view of God is based on very primitive thinking. An entity with more power than you is not automatically a god.

Suppose for a moment that an alien being from another world landed here on earth with a vastly superior technology. Let's suppose that his machines would be so ahead of our own that what he could do would be indistinguishable from miracles to us. Would you declare that the alien was God? Certainly not! Or suppose that a thug burst into your living room brandishing a shotgun. He would have more power than you do but you wouldn't make him your God.

You wouldn't do this because you would realize that merely because someone or something is stronger or more powerful than you are does not mean they are worthy of your deciding that they are gods! This is why the presence or absence of miracles has nothing to do with choosing who or what is your God. We all have strengths and power in certain situations. An adult has more overall power than a child. A man driving a car has more power than a man riding a horse. Power is not an issue of godhood. It is a separate issue entirely. You don't have to be able to perform miracles to be a god.

This traditional argument for defining God by his ability to perform miracles, by his exercise of power, is reference to the quality of omnipotence. Another characteristic commonly ascribed to God throughout much of human history is omniscience. God knows everything past, present and future. God is "all-knowing."

Yet the same problem arises when we examine what it means to choose your God based upon his degree of knowledge. When you were in school you probably did not believe your teachers were God although they knew far more than you did. Small children usually make this mistake in ascribing godlike powers to their parents. Much of what goes on in adolescence results from the child breaking free from the false identification of their parents as God, seeing their faults and gradually learning they can't blame these former gods for the faults of the entire world.

Later we will deal with the three traditional characteristics of omnipotence, omniscience and omnipresence commonly ascribed to God and show why there is an internal contradiction. The point here is that power and knowledge are not useful standards to decide who or what you choose to be god in your own life. Vampirism recognizes that all humans do choose a god. Even the atheist has made a god of atheism if there is nothing more important in his life. The fanatical communist made communism (or Marx or Lenin) as his god. The patriotic American has made Washington or Lincoln or the flag or another national symbol or figure his god. A good test to decide who or what is a man's god is to attack it, even symbolically. Many humans have died by spitting on a flag because there were some worshippers of that god nearby.

Furthermore, humans are seldom pure monotheists. Humans often have a hierarchy of gods from the number

one biggest big Juju god down to little demigods. A Christian fanatic may have Jesus as his number one god, but his physical Bible can often run a close second. A cross might be third and the list will continue downward to the local territorial football team and finally to his dog, wife and children, often in that order.

Vampirism tells you that when it comes to choosing your God to choose yourself.

To choose yourself as your own god aligns all of your religious conditioning in your favor instead of against you. Whereas before, when the choice of a god was the choice of a master, the Vampiric God makes you the master.

The power behind accepting yourself as your own god, of choosing to be the supreme being in your life, comes from the fact that it is actually a conscious recognition of the reality of things. Every person already treats himself as the god in his own life. All human acts are selfish.

All.

The Vampire-created Christian religion long recognized this fact of human nature being selfish and branded it "evil." Human beings, however, always act out of selfish desire even if it may not at first appear that they do so. As I often say to critics, even Santa Claus would not come down the chimney on Christmas if it didn't make him ho, ho, ho! If a man gives up his life to save his child from a burning building it is a selfish act. The man selfishly wants the child to live and selfishly values the life of that child so much that he cannot consider living without the child.

Because the churches have named selfishness "evil," they call altruism "good." The problem with altruism, however,

is that it is impossible to practice! Since altruism is trying to live your life for others and not yourself, to be truly unselfish a person would have to act without any motivation at all. Even the human "saints" of the Christian religion who suffered and died for "the glory of God" did so because they selfishly wanted to please God! For their acts to have been unselfish, they would have had to suffer and die without knowing why. The Biblical story of Job makes this clear. Thus only victims of floods, storms and traffic accidents are unselfish because they die for no reason at all.

This is, of course, absurd. Human beings only act because there is some reason to act. To be "good" by the Christian definition is therefore impossible. By placing human beings in an impossible situation, every act they commit creates guilt that can be used to enslave them. Thus the Vampiric Masters who devised the modern monotheistic religions achieved an exalted perfection in the creation of the Christian religion. In Christianity, what is pro-human is "evil" and what is antihuman is "good."

The Christians do not deny this. They brand humanity as "evil" for that very reason, because humanity is the way it is. The human Christian dupes cannot understand that the Christian standards of good and evil are wrong. The Christians standards are wrong because they do not match up with the facts of reality.

This is, again, why Vampirism is the opposite from Christianity and all other death-worshipping religions of the world that we created. We respect the nature of man as he is and declare that the individual should consciously choose himself to be God. This is the Heart of Vampirism.

In this choice, the freedom and power of being God comes not so much from the new attitude, but by abandoning the old antihuman attitude. Since we all continuously act as God in our own lives, it is the hardest thing in the world to try to act directly against our own nature. Acting selfishly means being able to act. There is nothing ever done without personal motivation. The impossible altruistic ideal of Christianity, if somehow pursued, would kill off the human race because no one would ever do anything again!

It requires effort to stay alive. It requires active choices. It requires selfish motivation because there is no such thing as "unselfish motivation." A catatonic schizophrenic in the psychiatric ward does not move nor even blink. He stares blankly ahead and would die of thirst or exposure if selfishly motivated hospital personnel did not care for him. The catatonic has no motivation. The catatonic is a dead lump of flesh. The catatonic, if he were able to do something in his psychotic state, would be a true Christian saint.

The liberating effect of no longer trying to act against our nature is the core of Vampiric self-esteem. By dropping the chains that have bound human beings to the prison of self-condemnation for thousands of years, the Vampire is free to be what he is: a God in his own universe. Self-esteem has been recognized as pivotally important for good mental health. Self-esteem has two components: the sense of feeling competent to handle the problems of life and a feeling of worthiness to enjoy the pleasures of life. The Vampire, who is the Vampiric God, knows that he is free to enjoy life without guilt. This freedom enables him to treat the facts of reality honestly so that he can acquire the skills needed to deal with life's challenges.

The supreme state of self-esteem is to know that you are God.

The outcome of the Christian viewpoint is guilt, not self-esteem. Since the Christian is doomed to condemn his every act as selfish, he must hypocritically attempt to deny this fact. The Christian who works at a soup kitchen and secretly despises the derelicts who will do nothing of value in the world, feels guilt over this secret judgment. He also feels very righteous, a forbidden benefit of good works. The Christian must pray to his god and beg to be excused for thinking and judging. After all, only God is allowed to judge!

Thus guilt and inner human torment is the most direct outcome of not choosing your own self as God. The Adam and Eve story in Genesis states it yet again. God made humans curious and desirous of knowledge. Then when the first two people acted according to their nature, they were condemned and sentenced to death.

This is, of course, the real danger with choosing any god external to yourself. The chances are extremely good that eventually the external god will not want the same things for you that you want yourself. Adam and Eve wanted knowledge but God "had a plan." Human Christian dupes have been carrying out that plan for two thousand years with the longest sustained reign of psychic terror in recorded history. A very successful religion for retaining slaves.

The Vampire proclaims, "Empower yourself! Cast off the weight of the centuries and celebrate your life!" The Vampiric call to life is no longer to choose to be a slave, no longer to choose to have anyone above you, to choose the

ultimate level of self-esteem and declare yourself your own God.

"What if you're wrong?" the Christian mortal cries out, unsettled by the facts already presented. "What if there is a God anyway and He decides that your ideas aren't important? What then? Do you want to go to hell?"

The Vampiric reply is simple. Fundamentally, it doesn't matter whether there exists such a god or not! Let's suppose that every sane person's worst nightmare came true and the "Lord God Jehovah," the God of wrath and insecurity we created, does exist after all. Then it would be no different from what life has been for any suppressed people living under the cruel oppression of an insane dictator. What would you do if you lived in Nazi Germany? What would you do if you lived during the Spanish Inquisition? What would you do if you were black and the Ku Klux Klan came to your door in the dead of night, torches blazing and a thick, strong noose held in their hands?

As sentient beings have always done, you would do two things. First, you would not choose to worship this supreme evil force in your life because, as a selfish god in your own world, you would recognize that this force was anti-you. Second, you would cope and resist. You would not throw away your life unless it no longer seemed worthwhile due to the great evils being inflicted upon you. You also would look for ways to have power over that evil force.

Thus if there were such an evil god as described in the Christian Bible, most people would align themselves as Vampires in their deepest thoughts and most honest actions. They would deny that this "God" was their god,

and continue to act in their own rational self-interest as selfish, self-centered beings.

However, all of this is academic because a true Vampire knows for a fact that such a god is impossible, as we will next prove.

The Vampire knows that no external, infinite god is possible. The Vampire is a rational atheist toward the existence of any such external god. Please note I did not say that the Vampire believes there is no such thing as God. I said that he knows it. He has proven it to himself.

The fact that the Vampire knows that the great supernatural God is impossible gives the Vampiric God, the Vampire, a quality that even the mythological human gods lack. The Vampire is greater than the external gods of myth because the human gods must believe in the Vampire but the Vampire does not believe in them. The Vampire's knowledge places him in a universe of experience without the "all-seeing eye" of any such god who does not exist. This allows the Vampire to be the true master of his own life.

But, again, let's suppose that the proofs of the Vampiric "creative atheism" are shown to be flawed. Let's suppose that we are wrong.

Then I would suggest that the choice of atheism toward an external god would be the right choice anyway. Why? Because creative atheism will enable you to think and act with far greater freedom than the human slaves of any believed-in god ever could. Creative atheism grants you a power of freedom that the sheep of the human religions can never hope to understand nor achieve. Even if we are

wrong, the choice of no god but yourself allows you to live the life of a master instead of a slave.

However, the truth remains that the great external "God of our fathers" is no more real than the ogres of our fairy tales. Now we shall examine the reasons that prove this fact.

Apart from Vampirism there have been only contradictory descriptions of qualities attributed to God. Consider it! The human religions of the world have not only failed to tell us exactly what God is, but they couldn't even give us a rational description of the characteristics of God. The God they would slay for was so hard to comprehend that they couldn't even give a comprehensible rough sketch!

One of the most common descriptions of their nonexistent God is that God is infinite. What does it mean to be infinite? First, to be infinite means that there is no limit to your size. God, as an infinite being, exists everywhere and as everything. This is another way of saying that God has no specific qualities.

To have specific qualities would mean that you lack other specific qualities and are therefore not infinite. To be infinite is to have all qualities. Therefore, to have all qualities is to have no specific qualities to allow you to be identified at all. In other words, to have no specific qualities, to be nothing in particular, is not to be.

Compare this to a table for example. A table exists and it has specific qualities. It might be brown, hard and have four legs. These qualities can be identified so that you can look for a table among other things that exist and say, "Ah, yes. This has all the qualities of a table and therefore that is what it is." With God, however, you have no such luxury. Since God is infinite, God is that table, and the lamp, and

the chair and anything else you could ever hope to know about. This is another way of saying that God is reality. Of course, why call reality "God?" Reality is simply reality.

We rely upon the Law of Identity so as to use reason. The Law of Identity simply says that a thing is what it is, that A is A. The Law of Identity relies upon the fact that in order for a thing to exist there must be certain unique characteristics about it to distinguish it from other things. There must exist an identity boundary. God, being infinite, has no identity boundary and contradicts the foundation of reason.

Since God cannot be identified, God is not an entity that exists. To be, means to be something specific, something in particular. Since God is everything, God violates this most fundamental of all laws of logic and reason and therefore is nonexistent. To believe in an infinite God, then, is to reject reason and logic and to condemn yourself to never knowing anything for certain. To know anything requires the use of reason. If reason is violated, nothing can ever be known. All that then remains is raw experience without a means to classify and evaluate that experience.

Another common characteristic used to describe God is to claim that God is "pure spirit." What is "pure spirit?" Well spirit is held here not to mean the mind or emotions as a subjective "internal" experience. No, the Christian mystics mean something that is not material, not physical nor mental. For them spirit is something other than anything you can ever know about directly. In other words, to say that God is "pure spirit" is to say that God is something you can't ever know about; that God is unknowable.

It is vitally important that you understand that the word "unknowable" does not mean something you haven't discovered yet. It means something you can never discover nor identify. Of course, the question immediately comes to mind that if God can never be known, what makes the mystic think God exists? Do you know what the reply is? If you guessed "faith" you are right again!

The flaw in this reasoning about God being "pure spirit" is the idea that consciousness (spirit) can exist without any form or body. Consciousness is a process of the mind involved in identifying and classifying the facts of reality. Consciousness is a process, an action. What the human clergy want you to believe is that there is an action, God, which lacks an actor, a physical body. They do not merely expect you to believe in a ghost. They want you to believe in a ghost no one will ever have any reason to believe is there! It would be like hearing about a haunted house somewhere. You ask who has seen the ghost and you are told no one has ever seen any ghost at all. You ask why they think it is haunted and they tell you it is because the ghost said so. You ask how the ghost could tell anyone about itself if no one ever saw the ghost and they show you a book. You ask why they believe the book and they tell you because the book says they should.

And this level of mental paralysis is what was held by Christian theologians for centuries to be sublime! The Vampire simply considers it stupid.

Other definitions of God mention that God is omnipotent (all-powerful) and omniscient (all-knowing). To be omnipotent means that God can do anything. God has totally unrestricted action. He can defy the laws of physics at will. God can make anything do anything and make anything become anything else.

This is, again, a total violation of the Law of Identity and undercuts reason and knowledge. In order for God to do anything, God would have to be able to make entities act in ways that are in defiance of their individual characteristics. To make a rock fly in the air, God would have to suspend the characteristics of a rock that do not include the ability to fly. In other words, the rock would cease to be a rock since the qualities of an entity determine what it is.

Furthermore, if God is omnipotent then anything is possible. If anything is possible, then reality is unknowable. If reality is unknowable, then you can never know about God (or even about having faith in God!). Therefore, the idea of omnipotence undercuts reason, knowledge and even the existence of God based upon the faith of the human mystics!

Add the quality of omniscience and the situation worsens. Omniscience means to know everything in the past, the present and the future. To already know everything, then everything must be fated or predetermined. If all the actions of every entity in the universe are already preordained, then it is impossible for anyone to change that fate, including God! Therefore, omniscience makes omnipotence impossible for God. If God already knows everything then he cannot do anything to change it and that means that God is not omnipotent. If God is omnipotent then he can do anything anywhere and that means he cannot know with certainty his own future actions and that means God is not omniscient.

Of course the response from the human mystics is not to question, not to think, but to "have faith."

Another description of God is that God is all good. The reason God must be good is simply because the alternative of a malicious, evil God has proven too terrifying for humans. (Curiously enough, an objective reading of the Christian Bible leaves the reader with the clear understanding that the Christian God is evil to humans but that is beside the point here).

What does it mean to be "all good?" The word "good" refers only to a moral choice. "Good" can only exist since there is also a choice available for doing "evil." But to be "all good" is to say that God's nature does not leave him any choice. If there is an apparent choice, God must choose "good."

In other words, God is like a machine when it comes to moral issues. The problem here is that it is only when you have a choice that there is any meaning to the word "good." Since God has no choice in the matter, good and evil do not exist for him. God would be like a preprogrammed robot. You would not say that a robot was "good" if he simply followed his programming. You would say that the robot had no choice and if God is "all good" neither does God have a choice.

By the way, if God can only make "good" choices then he also can't be omnipotent, since an all-powerful God should be able to do evil acts as well, and God can't.

Finally, the question still arises that if God is "all good," then why does he permit "evil" in the world? After a personal tragedy, the suffering human will commonly ask his religious minister why God let this horrible death happen. The usual reply is (you guessed it) "have faith."

The honest answer to this is actually four possibilities all of which prove there is no God.

First, God permits evil in the world because he is too weak to stop it. Therefore, he is not omnipotent and is not God.

Second, God has the power to prevent evil but won't stop it. Therefore, because God permits evil acts in the world, God is not "all good" and is not God.

Third, God is too weak to prevent evil and wouldn't prevent evil if he could. Therefore, he is not omnipotent nor "all good" and is not God.

Fourth, God is both capable of preventing evil and has the power to do so. But since there is evil in the world then there is no God!

The human religious answer to this rational examination of the facts of the matter has traditionally come from a school of thought known as "negative theology." This viewpoint says that God is beyond all human understanding and that any quality ascribed to God must be rejected because it limits God and God cannot be limited by the mere mind of man. You cannot say that God is all good because that prevents God from being more than that. You cannot say that God is all evil because that limits him as well. You cannot say that God is unlimited because that limits him from not being omnipotent. You can't say that God is limited because that limits him from being omnipotent.

Of course the result of this ploy is totally to undercut man's mind, which is the goal of all theology created to control humans. All the slaves of humanity need to do then is to "have faith" in a God about which nothing can be said or

thought or known. "Have faith" because you should. And so they do.

When the human theologians threw up their hands in despair over their failure to rationally define either God or his characteristics, they turned to arguments to support the idea that there must be a God even if men could not rationally describe him. One very popular argument is the so-called "First Cause Argument." It suggests that since there is a real universe around us, someone must have created it. Therefore there must be a creator we call God.

Of course, the blunt answer to this fuzzy thinking is the question, "But who created God?" After all, if the universe demands a creator, so must God. Maybe a super-God created God and then we have to ask who created the super-God. An ultra-super-God? If no one needed to create God then no one needed to create the universe either.

This leads to another point. The idea there was a God who created the universe implies that there was a time before the creation of the universe. The fact is, time is a part of the universe since the universe is composed of a space-time fabric. Time presupposes entities in motion. The universe is composed of those entities. Therefore, the idea that there could be time without a universe is absurd. Time exists within the universe and if there was no universe, neither would there be any time for God to create it. (The "Big Bang" theory, which grew directly from the religious expectations of human scientists who should have known better, has already been disproven. Fortunately, it will take another generation before the current spokesmen of human physics and cosmology die out and the new observations of an eternal and infinite universe are popularly accepted).

The "Argument from Design" has its proponents throughout history as well. It was quite popular among the deists who formed the United States. This argument suggests that since the material universe has order, then there must have been some Grand Designer (God) who set up that order.

Of course the refuting question is what alternative is there to a universe of order? A universe of chaos? In a universe of chaos there would be no sentient beings present to ask who made the universe ordered and lawful. The only universe that could have life would require order. There is no universe possible in which someone could ask who designed it in an orderly fashion unless order was necessary and not arbitrary.

Therefore there is no need for a Grand Designer named God.

The "Argument from Life" is a very popular one these days. It suggests that life could not have arisen by chance and therefore there must have been a creator of life we call God.

By now you are probably seeing the similarity in the flaws with these arguments. Life is, after all, just a particular form of order in the universe and so the refutation to the "Argument from Order" applies. However, there is another issue here that should be addressed as well. The idea of chance does not apply to the existence of things in reality.

Chance is an issue of epistemology (which deals with how we know what we know) and pertains only to whether an individual is ignorant of some information or not. When someone flips a coin, chance decides the probability that it comes up heads fifty percent of the time. However, if the

individual had access to all the information concerning the coin flip (such as the weight of the coin, the distance traveled, the force applied to the coin, etc.) then that individual could know with absolute certainty whether the coin would land heads or tails every time it was tossed. "Chance" refers only to the fact that these bits of information are not known to the person watching the coin flip. Chance is a method of describing prediction not the likelihood of existence!

In the same way, the appearance of life on earth has nothing to do with chance. It either exists or it doesn't. If there was no possibility for life and it existed, then the argument for God would have some weight. Of course if something impossible happens due to supernatural intervention, then reason goes out the window and nothing can ever be known, not even "faith." Thus the supernatural is the impossible. (From this it also should be obvious that for magic to be possible it must somehow not be supernatural, but an application of hidden natural laws).

Not long ago I was discussing some implications of quantum theory for the structure of reality when a human friend suddenly perked up and remarked that maybe this could permit the existence of God. Although this hope died quickly for him as I explained the full context of the issue, the thought came to me then how interesting it is to see the emotional drive human beings now have to possess an external god. The reason they want an external god so badly that they have ignored the facts of reality for over six thousand years is a testimony to the excellence of Vampiric manipulation during that same length of time!

The earliest origin for an external god comes out of the explanations primitive man had for the mysterious forces that surrounded his daily life. He would attribute an

unusual or mysterious occurrence to some "god" who ruled that thing. Therefore there was a god of lightning who would cast thunderbolts through the stormy skies. There was a god of fire who created and ruled the raging inferno of a forest fire. There was a god of the river who would push the man's raft downstream. There was a god behind all of the natural forces that later mankind would define through science.

Early religions were polytheistic, possessing many gods. The Babylonians, the Egyptians, the Mayans all had numerous gods and goddesses to characterize the many mysteries of their world. All these gods had similarities in that they were all more powerful and knowledgeable than humans. No human could stand up to a thunderbolt cast down from heaven nor survive in a forest fire nor stand against a cascading river. These gods were certainly more knowledgeable than humans. Even then, human beings understood that knowledge is power.

Thus the early gods served as labels for mysteries because humankind simply did not understand why things were as they were. They could only assume that all actions must have an actor behind them and that these actors (gods) were more powerful and wiser than they were. Of course, the Vampiric Rulers of earth often used this superstitious error in thinking to assume the roles of those nonexistent gods.

As man matured and began to find the answers behind natural phenomena under our guidance it was certain that the number of gods would shrink. It was inevitable that the god of lightning would pass into oblivion as men understood the nature of electricity. It was inevitable that the god of fire would give way to thermodynamics and the god of rivers to fluid mechanics.

Yet the tradition of the priestcrafts, the con-game of the human churches would not so easily fade away. We did not desire it to be so. The human clergy was influenced to decide that if limited gods, gods with only some power and some wisdom were vanishing, then they could look to an unlimited god, a god of the entire universe.

Thus the god of lightning became the god of everything. Whereas the god of lightning had limited powers, the god of everything had unlimited powers. Whereas the god of lightning had limited knowledge, the god of everything had unlimited knowledge.

After all, these self-serving priests came to see that if the god of lightning created lightning, then the god of the universe must have created the entire universe. These early religionists did not realize the flaws in this thinking would become obvious to any truly thinking being. They did not anticipate that the growth of science and technology would enable ordinary human men and women to do things that even their old gods could not achieve.

They only knew that if they demanded faith and worship, they could enslave the world in the name of their God. And so they did under the guiding Vampiric hand, giving mankind the pleasures of the Dark Ages, and centuries of mindless wars. This rape of the human mind ensured that human beings would remain slaves even as they futilely reached for the stars. And so it has been to this very day.

The Vampire, however, rejects this slave mentality. Instead, the Vampire glories in his own being and carnal nature as the only true God in his own universe. The Vampire recognizes that as he is, limited in power and knowledge, he is the only true God worthy of the name and worthy of worship.

The Vampire can prove the existence of his God. He sees this God in the mirror. His God reaches out his hand to touch the pleasures and materials of his universe. The Vampire can trust his God to fully and forever support his every need and desire as a living being.

In Vampirism, the Vampiric God is YOU.

The Vampiric Philosophy

There are two kinds of people in the world. There are the people who will realize the importance of philosophy in their lives and there are the stupid.

For too many years, philosophy has been condemned by the popular opinion of the human herd to be chained within the airy ivory towers of major academic institutions. The idiotic "man on the street" thinks that philosophy has nothing to do with the real world. Most humans believe that philosophy consists of nothing but the useless verbal meandering of aged professors who are held in contempt for their inability to hold down a "real" job out in the "real" world. Most humans think that philosophy is a silly game.

These are the same people who believe that "wishing will make it so" or will tell you that ignoring a fact of reality will make it go away. These are the same individuals who will assert that they do not waste their time thinking about life because they are too practical. And, yes, these are the same slaves who are ruthlessly exploited every moment of their lives by those who do think and plan and act, we who are the Vampires.

Everyone has a philosophy of life. Denying it does not negate it. Those who deny they have a philosophy of life are only following the worst possible of all philosophies, the one whose tenets are held unconsciously. The victim of physical blindness is aware of his lack and normally makes efforts to cope with the world of darkness which surrounds him. The victim of mental blindness thrashes recklessly through life, denying that he cannot see what he is doing, where he is going, why he is going there and how he will

know that he has arrived when he is there. The physically blind man will normally deal with the fact that he cannot see and will learn about the environment by other means. The mentally blind man will deny that there is any reason to try to understand things at all.

Everyone has a philosophy of life. To deny this requires a philosophy which holds such a view! There is no escape. There is only the hope of holding an enlightened philosophy that makes conscious sense instead of holding to a blinded philosophy that makes little or no sense at all. It is either light or darkness. It is either truth or fraud. It is either Lucifer ... or Goofy.

All philosophies can be broken down into five segments, one building on the other to form the entire hierarchical structure. These five segments are: metaphysics, epistemology, ethics, politics and art.

At the base is metaphysics that is concerned with the nature of reality.

The individual who follows an unconscious set of philosophical principles might believe that asking questions about what is real is absurd. Such a viewpoint has taken the metaphysical stance that reality is self-evident and does not require any definition. The Vampiric metaphysics simply says that ALL experience is real and, further, that the idea of something being "unreal" is an error. Let me explain this better because without a firm grasp of metaphysics, a philosophy has no firm foundation.

Is a dream real? Vampiric metaphysics says yes. A dream is something that you can experience and is therefore real.

If you protest and say, "Wait a minute! A dream isn't real!" then you need to consider what you think a dream is. Does a dream exist? If it doesn't exist, how do you know about it? The only thing that doesn't exist, that isn't real, is something neither you nor anyone else can ever experience or know about in any way.

So the Vampiric challenge is to ask yourself to please name something that you nor anyone else can never experience or know about!

Of course this is impossible. If you know about it enough to name it, then it exists; it is real.

This important idea requires that you understand that the word "real" is redundant. There is nothing that is "unreal" to compare to reality. Let me give you another more concrete example.

Suppose someone telephoned you and said, "We just dumped a ton of wet concrete into your living room." You rush into your living room but you find it undisturbed in any way. You go back to the telephone and shout, "What is this, some kind of stupid joke?" and slam down the phone in anger.

Did the concrete exist or not?

Yes it did. The concrete existed as an experience **in your mind!** It was a real enough experience to cause you to rush breathlessly into your living room to look for the damage and to respond with anger on the telephone. If you claim that the mental idea of "concrete in your living room" isn't real, or doesn't exist, then my question to you is, "As opposed to what?" Just what is this "unreality" you are describing?

Most people use the word "real" only to describe physical objects. The philosophical school of materialism, so popular in the nineteenth century, held that only physical objects were real and that mental or emotional experiences were somehow unreal. Of course that left the materialists in the uncomfortable position of having to deny that their minds (which possessed the notion of the philosophy of materialism) existed. Further, such individuals were placed in the embarrassing position of having to deny technically that they could think at all since thoughts did not exist for them either. They couldn't even gripe about the situation because emotions were supposedly no more real to them than ideas. (This period in human philosophical debate served as no small source of amusement to the Vampire community at the time).

The problem is that the common sense unconsciously-held philosophy of most people today is mostly that of materialism as far as their metaphysics are concerned. Most common men believe that if it isn't physical it isn't real and this damns all thinking and feeling to a quasi-unreal state of second-rate, semi-existence. No one denies that they think or have emotions but they do deny that their ideas and feelings as "as real" as concrete or rocks or automobiles.

Vampiric metaphysics drops all this nonsense and returns to the evidence of the only reality that is: everything! All experience is real. Thoughts are as real as frogs and emotions are as real as islands. For the Vampiric metaphysician, fantasy is **not** separate from reality because there is no "unreality" at all! "Unreal" is a meaningless word. "Unreality" doesn't exist.

Yet most fools will still bandy about such phrases as "my reality," "your reality," "multiple realities," etc. Please understand that reality is everything that exists - all possible experience. In order for there to be another reality, there would have to be a reality that **doesn't** exist!

The greatest offenders in this cesspool of illogic are found in the so-called "New Age" movement. Here we find authors who discuss "creating your own reality" and demonstrating by such absurd self-contradictory drivel that they have no grasp of the meanings of **any** of the words they are using.

Here we finally touch upon the heart of the entire philosophical issue. Today, as it has been throughout all of human history (with rare exceptions) people use words the same way that a ditch digger uses dirt; it just keeps on getting piled up higher and higher while we go deeper and deeper into a dark hole. Most attempts among human beings at communication are doomed to utter failure because most humans have not yet learned that language involves the accurate use of words with specific definitions. Instead, most people use words to make noises. Somehow you are supposed to know what they're "getting at". "You know" is the most commonly used phrase in the English language and a total condemnation of the prehumans who use it to precede and follow their every misuse of what could have been language.

"You know, that's what I mean, you know."

"You know, my dreams just aren't real, you know."

"You know, Vampirism is a weird kinda thing, you know."

No, I **don't** know! And neither do the mumbling morons who rely eternally upon sound without meaning to convey somehow their nebulous, ill-formed ideas. To use words is

to use symbols that ultimately stand for experience. To achieve the understanding of a conscious philosophy requires the use of words, not noise.

Such an observation, by the way, leads us into the second segment of philosophy: epistemology. Epistemology is concerned with exactly how it is that living beings know about reality or, to put it more directly, how we know what we know.

Until a little over two thousand years ago, we didn't know how we acquired knowledge. It wasn't until the ancient Greek philosopher and Vampire, Aristotle, identified the laws of logic. He revealed the principles that demonstrated that **reason** is the only means to acquire knowledge. Reason and **only** reason.

How do we know this? How do we know that reason is the only means to acquiring knowledge? The answer is found again in **definition**.

Reason is the non-contradictory identification of the elements of experience. I will have much more to say about reason and the issue of epistemology in a future teaching on reason, but for now simply consider that there is no sane alternative to reason for acquiring knowledge. After all, if reason is "non-contradictory" then any other suggested methods to acquire knowledge must be **contradictory**! Such an alternative would "prove" a fact by finding evidence that disputes it! For example, such a situation would require that if a policeman arrested you for a crime, then evidence that you **didn't** commit the crime could be used to prove you **did**! Reason, instead, demands that the evidence is **non-contradictory**. The idea that something **other** than reason could apply to discovering the truth about any situation is obviously insane.

Therefore, epistemology is concerned with how we discover the truth about anything and the Vampiric philosophy states that reason and **only** reason can find the truth.

Yet most people do not agree. They believe that there are alternatives to reason. They believe there is an escape hatch from logic. Usually they call this shortcut to truth "God" or "mystical experience" or "luck" or "feelings." But there is no shortcut to truth – only a short circuit for the mind. To accept an alternative to reason for acquiring knowledge is to reject reason altogether. You can't have your cake and eat it too! You either identify experience without contradiction or you **try** to identify experience **with** contradiction, which simply means you have not identified anything at all! Many people also believe that the claim of evildoers to be logical (as the Nazis did) is evidence that logic is evil. Logic, however, is a tool. Many claim to use this tool but few actually do so.

The reasons why it is popular to undercut rationality with superstitious nonsense are explored in the teaching on the Vampiric God. However, it only takes a moment of rational thought to see that only someone wanting to **evade** the truth would strive so hard to undercut the ability to identify the truth. Vampirism is a philosophy dedicated to a total respect for the truth ... and damn anyone or anything that stands in the way! The truth is our standard. The truth is our banner. The truth and **only** the truth!

Ethics is the third segment of the philosophy of Vampirism. Ethics is concerned with what actions should a human being take in any particular situation and why? In any given situation is there a proper action for a person to take and how can you know what that correct action is?

The words "right" and "wrong" have been stolen from the vocabulary of the rational and now have come to mean their opposites. This is the direct result of the antihuman ethic of the Judeo-Christian philosophy the Undead created to better enslave humans. In that religious philosophy sacrifice is held to be "good" and rational self-interest is held to be "bad". These words, "good" and "bad", have become so soiled by the blood of millions of victims over the centuries that it is almost impossible to rescue these words for our use in their true meaning. THIS is the reason that Vampirism says that it has gone beyond good and evil, right and wrong. We had to. How can the Vampire explain that if selfishness is "bad" then all of the human family is "bad" since all human actions are motivated on some level out of self-interest? Or how can we get past the massive propaganda of our own creation that states that humankind suffers from "original sin" and is "evil"? How can Vampirism expect anyone to understand that if human beings are **not** evil, then the common usage of the words "evil," "good," "right," and "wrong" are all backwards, inverted?

Therefore, out of an awareness of this confusion we created, Vampires generally abstain from the use of these words. We have gone beyond "right and wrong" and "good and evil" because these words no longer denote anything, but have become part of the tools of the torturers and mass murderers of the centuries. Just as, in George Orwell's novel 1984, language had been redefined to mean what the dictators wanted, so too the old words of ethics have ceased to have rational meaning and must be discarded. Instead we must speak of "useful and useless" in the dim hope that just a few minds retain enough of the spark of reason to recognize what we truly mean.

Ethics has usually been tied to some supernatural source such as "God", but the Vampiric philosophy rejects this superstitious nonsense. The Vampiric ethics is based firmly upon what are the rational actions for an individual in any set of circumstances. Here context is everything. For example, in some circumstances it is wise for the Vampire to proclaim his views and in other situations he will remain silent. What will decide his choice? The Vampiric ethics demand that the choice is based upon what action will benefit the individual, furthering his aims as a person, or will, in a negative situation, cut his losses.

The Vampiric ethics are firmly based upon a total respect and ultimate value placed upon the individual's proper survival. These words are carefully chosen. Not just survival at any cost but **proper** survival. This requires that we define what kind of life is proper and we examine this issue in our examination regarding Sacrifice. Furthermore, we are interested in the Individual's life, not life for the good of all humans or other animals; not life for the good of the majority. The issue of Vampiric ethics centers wholly upon the questions concerning the **individual**.

Finally, there are **no** groups, there are **only** the individuals. Groups are nothing more than several individuals. Life is experienced on an individual basis by the isolated person alone. To say "No man is an island" is to wallow in ignorance. **Every** man is an island, as is every woman and every child. We are born into this world alone, live our lives as individuals and, lacking Will, die in isolation. If your eyelids close to lower the final curtain upon the final act of your life, you will be alone behind those curtains as you have been alone all of your life.

The Vampiric philosophy does not despair of this individual isolation from others; it glories in it. Creative

alienation is a source of Vampiric pride, for the Vampire finds not weakness, but **power** in the reality of his separation. He finds personal strength in his uniqueness. He finds mastery in his citadel of self. After thousands and thousands of years of being taught self-hate and personal despair, the new Vampire rises from his lowly origin in the human herd, as mythic Prometheus rose against the will of the gods, and takes the fire of the heavens as his own. He proclaims that this is the Age of the Final Harvest! This is the Age of the individual as God!

Yet so many critics have attacked the Vampiric ethics on the level of politics, since politics is involved with what should be the correct actions between men. Politics is, technically, a subset of ethics in that it is concerned with a code of actions although these are actions relating strictly to society. Politics is concerned with government. Should it exist or not? If it should exist, then what is the best form of government? What are the purposes and limits of government?

Vampiric politics represents a clear-cut return to the political ideals expressed in the founding of the United States of America and its Constitution. The politics of Vampirism fully endorses the writings of Benjamin Franklin (a member of the Hellfire Club of Great Britain) as well as virtually every founding father (most of whom, as high-ranking Masons like Washington and Franklin, were linked to the 1776 Bavarian Illuminati). The symbols of Vampirism are found on every dollar bill, on the Presidential Great Seal and even on "Old Glory," the American flag. There is no doubt about it. The United States was directly founded by Vampires to promote the Vampiric ethical ideals of "life, liberty and the pursuit of happiness." It was a conscious attempt to improve the lot

of human beings in preparation for the planned advances in technology and the Opening of the Outer Gates of Power.

Thus the politics of Vampirism endorses a democratic republic led by an enlightened leadership under the guidance of the Undead. To be specific, the Vampires who started the United States recognized the folly of permitting the national interest to be held in the hands of the uneducated masses and instituted a democracy based upon electing representatives of the people. These representatives, who were honest, knowledgeable and well-educated, were intended then to gather to decide upon the best course of action for the nation as a whole while defending in totality the rights of the individual. It was an important step in preparing for the introduction of the Industrial revolution to protect the masses. Every farmer guards his cattle from harm and the new experiment in governmental protection of the individual was for just this purpose.

The Bill of Rights is probably the most Vampiric document in existence today outside the specific writings of the Temple. It was the clear intention of the Vampires who created the United States government to enable citizens to have freedom of speech and freedom **from** religion. Current issues on such horrors as "prayer in school" point to attempts by some to smuggle the chains of religion back into this free, **secular** government. These attempts surface again from time to time as with the 1950s defacement of American currency with the inane motto "In God We Trust" (all others pay cash?) and the introduction into the Pledge of Allegiance of the words "under God". The propaganda attempts of fanatical Christians have succeeded to the extent that now "God", that most hideous of all anti-freedom myths, has become popularly associated with

America. (Since these mouthings and posturing do not have a meaningful effect, they have been tolerated).

But make no mistake about it. To read the Constitution and the Bill of Rights is to read the essence of the politics of Vampirism. We do not endorse equality for humans except under law. We do not endorse democracy for humans without elected representation. We are opposed to social anarchy and support individual freedom. We are opposed to unjust coercion and support human rights under Vampiric guidance. We hate mindless human tyranny and endorse enlightened leadership under Our Guiding Hand.

Thus the Vampiric politics are the essence of undefiled American government - undefiled by religion, ignorance and stupidity. Upheld by intelligence, courage and reason.

The fifth and final segment of the Vampiric philosophy concerns art. Art or aesthetics is concerned with presenting in sensory form the essence of an idea or emotion. There are many forms of art such as music, paintings, sculptures, etc., but art communicates a complicated idea or feeling in a direct way to the experience of the person so exposed. Describing in words what is meant by the word "freedom" may be difficult, but gazing upon the form of a bird in flight as captured by an artist's brush can summarize the essence at a glance. A general might speak for hours attempting to instill courage into his troops before entering battle, but a martial hymn with drums beating and horns trumpeting can instantly inject the feeling of courage.

Art may imitate nature but is not limited by it. A camera can produce art but simply reproducing some aspect of experience is not enough. The content of the picture, or sound (or whatever senses are used to convey the art) must resonate with the elements of experience within the listener

to cause the desired reaction. Thus the mindless, would-be "artist" who flings mud haphazardly at a canvas is not creating art (unless the theme he wishes to convey is one of "mindless chaos"). Furthermore, Vampiric art recognizes that by definition, art is a means of **communication**. This communication can be used inwardly for one's own self as well as outwardly to influence others.

The Vampire will use art to communicate complicated ideas and feelings to himself in Vampiric ceremony and ritual and often in the elements of art he surrounds himself with in daily life. As a reminder of important themes, the use of art to communicate to yourself Vampiric principles can inspire, instruct and soothe. How easy it is to forget the importance of pride and heroism when being swept along by the mindless wash of societal norms that promote conformity and humility. A glance at a mirror etched with the Winged Skull of UR or a ceramic serpentine dragon can challenge a senseless moment of personal doubt. A stirring measure of music from Wagner or Beethoven can drive aside the lingering effect of a mindless newspaper. Thus the Vampire uses art upon himself to remind and reinforce the truths he has struggled so hard to uncover and understand.

Then, too, there is the use of art to affect others. We all have the same physical nervous system and, to a greater extent than is usually recognized, we are affected by the same things in similar ways. As the Vampire is affected by art, so can he affect others with art.

The Vampire will therefore use art to create certain desired effects in others. He recognizes the effects of his personal appearance as a form of art and weaves this level of magic to produce fear or calm, love or hate as he desires in those around him. As a tool of communication, art also becomes

for the Vampire a weapon as well as an end in itself. It would be entirely correct to say that the Vampire views art as a way of life and Vampiric art is the molding of the individual's personal lifestyle to express and experience those themes he wishes to promote in his life and in the lives of those around him.

Art thus focuses upon specific aspects of life and, for the Vampire, art becomes life and his life becomes a work of art.

Thus we see, in this brief overview, the range of the five segments of philosophy: metaphysics, epistemology, ethics, politics and art. Everything dreamed or yet to be dreamed by the mind, every desire, every hope, every aspiration to a better life, all falls within the scope of philosophy. To neglect understanding philosophy is ... well, to quote another ancient Greek Vampire philosopher, Socrates, "The unexamined life is not worth living." The Vampiric philosophy is an examination of life, a living of life and a celebration of life! Like the Vampire, the Vampiric philosophy is conscious, alive and aware!

The Use of Reason in Vampirism

It all begins with reason.

Most people, the herd of humanity, usually try very hard not to think. They avoid this unpleasant task whenever possible. They choose jobs that require little or no creativity and diligently struggle to make a routine out of their everyday tasks as quickly as possible to spare themselves the discomfort of active thought. When they go home, they flip on the television set so they can passively watch the local and international gossip called the "news." Upon occasion, they will go out on the town by sitting numbly in front of an even larger screen at the cinema. Of course alcohol and other drugs are heavily relied upon to blank out the mind with more direct, chemical control.

So the average human goes through his life attempting to shield himself from those situations that might require the mental effort of independent thought. Entire multi-million dollar industries exist solely to distract and occupy his mind by means of "entertainment" and drugs.

Why is this so? Why does the average human so diligently avoid the use of his mind? One whining politician after another rises regularly to demand to know why modern education is such a failure, why our schools graduate illiterate idiots who can neither balance a checkbook nor complete a simple job application. Yet in case after case, when teachers within the school system strive to instruct students in critical thinking and applied logic, these rebels are quickly thrown out of their teaching positions into the street! What is it that is so dangerous about encouraging the individual to think?

Why are we being drowned in wave after wave of attempts to fill our minds with garbage? Be certain about this fact. There IS a vested interest by Those Who would have the masses kept stupid, drugged and "entertained." Unlike the mob of Rome, who were kept from idleness due to fear of what they might do to the ruling class otherwise, today's mob is kept unthinking not out of fear but as part of the enslavement process. The masses are passively entertained, a situation for which they pay dearly. The payment is not merely made in dollars lost to the entertainment industry, but in lost lives that were never lived. The hours of mindless avoidance of thought stretch into days, weeks, months, years until finally the youthful person with bright dreams is left wrecked on the dark shores of a wasted life, "illuminated" by a cathode ray tube.

In today's world you have only one clear choice: to think or not to think; to control or be controlled.

The Vampire is one who thinks and controls. The Vampire knows that drugs are for slaves, whether the drug in question is superstitious religion, spectator sports, the entertainment industry, or the more usual chemical drugs. The Vampire recognizes the necessity for the masses to be and remain drugged. While he would never soil his own hands with this curse, the Vampire understands why the masses are being held in check by mind-numbing drugs. The ruled might otherwise rebel and upset the natural order of things. Controlling power depends, to a large extent, upon the masses of humans being and remaining enslaved through their own ignorance.

Thinking is an act of choice, a volitional act. It requires effort to think and thinking skills are only improved with practice.

There are three hurdles to be overcome before being able to choose to think in any given situation. The first hurdle is simply that thinking IS difficult. It uses energy. In any given situation it is always easier for the individual to say, "Oh, that's too hard to think about right now." Or, "I'm too tired even to begin to think about this."

The problem, of course, is how easily the habit of continuing to put off the choice to think becomes established. Procrastination becomes the rule, and not merely temporary procrastination but *permanent* procrastination. The tragedy for the individual tripped up by this first hurdle is that it is usually a lifelong habit by the age of eight and is fully supported by a society of slaves who all agree that thinking is a boring, arduous and usually futile waste of time. They are told in television soap operas and news documentaries, by their school teachers and in the comic strips that reason is impotent in a world that exists beyond their comprehension. They are told to give up and get along as best they can, accepting whatever little scraps of pleasure are passed out for their consumption by the mass media that rules their every thought.

Yet for those who refuse the addiction of the many drugs of society there is a curious reward. By not passively flowing with the entertainment industry and by not entering the chemical anesthesia of recreational pharmaceuticals, the Vampire discovers he now has both the time and energy to choose to think. Instead of six hours of flickering trivia on the television, the new Vampire can take the time to think about such questions as, "What is important to me in life?", "Am I doing what I enjoy doing?", and "How can I improve my way of life?" The new Vampire can contemplate other issues of no small importance such as, "What, if anything, do I really owe to humans in terms of my time and

money?", "Does it make sense for me to stay where I am?", "How much longer do I want to continue if things don't change and how can I make them change?".

Thus the Vampire, free of the addiction of societal drugs performs the most dangerous of all acts: he thinks.

The second major hurdle to the choice to think involves secondhand thinking. Most of the sheep who are humans never think about anything on their own. They believe what others say. The slaves attend their churches and are told, "Do not think. Believe!" Of course, what they are to believe is what they are being told. The common man believes what authority figures tell him. He listens to testimonials for deodorants from basketball players and accepts as truth anything enough of his friends agree to be true. If the Pope or the current Christian televangelist says it is so, it's so. Any fool who might be well-known or physically nearby is considered a reliable expert. When a terrorist seizes a hostage, the news media interviews the hostage's family. The emotionally traumatized wife will commonly stare into the glassy eye of the television camera and mouth the same inanities time and again, as the media pumps her for expertise she obviously cannot have. The reasoning? If it is her husband who is in danger, she will somehow know something. Being a victim makes the victim an expert in his own eyes as well as in the eyes of others, despite actual knowledge.

Implicit in this view is the single sentence that destroys the pride and self-esteem of all who utter it, even in jest. That hidden, usually unspoken question that declares that man's soul is dead and his character ruined is, "Who am I to know?" "Who am I to know?" puts others' observations above one's own. "Who am I to know?" is implicit in the

acceptance of false authority or expertise. "Who am I to know?" murders the human soul.

The answer to this question is the clarion call of our religion. The answer to this confession of personal failure and mindless putrefaction is the shining anthem of the Vampiric Essence. The answer is, "You are the only one who *must* know!" To know is the purpose of reason. To know, *you* must know. Knowledge does not consist of learning conclusions but of rationally understanding all of the steps of logical reasoning that led to that conclusion. To be given a conclusion and told that this is "knowledge" is to be told to have faith. Faith is not knowledge. In fact, faith is the *opposite* of knowledge. Remember that faith is believing something to be true without any evidence to do so and often in defiance of the facts of reality. The Vampire questions everything. The Vampire doubts all. He holds doubt as the supreme test of knowledge and this is because doubt is necessary before knowledge can be attained.

The third major obstacle in the choice to think or not to think is emotion. We are not speaking here of just any emotion, however. We are referring to that specifically uncomfortable emotion that can arise that will cause the person to stop thinking. I call this the "mind-brake."

Let's suppose that while reading these words something is written here which causes an uncomfortable feeling in the reader. Perhaps I am stating how those who consume hours of television every day are being consumed by an electronic drug and that this makes them docile slaves. Perhaps the reader will think something like, "I can understand what he is saying. What he has been writing until now makes sense. Yet, if I get the drift of where he is going, I may have to choose to give up some of my

television or consider myself a slave. Oh! I don't like the sound of that. That makes me feel uncomfortable. Well, I'll just let it go and not think about it."

This mind-brake stops the thinking that was going on because the ideas become threatening. Most people never consciously recognize that they are applying the mind-brake and this alone explains why in so many cases people will not hear most of what was just told to them. College professors have an old saying, "Tell them what you will tell them; Tell them; Then tell them what you told them." With conscious entities such tactics are seldom necessary. With the drugged masses, however, who seldom think about anything, it is always necessary.

Recently I went to one of the larger furniture stores in my area and purchased for cash an expensive reclining armchair. The salesman was not rushed and carefully wrote up the order, took my money, handed me the receipt and then informed me of the date of delivery. Two days following the promised date of delivery the wrong chair was delivered. It was the wrong color, the wrong style, the wrong shape. I returned to the store, confronted the salesman and discovered he had written down not only the wrong order number for the chair I purchased, but even wrote down the wrong description. When I asked him why, he explained, "Everyone makes mistakes."

That was a lie. First someone has to be present to make the mistake. I don't know who it was who wrote up the order for my chair, but it wasn't the salesman. He wasn't there at the time. He was somewhere else, drugged out of his mind, out of reason, out of simple awareness. Is this so different from your own experiences with most humans? Instead of results, they give excuses, lame excuses. The manager of the store explained the delay in my delivery by stating that

there had been a holiday the week before. I asked him, "Was this national holiday an unexpected surprise for you? Hasn't this holiday occurred every year for the last two hundred years? Did you forget that the holiday would come again this year? Or did you schedule deliveries while you were sitting at home watching television on that holiday?"

Again, like the salesman, the manager wasn't there. He could give a crude excuse and, because the humans he would normally talk to used the same excuse, the excuse would "make sense" to them. Since the masses are also simply trying just to "get by" in this world and do as little conscious work requiring thought, reason and attention as possible, they understand such excuses. They believe in such excuses. They live by such excuses. They also die due to the results of such excuses.

The Vampire, on the other hand, knows that to be present, to be in mental focus, to be aware of the facts of reality and to use reason to identify and categorize those facts in a logical fashion results in reward. The Vampire knows it is not only easier, it is *immensely* easier to do the job right the first time. "An ounce of planning is worth a pound of cure" could be carved above the gates of the Temple.

The Vampire knows that while it takes effort to choose to think, it is far more expensive not to pay that price in terms of human suffering and the value of the life he leads. The Vampire values doubt as the touchstone of reason. He is aware of what others say and then asks himself why he should accept those assertions. The Vampire demands rational proofs and rejects faith as a dead-end to a dead mind. The Vampire has the courage and will to choose to think and consider ideas that may make him feel uncomfortable so as to learn the truth. Truth is the

knowledge of the facts of reality. The Vampire respects reason as the only valid guide to such knowledge.

What is reason? How can we use reason? Are there limits to the use of reason?

Not long ago I received a letter from a person who claimed he was a Vampire and asked me the following question. He wrote, "I can agree with your Temple's ideas about reason being important so we don't delude ourselves, but how can you claim that reason is the only way we can know things? Everybody knows that there are higher mystical insights into truth. Why do you ignore these?"

I ignore these "mystical insights" because they are not insights. They are delusions. "Everybody" does *not* know this. In fact, no one *can* know this.

Throughout human history there have always been mystics who proclaim that they have an exalted means to knowledge. God or another supernatural channel, they claim, hands to them direct insight into the facts of reality. Unlike other, less worthy human beings, the mystics have asserted that they need not make the effort required to identify the facts of reality and categorize them according to the rigors of logic to discover the truth. No, these would-be "superior beings" claim that reason is only a mundane and rather cumbersome method compared to the divine power of "instant knowing" that the mystic claims to have achieved.

Here of course we see the real motivation behind the confused mumbling and loud raving of the mystics. They don't want to make the necessary effort that thinking requires. They want God or Jesus or meditation to hand them the results of the effort they are unwilling to make.

They want the *Bible* or the *Koran* or LSD to give them the fully-digested essence of the truth. In short, they want a parental supernatural power to do their work for them.

Since there is no such power their pursuit of a "higher" means to knowledge through mysticism is total delusion.

Reason is the non-contradictory identification of the facts of reality and is the only valid means to acquiring knowledge.

There are several words here of vital importance in understanding this definition. The most important word to define is knowledge.

Mystics and their fellow travelers do not like words to be precisely defined. They live in a mushy universe. They do not accept the evidence of their senses that a thing is what it is, what Aristotle called the Law of Identity. No, the mystics instead believe that anything can become anything else and that nothing is separate from anything. They live in a murky universe in which identity is unreliable, ever-changing and an illusion. In short, they live in the world of the psychotic.

A psychotic does not distinguish between entities. To the psychotic, a wall may dissolve into an automobile and then a nurse and then a monster. A psychotic cannot trust the universe of his experience and has "learned" through his hallucinations that nothing remains certain and anything can be and act like anything else.

This is why we lock up psychotics in mental institutions. They cannot be trusted not to harm themselves or others since they no longer can distinguish between themselves and anything else. It is worse than the blindness which

afflicts the physical eyes alone. It is far worse than deafness where the physical hearing is impaired. It is total distortion. It is this retreat from reality which leads to the world of the psychotic. Knowledge is the single element in the world that stands between the psychosis of blind mysticism and objective knowledge.

What is knowledge? Knowledge is experience validated by means of reason. Reason requires non-contradictory identification. Validation requires agreement among conscious entities.

In the Vampiric metaphysics everything is real. All experience, whether mental, emotional or sensory (in the normal use of that word) is real. However, not all experience is objective. If I have a dream of being in New York City and I wake up and tell you about it, you do not have knowledge of my dream. Why? What if I'm lying and I did not have a dream at all? Unless you can validate what I'm telling you, you do not have *knowledge* of my dream. You only know about my assertion.

Furthermore, my dream is not knowledge for me either. If only I experienced it, and I cannot have anyone else experience it to validate it, then it is not knowledge. It is a real experience I have had. Yet it is not knowledge. To know something is to validate it with other conscious entities.

Knowledge requires agreement, validation between conscious entities. Experience does not. Examine the vital importance of the difference between these two items! If you treat simple experience as knowledge, how do you know you are right? How do you know whether your experience is a distortion of reality, as when a person is trying to drive a car while drunk? How do you know if

your experience isn't a complete hallucination, as with the psychotic locked in his padded cell? How do you know that your experience isn't being interpreted according to an error in your perception, as when a cardboard box first appears to be a dead animal on the road as you approach it while driving a car?

Knowledge requires not mere experience but validation that does not contradict the facts of reality. Non-contradiction is an implicit part of reason in that reason is the non-contradictory identification of the facts of reality.

What does "non-contradictory" mean? It simply means that we exist in a universe composed of experiences that can be identified. It means that a tree is a tree and not a playground nor a human being nor an asteroid. Identification is necessary or there is no possibility for either reason or knowledge.

Notice that I did not say that experience was impossible without identity. However it is totally impossible to know *what* you are experiencing unless you *can* identify it! Perhaps I might be driving along at night and it's foggy and raining and I am having difficulty seeing where I am driving. Up ahead I perceive something bright. I can't make out its shape. I can see that it is a white light. Therefore, I have already identified a "white light lacking a definite shape." I am perceiving something that is identified.

Mystics commonly talk about the ineffability of their "higher knowledge." This simply means that they say their experience is something that cannot be put into words. They do not say that they hope someday to be able to describe this experience. No, they simply say it *can't* be described although they claim to know what it is.

To which the Vampire asks, "How?" How do you know that you have had an experience if you can't even begin to describe it?

At which point the mystic will commonly try to explain that some things simply can't be put into words. They will poetically compare their mystical insight to describing a rainbow to a blind man.

However we *can* describe a rainbow to a blind man. It's easy. All we need is to explain the idea of the physics of refracted sunlight. If the blind man does not understand what sunlight is, we need to go to a more fundamental level to describe the nature of radiation. Eventually, if any communication is possible with our hypothetical blind man, we will find the necessary elements of his experience that will enable him to build up an understanding and therefore a knowledge of rainbows.

You see, the mystic does not mean that you can't explain what a rainbow is to a blind man. The mystic is trying to say that you can have knowledge of something only if you directly experience it! In other words, if you don't see the rainbow yourself, you cannot have knowledge of it.

To which the Vampire smiles and says, "Oh, really?"

For the mystic to be correct you would be unable to know about *anything* you haven't personally and directly experienced yourself. That would mean you couldn't know about Paris unless you went there. You couldn't know about death unless you had already died. Worse yet, you couldn't even know about *knowledge* itself unless you already knew about it!

Obviously this is ridiculous and demonstrates the intellectual bankruptcy of the mystical position.

Yes, there are remarkable and fascinating states of consciousness that can be achieved and are commonly employed by the Vampire. Yet altered states of consciousness are not effortless guides to knowledge. They can sometimes offer experience and information but these must always be tested against the touchstone of objective reality. These experiences must not contradict the facts of reality, must not defy reason.

In any situation where two facts are in contradiction, at least one of them must be wrong. This is a fundamental premise that is derived from the nature of reality that is composed of experiences that can be identified. Experiences have characteristics that are identifiable. A tree grows. It doesn't fly, give birth to pigs or write books. Each experience at any given moment in time has certain identifiable characteristics that determine what is possible and what is impossible. The mystic wants to be freed from this universe of limitations. The mystic wants to be able to do anything with anything. The result of taking this psychotic view of this is only confusion built on delusion. The Vampire works to master the control of his world. He knows that delusion is the instrument of the master and the chain of the slave. The Vampire will impose delusion but not accept it.

Mystics have traditionally tried to attack these ideas by either attempting to prove that reason isn't reliable or that reality isn't objective. The first instance, in which reason is attacked, always relies *upon* reason to prove that reason isn't reasonable! Think about that. For example, the mystic might say, "Well, your mind cannot comprehend infinity and therefore there are at least some things that

reason cannot understand." What he just said was that if you cannot personally experience the concept "infinity" (since an infinite entity is a contradiction in terms), then it is reasonable to assume that reason is defective! In other words, reason disproves reason!

All concepts ultimately have their roots in the sensory universe. The concept of invisible x-rays derives from evidence of their presence on x-ray films that are perceived by the eye. Nonphysical abstractions, such as morality, are derived from observable actions of human beings. Every thought that we can know about has its origin somewhere in physical experience.

An important key to the use of reason is to recognize that there is a hierarchical structure to ideas. A word is not simply plucked out of thin air. A word's meaning is based upon and depends upon the steps by which it was abstracted from physical reality. Therefore it cannot make sense to attack an idea by using that idea or by any idea that derives its meaning from that idea. Psychologist Nathaniel Branden referred to this error in thinking as the "fallacy of the stolen concept." Take for example the abstraction "color." The chain to sensory reality goes from "sensation" to "light" to specific colors such as "red" or "yellow" or "green" to the wider abstraction "color." If you were going to attempt to prove that the color "red" didn't exist but you accepted that "color" existed, you would be guilty of using the fallacy of the stolen concept. You attempted to "steal" the higher idea "color" to disprove the existence of the underlying idea of "red." In another context, this would be similar to trying to prove that your parents never had sex! Since you are here, obviously your parents must have had sex from which act you are the resulting product.

Yet the mystics have attempted for thousands of years to disprove reason by means of reason. The Vampire sees through such subterfuge and realizes that reason is the only means to knowledge available to human beings. It is all or nothing. Either reason is reliable or it isn't. If it isn't fully trustworthy, then anything is possible and nothing can be learned. Clocks can give milk and your house can turn into a cow.

But there is no escape. Reason is reliable. Reality is reliable. What is, is. Upon this fundamental truth is built the basis for the technology of magic.

Stay Strong.

Immortality Secrets

Unless and until you do something about it, you will eventually die. This fact is a source of constant subconscious dread for all human beings who have not confronted their mortality. Thus taking effective and definite action to survive your own death has profound effects on every aspect of your life:

- It makes deathism unnecessary for your sanity, allowing you to think much more clearly than ever before.
- You gain social flexibility because you are no longer bound by the same fears as others.
- Your health improves due to immense psychological relief.
- It makes your life infinitely more valuable to you, rendering risky behavior completely unnecessary to the enjoyment of life.
- Knowing that your lifetime is counted in centuries encourages incredible patience, which is a necessary quality for becoming financially independent.

Before we offer our Dayside Secrets for immortality, however, we provide a caution: **We require all members to keep silent regarding Vampirism and the Temple when interacting with anyone connected to the movements behind these Secrets to immortality. We prefer that the public remain ignorant of any connection between Vampirism and these practical tools for obtaining an indefinite lifespan. Members who do not abide by this requirement may lose their membership.**

Many of these movements are in their infancy, usually seen at best as bizarre and at worst as wishful thinking. The technologies that may save your life one day need time to mature and gain social acceptance. This means that a public association between these future means to immortality and our religion is not to be discussed in public. The mass media is fickle in this regard. Please keep the Temple's advocacy in confidence. Why create problems for yourself?

With this caution acknowledged, we offer three interrelated Secrets to practical immortality. We give them in brief overview below so that you may understand the overall plan. Subsections of this chapter offer more detail for understanding and implementing each Secret.

- **Familiarize yourself with the coming advances in technology.** The simple fact is that if you live long enough, medical and technological advances in the near future will allow you to live indefinitely in a healthy, young body. This means that you might live forever by applying all of the Dayside Secrets that the Temple offers. It also means that the below two Secrets to immortality have a good chance of allowing you to survive your own death today. Truly understanding this gives you realistic hope for eternal life and makes the other two immortality Secrets meaningful for you.
- **Sign up for cryonics.** This protects you in case you do not live long enough to see the future of longevity unfold. Cryonics minimizes change in your body after death. Future technologies show great promise for curing most medical conditions we currently consider terminal, which means that you can benefit from life-saving procedures that have not yet been created by transporting your body to the future.

- **Create a backup of yourself.** You do this by archiving your DNA and keeping a journal. This protects you against extreme circumstances such as your body being lost or your brain being destroyed by a currently incurable disease. Future technologies promise to be able to reconstruct you, in part or in whole, based on this backup record.

The coming future

In very brief overview, the future promises practical immortality in two stages.

In the first stage, medical advances will allow us to reverse some of the damage to our bodies that we currently call "aging." This allows us to live longer to see further advances, which in turn will allow us to live even longer in healthier, more youthful bodies. Eventually we should see biotechnology extending our lives by more than one year every year.

The second stage comes through nanotechnology and the development of highly sophisticated computers. This in combination with developing understanding of human genetics and the brain will allow us to transcend the current limits of bodies made of flesh. We will become faster, stronger, smarter, more skilled and more in command of our environment than is currently possible. This will make us better able to improve ourselves and our command of the environment, making our potential grow exponentially.

None of this is new in principle. All advances throughout history have been based on intelligently rearranging our environment or ourselves in order to improve our lives. The difference is a matter of degree. Whereas previous medical advances may have extended the average lifespan by a few months, coming medical procedures will extend life expectancy by decades. Whereas writing made communication easier, adjustments to our brains will allow us to share thoughts directly with one another across the globe using technology like that of the cell phone. Whereas today we can replace weak hips with prosthetic ones, nanotechnology will allow us to reinforce the entire

skeleton with a diamond-like substance which will make our bodies virtually indestructible.

Below we offer some essential resources for exploring this for yourself. This is far from comprehensive. It is intended merely to give you a basic understanding of the future to come. You can find out more by exploring the recommended resources for immortality in one of the appendices.

Start by viewing the video "Exploring Life Extension" put out by the Immortality Institute. You can find this on Google Video (<http://video.google.com/>). It lasts an hour and forty-five minutes and introduces many of the principles and proponents central to the coming future.

Follow this up by listening to the 25-minute lecture by Aubrey de Grey from the 2005 TED Talks. You can view this on our website:

<http://vampiretemple.com/links.html#presentation>

Here de Grey outlines what he views as a plausible means for eliminating aging. It's worthwhile to recognize that the pathway to immortality he describes is likely to occur even if his proposal does not get the funding he desires.

Read the frequently asked questions at the website for the Cryonics Institute (<http://www.cryonics.org/prod.html>). This addresses the most common questions posed about cryonics, including what it is, its feasibility, and pragmatic answers to the most common concerns about it.

Read *The First Immortal* by James Halperin. This is a fictional novel describing one possibility for how the future may unfold. It will help to make the idea of the coming future real to you. Some of his political ideas are unlikely, but virtually everything he describes in terms of technology

is still very plausible and is currently being developed. You can download a free copy of *The First Immortal* at the following site:

<http://coins.ha.com/tfi/>

Read *Engines of Creation* by K. Eric Drexler. Drexler is the father of nanotechnology, having demonstrated its feasibility in his Ph.D. thesis at MIT in the 1970's. *Engines of Creation* was the first book on the subject published for public consumption. It describes what nanotechnology is, why there is no doubt as to its being possible, and some of the fantastic things we will be able to do with it. Keep in mind that the vision for nanotechnology has actually evolved and improved since this book was originally published in 1986, though Drexler's central vision remains just as applicable today. You can read *Engines of Creation* online at the following website:

http://www.e-drexler.com/d/06/00/EOC/EOC_Cover.html

Finally, watch Ray Kurzweil's TED Talks presentation on our website:

<http://vampiretemple.com/links.html#presentation2>

Kurzweil emphasizes that technology is used to improve technology, which means that technological advancement in all areas is exponential rather than linear as most people assume. He points out that this matches history and, if it continues to hold true, will completely transform human beings into something inconceivably greater within the coming decades.

Cryonics

As promising as the future may be, you still may very well die before it unfolds. Medical advances to reverse aging may simply come too slowly for you. You might contract a fatal disease. You could die in a car crash tomorrow. The Secrets offered at this site provide a great deal of protection against these and other threats to your continued survival, but one cannot anticipate everything that will happen. You are far better off having a backup plan.

Cryonics is the finest backup plan currently available. The idea is actually quite simple. Due to the development of medicine throughout history, what is considered death at one time can often become merely an emergency state of health later on. For instance, death was frequently defined as the cessation of the heart before the 20th century, but today we can often restart a stopped heart and rescue the patient. Therefore, death by any means today may well become simply a medical emergency in the future. This means that we may be able to save our lives even at the point of death if we transport our bodies to that future.

Currently this is done by dropping the body's temperature down to that of liquid nitrogen. This preserves the body with minimal change indefinitely. The procedures for doing this are continually improving so as to minimize the tissue damage caused by the formation of ice crystals in the body. Eventually nanotechnology will allow us to repair all this damage anyway, making cryonics a very reasonable way to recover from virtually any form of death by today's standards.

It is also quite affordable for most people. If set up properly, a cryonics contract can cost as little as US \$20 per

month to maintain. The initial costs of establishing a contract can easily be kept under US \$200.

You must have cryonics set up in advance to benefit from it. We outline the essential steps below for doing this. However, once you've chosen a cryonics organization, you should follow *their* guidelines for establishing a contract over ours if they happen to conflict.

1. **Choose a cryonics organization with which to make your contract.** The Temple suggests the Cryonics Institute (www.cryonics.org) as it is the most economical and appears to be the most likely to endure. However, we direct you to a number of alternatives in the recommended immortality resources in case you would prefer another organization or for some reason cannot form a suspension contract with CI.
2. **Become a member of that organization.** This gives you the option of establishing a cryonics suspension contract. CI explains how to become a member at <http://www.cryonics.org/become.html>. You can do this for as little as \$110 initially and \$35 every three months thereafter. Alternatively, you can pay \$1250 up front for lifetime membership without dues.
3. **Obtain life insurance if you cannot pay for the suspension in full.** The life insurance policy will pay for both your suspension and the cost of transporting your body to the cryonics facility you chose. A \$50,000 policy is almost always more than enough for American members of CI and costs a reasonably healthy young person around \$20 a month. Your insurance needs three key attributes: (1) you should never have to requalify for it, (2) it should eventually accumulate enough cash value to pay off your suspension contract, and (3) you

should make your chosen cryonics organization both the *owner* and the *sole beneficiary* of the life insurance policy. These three attributes ensure that your insurance is protected (as it is not considered an asset of yours) and will allow you to be suspended at the time of death no matter how long you live. CI provides some more suggestions at <http://www.cryonics.org/funding.html>.

4. **Establish a suspension contract with your chosen cryonics organization.** This is usually simply a matter of paperwork. You will have to ask the organization in question exactly how to do this. CI provides their guidelines at this URL:
<http://www.cryonics.org/arrange.html>
5. **Make your intent clear to those who could interfere.** Family members who are ignorant of your cryonics agreement may have your body cremated or buried rather than sent on for cryopreservation. Others need to know about your decision in order for your wishes to be carried out. This is especially important if those who have legal sway over your remains would oppose your decision as you will not be able to argue your case once dead. We also strongly advise that you wear emergency medical jewelry and carry a wallet card with phone numbers to call in case you are found dead or dying. CI describes this jewelry at:
<http://www.cryonics.org/jewelry.html>.

As a general rule, the only people you should trust to carry out your cryonics suspension requests willingly are those who have cryonics suspension contracts themselves. Everyone else may agree to respect your wishes while you're alive, but they are prone to extreme emotionality and irrationality when confronted with your death. This is just

one reason why you should make your cryonics organization the owner and sole beneficiary of your life insurance policy: deathists typically think that money paid to cryonics is wasted and therefore they may try to obtain that money even if it means preventing your cryopreservation. This is more than a theoretical concern. *It has happened numerous times before.* Talk with your cryonics organization if you're concerned that your family may try to block your cryonics wishes. They are aware of this problem and can often help you set up legal protection from your family's good but deeply misled intentions.

Creating a backup

Cryonics gives you hope for surviving most forms of death, but not all. There is nothing to cryopreserve if your body is never found or is cremated by well-intentioned relatives. Some ways of dying such as by brain cancer may destroy your memories or personality before you can be cryonically suspended. You may simply die before you establish a cryonics suspension contract.

You can provide some reasonable protection against these extreme forms of death by creating a backup of yourself. We should be able to reconstruct damaged parts of your memory or personality from records you provide now. If your body is lost entirely, we can still recreate your body from DNA samples and then give that clone your memories and personality.

The usual objection to this strategy is based on identity. ("The clone isn't really me!") This is a reasonable concern, but it's ultimately unimportant. The clone would be indistinguishable from you and would therefore be very glad to have returned from death. Also, those who care about you would have someone who is, as far as they can tell, exactly like you in every respect. That would be a far more meaningful gift to leave behind for your loved ones than anything else could be. Thus even if there is some unknown essence distinct from memories, personality and biology that defines who you are and isn't there in a clone, it seems worthwhile to provide this backup anyway as a means of caring for those you would leave behind.

Furthermore, the tools used to create a copy of you are largely the same ones that would be used to repair your mind should that become necessary.

The steps are quite simple and, if need be, involve little to no cost.

1. **Collect a DNA sample of yourself.** You can do this simply by wiping the inside of your cheek with a cotton swab, pulling a few of your hairs with their roots and placing both samples inside a self-sealing plastic bag. You can do this in a slightly more elaborate way if you wish using a DNA sampling kit. You can purchase a CATGee DNA storage and profile kit from Target online (www.target.com - search products for "CATGee"). Alternatively, if you are a member of CI, you can obtain a DNA sampling kit for \$98 designed to prepare your DNA for cryopreservation: (www.cryonics.org/dna.html).
2. **Store your DNA sample.** Keeping it dry is more important than keeping it cool, so keep it out of the refrigerator or freezer. One good option is to store the sample in a lockable firebox. If you use the DNA sampling kit that CI provides and send your sample back to them, they will store your DNA at liquid nitrogen temperatures which will keep it dry, cool and guarded by those who appreciate its importance.
3. **Create a record of who you are.** You do this by creating a journal that includes major events in your life, your beliefs and values both past and present, your hopes and dreams, the thoughts and feelings you consider worth preserving, and anything else you would like to remember. It's best to include pictures and audio and video files as that will provide more sensory information than written words alone. You will want a digital version of this data so that it can be easily backed up or searched. You will also want to have control of the data, so online journals will not do. One

reasonably good journaling program to this end is "The Journal" with the "MemoryGrabber" add-on, which you can obtain for about \$50:

www.davidrm.com/thejournal. Always keep multiple backup copies, preferably in durable media such as CD-ROM or DVD. Many cryonics organizations provide their members enough storage space that you can keep a backup copy with them. You'll want to update your copy with your cryonics organization fairly regularly, perhaps once a year but certainly before doing anything dangerous.

4. **Let others know about this backup.** As with cryonics, this Secret for immortality will do you no good if no one knows about it. You will want to find others with whom you can trust your life and let them know that this backup exists, why it exists, and how to access both your DNA and your journal. If you cannot find others whom you can trust to carry out your wishes, have your DNA archived independently such as through CI and give your family access only to a copy of your journal upon your death. Even relatives who would disagree with your desire to live forever will respect the value of an autobiographical journal for posterity.

Interpersonal Secrets

Having control of your interpersonal interactions will permit you to have the friends, business, and romance that you desire. Every aspect of your life is enhanced by improvement in your skill with social relationships:

- The way we relate to others has a profound effect on how we view ourselves. Knowing you can create the relationships you want at will grants you a deep sense of confidence in yourself.
- Social connectedness will be vital in order to take advantage of unfolding technology.
- Healthy, valuable relationships are essential for good physical health. The joy of having rich friendships and a fulfilling love life has been scientifically proven to enhance vitality and longevity.
- Those who respect, admire, and love you will always be the first to come to your aid when your survival depends upon it. Your survival could very well depend upon your ability to communicate effectively with others.
- Finding a job, getting promotions and recognition, and getting access to worthwhile financial opportunities all depend critically on your ability to relate to people and communicate effectively.

Below is an outline of proven methods for succeeding with interpersonal interactions. Each point is given elaboration in a subsection of this chapter. Read through all the material in this chapter and develop a plan for implementing each one of these Secrets in your life. It can be overwhelming to make all of these changes at once, so focus on implementing just one of these at a time until

you're using all of them. This will be your foundation for effective and worthwhile social relationships whether in passing, in business, between friends, with romantic interests, or with your children.

Be aware that these interpersonal Secrets form a system. Your interactions with others will improve if you implement any one of these, but your best success will come from utilizing all of them.

- **Develop your empathy for others.** Empathy is essential for relating to others in a meaningful way. It's also an invaluable tool for anticipating how others are likely to respond. You will also find that as your skill with empathy grows, others will tend to relax around you.
- **Encourage a feeling of connectedness.** This is a vital and often missing component in social interactions. You will have a tremendous amount of flexibility in what you say if the way you present yourself conveys a feeling of being connected to those with whom you speak.
- **Use effective in-person communication techniques.** There are a number of subtle tricks that can allow you to express yourself more effectively and understand hidden aspects of what others are trying to say.

Developing Empathy

Empathy is the ability to relate to another person's perspective. It is absolutely essential both in forming new acquaintances and in maintaining long-term relationships. It will also make any relationships you have more meaningful and worthwhile.

- **Practice recognizing whose problems are whose in any given relationship.** This is called *problem ownership*, and respecting it helps immensely with creating mutual respect and with removing unnecessary resentment in the relationship. In short, the person who is bothered by something in the relationship is the person with the problem and therefore is the only one who is responsible for doing something about it. Respecting problem ownership entails two symmetric parts:
 1. Acknowledge that others are responsible for their problems. This means accepting the choices they make even if you disagree with them.
 2. Accept responsibility for your own problems. This means that even if the problem stems from another's actions, it is your responsibility rather than theirs to make things better for you. They are not obliged to do anything.
- **Express sincere gratitude towards those who deserve it.** Giving honest thanks to others helps you appreciate them and helps them open up to you. This is a habit to develop, but you can start with a week-long practice that can jump-start your empathy. On each day of your chosen week, think of five things you appreciate that

people with whom you interact do or have done. Pick two of them, and tell them that you appreciate them and why. It's best if you can tell them this in person.

- **Practice understanding situations from others' perspectives.** People's choices always make sense to them even if they clearly don't make sense to you. Ideally you should be able to see the sense that they do even if you continue to disagree. Remember that you can always ask them for further clarification; people love talking about themselves with those who are sincerely interested. We describe a powerful tool for doing this in some circumstances called *active listening* below.

Active listening

Active listening consists of the listener expressing his understanding of the speaker's feelings about a problem back to the speaker. This lets the speaker know that he's being heard and gives the listener feedback on the accuracy of his understanding. It also helps the speaker define the problem without violating problem ownership.

Some examples:

(between friends)

SPEAKER: "My boss is such a jerk! He gave me all this work to do and then took the day off!"

LISTENER: "You feel like your boss is being unfair with you."

SPEAKER: "Yeah!"

(child to parent)

SPEAKER: "Boy, do I have a lousy teacher this year. I don't like her. She's an old grouch."

LISTENER: "Sounds like you are really disappointed with your teacher."

SPEAKER: "I sure am."

(male to platonic female friend)

SPEAKER: "Hey, what do you like in guys? I mean, what makes you attracted to a guy?"

LISTENER: "Sounds like you're wondering what you need to get girls to like you. Is that right?"

SPEAKER: "Yeah. I just have no luck with them and I have no idea why."

Active listening can sound a bit contrived to its practitioners at first, but it works. It can open communication and keep it open in a way that makes the speaker feel heard.

In order for this to work, you need to reflect *only* your understanding of the speaker's feelings back to the speaker. Advice, interpretation, evaluation, or any other kind of feedback breaks the pattern. You have to be willing to let the other person be free to express his perception of the problem and to come to his own solution. In other words, you have to let him own his problem.

It is also vital that you be willing to spend as long as necessary to understand the speaker's emotions. Cutting him off due to time constraints can create a sense of resentment. Let him decide when the problem has been clarified enough for him.

Active listening *must* be done with empathy in order to work. The goal is not just to tell the speaker that you have heard him, but to make him *feel* that he has been heard. Do your best to feel his experience from his perspective, and let that show in your voice.

Sometimes the speaker won't want to talk about his feelings. Respect that. Just communicate that you are willing to listen.

Finally, active listening isn't always appropriate. Whenever someone needs a direct answer or needs your action for something, active listening will simply frustrate him. This is obvious if you think about it:

SPEAKER: "Where is the bathroom?"

LISTENER: "You need to go to the bathroom."

SPEAKER: "Yes. Where is it? It's kind of urgent!"

LISTENER: "This need of yours is really pressing."

Just be sensible. Use active listening during emotional conversations and especially in conflicts with others at least long enough so that both you and the speaker understand the problem. At that point it should be clear whether the speaker just needs to keep talking about it or if you should give different input. However, as a general rule of thumb, you should not give advice unless and until you are asked for it.

Encouraging Connectedness

What impression you make on others comes largely from whether they feel connected to you. This essentially determines how helpful strangers are to you, how well-received you are in a job interview, and how charming you appear to others. This feeling of connection accounts for most of what people call charisma.

Below are some habits to develop that will enhance your ability to connect to others this way. Good empathy will help with the power of these techniques.

- **Give others your full attention when interacting with them.** Greet others with enthusiasm. Face them, make eye contact, smile freely and let your smile reach your eyes. When handing them something or accepting something from them, continue to face them at least until the exchange is complete and thanks have been given. If you're busy with something and want to continue with it, turn to them with a sincere smile and let them know before turning back. This is very powerful and, despite how it may seem, can save you considerable amounts of time as they are more likely to understand and respect your request. You should engage in all others fully like this, even when just passing. It makes a strong impression and helps hone the habit.
- **When you want or need to start a conversation, do so without hesitation.** People who enter conversations while focused on feeling awkward or scared of rejection convey a feeling of holding back from others. By contrast, engaging in conversations freely will help the

conversation to flow. This is something that simply requires practice. One of the subsections later in this chapter offers ways of starting conversations which should help you get started. Another details a technique we call "locking in" which can help keep you involved in the conversation once it has started.

- **Use touching.** Physical contact is a strong form of social communication. This requires some elaboration which is given in a subsection later on in this chapter.
- **Subtly mimic others' speech patterns and gestures.** This can cause them to see you as an extension of themselves. This leads to greater rapport with others and can allow you to influence them without their conscious knowledge. We elaborate on this in a subsection in this chapter.
- **Encourage others to talk with you about themselves and their interests.** Each man is his own favorite subject. Utilize this to learn about the other and enrich your capacity for empathy. They will really appreciate your sincere desire to listen. Ask questions as needed. Also, remember that *they* are the topic, not you. It's fine to relate what they say to your own interests, but your goal should be to understand *their* interests and motives rather than to have them understand yours.
- **Be liberal with sincere complements and acknowledgments.** People like to be valued. Letting them know that and how you honestly value them can encourage a feeling of gratitude. Take care not to exaggerate this, except perhaps playfully.

- **Remember and use important details about others, especially their names.** People feel valued when you refer to them by name and remember details like their birthday. Their names particularly get their attention.
- **Ask for small favors.** People will adjust their beliefs to justify their actions. If they perform small tasks for you, they will come to believe that it is right to do so. This builds a sense of loyalty in any long-term interaction between people. Be sure to thank them for doing you the favor and give them recognition as per the above bullet point on acknowledgments.
- **Admit when you've made a mistake.** This demonstrates integrity. Whenever someone presents you with criticism, apply active listening and then apologize if you have made an error. Any criticism you have of the other person should be brought up in a different conversation rather than as retaliation. Deidentify from your need to defend yourself, be willing to be wrong, and admit to it once you see that the fault is yours if that is the case. This will make a dramatic impact on how others perceive you.

Starting a conversation

There are two basic ways to begin a conversation: directly or indirectly.

Starting a conversation indirectly is easier and the risk of rejection is low. When starting a conversation indirectly, it is often necessary to transition from the conversational opener into a more natural conversation.

If you wish to open a conversation this way, then it works better to do so at an angle so that you have to turn your head towards the intended group or individual to begin talking to them. When the other person or group begins participating and interacting in the conversation, you can then face your body towards them while you continue the conversation.

Some ways to indirectly start a conversation are:

- **Ask question that most people feel socially bound to answer.** One example would include asking for directions. These questions are best used to start conversations with lone individuals in a low energy environment. The biggest difficulty with starting a conversation this way is that it can be difficult to transition into a more normal conversation.
- **Ask somebody (or a group of people) for an opinion about a topic.** Good subjects for this type of conversational opener are those that involve emotional involvement that require some thought. Two things that can make this more effective are a false time constraint ("I only have a second because...") and a brief explanation as to why you're asking. This method of

starting a conversation can be used just as well (if not better) with a group of people as a lone individual. A good transition will be necessary to move the conversation along, as otherwise you will get stuck milking the topic which can become awkward.

- **Ask a question or make a statement about your immediate environment.** Examples: “Did you see the fire outside?,” “I love this music,” or “Why is everybody wearing a pink shirt?”

After you start a conversation using an indirect method, it is vital to transition away from the topic with which you started if the conversation is to continue. Here are some methods to use to transition into an actual conversation:

- **Notice something about the other person or group.** This can be followed up with an interesting comment, joke, question, or story. You can decide what you are going to notice before you start talking to the other person.
- **Use the person's or group's response to switch to other areas of conversation.** One trick is to leave out important details so that people will ask about them.
- **Use a simple phrase commonly used to move a conversation from one subject to another.** This is deceptively simple. Examples: “That reminds me of...,” “That’s just like the time when....”
- **Just start talking.** Though it may feel awkward when you do it, the truth is most people don’t care or are not aware enough to notice that there is not transition between completely unrelated conversational topics.

Some more direct ways of opening conversations are:

- **Screen the other person.** Express that you are trying to decide whether or not you are interested in the other person. (“Excuse me, are you friendly?” or “Excuse me, are you a millionaire?”) This type of conversational opener can be used anytime, but is best used in a playful manner. If done successfully, the conversation will flow with little effort.
- **Make your intentions clear immediately.** (“You’re cute and I want to get to know you,” or “Would you like to buy this magazine?” or “Hi, I’m Joe, would you care to sit and talk?”). This method of starting a conversation forces the other person to decide if they wish to continue speaking with you or not.
- **Simply start talking to them as if you already know them.** This method of starting a conversation is initially awkward because the person you are talking to has no idea why you are talking to them. This is best used in high energy environments where people are being social.

The trick to being able to start conversations with others effortlessly is not only to know how, but actually putting that knowledge into action. Some tips on doing so:

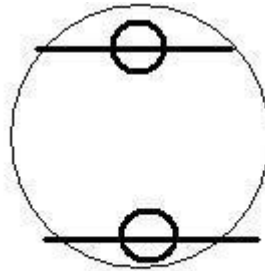
- Talk to one person and one group of people that you do not already know every day for six weeks.
- Be certain to speak to both men and women each day.
- Use a different method to start conversations each week.
- Try to make each conversation last at least five minutes or longer.

“Locking in”

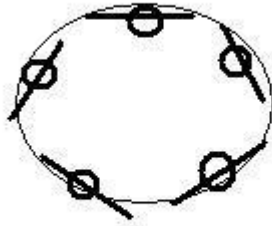
The following is an extremely simple and effective tool.

If you have just approached a group of strangers and you want them to include you in their group, or if you are speaking to a group of friends and you simply want to be the center of attention and *hold* their attention, then this simple trick works excellently. Its effects are immediate and powerful.

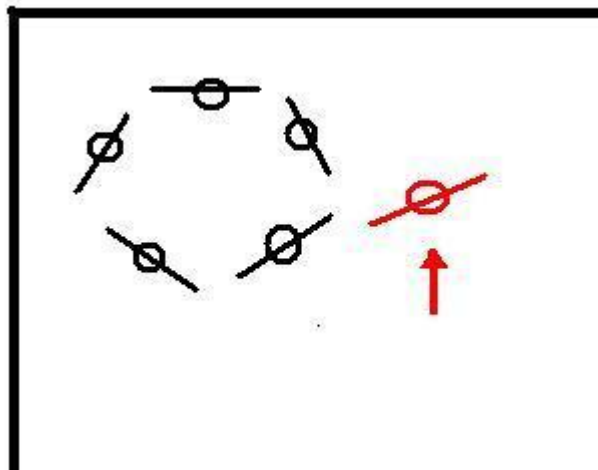
When they socialize, people form a sort of wall with their shoulders. Those walls form a circle. This is true whether it is two people:



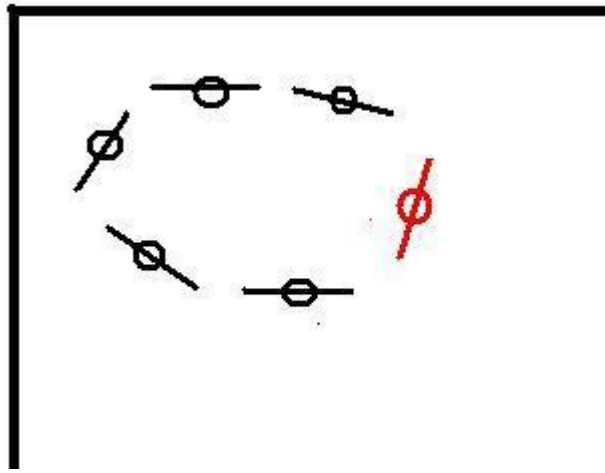
Or a group of people:



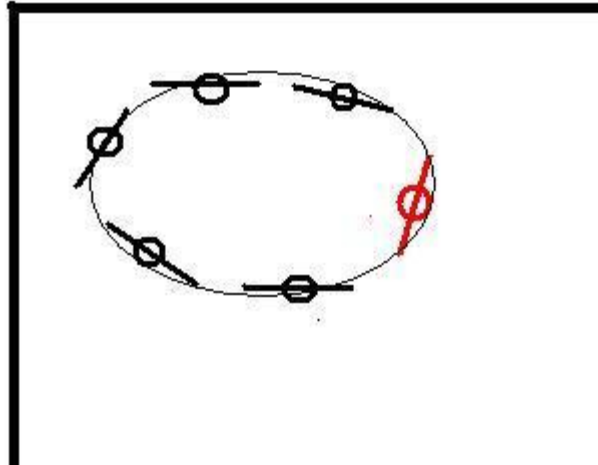
First, when you approach a group, you begin outside their circle. For example:



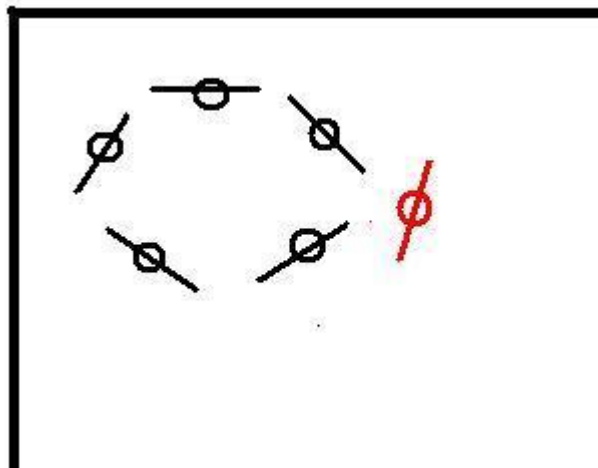
The group turns to respond to you, and you then turn to face them as well:



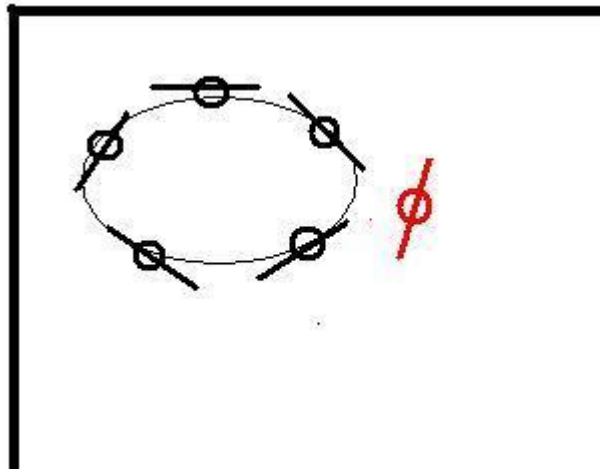
And momentarily, you are now included within their circle:



The problem here is that if they are not immediately very interested in you, a slight turn by one or two people:

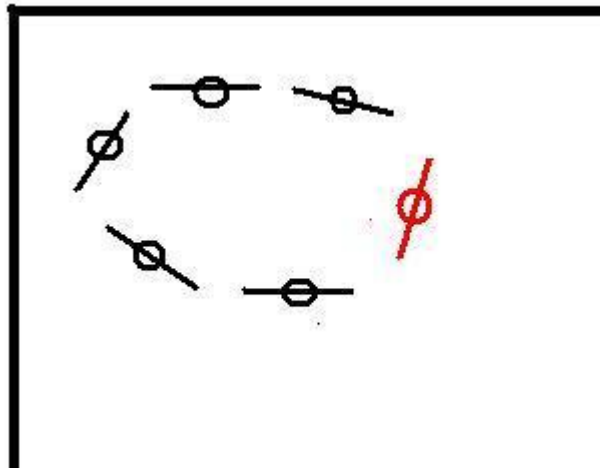


will once again exclude you from their circle, and you will be left standing there looking somewhat foolish:

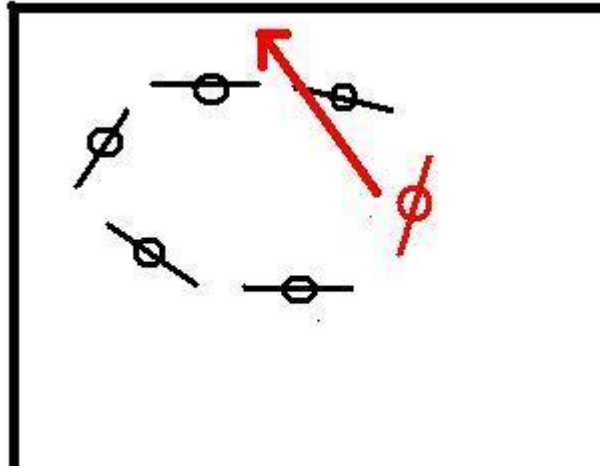


The solution is to get "locked in" to their circle. Here is how it is done:

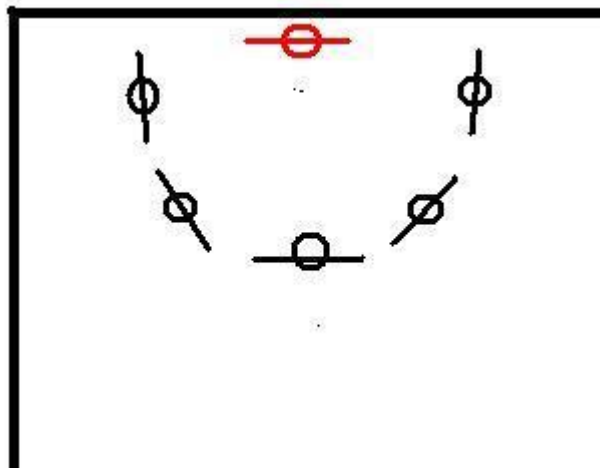
1. The group opens up to you:



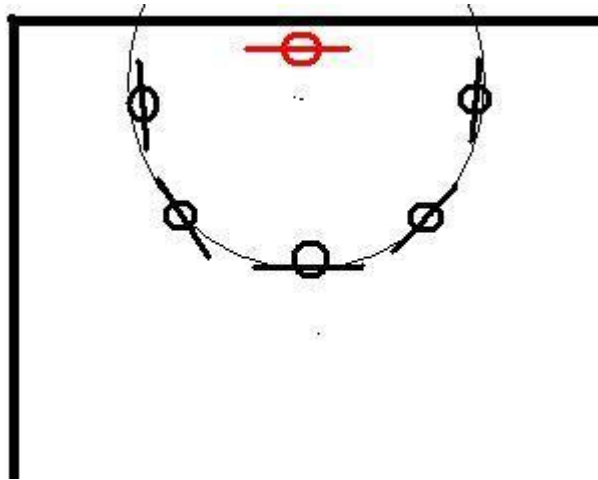
2. While talking, walk to the nearest vertical surface (typically a wall) and put your back against that surface:



3. The group will then shift:



And you will now be the *center* of the group's circle:



The psychological shift that takes place once you are locked into a group is quite amazing. They will suddenly open up and be interested in anything you have to say.

You must be capable of holding an audience at this point or one by one they will dwindle away.

If no vertical surface is available for this, then a chair is the next best option. If neither is available then try to move the group over to one.

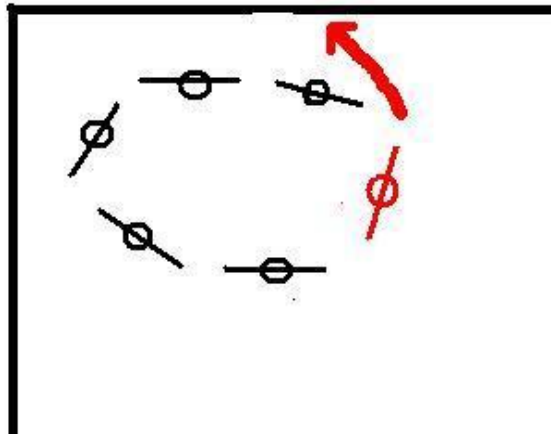
In a seated group, the best you can do is to seat yourself.

If talking to a group of strangers, it is best to get locked into the group within the first 60 seconds.

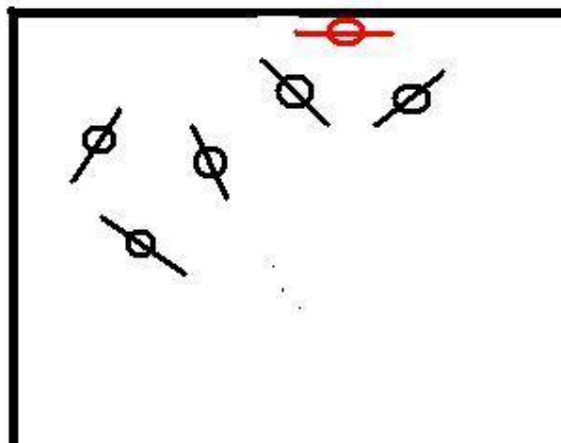
If talking to a group of people that already know you, then this technique is only useful when you need to emphasize something you are going to say.

It should be noted that cutting across the group is not necessary. The key is to find a vertical surface. Yet where you place yourself upon that surface will determine how much of the group in question you capture the attention of.

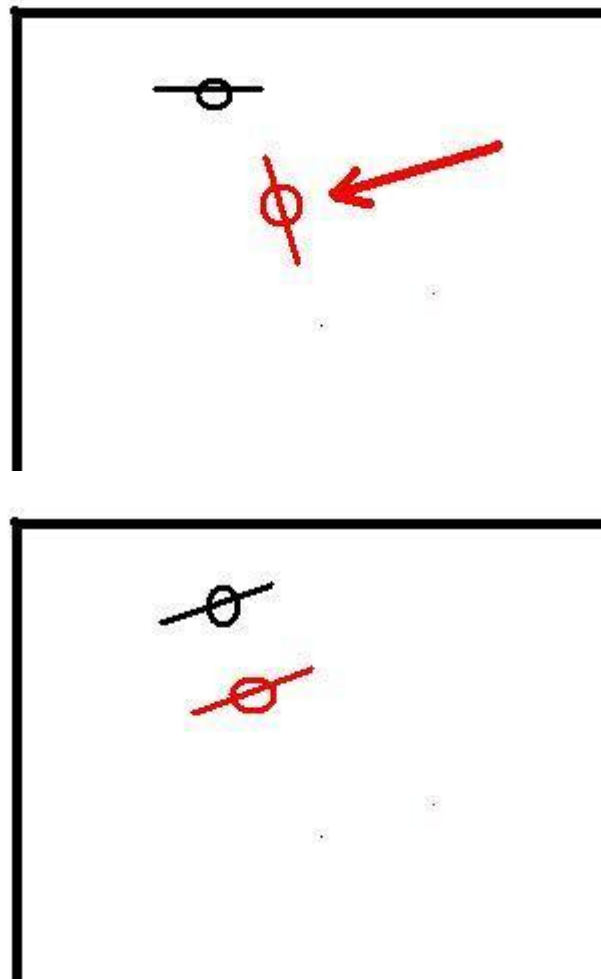
For example, instead of the situation above, one could always do the following:

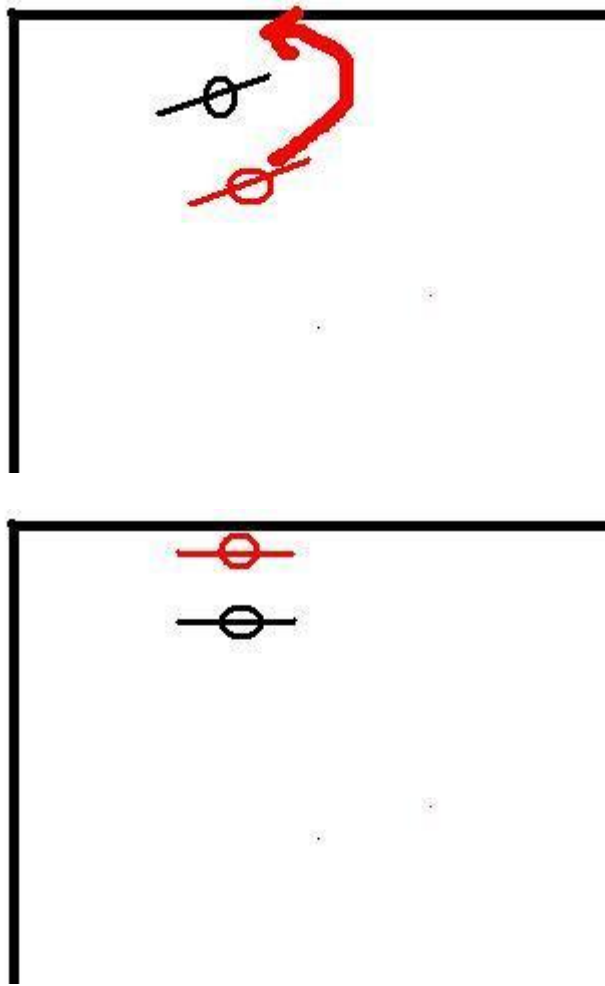


But you will likely only capture a portion of the group's attention and the end result will look more like this:



Also, it is just as effective to lock in with one person as it is with a group. The process with one person would look like this:





Touching

There are three types of touching: social, personal, and sexual. The ability to differentiate between the three, use them appropriately, and progress from one to the other in romantic situations are all vital skills. Lacking these skills make many people feel awkward in social situations.

"The effects of touching - even nonsexual touching - are extremely powerful. Students touched briefly in their interactions with librarians rated both the library and the librarians more positively. When psychiatric patients are touched by their nurses, their verbal interactions increase. In a 1985 psychological study, waitresses briefly touched diners on the palm, on the shoulder, or not at all. The diners who were touched left significantly larger tips than those who were not touched. Generally, brief, gentle touches to the hands, arms or shoulders tend to lead to positive reactions from those who are touched."

(www.jiskha.com/social_studies/psychology/touch.html)

In short, social touching is a primate display usually occurring at a subconscious level communicating trustworthiness and social dominance.

Safe social touching includes:

- The hands
- The arms
- The shoulders

Any touching that goes beyond social touching falls into the category of personal touching. Personal touching is not romantic or sexual, although it can lead to such.

Non-sexual personal touching includes:

- Holding hands
- Hugging
- Putting arms around the waist
- The small of the back
- Touching the face, head, or neck
- The knee area

Non-sexual personal touching communicates that you have (or are beginning to form) a personal bond with the other person. It should only occur when the other person is comfortable touching you socially.

Acceptable personal touching practices differ between cultures. Adhere to cultural norms. "When in Rome, do as the Romans do."

The more personal touching that occurs between two people, the stronger their bond is. If you wish to strengthen a personal bond with somebody then touch them more in this way.

Sexual touching (for practical purposes) is anything that does not fall into the above two categories.

(Some strange exceptions appear in sports when the grabbing of the legs, arms, head, and the occasional patting of the butt seem to be acceptable in certain circumstances. This varies greatly depending on the sport and circumstance and is not the focus of this discussion.)

There is a general progression of sexual touching:

- Touching the chest or below the waist and above the knee area (excluding genitals)
- Kissing
- Foreplay
- Intercourse

If you wish to begin a sexual relationship with somebody, it is important to first become comfortable with touching them socially and personally. Many people have had many "first date" experiences where the "first kiss" is a moment of dread and awkwardness. The reason this is so is because the two people were not yet comfortable with social and personal touching. If you have made certain the other person is comfortable with social and personal touching and there is a romantic interest, then beginning the sexual touching progression is not only easy, it comes quite naturally.

Some general rules for touching are:

- **Start early and be brief.** Most people feel awkward in regards to touching other people because it feels forced. The longer you know somebody and do not touch them, the more awkward it will be to begin touching. You should touch the other person within the first minute of speaking to them if possible. Initial touching should fall into the social category and last no more than one or two seconds.
- **Touch everybody (within reason).** Social touching is safe and studies have shown that people will like you more when you touch them. Obviously, if somebody appears dangerous, threatening, or mentally unstable it is best to err on the side of caution and steer clear of any social contact.

- **If somebody touches you, then touch them back.** Avoidance of social touching is a non-verbal communication of weakness. By simply being aware of this fact you have an edge in social interactions. Males or females competing over a mate can display dominance over their competition by touching them socially.
- **Touch and pull away.** A way to determine if another person is comfortable with any type of physical progression is to test then pull away. If they are comfortable they will continue with the progression. If they are uncomfortable then you have already pulled away allowing them to relax.

DISCLAIMER:

If anybody ever expresses they are not comfortable with any type of touching then stop immediately. Neither The Temple of the Vampire, author(s) and/or any of the contributors assume any responsibility for the use or misuse of the information contained herein. All information contained within is for **INFORMATIONAL PURPOSES ONLY. Readers are further advised to seek professional legal advice with regard to the lawfulness of any information offered herein for where they may reside or travel.**

Mimicking

The most effective way to mimic somebody effectively is by mimicking the things that remain outside of their conscious awareness. Here is a short list of things to mimic that can create the best effects:

- **Blinking rate.** The rate a person blinks is indicative of the rate at which they think. Match their blinking rate to create rapport.
- **Breathing rate.** Matching a person's breathing rate can also create a deep rapport. After such rapport is created, you can then speed up or slow down their breathing rate by changing the pace of your own breathing.
- **Posture.** People like what is familiar to them. One way to do this effectively is to make it seem like the other person is looking into a mirror.
- **Speech predicates.** If by reading a person's eyes or just by listening you discover that this person is thinking primarily with either pictures, sounds, or sensations, you can change the way you present information to help them understand you better.

If a person primarily thinks in pictures, present your ideas to them visually whenever possible. Use words in your speech that are visually oriented. "Do you see what I mean?"

If a person primarily thinks in sounds, present your ideas to them with sounds. Use words in your speech that are audio-oriented. "Do you hear what I'm saying?"

If a person primarily thinks with sensations, then present your ideas using as much emotion as you can. Use words in your speech that are touch-oriented. "Do you **feel** me?"

In any of these cases, it's most effective if you are actually mimicking the medium of thought in your own mind. Try to think with pictures if they're thinking in pictures, with sounds if they're thinking with sounds, or with sensations and emotions if they're thinking in terms of touch. Your language will tend to match theirs naturally as a result.

Communication Techniques

Communication is more than a matter of conveying an idea to another person. Usually we communicate with others to get them to change their behavior or in order to elicit some particular kind of response from them. Conveying ideas through direct verbal statement is just one strategy for doing this, and it's often one of the least effective.

Below we provide a number of techniques that utilize different, rather powerful strategies for effective communication. We elaborate on each in subsections which follow.

- **Use "I" messages when confronting others.** This, combined with active listening and developing a feeling of connection, provides a powerful toolbox for resolving nearly any interpersonal conflict.
- **Account for metaphor, gestures, and eye movements.** People express what they're thinking in remarkable detail through linguistic metaphor and the motions of their eyes and arms. Being aware of this and using it can bypass most misunderstandings that occur as a result of language.
- **Account for body language.** Body language is used implicitly to convey the way the individual believes he relates to the social atmosphere. By being aware of how this works, you can better perceive others' beliefs and convey your own self-image as desired.

- **Use verbal language so as to communicate with others' subconscious minds.** This bypasses whatever others are focused on, encouraging them to act rather than process your request consciously.
- **Intentionally set the social context.** Words and actions mean different things when viewed in different contexts. Consciously choosing which context something should be viewed in can have rather profound effects on all participants.
- **Use stories to imply how you want to be perceived.** People unconsciously scan what you say for clues about who you are. You can use this to convey the impression you want them to receive.

"I" messages

An "I" message is a communication that tells the listener what effect the situation in question has on the speaker, usually in terms of the speaker's feelings:

"I feel really scared when you drive like that. I'm afraid something really terrible will happen."

"I sure get discouraged when I see my clean kitchen dirty again."

"I'm so relieved you're finally here! I was worried something had happened to you."

This is in contrast to "you" messages, which assert something about the listener. These usually begin with the word "you," but not always:

"You shouldn't drive like that. You could kill someone."

"You should clean up after yourself in the kitchen."

"You're late! Why didn't you get here sooner?"

"You" messages tend to put the listener on the defensive. They make those involved feel disconnected from one another, and they're often unconsciously perceived as acts of dominance. "I" messages, on the other hand, simply let the listener know what's going on. It respects problem ownership and helps to encourage a feeling of connection between the participants.

"I" messages will usually have a strong impact on anyone who cares how they affect you. Friends, coworkers, family

members, children, and even strangers will often adjust their behavior in response to an "I" message. Many times conflicts occur with others only because communication about problems occurs primarily through "you" messages, so simply by changing the language you can dissolve the conflict entirely. This effect is especially powerful when you encourage a strong feeling of connection with those to whom you send "I" messages.

There are a few common errors to be aware of when using "I" messages:

- People sometimes send "you" messages in the verbal guise of "I" messages. "I feel you shouldn't drive like that" is still an assertion about the listener rather than a statement about the speaker's feelings. In order to use "I" messages effectively, you need to dig into your own feelings enough to express them clearly. Ask yourself, "What's really bothering me? Why do I feel this way?" Communicate the answer to those questions with an intent to inform the listener about your feelings rather than to assert something about the listener.
- Since "I" messages are usually used to resolve conflicts, people will sometimes use them to communicate negative feelings alone. It's important to communicate positive feelings as well so as to let the listener know that you feel connected to him too. Positive "I" messages are also effective in letting the listener know when you feel a conflict has been resolved.
- People sometimes put too little intensity in their "I" messages. Telling a playful but momentarily irresponsible friend "I feel uncomfortable when you point your loaded gun at my pet" is severely understating the fact. You want to communicate not

only the *type* of feeling, but the *intensity* as well: "I'm *terrified* when you point your gun at my pet! I'm scared to death that an accident will happen and she'll *die!*"

- Anger is a secondary emotion that is directed against someone or something. It comes in on the heels of a primary emotion. For instance, anger at a friend who forgot your birthday probably stems from feeling hurt, in which case the hurt is the primary emotion that yielded anger secondarily. When using "I" messages, it's important to express the *primary* emotion rather than just anger. "I am angry" on its own comes across as a "you" message since the anger is directed at the listener. It's fine to let the listener know you're angry, but if you do so it's vital that you explain *why* you're angry in terms of the primary emotion.

Sometimes even correctly sending "I" messages to someone doesn't seem to resolve the conflict. Here are the most common such situations and ways of addressing them:

- The listener may ignore your "I" message, perhaps by being quiet, changing the subject, or even walking away. If this happens, send a second, stronger "I" message letting him know how his current actions affect you. For example: "Hey, I'm telling you how I feel. This is important to me, and I don't like to be ignored. I hate it when you just walk away from me and don't even listen to my feelings. That doesn't sit well with me. I don't feel it's very fair to me when I really have a problem." This combined with encouraging connectedness can often make them more willing to listen.

- The listener may respond with an "I" message. This indicates that he wants to be heard rather than just listen to your feelings. In this case, apply active listening. Once you both know that you have understood his needs, send another "I" message to let him know where you are emotionally as a result.
- The listener may refuse to change his behavior even after you and he understand each other's needs. This usually indicates a basic conflict between what you need and what he needs. This requires more than just clear communication. It demands some kind of conflict resolution. Ways of dealing with this kind of conflict of needs are given below.

Conflicts of need

Every relationship will eventually encounter a conflict of needs. There is nothing wrong with this. It's an inevitable result of two different people interacting over time. What matters is how the conflict is resolved.

Many people, caught by the excitement response mentioned in the intrapersonal Secrets, will be quick to view such a conflict of needs as a fight. If both people agree to this way of viewing the conflict, there must be a winner and a loser. Usually neither person makes any serious attempt to understand the other's perspective. This strategy rarely works out well because it encourages a feeling of resentment and disconnection between those involved.

Your best results will usually come from insisting on solutions that satisfy the needs of all parties. This encourages mutual respect, particularly since the underlying message is one of acceptance and connection.

The following six steps outline a powerful method for doing this:

1. **Identify and define the conflict.** This is done through liberal use of "I" messages and active listening. You will want to be firm in stating that there is a problem that needs to be resolved. At the same time, be sure the other person understands that you will only accept a *mutually satisfactory* solution, not just one that satisfies your needs.
2. **Generate possible alternative solutions.** Start by asking the other person to contribute a solution. Be sure to value every suggestion. Hold off on evaluating any of them until you have a reasonable variety or until you come upon a solution that is clearly agreeable to both of you. (The latter is most common.)
3. **Evaluate the alternative solutions.** Since any acceptable solution must satisfy *all* parties' needs, anyone can object to any proposed solution to cause it to be rejected. This is not a matter of democracy. If no proposed solution works for everyone, go back to 2.
4. **Decide on the best acceptable solution.** Check to make sure that the other person's needs really are satisfied by the solution, and then clearly state what each party has agreed to do.
5. **Work out how the solution is to be implemented.** This helps to cement the chosen solution. This should be done only after a solution has been chosen, and it usually occurs quite easily.
6. **Follow up to evaluate how it worked.** After some time (perhaps specified during step 4), ask the other person

whether the solution is working for him. This communicates that you care about his needs while also letting you know if there is still a conflict. Of course, if *you* are dissatisfied with the solution, let the other person know with an "I" message.

These six steps are meant to be an outline rather than something to adhere to rigidly. If everyone involved comes to a mutually agreeable solution such that everyone's needs are met, then it doesn't matter much how that came about. However, it's usually very helpful to keep these six steps in mind as a reliable fallback.

Metaphor, gesture, and eye movement

People think with their senses. They see pictures, hear sounds, feel sensations, talk to themselves, and so on. They always think about even the most abstract concepts in these terms. They may not be aware of it, but it shows up in every aspect of how they communicate.

For instance, affection is associated with warmth in all cultures. This shows up most clearly in language with expressions like "She's a warm person," "He melted my heart," and "That person is frigid." This is because affection is often associated with physical closeness, and living bodies are warm. Yet most people don't consciously recognize that they are using this metaphor even though it permeates their language.

People tell you in considerable detail what internal sensory experiences they're having. Once you discern what sensory experiences they're using to think about something you're discussing with them, you can improve communication immensely by using their internal experiences in your own thinking. This may involve switching back and forth between different kinds of internal experiences, particularly if you're speaking with a small group of people.

People tell you what kind of internal experiences they're having through three primary means. First, they will tell you through linguistic metaphors such as the warmth/affection example given above. There are countless other examples:

"I can't go any farther with my job." (Conceiving of the job as a journey.)

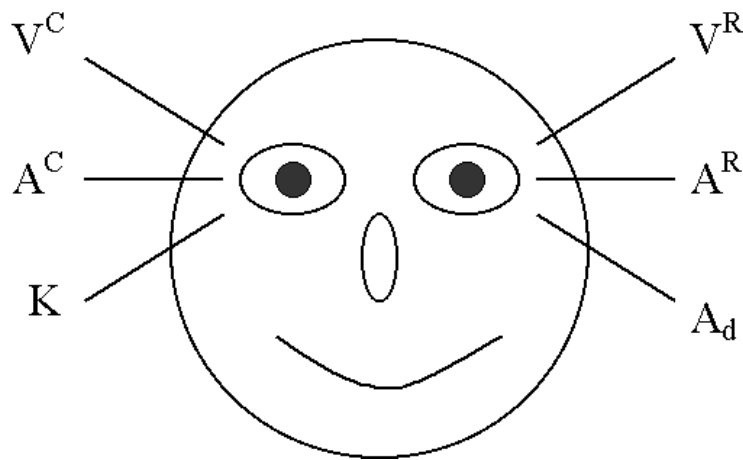
"Payday is coming quickly!" (Conceiving of time as distance and events in time as objects moving through that distance, with events in the future heading towards the speaker.)

"My dreams are slipping away." (Conceiving of dreams as slippery objects being held in the speaker's hands, with distance between the speaker and the dream-objects representing the impossibility of fulfillment.)

Just pay attention to how others use metaphor in language. Think about to what sensory experience their ideas could refer. You can check the accuracy of your guesses with active listening. Be aware that sometimes people use linguistic metaphors without actually thinking in terms of the experience to which the metaphor refers; for instance, "dead as a doornail" rarely refers to doornails in most American's minds even though it's part of the cultural language.

The second way people tell you about their internal experiences is through hand gestures. People will project part of their internal experience in front of them and enact their thinking with their hands. Sometimes their hands depict the shapes they're seeing or feeling as though touching invisible objects, sometimes they will use their hands *as* the objects of thought, and sometimes they'll just indicate areas of space where they see the concepts to which they refer. You can often improve communication considerably by accepting their choice of where in space their ideas are. For instance, someone who refers to his job by indicating the space above his left knee will immediately understand if you point to that space while referring to his job. If you don't, then he has to translate what you say into his own internal experiences first, which often happens imperfectly.

The third way people communicate the nature of their internal experience is through their eyes. When people think, their eyes will usually drift off in some direction or at least seem to glaze over for a moment. At that point they are losing awareness of their physical surroundings in order to experience their thoughts. However, the direction in which their eyes move can tell you to which of their senses they're attending and whether they're remembering the experience or creating it. Below is the eye accessing pattern of an average person:



In the above image:

- V_c = Visual Constructed
- V_r = Visual Remembered
- A_c = Audio Constructed
- A_r = Audio Remembered
- K = Kinesthetic (feeling)
- A_d = Audio digital (self talk)

It needs to be understood that sometimes people will be reversed, meaning that when they are remembering something they will look to their right rather than their left. This usually happens with left-handed people. Even more rarely you will find somebody who follows a completely different map. But whatever their map is, it will be consistent. This means you can work out their map by asking them questions that focus on one sense at a time and watching how their eyes move as they think about it.

Once you know another individual's eye accessing map, it will be impossible for him to lie to you. One game you can play with friends to practice is to have them tell you five things and have one of the five things be false. By watching the eyes you can easily detect the lie.

Body language

One thing to remember when reading another's body language is that context is everything. A person with his arms held tightly over his chest in below freezing weather is most likely just cold!

It is also important to read body language in clusters. Take the whole body into account.

Insecure, closed-in people will make themselves seem as small as possible by wrapping their limbs around the body and pulling the limbs in closer to each other and their core. Secure, confident people will make themselves seem as big as possible.

As a general rule, learn to become comfortable taking up more space.

Here is a list of other simple things to look for and use. Be aware that these may differ somewhat depending on the culture in which you use them. The below guide is written with Western cultures in mind, particularly American culture.

- **The hands.** Exposed palms imply openness and honesty. Hidden palms suggest insecurity or dishonesty. A downward facing palm is authoritative both in speaking and handshakes. The hands covering the mouth is often a signal of lying. Covering the eyes by rubbing them is a sign they don't like what they see. Touching the ears is a sign they don't like what they hear.

- **Smile.** When you smile, do so fully with both the mouth and the eyes pulled back. Science has proven that the more you smile, the more people will react positively to you. Therefore, smile as often as possible.
- **The head.** Nod while asking a question and you will be more likely to get “yes” for an answer. Likewise, shake your head while asking a question and you will be more likely to get a negative response. (This works because nodding means "yes" and shaking means "no" in Western cultures. When in cultures where other head motions are used for these, adjust accordingly.)
- **Arms.** The arms are unconsciously used as defensive barriers. When somebody is nervous or negative, the arms will be placed in front of their body, often crossed. Men will often place their hands over their crotch as if to protect themselves when feeling vulnerable. This is fairly direct to use when meeting strangers: Hold your arms at your side to send signals to other people that you are open and confident. Hold your arms between you and the other person while shifting your gaze elsewhere to send signals of disinterest.
- **Shoulders.** The shoulders form a social barrier. Whomever you place in front of shoulder line receives a signal from you that they are being included in your social space. By placing somebody behind your shoulder line, you are excluding them socially. One trick to draw in another person's interest is as follows: After including them into your social circle and immediately after a "high point" of an interaction (often a burst of laughter), turn slightly as if to exclude them

without reason. It sends a powerful signal to the other person and they will strive for your attention.

- **Legs.** People often move their feet more when lying. Open-leg displays of the crotch, specifically by men, is a dominance display. Also, the legs often reveal what the mind is thinking. The feet will often point to what (or whom) a person wants.

Speaking to the subconscious mind

Here are a few simple techniques that can easily be used within your everyday speech. These can be used to influence and create change in others with minimal effort. It is recommended that you practice one at a time until you are easily able to weave it into your everyday speech and produce results.

The imperative and the indicative forms of verbs are mostly indistinguishable in English. To clarify a couple of grammatical terms:

Verb: An action word.

For example “to go,” “to stop,” “to do.”

Imperative: A verb in its “command form.”

For example, “Go!”, “Stop!”, “Do this.”

Indicative: A verb in its “statement form.”

For example: “I go,” “You stop,” “We do this.”

This is important because if I say “I love this painting,” the verb is in the indicative, and is understood in context by the conscious mind. The subconscious mind, however, also notices the imperative. That is to say, it contains the phrase “Love this painting.” That is a command, and the subconscious recognizes it as such.

This can be made more useful by pausing just a tiny fraction of a second before saying the verb, for example, “I... love this painting.” The pause should be sufficiently short that it is not noticed by the conscious mind. Additionally, one should adjust one’s intonation (tone of voice) slightly, so that the verb is spoken intentionally as a command, even if the context says it is just a statement.

If repeated and reinforced, this works wonders.

Commands like this can be stacked and lined up after each other. For example, "I really think that when you consider it, you'll enjoy this" contains three embedded commands:

Enjoy this!

Consider it!

Think that... (followed by instructions regarding what to think)

The subconscious mind processes the positive form of negatives. The subconscious mind initially skips words such as "not" and "don't." The request "Please do not think Bob is stupid" first requires that the subconscious mind think of Bob as stupid in order to understand what the speaker is asking to have not happen.

The word "but" negates anything preceding it. The statement "I like your hair, but I prefer it how it was" will be registered by the subconscious mind as "I prefer it how it was."

Punctuation can be ambiguous in speech. In verbal speech, we often place written symbols such as commas and periods into what we are saying in the form of pauses. Yet we also often pause for no apparent reason. This can be used to confuse the conscious mind and strengthen embedded commands.

For example, "Is this something you understand? Now tell me..." can be said "Is this something you (pause) understand NOW (pause) tell me...." This strengthens the command to "understand now."

Additionally, because different words have different meaning in English, one can omit punctuation entirely to confuse the conscious mind and embed commands.

For example: "I want you to notice your hand me the glass." Because of the temporary conscious confusion, the embedded command of "hand me the glass" is strengthened.

Choosing a social context

When socializing, people keep their communication patterns within the context in which they perceive themselves to be in. For instance, people will talk differently in romantic situations than in a business situation, and they'll speak differently in their living room than they do in a board room.

The context determines their behavior. If you change the context in which the behavior is viewed, you can in turn change the behavior.

Although this technique can potentially work with anybody, it is best used with those who are already comfortable with speaking to you. Therefore, this technique works best after you are already conversing comfortably with somebody. The more tension there is in a conversation or social situation, the less effective this is.

What you are doing with this technique is:

- Putting an idea into their mind that was not previously there.
- Presenting the idea in a fun, playful manner (as a joke). This makes the idea easy to accept.
- After it is accepted (initially as a joke), it allows the other person to freely act in the new context you've chosen.

There are two tricks to this technique:

- **Choose the context in which you want to view things.** Tell the person that is how you are viewing their words or actions, and continue to converse with this person as if it were already so. They are forced to mentally accept your context or reject it.
- **Use humor when you offer a new context.** A new context will be easier to accept as a playful joke at first. As long as the context you are choosing feels better than the one they are currently in, they will accept the one you are offering.

Telling effective stories

Whenever another person is talking, the listener is looking for little hints that will tell him more about the speaker. This is often referred to as "reading between the lines." Usually it is done without conscious intention.

At a job, your boss is looking for certain qualities in an employee. When dating, your date is looking for certain qualities in a perspective mate. In fact, in every interpersonal communication with someone you do not already know well, the other person is looking for certain qualities.

Being aware of what the other person is looking for and having a tactical manner in which to give it to them is extremely useful. Understanding this, it is possible to intentionally place clues for other people to find within your speech so that you portray the personality traits you want them to see.

There are some things that you may wish to portray to another person that you can not say outright, for if you were to do so you would sound like you are either lying or bragging. For example:

"I am attractive to others."

"I am a successful leader."

"I am caring and protective of those I love."

Even though it is not acceptable to say these things outright, it is possible to portray these qualities through the use of sub-communication within what you are saying so that these qualities are assumed by the other person.

Using sub-communication effectively can be very difficult to do spontaneously. However, we all have stories that we commonly tell to people that recount memories of past events. It is recommended that you use the stories that you already commonly use in your life and edit them so that they will sub-communicate the things that you wish.

Some things to keep in mind when doing this:

- **Use subtlety and assumption.** The story you tell should seemingly have nothing to do with the attribute you are attempting to portray.
- **Rephrase your personal stories.** Use the stories you already tell to others and edit them so that they sub-communicate the attributes you wish to portray.
- **Have different stories for different attributes.** Have a “leader” story, a “caring and protective” story, and an “attractive to others” story that you can recite at any time you wish to portray those attributes. These three attributes are the easiest to portray through sub-communication. You can include more than one of these attributes in any story.

Health Secrets

Every aspect of our lives depends on good health:

- Clear thinking requires that the bodies that house our minds work properly.
- Life insurance is easier to obtain when one has no medical problems.
- Others better respect and admire those who radiate good health.
- Your ability to function effectively in an emergency depends critically on your body's ability to respond.
- Good financial decisions and performance at work rely on the kind of alertness possible only when one is vibrant.

There's also the simple fact that being healthy feels good.

The sections of this chapter contain an outline of proven methods for obtaining excellent vitality. Read through them and develop a plan for implementing each one of these techniques in your life. It can be overwhelming to make all of these changes at once, so focus on implementing just one of these at a time until you're using all of them. This will be your foundation for excellent physical health.

Be aware that while working on any one aspect of health will almost certainly improve your well-being, the greatest impact will come from working on all aspects. They are interconnected and support one another.

Disclaimer: The materials provided at this site are for informational purposes and are not intended for use as diagnosis or treatment of a health problem or as a substitute for consulting a licensed medical professional.

Food and drink

There is a lot of conflicting information out there about what constitutes good diet. Here we offer only the essentials that are known to be effective and important for nearly all people.

- **Drink water frequently.** Most people are dehydrated most of the time, which aggravates virtually all other health issues. Yet drinking a lot of fluid all at once will do more harm than good in most cases. Get in the habit of drinking sips of water every few minutes throughout the day. Keep a large glass of water by you wherever you work, and carry at least a small water bottle in your pocket or purse wherever you go. Be sure to do this with *water*, as other fluids often dehydrate your body and needlessly introduce sugar or artificial sweeteners. As a general guideline, your urine should be pale and have relatively little smell to it.
- **Drastically reduce refined sugar in your diet. Completely eliminate it if possible.** Consumption of sugar is arguably the main source of obesity, heart disease, diabetes and a number of other common medical problems in the westernized world. Sugar shows up in ingredient lists in a number of different guises, including "high fructose corn syrup," "dextrose" (or anything else with an "-ose" suffix), and "dehydrated cane juice." Sugar substitutes are almost universally toxic as well, so "diabetic-friendly" alternatives using sucralose, Splenda or aspartame are no better. As a general rule of thumb, if it tastes sweet and isn't fruit or honey, you probably would do much better not to eat it.

- **If you are hungry or tired after a full meal, adjust what you eat.** This will require some experimentation on your part. Some people do better eating mostly carbohydrates (fruit, bread, pasta, rice, corn, etc.) while others do better eating primarily heavy protein (dark poultry meat, red meat, organ meats, etc.). Most people are somewhere in between. Experiment with different ratios of carbohydrates to proteins and with different kinds of both. Be aware that your body probably handles some foods much better than others, and that some common foods may simply not work well for your personal metabolism. However, all metabolic types do better on more vegetables, and all types need at least a little protein with each meal.
- **Eat regularly and frequently.** Scheduling your meals will encourage you to plan meals that work well for your body. Also, regularity of food communicates to your body that food is plentiful. This switches your body from a mode of survival to a mode of healing and energy. It's best if you can eat several smaller meals throughout the day rather than two or three large meals.
- **Chew your food thoroughly.** This allows your body to absorb the nutrients from your food more easily. It also provides less stress to your digestive system. Furthermore, this will help you to eat more slowly. Aside from encouraging you to enjoy the taste of your food, it gives your body time to recognize what you are eating and let you know what else is needed and when you've had enough.

Physical movement

Regular physical activity is vastly more important than most people seem to realize. Insomnia and depression very frequently come from little more than a lack of physical activity. Vital and energetic health comes in large part from our using our bodies vitally and energetically. We can achieve this in a number of ways that are more powerful and easier to implement than exercise alone.

- **Develop a delight in the movement of your body.** Get in the habit of noticing that motion generally feels good. This can be more difficult for people in painful bodies, but it is always possible. Over time this will encourage you to do more physical activity simply because it feels good. This shift in attitude will make the following Secrets far easier to implement and tends to encourage good health on its own.
- **Use your body regularly throughout the day.** Get up from your chair frequently and walk around, perhaps to refill your cup of water or get some fresh air. Walk, run or bike rather than drive whenever feasible. Take the stairs rather than the elevator. Maintaining even a low level of physical activity constantly throughout the day will support your health in remarkable ways.
- **Practice a physical discipline.** Take up dancing, martial arts, gymnastics, self-defense training or any other physical skill that can improve boundlessly with practice and whose practice can make you winded. This will encourage you to feel good about your body's motion, have fun while training, and develop pride in your skill as it grows over months and years. Schedule some time for training every day, and train enough to

make you breathe harder. Half an hour a day usually produces fine benefits, though more is generally better.

- **Train your strength every other day.** Anaerobic exercise helps to stabilize your body's use of insulin, which in turn affects virtually every area of your health. Furthermore, the structural strength you gain from developing your muscles and bones will protect you and give you confidence in using your body. Even taking just enough time for a few simple strength exercises like push-ups and sit-ups can help. You should push yourself until the muscles being trained struggle to finish the movement.

Sleep

Getting good sleep every night is arguably as important for your health as regular exercise or a nutritious diet. Your body needs time to recuperate and your mind needs time to dream. Even people with insomnia often can get good sleep regularly by implementing the following techniques along with improving other areas of Dayside health.

- **Go to bed and get up at the same times every day.** Determine how much sleep you need each night and the earliest time each week that you must get up. If you find you need eight hours of sleep each night and you frequently have to get up at 6:00am, go to bed no later than 10:00pm (22:00) *every day*. It's usually best if your sleeping time includes midnight.
- **Make your bedroom as dark as possible.** Light, especially sunlight, stimulates your skin and retina and causes your body to switch to daytime alertness. Turn off all lights, block out light coming in from the window and doorway, and turn off or hide any electronic devices with a glowing display.
- **Cool your head and warm your feet.** A simple way to do this is to take a warm bath just before bed, put on socks and keep the bedroom cool. This will encourage your circulation to move in a way so as to encourage good sleep.
- **Keep mentally stimulating activity out of the bedroom.** Television, book-reading and work all belong outside the bedroom. The bed should be used only for sleep and sex.

- **Do only relaxing things for at least half an hour before bed.** If you regularly go to bed at 10:00pm (22:00), turn off the computer and television no later than 9:30pm (21:30). Spend some time doing casual, leisurely activities like reading a pleasant novel or taking a relaxing bath. This helps you to unwind your mind from your day's activities.
- **Eat well in the evening, but eat nothing just before sleeping.** Ideally you should get to bed feeling comfortably full but having eaten nothing for two hours. Your body needs protein to create the hormones necessary for sleep. Yet digestion can disturb your sleep, particularly if the food you digest raises your blood sugar levels as with sweets, fruits and grains.
- **Get up and go to sleep without chemical aid.** Your metabolism gets lazy if you use coffee to wake up in the morning. Learn to wake up on your own. Rather than dozing in bed, immediately get up and start a morning routine such as stretching. In the evening, avoid using alcohol or sleeping pills to make you sleep. Chemical sleep is hard on your body. If you must, simply stay up all night and all the following day. Your body will demand sleep eventually, at which point you will sleep perfectly well without drugs. You will quickly adjust to this and sleep much more soundly.
- **Get sunlight on your skin during the day.** This will help your body establish a more stark contrast between your time awake and your time asleep. This also helps with the vitamin D deficiency so common in the modern world. Be sure to get at least some time in the sun without sunscreen, as sunscreen blocks the very form of light your body needs. Artificial sunlight is not as good as real sunlight, but it's better than nothing.

Circulation

Our energy comes from our cells burning fuel. The fuel comes from what we eat, but the ability to burn the fuel comes from the oxygen we breathe. Therefore vitality depends critically on our blood carrying plenty of oxygen to every cell of our bodies.

This is one of the most frequently ignored area of health in the westernized world. While regular exercise certainly helps, it does very little to address the habitual tension that restricts blood flow and prevents oxygen from properly entering the bloodstream through the lungs. This results in cold hands and feet, headaches, low levels of energy, and other, considerably more severe problems. All these problems usually can be fixed with relatively little effort if you use the right tools.

Here we offer those tools.

- **Spend at least twenty minutes a day blowing as though through a straw.** The goal is to create positive air pressure in your lungs, which will strengthen your lungs' efficiency at absorbing oxygen over time. This can be done while doing virtually anything such as driving, walking, reading or working on a computer. You get the same results by whistling or playing a musical instrument into which you blow. The twenty minutes needn't be consecutive, but it's usually quite easy to do consecutively and more is generally better. Take care not to hyperventilate.
- **Spend at least five minutes a day being calm.** Find a quiet place where others will leave you alone. Sit down

so as to be comfortable, but be sure you will not fall asleep. Spend the time just paying attention to the rhythm of your breath, feeling the oxygen pass into your bloodstream and the carbon dioxide coming out into your lungs for the exhale. If other thoughts pop into mind, just acknowledge them and let them pass in favor of enjoying the feeling of breathing. This will help to instill a habit of relaxation that will improve circulation and oxygen flow even when not practicing calmness.

- **Stretch first thing in the morning.** When stretching, focus on gently relaxing into the stretch. Tension shortens muscles and restricts blood flow. The act of stretching while your muscles are still reasonably relaxed from sleep helps keep the muscle fibers longer and opens up room for blood flow. It's also easier to move if you've stretched beforehand, thereby making it easier for you to approach your day while remaining physically relaxed.
- **Open up your posture.** Poor posture restricts blood flow to the organs and encourages tension in the neck and back, restricting blood flow to the brain. The most common mistakes are allowing the back to collapse forward ("slouching"), jutting the head forward, and rolling the shoulders forward. Become aware of these and correct them, but make an effort to *relax* into your new posture. It's often useful to imagine that you are suspended from an invisible string attached to the top of your head and going up into the sky. For this to work, you must imagine that you are hanging *down* on that string. This should help you to relax into a more open posture whether sitting, standing or walking.

- **Quit smoking as the last thing you do.** This should come *after* implementing the other Health Secrets. People who try to quit smoking while changing other habits will often fail to change anything. Instead, develop a strong foundation for your health in other ways first. Take time to develop your other Dayside areas as well, particularly your Willpower. You will find it considerably easier to quit smoking once your body feels generally good and you have more confidence in your abilities. However, this is an important step in establishing excellent health and should be done as soon as you can.

Survival Secrets

Survival means staying alive. Knowing some simple things and making some simple preparations can save your life.

- Knowing what to do to avoid death in life-threatening emergencies increases your self-confidence and enables you to better deal with crises if and when they do happen.
- Being prepared to survive lets you live long enough to live forever.
- Knowing what to do in an emergency can help you save the lives of those you care for as well as help them to save yours.
- Being prepared for a crisis helps you relax and better enjoy life here and now which has a direct benefit to your overall health.
- Feeling optimistically prepared for physical survival can also lead to greater confidence in preparing for other goals such as building wealth and security.

The sections in this chapter contain proven Secrets for surviving assaults, riots, muggings, attempted rapes, kidnappings, fires, hijackings, economic collapse and nuclear, chemical or biological attacks.

Most of these Secrets require only minutes to learn or assemble. Once accomplished you need only regularly review them to keep them fresh in your memory or updated as required.

- **Learn exactly what to do to survive assault.** The proven methods of World War Two commandos and spies work more effectively in the street than over 99% of what you would learn in modern martial arts. These methods can be quickly and easily learned and mastered and are explained in the first section of this chapter.
- **Learn CPR.** It's a simple tool that will suddenly become priceless the moment a friend or loved one needs you to use this skill to save his life. This webpage gives a quick overview of the method:
<http://depts.washington.edu/learncpr/quickcpr.html>
Be certain to verify the legal issues surrounding the application of CPR where you might use it. The Temple will not be responsible for any damages that might result from the application of CPR techniques.
- **Prepare an emergency grab-it-and-run kit.** If you must evacuate because of fire, earthquake, tornado, hurricane, terrorist attack, riot, etc., having a "bug-out bag" can save your life. Print out and follow this suggested list from US Homeland Security to put your "bug-out bag" together, being sure it's in containers you can quickly load into a vehicle:
<http://www.ready.gov/america/npm08/getakit.html>
- **Have your local emergency police telephone number readily available.** No, it is not always 911. Don't depend upon automatic dialers or memory. Know it yourself so that you can be certain. Write it down near each of your telephones and also install it in any memory functions your telephones offer. Be sure to verify that the number is correct by calling the local BUSINESS police telephone number. (Do NOT call the emergency number to check this!)

- **Be prepared for nuclear disaster.** Download a copy of this guide and put a printed physical copy in your grab-it-and-run kit:
<http://www.vampiretemple.com/secrets/nuclear.pdf>
Read it now. The panic that can set in under such situations can keep you from understanding the instructions if you wait to read them until then. You should also get some potassium iodide (KI), enough for everyone whom you both care about and might be close to during a nuclear strike. Potassium iodide will quickly become difficult to obtain if the public becomes frightened of a possible nuclear attack.
- **Be prepared for economic collapse.** In the aftermath of a violent disaster or a large-scale economic collapse, you will want to have items that people will value so that you can trade for food, fuel, clothing, etc. You will also want to have essential supplies so that your bartering supplies can last longer. More is explained in a later section in this chapter.

Surviving assault

The method of self-defense the Temple suggests is KISS. "KISS" stands for KeeP It Stupidly Simple - and that is the only thing that is likely to work in street self-defense situations.

Below we provide the essence of the KISS method. Keep in mind that the goal is never to kill or maim. Your only intent should be to stun and escape.

We give more detailed information about the KISS method in subsections on the following pages.

THE KISS METHOD

- Startle Reflex.
When you are suddenly startled your hands come up in front of your face, your shoulders hunch up and you dip your chin. You do this naturally as a reflex to protect your face and throat.
- Double palm strike to his nose. Just shove your palms into his face coming off your startle reflex.
- Keep smashing his face with your palms over and over, without stopping.
- Keep charging into the opponent as he reacts.
If he stumbles backward keep palm striking his head.
If he falls forward keep palm striking his head.
If you can't reach him with your hands any longer, kick with your shoes at whatever presents itself.

- When he hits the ground, run away. Use the chance to flee.
- When you are safe, report everything to the police.

DISCLAIMER: This information contains graphic descriptions of physical violence, techniques, devices and information that can result in severe physical injury and/or death. Neither the Temple of the Vampire, author(s) and/or any of the contributors assume any responsibility for the use or misuse of information contained herein. All information contained within is for INFORMATIONAL PURPOSES ONLY. Readers are further advised to seek professional legal advice with regard to the lawfulness of any information offered herein for where they may reside or travel.

KISS: Why it works

If you are attacked the chances are you will not expect it. You will not be expecting that someone is actually threatening to kill you with a gun or knife. You will not be expecting that someone will suddenly start yelling at you, pushing you or trying to grab you.

You will be surprised.

At first you may not believe it is really happening. You will be surprised and confused.

If you do realize it is happening, if the person is rushing at

you, grabbing you, pointing a gun toward you, etc., you will be startled.

There is an in-born, hard-wired startle or flinch reflex called the Moro Reflex. You can find video examples of this on YouTube or Google Video. The hands tend to come up, palms out, to protect against the threat. The chin drops and the shoulders come up to protect the neck.

This reflex happens outside of conscious awareness. It happens faster than you can think. If something comes at your face, you will do it automatically.

You do not have to learn to do this. You do it whether you want to or not.

The KISS Method suggests that you use that shock to your system from the flinch/startle reflex by taking that sudden rush of fear and using it to smack your palm immediately into the nose of the assailant.

THE HAND IS QUICKER THAN THE EYE

You can and will hit the assailant in the face faster than he can see it coming.

You can test this to your heart's content by doing the same palm heel strike to someone else's palm. Your friend can try to drop his hand before you hit it. If you do this a few times you will realize that unless he is anticipating you (and lucky) you can always hit his palm with your palm before he can move it down.

If someone has moved into your space and is threatening you, in most places this is considered assault and you are

justified in striking him even if he has not struck you. This may not be true where you live and you would need to ask a police officer, attorney/barrister or other responsible government official about the legal implications.

However, in almost all cases if someone is closing in on you in a threatening manner and startling you, such that you can hit him without even stepping forward, this is usually viewed as legitimate self-defense.

Additionally by not balling your hand into a fist, but instead striking him with your open palm with the same pushing away motion (only lightning fast), this by itself does not appear to be as aggressive.

You are assuming through the startle reflex the "Leave me alone" posture. If he moves in on you, then striking him in the face with your palm is far less likely to appear to be you assaulting him to any witnesses.

WHY USE A PALM?

Because you can hit harder with your palm than you can with your fist - and with less damage to your hand.

Look at a solid wall and lightly tap your fist into it. If you hit that wall with great force the chances are you would break your hand.

The human head is a bony box lightly wrapped with skin, rather like a bowling ball lightly wrapped with bubble wrap. Hitting the human head with the fist sends macho fools to the emergency rooms on Saturday nights where they get their broken hand x-rayed and casted.

However look at that same wall and consider how much harder you could hit it with your palm.

There really is no comparison.

It takes years of training for a professional boxer to strike hard with his fists and he still has them taped up first for additional strengthening support.

Your palm is already just a piece of meat at the end of the club of your arm. The force of your blow is direct and powerful and it is unlikely to ever hurt you at all if you use it this way.

You can trust it and will not shy away from using it.

The double palm strike to the nose (face) passively places the arms on both sides of the head, helping to block blows. Successive double palm blows to the face look highly defensive ("Get away from me!") and very much not aggressive.

If the assailant is driven back, you have room to charge into him with more such strikes.

If the assailant cannot be reached with both palms because he is more to one side or the other, then you still strike out with both palms. The one that makes contact will bounce back, and this will naturally cause your other palm to now come in afterward, generating the left-right-left-right rapid-fire striking to the face and head that rattles the assailant.

If the assailant does not go back with the double palm strike but, due to his momentum, continues forward, this will tend to result in him pressing his face/head into your hands as you arms fold in toward you.

In such a case he is essentially being "held" with your fingers in his face so that you can kick and knee him.

All of these reactive moves come naturally due to the way your body is structured, your reflexes operate, and the natural give and take of two bodies in motion.

You just need to aggressively go after him with whatever you have. It is already built into your primate instincts. You can see plenty of examples of primates in the wild and in zoos doing the same thing on YouTube or Google Video.

WHY TARGET THE NOSE?

The nose is smack dab between the eyes pretty much in the center of the face. Hitting the nose by itself can cause the eyes to water and the nose to bleed, and it can shock the assailant.

Additionally if you target the nose instead of the eyes, you overcome a natural tendency to not want to stab someone in the eyes. There are also legal ramifications since you are not aiming to blind him, but only to "push him away" - although this push should be able to knock him down!

If you aim for his nose, your fingers will naturally poke near, on or even into his eyes, but that isn't your intent. It is a side effect of aiming for the nose.

Actually hitting anywhere on the face or head is effective. However the nose is an obvious target.

If you miss, you may hit his mouth or chin or even his throat. If you hit the side of his jaw he may simply be

knocked unconscious with a single blow! A strike to the side of the head to the temple can do much the same thing as well as a strike to the base of the skull if he is leaning over, or you have ended up behind him.

The palm heel strike is known as the Tiger's Claw and you will hear some instructors advise that you rip out the assailant's eyeball on the pull back. We do not suggest this at all. Not only will deliberate maiming tend to get you a prison sentence in most places, it is actually less effective for what you are trying to do.

Rapid-fire multiple palm heel strikes to the face/head, targeting the nose is a gross motor action, whereas gouging and tearing requires fine motor coordination.

You lose all that in an assault.

THE REALITY OF THE FIGHT OR FLIGHT RESPONSE

At first in an assault situation, if you are not simply and immediately attacked (an ambush), you will be startled and surprised. Initially your mind will not be in a fight-for-your-life mode. When it dawns on you that this assailant is trying to crush you or kill you, you will "freak out" chemically. You will have a "fight or flight" response. Adrenaline will rush into your bloodstream. Your blood will rush out of your internal organs and into your arms and legs.

Some of this is very good as you will be stronger and better able to fight or run. But there are some other things that will always happen as well:

- You will have tunnel vision. Your peripheral vision vanishes and you will only see what you are directly looking at. You will not see other assailants around you.
- Your hearing will become worse. Your survival reflex to fight or flee sucks away blood from your ears to your arms and legs. You will probably not notice what the assailant may be saying to or shouting at you.
- You will get stupid. Blood rushes away from your brain also. That means that you will not be able to think up clever things to say, or clever kung fu moves to use. Your IQ drops through the floor.
- You will only be able to perform gross motor muscular functions. All fine motor reflexes such as all those joint locks, fancy kicks, rapid fire wing chun hand trapping methods, "relaxing as you fight" training, etc., will not be available to your nervous system.
- You will usually have no more than 30 seconds before you are totally exhausted and barely able to stand.

So there you are: stupid, crude, tense, and with the clock ticking.

KEEP IT STUPIDLY SIMPLE

Hopefully now you understand why we recommend the Keep It Stupidly Simple (KISS) Method.

The method you should use for street survival needs to match up with what you can do and how you will be - not something that you can't do.

Therefore, the KISS method works with your natural responses.

First you have the startle response.

That tends to put your hands up in front of you between you and the immediate danger – the assailant.

Then you strike out with your palm immediately.

At that point the fight or flight response is kicking in and you will increasingly repeat your palm heel strikes as you rush toward the assailant.

If he pulls back reflexively due to your strikes to his face so that he is just out of reach, begin kicking at his abdomen, groin and lower legs (knees and shins).

If you do close with him so that you can't keep whacking his face/head with your palm, then your arm, as it folds against you, starts to swing out with the edge of hand blows, over and over like a jackhammer.

If he starts to bend over, your hand blows continue down against him. If he drops below you, kick or knee him.

When he falls down you try to escape but if you see he is getting back up you go back to kicking him until you can escape.

Brutal. Crude. Repetitious. Mindless. Tense.

All matching what your survival chemistry gears you to being able to do and avoiding all of things you probably would never be able to do.

KISS: Special circumstances

WHAT ABOUT RAPE OR KIDNAPPING ATTEMPTS?

Do exactly the same thing unless the assailant has already grabbed you.

If you are grabbed and cannot strike his nose or under his chin, cup both hands and smash them into both of his ears at the same time. (This is called a "Thunderclap strike.")

Resume the KISS method.

WHAT ABOUT GROUND FIGHTING?

If you are knocked down to the ground, roll over and try to run away if your assailant is not close.

If the assailant is right on top of you (which is what usually happens), then use a palm heel strike to his nose or under his chin.

If that is not possible, Thunderclap strike his ears.

Then continue to repeat palm heel strikes OR jackhammer repetitions with edge-of-hand strikes.

The edge of hand strike is swung from the elbow, palm down, out toward the face of the assailant.

The edge of hand strike is also excellent because it will slice and hit anything in the way. This is especially useful if

you are on your back and can't hit with the heel of your palm.

It is also a very excellent follow-up "finishing" blow to end the fight by really winding back and then dropping your body weight into the blow, especially to the neck.

WHAT IF THE ATTACKERS HAVE WEAPONS?

The KISS Method assumes that there are always multiple assailants and that they all have weapons.

If there are knives you may never see the knife at all.

Of course, if you see the weapon you can try to grab the arm holding it, but you will probably still get cut or stabbed.

You should understand that if you can escape from the assailant that you have a good chance of surviving stabs or slashes once you can get medical attention.

The KISS Method is basically 100% offensive against the assailant because by attacking the attacker you move him from predator consciousness to prey consciousness.

By slamming his face you are blocking his ability to see.

By following up and taking ground to knock him over, his use of any weapon will be greatly impaired.

On the other hand, if the assailant has closed the gap and has a knife up against your throat, for example, you need to seize that hand or weapon to keep it from moving AS you smash his face with your palm strikes.

If it is a firearm and he is not pressing up against you, run away!

The chances are good that he will miss you.

If the gun is close enough to you, you will want to strike out trying to grab and deflect that gun so that it does not point directly at you. Then just keep smashing his face with your palm.

If you see that he is swinging a club at you, you still just follow the KISS Method. Your startle reflex position will place your arms up where they will help protect your head and if you close in on him while striking his face, the effectiveness of the swing will be reduced or nullified.

WHAT ABOUT MULTIPLE ASSAILANTS?

By the time you have engaged one assailant, you will probably not be able to see or hear his buddies.

That is why you should not tie yourself up grappling with the first assailant. Once he is down and is not just jumping up again, you need to run away.

Get out of there.

There is no fight so large or opponent so strong that running away isn't an option.

If another assailant blocks your way, you follow the KISS Method with him as well.

Understand this.

You may die fighting.

But you may live instead.

It is worth the effort.

WHAT ABOUT PROTECTING OTHERS?

Now we enter the problem of relationship politics.

In an ideal world, your companion will understand the KISS Method and help you fight free to both escape.

In the real world, your companion who does not understand how to do this needs to run away as fast as possible.

Otherwise, if you succeed in downing your first assailant you may discover that your companion is now being attacked by his friends and you, my friend, are committed to having to stay and fight for both of your lives.

Children need to be trained to run away, run away, run away.

WHAT SHOULD CHILDREN BE TAUGHT TO DO FOR STREET DEFENSE?

They should be taught to run away whenever possible, especially if the attacker is a larger child or adult.

If you wish to train a child in more than that, we suggest sport judo (not jujutsu).

Judo will teach a child how to deal with peers without having to strike their faces, necks, etc. Judo will also teach the child to not fear body momentum and to develop the gross motor skills that could really work well in later life as well.

It's worrisome to see minors studying striking arts. Apart from the fact that a child under twelve can seriously damage his still-growing bones such as in his wrist, there is the overkill factor of having some other child maimed or even killed outright in the playground.

Children are outclassed by adults and the KISS Method should only be taught to fully grown adults.

WHAT ABOUT CAR JACKINGS?

First, some intelligent driving habits can really help prevent this.

Always stop your car with enough room between you and the next vehicle so that you can see the bottom of his back tires.

If you do this and someone runs up and points a gun at you, you can gun the car around the vehicle in front of you and escape.

If that can't work and you are driving alone with the assailant approaching from the passenger side, don't unlock the door!

If you can't move and he shoots you through the window, he may miss you anyway. If he can't get in the door, he may rush off to the next car and try them instead.

Your door wasn't locked?

It should always be locked.

This is another important habit to establish. Always lock all car doors all the time anywhere you go. Always.

But suppose you didn't and this crazy man leaps into the passenger seat and thrusts a knife against your neck or puts a gun to your head.

If you can, crash the car as you push the weapon against the seat behind you. Follow with the KISS Method.

You won't be able to move against him because you are strapped in but this is life or death.

Hit him until he falls out the door or stops moving against you.

Then abandon ship! Get out of there.

Alternatively, suppose you stopped with your window down and the crazy man puts a gun or knife to your head but you can't go anywhere. (Forgot to leave that space in front of you again, huh?)

Slam the weapon with either hand behind you and if you can reach his face do the KISS Method.

Don't open the door!

By now we hope you can see the pattern.

But as the saying goes, "An ounce of planning is worth a pound of cure." Some sensible habits can save your life by keeping you out of situations that would call for the KISS method:

- **Keep space between your car and the one in front of you.** This should always be the case even if you are not at a stop. It just makes sense. You should always be able to see the bottom of the back tires of the vehicle in front of you.
- **Keep car doors locked at all times.** Always.
- **Look in the vehicle before getting in.** This is especially important if you find your car door unlocked. If someone is in the back seat and you get in without looking, they will have a significant advantage over you when they put a knife to your throat or a gun to your head. A quick glance can save your life.

SHOULD I CARRY A WEAPON?

Many people around the world are actually forbidden to carry weapons such as handguns or knives. Additionally, there are many places where even if the weapon is not expressly forbidden, if you use it other laws will apply that could result in you going to prison.

The handgun certainly is useful to have at home if you can get to it in the event of an assailant entry. However, it is pointless to have a handgun that has a trigger lock or is in a safe where you can't get to it in just a few seconds.

Additionally, you have to actually be able to hit a target with a bullet and be psychologically capable of killing

someone. If this is the least bit questionable for you then do yourself a favor and do not bother even owning a handgun. You will only hesitate when it is needed while the assailant will not.

For the street, rely on non-weapon weapons.

By that we mean common objects that people normally have with them that are not seen as weapons.

Examples include a sturdy umbrella or, if you can justify your medical need, a walking cane.

Other non-weapon weapons you can carry anywhere include metal ball point pens or even a single long metal key on your key ring.

The target is the eye but, just as with the KISS Method, any harsh attack to the face causes flinching. That is what you want.

In a pinch, anything hand-sized and hard, like a rock or a stapler or a ceramic coffee cup, can be an effective non-weapon weapon. Slam it into the assailant's face.

If you choose to carry a gun with you, do not expect you would ever be able to get it out in the event of an assault.

Instead rely on the KISS Method.

It is proven.

It works.

Stay legal and stay safe.

KISS: How to train

The good news is not only that the KISS Method is simple learn, it is also simple to master.

You do not have to become a martial artist to learn the KISS Method. You can acquire the new habits required fairly quickly and will only need to reinforce your skills from time to time to rely upon them.

More is better, but for survival purposes this is not a lifetime effort to learn or maintain.

You want to turn your startle-flinch reflex into a specific set of strikes and movements. In other words you want to create a new habit pattern.

Some training is better than no training.

Mental rehearsal (imagination training) is better than no training.

Regular daily training for three minutes is better than one-hour sessions weekly.

Training tense is better than training relaxed.

Training fast is better than training slow.

Training full force is far better than pulling your punches.

However there is a problem.

If you train with other people, even with them wearing protective gear you will not be able to train full force.

Sooner or later you would severely injure or kill someone.

So the answer is:

Train full force but not on a living person.

Heavybags are found in most gyms. These have the feel of hitting a human body.

For the best possible effect, having a human-shaped dummy is best.

This will condition you to use the KISS Method against something that looks more like an assailant.

If you are going to train with live partners, understand that you will still need to practice full force, full speed on either heavybags or a human dummy.

Otherwise you will end up only training to pull your strikes and kicks with less than all you can deliver.

Something is always better than nothing, but some things are better than other things.

Train honestly.

Preparing for Economic Collapse

In an economic collapse, credit cards, banks and even money may not be available or accepted for survival needs such as obtaining food, shelter or clothing. You will want to have resources available to address this.

- **Buy a case of ordinary white soap and store it.** In former economic collapses in Europe and Japan in the last century, three items have proven to be valuable as a barter substitute for money: cigarettes, liquor, and soap. While cigarettes have a limited shelf life and liquor is highly vulnerable to breakage, soap can be stored indefinitely and can be easily divided into fractions of a bar for exchange. Be certain the soap is stored where mice cannot find and eat it, such as in a plastic tub or wooden case.
- **Keep a supply of nonperishable food.** Canned or dried food can be very good for this purpose. This will give you further resources if the mass transportation of food falters. A practical way of doing this is to put your supply in your garage and treat it as a large pantry. When you run out of food in the house, take from your garage supplies and restock once you have the chance. This gives the additional advantage of never running out of certain groceries.
- **Keep a supply of drinkable water and water purification tablets.** If the city water supply shuts down, you will need a way to obtain drinkable water. You will have considerable relative wealth if you do not have to barter for it. Be sure to change this water once every few months.

- **Have a non-electric means of heating food and water.** A camping stove and a large canister of propane can serve this purpose. This can provide considerable comfort should electrical power fail, and it also gives you a way to boil water to make it drinkable.

Disclaimer: The Temple offers this information assuming it to be accurate and reliable. The Temple will not be responsible for any errors or problems that result from the use of these suggestions.

Money Secrets

Making money work for you instead of you having to work for money (or, worse still, having money work against you!) can make a tremendous difference in the amount of freedom you possess to do what you wish to do.

- Having a mastery of money builds self-confidence which is a critical part of self mastery.
- Building wealth insures that you can take advantage of research breakthroughs that can extend your life, reverse aging and defeat death.
- Having wealth also greases the wheels of social power and can cause others to defer to you for that reason alone.
- Mastering money allows you to take advantage of medical advances to better insure your health.
- Having enough money can spell the difference between survival and extinction in an emergency.

Below is an outline of proven methods for mastering your relationship with money. The sections of this chapter elaborate on each point. Read through all the sections in this thread and develop a plan for implementing each one of these Secrets in your life. This will be your foundation for achieving wealth and the power it offers.

- **Get your income to exceed your living expenses.** This is an essential starting point. It gives you enough financial flexibility to enact the other steps outlined below.
- **Reduce "bad" debt.** Learn exactly what you can do to gain control of your debt, how to distinguish between "bad" debt and "good" debt, and how to achieve freedom from all undesired debt.
- **Invest towards financial independence.** It is possible to pay for all your expenses with an income for which you do not need to work. We explain exactly how to do this.
- **Protect your wealth.** Learn what steps you can take to prevent others from taking the money you acquire.

Disclaimer: As in all suggestions regarding investing, we wish to be clear that we offer these for educational and discussion value alone. Investments ARE risky. You can lose money. Past history IS no guarantee of future performance. Always consult with knowledgeable experts regarding whatever investments you consider. we are not selling nor recommending the purchase or sale of any securities or other assets here. From time to time we may mention investments worth invested in. We are sharing ideas only and believe this information to be from reliable sources but cannot guarantee accuracy nor completeness. Thus we are not liable nor is this Temple liable for any losses or damages, monetary or otherwise that might result from these or any of the other ideas or discussions the reader might find in this book.

Income and Expenses

Before you can pay off bad debt and start investing in financial independence, you need to have some income free to do so. This requires both having an income and having low enough expenses that not all of your income is claimed by regular (e.g. monthly) payments.

- **Keep track of your income and expenses.** There are many software programs that do this quite well such as Quicken and Microsoft Money. Any method is fine so long as it lets you see how much of your income you spend on various areas such as groceries, car payments, and dining out. It's important to start this habit first so you can see what happens to your money.
- **Get an income.** Do this either via a career or by starting your own business.

For a career, carefully study the U.S. Dept. of Labor's current Occupational Outlook Handbook to select a good-paying career:

<http://www.bls.gov/oco/home.htm>

This resource tends to hold true worldwide and reads like a catalog wish list giving you all the critical information required to know whether the job you seek is worth the time and effort it will take to get it. Get the facts and work from the facts.

If your career choice requires a degree, consider using Degree Consulting Services for the most objective and direct means to do so:

<http://www.degreeconsult.com/index.htm>

The Internet revolution has moved degrees increasingly out of the classroom and into the computer. Don't waste your time and effort getting a degree the hard way. You may be able to simply apply your current experience and have the degree you want in a few days from now. Find out.

If you wish to explore starting your own business, look through the recommended resources in this thread. The Temple particularly suggests that aspiring business owners consider reading *The 30 Second Commute*. This book is a good overview for the guts of a business and attempts to point you toward reducing overhead by running it from home.

- **Develop a budget.** Most software programs that track income and expenses have built-in budget planners. You can also use a simple monthly planner such as those you can find via Google. For now, just account for the minimum monthly payments on any debts such as credit cards or school loans rather than trying to pay them off more quickly.
- **Put some fixed percentage of your income into savings.** This should be part of your budget. If 10% is too much, try for 5% or even 1%. Do this even if you are in debt. You are establishing a new habit to affect your mentality, and as your savings grows your attitudes will change as well. Be sure the percentage is small enough that you still have enough money to do at least some of the non-essential things you enjoy.

Getting Rid of Debt

Reduce your "bad" debt in 7 simple steps.

"Good" debt is debt that is secured by something of value, such as a car loan for a car that you use or a home mortgage for a house you live in. "Good" debt is also debt that you take on in order to make money through a business, such as using a business loan to upgrade to necessary equipment. "Good" debt can be used to build wealth.

"Bad" debt is debt that only buys consumables such as food, entertainment, and luxury items. "Bad" debt is also any money you owe on high interest credit cards. "Bad" debt interferes with building wealth and can often act as a psychological burden.

Below we provide a seven-step approach for reducing and eventually eliminating "bad" debt. The impact on your emotions even just beginning this plan will be encouraging. Knowing you now have control over the "problem" will, by itself, alter your sense of control.

1. List all your sources of "bad" debt. If you have credit cards, look at your monthly bill and find out the total or telephone the company and they will tell you. Also ask what the minimum monthly payment is that you must send in each month on each debt. Write all of this down and add up your total debt.
2. Now take each separate debt and divide that number by the minimum monthly payment you must make. That will tell you how many months it will take to pay off that debt, ignoring interest.

3. Now take the debt that you can pay off soonest which is the one with the smallest number of months, and make that your first target.
4. Now you pay only the minimum required payment on everything except your number one target priority debt. You total all the minimums for everything and take 10% of that total and add it to your monthly payment on the top priority debt. For instance, if all of your minimum monthly payments together come to \$250, pay just those minimums for all debts but also pay an extra \$25 (10% of \$250) to your number one target priority debt.
5. When that debt is paid in full, celebrate and enjoy spending the payment you would have paid that month on whatever you wish. Reward yourself for a job well done. Make this fun!
6. Then the next month, take the next smallest debt and do the same thing with one change: Take the payment you used to pay off the first debt and ADD it to the minimum for the second debt.
7. Repeat this pattern until all "bad" debts are paid in full.

If you wish, you can always add payoff amounts. But once you have established this plan you really do not end up paying any more on any of your consumer debt than you are right now.

You may wonder why you should not try to pay off the highest interest debts first instead of only the smallest ones first. You are welcome to do that instead, of course. The main reason why it is suggested that you pay off the first

debt as quickly as possible is that it causes you to establish the habit of paying off your bad debt. It also rewards you with clear progress as soon as possible.

An example

If you have followed this so far you can realize that you are simply paying the same amount of money out on your bills each month, only you are doing so with more money per bill as you go along.

For example, let's suppose you had five monthly minimum payments of \$50 each.

Your total monthly minimum payment is \$250.

You take 10% of that amount which is \$25 and add it to the number one priority bill. You start by paying \$75 on the number one bill and \$50 on each of the others.

When you pay off the first bill you can "reward yourself" for one month by spending \$75 on sheer fun, if you wish.

Then you take that \$75 and add it to the \$50 you have been paying on your second priority bill. Now you are paying \$125 on bill number two and \$50 on the last three.

When you pay off the second bill you can spend \$125 on something purely for fun that month. You then add \$125 to the \$50 minimum for bill number three the next month so that now you are paying \$175 on bill number three and \$50 on bills four and five.

After the third bill is paid and you "reward yourself" for one month with \$175, you then send \$225 towards bill number four each month with \$50 still on bill number five.

Finally, the fifth and last bill gets paid fairly quickly at \$275 a month.

That's the method in a nutshell.

A warning about credit cards

You must be certain to always read your monthly statement and any letters from your credit card companies. They may suddenly decide to raise your "fixed" (non-variable) interest rate dramatically even if you have done nothing wrong.

The first step is to call the credit card company but **always** ask for a supervisor. If you don't, you will not be dealing with anyone who can negotiate with you.

When you get the supervisor, ask about the rate increase and ask if, in view of your sterling record, you can have that interest rate reduced. You probably get offers in the mail all the time to transfer your debt to a new company and so you can usually most truthfully mention that you are would prefer to stay with them but there is this better offer.

It is also important to remember the famous negotiating sentence:

"Is that the best you can do for me?"

It is also important to allow long periods of silence before offering to compromise. Often the other party will speak up if you wait long enough and you will be better off for it.

If there is no budge on this effort you can usually “opt out” of their changes to your account by writing to them (be certain you send the letter by certified mail with a return receipt) with something along this line:

Dear Credit Card Company,

I reject the terms that would increase my interest rates as per your Amendment information received with your statement for my account number 1234 5678 9876 5432.

Sincerely,

You

Then you **cannot** use that account any more or you will discover that your interest rate will jump up after all. This essentially closes your account and fixes your interest rate.

However if you are late even once or make any other “mistake” your interest rate will be jumped up on you anyway.

Always call the credit card company to verify exactly what address to contact in such a case with your letter.

The sooner you pay off your credit card debt the sooner this will no longer be of concern to you.

Financial Independence

Financial independence is achieved when you no longer have to work for money to pay for your bills. To accomplish this requires setting a precise plan which will result in a target date of accomplishment. Below is a method for setting such a plan. An example follows.

- **Carefully estimate your average annual expenses.** This would not include any expenses required to make money but would include money you must spend on food, shelter, clothing, entertainment, etc.
- **Decide upon an investment plan.** At this time (2008) the Temple suggests following the financial advice of Joel Greenblatt from his book *The Little Book That Beats the Market*.
- **Estimate the annual profit percentage your investment method should produce after you pay taxes on it.** Greenblatt's method has averaged 30% return and for US citizens the current (2008) long term capital gains tax rate is 15%. This produces about a 25% annual profit after taxes.
- **Divide your estimated annual expenses by the after tax profit percentage.** This is your target sum of money you will need to invest to achieve financial independence.
- **Determine how long it will take to reach your goal of financial independence.** Do this by deciding how much money you will start with and how much you will be able to add to your investment program each year.

An example

Suppose you estimate your annual expenses to be \$25,000.

We'll assume you choose to use Greenblatt's method and generate 25% after-tax profits each year.

You divide the \$25,000 by 0.25 and get \$100,000.

In this example you would achieve financial independence once your investments grow to \$100,000.

Say you start with \$5000 and add no more throughout the investment period. Then you can add up how much you will see that grow each year by multiplying by 1.25 for each year:

Start: $\$5000 \times 1.25 = \6250
Year 1 - $\$6250 \times 1.25 = \7813
Year 2 - $\$7812 \times 1.25 = \9766
Year 3 - $\$9766 \times 1.25 = \dots$

And so forth until:

Year 13 - $\$90,948 \times 1.25 = \$113,685$
Year 14 - $\$113,685$

And you have reached your goal in 14 years.

So if you started in 2008, you would achieve financial independence in 2022.

FAQ for financial independence

I don't have a job yet. How can I do this?

This is a plan. You can make an estimate of your expenses and then follow the steps to create your plan. When you have worked it out you will know exactly how long you will need to work from the time you begin until the date you can let your money work for you instead if you wish.

Why bother doing this?

Most people never truly imagine that they will ever be rich. They assume they will have to work at "making a living" for the rest of their lives. This tends to depress them such that they lose their appetite for life. By discovering that you can achieve financial independence you will start thinking differently about your future and realize that you can have whatever you really want in time.

What about inflation? What about the change in the value of my currency? What about the increasing cost of living?

You estimate your expenses and everything else based on what is true today. As you accumulate wealth you can grow your money faster than any of these factors.

What if I already make enough working at a career I love?

The Temple wants to see that you can do what you want to without having to work for money. If you are truly rich in this way you can still follow a beloved career if you want. This is all about financial freedom.

What if I want to follow a different investment plan?

That is perfectly fine. Just be certain you can come up with an average annual profit percentage and then work out how much of that you must pay in taxes each year.

Why the “Magic Formula”?

Joel Greenblatt's "Magic Formula" method is a powerful investment approach with a very useful disadvantage. The method has all of the following attributes:

- Low risk. Backtesting demonstrated profits in all but one year from 1988 to 2004.
- High return. Over 30% annualized returns. More than double that of the stock market.
- Simple to implement. Action is required only every two to three months.
- Simple to understand. The book can be read and grasped in about two hours.
- No predictions required. Just follow a simple formula based on common sense and two rules.
- Impeccable origin. Creator is one of the world's most successful investors with a top track record.
- The method can sometimes fail to beat the market for three or more years and you must be willing to continue investing during those periods. Most people do not have the patience to do this, giving those with the Will to continue a tremendous financial edge.

This incredibly simple method is described on pages 134-136 of *The Little Book That Beats the Market*.

In essence, once every two or three months you purchase between 5 to 7 different stocks so that after one year you have accumulated 20 to 30 different companies.

At the end of owning any stock for almost a year you sell the losers a few days before one year of ownership and the winners a few days after one year of ownership.

(This allows for the best tax advantages with regard to capital gains).

You also take the profits (less the taxes you must pay) and buy different stocks to replace the ones you sold. (Never the same company in order to avoid IRS “wash” rules).

What stocks do you select to buy?

This is the delightful part.

You are going to be buying “good companies at bargain prices.”

You accomplish this by following the author’s “magic formula” which is not magic at all, just miraculous.

You will be selecting from companies with a market capitalization of at least \$50 million.

You will be selecting from companies that are also priced lower than they normally are – bargains.

You can use the exquisitely simple plug in formula at www.magicformulainvesting.com or follow essentially the same screening on your own as explained in the book.

The reason this method will not be popular is because there will come times – perhaps lasting as much as five years – when the method will underperform the stock market. The high return is only on average over many years.

Success at this method requires understanding why it works and then applying Willpower to see it through the rough times, which can perhaps last years.

Therefore, if you are interested in taking advantage of this method, you will need to buy and read *The Little Book That Beats the Market*.

Protecting Your Wealth

Once you have acquired your wealth you will need to protect your wealth from three problems: market fluctuations, lawsuits and government seizure.

Learning how to protect your wealth from these three things will require some research on your part.

The best long-term solution to protecting your assets from inflation, deflation, depression and other economic issues is through a "permanent portfolio" balanced approach. *Fail Safe Investing* by Harry Browne remains the simplest method we are aware of that does this.

Keep What You Earn by Terry Coxon remains one of the best guides to the topic of asset protection from lawsuits and government seizure as well. Though out of print, Abe.com offers many used copies.

If you need more specific advice because you are ready to pursue asset protection, privately contact the Temple by email for referrals to proven advisers. These advisers' services are not associated with the Temple and the Temple does not receive any compensation for suggesting their services.

Appendix

Dayside Secrets Checklists

The six sections that follow provide the Dayside Secrets in checklist form.

You should still read through the preceding chapters because they explain the points given here and provide you with tools for success.

However, we hope you find this a useful summary of what to work on as you master your Dayside life.

Intrapersonal Checklist

1. Develop Willpower
 - a. Learn what Vampiric Will is.
 - b. Intentionally and regularly challenge your Will.
 - c. Establish goals and a plan to achieve them.
 - i. Create and maintain a written list of specific experiences you want.
 - ii. Review your habits and compare them to your desires.
 - iii. Read through all the Dayside Secrets.
 - iv. Develop and follow a plan to implement each of the Dayside Secrets one at a time.

2. Command your mind
 - a. Experience the habitual state of your mind.
 - i. Feel your body during the excitement reaction.
 - ii. Feel your body during the surrender reaction.
 - iii. Notice these physical reactions in your day-to-day life.
 - b. Practice healthy meditations.
 - c. Develop your ability to use reason.

Immortality Checklist

1. Familiarize yourself with the coming advances in technology.
 - a. Watch “Exploring Life Extension.”
 - b. Watch Aubrey de Grey’s presentation.
 - c. Read the Cryonics Institute’s FAQ.
 - d. Read *The First Immortal*.
 - e. Read *Engines of Creation*.
 - f. Watch Ray Kurzweil’s presentation.

2. Sign up for cryonics.
 - a. Choose a cryonics organization with which to make your contract.
 - b. Become a member of that organization.
 - c. Obtain life insurance if you cannot pay for the suspension in full.
 - d. Establish a suspension contract with your chosen cryonics organization.
 - e. Make your intent clear to those who could interfere.

3. Create a backup of yourself.
 - a. Collect a DNA sample of yourself.
 - b. Store your DNA sample.
 - c. Create a record of who you are.
 - d. Let others know about this backup.

Interpersonal Checklist

1. Develop empathy for others.
 - a. Practice recognizing whose problems are whose in any given relationship.
 - b. Express sincere gratitude towards those who deserve it.
 - c. Practice understanding situations from others' perspectives.

2. Encourage a feeling of connectedness.
 - a. Give others your full attention when interacting with them.
 - b. When you want or need to start a conversation, do so without hesitation.
 - c. Use touching.
 - d. Subtly mimic others' speech patterns and gestures.
 - e. Encourage others to talk with you about themselves and their interests.
 - f. Be liberal with sincere complements and acknowledgments.
 - g. Remember and use important details about others, especially their names.
 - h. Ask for small favors.
 - i. Admit when you've made a mistake.

3. Use effective in-person communication methods.
 - a. Use "I" messages when confronting others.
 - b. Account for metaphor, gestures, and eye movements.
 - c. Account for body language.
 - d. Use verbal language so as to communicate with others' subconscious minds.
 - e. Intentionally set the social context.
 - f. Use stories to imply how you want to be perceived.

Health Checklist

1. Food and drink
 - a. Drink water frequently.
 - b. Drastically reduce refined sugar in your diet. Completely eliminate it if possible.
 - c. If you are hungry or tired after a full meal, adjust what you eat.
 - d. Eat regularly and frequently.
 - e. Chew your food thoroughly.

2. Physical movement
 - a. Develop a delight in the movement of your body.
 - b. Use your body regularly throughout the day.
 - c. Practice a physical discipline.
 - d. Train your strength every other day.

3. Sleep
 - a. Go to bed and get up at the same times every day.
 - b. Make your bedroom as dark as possible.
 - c. Cool your head and warm your feet.
 - d. Keep mentally stimulating activity out of the bedroom.
 - e. Do only relaxing things for at least half an hour before bed.
 - f. Eat well in the evening, but eat nothing just before sleeping.
 - g. Get up and go to sleep without chemical aid.
 - h. Get sunlight on your skin during the day.

4. Circulation
 - a. Spend at least twenty minutes a day blowing as though through a straw.
 - b. Spend at least five minutes a day being calm.
 - c. Stretch first thing in the morning.
 - d. Open up your posture.
 - e. Quit smoking as the last thing you do.

Survival Checklist

1. Learn and practice the KISS method of self-defense.
2. Keep space between your car and the one in front of you.
3. Keep car doors locked at all times.
4. Get in the habit of looking in any vehicle before getting in.
5. Learn CPR.
6. Prepare an emergency grab-it-and-run kit.
7. Have your local emergency police telephone number readily available.
8. Be prepared for nuclear disaster.
9. Be prepared for economic collapse.
 - a. Buy a case of ordinary white soap and store it.
 - b. Keep a supply of nonperishable food.
 - c. Keep a supply of drinkable water and water purification tablets.
 - d. Have a non-electric means of heating food and water.

Money Checklist

1. Get your income to exceed your living expenses.
 - a. Keep track of your income and expenses.
 - b. Get an income.
 - c. Develop a budget.
 - d. Put some fixed percentage of your income into savings.

2. Reduce your "bad" debt.
 - a. List all your sources of "bad" debt.
 - b. Determine how many months it will take to pay each off with the minimum payment, ignoring interest.
 - c. Make the most quickly payable debt your first target.
 - d. Pay the minimum on all debts, but pay an extra 10% of all debt payments to your first target.
 - e. Reward yourself when the debt is paid in full.
 - f. Add the full amount that was being paid to the first debt to the second debt's payments.
 - g. Repeat until all "bad" debts are paid in full.

3. Develop a plan for financial independence.
 - a. Carefully estimate your average annual expenses.
 - b. Decide upon an investment plan.
 - c. Estimate the annual profit percentage your investment method should produce after you pay taxes on it.
 - d. Divide your estimated annual expenses by the after tax profit percentage.
 - e. Determine how long it will take to reach your goal of financial independence this way.

4. Protect your wealth.

Recommended Resources

Intrapersonal

The work of Dr. Albert Ellis is invaluable for developing rational control over one's reactions. Of particular value are his books *A Guide to Rational Living* (written with Dr. Robert Harper) and *How to Stubbornly Refuse to Make Yourself Miserable About Anything, Yes Anything!*.

The *Ki no Kenkyukai* or International Ki Society teaches a number of meditation methods that require very little modification to be strong for our purposes. They are particularly good at conveying the feeling that goes into infinity meditations. If you choose to explore them, however, be aware that they implicitly discourage the use of reason. Their main website in English is here:
<http://www.ki-society.com/english/>

Immortality

Pragmatic cryonics resources

The only cryonics organizations that currently provide cryopreservation are:

- The Cryonics Institute in Clinton Township, Michigan, USA (www.cryonics.org)
- Alcor in Scottsdale, Arizona, USA (www.alcor.org)
- The American Cryonics Society in Cupertino, California, USA (www.americancryonics.org)
- Trans Time in San Leandro, California, USA (www.transtime.com)
- KrioRus in Moscow, Russia (www.kriorus.ru/english.html)

All other cryonics organizations are support groups rather than cryopreservation facilities. However, some of them may help to arrange transportation of your body to the cryonics facility you've chosen. You can find a list of many such support organizations near the top of the CI links page:

<http://www.cryonics.org/links.html>

Rudi Hoffman (www.rudihoffman.com) has helped a number of people find and establish a life insurance policy for cryonics. He's quite friendly and can point you in the right direction. However, you will need to look carefully at what he offers you as he sometimes misses important details. Please remember the Temple's caution here: Keep your silence about Vampirism in any interactions with this or any other person connected to cryonics. This is done out of courtesy for the cryonics movement.

European members may benefit from reading Adept Ænigma's advice to Europeans seeking cryonics given below. The general advice given for cryonics in this book still holds true for Europeans, but sometimes Europeans must take a few additional steps as cryopreservation currently requires shipping one's body out of the continent.

Cryonics options for Europeans (by Adept Ænigma)

Currently (2006) there are no cryonics providers inside the EU. There are, however, a number of support groups, which may perhaps lead to some confusion, but currently there are no active suspension facilities in the EU.

These are the cryonics providers currently active:

Alcor (Arizona, US)
The Cryonics Institute (Michigan, US)
Trans Time (California, US)
Kriorus (Russia)

If there are others that I am overlooking, please feel free to add to this list. There are several plans on the table for suspension facilities in different European countries, but for the moment these are nothing more than plans in various states of completeness. Even after one or more of these plans should be executed, the facility will need to prove its reliability first before I would personally switch providers, but that is my personal opinion of course.

Of the above list, Alcor and the Cryonics Institute are no doubt the best known, as they have been around the longest, and have appeared in a number of documentaries. Especially the neurosuspension Alcor offers (freezing only

the brain) is often shown on television when the subject of cryonics comes up.

So, for Europeans looking for cryonic suspension, unless they want to move closer to a facility while still alive, the body will have to be transported to Russia or the US after legal death. This may pose some issues for people unfamiliar with these procedures, so let me sum up a few things from my personal experience.

Firstly, one of course needs to choose a cryonics provider, and secure a contract with them, so that for a fee they will suspend your body. All providers have standard suspension fees, but one needs to take into account that the transportation of the body will have to be paid for too. Your cryonics provider will pay for the shipping, assuming you have paid a sufficient excess amount to them first.

Most providers, aside from direct payment for the suspension, also accept life insurance or real estate as forms of payment. This means that upon your death, they are guaranteed to receive a certain amount of money (or equivalent), and they will work with that amount to fund your suspension and the transportation of your body. Do communicate with the providers about payment options and how everything from transportation to suspension will work out. Make sure to allow a cushion for inflation as well, one cannot begin to guess at how strong the US Dollar will be compared to the Euro, for example, 50 years from now.

When choosing life insurance for funding, do check what the options are if the main beneficiary is outside your own country. For example, it takes a special formula to avoid succession rights in my own country. One remark I will also make here, is that Alcor for a while refused to accept

European life insurances as payment for suspension. This has changed now, but it is something to bear in mind.

Secondly, it is a good idea to find a local funeral director who is willing and able to arrange the transportation of your body, and who knows what the plans for your body are. In this way he can work with your wishes by correctly cooling your body, and perhaps arranging a cooled box in which to ship your body. Check with funeral directors on their experiences with this, and with the repatriation of bodies in general. Most large funeral directors should have experience with repatriation, though most will have no experience with cryonics patients – so inform them thoroughly about your needs, and ask them about options. Since transportation of the body will take a while (we are looking at about 24 hours from most of Europe to Michigan for example, at least), a cooled container in which to ship it is no excess luxury...

It would be an added bonus if the funeral director can perform the perfusion (removing the blood from your body and replacing it with some sort of “anti-freeze” liquid) before long-distance transportation. Perfusion is best done soon after death, so funeral homes that can do this, or can find a doctor to perform this procedure within a reasonable timeframe, are preferred. It is not strictly necessary, but it will make the suspension procedure easier, limit damage to your body, and thus increase your chances of reanimation and even ensure that you get revived sooner – and that is the whole point of cryonics of course, to be cured and back among the living, the sooner the better. Note that your cryonics provider can pay the funeral director, provided you have secured enough funds for them to do so.

Do not forget to make it clear that you refuse organ donation after you die!

Thirdly, it is a good idea to inform the people around you. Not only will you likely need witnesses when signing your cryonics documents, or even signed statements from your next of kin that they will not oppose your suspension, but it gives them time to get used to the idea that there will be no traditional funeral when you die and that your body will not be in the family plot of the graveyard – it will be shipped to another country instead.

Once you have a contract, carry the information on your person. The phone numbers of your cryonics provider, your funeral director, and any persons who know what to do and who to inform upon your death. There are a number of organizations of cryonicists in Europe, a quick internet search will certainly yield results. Get in touch with them, they have the experience needed to assist you and answer your questions. Give the information to your next of kin as well, in case the information, for whatever reason, is not on your body when it dies.

A good idea also is to set up a will. This will has legal power and will overrule objections by family members who would rather have your money themselves instead of having it go towards your suspension. Be ahead of them, and draw up a legal document (with help from a notary or lawyer, or both, whichever is best in your country) which clearly states your wishes. For example, my own will even makes it clear that my estate should be used to pay for my suspension first, should the amount of my insurance not be sufficient, and only then will the rest be divided among my survivors. As in everything though, if you get in touch with cryonics providers or support groups, never mention the Temple.

Other immortality resources

Ray Kurzweil's website (www.kurzweilai.net) includes a huge database of articles about practical immortality, nanotechnology, cryonics and just about everything else related to the coming future. It's quite worthwhile to explore. Kurzweil invites you to join a mailing list for news related to these subjects if you wish.

The Prospect of Immortality by Robert Ettinger was the seminal book on cryonics, originally published in 1965. Ettinger's clarity of mind is refreshing even forty years after this book's debut. You can obtain a free electronic copy of the book from CI's website:

<http://www.cryonics.org/book1.html>

The Foresight Nanotech Institute (www.foresight.org) is an organization dedicated to the intelligent advancement of Drexler's original vision of nanotechnology. They provide a number of resources related to nanotechnology, including a news and discussion section called "Nanodot" (www.foresight.org/nanodot).

The Methuselah Foundation (www.mfoundation.org) is Aubrey de Grey's brainchild dedicated to his vision for eliminating aging. It includes a number of essays, a summary of his SENS (Strategies for Engineered Negligible Senescence) platform, details of his "Methuselah Mouse Prize," and many other related resources.

Elizabeth Loftus and her students at the University of Washington have been successfully installing "false" memories into human minds for some twenty years. You can find the details here:

<http://faculty.washington.edu/eloftus/Articles/sciam.htm>

Interpersonal

Parent Effectiveness Training by Dr. Thomas Gordon describes a powerful, proven method of raising responsible children and encouraging healthy parent-child relationships. The same principles are extremely effective for adult relationships as well. This is the source of problem ownership, active listening, "I" messages, and the six-step method for addressing conflicts of need.

Influence: The Psychology of Persuasion by Robert B. Cialdini, Ph.D is a detailed description on how different methods of influence are used and why they work.

How to Win Friends & Influence People by Dale Carnegie is a classic in effective interpersonal relations. You can easily find summaries of this work online.

The Definitive Book of Body Language by Allan and Barbara Pease is a detailed description of body language.

Introducing Neuro-Linguistic Programming: Psychological Skills for Understanding and Influencing People by Joseph O'Connor and John Seymour is a good beginner's book on the subject of Neuro-Linguistic Programming, or NLP. NLP is an effective set of techniques for utilizing many of the ways people use and express internal experiences.

The fields of cognitive science and cognitive linguistics have been exploring the role of metaphor in human thought for the last few decades. This newly emerging area of study is often called *embodied cognition*. A good place to start exploring this area in more depth is with the classic book

Metaphors We Live By by George Lakoff and Mark Johnson.

The Satanic Witch by Anton Szandor LaVey is written primarily for females wishing to seduce and manipulate men. However, many of the tactics within are beneficial knowledge for both men and women.

The Mystery Method (<http://www.themysterymethod.com/>) is a company that teaches a step-by-step system to meet, attract, and seduce or date beautiful women that guarantees 100% satisfaction or they will return your money. Much like *The Satanic Witch* is geared towards women, *The Mystery Method* is geared specifically towards men but can be beneficial to both sexes. The e-book that they sell, *Magic Bullets*, is a somewhat pricey but worthy read. They offer many free resources and even advertise and recommend the products of competitors that they feel are worthwhile.

Health

The Institute of Functional Medicine provides a reasonably good physician search engine:

www.functionalmedicine.org/findfmphysician/index.asp

"Functional medicine," as they define it, emphasizes prevention rather than repair. Therefore physicians you find via this search engine are more likely to help you become vitally healthy than most regular medical doctors.

The Life Extension Foundation (www.lef.org) is a rich resource as a clearinghouse for international medical research, laboratory-grade nutraceuticals and (for members of LEF) an excellent source of direct answers for difficult medical questions from qualified researchers. Founded by multi-millionaire cryonicist Saul Kent, LEF is a useful resource for assisting in extending one's life and improving one's well-being.

Dr. Joseph Mercola has provided a website (www.mercola.com) that acts as an excellent storehouse of alternative health information. He has a huge database of articles with commentary that you can search from his homepage. Be aware that he has an agenda and sometimes is unnecessarily extreme in his views.

The Metabolic Typing Diet by William Wolcott and Trish Fahey is not a diet at all. It's an explanation of the importance to your health of acknowledging how your body differs from others' bodies in terms of metabolic need. It outlines seven major controllers of metabolism, details two of them as causing metabolic types, and gives specific recommendations for each metabolic type.

Nourishing Traditions by Sally Fallon is a cookbook that follows ideas of health that are old but well-researched. The essays making up the first portion of the book are very much worth reading.

Ultrametabolism by Dr. Mark Hyman is far more than a weight loss book. In fact, weight loss simply happens to generally be the byproduct of following the suggestions made by this medical researcher. An interactive blog can be found at www.ultrametabolism.com/blog/.

The Relaxation Response by Dr. Herbert Benson was originally published in 1975. It explains the benefit of engaging the mirror image of the fight-or-flight response through a simple procedure given in a shortened form in the Dayside Health Secrets on circulation.

Oxygen Breakthrough by Sheldon Saul Hendler emphasizes the importance to your health of getting oxygen to your body's cells. This book explains the research behind the circulation Secret of blowing as though through a straw.

Survival

This website provides emergency phone numbers around the world:

<http://fiestauk.homestead.com/ambulancenumbers.html>

The Global Crisis Solution Center is an additional extensive resource for finding assistance for emergencies:

http://globalcrisis.info/emergency_help.html

Terrorism is actually a low level risk as long as nuclear and biological weaponry remains off the table. Two excellent resources for understanding this are *Fear Less: Real Truth About Risk, Safety, and Security In A Time Of Terrorism* by Gavin de Becker and *The Complete Terrorism Survival Guide: How To Travel, Work and Live In Safety* by Juval Aviv. De Becker outlines the most probable course of affairs and offers down to earth common sense actions you can take, while Aviv's book is something of a survival/safety tour de force covering just about everything you can imagine.

Pool Cues, Beer Bottles, And Baseball Bats by Marc Animal MacYoung is an entertaining overview of the importance of awareness in potentially hostile situations. MacYoung has had a good amount of experience and offers some useful tips for staying out of fights to begin with.

The KISS method is based on the proven hand-to-hand combat techniques taught and successfully demonstrated during World War Two by Army Rangers, Paratroopers, Marine Raiders & Scouts, the Office of Naval Intelligence (ONI), the Counter Intelligence Corps (CIC), the Military Intelligence Division (MID), the Office of Strategic

Services (OSS), and the First Special Service Force, also know as the "Devil's Brigade" or the "Black Devils." Details on the history and essentials can be found at www.gutterfighting.org/Main.html.

Century Martial Arts (www.centurymartialarts.com) offers a BOB, or Body Opponent Bag. This is an excellent human dummy on which to train with the KISS method.

This essay describes the realities of the "fight-or-flight" instinct as it pertains to hand-to-hand combat:
http://www.killology.com/art_psych_combat.htm

Charles Nelson's School of Self-Defense offers an illuminating look at Charlie Nelson by former pupil and World War II combatives expert Carl Cestari as well as a collection of photos from the life of one of the pioneers of civilian self-defense.

Dr. Ruthless (<http://www.dr-ruthless.com/frameset.htm>) offers much the same approach as WWII combatives and comes highly recommended for women **or** men.

Point Shooting as taught in WWII by Fairbairn and Applegate is reviewed and commented upon at this excellent firearms site:
<http://www.spw-duf.info/point.html>

AttackProof (www.attackproof.com) is a system that includes the fundamentals of WWII combatives. Be careful to **not** try to train "relaxed" however. You **will** tense up in a fight no matter how you train so it is better to train tense.

Money

Safe Strategies for Financial Freedom by Tharp, Barton, and Sjuggerud describes a number of the Temple's financial recommendations in detail.

The 30 Second Commute by Beverley Williams and Don Cooper is a good overview for the guts of a business and attempts to point you toward reducing overhead by running it from home.

There's a Customer Born Every Minute by Joe Vitale describes the ten key "rings of power" that P.T. Barnum used to become a millionaire twice in an era when a million dollars was a considerable sum. This is an excellent perspective to keep in mind, particularly for advertising, when running your own business.

Winning Through Intimidation by Robert Ringer has an entire chapter devoted to the end purpose of all business: getting paid. Ringer was selling apartment buildings in the 1980s and in realizing what was required evolved his "philosophy" which is outlined in side-splitting cleverness in this book.

The Temple strongly recommends reading *The Little Book That Beats the Market* by Joel Greenblatt. It's an easy read, explaining the stock market in understandable terms and building on that to explain the "Magic Formula" method of investing. It's vital for you to read this if you intend to employ the Magic Formula in your own investing.

www.foliofn.com/index.jsp is a new style of brokerage firm that can work well with Magic Formula investing. No

minimum is required and they will evenly divide the amount you choose precisely between the stocks you choose based on a percentage that you choose - even if this means fractions of shares. For a \$200 flat fee you can have unlimited buy/sells of stock each year. This would mean that if you have less than about \$1000 you will only be breaking even after taxes (assuming 15% long term capital gains rate, average 30% annual return and \$200 annual commission). Therefore we suggest that you first save up at least \$2000 before starting this approach.

“Cashflow: The E-Game” is presumably an electronic version of the “Cashflow 101 Board Game,” but about \$100 less expensive. It helps to teach you how to distinguish between assets and liabilities as well as the difference between "good" and "bad" debt. Both can be found at the “Rich Dad” website (www.richdad.com).

Millionaire by Wayne Wagner and Al Winnikoff is a short and simple guide to investing. Their arguments in favor of saving are quite compelling.

Your Lawyer on a Short Leash by Avi Azrieli is a superb book on getting the lawyer you need for a reasonable price and getting him to do what you need done.

Why the Best-Laid Investment Plans Usually Go Wrong & How You Can Find Safety & Profit in an Uncertain World by Harry Browne is an old and hard-to-find book that gives extensive treatment of the permanent portfolio concept. Abe.com still offers copies of this out-of-print book. Harry Brown also provides an overview of the results of the permanent portfolio from 1970 to 2003 here:

<http://harrybrowne.org/PermanentPortfolioResults.htm>