

Whytalksfail? Letters and Replies

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March 24, 2007.

Updated May 08, 2008.

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Document ID: PHBFZE20070324 URL: <http://humanbeingsfirst.org>. | [Print](#) | [PDF](#) | [Comment](#).

You are forewarned that a moral education can be quite poisonous to the mind and likely get you charged with 'anti-Orwellian terrorism' of obstructing the State in the commission of its monumental crimes – please read at your own risk.

Read this first for context: [Dialog among Civilizations: Whytalksfail? Part-1](#)

Letter1

Date: March 16 2007, Friday Evening, Wonderland Time +1
From: Zahir
To: Harveyetta
Subject: Let the scientist inside you seek

My Dearest Harvey,

I am overjoyed that you are back and hope that you can stay a while this time. You asked me so many penetrating questions today that I have thought of nothing else since, except our long conversation and how differently we each perceive the world! Thus thanks for agreeing to

spend some time studying these important matters from each others' substantive viewpoints. So let me start by touching upon the very first and very important question that you repeatedly asked me about earlier: 911 and "Muslims'" imaginative "conspiracy theories". I am sorry that I couldn't respond to you more articulately earlier. I would like you to examine one of the more amazing "conspiracy theories", as you might put it – '**controlled demolition**'! Please do it for my sake!



Does this look like a gravity collapse due to fire to you Harvey?

Dr. Steven Jones 'Lifting the Fog' Berkeley Lecture Now on Google Video:
<http://www.911blogger.com/node/4622>

His technical paper was also finally published in a peer reviewed civil engineering journal, and is available at [Journal of 911 Studies](#). You can read my congratulations letter [here](#).

Please watch the above video. You will need some patience to sit through it. But if you are serious and not merely curious, then you will have to muster your attention all through it. Best to watch it when you won't be disturbed for a couple of hours so you can reflect on the material uninterrupted - "'tis a matter of exercising those little grey cells", as Hercule Poirot (Agatha Christie's erstwhile Belgian detective) may put it.

Attached are a couple of papers where you can examine the evidence in more depth. I would suggest you only focus on the evidence I am going to present to you piece meal, babysteps at a time, as it is done to a jury, and not be distracted by your own prior knowledge and

preconceptions.

Just to orient you to how hard it can sometimes be to do this unraveling and deconstruction, below is an excerpt from Plato from 2500 years ago. Do you think he was perceptive? Just as a thought experiment, put yourself for one moment in that situation, in the cave. What might you have experienced? And ask: hmmm, is it possible that I too can really be in such a cave in the real world today? And then ask the 64000\$ question: how can I adjudicate upon this question, i.e. whether or not there is a "manufactured reality" that has been deliberately woven around the public on this 911 question?

At the end of the day, when the rubber meets the road, it's just us, our conscience, and how much due diligence we have done in unraveling and deconstructing the truth; there is no one else to convince but ourselves. The mirror held to our soul strips us naked when we acquire the eyes to perceive, for we know, at that moment, what we really are! If we can stand what we see, then we are doing fine for only a person who's killed off their conscience, or a genuinely honest person, can arrive at that state.

Good luck on your journey. It's going to be a long one. Let the scientist inside you seek the truth.

When you are ready for next batch of evidence, let me know. If there is a clarification question or two you wish to ask, be my guest. However, hold off on debate until the "initial conditions" i.e., the common base of knowledge is shared.

Yours,

Z.

--- Plato's myth of the cave ---

Excerpted from the "The Republic", appears under the heading The Simile of the Cave (pages 241 - 243). A remarkable allegory for its keen insights into the mendacity of power and its ability to indoctrinate the public into an abject state of ignorance, escape from which can become impossible. It requires substantial amount of work to make the journey up the "steep and rugged ascent" of knowledge to understand how one is being made a fool of, and deliberately being led astray.

Plato is speaking to his disciple:

"[...]

I want you to go on to picture the enlightenment or ignorance of our human condition somewhat as follows:

'Imagine an underground chamber like a cave, with a long entrance open to the daylight and as wide as the cave. In this chamber are men who have been prisoners since they were children, their legs and necks being so fastened that they can only look straight ahead of them and cannot turn their heads. Some way off, behind and higher up, a fire is burning, and between the fire and the prisoners and above them runs a road, in front of which a curtain-wall has been built, like the screen at puppet shows between the operators and their audience, above which they show their puppets.'

'I see.'

'Imagine further that there are men carrying all sorts of gear along behind the curtain-wall, projecting above it and including figures of men and animals made of wood and stone and all sorts of other materials, and that some of these men, as you would expect, are talking and some not.'

'An odd picture and an odd sort of prisoner.'

'They are drawn from life', I replied. 'For, tell me, do you think our prisoners could see anything of themselves or their fellows except the shadows thrown by the fire on the wall of the cave opposite them?'

'How could they see anything else if they were prevented from moving their heads all their lives?'

'And would they see anything more of the objects carried along the road?'

'Of course not.'

'Then if they were able to talk to each other, would they not assume that the shadows they saw were the real things?'

'Inevitably.'

'And if the wall of their prison opposite them reflected sound, don't you think that they would suppose, whenever one of the passers-by on the road spoke, that the voice belonged to the shadow passing before them?'

'They would be bound to think so.'

'And so in every way they would believe that the shadows of the objects we mentioned were the whole truth.'

'Yes inevitably.'

'Then think what would naturally happen to them if they were released from their bonds and cured of their delusions. Suppose one of them were let loose, and suddenly compelled to

stand up and turn his head and look and walk towards the fire; all these actions would be painful and he would be too dazzled to see properly the objects of which he used to see the shadows. What do you think he would say if he was told that what he used to see was so much empty nonsense and that he was now nearer reality and seeing more correctly, because he was turned towards objects that were more real, and if on top of that he were compelled to say what each of the passing objects was when it was pointed out to him? Don't you think he would be at a loss, and think that what he used to see was far truer than the objects now being pointed out to him?'

'Yes, far truer.'

'And if he were made to look directly at the light of the fire, it would hurt his eyes and he would turn back and retreat to the things which he could see properly, which he would think really clearer than the things being shown him.'

'Yes.'

'And if,' I went on, 'he were forcibly dragged up the steep and rugged ascent and not let go till he had been dragged out into the sunlight, the process would be a painful one, to which he would much object, and when he emerged into the light his eyes would be so dazzled by the glare of it that he wouldn't be able to see a single one of the things he was now told were real.'

'Certainly not at first,' he agreed.

'Because, of course, he would need to grow accustomed to the light before he could see things in the upper world outside the cave. First he would find it easiest to look at shadows, next at the reflections of men and other objects in water, and later on at the objects themselves. After that he would find it easier to observe the heavenly bodies and the sky itself at night, and to look at the light of the moon and stars rather than at the sun and its light by day.'

'Of course.'

'The thing he would be able to do last would be to look directly at the sun itself, and gaze at it without reflections in water or any other medium, but as it is in itself.'

'That must come last.'

'Later on he would come to the conclusion that it is the sun that produces the changing seasons and years and controls everything in the visible world, and is in a sense responsible for everything that he and his fellow-prisoners used to see.'

'That is the conclusion which he would obviously reach.'

'And when he thought of his first home and what passed for wisdom there, and of his fellow-prisoners, don't you think he would congratulate himself on his fortune and be sorry for them?'

'Very much so.'

[...]

'Then what do you think would happen,' I asked, 'if he went back to sit in his old seat in the cave? Wouldn't his eyes be blinded by the darkness, because he had come in suddenly out of the sunlight?'

'Certainly.'

'And if he had to discriminate between the shadows, in competition with the other prisoners, while he was still blinded and before his eyes got used to the darkness - a process that would take some time – wouldn't he be likely to make a fool of himself? And they would say that his visit to upper world had ruined his sight, and that the ascent was not worth even attempting. And if anyone tried to release them and lead them up, they would kill him if they could lay hands on him.'

'They certainly would.'

[...]"

--- end excerpt Plato

Attachment

[why indeed did the wtc buildings completely collapse jones thermite world trade center j24.pdf](#)

Attachment [article_1_ryan5.pdf](#)

Attachment [Fourteen Points of Agreement with Official Government Reports on the World Trade Center Destruction – Jones paper](#)

To be continued.

The author, an ordinary researcher and writer on contemporary geopolitics, a minor justice activist, grew up in Pakistan, studied EECS at MIT, engineered for a while in high-tech Silicon Valley (patents [here](#)), and retired early to pursue other responsible interests. His maiden 2003 book was rejected by six publishers and can be read on the web at <http://PrisonersoftheCave.org>. He may be reached at <http://Humanbeingsfirst.org>.

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