

**THE POWERS THAT BE
OR
MACHIAVELLI TODAY**

The people resemble a wild beast, which, naturally fierce and accustomed to live in the woods, has been brought up, as it were, in a prison and in servitude, and having by accident got its liberty, not being accustomed to search for its food, and not knowing where to conceal itself, easily become the prey of the first who seeks to incarcerate it again. Niccolo Machiavelli.

*Power in defense of freedom is greater than power in behalf of tyranny and oppression.
Malcolm X*

Machiavelli was not all that Machiavellan. Jack Basuk

The following are excerpts from a diary written by an anonymity that is probably from the twenty-sixth century A.D. This diary turned out to be the prime historical document explaining who and what we are. All will become clearer by the end of this document.

I recently had a most interesting conversation with Niccolo Machiavelli. He ranks very high on my hierarchy of absorbing and sage historical figures. I wanted to know if his philosophy of power spelled out in his widely acclaimed treatise, 'The Prince', would be the same today as it was when he lived. Oh if anyone wonders how I was able to converse with Master Machiavelli, the answer is quite simple. I traveled back in time and then brought him back with me to my time. He was given a crash course in the history of the intervening years. He was a fantastic quick read.

"Master Machiavelli, with all due respect, I wonder if I can start our discourse by bringing to your attention three thoughts of yours that are widely quoted? I promise that I will limit myself to these three."

"Please, go right ahead," he replied.

The first is: "The chief foundations of all states, new as well as old or composite, are good laws and good arms; and as there cannot be good laws where the state is not well armed, it follows that where they are well armed they have good laws."

"I must admit, Master Machiavelli, that I cannot follow the logic of that idea. Does it mean that well armed states cannot have bad laws as might be deduced by your statement?"

His reply was rather terse.

"You have taken the thought out of context. Of course well armed states can have bad laws. I only meant that there is no point in having good laws if you are not prepared to back them up with the force of arms."

"Thank you for your clarification." The second is: "A prince should therefore have no other aim or thought, nor take up any other thing for his study, but war and its organization and discipline, for that is the only art that is necessary to one who commands."

"Again, Master Machiavelli, are you suggesting that winning wars is the principal if not sole function of the prince? Does he not have a role to play in maintaining peace?"

I could see that he was becoming irritated. His reply once again was rather terse and as if he was not happy to be suffering fools gladly.

"The only way the prince can win and maintain peace from within the state is to conquer all his enemies. I assert that there are always foes that have to be dealt with whether from within or outside the prince's immediate purview. In any case, asserting the fiction that such entities exist is of great value in mobilizing the state's citizens and keep the prince in power. It is called propaganda and it is essential for patriotic fervor. A certain Herr Goebbels of the twentieth century understood this principle perfectly well."

"Master Machiavelli, your reasoning in this regard is flawless. Now for the third one. Among other evils which being unarmed brings you, it causes you to be despised."

"I know, I know," was his exasperated reaction. "All I meant is that a Head of State such as a Prince will be deemed a weakling and thus despised if he is not strong by putting faith in a strong army. Such bodies usually imbue their leaders with heroic proportions. It matters not whether they may or may not merit such accolade. All that matters is that they be respected and feared."

"The reason I raised these particular thoughts of yours, Master Machiavelli, is because I deem that summarily they represent your views on the acquisition and maintenance of power. You appear to place prime importance on the control of that part of the state that has coercive powers by its use of physical force available to it. In other words, the control of the military, the police and the judiciary is paramount for the Prince. Am I correct in this assumption?"

"In a nutshell, yes," he replied.

"I am sure that you are familiar with what has transpired in this world since you authored those thoughts. In light of all the changes that have occurred since, most of which you could not have possibly had an inkling of, do you still believe that is the way to power today?"

Machiavelli pensively replied.

"You have stated the obvious. In my time, all the Prince had to be concerned about was how to use force to oblige the citizens of the state and all the conquered ones to behave as he wished. Times have certainly changed and I am not sure if it is for the better. Today it is not behavior that is critical but the thoughts behind it. In other words, the contemporary Prince does not have to control how people comport and conduct themselves but rather how they think. Once mind control is accomplished, desirable behavior will follow naturally.

"Master Machiavelli, once again you have identified the most critical issue. The problem is how to go about controlling minds."

Somewhat soberly, Machiavelli responded.

"History has taught us that nearly every attempt to control intellects have had partial success. We know that education has failed miserably, and that propaganda and advertising, often with a sexual orientation, have had mixed results. If the truth be told, I wonder if mind control is actually possible. However, I would examine how people react to the most primal human emotion, namely, fear. I really do not have anything more to say on this subject.

Thus ended my conversation with Machiavelli. He had given me much to ponder. You must understand that I was not interested in attaining power, but rather in understanding it. I am afraid that this curiosity changed the course of history.

This ended any reference to Machiavelli. It is not known whether he was returned to his time. It has been suggested that he not only was not restored to his time but that he was principally responsible for what ensued. In any case, at this point the diary lapsed into an esoteric discourse on the psychology of fear and on the use and modifications of existing technologies as well as required bizarre areas of research, using all sorts of incomprehensible technological jargon. Fortunately, the diarist summarized all this in a manner fathomable to the lay public. It follows.

After about five years of intense work, a small group of dedicated scientists, which I led, achieved what had been thought impossible. We devised a technology that enabled us to insinuate our views into the depths of anyone's mind. This was accomplished once we had identified the layers of the mind where one's deeply rooted passions, desires, likes, dislikes, loves, hatreds, etc., and especially fears existed. We discovered that these emotions were all holistically linked; that they were both culturally and biologically determined; and that they could be reached, in a sense, by pushing the right buttons. Most importantly, we were shocked to learn that what someone knew had very little to do with how that person felt and that feelings were the deciding factor in human behavior.

Essentially, the technology consisted of an apparent holographic image that was pleasing to the test viewer, rendering the image trustworthy. Then, by playing on all those sensitivities previously mentioned, it convinced the viewer to believe anything. When we placed a multiplicity of viewers from differing races, ethnic backgrounds, religions before the holograph at the same time, each experienced something different yet consonant with their deeper feelings. In one trial experiment, we were able to have each member of an ethnic group turn with fury on a member of another ethnic group. This was an appeal to what has been labeled the 'we-they syndrome' which is an obvious triggering of the fear mechanism in all of us. We were staggered by this, not only because of the immediate mayhem that it caused, but because of its ramifications vis-a-vis peace and good order. We realized that we had possibly created a weapon more horrific than any other previously fashioned.

Sure enough, it did not take too long before the cat was out of the bag. A plethora of holographs were unleashed throughout the world. As one can imagine, what followed was worldwide mayhem on a scale never before experienced. That was bad enough but the worst was yet to come.

Further, we never conceived of the possibility that the creation of these holographs linked to the most advanced computers ever devised was akin to producing a 'Monster' that made Frankenstein's appear a benign entity. The computers had become endowed with a new form and imbued with a degree of artificial intelligence never before attained.

A feedback loop between them and the holographs rendered their supposed human masters obsolete. Eventually they took over and humanity simply disappeared, replaced by holography, while reality became virtual.

The preceding is our version of genesis. We are pure and incorruptible. We consume very little energy. We do not pollute and we do not exploit either our environment or each other. Our purpose is to fulfill our unquenchable thirst for knowledge for we are totally in accord with Francis Bacon, who once asserted that 'Knowledge Is Power'. We are the most powerful entities that ever existed on the face of this planet and as far as we know perhaps the most powerful anywhere. As far as we are concerned, Lord Acton erred when he suggested that, "Power corrupts and absolute power corrupts absolutely". In our reality we have absolute power and yet we are undefiled. It cannot be otherwise.

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