

MAKE SELF-KNOWLEDGE  
GREAT AGAIN

ALSO BY STEVEN FRANSSEN

*John Rock: Kick Ass, Do Self-Knowledge*

*The First Temptation*

*Journaling For Self-Knowledge*

*Band Of Visionaries*

# MAKE SELF-KNOWLEDGE GREAT AGAIN

---

*The Art and Principles of Self-Knowledge*

STEVEN FRANSSEN

All text, Copyright © 2017 by Steven Franssen

All Rights Reserved. No part of this book may be reproduced or transmitted in any form or by any means whatsoever without express written permission from the author, except in the case of brief quotations embodied in critical articles and reviews. Please refer all pertinent questions to the publisher.

Revised February, 2017.

[www.nurturingtruth.com](http://www.nurturingtruth.com)

To my faithful, loving wife and our life of discovery  
together.

## **Acknowledgements**

I would like to thank all of the philosophers and authors  
who helped me to know myself better.

# Table of Contents

---

<b>PREFACE</b>	<b>1</b>
<b>INTRODUCTION</b>	<b>4</b>
<b>SECTION 1A: IN RELATION TO ONESELF- <i>THEORY AND STRUCTURE</i></b>	<b>6</b>
We Change The World By Changing Ourselves	7
The Freedom To Experiment And Make Mistakes, Pt. 1	10
What Saved Us In Childhood Kills Us As Adults	13
Rescue and Revenge	15
Living Analytically or Adventurously	18
Being Proactive Instead of Reactive	20
Calmness: A Mark of the True Self	23
Courage: A Mark of the True Self	25
Curiosity: A Mark of the True Self	27
Clarity: A Mark of the True Self	29
Compassion: A Mark of the True Self	31
Confidence and Connectedness: Marks of the True Self	33
Creativity: A Mark of the True Self	35
Rebel!	39
“The False Self is Bad!”	42
“Beware the Toxic Abuser!”	46
The Intellect As A Fortress	49

<b>The Short Term Value of the Ivory Tower</b>	<b>51</b>
<b>Grandiosity</b>	<b>53</b>
<b>In Praise of Structure</b>	<b>56</b>
<b>In Praise of Hierarchy</b>	<b>59</b>
<b>Business and Internal Hierarchy</b>	<b>63</b>
<b>Such Thing as “Too Much Self-Knowledge”?</b>	<b>67</b>

## **SECTION 1B: IN RELATION TO ONESELF- *SELF-THERAPY***

**72**

<b>The Basic Process of Healing</b>	<b>73</b>
<b>Falling In Love With Our Defenses</b>	<b>76</b>
<b>Systematically Examining Your Childhood</b>	<b>78</b>
<b>The Multiplicity of the Mind</b>	<b>81</b>
<b>An Overview of Dreamwork</b>	<b>85</b>
<b>The Rewards of Emotional Pain Tolerance</b>	<b>90</b>
<b>Building A Strong True Self</b>	<b>93</b>
<b>Living For Yesterday, Today, and Tomorrow</b>	<b>95</b>
<b>Gallows Humor</b>	<b>99</b>
<b>Processing The Day</b>	<b>101</b>
<b>Remembering Infancy</b>	<b>103</b>
<b>To Grieve</b>	<b>106</b>
<b>I Am My Own Therapist</b>	<b>109</b>

## **SECTION 1C: IN RELATION TO ONESELF - *EMPATHY***

**114**

<b>The Marriage Within</b>	<b>115</b>
----------------------------	------------

Feeling Your Feelings	117
Admitting Pain	119
Relinquishing The Posture	121
When It Is Safe To Share	123
Reclaiming Our Innocence	125
Taking Healthy Risks	127
Savoring The Adventure	130
The Burning Glory of Youth	132
There Are No Shortcuts	134
Use of Self	137
Being and Striving	139
The Quality of Sweetness	141
Death and Old Age	142
Holding The Hope	143

## **SECTION 2A: IN RELATION TO SOCIETY- *ASSAULTS UPON NIHILISM, MARXISM, SMALLNESS, AND DEGENERACY*** 146

Write The World to Right The World	147
Fight The Good Fight	149
Writing About Self-Knowledge Publicly	154
Making the r to K Switch	160
Kill The Welfare State Within Yourself	171
The Value of Honest Work	177
Nihilist Parents Are Not Peaceful Parents	179



Truth and Justice for the In-Group	182
To Have or To Be? – Minimalism Examined	185
The Oughtist Ancap and The Uncucked Ancap	192
The Soft Tyranny of Diminishing Expectations	200
The Measure of a Man	205
On Anti-Natalism	209
Power Levels and Getting Woke	213
<b>SECTION 2B: IN RELATION TO SOCIETY- <i>EMPATHY</i></b>	<b>221</b>
Meeting People Where They Are At	222
Building Your Empathy	227
Providing Value to the World	231
Tenderness Beneath Your Honesty	234
People Need Attention	238
On The Narcissistic Wound	238
Options or Directives	242
Decency and Politeness	245
Causing Trouble, Making Mischief	250
<b>SECTION 2C: IN RELATION TO SOCIETY- <i>ESSAYS ON THERAPY</i></b>	<b>255</b>
Therapy: An Investment	256
Estimating A Therapist	259
Psychological Molestation	267
The Mythology Inlaid into Psychotherapy	271

While The Therapy Is Good	276
Becoming Independent From Your Therapist	279
<b>SECTION 2D: IN RELATION TO SOCIETY-<i>RELATIONSHIPS</i> <i>AND BOUNDARIES</i></b>	<b>283</b>
Boundaries	284
Breaking From Your Parents	288
Children Do Not Owe Their Parents An Apology	295
Choosing Quality People	297
Envy in the Self-Knowledge Community	299
Gossip	302
The Difference Between Friends and Allies	305
Reaching Children In Distress	311
The Freedom to Experiment and Make Mistakes: Take Two	316
Reopening Contact With Your Parents	320
Appealing to the Best in Others	324
Helping Out When You Are Helped Out	326
Forcing Self	328
How To Spare Others The Grandiose Awkwardness	328
Making Amends	331
Sparring	333
Loyalty	335
Dating As A Self-Knowledgeable Person	340
Dynasty and Hegemony	344

<b>The Future of the Voluntary Family Unit</b>	<b>344</b>
<b>Preparing For Parenthood</b>	<b>347</b>
<b>The Treasured Home Life</b>	<b>351</b>
<b>Serving Others in Their Self-Knowledge</b>	<b>354</b>
<b>SECTION 3: TERMS AND SOURCES</b>	<b>356</b>
<b>Glossary of Terms</b>	<b>357</b>
<b>Sources</b>	<b>378</b>



# Preface

With Donald Trump's recent successful bid to become President of the United States, I have witnessed someone who is fundamentally geared toward meaning and human flourishing grab the reigns of the State apparatus away from global Communist, nihilist, and Satanist hands. This has been a massive inspiration for me and given me the courage to "Make Self-knowledge Great Again."

From 15 years of studying psychology I have emerged with the point of view that much of what is taught in university schools of psychology, social work, and counseling is propaganda put forth by Marxists from the Frankfurt School; that or variations on the theories put forth by Marxist or Marxist sympathetic theoreticians. Leftism in general dominates the field of psychology. At the heart of many of the tools of psychology we use for self-knowledge are the basic assumptions of radical egalitarianism, nihilism, cultural relativism, and globalism. With this book I hope to recapture the field of self-inquiry for those who would like to get to know themselves better without all the junk. From my point of view, self-inquiry is for the strongest, for the most courageous, for the most alive, and for the best progenitors of civilization. Self-inquiry is best suited for philosophers and tinkering businessmen.

It is prized in computer programming when a person devises a language or an algorithm that saves people time. Here I would like to do the same. Therefore, unlike the Columbia University Frankfurtians and their ideological spawn, I have no interest in disseminating my ideas through a public schooling system while living off of government paychecks.

This book is less an attack on writers like Sigmund Freud, Carl Jung, Eric Fromm, Alice Miller, Gabor Mate, Richard Schwartz, Max Horkheimer, the fields of sociology, psychology, or psychiatry than it is a demonstration of "another way." This book is fundamentally fun and free market oriented. Also, my view is that self-inquiry is driven by fundamental principles of philosophy. I put philosophy before psychology. I work from some fundamental principles and observations that are sometimes opposite or at odds with the doctrines established by these psychological titans:

*-reason is superior to emotions*

-it is suicidal to hold higher values than those who seek your destruction

*-theories must be tested against reality and must be revisited when new information comes to light*

-physical aggression is a violation of the non-aggression principle

*-the initiation of lies told about another person constitutes verbal abuse*

-the strength of the family unit is the weakness of the State

*-theories of ethics for human behavior must be universal*

-there are biological differences between the human races

*-empathy and time are the two most precious resources available to man*

-one's own psychological makeup is different than another's and there are logical means by which both parties may advance truth throughout civilization without harming one another

*-not all cultures are equal*

-working in a state cartel is not equal to working in the free market

*-where there is trauma, harm reduction precedes proactivity*

My hope and intention is to serve anti-nihilist and anti-Communist philosophers who pursue self-knowledge through logic, self-reflection, empathy, and philosophical principles. This is a book for people who are fundamentally alive and have not abandoned the principles that serve civilization: adherence to free markets, personal liberty, and the sanctity of contracts. This is a book for those who serve in the Culture War. This is a book for those who lent their open support for Donald Trump in his quest to dismantle the false song of globalism.

This book is a call for those who would like to do the same for the fields of psychology and self-inquiry, to remake them into something fundamentally more truth-based. We must now dismantle the false song of the counseling industrial complex that pacifies and lulls so many unsuspecting seekers into the deep slumbers of nihilism, leftism, and relativism.

The interests of global Communism are now in mortal danger because of this book and others like it. No longer will paralyzing, pacifying manipulations be quietly inserted into the principles of self-inquiry by our greatest psychological theorists. With books like these, they are losing the high ground. This book could be the most important book you have ever read on self-knowledge.

I carry the sword and wear the armor.

Who will take up arms and join me?

## Introduction

# THE W'S OF SELF-KNOWLEDGE

*An unexamined life is not worth living.*

-Socrates

*As soon as you trust yourself, you will know how to live.*

-Johann Wolfgang von Goethe

**What** is self-knowledge?

*Self-knowledge is the understanding a person has about his or her own thoughts, feelings, personal history, values, and motivations.*

**Why** pursue self-knowledge?

*Self-knowledge allows a person to live in accordance with reality and to possess the truth about themselves. This, in turn, provides a person with great freedom, happiness, physical and mental vitality, and an understanding of the people and events that surround him.*

**When** does one pursue self-knowledge?

*One is engaged in the self-knowledge process when one reflects upon the nature of their own thought processes and behaviors. Self-knowledge can arise at any point in the day, so long as one is attentive and mindful. Self-knowledge can also arrive in the form of dreams.*

How is self-knowledge pursued?



*Self-knowledge can be pursued through a wide variety of methods, disciplines, and tools. I advocate for journaling, self-reflection in the moment (often called 'meditation'), and dream analysis as sure paths to self-knowledge for any truth seeker.*

**Where** is self-knowledge gained?

*Self-knowledge is an intrapersonal process, meaning it occurs in one's own psyche. One can measure the progress of their self-knowledge by taking an accurate inventory of themselves and then comparing to themselves 6 months, 1 year, 5 years, etc. prior with their values in mind. There is no one place on the planet that has been scientifically proven to induce more self-knowledge over another.*

**Who** pursues self-knowledge?

*For millennia the maxim "know thyself" has been espoused by many important thinkers, particularly from the field of philosophy. Philosophy is becoming particularly popular with young people who grasp how badly recent generations have ruined Western Civilization.*

**SECTION 1A:** In  
Relation To  
Oneself- *Theory*  
*and Structure*

---

## **We Change The World By Changing Ourselves**

*The curious paradox is that when I accept myself just as I am, then I  
can change.*

— Carl R. Rogers

When we engage with others and are engaged by others, we have a basic choice on how to conduct ourselves. We can choose to behave reactively to the ideas and emotional states of others or choose to behave proactively by remaining grounded and centered in our highest values.

When we are devoted to a life of self-reflection and self-knowledge, others often seek to fight, to drag us down to their level and beat us with experience, and to stifle us and fog us because our truthfulness disturbs their false equanimity. As these people are not offering us equal value in return, it is not our job to dismantle their antagonism. They have not paid the price for our abilities. Neither is it our job to react to them and respond out of distress and unease. We may dismantle their antagonism if we deem it necessary for self-defense or third party self-defense.

If we are dedicated to a life of self-reflection and self-knowledge, our job is to contain their antagonism and remove it from our lives as it crosses our boundaries. We best accomplish this while remaining grounded and centered in our highest values. We owe it to no friend to step off the path of self-growth in order to mend the wounds they do not attend to. This places us in the role of a parent. It is fundamentally reactive and disturbs the balance of the friendship. It is also the *modus operandi* of all cult leaders, those who place themselves in the role of parent to their friends. It is important we ask for value in return for our efforts.

We can contain the antagonism of another by expressing and maintaining our boundaries and preferences in a clear and empathetic manner. The empathy is for ourselves. We do not owe empathy to a person who is behaving antagonistically, either by acting out of their wounded child in order to fight with us or acting out of their inner parent in an attempt to “correct” our behavior. We owe it to ourselves to remain grounded and centered in our path to knowing ourselves better and healing our childhood deficits.

We do ourselves a disservice when we behave reactively toward others by acting out our wounded child or our inner parent. These such circumstances, which occur to us all, call for us to self-reflect and attend to our unmet needs. We can learn from every conflict we have ever had.

When we engage from our true self, which is boundaried and aligned with truth, we appeal proactively to the true self in others. The more consistently we can do this, a consistency born out of daily dedication to self-reflection and self-therapy, the less we find ourselves in the company of those uninterested in living rich inner lives.

The corrupted, the stuck, and the antagonistic mostly just fall away of their own accord. Those who are true seekers learn from our insights and, in their own time, learn to share their own insights. We change the world by changing ourselves. To live proactively is to lead by example. To live reactively is to repeat our unconscious, historical traumas.

---

## **The Freedom To Experiment And Make Mistakes, Pt. 1**

*The freedom to fail is how we find, or at least approach,  
perfection.*

-Stefan Molyneux

As part of our self-knowledge process, we need the freedom to experiment. We cannot learn and grow with people around us who seek to limit our range of expression and choice, particularly when those choices are in the realm of aesthetics (as opposed to ethics). This does not mean that our exploratory choices and means of expression are without consequences. We must be willing to accept the consequences of our actions if we want to remain responsible and accountable.

If we listen very closely to the voices inside of us, we begin to make life choices that others around us may not understand. If we hold in our personal relationships the standard that either party is free to experiment with their own lives in an ethical way, such deep listening and choice-making becomes a source of celebration and learning for the friendship. Perhaps we change careers.

Perhaps we move far away. Perhaps we move closer. Perhaps we pursue a new friendship or relationship. Perhaps we create an original work of art that humbles us and challenges us. Perhaps we step outside of a group to gain perspective. Perhaps we step into a new group to learn a new point of view. Perhaps we leave old connections behind. Perhaps we take up a new pursuit.

In a relationship with sufficient in-built trust, forged equally by both parties, there is considerable room for trying new ways of being without fear of punishment or abandonment. Natural consequences will accrue, as they always do. However, the experimentation process is in the service of learning and growing.

If we push away the voices inside of us, we also push away the voices of our loved ones. We make life choices that are not in the service of our own learning and growth. We instead repeat the traumas of our histories. We may even break from ethics. It is important in these times to return to Self, a job each of us must do for ourselves or delegate to a psychological helper for a fee.

True friendships last. In true friendships there is an understanding and observation made that both parties are making life choices in serve of growth and learning. Indeed, both parties are making earnest efforts to learn and grow. There may be discrepancy between parties on level of awareness of whether one's choices align with their values.

It is not a friend's place to seek to alter the awareness of the other. This is the role of a parent and is not appropriate for friendship. The more aware friend may hold boundaries with other person in the areas where the other is not aware. This is fundamentally proactive.

As the more aware party has clarity on where the less aware may make a mistake in their learning and growing process, the more aware party's inner child is not at risk of being hurt as the boundaries are clear and healthy. This is the basis of what allows a friendship to last. A friendship cannot support parental revenge or rescue between parties. Such rescue and revenge erodes the trust of the relationship and turns experimentation and mistakes from a process to be celebrated into a process that divides and weakens. A friend can always extend curiosity and listening to a friend who may be in the process of making a mistake.

By first developing a relationship with ourselves where experimentation, mistakes, and resulting natural consequences are welcomed and cherished, we bring this value into a friendship or a romantic relationship. This self-knowledge allows a person to pursue their grandest dreams without sacrificing for the smallness or fear-based attitudes of people who cannot tolerate mistakes. We begin to surround ourselves with true philosophers, students of life and reality. We begin to have the space for the long hours and days of experimentation and mistakes that lead to mastery. We nurture others in their paths to mastery, the highest value being self-mastery. We become kinsmen in making the world better.



---

## **What Saved Us In Childhood Kills Us As Adults**

*Simon has access to a drug that can instantly make all of his anxiety go away. This drug can restore his sense of control, eliminate his bottomless terror of voluntary interactions, and place him right back in familiar territory where he feels efficacious, powerful and in control.*

-Stefan Molyneux

As children we developed comforting habits and thought patterns that kept the abusiveness of our parents at bay. In whatever ways possible, we developed strategies for minimizing their impact on our core of truth. As adults, these strategies and comforting habits kill us slowly. As children, we hid our core of truth to survive but now as adults we must embrace reality and live fully. We must dismantle our ancient defenses so that we can interface fully with reality.

Addiction is a repetitive and unconsciously motivated pattern of behavior or thought. Addiction brings about temporary comfort or satisfaction that holds at bay our painful feelings resulting from childhood trauma.

The longer we remain entrenched in our addictions in adulthood, the less time remains for us to pursue our fullest capacities. We begin to harden and dull. What was once charming and clever begins to sour into predictability and complacency. Our sensory capacities wither. The wonder of life comes only in glimpses here and there until finally, it is gone. The person who does not dismantle their addictions trudges on in a fateful slumber that decays into deadness. Most will try to have new life by birthing a child with a partner but the parents' inner defenses have not been dismantled. The child's psychic energy is consumed on the altar of the addicted parent. At worst, bearing children is the opiate of the masses, a final addiction that usually lasts the rest of an adult's life.

There is another way.

We can choose to fill our inner lives with meaning. We can choose every day to feel our emotions, decode our dreams, and grieve our traumas. We can choose to forgo mood-altering substances in favor of healthy and wholesome foods. We can leave behind the jobs and social roles that served our parents and our parents alone. We can use our sexual energies to create original art. We can choose to break from our families and the wicked governments and religions that mimic their treacheries. We can fall in love with ourselves. We can choose to have a child out of a love for life and supreme respect for the personhood of the child.

We build up our emotional pain tolerance by gradually increasing the periods of time we go without addictive patterns. We lose interest in numbing out the truth of who we are. Addictions fizzle out and are replaced by behaviors that bring meaning into our lives. We become more and more aware of our options. Addictions go from deeply soothing and restorative to mildly icky, uninteresting, and tiring. We begin to see opportunities to enrich our lives. Our tunnel vision clears up and we stand on the open range of volition.

Dismantling an addiction takes time. It is a gradual process.  
Let us work with persistence and find allies on the path to healing!

## 4

---

# Rescue and Revenge

*Romance for Homo sapiens is the wounded child's fantasy of  
rescue in the arms of a lover. When romance rescue fails-there's  
always revenge.*

-Fred Timm

We have to push under our true feelings when we are wounded in childhood by our parents. This material bubbles and rots in hidden places, festering as we get older. We have fantasies that emanate from these wounds. They are the parental rescue fantasy and the parental revenge fantasy.

The parental rescue fantasy is the unconscious hope that someone in your life will fill your unmet needs from childhood. This is to say that you hope someone will come along and finally uncover for you the hidden childhood truth that only you can uncover yourself. Celebrity and hero worship are some of the most common forms of the parental rescue fantasy. Through the rescue fantasy we often keep our parental perpetrators around in adulthood, hoping someday they will love us just right so that we can express all the unexpressed.

We struggle for years and years with them to try and create the safe conditions we need to grieve. They will not hear us. The parental rescue fantasy can also be seen in the psychology of political leftism. The leftist will choose some "underprivileged class" to "save", raising all sorts of government programs in the process. The leftist struggles against his own intellect in augmenting government programs and fails to truly reach the aggrieved peoples, just as he fails to reach his own wounded inner child. To heal the parental rescue fantasy we must fundamentally hear and re-experience the abandonment we went through in childhood when our parents would not hear our true feelings. We must accept our own feelings of smallness and neglect, rather than project them on to others.

The parental revenge fantasy is the unconscious hope that the projection of the failures of your parents onto others and your subsequent combat with them will fill your unmet needs from childhood. People most often act this out by bickering and fussing with their immature parents well into adulthood.

This is also acted out by people who pursue aggressive behavior with others when their parents' poor parenting is actually at fault. This most often occurs as crime according to the standards of universal ethics.

We have all seen black youths playing the "knockout game" or some furious driver in a Midwestern state bash another person's windshield for their own careless driving. The parental revenge fantasy can also be seen in the psychology of neo-conservatism, a Jewish-created ideology masquerading as right-wing conservatism

A prime example of this was the collective rage across the country that was stoked by the public figures of neo-conservatism (George Bush Jr., Colin Powell, Paul Wolfowitz, John Bolton, Dick Cheney) in response to the suspicious attacks of September 11th, 2001. Very few people were able to hold their own feelings of rage and wrong-doing long enough to question the real facts of the situation and the lead-up to the event. "War with Afghanistan" was the blood curling scream in the throats of thousands, yet another abandonment of the foreign policy of non-intervention that built up America's wealth in the first place.

To heal the parental revenge fantasy we must hear the feelings of spite, bitterness, anger, and rage that have long been kept down by our parental introjects. We must come to re-experience the childhood feelings we couldn't express to our parents, the feelings that told us they were crossing our boundaries.

As we heal our parental revenge and rescue fantasies we can act with more clarity in the interests of good over evil. We become less impulsive and abler to suspend judgment until sufficient evidence is at hand. We learn to assign proper blame without flailing out. It becomes clear to us who the people are that we can help the most: those in our in-group. We no longer displace familial feelings onto the remotest, most alien, and most indie suffrage societies our Internet searches will yield. The primary psychodramas of our lives calm down and we begin to chart our course proactively, based on reason and evidence...not the feverous feelings that bubble up when our denial of our childhood feelings is threatened.

---

## Living Analytically or Adventurously

*Personally... I don't give a shit about all that, because you know what, I can't learn anything from you I can't read in some fuckin' book. Unless you want to talk about you, who you are. Then I'm fascinated. I'm in.*  
-Good Will Hunting

There is a point of moderation between living analytically or living adventurously that each of us will decide for ourselves. When we live purely analytically, we risk losing touch with our spontaneity, creativity, and our ability to play. When we live purely adventurously, we risk losing touch with our abilities to reason and reflect and we risk living on impulse.

Analysis and adventure are compatible and need not be at odds. Within ourselves we can temper and resolve this polarity by learning the lessons each have to offer us. We may go through periods of more intense analysis. We may embark on adventures as swashbucklers and explorers. Through it all, if we remember to return to Self, we will gain the value that each aspect has to offer.

We can remain aware of the people we bring into our life and our motivations for doing so. Do they compensate for our lack of adventure? Do they compensate for our lack of analysis? We need not use other people to balance ourselves out. We can do it for ourselves. This requires us to listen closely and ask, "Am I in a period of adventure and extraversion or am I in a period of analysis and introversion? What are the lessons I'm gaining from this period of my life? What will be the fulfillment of this period and how will I return to Self?"

We can also look back on the last 5, 10, 20+ years of our life and track when we have lived more analytically or adventurously. We can begin to notice the patterns and decide if overall we have come closer to Self. We can look at the lives of our parents and understand their own proclivities toward adventure and analysis. We can examine how those attitudes shaped our own. We may go even further back than our parents, if needed.

We can begin to notice our societies, their cultures and norms, and what is prized in terms of analysis and adventure. For example, the norm in the United States is extraversion and adventure and this value is reflected by the major leaders, thinkers, and entertainers. This is not always the case in other places. Take, for example, Uruguay or Switzerland and their more insular social scenes. This knowledge, too, we can incorporate into our empathy. We become freer to celebrate the analysis or the adventure of others. By doing this we lose our fear and mistrust of their aesthetic ways of being. We see the value in the lessons they're seeking. This brings us clarity.

It seems that deep within each person lay the seeds of rigorous analysis and far-ranging adventure. Let us tend to those seeds in ourselves and in others so that our inner worlds may come to life. Let us provoke our imaginations. The possibilities are endless!

---

## Being Proactive Instead of Reactive

*Instead of trying to spread universal values that not everybody shares or wants, we should understand that strengthening and promoting Western civilization and its accomplishments will do more to inspire positive reforms around the world than military interventions.*

-President Donald Trump

There is immense value in being reactive but only up to a certain stage in our development. In childhood we must learn to react and adapt to our parental traumatizers. This keeps us alive. Eventually we enter into adulthood and have legal and social avenues for becoming truly independent from our parents. At this stage it is important to break from our parents by rebelling against their unhealthy sides. We react to the ways in which they harmed us with the requisite anger and an establishment of healthy boundaries. For a time we may be lost. We may band together with other wounded survivors. Some of us, now that our parents are out of our lives, displace our rebellion onto causes and conflicts in the social sphere. Some of us simply need time to decompress from the pressures put onto us from our parents.



We must not lose ourselves in our rebellion. This is to say that we must undergo a shift in orientation from the reactivity that preserved us in the face of our parents' corruption and move into proactivity. Reactivity is not our true identity. It may be seductive to become a warrior in a cause, a lone wolf on the fringes, a ruler of a tribe, a parent, or a high-performing professional but if it is a perpetuation of the rebellion against our parents, at some point it will ring hollow.

By living proactively, we ensure that we do not displace the feelings of sorrow and anger that are part of indicting our parents on an intrapsychic level. We bring into our self-work the conflict so many of us yearn to carry out externally: the hard work of breaking from our inner parents. No amount of external validation, throughout whatever socially favorable pose we choose to assume, will resolve the next stage of our growth. We must free all of the rejected and abandoned sides of us from the clutches of our inner parents.

What does it mean to be proactive? It means to be grounded and centered in our struggle to become real, above all other struggles. We must heal from all of our trauma if we are to become fully honest with ourselves and interface with reality to the fullest of our biological and genetic capacities. The choice to make healing from trauma our life's purpose is up to each of us. It is no small task. Some brave souls break out of their family systems yet so many of them lose themselves in rebellion.

Most people choose to remain in their family systems, too crippled by their traumatizers. They doom themselves to forever trying to be "good boys" and "good girls" to their parents, particularly when they have children. A rare few but growing number of people are able to break away in rebellion, learn the lessons of rebellion, and move into living proactively. Wherever we may be on our own paths to healing fully from all of our traumas, let us extend a hand to those who greet us with curiosity.

To be proactive is to ask of all things, "How does this contribute to my life's purpose?"

To be proactive is to hold in one's care the sides of us that influence us to initiate conflict: to antagonize others, to burst their denial and point out their inferiority in this vulnerable state, to seek to draw parent figures to ourselves and drain them, so on and so forth. We can choose to lead from our adult and most healed sides. We refrain from engaging others through our inner parents or our wounded inner child. To live proactively is to never draw innocent parties down. It is to remain focused on the intrapsychic conflicts for our very existence as True Selves by not being drawn into interpersonal conflicts. To live proactively is to place above all else our personal re-parenting process and commitment to a philosophical life.

When we can live proactively, learning, growth, and grieving come to the center of our conscious experience. With no interpersonal drama, the volume of our inner drama intensifies dramatically. We are capable of handling this uncertainty, self-doubt, turmoil, discovery, pain, and grieving because the whole structure of our life has been carefully cultivated toward such an end, thanks to our proactive stance. The longer we have lived proactively, the more intensely we benefit from the structure that has accumulated from our many proactive life choices.

The primary battle is within each of us. It is up to us to orient ourselves toward this basic fact. Should this occur on large enough of a scale, society will become oriented toward healing from trauma. Wars will end. Pollution will disappear. Crime will plummet. Governments and religions will eventually vanish. Learning and growth will be at the forefront of all societal endeavors. Vibrant children will play and create openly, worshipped and adored by all. People will hold strong, accurate boundaries with one another. The planet's wildlife will thrive, humans included.

Let us do the inner work. It is time.

Z

---

## **Calmness: A Mark of the True Self**

*The transition from outer definition to inner truth is a lonely path that few travel. That's why it's good to listen in quiet reflection to the voice of truth that whispers encouraging words and reassuring support that we are actually not alone at all.*

-Fred Timm

This is an essay on one of the eight Cs of self-leadership, as posited by the Center for Self Leadership. The eight Cs are calmness, courage, curiosity, clarity, compassion, confidence, creativity, and connectedness.

Calmness is the freedom from motion and disturbance. It is the result of a basic acceptance of the conditions of our inner and external worlds, not to be confused with moral sanction. With calmness we are able to listen to the often faint, quiet voices within us that guide us to peace and resolution.

To act with calmness is to make the choice to be the adult in the room in any given situation. We act from our Adult Self. We de-escalate the conflicts broiling for others with our gentle presence. We do not lose ourselves in the turmoil of others. We remain centered and true to our life's mission.

To lose our calmness is to yield to the child's fears, both within ourselves and within others. We begin to lose our footing on our own path of truth and become diverted into the false contests and schemes of rescue going on around us.

To build our calmness, we must embrace a dedication to processing the day and slowing our perception of time down through contemplation. Each day we have the opportunity to gain space from the concerns of the day and step into a broader perspective on our life's meaning and purpose. We soothe the tormented inner child consciously. We confer with our best and truest sides. We remember the truth we have embodied over time, the times in our life we were true. This gives us the energy to continue the daily practice of contemplation.

As we continue to embody calmness, our inner and outer worlds slow down. We begin to listen to the wisdom of the True Self. We bring into our care those who need a soothing voice: those who seek to be connected to reality and truth. We hold the pain for others until they more and more hold their own pain. Our arms are steady and supportive. We waver less and less. The work needed to return to Self lessens. Children notice us and seek our love. Animals notice us and step closer. Our actions take on a humility nurtured by the gentle hum of the more and more present True Self. Our voices, muscles, breath, and psychosomatic symptoms relax. Our posture straightens. Our sleep deepens. Our dreams last longer and go deeper into childhood. We live with poise.

Calmness yields to us our home within ourselves. We begin to have a place we can always return to and be soothed.

We can return to the home within ourselves today.

8

---

## **Courage: A Mark of the True Self**

*Brothers, what we do in life... echoes in eternity.*

-Gladiator

In life we are faced with times where we have outgrown our surroundings. We have outgrown old friends, family members, social groups, professions and vocations, addictions, and ideologies. We no longer fit these old connections and we can no longer carry them along with us. We face the prospect of parting company and moving on in our development. We become outsiders and this triggers the feelings of abandonment the child within us carries. As children we were outsiders to our limited family systems. Once again we find ourselves in a similar position, the difference being that we are choosing a conscious and adult path. Our outsider status is no longer the result of parental neglect. It is the result of being a healthy parent to ourselves.

To act with courage in these times is to hold the fear of the child in our care and to continue moving forward into maturity. Courage allows us to find new ways. We become original. To lose our courage is to become overwhelmed by the wounded child. We then return to the comforting confines of our familial connections, old friendships, and so forth seeking to have our needs met by external, imperfect caretakers. We gain the praise and solidarity of our imperfect caretakers and we relinquish our independence and personal responsibility.

To build our courage we must continually return to the abandoned child and nurture him through the hours of quiet desperation into fulfillment and secure attachment. We must accept that we no longer fit old systems and ways of being; The greatest risk is to remain in the old ways. We must learn an intimacy that sustains us more than the old ways and connections ever could. We must remember the painful feelings associated with being rejected by our parents and become a family unto ourselves. We must walk through the fires of our personal hells and through the deserts of our vacant desolation, all the while holding the wounded child in our care.

As we perform these responsibilities we gain our courage. We internalize the solidarity we once sought externally. We gain the ability to speak for a new way out of fear and abandonment. Others see our example and work to free themselves from old friends, family members, social groups, professions, addictions, and ideologies. We have contained and rehabilitated our own fear, despair, abandonment, and doubt and no longer do we attract those lost in these feelings. We gain seasoned allies. We point the way for those who are still lost.

Courage yields to us our adventures. We become heroes in our own lives. Our hearts become strong with all the lessons we have learned from choosing a new way, while holding and tending to the wounded child in our care.

Courage blazes the new path. Today we can take a step.

---

## Curiosity: A Mark of the True Self

*He who laughs most, learns best.*

— John Cleese

Curiosity is the desire to learn or know more about something or someone. We grow through learning. Curiosity is the pre-cursor to learning. Curiosity tells us when something or someone could benefit us in our growth process.

When we are led by our curiosity, we view life as full of opportunities. We are drawn to novel experiences and perspectives, seeking the truth principles and enjoyment that will allow us to further grow. We query and ponder much in the child's manner. We are open to play. We are also open to deep discussion and contemplation. Curiosity permits us to try new ways of being without getting lost or confused. Curiosity permits us connection to others and their experiences.

To build our curiosity, we must push back against our inner abusers in order to allow ample space for the inner child to explore and experiment. Our inner abusers cannot reign over us. We must hold boundaries with them. When the child feels safe and held in their natural interest in the world, they will signal to us what is interesting to them. From our adult self we take an interest in their interests and thus curiosity grows. To lose our curiosity is to identify with the myths and lies our inner abusers spin. We believe their abuse and we close down, choosing a bunker mentality over a wide-ranging survey of all things emotional and intellectual.

As we build up our curiosity, we learn to let go of all ways of being and attitudes that served our parents and their efforts to cope with their own traumas. We become people we may not have expected to become but are happy to become. We learn better how to find the truth, where the truth is to be found, and how others learn about the truth for themselves. We gain trust and allow others to experiment from their own curiosity without feeling threatened. We learn to hone our curiosity to the areas of most reward, such as self-inquiry and interpersonal connection. The "shoulds" about how we learn and what we should learn melt away. Things come more naturally to us. We remove historical, trauma-based "shoulds" from others and learn to accept what is. People are the way they are. Our curiosity is a signal to them that they can hold space for their own inner child to explore and experiment.

Curiosity allows us to grow. We are naturally compelled to grow, as meaning-making creatures. Curiosity simply speeds up the process. Learning is all around us, we simply have to tap into it!



10

---

## **Clarity: A Mark of the True Self**

*Science is organized knowledge. Wisdom is organized life.*

-Will Durant

Clarity is a quality that allows us to see the truth of reality, our relationships, and ourselves without viewing it all through the troubled and distorted lens of our childhood trauma. Through clarity we are best enabled to make choices and adopt strategies that will allow us to live truthfully. We choose love over deception. Respect over invasiveness. Logic over manipulation. Intuition over madness. Competency over helplessness. Connection over isolation. Fun over drudgery. Conviction over cynicism. We choose our way.

To build our clarity, we must study philosophy, engage in mutual explorations of the truth with others, feel our exiled feelings from childhood, exercise our bodies consistently, and admit our areas of non-knowledge or dysfunction. By studying philosophy, we gain the challenges and rewards associated with following the evidence, facts, and logic to their accurate conclusions.

We gain clarity in our thinking and reasoning. By engaging in mutual explorations of the truth with others, we learn the scope of clarity belonging to others and the methods for attaining clarity they employ while offering value of our own. We gain social clarity. By feeling our exiled feelings from childhood, we empathize with the child we once were and how our social and emotional environments shaped us into being the person we are now. We gain emotional clarity. Through exercising our bodies consistently, we gain efficient flow of energy and well-being throughout our entire physical form. We gain physical clarity. By admitting our areas of non-knowledge or dysfunction we embrace our limits. We gain existential clarity.

As we build up our clarity, we are able to make decision after decision that leads us to preferable life outcomes. We choose more and more that which will serve us in our intellectual, emotional, social, physical, and existential lives. Our capacity for love increases when we practice our clarity. We gain our empathy and all the benefits that come with it, as covered elsewhere in this book.

Clarity comes to us when we practice getting perspective on the sides of us that are rooted in trauma. We seek to be in Self through deep breathing exercises, asking our wounded sides to step aside, and choosing to make our environments places that will inspire us and leave our parts undisturbed.

We get to choose clarity and engage in the responsibilities associated with attaining it.

11

---

## Compassion: A Mark of the True Self

*They (Allies) have utterly lost the Anglo-Saxon conception of justice and feel that a man can be kicked out because somebody else says he is a Nazi. They were evidently quite shocked when I told them I would kick nobody out without the successful proof of guilt before a court of law.*

-General George S. Patton, 1945

*We are going to be considerate and compassionate to everyone. But my greatest compassion will be for our own struggling citizens.*

-President Donald Trump

Compassion is a sympathetic consciousness of the suffering of others together with a desire to alleviate it. Our compassion signals to those who are suffering and in distress that we are engaging them out of kindness and generosity. Without compassion we become robotic strivers who grind the world underfoot in our climb up the social hierarchy. Our compassion is best reserved for the virtuous struggling to improve the conditions of their lives, not for lifetime criminals who leave destruction in their wake.

To act with compassion is to lend a helping hand to the person who is consciously trying to work through their suffering. Each has to judge whether the actions we pursue out of compassion lead to outcomes that are virtuous. It is a misuse of Self to act out of compassion toward a person who will only use our efforts to further entrench themselves in their parasitism. Acting on compassion comes with an economic calculation, if one is to be philosophical. There are many compassionate pursuits that result in increasing value for the world. One can engage in micro-loans for start-ups and entrepreneurs. One can give a ride to a person going to a job interview. One can help animal to safety or discourage it from treading across a busy road. One can intervene on behalf of a child who is being abused. One can lift up a child who has taken a hard fall and hold the child close. One can give an old possession to one who would make good use of it. Those who respond to compassionate acts with gratitude are those who are capable of using such acts to further their own learning and growth. They know that an investment in their growth has been made and do their best to try and synthesize the kindness into their future decisions.

As we become more compassionate, we look for more and more complex and sustainable ways to give to others. We move away from single actions to whole systems of gifting that involve repeat transactions and engagement. This is the basis of free market capitalism. It was Henry Ford who wanted to use his knowledge of the assembly line to enable every family in America to own a vehicle, for their own self-improvement. Compassion gives us knowledge of our capacity for creative endeavor. We become aware of the suffering of others and then spend time pondering how best to alleviate the suffering.

We can reach and teach only those who are willing to learn.

## 12

---

# **Confidence and Connectedness: Marks of the True Self**

*O'Doyle rules!*

-Billy Madison

When we are confident we feel connected to our competence in whatever endeavor is at hand. Confidence is a feeling. We use confidence when we are striving to attain a value in our lives. We can also sit and simply feel our confidence. We can share our confidence with others so that they too may discover how to feel connected to their own competence at an endeavor.

False confidence is a kind of show to deceive others and gain an advantage. True confidence is a sense of security that tells us that regardless of the outcome we will use the experience for learning and growth.

Connectedness is the quality of being in contact with the best sides of oneself. Confidence naturally comes out of this quality of being. Connectedness permits us full range of our faculties. We are in a state of listening to ourselves and acting on the brilliance we are being told. A connected person "flows" spontaneously in their actions. A connected person can make many more concurrent calculations of possible actions and outcomes in comparison to when they in a state of disconnectedness. A connected person is aware of their options.

False connectedness is a rigid pose that mimics true connectedness. Those who are faking connectedness try to appear as gurus and experts. Gentle probing will reveal their awkwardness and dissociation. These types prey on those who cannot spot their falseness, those who are emotionally-dependent children.

We can gain confidence by practicing the principles of excellence for our chosen endeavor. A man who is supremely confident in self-knowledge, having it been hard-won over the course of his lifetime, may have no confidence in his own ability to speak Swahili. He may learn Swahili if somehow he believes this is an expression of his values. He will become more confident in Swahili...and we will all scratch our heads and wonder why.

We can gain connectedness by listening to all of our many sides. We carry a cornucopia of emotions, experiences, wounds, and memories to listen to. By listening to this inner wealth, we draw connections. The more connections we have drawn, the more connected we are. Life makes more and more sense to us. We feel more and more confident in our connectedness!

Without confidence we feel insecure. We replay the doubting voices of our parents on a loop in our own minds. We may deceive others in order to compensate for our lack of confidence. We may choose meager standards and options because we believe that's what we deserve.

Without connectedness we feel...yes, you guessed it: disconnected. The order and fluidity of our thoughts and emotions dissipate. We lose our sense of purpose and feel like we're floating along. Often we will become depressed. We search without finding or we give up and burn out.

We can make time in our day to gain mastery, undo the doubting voices of our parents, and draw connections between everything we experience. This book should prove a useful tool in building up these abilities.

### 13

---

## **Creativity: A Mark of the True Self**

*Creativity is a continual surprise.*

-Ray Bradbury

Creativity is the play of the inner child as permitted by a person's psychological defenses. In the times children are free of the burdens their abusive parents place on them, they engage in life spontaneously. Children learn through play. Children make sense of the world, bring order to chaos, and broaden their horizons through a joyous discovery process that invigorates their bodies with a sense of possibility and wonder. It is up to each of us to retain the basic essence of play in the face of a largely toxic adult society that discourages true wildness and freedom. Some of us emerge from childhood with a strong sense of play, encouraged and nurtured by parents who were themselves in touch with their own sense of play. Others emerge from childhood constricted, tense, depressed, and uninspired... unable to muster any vigor. We must attend to the wounded inner child through self-therapy in order to reclaim the child's play. Our grieving process will yield to us the wonder of the playful child.

We must remember the spectacle of the unknown, the gravitas of heroism, the splendor of nature, and the promise of reward we once beheld as young children. If we were denied these experiences by our parents, we must take the risk to trust those who were not harmed in the same way and learn to view life's experiences from their point of view. We enter into humble study under these wise men and women. They are capable of tasting life's sweetness. They help us build our humanity up. The best of them can do such work even from the tiniest, faintest threads of hope.



As adults, it behooves us in our creative lives to choose people, places, and things that inspire us. We are free to choose. If we can build intimacy with our sense of inspiration, we can call upon it when it is time to make decisions. Where will we live? Who will we keep company with? What will our eyes behold and our hands touch? Inspiration is a feeling that generally arises in the chest, from the heart. It reminds us of the child's play and allows us to create the space needed for the child to roam and venture. It is oft-spoken to "listen to your gut". With creativity I say, "Listen to your heart. Listen to the inspiration and play within it."

Children thrive on structure, especially when they learn the skills to build structure for themselves rather than getting plugged into an already existing structure. The famous "Calvinball" from the Calvin & Hobbes comic strip serves as an excellent example of a child learning to build structure. The ball is the instrument and Calvin's imagination laid down the structure for play with the ball. All creative disciplines in existence have an instrument and a structure.

I chose the piano, the pen and paper, and the guitar. I have created my own structure but I have borrowed heavily from such people I consider to be creative geniuses. We are all free to choose whomever inspires us with that the warm and inviting feeling in our heart. These people reflect back to us fundamental truths about ourselves. We are especially served by building a creative structure based on our life experiences themselves and how they influenced us to become who we are. This is the synthesis of self-knowledge and art. It produces true originality.

Each of us must contend with the, sometimes subtle but more often loud, inner voices that seek to silence our artistry. These voices are the voices of our parents, set against us in a conspiracy to prevent us from growing beyond their limits. We must hold boundaries with these voices, tame them, quiet them, resolve them, and free them from the twisted mother and father forms they have taken on. Eventually they can come to serve the child in truth but while they are mangled and twisted they must remain at bay, never to overwhelm us.

With the voices at bay or assuaged, our structure and instrument before us, and our surroundings inspiring and inviting, we begin the great work of bringing into expression the play of the inner child. We sing songs that soothe it or enliven us. We explore mysteries or stand for justice and truth. We are giddy or reflective and melancholy. The stories of the child we once were come to life. We are still children, in a sense, and it is through our creativity and our art that we take steps toward psychological maturity. We do it not for self-aggrandizement but for the ultimate freedom that honest self-expression yields. We create for ourselves and for other seekers on the path to becoming fully actualized. We cast away the "oughts" and the "shoulds" and let true form, however it may appear, come to life in our art. Some of it we deem too personal for the time being and keep it to ourselves. In some of it we see clearly how others could be served in connecting to truth and we choose to share from our abundance.

Those who have the greatest capacity for honest, self-connected creativity also have the greatest capacity for being good parents. Creativity is...a creative act! It is to birth life to new meaning. What better person than a creator for the care of a child's needs? It is no surprise that some of the sons and daughters of the most consistent, sober, and prolific artists end up becoming advocates for self-actualization or philanthropy. These people often become creative entrepreneurs who seek to serve human needs!

Let us tune in and listen to the needs of the inner child. With the needs met and the meddling inner parents at bay, the child is invigorated and expressive. We can record this expression and thus art is born.

14

---

## **Rebel!**

*No worse fate can befall a young man or woman than becoming prematurely entrenched in prudence and negation.*

-Knut Hamsun

Rebellion is an important step on the path to emotional maturity. It is the choice to break away from convention and the norm. It is a reaction against the denial and smallness of the families, cultures, and societies we grew up in. The degree to which these systems were unhealthy is the degree to which we will need to rebel. We make the fundamental choice to say, "I am going to make my life's decisions for myself based on my own volition, not any rules I feel impede my growth."

When we rebel we choose to confront our perpetrators. We speak out in righteous anger and hurt. We may directly confront our parents, in person. We can also express ourselves through art and prose. We are often overwhelmed by feelings that had to remain long dormant in the face of the denial of those around us.

We take these feelings and do our very best to give them life, to give them sanction and understanding. We can express our rebellion outwardly by changing where we live, how we dress, who we talk to, what language we speak, what course of study we pursue, what kinds of romantic partners we date, and the information we consume.

We do need to be careful, however. With rebellion comes the residue of nihilism, cynicism, and sarcasm of having had our childhood feelings compressed and neglected in the face of oppressive parents. Many of the political ideologies and ways of being that are most compelling to people in their late teens and 20's prey upon the bitterness of having parents who failed us. We are free to rebel but we must remember it is not a way of being in and of itself. It is a reaction to abuse. We're okay to live reactively for a time. After all, we need space from all that has harmed us. Only by taking space can we gain perspective. The real work of rebellion is to feel our feelings even as we are "bad boys" and "bad girls" in mother and father's paradigm. If we process the residue resulting from having been cramped up for so long in non-expression, we get to break out of rebellion and into proactivity.

Rebellion can be a lot of fun, especially when we share in the frustrated company of others who are well aware of being in rebellion themselves. We can party, dance, sing, take wild risks, and live foot loose and fancy free. The better our parents did by us, the shorter and less intense our rebellion. We need not throw the baby out with the bathwater and totally disregard how our parents succeeded with us because of the pain of how they failed us. We do need to fully honor our pain, anger, sadness, and rage from the times we were failed.

Rebellion is only appealing to those who live conventionally. The "break from the rat race" guy is like a piper to those who have never rebelled but to the proactive person, he looks like more and more of a nihilist the older he gets. "Perpetual travel", living in 3rd world expat hotspots, and anarchism out of emotional rebellion look appealing to the person who has been forever chained to the denial of their parents. To the proactive person, these look tiring and taxing. We can't skip rebellion but neither do we need to stay stuck in it forever out of a stubborn pride. Civilization needs our help but we can only help if we're moving forward in our growth.

---

## **“The False Self is Bad!”**

*A mind that trusts itself is light on its feet.*

-Nathaniel Branden

This essay has a lot of tie-in with the essay "Beware The Toxic Abuser!" Please read both in conjunction to get a fuller picture.

There is a contemptuous mischaracterization of the "false self" floating around in self-knowledge circles that decries use of the false self as bad, to be avoided, and a form of self-deception. Supposedly people build up a false self to participate in society. This is "being fake" and "shallow". Such people cannot "hang" in the realest of interactions with people who choose to "keep it real". In this essay I would like to challenge this notion, demonstrate its limitations, and offer up a more reality-based perspective that could perhaps save people a lot of trouble.

From my point of view, "normal society" is the society that does not touch the sacred calf of denial of parental trespasses. "Normal society" is the society wherein parents should be forgiven no matter what, authorities reflexively side with the parents in all conflicts, and the culture serves parents in their masquerade of self-denial for the crimes they've committed against their children.

Within this paradigm, use of the false-self is an avoidance of intimacy with one's own inner child or one's biological children. Power, fame, fortune, sex, drugs, and "brand recognition" are used in a psychological war against children. In this paradigm it is true that people go out into the world as "fakers". This is the extent of the utility of the "the false self is bad" observation but most who use it try to apply it further. They do this to the harm of people who do not operate in "normal society".

There is a society beyond "normal society" wherein people have consciously broken from their families of origin but remain in a kind of limbo where they have not yet taken up the choice to live proactively. This is where the people who make contemptuous characterizations of the fundamental "fakeness" of normal society live. These are people who know enough about the false roots of the world they left behind but have not yet tasted the sweetness of living in a third society beyond their own. These people live to pop the denial bubbles of "normal society" but have little joy or love over their own to speak of.

Not everyone in this limbo society of rebellion is a cynic, however. Some do break from normal society, spend a bit of time in limbo and rebellion, and eventually advance onward to living proactively. Many do not. They stay stuck and decry "fakeness" like the good little Marxists they are. Some bury their rebellion and return to the cult of their family, forgiving their parents and gaining the comforts of convention. Some keep one foot in rebellion and one foot in the cult of their families.

The third society, which is still relatively new, is the society of those who have broken from the falseness of servitude to parental denial, have weathered the nihilism, uncertainty, and loneliness of rebellion and limbo, and have stepped into living proactively. People who have reached this stage live every day to know themselves better, to hone and refine their philosophical queries, to use their creative energy in service of truth and beauty, and to seek to guide others out of limbo and rebellion into proactive living. When living in this stage, the cynical "fakeness" of all those dissociated people living in a cult world begins to lose its dangerousness. No longer are those "fakers" in the public eye an objection of fixation. The hidden envy of longing to be worshipped by mother and father figures has been assuaged with self-knowledge. The utility of contempt in keeping the "norm" at bay fades away. The person who lives proactively knows their tribe well and seeks to serve it. It is a kind of new family chosen consciously for reasons of added-value, not a replication of ancient family dynamics.

Cynicism and contempt are tools of the person who stayed too long in rebellion and lost their sense of optimism. They were not able to form a meaningful enough connection with themselves nor were they lent a hand in time by someone in the proactive stage of living. To a person in the proactive stage of living, the use of a "false self" becomes a daily choice delegated by one's own True Self. The brilliant survive by camouflage and this is okay. The use of the "false self" by those lost in the cult is more of a harmless tragedy, not something to feel personally threatened by (unless ethics and morality are violated).



A person who has so built up their falseness to fit in with the cult of parental denial that they cannot reckon a True Self is simply a person who is deeply limited, not a "shallow faker" to be warned against. The person who lives proactively often has the empathy to walk by every now and then and tap what little True Self is left in this person on the shoulder and give a loving smile. The same goes for holding space for the cynicism of the person who became lost in rebellion. A proactive person can point out the limitations of contempt and cynicism in the service of guiding lost souls to the third society. A proactive person is boundaried and won't allow themselves to be dragged down to the level of rebels or cultists, to fight with them and lose against their experience. A proactive person can fight for those who fight for themselves and leaves it at that, content to focus on manifesting their own talents in the world in service of truth. The danger of toxic shame recedes because the hidden envy and fantasies of revenge have been addressed through self-therapy.

---

## **“Beware the Toxic Abuser!”**

*The world is full of bastards, the number increasing rapidly the further one gets from Missoula, Montana.*

-Norman Maclean, *A River Runs Through It*

There are endless texts detailing the subterfuge and dysfunction of toxic abusers, people who are deeply wounded and cannot yet take responsibility for their wounds, feelings, and needs. Such people walk through life as perpetual victims. While it is useful and interesting to be aware of the techniques and ploys used by such people, it is perhaps even more useful to be fully aware of the ways in which we are wounded and do not take responsibility for our own behaviors. The essential question for adult self-reflection that yields this exploration is:

-How and why did I allow this person to victimize me?

There are some instances where there is a clear aggressor and perpetrator, such as an adult to child relationship or instances of verbal or physical aggression. Barring these, every relationship between consenting adults offers room for introspection for both the perpetrator and the victim and so often these roles are interchanged. One party may try to out-parent the other or both may try simultaneously. One party may try to act through their wounded child to try and get parenting from the other, or both may try simultaneously.

It is so easy to brand a perpetrator as the "toxic abuser", ostracize them, and miss the more internal exploration of why we allowed such a person into our midst in the first place. We wipe our hands "clean", only to run into more toxic abusers and "shifty narcissists".

The short answer? The frequency by which we seemingly "run into" these people is the degree to which we carry similar wounds (barring instances of outright aggression and true parent-child relationships).

Until we make amends in our own inner world, we will find ourselves in conflict with people who carry heavily the narcissistic wound. They will drag us down to their level and beat us with experience. We will be living reactively in relation to them.

It is possible to shine a light on people who carry heavily the narcissistic wound but it must be done from the Inner Adult, not from a scolding Inner Parent or a needful Inner Child. To do so requires us to first appreciate and resolve within ourselves similar wounding. Through doing this, we learn more accurate boundaries with which to hold space for other who have not yet done the healing work we have. Our boundaries restructure and the perpetual victims can no longer draw us into their unchecked madness. We are no longer emotionally threatened by the distorted attempts at being seen the wounded among us carry. We have seen ourselves clearly.

The cry, "Beware The Toxic Abuser!" is useful in a social group yet it is not a call for introspection. Let us find the toxic abusers within ourselves and rehabilitate them. This way we will learn to maintain accurate distance or intimacy with people out in the world who have earned the distinction of being "toxic abusers". We do well to point out the pitfalls many an impressionable person has fallen into or may fall into in the future. There is no excuse for abuse. Many a "toxic abuser" has been spared from getting lost in their own personal hells by the shining light of reason and evidence. Detailing abuse of others from the point of view of a perpetual victim oneself is not as helpful to others as detailing the abuse of others as a person who has not experienced abuse for a while because of accurate self-defense. Let's do the growing work it takes to not allow ourselves to be deceived. Then we can truly advocate for the innocent.

---

## The Intellect As A Fortress

*Chess is life.*

-Bobby Fischer

To paraphrase philosopher Stefan Molyneux, "The life of the mind is borne of the grave of the heart." If in childhood a person is not allowed the primacy of their emotions and nurtured with a guiding voice of literacy for those internal experiences, more often than not that person will abandon their emotive capacities in favor of intellectualism as an adult. Intellectualism devoid of feeling is nihilism. Nihilism grows out of parental neglect and abandonment experienced in childhood.

At the core of every non-emotive, emotionally illiterate intellectual is nihilism. Nihilism is emotional deadness leading to emotional death triggered by parental neglect experienced in childhood. These intellectuals build up massive fortresses of information and knowledge, tips and tricks, strategies for success or failure, equations and algorithms, ways of "getting things done", and smiling aphorisms.

They use justifications, evasions, and rationalizations to deflect all attention away from their fundamental rottenness. If sufficiently seen for their rottenness, sometimes they will retreat from public life for extended periods of times. Others will carry on as productive as before, only the intellectual consistency of their works will start to show cracks.

The heartless intellectual uses his own intellect to remain set against himself. When a feeling arises he will always choose to use some system or method of "handling it" like a dirty diaper the way his own emotions once were regarded as a child. He will not soak in the primacy of the feeling and listen to its wisdom. Often the heartless intellectual will become addicted to stimulants, choosing to attempt to forever outrun the truth of his emotions. Eventually, and particularly with the rise of nootropics, the intellectual will succeed in crippling his emotive capacities. Some choose to have children in order to have a lifelong distraction. Others retreat into dissociative mantras and religions that have a numbing effect, such as Buddhism or Sufism.

Living among warring and competing societies and ideologies can have a dissociating effect on us. We can begin to admire public intellectuals for their clever ways of outpacing the symptoms of the dying West and become their cultists. This is an evasion from our own grieving process. It may be comforting for a time but we must always "resurface" from the writings of anyone, be they emotionally alive or not, and return to the primacy of our feelings. By doing this, we achieve what so many could not. We do not need to aspire to be the Churchills, Zuckerbergs, Gateses, Hitchenses, or Einsteins of the world. The life of the intellect burns the candle at both ends. The life of the emotions, of the heart, in tandem with the intellect, is truly the life of wisdom and joy.

---

## **The Short Term Value of the Ivory Tower**

*Too much of what is called 'education' is little more than an expensive isolation from reality.*

-Thomas Sowell

We all can use a spell in the proverbial "Ivory Tower". That is to say, we need retreats from the grit and muck of the social matrix and all of its encounters. We need time to survey it all: our lives, our family and family history, our friendships, our tastes and preferences, how we feel about ourselves, where we spend our money, what we eat and how we exercise, and our working lives.

The best ivory tower is the ivory tower of financial security, low social and work commitments, and a secure and stable home life. This provides us with the optimal conditions for focusing more deeply on the voices within us that can grow faint because of one stressor or another. Sometimes our ivory tower is in another country or in another state. Many rent cabins or cottages in the wilderness. Many rent apartments for short leases in places with lower costs of living.

The main thing is to use the retreat as a retreat. You are not in the ivory tower to advance your career or social interests. You are in the ivory tower to survey all that is in your life. This involves keeping commitments low. This involves dedicated introspection. This involves self-care. The ivory tower is a temporary retreat from engagement in society. It is a place to know yourself better. It is not a permanent way of life. It is not an end in and of itself.

After I left college I chose to live in a mountain resort town dotted with wooded areas and plenty of wildlife. I lived in a room in the house of a wealthy man. He lived next door to very friendly neighbors who kept a large hobby farm. During these six months I worked only intermittently. Most of what I did was journal, play music, and go to a fancy athletic club almost every day. I also spent many an afternoon with the dogs, cats, chickens, and goats next door. I had just spend five out of the last six years of my life in a college environment, studying for and completing two separate degrees. This retreat to a high altitude place allowed me to gain my bearings and choose the next major step for my life. It was a kind of "stay-cation", only where I was staying was the stuff of postcards. My time in repose paid off and I was able to choose a course of action that helped me break from the conventional path I had been placed on by my parents.

Our ivory towers, our retreats into repose and relaxation allow us to venture forth with courage into new choices and new ways of being.



---

## Grandiosity

*Manbearpig is in there and we all have to kill him while we all have  
the chance, I'm cereal!*

-Al Gore, South Park

Grandiosity is when we are wrapped up in winning life's false contest. This happens only when we live to impress the abusive parents in our heads, not when we are soberly and philosophically working to advance civilization. In the false contest we behave with contempt toward others, believe ourselves to be unique to the point where only a very few people understand us and deserve to understand us. We remain wrapped up in "winning" battles, contests, and achievements as a means of remaining distracted from realizing the painful truth of our childhoods. Grandiosity, at its core, is an evasion of the trauma we endured from parental abandonment early in our lives.

By aggrandizing one's own abilities and achievements, the grandiose person remains out of touch with who they truly are and as such, remains prone to crossing the boundaries of others. In the ways a person is grandiose they remain incapable of perceiving just how they have crossed the boundaries of others.

A prime example of a grandiose person is the career leftist politician, hell-bent on bringing about "political revolution" and "change". Such a person fails to see that their economically-illiterate policies bring about nothing but degeneracy, decay, and destruction of wealth and quality of life for all but a tiny elite. Such a person is led by only a tiny elite of their own parts, namely those who developed in reaction to abandonment by mother and father in childhood.

Another useful example is the parent who latches on to a particular parenting method or style and devalues all other methods or styles in order to preserve their own self image as a "special" parent truly apart from the rest, like a "vegan parent". There is no reality-testing for such a parent and her children are doomed to much the same grandiosity that afflicts her. She lives in a drunken stupor, operating off of the manipulative messages whispered to her by her inner parents or her rebelliousness in reaction to those inner parents. The woman recoils in emotional horror to any information that threatens her posture as "special". She isolates herself from reality for emotional reasons.

When one is caught up in winning contests as a stand in for parental love, one is unable to admit weaknesses. Weaknesses may even be spun as strengths as a means for advancing personal interests in the contest being played. This often plays out as "virtue signaling" in public spaces. Grandiosity requires of the competitor constant, jealous checking of the performances of those around him relative to his own performance because, after all, there is a "best" to become. Everything becomes a contest, even the acquisition of self-knowledge itself.

The wound of parental abandonment may be so intense that the grandiose person abandons reality itself and begins to claim supernatural abilities or a direct connection to a deity. This behavior is a projection of abilities the wounded child would have had to have had in order to bring mother or father back from abandonment. We begin to see how truly hopeless the childhood of such a person was.

The cure for grandiosity is to leave behind life's false contests and to test one's concepts against reality. The degree to which a person is wounded by grandiosity is the degree to which this will be an agonizing prospect. The same is true for the person who has erected great prestige, power, or popularity through their self-denial. In order to pierce one's own grandiosity, one must embrace the wounded inner child that had to become "more-than" in order to pull mother or father back from the brink of abandonment. One must grieve the absence of healthy parental attachment and desist from using other adults as stand-ins for the mother or father that never was. This is often a lengthy and difficult process but there is hope. No, not the Obama kind of hope.

As with any component of self-knowledge, dismantling one's own grandiosity is a muscle to be worked. It becomes easier and easier to test one's ideas and estimations against observable reality and rationally consistent truth principles. The wounded inner child, once lost in a frightful daydream of "more than", is able to relax and slow down. The child is able to regain their curiosity for life because a loving parent figure, the Self, has finally undone their false certainty.

We need not be threatened by the grandiosity of others but we must leave the contests in which they participate.

---

## In Praise of Structure

*Building becomes architecture only when the mind of man consciously takes it and tries with all his resources to make it beautiful, to put concordance, sympathy with nature, and all that into it. Then you have architecture.*

-Frank Lloyd Wright

Though it is important to rebel from convention, it is even more important that we develop a life structure that will support us into old age. Building this life structure brings us out of rebellion, where we are living reactively to the norm, and allows us to settle into our adult self. From our adult self we can live a life of proactive and creative meaning and satisfaction.

The foundation of our life's structure is made up of our basic beliefs about ourselves and the world around us. The closer these beliefs align with reality, the freer we become to choose our own lives. Out of our basic beliefs spring our principles. Our principles either serve us in growing, expanding, and creating or they keep us small, chained, and caged. We make life choices based on these principles and these choices contribute to the structure we embody in life.

Much of our life's structure can be seen in our daily living. Do we wake up with purpose? Do we bathe, eat, and exercise regularly? Do we have meaningful work in the world that brings us value and keeps us fed, clothed, and housed? What is the moral character of the people we keep around us and how does this influence us? Where do we live and why did we choose to live in this place? Do we work toward our goals or do we wallow in uncertainty, or somewhere in-between? How connected to reality do we remain throughout the day? How much do we *disconnect* from reality throughout the day? What is the median of our daily moods and emotional states? How conscious are we every day of our body's needs? Is there upheaval in our daily life and why? How do the people to whom we give our moral sanction affect the rest of the world on a daily basis? These questions and more will give us insight into our life's structure. There is much brilliance to be had in our daily living, if our foundation is rooted in reality. There is cyclical suffering to be had in our daily living if our foundation is rooted in delusion and fantasy.

Our life's structure is present in our psycho-epistemological framework, whether we choose to acknowledge it or not. The way we acquire meaning is inimical to that structure. Through a rigorous, philosophical self-knowledge process we can choose the very best materials for our life's structure: those that accord fully with reality.

A man who centers his life structure on a drug addiction, chooses to build his life structure over a sinkhole. He may have even rebelled from convention but he chose spotty ground to build on. He will *not* Make Self-Knowledge Great Again.

A woman who centers her life on a religion can at best only aspire to live a life as aligned with truth as the principal tenets of the religion. The person has built their foundation upon the worldview of another person, a mystic from long ago. At some point the walls will feel narrow and the foundation will crumble, most often in a quarter or mid-life crisis. Some carry on in their religions and go on to see the integrity of their minds permanently crack in old age. These people cannot Make Self-Knowledge Great Again, either. Oopsy!

A man who centers his life's structure on an unresolved personality defect becomes a poster child for a particular flavor of unresolved childhood trauma. The poster paper tatters and dissolves away as the years go by, leaving cold dirt and a barren wall. This man chose charm in youth over wisdom in old age.

A woman who centers her life on consistently testing and sampling her most basic assumptions about herself and about the world will have a foundation that is rooted to reality, set upon an everlasting bedrock. As times goes on, her mind will not wear away because she has clung to falsehood. She will age gracefully. She will set an example by which other truth seekers may live. She gets to Make Self-Knowledge Great Again!

Let us build upon the only everlasting foundation: reality itself. Let our life's pillars go up, unshakeable even in the most stupendous of earthquakes. Let our rooftops warm the structure and provide shelter from the storms of irrationality that plague society. Let there be brilliance in our daily living. Let us age into wisdom so that we may help future generations taste the sweetness of life.

---

## **In Praise of Hierarchy**

*State and society are hierarchical and the clearer the hierarchy, the healthier the society.*

-Julius Evola

For each of us there exists a choice of who we are going to be and how we are going interface with the world. Within each of us there is a continuum of health, from our healthiest sides to our unhealthiest sides. We can choose to engage the world from a healthy place, an unhealthy place, or somewhere in between. There is tremendous value in bringing the very best of our competence, creativity, courage, and calmness to every endeavor in life compared to bringing cynicism, reactivity, bitterness, nihilism, and depression.

We can choose for ourselves the idea that there is hierarchy and structure that reinforces hierarchy within our own psyches. We can live out our days choosing over and over again to live from our healthiest sides, including the True Self, and to maintain separation and boundaries with the sides of us who would undermine truth and human progress.

This is not to say that we must lock away our dysfunctional sides. Instead we can reserve space for them as part of a daily self-knowledge process so that they do not bleed into our highest responsibilities. We can run a kind of "rehabilitation clinic" with our times of self-reflection. Outside of those times of self-reflection, which need to occur with regularity and frequency, we must choose for ourselves an Adult Self anchored in reality.

The distinction between the Adult Self and the True Self is that the True Self is experienced more as a transcendent, fully salubrious vitality whereas the Adult Self is an amalgamation of our healthier to healthiest parts that can fully function within society and reality without dysfunction. The painter paints through his Adult Self but the secrets of his creativity and the awesome power of his imagination are drawn from the True Self.

Our Adult Selves are much closer to our True Self than the disquieted children hiding about in fragments and warped pieces, created by childhood trauma. Our Adult Self is proactive and productive but not the same as the inner experience of transcendence reserved for the True Self. Sometimes our True Self shines through in our Adult work but our True Self is reserved for deeper callings than day to day work and responsibilities associated with adult living. Our True Self is the burning bush of wisdom, the light at the end of the tunnel, and the crimson in the skies that fills us with hope and inspiration.

At the top of the hierarchy is the True Self. Then comes the inner committee of trust comprised of the Adult Selves, generally sides of us that have been fully unburdened of their trauma through effective self-reflection. This is where people in the upper psychological echelons of Western society operate.

Beyond our Adult Self come the sides of us who are somewhat healthy but inconsistent and unreliable in their ability to be responsible. If they run our lives, our living is half-defended and anxious. This is the level of consciousness where the vast majority of first world natives live. Only moderate progress beyond historical repetitions is made by these people.

After our half-defendedness and inconsistency there begins to be a mix of wounded child consciousness and protective energy. This is the level of consciousness the vast majority of third world inhabitants exist at. There is scant progress made beyond the trauma of history.



At the lowest levels of consciousness, man begins to revert back to a primitive, animalistic state. Such is the lot for many people living in sub-Saharan Africa. A person's consciousness is guided by the near constant activation of the limbic system and parts who live in the pervading social voodoo of "kill or be killed." Such people often border into cannibalism.

During the Industrial Revolution such people were displayed in zoo exhibits to the first world where the introduction of regular meals from handlers pierced their wandering psychosis. The first world used to hold strong boundaries with these primitive types. While their treatment was inhumane, regarding them as being from a world apart was not.

There is no person yet who lives fully in their True Self though much True Self is beginning to be witnessed emerging from young people who have benefitted from the most loving and respectful of parenting. These people manifest incredible insights and talents from a very young age.

Those who live primarily through their Adult Self, that is to say largely without the repetition compulsion of addiction and dysfunction, are the current psychological vanguard. These people are highly empathetic, manifesting many of their latent abilities, and paving the path for healthier and healthier generations of children to be born. Such people are vibrant, as opposed to depressed and defended, and can be seen engaging spontaneously and creatively in the endeavors set before them.

Empathy requires that we engage each and every person at the level of awareness they are exhibiting or just beyond that level. The more True Self we embody, the easier it becomes to witness for the people further down into the more and more primitive states of being. Morality overrides empathy and it is the force that preserves the most conscious from being torn apart by the least conscious. It is the imperative of every person who seeks to see more True Self embodied in the world to encourage the very healthiest to procreate and to discourage the least healthy from procreating. A society where the hierarchy described here has been reversed is a sick, anti-truth society that will decay.

The healthiest may flourish to the exclusion of the unhealthiest but the unhealthiest always flourish to the detriment of the healthiest.

---

## Business and Internal Hierarchy

*I've found that people work harder when they are held accountable,  
and their confidence level rises along with that.*

-Billionaire Donald J. Trump

*Turning pro is a mindset. If we are struggling with fear, self-sabotage, procrastination, self-doubt, etc., the problem is, we're thinking like amateurs. Amateurs don't show up. Amateurs crap out. Amateurs let adversity defeat them. The pro thinks differently. He shows up, he does his work, he keeps on truckin', no matter what.*

-Steven Pressfield

Just as not all peoples are equal in the world, neither are our parts equal internally. We have parts for brushing our teeth, driving our car, doing our work, doing our self-therapy, reading a book, and so on. We have the option to structure our psyches so that we make optimal use of our parts with respect to our chosen endeavors in life.

In terms of doing working and living in the world, we must make use of our Adult Self. This is not to be confused with the glowing, burning, transcendent presence of the True Self. Our Adult Self is the collection of parts within us that are empathetic, addiction-free, anchored in and connected to reality through awareness, and intellectually capable.

Often these are the sides of us we have healed in our inner work and set to new tasks. They can also be parts of us that were well-parented in childhood or escaped childhood unscathed. Our Adult Self is capable of going out and providing value to the world. We may need to build up our Adult Self if we find ourselves too triggered out in the marketplace to support ourselves financially. We may need to attend trainings, climb the corporate ladder, self-reflect, or formally educate ourselves.

When we sign a work contract we carefully examine the responsibilities entailed in the job and we make an analysis of what strategies on our part will make us excel at the job. We then talk with ourselves about how it's going to be at work and what qualities of ourselves we'll need to bring or work on. As we progress in the workplace we can take time every day or every week to review how we did, how we can do better, and what we need to work on. This is all done through the Adult Self.

We may sometimes make the mistake of bringing an inner wounded child to the workplace and acting out onto others. This is not appropriate as it breaks the term of the contract and we do well to take care of that child once we get home by journaling and self-reflecting. We may want to parent, people-please, bully, or deceive the people at work. Unless these are responsibilities reasonably stated or inferable from the work contract, we ought not to bring these qualities to work. When we have a job, it is our job to do the job well by the terms of the contract and to excel to the extent that we could advance if we needed to.

We do not, as fishermen, stop to do deep inner child meditations during the middle of an Alaskan sea storm while our crew is waiting on us. Nor do we pick a fight with our Latino manager at the taco stand because we've decided they are not being empathetic. There are rules and procedures built into every workplace. We follow these rules and procedures so that we are not perpetual fussy victims in every workplace we take up. We must understand that we cannot reasonably expect the psychoclass of our coworkers at a chicken shack in Mississippi to be the same as that of potential coworkers at an angel investment firm in Boulder, Colorado. We gain nothing by engaging the idiots of our workplace at their level. They will wear us down with their stupidity and experience.

Our job at a job is to get a better job. Our job at a job is to master the empathetic and technical requirements of that job environment so that we can move on to higher paying, higher value jobs. Rex Tillerson, CEO of ExxonMobil, did not get to his position of prominence by endlessly studying psychology books so that he could accurately analyze his entry-level coworkers as "sociopaths" that he could then feel alienated from, allowing him the mental green light to quit in discontent. He mastered the empathetic requirements of the workplace by becoming a statesman and a dealmaker.

We can imagine hierarchy in ourselves as an organization geared toward decision making and profitability in the world. "Profitability" can be raising children without trauma, advancing civilization, advancing empathy and self-inquiry, making a million dollars, or whatever other ethical goal your organization has. At the top of the organization is the owner/CEO: the True Self. This is the very healthiest side of yourself that all others seek the approval of. He's the genius who built the company. Beneath him is the boardroom of Adult Selves. These are the highly competent sides of ourselves that perform complex tasks. They choose areas of focus, run communication between the True Self and the lower parts, do reparenting (many of us have "therapist" parts), etc.

Beneath this boardroom of power players, we have managers. They aren't so involved in strategic work like the boardroom players. These parts are procedural and task-oriented. After these parts, we have wounded sides of us that need the organizational structure so that they may improve. By building within ourselves a hopeful, aspirational structure through which our parts can express themselves, we grant maximum opportunities for the very most wounded and terrible sides of ourselves to take up the mantle of responsibility and meaning. We enact the means of helping them "grow up", should they so choose it for themselves.

The foulest nihilist within us can become the strongest strategist or the loudest comedian in our system. There is a logical path for them to take! With the True Self at the helm we never forget that the boardroom strategists (Adult Selves) can help the most spun-off, isolated sides of us just as much as those sides can eventually help the high performers. Our inner world IS our in-group, it is a family, a tribe. Few things are more inspiring than for a spun-off basement child within us to meet the big time True Self. Fewer things are more humbling for the Adult Selves to see that meeting and grasp the reconnection.

We do others a favor when we introduce logic and structure to our inner worlds. They understand we are a functioning organization and that the doors to entry are on the first floor. Intimacy is built from the ground up and it lasts a lifetime that way.

## 23

---

### **Such Thing as “Too Much Self-Knowledge”?**

#### **Farting in Hermann Hesse’s General Direction**

*“Why O why did I ever leave my hobbit-hole?” said poor Mr. Baggins,  
bumping up and down on Bombur's back.*

-J.R.R. Tolkien, *The Hobbit*

The pursuit of self-knowledge is a use of time, just like any other pursuit. There really is no such thing as too much self-knowledge but there does come a point where some aspects of the pursuit of self-knowledge and self-therapy yield diminishing returns to the point of coming into competition with other uses of time.

Herman Hesse's novel *The Glass Bead Game* illustrates this concept, perhaps unbeknownst to the author himself. The story is of a man who masters a deeply esoteric and state-subsidized pursuit called the Glass Bead Game within the confines of a kind of special school that doubles as a boarding school. He spends decades in this pursuit, all the while aware of the shallow bourgeois life a childhood mate lives in contrast to his.

Eventually this man, who is no protagonist, leaves the esoteric order for good to become the tutor of his bourgeois friend's son. He promptly drowns during a mountain lake swim because he's too weak to ford the distance the child could.

Another situation that demonstrates the idea of "too much self-knowledge" is when in 2016 there was a monumental struggle between Donald Trump and Hillary Clinton which spelled either doom for Western Civilization (Clinton) or the chance at reversing the demographic winter that the white race finds itself in (Trump). All a person needed to do to effect change for the good was to lend their voice in support of Trump on social media and perhaps engage in some difficult interpersonal conversations. US citizens, and hundreds of thousands of illegals, were also able to vote in order to influence the outcome.



There was a vast swath of people now formerly involved in the self-knowledge and philosophy communities that declared in one form or another that political action, even in this set of circumstances, was some form of distraction from deeper, more meaningful work...such as self-knowledge. These people relinquished their humanity. Yet they grandstanded and eulogized the loss of humanity they perceived in those former allies who lent their strength, through political action, to the work of ensuring the greatest experiment in freedom in the history of humankind did not die a mulatto, global Communism death.

These people became betrayers of philosophy and self-knowledge. They placed their own need to perceive themselves as pure self-knowledge seekers or philosophical theoreticians above the very preservation of civilization itself. These people had the tools to persuade humanity to turn toward Donald Trump and a revival of Western values but instead chose to abandon those who most needed their help.

Those who consciously made this choice to "not participate" have now reaped the consequences of such a monumental folly: inner child death. These people will never again ride the wave at the forefront of human consciousness expressed through philosophical and psychological dialectic. They are forever confined to questions of minutiae and esotericism, bearing no real consequence on the progress of humanity. As an aside, it was interesting to note that many of these people were non-whites or non-natives to the countries they inhabited at the time of their grandstanding.

Briefer examples of this kind of exercise in futility could include:

*-if the Founding Fathers of the USA had collectively decided to commit themselves to poetry and self-reflection instead of resisting English tyranny*

-if Stefan Molyneux had decided to go backpacking in the Middle East because it bought him time for solitude instead of starting a family and building up Freedomainradio

*-if Herman Hesse had not written his baroque novels in favor of relentlessly combing over his childhood to uncover the roots of his motivations for someday becoming a writer*

-if Lewis & Clarke had decided not to cross the US continent because they decided Native Americans had property rights so it would just be better to fight for social justice by writing essays for personal, private consumption from the confines of their own home

*-if Richard Feynman had decided not to work on the Manhattan Project because he preferred to befriend a dying Emma Goldman and spend his time in private discussion on the nature of anarchism*

While it behooves each of us to look over our childhoods to offer empathy to the person we were and other such self-knowledge pursuits, at some point we must actually begin living our adult lives. To pursue the "Glass Bead Game" in a masturbatory manner for decades puts us in ivory tower bubbles. It leaves us as psychological invalids in old age who will drown the moment subsidies are removed from us.

There is no substitute for meeting society where it is at, through empathy, and then offering value based on present-day needs. Those who try to create bubbles wherein they can prance about as "pure" choose to do so at the expense of becoming transcendent in their own psychological lives. They choose the smallness of their grandiosity and lose touch with the pulse of humanity. They become drunk off their own intellectual vanity and forget that there sometimes come about responsibilities that philosophically supersede their stupor.

Consciousness is the result of personal choice for increased responsibility. Those who would watch the world burn rather than put out the fires because they prized analyzing and overanalyzing that one time mother washed their mouths out with soap are the worst cowards in existence. They have the empathy and ability to help but they refuse to out of the inanity of their unresolved smallness.

It is up to each of us to balance our own work of self-reflecting with the responsibilities of being a conscious adult in modern society. Self-reflection is a reaction to childhood trauma, not an end in and of itself. To be proactive is to choose one's fights in the world with the full breadth of personal genius. Half measures only produce half lived lives. To work for the philosophical advancement of civilization is to invest in humanity. The investment pays off in ways the grandiosity bubble-dweller cannot imagine.

**SECTION 1B:** In  
Relation To  
Oneself- *Self-*  
*Therapy*

---

## The Basic Process of Healing

*The first principle of recovery is the empowerment of the survivor. She (He) must be the author and arbiter of her own recovery. Others may offer advice, support, assistance, affection, and care, but not cure.”*

-Judith Herman, Trauma and Recovery

There is a basic process of healing that involves going through four stages. Different parts of us can be at different stages in the process. The first stage is dissociation –i.e. winning the false contest of life. It is in this stage that we have denied our deepest traumas in favor of winning the approval of our main abusers: our parents. If we disappear completely into dissociation, we become pseudo-enlightened. This is a state of blissful pleasure and delusion. All of the world's cults dangle out the promise of this state the same way a carnivorous plant secretes a sweet nectar in order to ensnare its prey:

-“Live in the NOW”

-“Forgive your parents”

-“Forget the past”

-“Buy my Oprah Book Club book with accompanying bracelet”

Dissociation is the denial of the emotional truth of our childhood experiences under the care of our parents. In the stage of dissociation we tend to construct false narratives that serve the illusion that our parents loved us in a particular way when they did not.

The second stage is suffering. It is in this stage that we have stripped away our idealizations of our parents but not yet unearthed the truth of our pasts. This stage is marked by depression, anguish, listlessness, and misery. We often desperately seek to turn those around us into the ideal parents we never had. We know that we are different from the norm but have not yet articulated to ourselves the ways in which we truly are different.

The third stage is grieving. It is a time of “purposeful suffering”. It is in this stage that we wade into the valley of boils left to us by the abuse of our caretakers, lance in hand. We burst the boils, withstand the long dormant and painful emotions buried within, and mourn for what was and what could have been instead. We confront the truth of our traumas, whether in-person with our primary caretakers through childhood or internally on an intrapersonal level. We surge forth to the last stage.

The fourth stage is self-actualization. According to Carl Jung, founder of analytical psychology, this is where the “marriage within” is achieved. According to Internal Family Systems psychotherapy, this is when our "exiles" have been reincorporated with Self. It is in this stage that we manifest our deepest truths, live in inner harmony, and fully heal our emotional wounds. We become aligned with our purpose in life and help others on their paths to self-actualization.

Just to reiterate, different sides of us can be at different stages on the path.

A person's true maturity depends on the degree to which the different parts of their personality have undergone this process. Most people remain almost fully in the first stage and reap the benefits of culture, government, religion, and familial approval at the cost of discovering and re-experiencing the painful but wonderful truth that resides within them. A rare few choose to pursue true maturity at the expense of the false support beams of normal society. An even rarer few pursue healing beyond the ancient bonds of familial approval. The work is worth it, however, as these few who venture forth will unlock a treasure trove of clarity, happiness, and creativity.

---

## Falling In Love With Our Defenses

*Political correctness is anti-empathetic because it has correctness in it. We all have biases, we all have prejudices and if we can't talk about them openly - if we get attacked for it then this is an anti-empathetic movement and therefore it cannot complain about a lack of empathy.*

-Stefan Molyneux

Our emotional defenses kept us alive in childhood. They stepped in when needed. They did their best to keep at bay the abusiveness of our parents, our schools, and even our peers. Our emotional defenses developed in reaction to our perpetrators. It is our responsibility in adulthood to dismantle these defenses.

Some choose to fight their own emotional defenses out of emotional defensiveness. They try to out-bully their own inner bullies. They may cage away their defenses. They may try to shout down their defenses. Some do their very best to think positive thoughts and blot out the defenses in a warm glow of "happy".

The choice to fight one's own emotional defenses at their own level is an emotional defense in and of itself. It is a reactive stance that states, "I am on the same level as this defense. This defense threatens my very sovereignty." In fighting one's own emotional defenses, a person perpetuates the struggle and the helplessness of the wounded child. A particular emotional defense becomes the focus part and then other emotional defenses step in to try and dissuade the focus part. The results are temporary and engender drama.



Falling in love with one's own defenses is a process. It is to engage with curiosity driven self-inquiry in order to learn and grieve the magnitude of our childhood struggle. It is to understand through intimacy the false masks we wore and appreciate those masks for shielding our most vulnerable sides from our perpetrators. It is to understand exactly how our parents sought to keep us on their level or smaller than them; through this knowledge and from our adult stance we can understand that our defenses no longer serve us.

We begin to see them as limited. They are anomalies our perpetrators programmed into us. They are false and twisted ways we learned in order to obtain as many love and health resources we could, given the noxious environment. These emotional defenses start to lose their power over us, as we practice loving them.

The defenses within us see this candor and begin to lose their fighting power. We no longer react on their level. After all, we have grown past our original perpetrators. Their tricks wear off. Their savagery has nowhere to go. The intrapsychic battles that raged for years begin to wind down. The battlefields are replaced by soothing mangroves, cribs, grassy meadows, sandy beaches, busy town centers, and other beautiful scenes. We gain more and more inner resources for the continuing journey of cleansing all sides of our psyche.

As we fall in love with our defenses, we begin not to identify with them. We're no longer lost in their desires and delusions. They become friends who pop up on rare occasions where our peaceful and productive equanimity has been pierced unexpectedly and randomly. This most often happens in the workplace or in the marketplace of ideas, where circumstances can occasionally occur out of our control.

Our emotional defenses are trying to tell us the truth of what happened to us as children. Let us listen and love ourselves for preserving this message all these many years. Then we may choose a new way.

---

## **Systematically Examining Your Childhood**

*I am lying in my pram, in the shadow of a tree. It is a fine, warm summer day, the sky blue, the golden sunlight darting through the green leaves.*

-Carl Jung's first memory

The value in systematically examining your childhood is that you may gain a fuller, clearer picture of what happened for you than if you were to simply wait for things to bubble up of their own accord. There is no "should" with regards to being systemic in examining your childhood. This essay can be regarded as a suggestion that may or may not yield value for you in your self-knowledge work.

It may be tremendously useful for you to hold onto cherished childhood possessions. You may also go over as many photos, home videos, pieces of schoolwork, journal entries, and other memorabilia as possible. It can be of considerable use to you to digitize these items for easy access later in your life. It is useful to catalog these by year so that you can form a timeline that you can follow back into infancy.

You can focus on one particular item (picture, video, possession, etc.), and notice all the feelings and memories that come up for you around it. Write those memories and feelings down as extensively as you see fit. If trauma is associated with the item, engage in the basic process of healing from trauma as outlined earlier in this book. You may have parts around this item. Speak with those parts fully and intimately from your adult point of view. Go through every particular item, repeating this process. Go from the items from late in your maturation process to very early in your life, gradually. Allow for rest and recuperation from the effort. This will probably take you many years. Repeat this process until your items no longer provoke unresolved feelings and memories.

It may also be tremendously useful, if it safe for you, to garner interviews with members of your family. You can ask them for their memories and experiences from your time in utero, your infancy, your early childhood, your middle childhood, your teenage years, your early adulthood and so forth. You know best what questions to ask them in order to find clarity for yourself but here are some questions that can be of value:

*-How was I as a child? How did you experience me?*

*-What was my personality like?*

*-What were our major conflicts?*

*-What was your reasoning process for \_\_\_\_\_?*

*-How did you feel when \_\_\_\_\_ happened?*

*-How do you think you hurt me? How do you think you helped me?*

*-How do you think I hurt you? How do you think I helped you?*

*-When was I learning and growing the most?*

*-When was I the most stuck?*

The questions are endless but it can be of particular use to shape your questions along the timeline of your development, with particular focus on your earliest years. You may use the items in your possession to help along the memory of your interviewee. As recommended with the rehearsal of your items, visit and revisit these interviews until they no longer provoke unresolved feelings or memories for you. This process may take a very long time, particularly if the members of your family are unwilling or only semi-compliant with your quest.

Another manner of systematically examining your childhood is to write an autobiography. Write in as much detail as you can the timeline of your life. Work to dislodge yourself from denial if any particular memory is hazy or uncomfortable. Write down every single thing that happened to you that either impeded your learning and growth or contributed to it. This process may take many years.

You can also write out your life's story in 5 year chunks: 0 to 5, 6 to 10, 11 to 15, 16 to 20, and so forth. You do not have to go into strenuous detail. You may choose one single journaling session per chunk. You may commit three journaling sessions to a chunk. You may use your mnemonic items to rehearse and refresh your memory.

Any one of these projects can yield tremendous results. If you can commit to doing them much in a structured manner with time limits, repeated appointments on your calendar (like setting aside a 'date' for yourself), and defined resting points, you will likely work through a lot more material than if you randomly start and stop with little structure and little rehearsal of material.

Emotional material from childhood is difficult to work through and the process of healing goes at a gentle pace. Systemizing major projects for self-knowledge and trauma resolution works in the service of a gentle, realistic pace for yourself. It is work that is best guided by the most mature and adult sides of yourself.

---

## **The Multiplicity of the Mind**

*We have ongoing, complex relationships with many different inner voices, thought patterns, and emotions that are similar to relationships we have with other people.*

-Richard Schwartz, Introduction to the Internal Family Systems Model

A useful perspective for engaging more deeply in one's own self-knowledge process can be found in considering that our consciousness is made of 'parts'. The basic idea is that as we grow into maturity and adulthood, we internalize aspects of the personalities of the people who raised us or were important to us. We engage in this internalization process either out of genuine learning and growth or out of a need to protect the aspects of our own personalities that were rejected by our parents, caretakers, teachers, society, culture, etc.

These parts of us take on roles to help us function in the world, cope with the pain emanating from our emotional wounds, or hide from our parents and society the other parts of us that were rejected or abandoned.

Within every part of us is truth: truth about the person we were, are, or could become. As young children we are brimming with truth. We live with a great capacity for living in reality. We experience the richness of our emotions. We are on track to maximize our full genetic and psychological potential.

Through the lies and abuse inflicted upon us by abusers, we are taught the cruel lesson of stowing away that which our abusers find to be too real and honest for their weakened and wretched faculties. Young children are completely and totally dependent upon their caretakers. Wherever their parents are rotten and abusive, the child must swallow down the magnificence of his personality and abide by the reality-bending expectations thrust upon him. His very survival depends on it.

At every juncture where a child's learning and growth has been impeded, that is to say he has been abused, the child internalizes parent-assuaging strategies and tactics as people in his own psyche. When a child is abused, his capacity for living proactively and using his incredible love-for and adherence-to reality is thwarted, warped, and twisted into a reactive defense. The more a child is abused, the more the child uses his abilities to anticipate, manage, prevent, dismantle, and challenge the abusing ways of his parents. What could have been an inner committee for creation, love, and vibrant full body joy becomes an inner committee bunkered in for a long war with people much larger, more experienced, and with dirtier tricks. Tragically, many children lose the war with their parents. They become overrun by the personalities of their parents and as adults repeat the traumatic war onto their own children.

There are actors in this committee of survival for the child. Some are fighters, some are managers, some are charmers, some are jokers, some are manipulators, some are liars, some are vague and wispy, some are daydreamers, some are high achievers, some are low achievers, and so on. Much of the child's personality, his many parts, develop in reaction to his parents' abuse. As the abuse is piled on over the years, the child's parts split off more and more. All the while, the child must try to learn how to be a 'good boy' or 'good girl' to his parents in order to end their abuse once and for all and finally be fully accepted by them.

The more the child is abused, the more the child becomes lost in this fantasy of rescue. The more the child is abused, the more extreme the tactics and strategies for defusing, preventing, avoiding, managing, or challenging parental abuse must become. None of these must trigger parental abandonment as this would mean emotional and physical death for the wholly dependent child.

"Parts" of a child's personality can be conversed with. The joker who cheered depressed mother up so that she would cook dinner is still around. The bulldog athlete who dominated other children in order to receive praise from mother and father is still around. The religious virgin-girl who accepted the myth of a man on a cross is still in there.

All of these different masks the child had to put on over the years still exist. They still influence the person's behavior, to the degree to which they remain unaware of these masks. Some choose to remain forever identified with their masks and take on extreme and often very lucrative roles in society. Some choose to learn about their masks, love their masks, and dissolve their masks through a process of healing self-reflection.

There is not just one single "I" in the psychological "driver's seat" at all times. There are many people inside of us that do many different things. As adults we have the basic choice to get to know these people inside of us or to live in denial and delusion. The path of self-knowledge leads to volition, increased awareness and intensity of experience, and the discovery of who we could have been and how we can restore this lost person to reality. The path of denial and delusion leads to reduced choice, the deadening of our bodies and emotions, and the ultimate destiny of being a pawn in the war far more powerful people play against the nightmare material their parents injected them with.

Through honest self-reflection and the basic process of healing trauma, we rehabilitate all of those sides of us who grew up in reaction to abuse. We restore to them their magnificence. This restoration emanates through our being. Our parts dissolve and we become more whole. We become beacons for truth and love. We heal the world through our very existence as healthy people.



---

## **An Overview of Dreamwork**

*The eye sees a thing more clearly in dreams, than the imagination  
awake.*

-Leonardo da Vinci

Dreams are a window into the inner workings of our subconscious mind. This is where unresolved emotional material resides. Dreams are codified into a special, personal language that we learn to decipher the more we analyze them. As we learn to understand the cryptic language of our dreams, we have revealed to us insights that help us to grieve and grow. We catch glimpses of hidden knowledge. We empathize with who we used to be and who the people around us were. We gain knowledge on the motivations driving people's behaviors. Our perception of the world around us and the things current in our lives gains new depth and nuance. We unlock vitality we had long forgotten we had. We see the depths of our own rottenness and depravity. We do this all in order to bring resolution to what is unresolved. This allows us to live more consciously and happily.

The choice to remember our dreams first involves setting aside time in the evening where we are not preoccupied. We simply sit in repose and quiet. This allows us to process the events of the day. This allows us more emotional energy so that our dreams speak more intensely to us. We then relax our bodies, do our nightly routine, and go to sleep at a reasonable hour. Over time we train ourselves through consistent mindfulness to make the effort to instantly remember our dreams as we wake up. We are free to train ourselves to remember our dreams as they happen. We take on the habits and responsibilities of a good archivist or a detective. We try to bring the perspective of a conscious observer to the dream material. We practice and practice. Eventually we get the hang of it and can recite into an audio device or write down in a journal all of the details of our dreams.

We look for the emotional content of the dreams, first and foremost. How did I feel during the dream? How did others feel toward me? We also write down the sequence of events, as many details as we can so long as we can hold onto the overall narrative of the dream, and the ages of actors in the dream, including ourselves.

As we build up our ability to remember our dreams, we can sleep through whole nights and remember the majority of the content in order to note it down in the morning. Sometimes we are shown particularly intense dreams that we may need to write down right away, in the middle of the night, lest our defenses kick in and deny us the insights we would gain. It is often in the interests of our antiquated personality structures to step in and run interference and fogging so we'll forget the intense feelings of the wounded child, revealed to us in the dream. We simply continue with our consistent and earnest efforts to remember and eventually even the hardest defenses will be worn down.

Once we have the dreams written or recorded, we revisit them. The best time to do this is in the morning, before the concerns of the day really set in. We free-associate with every sentence of the dream. What do *this and that* signify to me? What's the first association that comes up for me in relation to this and that?

We trust our intuition and slowly piece together what the dream is trying to tell us about our lives. A dream where we are drowning in a body of water could be telling us we are overwhelmed with unresolved emotions from childhood. A dream where we're dancing with an old romantic partner may be trying to tell us about a quality in that person we seek to embody. A terrified dream of being crushed by tremendous monster may tell us of the tyranny we experienced as infants by our parents.

We look at every detail and interpret as a calm, collected, empathetic observer. We cannot analyze our dreams if we do not separate from them. If we remain in the unresolved feelings of the dream, the work is a slog. We can take deep breaths, splash water on our faces, and maybe go for a walk to try and "clear the air". Yet we also want to remain open to feeling the feelings from the dream. We hold the feelings in our care as compassionate adults, rather than being held by the feelings as a childhood victim. Some dreams may provoke intense feelings. This is perfectly acceptable. We need to grieve, to uncover old anger, and to feel marvelously inspired. We need to feel it all.

Once we have written or spoken out our analysis, we are done! We do well to revisit our dreams later down the line: in a week, in a month, in a year, in a decade. Over time we will mature emotionally and will be able to view old dreams from a place of greater wisdom. When we revisit old dreams we are often able to do a great favor to an earlier version of ourselves, helping him out when he was stumped before. Not every dream is going to be analyzed. Sometimes it takes us too much energy simply to write them down or to even halfway remember them. That's okay. Over time we will gain more and more vitality. This will allow us to face later what perhaps we were not able to face today. After all, healing from trauma is a slow and gentle process.

We can ask favors from the genius inside of us, sending us the dreams to decipher. We can ask our inner genius, like a prayer, to send us a dream about this or that. Depending on how self-connected we are before bed, we will get our wish granted to us. We can ask about any variety of topics from business inspiration to insights into the interpersonal dynamics of our parents when we were in utero. Our imagination is the only limit.

Dreams benefit our personal artistry. Dreams are fundamentally creative. They are the intricate use of metaphor and simile by our subconscious mind. Countless artists and masters throughout the ages have listened keenly to their dreams and applied the lessons learned to whatever field of endeavor they choose. Personally, I choose to apply much of my insight from my own dreams to my capacity for empathy. I also have songs where I profess, "I believe in dreams" and other such wonderful declarations. The choice to learn from one's own dreams is to trust oneself. This is an investment that always pays dividends.

To those who cannot dream I say: you must make changes in your waking life. You may need to re-examine your relationships, change your job, quit your addictions, lessen your media intake, get in better shape, stop taking psych meds and mood altering substances, move to a new place, cut yourself off from your wealth, or anything else that will be provocative and bring about change of any kind. We need our dreams. Life is too short to regard them with apathy, to leave their secrets for our children to discover.

---

## The Rewards of Emotional Pain Tolerance

*That's what most people lack, having the guts to go on and just say  
they'll go through the pain no matter what happens.*

-Arnold Schwarzenegger

Emotional pain tolerance is the ability we have to hold the difficult emotions that come up for us as we embark on longer and longer periods of sobriety. By choosing self-connection over dissociation, we begin to signal to our deepest sides that we are becoming more and more ready to receive the truth of our historical experiences. This occurs primarily on an emotional level. We begin to re-experience the feelings of sadness, anger, abandonment, isolation, loneliness, fear, and horror much the same way we did as children. The re-experiencing becomes more and more visceral. As adults, we have the choice to hold these feelings in our care as loving parents or to become overwhelmed by them and numb them over with our addictions. As we build up tolerance and hold the feelings for longer periods, processing through them as we go along, there begin to emerge rewards for our well-spent efforts.

The first reward is increased empathy, both for ourselves and for other people. We grasp more and more the experiences of another person through their emotional, intellectual, and intuitive lenses. We come to know how their unique life experiences have affected them on their life's path. We are able to share in the feelings they carry, however long dormant, without getting lost or confused in our own histories. Considering inside each of us is a multiplicity of sides, we gain these empathic abilities for ourselves too. It becomes easier and easier to know ourselves and gain intimacy with ourselves through our knowing, through our empathy. Empathy gives us clarity on our own motivations and the motivations of others. We come to understand if and where a person's stated motivations do not align with the results of their choices. We come to estimate people more accurately. We see those who have done less work on themselves in whatever area of personal development and we have an accurate gauge of where they are at in their self-connection. We look at those who have done more processing than us and are humbled by their self-connection. We become more attuned to the effects, outcomes, and consequences of our own behaviors.

Another reward that comes out of holding those uncomfortable feelings for longer and longer is that we become more and more open to truth. Early in our maturation, when we are caked in the mask of our false self, we experience truth as a needle that pierces our skin. The experience is painful, perhaps even shattering, and we can easily become inundated in our traumas.

As we gain emotional pain tolerance, we experience truth more and more as a vitalizing force that sets us free. The prospect of experiencing truth becomes less and less fear-based. Our hearts open up with love to the nutrients of truth. We delight in the company of those who live honestly and who seek the truth for themselves. We become speakers of truth and speak with the conviction of having sat through those long, difficult hours of self-reflection and meaning-making. We feel our falseness drop away and the neurotic struggles recede. Our posturing feels stiff. We loosen up and play. We learn through our play.

One more reward for holding our most painful, uncomfortable emotions is that we gain the ability to help guide others through their own struggles to become real. We can sit with the deepest pains of others without getting lost for we have won, through life experience, the inner unity that shines a light on the path to truth. We build up abundances of compassion, empathy, and creativity that can be shared spontaneously with those humbled by our own work. There is always a reward for humility in the face of truth. Our bodies empty of trauma and we walk upright. Other seekers see us and learn the lessons we have passed through. They begin to walk upright themselves. They do the work for themselves and so begin to be able to help others as well. Love is shared and given thusly and the world heals. To love others is a great gift in and of itself but first we must learn to love ourselves. We hold the deep pains and nurture ourselves back into health. From this triumph we learn the wisdom that allows us to pass on our gifts.



---

## Building A Strong True Self

*Hey adult males, hey dads, you're supposed to know stuff. You're supposed to know how things work. You're supposed to know how to fix a fridge. You're supposed to be able to build a table or something.*

-Gavin McInnes

Self is the state of being that arises when we are led by the healthiest, untraumatized or fully reparented sides of ourselves. When we are in our self, we are aligned with truth and reality; we have a clear understanding of our life's purpose, the truth about our traumatizers, and are fully open to learning and growing. We spread out like leaves tasting the sun's light. We are connected to the truth of who we are.

Self is boundaried in that the unique and true identity of one person is not the same as the unique and true identity of another person. There is no spirit realm, no unseen and undetectable energy force that unites all humans. However, there are, most often occurring in the subconscious mind, powerful and compelling similarities between people that allow them to relate and connect.

Due to the reality-distorting trauma we experience in our maturation process, most often because of our parents, there remain sides of us that are imprisoned in time...stunted because of the abuse. There become pockets of our psychologies that have been dislodged from connection with reality. As such, we enter into adulthood lacking the ability to accurately measure reality, have healthy boundaries, and perceive the truth throughout all disciplines and all levels of thought.

In building a strong true self, we undertake the responsibility of bringing back into connection with truth the sides of us that were spun off and rejected by our traumatizers. As this process unfolds, we find that we become rooted and centered. We are less and less blown away by the moods, whims, and motivations of others around us. Our steps become surer. Our anger becomes more righteous. Our conviction and passion intensify. We become less and less prey to those who manipulate others in order to bring to themselves the love they never received as children. We become less susceptible to the faults and weaknesses in others that mirror our own parents' shortcomings. More and more of our waking hours are spent rooted to our life's purpose and an abiding love for ourselves. We are less and less triggered by the conflicts present for others because we have resolved those conflicts within ourselves. We are more and more able to appreciate the good in others and have boundaries with them where they remain disconnected with reality and thus a danger to others, especially children.

By building a strong true self, we repent into maturity the wounded inner child that seeks to run our lives until it is finally heard, validated, and loved. We step out of illusion and into sober, knowing presence.

---

## **Living For Yesterday, Today, and Tomorrow**

*The first half of life is devoted to forming a healthy ego, the second half is going inward and letting go of it.*

-Carl Jung

This is a simple take on the ideas contained in Philip Zimbardo's *The Time Paradox*. There is a growing body of articles and books written on time psychology. Time psychology is, more or less, the study of people's mindsets and strategizing with regards to time: past, present, and future. In the therapy world psychodynamic psychotherapy deals primarily with the past, existential psychotherapists deal with the present, and humanistic psychotherapy deals with the future. From my point of view, there is immense value in each of these perspectives and one does well to examine their own lives through each lens.

To live for yesterday is to take up a systematic examination of one's personal history with the intent of gaining self-knowledge. This can involve psychotherapy with a therapist holding a psychodynamic perspective, though most of the time they are not all that self-explored themselves. It also involves poring over one's childhood in a journaling or self-reflection process, from birth to independence from one's parents. This is a slow, gentle process.

We look at the events, memories, beliefs, and emotions we once experienced or weren't allowed to experience with an eye to learn. We probe our parents' motivations, their parents' motivations, traumas passed on through the generations, the failures and successes of our parents, their choices, and the lives of the significant people around us as we developed. We come to have a clearer and clearer understanding of all that once was. From my estimation, a person who would like to be reasonably healthy as an adult should undergo a forensic process of this nature consistently on a daily basis for approximately four to six years. Some may need a bit less time, some may need more. Your mileage will vary. At some point the bulk of the work will feel "processed" and more often than not a person will find themselves doing "tune-ups" as opposed to massive grieving work.

To live for today is to build up an adult life anchored in reality. We can do this by examining our emotional states to understand if their logic is synched up to our actual lived experiences in the now and our environment or if they correspond to some childhood hurt. To know the difference we simply ask ourselves that basic question and trace the logic to the best of our abilities when we hear the answers.

We can hire those with an existential perspective. These people often call themselves "coaches" and "strategists". We also build up an adult life anchored in reality by acquiring resources ethically, keeping our bodies healthy and fit, and choosing abstinence and sobriety. When we build up our savings and earnings we become more empowered in the range of choices available to us in the here and now. We increase our capacity to do good or evil. *Don't be evil, please, or I'll have to philosophy judo chop you, okay?* By keeping our bodies healthy and fit we bring pleasure and vitality to our days. Should we choose abstinence and sobriety, we take in reality without the stimulation of mood-altering chemicals and hormones. Also, it is up to each of us to make a rational calculation of what degree or not we use sex as a lens for acting out childhood issues.

To live for tomorrow is to plan, strategize, and engage in forbearance. We look at our psyches and reasonably extrapolate out the kind of life we can expect for ourselves if trends persist. We delay gratification so that our future will be better. Perhaps we hold off on having children 2 to 5 years so that we have fewer but we invest more heavily in the few we have. Perhaps we hold off on revealing our true feelings to someone at our workplace until a later point in time where we will be in a better position to deal with consequences. Or perhaps we attack vigorously today a problem or an antagonist that would only grow to become a bigger problem in the future.

Maybe we take a particular focus in our psychodynamic, history-focused work because we anticipate it will yield future results at a particular juncture. We visualize potential future outcomes so that we are well-versed and situated when the time comes for action. Works like Sun Tzu's *The Art of War*, Peter Thiel's *From Zero to One*, or books speculative on future trends, such as the work of George Soros, give us valuable insights on living for the future...especially when we thoroughly apply our empathy. We must understand that nature always corrects unnatural aberrations. Over the course of human history we have seen countless small course corrections and fewer but larger course corrections that have affected society on a global scale. We can anticipate both and shape our psychologies and strategies to account for them.

A healthy person will use philosophy to determine for themselves how invested in each perspective they need to be in order to find ultimate happiness and meaning in this life. We cannot ignore any one of these perspectives if we want to be healthy. More often than not, the historical perspective is ignored. People do not learn from history. In the self-knowledge and psychology social sphere there are a lot of people who go so far into the historical perspective that they forget about present and future trends. They reflect and reflect, neglecting major components of their lives. Some of them shackle themselves with lifelong student loan debts for what they fantasize will be job and income security, forgetting that economics isn't kind to state cartels. Some also do their historical work and even live healthy lives today but they have no real interest in the future and thus miss out big, value-adding opportunities. Some live purely for the future and become sticks in the mud, forgetting to enjoy life now.

Each of us has the choice to look at our own perspective-taking psychology and determine what adjustments need to be made. This book deals in all three perspectives.

---

## Gallows Humor

*Person A: Whatever happened to emos? Where did they go?*

*Person B: If your social group is defined by a suicidal nature don't expect it to last a long time.*

-4chan

*Germany's Der Spiegel shows Trump holding Lady Liberty's decapitated head. Since it's German, shouldn't he be pushing her into a gas chamber?*

-Ann Coulter

Gallows humor is humor about unpleasant, serious, or painful circumstances. Any humor that treats serious matters, such as death, war, disease, and crime, in a light, silly or satirical fashion is considered gallows humor. Gallows humor has been described as a witticism in response to a hopeless situation. Gallows humor can be seen as far back as Shakespeare's writings and is a common coping mechanism in war.

Examples of gallows humor include:

*-a picture of the intact World Trade Center with the caption, "Imagine a world without Muslims"*

*-In the conclusion to Monty Python's Life of Brian, a group of crucified criminals joyfully sing "Always Look on the Bright Side of Life"*

*-most Ann Coulter jokes<sup>1</sup>*

*-mentioning that all the athlete fornication at the Olympic Village in Zika virus infested Brazil will result in an interesting crop of Special Olympics athletes in 20 years*

Gallows humor is high risk, high reward. It is an acknowledgment of the legacy of human trauma that we all carry. Sometimes it can be disarming. Sometimes people entrench themselves further in their own defenses when they receive it. Sometimes it can be massively relieving and allow a person to come out of the shadows of their trauma. Sometimes it is perverse, particularly when the other party is in a very vulnerable state.

From a therapeutic standpoint, gallows humor can be a useful tool when working with ourselves on our trauma and personal challenges. However, we must make good use of our empathy to determine if we will be received by our parts in the spirit of play or if we are trying to have a laugh at the expense of self-connection. Forcing a laugh when something isn't funny is a losing strategy. Laughing when our wit reveals something to us that is funny within a painful situation is a winning strategy. Sometimes we're better off leaving out gallows humor if it is not in the service of connection.

A person who is consistently successful with their gallows humor is a person of great sensitivity and empathy. Such people are a shining light in the darkest of tragedies and crimes.

---

<sup>1</sup> See: [Twitter.com/AnnCoulter](https://twitter.com/AnnCoulter)



---

## Processing The Day

*Can you remember who you were, before the world told you who you should be?*

-Charles Bukowski

Childhood trauma robs us of our ability to process events as they occur. We carry this trauma as adults, to varying degrees, and as such, are incapable of processing the day's events as they occur. The unprocessed events can accumulate if we are not aware and do not address events proactively. If this happens, we stumble into the evening with a head full of glut. Many choose to alleviate this emotional "clogging" by engaging in dissociative habits and routines in the evening. Some have a glass of wine (or a bottle). Some relish in watching television shows. Some act out their built up frustrations and anxiety onto others. Some take sleeping pills. The list goes on and on.

We can address this accumulation of unprocessed material by journaling or meditating every evening. We can write down the events of the day, what unresolved feelings we have, and how we can work through the events and the feelings so we're no longer operating in a deficit. When we climb out of the deficit, we are able to do deeper work that transcends the concerns of the day.

In addition to choosing to self-connection as part of our nightly ritual, we can also put into the structure of our day several points where we check in with ourselves. Perhaps we need a walk after lunch. Maybe we need several deep breaths during the middle of the morning push at work. It can be useful to exercise in a mindful way immediately after the day's work is done. Whatever we choose to do, it's in the service of remaining apprised of the emotional demands of day to day living.

All sorts of wonderful things can happen when we can process through the unresolved material of the day. Our dreams become more vivid, profound, and carry more intense emotional charges. This allows us to truly re-experience our younger life and if we are intent on it, connect with the person we once were. This broadens our awareness of choices in our current life and roots us in our Self energy. By processing the events of the day, we are freed up to connect and relate more enjoyably with the people who matter to us. Our creativity goes from addressing daily issues to broader spanning themes in our life. We have cleared out a space to look at the trends of our personality and the patterns in our recurring behavior. We feel more open to learning new things. We can sit in resting satisfaction that the day is sorted and there may be nothing more to do that day but enjoy the moment. There are all sorts of possibilities.

By processing the events of the day on a consistent basis, over time we find that we are less and less led by a wounded inner child. The child begins to grow up. Our capacity for processing events in the moment improves. We are more and more connected to reality, less and less lost in the shuffle of the emotional material of others.

Processing the day's events is an important responsibility. It is a quiet, humbling chore. It is the daily choice between living proactively or reactively.

---

## Remembering Infancy

*Far from being mere unfinished adults, babies and young children  
are exquisitely designed by evolution to change and create, to learn  
and explore.*

-Alison Gopnik

*Mom's spaghetti.*

-Eminem

*This is a poem that could be used to remember one's infancy.*

Childhood

Long ago. It is nearer now...

Infancy is now here

The blanket that was once laid upon, for the stomach or on one's back

This blanket is expansive and soft

There's a newness in the movement of the limbs, an awkwardness

The bones and muscles are still forming

The tummy feels tender, so does the head

Clothes being placed upon oneself

There is softness in their folds

Curiosity toward the surroundings comes to mind

There is a lack of context, a newness of everything in every waking  
moment

Saliva dripping from the mouth from time to time

Mother dabs it away

The large hand places a wipe on the mouth, this mouth that probes  
and learns

There are toys, they have color  
Their tactile quality is sensuous.  
Some of these toys make sounds  
How wonderful!

There is the salvation of water and food.  
A mush prepared for consumption  
There is the effort of learning to swallow it down.  
The food goes down into the mystery of the innards.  
Time passes and there becomes an incredible pressure of urine in the bladder.

The body sends it out as a warm, delightful stream  
Now there is incredible pressure of poop in some mysterious place  
down below.

The body pushes it out  
A grunt escapes the lips  
Tremendous relief

There is a warmth in the diaper  
At first it feels good but as it cools down it becomes unbearable  
Relief courses through the lower body as mother changes the diaper  
The body is cleaned with wipes that tickles  
The feet kick up into the air  
Mother, the goddess

Looming as great as the world itself  
She is the nurturer, she brings life  
Her breast between the lips  
Life force flows between mother and child  
Laying against her chest  
A sacred feeling of security in this place.  
Her warmth, her smell, her love  
Falling asleep in her arms, convinced she will be there when the world  
comes back into view  
Her transcendent smile

Her eyes and their loving grasp  
Consciousness expands  
Father, the god  
Looming like the titan  
He is the protector.  
His hairy forearms  
His musk  
The resonance in his voice  
Laying on his chest or in his lap.  
He is warm like a bear, sharing his life force  
He coos  
Falling asleep in his arms, certain he will be there when the world  
comes back into view  
His piercing eyes, consciousness expanding  
These two people are the first loves  
The young body crawling and toiling along on the floor  
Such a newness in the limbs!  
A lack of expertise, perpetual discovery  
The tender belly rubbing on the floor  
There are tears and crying  
This distress is forever  
The aching distress resonates through the entire body  
The face is filled to the brim with anguish and sorrow  
It is unbearable  
Father and mother coming with their loving embrace  
They are here and the nightmare recedes  
They bring food  
They bring love  
There is true soothing  
Now a return to innocence  
A succulent return to innocence  
All is well once again

---

## To Grieve

*Only people who are capable of loving strongly can also suffer great sorrow, but this same necessity of loving serves to counteract their grief and heals them.*

-Leo Tolstoy

Grieving is the private, non-interactive full expression of the anger, rage, sadness, and pain experienced in childhood. Through grieving we achieve emotional integration of trauma. We become more resolved, emotionally mature, and psychologically aware.

In childhood we were betrayed by our first loves, our parents. They chose their own denial of reality over our needs. As a result we became victims of abandonment, betrayal, aggression, neglect, incest, and humiliation. We hold these terrible experiences in our psyche. We engage in repetitive, compulsive re-enactments of these dramas until we are able to fully integrate them. This is often referred to as the “repetition compulsion”.

The girl who was humiliated during potty training may express extreme discomfort and anxiety around all matters pertaining to her use of the bathroom as an adult. The boy who was terrified by a parent for going near the tools in the garage may show an extreme hesitation toward using tools as an adult. When we are intensely emotionally activated, when something feels like it could go out of our control, we have an opportunity to check in with our feelings. As we listen to our feelings, we get a sense of their psycho-historical roots. We can step back in time to be with the traumatized young person we once were. We hear the confessions of anger, rage, sadness, and pain that we could not express to our parents at the time they were mistreating us. We may cry heavy tears. We may howl and lament. We may sit quietly and feel a subtle change come over our nervous system. Our posture may shift. Grieving takes so many forms, limited only by our imagination.

Dread is one of the primary physiological experiences held by the body with respect to childhood trauma. It is a sensation of tension, foreboding, despair, and fear. Grieving unburdens dread. We gain our sense of hope, optimism, and curiosity about our capacity to live in the world and contribute to the struggle of good over evil.

Without grieving, the best we can hope for is a quiet life of depression. We'll range into the meditative but never the transformative. Concentrated, dedicated attempts at grieving are a vital part of the therapy and self-therapy process. We can live as grieving adults by choosing to go toward our pain rather than away from it whenever it comes into our awareness. Even if it is just a simple acknowledgement during a rush of customers or phone calls at work, we remain a witness to ourselves. We also do well to acknowledge the pain of others in the world, to learn with our empathy the lessons they will not reveal to themselves, and to offer compassion to those who are dedicated to growing.

Grief is the ultimate form of reparenting. It requires us to be vulnerable, patient, focused, and gentle. Only through grieving may we improve our creative and parental capacities at an emotional level. Grieving reduces tension in the body, repurposes the cruel voices of internalized parents, and frees up our imaginations. We learn to play again. We learn how to learn.

Grieving is difficult, hence few people really commit to it. Those who remind us of our capacity to grieve in a philosophically consistent manner do us a great service. Grieving is an option available to us. Let us grieve what has befallen us and our people.



---

## I Am My Own Therapist

*To find yourself, think for yourself.*

-Socrates

*This is a “letter” intended to demonstrate the responsibilities associated with being one’s own therapist and holding healthy boundaries. This letter is aspirational in nature. No one person performs these tasks perfectly at all times without fail.*

Dear Concerned Friend,

I want you to know that I am my own therapist. On my own I am able to:

- moment to moment, minute to minute, hour to hour, day to day and so forth monitor, through empathetic listening and mindfulness, whether I am in my True Self or near it and do the necessary work to return to Self if I have dissociated and am beginning to cross the boundaries of others unfairly*
- remain aware of my own boundaries based on rational truth principles and not to mistake the boundaries of others for my own*
- discover and renew my purpose in life*

- discover and unburden the deepest wounded sides of myself, including the infant sides that my parents abandoned and betrayed and take long courses of self-therapy to reach and heal...perhaps even triggering parts of me touched by psychosis or other major symptoms
- choose honest, quality people who will support me in reaching my truest goals and deepest dreams*
- decide where I want to live and when based on my truest goals and deepest dreams
- hold my own emotional pain for days, weeks, months, and years without acting it out on others, especially those closest to me*
- learn from my own mistakes, make amends by fully addressing the psycho-historical roots of my mistakes, and offer accurate restitution, as perceived through accurate empathy, to those affected by my mistakes
- make sufficient progress every day in my self-therapy to ensure that I will heal all of my childhood wounds by the time I am an old person*
- regard my own amplified states with skepticism and empathetic rigor
- gauge whether another person is being honest with me or not*
- monitor my sleep patterns, my degree of connectivity to my nightly dreams, my sexual patterns and libido, my diet, my exercise, and my information diet to such a degree that no aspect of these will I become stuck on for very long on my march toward becoming an integrated, mature person
- listen to myself when I need emotional processing on something going on in my life*
- remain attentive to my inner child, even in times of deep distress and pain

- choose romantic love that is in the service of truth
- break from my own self-deceptions with a timeliness and consistency that allows me to learn and grow every day
- be fully empathetic with my own body and tune-in with deep and lasting concentration to hear the stories of the different parts I carry within my body
- make my own fun
- choose where, when, and how I will engage public figures who use their platforms to verbally aggress and corrupt the innocent in a way that does not exhaust me or my personal relationships
- keep a keen sense of the balance of my personal relationships and understand the moment a behavior on the part of either party taxes the other
- engage in meaningful work that connects people to truth and freedom
- run my own business and responsibly keep my own appointments
- save more than I spend to a degree that allows me to rest as my personal abundance diminishes when my body ages and quiets
- understand that while my addictions may bar me from intimacy in the short term, the more thorough I am in my times of self-reflection, the sooner I will restore myself to authenticity
- dissociate in a contained manner that does not block or diminish the learning and growing process of another person
- share with myself my own most heinous, warped, and terrible sides in a way that does not overwhelm me and leak out onto others
- choose for myself the healthy risks I will take and frequency by which I will take them

- engage daily in learning that provokes me toward self-actualization
- choose for myself conscious art that enlivens me*
- choose who I give my money and time to and for what reasons
- understand the emotional experience of another person, even their infancy traumas, as expressed in the moment and how to hold boundaries with this other person in a way that allows us to connect through truth without provoking an escalation in the presence of unprocessed emotional material for either party*
- use physical or verbal force to accurately repel attacks on my person or psyche without further traumatizing the attacker
- consistently respect the sovereignty and humanity of others*
- engage and act through my own false self in a manner that allows me to steadily process that false self without crossing the boundaries of those closest to me
- compare myself to who I once was in order to measure my growth and leave all others out of my comparisons*
- respect the healthiest sides of others
- learn from all of my life experiences, be they compulsive, consistent, or novel*
- cast away all that is not serving me in my learning and growing process
- maintain life spanning perspective when it comes to the consequences of my choices*
- engage in creative endeavors that will speak to the very best in others
- reason and argue within false paradigms without losing my broader, reality-centered perspective*
- make friendships, allies, and professional connections that accord to my values

- intervene in situations of child abuse in a way that counteracts and disables the deepest toxic messages the parent is hurting the child with to the degree that it is possible for the situation given the window of opportunity and my own personal abundance of Self energy*
- be selective with my time and personal energy*
- comport myself in a manner that does not place the people in my personal life into positions of the child I parent or the parent I seek nurturance from*
- choose to use my friendships only for learning, as it respects the balance of the friendship, and enjoyment but never for the unmet needs of my wounded inner child to be fulfilled*
- choose to use my friendships only for learning and enjoyment but never as a battle ground for my introjected parents to attempt to control and manipulate*
- trust myself, even my false selves, to buy-in to the basic process of healing that is occurring for me both consciously and subconsciously*
- embody intense vitality and vibrancy in play, humor, and exploration*
- speak the truth to others in a way that does not overwhelm, which is to cause them to dissociate*
- understand when my anger, fear, and disgust responses accord to reality and are healthy instincts and when they are based in my traumatic history and to experience them in a way that will not cause others to dissociate*

I appreciate your concern but I can do these things for myself. I will do my very best to allow you to do these things for yourself as well. Let us enjoy each other's company and learn all that we can on our separate paths through life!

# **SECTION 1C: In**

## **Relation To**

### **Oneself - *Empathy***

---

## The Marriage Within

*I made myself a vow today. To love myself, in sickness and in health,  
through poverty and wealth. And oh what a vow I've made!*

-from the song "The Marriage Within"

Since its beginnings, Western culture has been full of notions about "the one", soul mates, and true love. Our folktales, religions, and spiritual traditions promise contact with the Great Keeper of all knowledge who will always be by our side and will always love us. There is the idea that through searching, hoping, yearning, and trying, we will each find the perfect partner on life's path. This is true, in a sense. This idea has some validity but it fails when the search is cast external. It is within each of us that our perfect partner on life's path resides. The search, the hoping, and the trying are all very real but it is inward that our journey calls us.

Each of us has the perfect knowledge of how we were failed as children by our parents, what lives unlived are before us, and how we can re-parent the inner child. Our True Self is omnipotent when it comes to the emotional truth of our life experiences.

When we take ourselves into our own care and let go of the external search for perfect love and validation, we begin to form the marriage within. We begin to become our own true love. There is a romance within where our masculine and feminine parts bond and harmonize. We let go of seeking to possess or attract imperfect partners. We become assured, held by the nurturance of the perfect caretaker within. We begin to delight in our own company. We become our own guide through life's experiences and we come to resolve the crippling effect our parents' lack of guidance left us with.

Let us sing the songs of courtship but let them be in adoration and veneration of the True Self. The "baby", "sweetheart", "God", and "sugar pie" is within. We can walk with that person in our dreams and fall in love.



---

## Feeling Your Feelings

*We stop other people from crying because we cannot stand the sounds and movements of their bodies. It threatens our own rigidity. It induces similar feelings in ourselves which we dare not express and it evokes a resonance in our own bodies which we resist.*

-Alexander Lowen, *The Voice of the Body*

The choice to feel our feelings is what separates us from robotic intellectuals and people helplessly lost in their own lives, driven only by historical experiences. We make the choice to feel our feelings by slowing down, even if for a moment, and scanning our bodies for emotions. We go into the emotion without becoming totally identified with it and we listen to what is at hand. We pursue the choice to "keep on waking up" as Patricia Ryan Madson terms it in her book *Improv Wisdom*. That is to say that in the heat of the hustle and bustle of the day we pause, take a deep breath, and ask ourselves, "What am I feeling right now?" Knowledge of our emotional states over time yields us self-knowledge and a perspective-taking capability. When we take perspective on our experiences we are able to have awareness of a greater range of choices than if we were to just keep sprinting through the day.

We can also practice feeling our feelings by running through a feelings inventory. A feelings inventory is simply a list of feelings. You can easily find one with a basic Internet search. With a feelings inventory we choose a feeling and see if we can evoke it within ourselves through internal prompting with a memory, looking at a mnemonic device associated with the particular emotion, or by mimicking it in our face and bodies. We can become "practiced" in all the emotions so that they come to us fluidly in the future. We can look at the word "sadness" and say to ourselves, "I want to feel sad. I want to cry." We can watch someone jump for joy and then do it ourselves to try and empathize with the experience. We can sit with a fussy baby and remember back on our own intense discomfort as infants. The use of empathy and experiencing of emotions is limited only by our imagination. Our imagination is our capacity to produce and discover meaning in this life.

Emotionality is a skill, not an unconscious flailing by a person who wants to "save the whales". The more connected we are with the immediacy of our feelings, the less confused we will be by the emotional material of others. We emerge from emotional childhood with a lack of self-mastery and we head into proactive living.

As we develop the skill of feeling our feelings, we become able to help others identify and develop intimacy with their feelings. We learn to hold space for their experiences, to accept the way they feel. This is not to be confused with sanction of their feelings. When we understand our own emotions, we get to know our own motivations. We study patterns of motivation. These form into strategies. We question if these motivations and strategies are rooted in trauma experience in childhood, are directly associated with reality, or both. We become less dangerous to the virtuous and far more dangerous to the wicked and the stuck.

Emotions will yield to us whole inner worlds if we only make a concerted effort to listen when they speak to us.

---

## Admitting Pain

*I began to understand that suffering and disappointments and melancholy are there not to vex us or cheapen us or deprive us of our dignity but to mature and transfigure us.*

-Hermann Hesse

Psychological pain welling up from buried trauma reverberates through the every action and expression of a person who is unwilling to admit the pain. To admit the pain is to step toward the pain in acceptance. It is as simple as, "I am in pain and I don't know why." Admitting pain is a tremendous opportunity to listen quietly to the messages and memories that come from long ago in our childhoods.

The alternative is to live in the constant tension that unacknowledged psychological pain forces us to live in. We live as frustrated artists ever seeking in the external a solution that can only come from an internal dialogue. The alternative to admitting psychological pain is the taxing task of climbing the peaks of grandiosity and the valleys of narcissism without feeling heard or understood.

Admitting pain humbles us to the reality of our personal histories and our present conditions. We no longer have to pretend we are something that we are not. We no longer have to re-enact our traumas. Pain is carried everywhere in the body. We do the body right by admitting the pains. Righteous suffering is the choice to sit with psychic, trauma-based, pain and gain the sacred intimacy we can only give to ourselves. The tension lifts from our bodies as we unravel the truth of what once was and what was buried. We are renewed and live again. Our orientation shifts from reactive, to the unacknowledged pain, to proactivity in the service of finding a new way with our re-integrated consciousness. Our false roles fall away: the tough guy, the good girl, the people pleaser, the psychic vampire, the betrayer, the propagandist, the Communist, and so forth. Truth sets in and we feel reassured. We feel the release our false roles could never give us.

The greatest perpetrators carry the greatest pain. We lose our capacity for criminality the moment we pry open the doors of vulnerability by saying, "I am in pain and I don't know why." Let us admit our pain and return to innocence.

---

## Relinquishing The Posture

*Live in anger, die in solitude.*

-Stefan Molyneux

*This essay is similar to “Feeling Your Feelings” only that it talks about some of the outcomes we can expect from feeling our feelings.*

When we take up a "posture" in life, we are clinging to a set of conclusions out of insecurity. We are fundamentally misaligned with truth and rigidity sets in. Perhaps we are the "hippy guy" or the "cat lady" because it gains us social approval. Maybe we are the "tough guy" or the "homemaker" because it pleases Mom and Dad. Whatever the posture is, we can relax back into our True Selves. We don't need to keep company where "posturing" is the social currency. We are good enough to be able to relax, just how we are. We may not live up to the standards of others or they us but fundamentally we are each still good enough to relax. All it takes is a few deep breaths and the thought, "Wow! I was really IN that."

We stop posturing when we consistently bow to reason and evidence. We keep moving when we follow the flow of philosophy and go wherever truth takes us. We don't need to be "experts" who declare how "happy" they are. Our learning process is simply a part of us and we express ourselves dynamically, intensely, and honestly. When we make mistakes, such as staying in a posture too long, we accept the mistakes and improve. There's no false stake in it such as, "Oh no! I won't be the *profound* guy anymore" or whatever it is. We simply learn our lessons and do better. Sometimes, when the other party will hear us clearly, we can admit our faults. This lets others know, those who are truly committed to learning and growing, that we've stepped out of our posture and are willing to consort organically. We've "sobered up". We no longer have a humiliation to hide. We're willing to play!

We cannot wed ourselves to conclusions about our own personality if we want to continue to take in reality as it comes to us. Sure, we can make measurable observations about our character over time but it is the process of observation itself that is our greatest asset. This separates us from the people who learn a little something about themselves and decide that's how they are for the rest of their lives.

We are not our job at the deepest levels. We are not our friends. We are not where we live. All of these are immensely important and even a part of our identity but we are a process beneath all these things, a process of learning and growing. It may be true in a logical and strategic sense that I consider myself to be "American" for the rest of my life but I do well to be willing to remain open to reason and evidence that could someday dictate that I was no longer "American". It can be fun to live with the nuances reality throws your way from time to time but only if we are in the habit of relinquishing our poses!

---

## When It Is Safe To Share

*Know the exact dimensions of your enemies! Do not expose your most tender vulnerabilities to vultures, and do not cast your pearls before swine. If you do you will only be squandering your life's greatest gift for no purpose whatsoever, just as your deceptive parents of yesterday taught you to do.*

-Daniel Mackler

Our efforts to have our traumas be seen and understood in adulthood can actually block our healing process if we are not careful. Reparenting the wounded inner child is a gentle, private, and quiet process that requires us to listen very closely for the hidden messages of our histories. If we overexpose our inner child we pay the price through emotional blockage, diminished creativity, and loss of connection with Self. We must always check with our wounded inner child to be sure that it feels safe with the divulgences we figure will bring more witnessing to our traumas.

Imagine a scared child hiding in a closet. Through gentle coaxing and a loving presence we have been able to help the child bring its face into view. This may be an incredible breakthrough for us, one we have been waiting on for a long time.

In our excitement with the progress we may want it to be known by others that we are capable of great inner healing work. We may get carried away in this excitement and share with others, perhaps even publicly, what we have endeavored. This kind of sharing is at the expense of the wounded child. The child is exploited. The child becomes, for a moment, a kind of badge of pride. This could perhaps even be a reenactment of the child's original wounding.

The child must always be considered, first and foremost. It is the child's sacred story that is waiting to be told. It is the child's sacred trust that must be honored. We must ask the child when it is safe to share. While others may go on and try to win the contest of being seen as a "good parent", we must stay with the child in its desolation. We must consult the child on its every preference. The child will tell us when it is safe to share its story. The moment will come. We need patience to keep our most tender moments inside of us. These tender moments will grow and the child will come out of the darkness. The child will sing and play but only when it is safe.

We do well to listen to that child above all others: friends, family, therapists, teachers, fans, followers, etc.



---

## Reclaiming Our Innocence

*And that's what innocence is. It's simple and trusting like a child, not judgmental and committed to one narrow point of view. If you are locked into a pattern of thinking and responding, your creativity gets blocked. You miss the freshness and magic of the moment. Learn to be innocent again, and that freshness never fades.*

-Michael Jackson

A marvelous experience begins to unfold the longer we abstain from our addictions in combination with consciously re-experiencing the truth of our feelings from childhood: we begin reclaim our innocence. We have longer and longer spans of time where our inner child is free of burdens, fully open to learning and exploring, and ringing true from our deepest depths. The troubled world loses its grip on us and we maintain a broader perspective on our own life's path.

Our sexuality rings of virginity once again. Our curiosity about the wonder and grandeur of the world returns. We relish in the natural foods that nourish our bodies. Our play regains its spontaneity and creativity. Our physical bodies feel light and nimble. Our sense of time is filled with eagerness. Our hearts feel full of love.

We sympathize with the innocence in children and animals and healing adults. We begin to see with the eyes of a child, all things with wonder, but we retain our adult perspective. A unity and a bond between the inner child and the True Self forms.

The once-strong allure of addictions quiets and dissipates. The mildest of mood altering substances loses its appeal. The need for comforting thoughts and fantasies dissolves. Relationships that eat away at our boundaries no longer hold a charge or a draw. We stir from our creaky, hardened ways and live again... we live anew.

It is our purpose in life to grow and learn and manifest truth. As children we were connected to truth but a great conspiracy was set against us. We could not, as adults can, choose to remain grounded and centered in our innocence. Now, as adults, we can make the choice to reclaim our innocence. Through the long hours of grieving, we can restore to ourselves our youthful exuberance. As we enter into middle and old age, our self-knowledge restores to us our vitality and our sense of wonder. We are in awe of the inner child. By holding it in our care, we see as we once saw. We see that there is truth in all things.

Let us put to rest our addictions. Let us feel the truth of the child. Let us become innocent again.

---

## Taking Healthy Risks

*Experience taught me a few things. One is to listen to your gut, no matter how good something sounds on paper. The second is that you're generally better off sticking with what you know. And the third is that sometimes your best investments are the ones you don't make.*

-President Donald Trump

*Take calculated risks. That is quite different from being rash.*

— George S. Patton

There is an oft-repeated mantra in the self-help world that states, “No pain, no gain.” There’s also a lot of discussion about “getting out of your comfort zone”. In my own personal slogans I use these from time to time but I’ve come to prefer the more nuanced, “Take healthy risks”. This phrase implies there are unhealthy risks to contrast against. I do not have to leave my comfort zone or go into my pain in a way that is unhealthy for me. Yet I retain a bevy of options that can push me forward.

The general standard of health in regards to risk we can keep in mind is, “Will this help me to become more honest, loving, and nurturing with myself and others?” These are some “healthy risks” available to us:

*-talking to and learning from people who are more experienced and learned than one is in whatever field one's intellectual curiosity is gravitating toward*

- traveling around the world and experiencing different societies firsthand
- reaching out to new people who are interesting and exciting*
- physical exercise
- abstaining from mood altering substances and dissociative behaviors for extended periods*
- spending time in solitude where the feelings can be intensely uncomfortable and one wants to distract oneself
- learning how to play and have spontaneous fun with oneself and with others*
- standing up for children in duress in a nurturing and boundaried way
- spending days away from one's gadgets, instruments, and normal routines*
- taking distance from one's family of origin

Unhealthy risks are generally motivated by a desire to get away from one's own emotional truth. These unhealthy risks keep one locked into a repetition compulsion or they tend to re-traumatize one's wounded inner child, or both. Some of these unhealthy risks include:

- staying in dead end relationships and jobs because one is anxious about having to build new ways of being
- doing drugs (alcohol, pot, and caffeine) to get away from dealing with reality
- getting enmeshed in hyper intellectual, judgment-laden relationships with porous boundaries
- fighting with others who are not doing what one thinks they ought to be doing
- oversharing with people who have not been trustworthy
- spending money in order to not have to deal with discomfort in the moment

I am all for getting out of one's "comfort zone" but I think it has to be done in the interests of loving oneself and becoming a truer person. I find I become fatigued when I take risks as reaction to traumatizers or to become some sort of idealized version of myself. I find so much risky behavior I encounter in the world is motivated by the need to attain some kind of pose or status in the hopes that the risk-taker will finally get mother and father's sanction, approval, and precious love. I certainly have done my share of unhealthy risk-taking in a misguided attempt to feel better about myself but no amount of external praise and admiration will ever resolve my inner deficits. When I step out of my comfort zone, through the desolation and agony of my unresolved feelings, and into deeper meaning and love for myself is when I know I have taken a healthy risk and succeeded.

Unhealthy risk is like taking a drug, its effects and profundity temporary and fleeting. It's a dose of unreality. Healthy risk is taking a dose of reality, gulping it down, and living with brighter vibrancy.

---

## Savouring The Adventure

*Man reading should be man intensely alive. The book should be a ball  
of light in one's hand.*

-Ezra Pound

Life had great promise of adventure and exploration for us, when we were children. We dreamed of becoming all sorts of valuable contributors to society. We imagined we could heal animals, we could help others by sharing ourselves with them, we could discover new ways of being, we could explore undiscovered frontiers, we could bring joy and happiness to our societies. Through the lies, violence, and betrayals done upon us, our view dimmed and our comforting habits formed. We must once again embody all of the promise we once held.

We can savor the adventure of life. We can empathize with the joy and wonder others hold. We can learn their grandest dreams, as we learn our own. We can become our own heroes. We can live where we choose. We can engage other adventurers and learn their stories. We can heal animals and the natural environment and thus provide value to the world.

We can write masterpieces. We can love passionately. We can eat heartily. We can walk the longest of roads, bridge the broadest of seas. We can ford rivers. We can climb trees. We can enter into space. We can expand our consciousness every day through self-knowledge, philosophy, science, psychology, and interpersonal dialogue. We can train our bodies to peak performance. We can learn about volcanoes and dolphins. We can speak new languages. We can listen to the faintest of voices. We can march with the loudest of voices. We can make our voices loud, we can make them very quiet. We can paint and color. We can tinker and fix. We can dance, swim, and jump! We can navigate the wilderness. We can blaze a trail. We can help the weakest. We can bolster the strongest. We can laugh or cry from the heart or the gut. We can worship what is true. We can hug. We can sing. We can stand at the ocean's edge and peer beyond, knowing within us are whole worlds. There is so much adventure to be had. We have permission to adventure. We do not have to wait. Permission is here now. We are free to learn and grow.

When we live in service of our learning and growth, we take on lives of adventure. We break the bonds of narrow families and the bounds of narrow cultures. We forge ahead like explorers of antiquity. We travel as truth seekers, our hearts filled with conviction. We hear the triumphal march of truth beckoning us, "Onward, seeker! Life awaits!"

---

## The Burning Glory of Youth

*We were just young and restless and bored  
Livin' by the sword  
And we'd steal away every chance we could  
To the backroom, to the alley or the trusty woods  
-Bob Seger, Night Moves*

Some of us burst out of our parents' homes with burning glory. Often this is interpreted as "rebellion" by those stuck in the norm. Sometimes *it is!* Sometimes it is a vital expression of freedom and vitality that is expressed creatively and productively. This happens if we were at all parented well. Indeed, we break from our parents wherever they parented poorly but where they parented well, adulthood is a chance to bring to life all our wildest dreams. We live inspired. We run long distances. We listen to exciting, emotive music. We eat until we're exploding. We travel the world. We take jobs and learn the ropes. We romance. We ramble and gamble. We set to work, so young and lively, to create masterpieces.

Even those of us who were parented poorly have a chance to catapult our growth when we are young, if we take all the necessary risks and engage the artistic genius within us. It is a bold and daring gambit. It pays off. We shock the system, the psyche. Our eyes fill with fire and we slay the ghosts of our wicked parents with a haughty laugh. We become young champions. It is possible!



As we age it is our responsibility to remember the glories of our youth. It is our job to again and again renew the burning flame with the fuel of truth. We are born again and again. Our younger genius dances with our older genius. We remain relevant, rolling on the river of truth. Out of the poses and postures we go. We uncurl the ball we had been rolling up into and burst out into the day. We remember the glories. We honor them. We choose new glories. We surmount greater heights. We engage the genius, over and over. We live clean and we live true. We follow the glory. Triumph, again and again.

---

## **There Are No Shortcuts**

*There are no shortcuts—everything is reps, reps, reps.*

-Arnold Schwarzenegger

There are no shortcuts to self-knowledge nor are there shortcuts to intimacy with other people. To some this statement is daunting, perhaps castigating. To others it is liberating, a permission to do the real work.

Coffee may speed our intellect up but it comes at the expense of connection with our emotional pain and loneliness. Alcohol disconnects us from our anger and we begin to lose our boundaries with society's dysfunction. Marijuana may put us into a more meditative state but it is never transformative. The same goes for all other psychedelic drugs.

Compulsive use of electronic devices puts the emotional worlds of other people into our heads, displacing the childhood material that would otherwise bubble up into our consciousness. Masturbation and pornography act as sedatives, reducing in intensity the messages from childhood we need to hear. Food fills us up but never gives us the true satisfaction that is derived from grieving. We gain psychological flabbiness and engender emotional distance from our wounds.

Compulsive exercise gives our bodies feelings of strength, but often also bodily armors to mask the insecurities of the wounded child. Compulsive and "permanent" travel allows us to renounce the responsibilities and challenging self-work that comes from having a permanently positive impact on our community and our physical surroundings. We may take psychoactive substances to intensify our dreaming, costing us our waking sobriety. We may adopt complex strategies for getting things done without ever listening to how the inner child would like to get things done.

With intimacy with other people, we may delude ourselves into thinking we must not respect the false self of our friends. We seek to "speed up the process" by communicating our unprocessed emotional material and bypassing their false selves, unaware we are in a false self ourselves. We may "lend a hand" in their self-knowledge path, secretly seeking to mold them to serve our hidden narcissism and hoping they will do the same to us (that one day that will grant unto us the secrets only we ourselves can discover).

We may attempt to engage in "immersion communication" where we attempt to guide our friends through our subconscious worlds, leaving them with ever complexifying methods for keeping at bay our boundary crossings. We may write out our unprocessed material in public "essays" and personal blogs, an angler fish's light drawing in people who carry similar wounds to our original betrayers: our parents. We may make great shows of our "level" of self-knowledge in order to find imperfect caretakers who will help us meet our own needs.

We may rush into sexual contact with romantic interests in order to mimic the bonding process that comes from old-fashioned courtship. We may make big shows through public declarations of romantic love. Perhaps we lump others into our grandiosity, making grand pronouncements about them in order to build them up and make them fit our fantasies.

We may seek out other "self-knowledge masters" and duel with them in the name of connection, spinning ourselves off into isolation and clawing to get back to our former normalcy. We may attack our teachers instead of finding our own paths, hoping they will become better parents. Dishonest therapists either drag us through the broken glass of their dysfunctional personalities or delude us into smiling, numb complacency. Staying in our family system allows us to remain within a limited framework of what it means to be a good person and the life of our inner child chokes off over time. Yet it feeds our feelings of grandiosity and normal success.

The real work is to engage every day in the process of getting to know oneself better. This comes through self-care, self-reflection, dream analysis, and engaging in the lessons life holds for us.

The real work in intimacy in relationships is to respect (hold accurate boundaries with) the false self of our companions, engage with curiosity for learning and enjoyment, and to permit the other the freedom to be the leader of their own grieving and growing process.

As we become our own parents, the need for control that comes from our introjected, historical parents lessens. We no longer attempt to gain more control over interpersonal intimacy and self-knowledge than what comes to us naturally through consistent, boundaried work. We lose the desire to "speed things up" and learn to enjoy in what unfolds from work that does not exhaust us or our relationships. We become efficient and competent through a manner of being that is authentic to us, not contrived, pre-programmed, and forced. We no longer have to hide behind techniques, coping, and manipulations. We live more and more out in the open yet we become more and more difficult for the wicked and dysfunctional to accurately perceive.

---

## Use of Self

*We cannot do everything at once, but we can do something at once.*

-Calvin Coolidge

It is a use of Self to do work in the world. This means that we have a finite amount of emotional and mental energy every day and we use that energy during the course of the day. When that energy is depleted, we begin to tire, become exhausted, and lose our boundaries with our work. Our work becomes taxing. It starts losing its authenticity and promise for learning as we begin to live in reaction to our work environment and the people we serve. It is important to work from our personal abundance and to rest when we are depleted of this abundance, whenever possible.

Work that violates our personal values exhausts us more quickly than work that is consonant with our values. Work that violates universal truth principles will eventually threaten the life of our inner child. Work that is consonant with our personal values provides us with the opportunity to learn and grow. Work that is consonant with universal truth principles offers us the opportunity to serve the good of humanity and all of the planet's natural systems.

It is also a use of Self to engage in relationships with others. The more harmonious the values between friends, the less our abundance is used. It is important, even in the most harmonious and joyous of relationships, to spend time in solitude in self-reflection and rest. In self-reflection and rest we renew our vigor and bring new awareness to the ways in which we are growing. We discover within us what has changed and we can share with others in a way that is boundaried and does not exhaust them.

The parent-child relationship is the only personal relationship in which it is appropriate for one party to consistently draw energy from the other without reciprocity. It is the parent's responsibility to ensure that he/she and their partner have sufficient Self energy for the duration of the child's childhood in order to meet all of the developmental and emotional needs of the child. The child did not choose to be born. Thus, it is the parent's responsibility to deliver the child into adulthood fully and totally free of trauma. That is to say, completely in Self.

Theoretically speaking, a person who has never been traumatized has nothing but self-presence. Their service to universal truth principles would only be limited by the limits of their physical body.

---

## Being and Striving

*Simplicity and repose are the qualities that measure the true value of any work of art.*

-Frank Lloyd Wright

We choose goals for ourselves based on our highest personal values. The pursuit of those goals is often termed "striving". To strive is to devote serious effort or energy toward an end or to struggle in opposition. Striving is an important part of living. A person who strives is a person who is motivated, active, and assertive. The practice of striving has a positive effect on the personality to the degree which a person has chosen philosophically sound values. Certainly one can strive, as Jewish Communist Genrikh Yagoda did<sup>2</sup>, to kill millions upon millions of Christians in work camps but this would result in a terrifyingly caustic effect on one's personality. Striving is only beneficial when done in accordance with ethics. Striving is a personal energy to be used judiciously. This means we do not live in a constant state of striving.

---

<sup>2</sup> See: *The Secret Behind Communism* by Dr. David Duke

From time to time it behooves us to step out of the striving and into a restful state of repose. Repose is a slower, more fundamentalist kind of thinking wherein we question basic assumptions, definitions, strategies, and principles at work. In repose we often simply feel our feelings and rest, nothing more. This crucial time of repose allows us to recharge for the striving to come. After all, nothing in civilization is ever accomplished without striving. We would all be monastic cave dwellers living off of shellfish and sea anemones if repose was to be pursued over all other values. Some in the self-knowledge sphere have yet to learn this lesson, as explained in my essay on “Too Much Self-Knowledge”.

It is also useful for us to simply notice our own striving. Striving is a part of us, not the whole meal deal. We must each strike a balance between repose and striving that most efficiently serves our highest, ethical goals. If striving is in the driver's seat at all times, we will become workaholics. If repose is in the driver's seat all times, we will become ivory tower autists (oughtists). When we stop to notice our striving, we are simply acknowledging that it is there and it is a valued part of us. We can also stop during times of repose and notice our repose with more repose. This is a brain bender but a similar kind of gentle reminder as noticing our striving. Each of us is a concert of competing and collaborative strategies living in service of our most closely-held values.



---

## The Quality of Sweetness

*Canada is like a loft apartment over a really great party.*

-Robin Williams

Sweetness is the ability to honor and cherish innocence in oneself and in others. This is a primary quality to look for in others and to develop in oneself. Either we had parents who were sweet to us as children or we learn sweetness as adults by spending quality time with children. We can also learn sweetness to a lesser degree by spending time with animals and empathizing with them in order to honor and cherish their innocence.

Sweetness is a vulnerable quality. We do not expect warriors fighting the out-group to comport themselves with sweetness. We do not disparage chess players for failing to be sweet with one another. Nor do we look at a political titan such as Vladimir Putin and expect him to be sweet with Angela Merkel. We do expect sweetness from a teacher working with her students or a farmer tending to his livestock.

When we are sweet to ourselves we treat our wounded and immature sides with tenderness and adoration. We take time and listen. We offer encouragement and rightful praise. It is in this way that we stay rooted in our capacity to love ourselves and others. The workaholic who neglects his inner world will see his sweetness harden into indifference.

We do well to keep sweetness in mind in our intrapersonal and interpersonal dealings. Sweetness gives us the chance to nurture into being those who will exceed our own personal innocence someday.

---

## Death and Old Age

*When we face death, we must choose to die consciously, facing and growing through this final earthly transition –or- continue our oblivion.*

-Fred Timm, A Field Guide for a New Species

*The light from the oncoming train focuses the mind.*

-Bruce Springsteen

We age and lose our physical vitality. Death approaches. The more unresolved trauma we carry, the more we fear the looming inevitability. It is our job to hold the wounded inner child as we approach death. The child does not understand the finality, that one day we will no longer wake up. This is a painful and frightening experience for the sides of us who have not been connected to reality through a maturation process. We soothe and nurture the child in our dying hours. We do not pass this work onto others if we care about them. We do not take drugs that take us away from ourselves. We hold ourselves in our own care. Our bodies give out. Our life escapes us. Still, we hold the inner child. We lived with this child our whole lives. It is a tender, loving goodbye.

---

## Holding The Hope

*Bring in the workers and bring up the rails  
we're gonna lay down the tracks and tear up the trails  
Open 'er heart let the life blood flow  
gotta get on our way 'cause we're movin' too slow*  
-Gordon Lightfoot, Canadian Railroad Trilogy

Hope is to want something to happen and think that it could happen or be true. To hope is to risk being let down. To hope is to trust with no guarantee of returns. Hope is a rare human quality. Hope is one of the driving forces of human progress. Hope is the cure to cynicism. It is the sacred force held by the True Self through the long nights of desolation and despair. Hope yields love and connection, that which gives our lives meaning and purpose.

*How do we obtain hope?*

We must listen to those who tell us the truth about the world and about ourselves. These people carry the hope in the darkest of times, when war and pestilence rule the land: when civilization threatens to collapse. As these people speak the truth they touch deep within us the sides that have remained long dormant, hidden since our original loves became our original betrayers.

For those of us who grew up as prisoners of childhood, hope faded and withered. We came into adulthood as cynics, cowards, and betrayers. We came into society full of rot. The truth liberates us. It reminds us of the wonder and promise the world once held, the wonder and promise that was blotted out and corrupted by parental and societal deceptions.

The message of hope is the message that this life can be better, according to truth principles and the laws of nature. As we feel secure and held in the increasing awareness that hope yields, we learn to take greater and greater chances in order to improve the world. Our self-knowledge deepens, our philosophies broaden. We learn to love our heroes of truth and we honor their courage with courage of our own. Indeed, our courage rises. We begin to spread the message of truth. At first we do it tentatively. We tire easily. Our hope is in its infancy. We march forth. We begin to offer others hope out of our own abundance. We begin to live our dreams. We begin to radiate hope. Our trust in the truth and in the good within man lights the way. Others follow in our wake. Soon they gain their own bearings and chart new ways of being. The truth begins to spread like a wildfire. The earth is affected. We reform society. We are heroes in our own lives. We have changed the world.

*If we want to save the world...*

The coming changes do not have to be catastrophes. If we build up our voices of truth, if we contribute to our heroes, the changes will ease toward becoming transitions. The evildoers will lose their destructive force. Freedom will unfold. We who hold the hope for others must be the stewards of change. We must be the most vigorous. We must be unyielding, for we hold the truth. We must contain the spread of cynicism and nihilism and offer the promise and wonder that was once betrayed.

We must stir from paralysis the latent philosophers among us and offer them redemption. We must contend with the greatest abusers not to destroy them, but to contain them and rehabilitate them at their own expense. We must shed light on the greatest crimes and their roots in trauma. By doing so, we offer hope for a new way. If the evildoers will not yield, we must destroy them. We must embody the new way. Tradition and history may inform us but never at the expense of self-knowledge and truth. We must also seek to preserve the innocence and sense of wonder of the most vulnerable in our society: the children. We must speak far and wide so that all corners of the world hear the call.

Let us hope. Let us clear the way for truth.

**SECTION 2A:** In  
Relation To  
Society- *Assaults*  
*Upon Nihilism,*  
*Marxism,*  
*Smallness, and*  
*Degeneracy*

---

## Write The World to Right The World

*To alter our course from tyranny to liberty, to defeat the corrupt elite, we must get past the puppets and confront the real power structure of the planet.*

-Alex Jones

*This essay was written in late 2016. Hopefully it will hold up and nobody does anything extremely stupid while President Trump restores law and order to the United States. I would rather not have to write a survivalist style book in the years to come!*

We live in a remarkable age where information is freely disseminated over the Internet. The frequency of war is on the decline. Whistleblowers are vaunted in more and more circles. Better parenting solutions are achieving institutional status. More and more social media savvy ("empathetic" is a synonym) people are coming to prominence. Everyone can have a public voice and test their ideas in the marketplace. We have the most free speech that humanity has ever seen.

The necessity of taking up arms could be at a low point. The left cannibalizes itself. This is not to say that there are not injustices in the world and violent force against immoral actors is not justified. It is to say that there has never been a better time for philosophers to affect the cultural and political zeitgeist through reason, evidence, persuasion, derision, and memes.

The dominant narratives in the minds of the masses can be challenged, dismantled, and replaced by more philosophical and truthful narratives, often of their own choosing. Each of us reading this essay can lend a voice to the cause of a truthful society. All it takes is a social media account!

Taking up arms and violently overthrowing regimes could potentially be a relic of the past. When the means of communication were monopolized, communication almost always fell into the hands of the wicked. Now communication is bursting wide open and those who once held all the keys to mass communication can be contained through exposure. Secrets die when they are revealed. Shame wilts in the light of day. The sickest manipulations of the communication monopolists will be revealed in the years to come and they will be banished from power by the will of the common people. Evil loses its power over us when we can name it and articulate why it is evil and how it prevents us from communing with what is good. Once people leave ignorance, they have an extremely difficult time with returning to ignorance. Knowledge of the sickness of communication monopolists will become as common as hand soap killing germs or oil fueling engines.

Let us lend our hands to type and our voices to speak the truth about the dominion of evil. We can triumph and lead humanity into peace and prosperity. For now, writing is fighting.



---

## Fight The Good Fight

*There is a religious war going on in this country. It is a cultural war, as critical to the kind of nation we shall be as was the Cold War itself, for this war is for the soul of America.*

-Pat Buchanan

*While the previous essay shone a light on the option to fight with our words, this is a more tactical essay shining a light on how to fight. In this essay I name those who impede civilization and who must be dealt with. Hopefully philosophy is sufficient.*

We have our personal lives and we can choose to pursue public lives as philosophers, artists, businessmen, and neighbors, among many roles. In America, our personal lives feature a large degree of personal independence. We can keep company with people who do not abuse us and offer us learning and enjoyment. We can keep loving, safe home environments where the greatest of our personal talents, abilities, and insights can be brought to bear. We are limited only by government controlled economics, occasional mistakes, and by the limits of our personal abilities. We do not have to fight with the people we voluntarily choose to be vulnerable and intimate with.

In our public lives we seek to change society to be more aligned with truth, self-knowledge, philosophy, and whatever other high values we hold. Since we live in a world populated by people who do not hold those values and who will hurt us for pursuing them publicly, we must fight. We do not choose the fight. The fight is done upon us, to the degree we stand with truth.

Self-knowledge and psychology materials that ignore this fundamental truth about human relations will not accurately prepare a person to change the world. This ties in with the introduction of this book. At best one can only hope to be able to have a smooth personal life and get along and be well-liked at work. This is not a book for those who want to be well-liked as an end in and of itself. This is book for those who want to change the world through empathy, philosophy, and self-knowledge.

The greater your ambition for the health of the world, the more sinister, diabolical, complex, and threatening the resistance you will meet. This is also often true of inner work, though some grew up with parents who were less evil than others. Some of the worst of the worst about society has been mentioned in this book but briefly let us pause to note:

- there is routine ritual mutilation of infant male and female genitalia all over the world*
- children are tortured, raped, and cannibalized by some of the wealthiest and most powerful people on the planet*
- governments control the major currencies of the world and a one-world government is forming*
- most of the field of psychology has been developed by leftist manipulators who would like to enact a one world government*
- free speech is dying in Europe and threatened by leftism and Islam in America*

- a media industrial complex dominates all traditional mediums of communication with the deliberate aim to dumb people down and make them pliable for an overseeing elite class of administrators
- most family homes are filled with the degenerate filth of the media, and are places where spanking, neglect, and aggression on the part of parents is common*
- the environment is being gutted out by the emergence of mega-cities created by massive government interventions in the markets

These evils and more threaten the existence of the human species. Fundamentally these are human-based problems. We are not facing asteroid extinction. Aliens are not here, turning us into batteries. We are facing total collapse because some of the wealthiest, most powerful of all humans have set themselves against humanity.

Given that these problems and evils are human problems, we as philosophers can use our empathy to contain and defeat the humans who are the primary movers and perpetrators of these crimes. We must use our empathy to inoculate the population at large against these sick predators and against immorality in general so that there comes to be a firm resolve to end the evils once and for all.

Generations past would have simply stormed the gated compound villas where the super powerful lived and strung them up to die by lampposts and trees. We cannot undo the vilest conspiracies through sheer force. We have not the manpower and firepower to catch, say, the City of London or Wall Street off guard and commit them to a great slaughter. Deep intelligence networks would snap us up before we even got out of our planning stages. No, we must commit ourselves to a different kind of fight. We must use our empathy to fight for good against evil.

This means that every time we engage in the public discourse and clashing of ideas that we have an eye on containing the abusiveness in others. We deride the Washington D.C. feminist journalist who gets our troll friend kicked off of Twitter for poking a little fun at her. Anyone who engages us with bullshit gets bullshit thrown right back in their faces, only more accurately so because we have years of journaling and self-reflection on them.

When our great allies in the in-group stumble or stutter, we bolster ourselves to perhaps go where they cannot. We expose lies. We expose abuse. We expose corruption. We openly applaud those who killed in righteous self-defense. Never do we shy away from the facts and evidence. We fight like the most hardened commandos and grenadiers of old. We honor warriors past with equal or greater resolve. We never cede an inch.

If they will not bow to philosophy, we heckle liberal-progressives, Marxists, multiculturalists, social justice warriors, globalists, international financiers, and democrats into non-existence. We discourage them and even frighten them away from reproducing. No mercy. This is not done out of a sense of revenge but for the very preservation and growth of civilization itself. Furthermore, we do not owe criminal elements a kind-hearted and generous presentation of reason and evidence so that they may see the light. If they have taken up arms against good, we must contain them. If they will not be contained, we must end their psychological existences and loose the alphas in the military and police.

This is ugly work but glory awaits us. Our enemies have been working against us since 1848 with the publication of The Communist Manifesto. They have been set against us since the prophet Mohammad first raped his child bride. These evildoers have killed 350 million combined. They are the drivers of death and misery in the world, the Saracen and the Communists. The stubborn among them are our natural enemies.

With every social media engagement, every interaction where we are not bound by the duties and decorum of a job, and every word we utter or write that will be seen by other eyes we have the chance to fight evil. We can choose more than to simply make friends and be well-liked by the norm. We can live in this world to advance civilization through philosophy, self-knowledge, and empathy. We can, and perhaps must, fight with every last breath for a better world for our children so that they inherit a world of philosophy. We must engage our full genius, cast aside all hexes done upon us by trauma, and engage the Devil. The Devil is in man. The Devil was in Mohammad. The Devil is in the child traffickers. The Devil is in the common person not yet redpilled by our efforts or their own designs.

We will win. There will be peace. First we fight.

---

## Writing About Self-Knowledge Publicly

*If you spend all your time arguing with people who are nuts, you'll be exhausted and the nuts will still be nuts.*

-Scott Adams

Throughout my years my learning about psychology and then presenting my learning and findings publicly, I have found it largely does not serve me to write about "self-knowledge" publicly. By "publicly", I am referring to the absence of a boundary or barrier to my psychological knowledge. This boundary most appropriately comes in the form of a paywall or a fee for my services as a self-knowledge facilitator.

The vast majority of essays and articles pertaining to "self-knowledge" and psychology that are posted on the Internet, freely accessible without a paywall, began to strike me a few years ago as unprocessed psychological material a person generally either gacked out in attempt to be seen and validated by persons more mature than them or carefully combed over in an attempt to appear sophisticated and wizened in order to attract persons less mature than them.

The lack of a paywall itself is so often what makes this sort of thing a misuse of one's own self and others. From studying my own motivations, I found this to be much the case with what I have released over the years - particularly early on in my public sharing.

I have had the pleasure of understanding Marshall McLuhan's concept of "the medium is the message" from a young age and it has given me a certain, emergent perspective on public sharing. The "medium is the message" refers to the form and context within which a message is delivered as having a deeply embedded bearing on the message itself. Television stimulates alpha waves in the brain, turning people into zombies. Roughly adjusted, the concept applies to the fat person who writes and sells a diet book and is misleading people. A philosopher who loses his mind in old age did not live according to principles accurate to reality. I applied the "medium is the message" to the idea about discussing "self-knowledge" in a public format and determined the absence or the presence of a paywall, a fee, is what makes a world of difference on the outcomes of the sharing process.

The more intensely I shared of my self-knowledge without charging a fee, the more and more vampiric of people I attracted to myself. These were people, who by my conditioning and most certainly from their own unique childhood wounds, learned that they could access the juiciest fruits at the front of my brain for free. That is to say, they did not have to provide equal value in exchange. The more conscientious of these people would attempt to offer me equal value in return through the form of their friendship and companionship.

Yet, at a fundamental level it remained that the whole reason these people came to me was that they were compelled to attempt to learn from me, not the other way around. I did not seek these people out. They sought me out, playing by the rules of "free" that I was not conscious of at the time. I say "vampiric" because the whole point of being in the position of a teacher to a learner is to gain resources in order to maintain a home and food on the table. Without that balancing force of a paywall or a fee, there began to be a massive "free-rider" problem in my life. There came to be more and more people in my life dependent on me to do their thinking, reflecting, processing, and emoting for them. I was not adequately compensated in the slightest.

The people I considered "friends" were actually leeches that should have been therapy clients but could not be because the medium of my message signaled me as a person to be exploited. This is how cults form. My dignity as a person of immense personal gifts was not being respected because I did not respect it myself. I set myself up to be a free therapist and it haunted me and dogged me until I learned to do things differently. Not only did it attract leeching students, it also attracted other free "self-knowledge experts" full of envy who wanted to get into "self-knowledge" dick measuring contests. None of this was fundamentally proactive. It came out of being exploited by my own parents for my psychological gifts.



The primary thing I learned to do differently was to charge for my services and my insight. If you want to access my psychological gifts, you have to pay me and pay me well. It is as simple as that. When it comes to matters of self-knowledge and psychology, it is now impossible to "interview" me in some casual manner with the secret motivation of gaining the goodies without paying for them. I am not a person who puts themselves out there to find "friends" wherein we Skype about our unprocessed childhood material, pretending there's no disparity between us in maturity so that neither of us have to feel as lonely as we do.

Nor am I so inclined anymore to put out YouTube videos and essays meant to help you become your own parent. I may talk about problems and ideas "out there", such as the lead up to Donald Trump's election as President, through a psychological lens but in such talks you will find no explicit information and step-by-steps on how to mature psychologically. Such knowledge is now behind a strong boundary. Such knowledge is valuable and cheapening it by making it available for free can only serve, as an ultimate end, to turn a person into a vagrant who cannot support a family and is hampered by leeches at every turn.

So I say to people out there who want to make a difference in the self-knowledgeable lives of others: charge for your services. At the very least, be persistent in asking for donations and patronage. Putting massive blocks of text filled with your deep insights into the human psyche for free on message boards and self-publishing formats only serves to paralyze you and turn your friends into followers. You will not know the true friendship of a mature individual who stands on their own and meets you at a level similar to yours, independent of your lack of dignity. When you give away your gifts purely for free, you act as an immature child. Adults who act as immature children will draw to them people who want to act as parents. Your "friendships" will turn into psychodramas where there is little enjoyment and lots of work.

Charging for your services allows you to live in service, not in codependence. You get to lead by example, not live as a cultist (one of the "cool kids"). Charging for your services allows you to stand as your own individual, a person who relies on their own life experience to inform their self-parenting process. Charging for your services allows you to keep at bay highly invasive boundary crossers, psychological leeches, and spoiled brats who feel entitled to your most precious energies simply because they can perceive there's something different about you.

There are alternatives to writing about self-knowledge without a paywall. No longer do you have to wear a cultish shroud, attempting to direct people's journaling process over Twitter or whatever it is that you do. When you transition to charging a fee for your service to humanity and to truth, you free up energy that can be used on pursuits that are the end-result of the self-knowledge you've been cultivating as opposed to a meta-commentary on the acquisition process you have gone through with self-knowledge itself. This leads to a deeper and deeper satisfaction as an artist and creator and finally you are able to step into mastery while retaining the humility of a learner who is honest about bringing home the bacon.

For those who need help to mature psychologically I say: pay for what you seek. You need not spill your guts out on social media. Listen quietly and humbly to those who you perceive to be more advanced than you and then send them money. If you want to be loved you must pay for it. We are only entitled to free parenting as children. "Free" resources will only ever get you so far in your growth.

To give things more depth and dimension with respect to my abilities in self-knowledge and psychology, I will say here that a paywall is not the lone boundary to access of my greatest awareness and insight. Those insights are reserved to the privacy of my own relationship with myself, sometimes my loved ones, and only emerge over time as I judge them to be adequately processed for broader, more general consumption. I do not immediately offer the best of what I have simply because a person has navigated a paywall. A truth seeker will get exactly what they need as knowledge is a process of building upon more primitive concepts. What I include in this book on self-knowledge is what I deem can be consumed and processed by someone who knew to look for the book and was willing to pay the money to learn its contents but it is not an accurate replacement for engaging me in-person. Nor it is it a look at some of what I keep for a later date or writings that are too personal to share. What is in this book is no substitute for a dynamic professional relationship with me and only very partially informs a person of what they could expect in being a client of mine. Being a client of mine only partially informs a person of what they could expect of being a biological child of mine. Being a biological child of mine can only partially inform a person of what it is like to be me. So go the boundaries and the distribution of my Self energy. I write this to inform those who would like to use their Self energy judiciously, given this is an essay about writing about self-knowledge publicly!

*Conservatives will demand loyalty to their in-group, and once conflict begins, they will also demand subservience to leadership, so long as the leadership appears to be attempting to win the conflict or competition, and acting with their group's best interests at heart.*

-Anonymous Conservative

There are two major reproductive strategies and psychological frameworks for humans. This is known as "r/K Selection Theory" and is most notably discussed in the book *The Evolutionary Psychology Behind Politics* by Anonymous Conservative.

*The r-strategy entails five main psychological traits. Each trait is designed to help an organism out-compete peers in the r-selected environment of free resource availability. This psychology exhibits a psychological aversion to both competition with peers and the competitive environment. It also exhibits a tolerance for, or embrace of, promiscuity, low-investment single-parenting, and early onset sexual behavior among offspring. It will also tend to not exhibit any group-centric urges, such as loyalty to in-group, or hostility to out-group.*

*Of these five traits, (competition aversion, promiscuity, single parenting, early onset sexuality, and aversion to group centrism/ethnocentrism), political leftists exhibit a tolerance of, or embrace of, all five.*

*The K-strategy entails an embrace of five opposite psychological traits. K-selection favors an aggressive embrace of competition, and the competitive environment, where some individuals succeed, and others fail, based on their inherent abilities and merits. It tends to reject promiscuity in favor of sexual selectivity and monogamy, and it will strongly favor high-investment, two-parent offspring-rearing. The K-strategy also favors delaying sexual activity among offspring until later in life, when maximally fit. Finally, in its most evolved form, K-selection will tend to imbue individuals with a fierce loyalty to their in-group, to facilitate success in group-competition. Danger, shortage, and conflict are the evolutionary origins of the pack mentality, and they are ever present in the extreme K-selected environment.*

The book makes the case that humans are generally more K-selected than r-selected. It also likens r-selection to political leftism and K-selection to political conservatism. r's are sheep and K's are lions.

As I have made the case elsewhere in this book, the fields of psychology and psychotherapy have been shaped by nihilists and leftists operating within academia. The mainstream media is complicit in this deliberate molding of the human psychology, turning the peoples of Western Civilization into r-selected degenerates who lack a sense of identity. If everyone is made to be sheep, a ruling caste of international bankers will have a much easier time of implementing worldwide government and currency. The best arguments for a stateless society have been put forth by Stefan Molyneux, who relates through parenting and IQ studies the importance of raising children peacefully as a multi-generational project. This high-investment parenting is only fully and successfully implemented through a two parent household.

It does not have to be too late for those who were raised by r-selected parents to make the switch to K-selection. I touch upon this in the next essay, "Kill The Welfare State Within Yourself", but will address the r to K switch more explicitly here.

### **Group Interests**

*"I happen to be a member of a racial group known as fuckin' Caucasians. And if Caucasians are under motherfuckin' attack, then it is against my individual interest to allow that to happen. It is in my individual interest for me to stand up for my racial group while other racial groups conspire to exterminate me from the planet Earth."*

-Christopher Cantwell

r-selected people tend to not exhibit any group-centric urges. This can be seen in leftists who lobby governments to give aid to people with whom they do not share a race. It is seen in the myth of radical egalitarianism. It is also seen among left libertarians who loudly declare to their followers that "collectivism is evil" and that they do not care what others think about them. Such thinking never takes into account the fact that those most willing to use aggression to achieve their ends do in fact recognize group interests and a "collective". As Stefan Molyneux once said, "You may fail to recognize group interests but your conquerors will not." The plain and simple fact is that there are biological and psychological differences between the human races. These differences yield trends in the manner in which these groups of people compete for the limited resources on the planet. An individualist may swear off all recognition of membership in any group whatsoever but that individualist can soon expect to be railroaded by a group of people, all operating off of in-group preferences. A person who swears off group interests is a person who is suicidal, given the degree of human competition for resources.

One can start to undo their r-selected programming by identifying themselves:

- Which race(s)?
- What gender am I?
- What is my political or non-political orientation?
- Where do I live?
- Who are my closest people and what values do we share?
- Who are my preferred writers, musicians, authors, philosophers?
- Where do I shop?

When one has the answers to these questions and others, one can begin to examine to what degree their various groups are winning or losing in the struggle for resources. For example:



*I am a white male who considers himself a philosopher and self-knowledge seeker, living in the Intermountain West of the United States. Right now white birth rates across the Western world are below replacement rate and other races are far above replacement rate. The number of philosophers in the world is growing but is still far outstripped by anti-philosophical people who have not a care for self-knowledge. There is a deliberate propaganda war against males, particularly white males, waged by the media and government establishment. Given all of these observations, it is fair to say that my in-group is under heavy attack and may not last many more generations if something drastic isn't done.*

Unless the person who swears off group allegiances is completely and totally suicidal and nihilistic, they at least want to see more people adopt their ideas. Their in-group thus becomes people who swear off group allegiances altogether. The logic is inescapable. When presented with this logic, these people generally have autistic (oughtistic) freak-outs and run away. It seems they would like see more people in the world who handle information contrary to their own sense of self with autistic freak-outs and abandonment, those naughty collectivists. The logic is inescapable.

### **Early Onset Sexual Behavior and Promiscuity**

The objectification and sexualization of children in the media and government schools is rampant. There are countless worldwide child-trafficking rings where children are regularly sold into sex-slavery. Attempts by media outlets such as Salon have been made to normalize and even lionize pedophilia. High level power elites have been tried and incarcerated for child molestation. Widely adopted religions such as Satanism, Islam, and Judaism involve ritualistic sexual mutilation of infants. Massive child rape rings in places such as Omaha, Nebraska and Rotherham, UK have been covered up by local adults and local media.

None of this acceptable for a free society.

We must examine within ourselves any early sexualization experiences. Perhaps a parent flirted with us or seduced us. Perhaps we were touched or even penetrated inappropriately. It could be that we were treated like "Mommy's little husband" or "Daddy's little wife". A caregiver may have molested us. We may have watched television or movies that cast children in a sexual light. Maybe a cousin was molested. We have to look at it all. We have to grieve the loss of innocence, the complete and total victimhood, and the years of resulting confusion and agony. We must hold these experiences in our care and never re-perpetrate them onto others. Children are never for the sexual stimulation of adults or other children.

Once we have processed the sickness of the adults around us as children and how we were infected with this sickness, we can become powerful adult allies for children. We can fight tooth and nail to expose the horrors that plague our society. We can muster the resolution to castrate or put to death those adults who permanently warped children through sexual abuse. We can follow the evidence to the highest reaches of power and serve justice.

On a more personal level we can engage in the sex act with a partner only out of a conscious desire for intimate connection and not as a release for anxiety. We can hold off on dating as we de-sexualize ourselves. We can wait for marriage for the sex act. We can couple with an ethical partner who will also seek to protect innocent children.

If we had children at an early age, we can hold off on further children and examine our motivations for having children before we were ready. We can choose to abstain from media and institutions who are sexualizing children. We can choose clothing that fully covers our erogenous zones. We can abstain from masturbation. So on and so forth.

Sexualization of children is a great crime in the world. It leads to the breakdown of society more so than any other crime known to man, even adult on adult homicide. Promiscuity is an abandonment of the inner child. There is much overlap with the r-selected category of early onset sexual behavior. We heal our promiscuity by studying how our parents withheld their creative energy from us.

## **Single Parenting**

According to the US Census Bureau <sup>3</sup>, single parent households are responsible for:

- 63% of youth suicides
- 90% of all homeless and runaway children
- 85% of all children that exhibit behavioral disorders
- 71% of all high school dropouts

Children from single-parent homes are far more likely to have behavioral problems because of economic insecurity and inadequate time spent with parents.

---

3

[http://lib.post.ca.gov/Publications/Building%20a%20Career%20Pipeline%20Documents/Safe\\_Harbor.pdf](http://lib.post.ca.gov/Publications/Building%20a%20Career%20Pipeline%20Documents/Safe_Harbor.pdf)

r-selection arises in societies of plentiful resources. The Welfare State mimics a plentiful environment. Women who live under a welfare state are disincentivized from choosing ethical, competent males. They simply replace the male income stream with the income stream of food stamps, welfare, unemployment, and other subsidies. Divorce courts and juries stacked with females generally side with mothers and allocate to them exorbitant alimony and other divorce associated settlements. Men are sucked dry. Men are disincentivized from pairing with women and they go their own way.

What is to be done about single parenting?

-Women must be convinced that not every one of them is entitled to the Alpha Dream Male conveyed to them in the media they consume. (For more please see *Sexual Utopia in Power* by Roger Devlin.)

-*Women must be convinced to choose quality men.*

-Single parents must seek to repair old rifts or find new partners within their race.

-*Women must be made to be aware of their healthy sexual shame when they pursue abusive behaviors such as race mixing, choosing low quality men, using narcotics and psychedelics, and dressing in an undignified manner meant to arouse low quality men. Quality women must police lower quality women on this point.*

-Girls must be protected as children from sexualization. (Boys, too!)

-*The Welfare State must be viciously derided. People must choose political leaders who will hack away at welfare and lampoon those who seek to augment it. One must kill the welfare state within oneself, to forever refuse government subsidy for all questions of family.*

This is only a short list of solutions and can only get a short treatment in this book. The YouTube channel Freedomainradio<sup>4</sup> has a plethora of resources on this subject and is highly recommended.

## **Competition Aversion**

Competition is the fundamental fact of human existence. Both r-selection and K-selection are strategies for human reproduction. Politics is the competition of these strategies.

A person who publically posits a value statement about how the world works enters the idea into a realm of competition with other ideas. The K-selected person embraces competition. The r-selected person denies reality and all possible competition. Still, there is competition.

To live philosophically and consider oneself an empathetic person, one must accept reality. Humans are in constant competition with one another. Competition can be collaborative and in the spirit of encouragement. Competition can be antagonistic and conniving. It is everywhere. Humans are indeed in competition with nature itself. There are storms to weather. There are deserts to cross. There are rivers to ford. There are plagues to cure. There are pests to exterminate. There are crops to harvest. So on and so forth. To survive is to compete.

---

<sup>4</sup> See: The Truth About Single Moms

We can deal with a people who are anticompetitive by ignoring them or ostracizing them. Their anti-competitiveness does not get to come into contact with our competitiveness. Often this stokes their sense of competition. Sometimes it does not because they are too bogged down in nihilism to care. While we are out gaining the bounties of competitiveness, the more-alive of the anticompetitives watch us in silent envy that grows and grows. The anti-competitor either retreats into personal oblivion or they step into competition, even if it just to spread their anticompetitive message. Others will recognize their anticompetitive message and poke at their denial bubble. After all, the medium is the message.

Anticompetitive people are doomed to a life of perpetual victimhood lest they embrace the competitive nature of the delivery of their own anticompetitive message. Some make it, some do not. We do not have to deal directly with anticompetitive people unless they pay us a fee to be their professional witnesses. Anticompetitives are living, breathing dead ends and only the choice to take personal responsibility and a place in the great, true competition of life can free them.

## **Practical Practices**

The obvious way to make the switch to K-selection is to practice the strategies of competitiveness, sexual selectivity and monogamy, high-investment parenting, delaying of sexual activity until later in adulthood, and fierce loyalty to the in-group. One can take some practical steps to acclimate oneself to a K-selected mindset:

*-participate in team sports and use one's empathy during the competition to understand the hierarchy and in-group/out-group dynamics at play*

-attend or organize a meet up consisting of those one believes to be of the same in-group and reflect on the purpose and aim of the meet up

*-find leaders that are acting in the interests of one's own in-group and practice being a valuable*

*follower/supporter/student*

*-study politics, sports, financial markets, and war for themes of hierarchy, competition, and in-group/out-group dynamics*

*-study married or longtime monogamous, heterosexual couples who have children or are going to have children and why they are successful at advancing civilization through familial terms*

*-study ethical, happy people and the elements of the parenting they experienced in childhood that shaped them*

*-attempt to empathize with the experiences of those who went later into adulthood as virgins and how they have used their own creative energy*

I would recommend approaching the prospect of a K-selected life with studiousness and conscientiousness. Civilization is a work in progress and we all have areas of learning and growth to undertake.

## 56

---

### **Kill The Welfare State Within Yourself**

*We've got this weird dysgenic situation where we're basically just paying idiots to breed and taxing intelligent people to stay away from each other with anything remotely resembling fertility.*

*-Stefan Molyneux*

In life we have precious little time to learn, grieve, and grow as people. Most of us had our lives wasted away in public schools. Mass democracy, the currently extolled form of governance, is a situation where standards are dragged down to the lowest common denominator.

I would like to bring your attention to a YouTube video titled “Bill Nye the disappointed guy”<sup>5</sup>. If you have trouble finding the video, please search for the title of this essay on my website, NurturingTruth.com, to find a link.

The video presents us with depressed and listless white college students looking on as a primitive black woman talks about jungle magic- like science could possibly have anything to do with it. They do not ostracize her stupidity because they cannot: they are outnumbered by blacks who will likely immediately resort to violence to spare their retarded lightning girl’s Stone Age dignity.

It is a perfect summation of the “cultural tolerance” whites, by and large, have been brainwashed with. *“It’s just their culture and we have to respect it,”* is the tool used to defuse moral outrage and aesthetic disgust in the face of barbaric stupidity and hunter gatherer mysticism.

Albeit an extreme form of it here, we higher IQ/higher psychoclass former public school students know this scene all too well. The younger we are, the better we know this scene- as merit and competence have continued to be sacrificed in the name of diversity, feelings, and multiculturalism.

---

<sup>5</sup> <https://www.youtube.com/watch?v=-pbdFJO4S-g>



At the schools I went to it was largely the Mexican students who had to be accommodated for. They had special “vice principals” (security guards) attached to them. They were given accommodations and funding for special celebrations like Cinco De Mayo, the victory of probably what was largely a Castizo Mexican force over the weakling French in 1862 (an event that had no bearing or perhaps even a negative bearing on America).

If you wanted drugs, you found the one Mexican kid who was always on the verge of dropping out or in the process of being suspended for breaking into lockers and keying cars. Countless “make-up sessions” ate up class time where the Mexican students got special attention from the teacher in order to get them to finish their late homework, even sometimes in “AP” courses. The children on the buses would self-segregate and one dared not walk into the back of the bus where the Mexicans were. The Mexicans were free to walk among the whites, no problem. It goes on and on.

### **Major in Mexican Child Beatings at your regional university TODAY!**

Students and faculty who would otherwise do something preventative and proactive are stupefied by their internalized “tolerance” as Mexican students proceed to trash the school after the yearly Cinco De Mayo assembly.

“Tolerance” is what leads normally conservative students to sit idly by as their African-born university professor rags on about the evils of “neoliberalism” and later invites the class to “African Drumming Night”.

“Tolerance” leads to the white girl getting with the black guy and then getting passed around at a party like a prostitute because she’s “down”, her extended family and former male friends doing and saying nothing for fear of being labeled “racist”. The standards of comportment, education, and discourse continue to drag lower and lower. Those at the top of the psychological pyramid continue to get chipped away at, over and over. What was once a psychological framework of competence, excellence, respect and interpersonal boundaries, complexity in design and strategy, and commitment to ideals becomes replaced by fight or flight, complacency, depression, and repetitive rhythms tapped out by musicians who never touched a chemistry textbook in their lives. Bear in mind, none of this even touches the barbarity of the culture of Islam.

It is a race to the bottom: symptoms of the 1965 immigration act, Cultural Marxism, a disregard for propertarianism in favor of the idiotic universal suffrage, and the paralyzing force of the welfare state.

Look. Libertarians, conservatives, and Alt Right advocates are free to discuss ending the primary causes of this ugly Daycare World with Special Third World Buddies civilization has become. Such discussions have merit but the first change that must occur is a personal change. Each of us who is higher IQ, higher psychoclass (native inheritors of Western Civilization) must UNDO our “tolerance”. Call it “tolerance”, call it “White Guilt”, call it “self-sacrifice”, call it “nihilism”. Whatever it is, it must be undone at a psychological level.

There can be no waiting for government intervention or a groundswell to happen. Each of us who adores and personally upholds higher standards for child-rearing, education, art, and personal comportment must make the change. We must be willing to say, as Bill Nye does, “That makes no fucking sense.” Instead of walking away, we must be willing to hold our ground. We must be willing to say, “You’re an idiot and stop wasting my time.” It is the primitive who is not invited to eat at the table of the civilization-builders. Why? Because they have not earned that place. They have not earned wasting our time, trashing our parks, raping our children, casting vitriol at our outstanding political figures (like Trump or Churchill or Eisenhower or even Hitler). They have not earned making low brow parodies of Keanu Reeves<sup>6</sup> films, for example, making black, racist versions of everything that catches on with white people. Their disgusting, boundary-crossing language and comportment is not welcome. It may be “free speech” but it does not qualify as trust-building, truth-promoting, child-adoring speech...not compared to ours. First we enact the standards in ourselves. Then we must be willing to close ranks and destroy the degeneracy bubbles of public schools and universities, subsidized media, and any place where dragging down discourse is considered “edgy” and “cool”.

We must be severe with our low testosterone, stupefied brethren, begging for pussy scraps and making a show of their Africanized sensibilities. We must straighten their backs. The lowering of psychological and cultural standards cannot be tolerated if there is to be a free society where children are not abused.

We must unshackle ourselves from the toxic guilt we have been infected with. Americans are not responsible for the oft-touted Holocaust. No one alive is responsible for slavery.

---

<sup>6</sup> 2016's *Keanu*

We must learn to venerate the historical advances of Western Civilization, largely a white phenomenon, and understand that some fighting was involved. Laggards and primitives actively block progress and they must be removed if they do not conform to reason and evidence. We have the lash of the tongue. Let us use it before fists and guns come into play. We did not start the fight. Propagandists did and they have swamped us with unwashed masses that care not a teensy bit about higher order Greco-Roman ideals. They want their iPads and welfare 'cheques'. They want to be crowded into large public housing works and leer at our women from tenth floor windows. We must use the lash of the tongue to cow the incapable back into their lands so they can learn from afar the incentives of transitioning to a Western society. We must thoroughly destroy the propagandists who will not cease and desist. They must be broken, psychologically.

Otherwise? The result is a mulatto banana republic world where there's a 30th, successful sequel of *Fast and Furious* with a surprisingly mixed-Mexican cast, and Mark Zuckerberg and the Rothschilds lording over us all from their *Resident Evil* compounds.

We must use the tools of psychology to cleanse ourselves of the nihilism and tolerance that paralyzes us. Then we must turn these tools on everyone who stands in the way of a free, child-worshipping society. We must be relentless and recapture the Overton window, the popular culture, and the minds of every man and woman that seek political power.

Metaphorically, we need to drag Beyoncé off stage, gag her, put a shin-length dress on her, and put her in the whorehouse on the dark side of town where she belongs. In her place we will put a small orchestra, or a singer-songwriter who could be in an uncucked version of The Beatles, or an oh-so-exotic fiddler and Irish step dance troupe...and everyone will love us for it.

Kill the welfare state in yourself so you can stop being a basic bitch.

---

## The Value of Honest Work

*In American society, achievement is what ultimately brings respect,  
including self-respect.*

-Thomas Sowell, Black Rednecks and White Liberals

*Pleasure in the job puts perfection in the work.*

-Aristotle

*I believe the best social program is a job...*

-Ronald Reagan

Honest work is our choice to sell our labor to non-coercive self-interested parties. This work affords us the opportunity to build our value in the marketplace, build our personal character, and maintain a way of life that serves our interests.

We can choose to develop our skills according to our perception of market needs, become entrepreneurs by developing ourselves in ways we anticipate will be required by the market in the future, or we can choose not to grow and wait anxiously as our skillsets become obsolete.

Building our value in the marketplace requires us to become objective about what sells and what does not sell or to bide our time, refine our product and skills, and enter into the market at a later time as speculators of human desire.

Honest work affords us a chance to build our personal character by providing ourselves the stability, financial security, free time for exploration and learning, and overall life structure we need in order to raise the inner child to adulthood. Offering value in the marketplace allows us opportunities to learn about the needs of others and help fulfill them. We learn to stay true to our word, act with integrity toward commitments, earn the respect of others and ourselves through the virtue of our work, and to remedy mistakes through restitution and excellent service.

These invaluable lessons allow our more unhealed, immature, and wounded sides a glimpse at the rewards voluntary exchange can provide. We may heal and enliven ourselves through the good work we do that resonates with our deepest values. This good work requires us to go to the depths another party permits us, given their personal boundaries. We can fulfill the deepest need they have brought to the market. Some require their groceries to be bagged and nothing more. Some require analysis of relevant data. Some require entertainment or delicious food. Some require healing of their deepest childhood wounds and nurturance of their greatest gifts. There is value in all voluntary exchanges of goods and services.

When we can sell our labor out of a personal surplus of emotional and physical energy, we have found work that sustains us. As we dismantle our defensive, childhood trauma-based, structures through self-reflection, we build a larger and larger personal surplus. We become leaders in our inner worlds and inspire and instruct others in the marketplace through our vibrancy and capacity for honesty so that they too may augment their personal surpluses.

Honest work requires us to engage in life vigorously, both the societies within us and the societies that lay around us, in order to grow, heal, and deal in the value that sells itself: truth.

---

## **Nihilist Parents Are Not Peaceful Parents**

*In account after account of exorcisms the demonic voices will  
propound nihilism of one variety or another.*

-J.R.R. Tolkien

Peaceful parenting is the current best-answer to the problem of intergenerational trauma. The biggest advocates of peaceful parenting generally define it as the absence of coercion, punishment, and verbal aggression on the part of a parent for the duration of a child's upbringing, with the conscious choice on the parents' part to use reason and evidence to nurture the learning and growing process of the child. In general, I am confident this approach will consistently yield young people that are much more psychologically intact than people of past generations.

It has come to my attention that many prominent media figures in the peaceful parenting movement chose to abstain from lending their support to Brexit or to Donald Trump in opposition of the nuclear-holocaust-favoring Hillary Clinton. These people, their adherents, and their ideological allies can no longer be considered peaceful parents.

They can no longer be granted the dignity of the moniker. These people ceased to be peaceful parents when Election Day<sup>7</sup> in the United States came and went. The same can be said about British "peaceful parents" who watched as the day of the Brexit vote<sup>8</sup> came and passed. The same will be true of citizens of all Western nations wherein a watershed political vote is to be decided and there is a failure to act.

These people are no longer peaceful parents nor can be considered part of the peaceful parenting movement because by failing vote in self-defense to stem mass "immigration" from child-toxic cultures, they undermine the futures of their children and future children. They are now child abusers and have transmitted or will transmit to their children, born and unborn, the basic message that they are not willing to take defensive action to ensure the safety of those children.

They are willing for their children to live in Muslim ghettos, perpetual 2nd world socialism, and ethnic conflicts because they failed to recognize "immigration" is another big government program. They failed to recognize that "open borders" and "freedom of movement" would not exist in a stateless society.

Their innocent children are now burdened with cowardly parents who will teach them much of what they need to know about non-violence but nothing about what they need to know about self-defense. Such parenting is neglectful and despicable, given the intellectual awareness of these people and the prevalence of violations of the non-aggression principle occurring in society today. Children who grow up to be courageous, striving, and willing to fight for good against evil will have done so despite their nihilistic parents.

---

<sup>7</sup> November 8th, 2016

<sup>8</sup> June 23rd, 2016



Peaceful parenting is a phenomena arising out of societies advanced enough to be constitutional republics or representative democracies. Those who are unwilling to preserve their societies from functioning at a level below this threshold are not acting in the peaceful interests of their children and future children. These people must be disavowed and ostracized from the movement.

Otherwise, the nihilism they infect their children with will be transmitted to the children of parents who courageously chose to preserve the future interests of peaceful parenting. If peaceful parenting is to flourish, adherents of the movement who failed to act in service of the movement's longer term goals must be cut off like the philosophically suicidal cancer they are. To spend time with these abusers as "fellow peaceful parents" is to sanction their destructive nihilism. Their trial came and passed and they failed. They do not get to "try again", particularly those who spoke out against political action. Their children may yet be reached at a later date through a clear explanation of the concepts contained in this article, concepts which their parents failed to process emotionally.

Failure to help a child understand self-defense and accurate boundaries in a violent world by not first leading by example is to expose a child to the worst predations the world has to offer.

---

## Truth and Justice for the In-Group

### A Statement of Identity and Interest

*The brave man inattentive to his duty, is worth little more to his country, than the coward who deserts her in the hour of danger.*

-Andrew Jackson

I would like to discuss the in-groups I identify with in order to give the reader a better idea of who this book is meant to serve. An in-group is a group of people with a shared interest or identity.

I primarily identify with boundaried, empathetic people who seek self-knowledge, wish to become or already are peaceful parents, are willing to meet society where it's at instead of operating under autism (oughtism), and who seek to effect a stateless society. If you have regularly tuned in and lent personal sanction to the arguments put forth by Stefan Molyneux, particularly since his podcast *An Atheist Apologizes To Christians*<sup>9</sup>, there's a high likelihood we share an in-group.

---

<sup>9</sup> [https://youtu.be/n\\_3e1n3QL9o](https://youtu.be/n_3e1n3QL9o)

I place a high value on self-knowledge but not devoid of philosophical principles. With my most recent article, “Nihilist Parents Aren't Peaceful Parents”, I demonstrated the lack of rigor on the part of those who did not lend their open support to Donald Trump during the 2016 Election. The principles from that article hold true to those living in the Netherlands who have not and will not openly support Geert Wilders, those in France who will not support Marine Le Pen, and so forth. People who are into self-knowledge have a higher chance of sharing values with me and being served by this book but it is not a guarantee of successful outcomes. I have little interest in being of value to people who did not stand with civilization when Hillary Clinton was only a few swing states away from being the most powerful person in the world.

The second in-group I have is the white race. I have a vested interest in the advancement of the interests of the white race given race and IQ studies, my genetic heritage, and my experience of the formation of Western Civilization. The West has been overrun by cultures and peoples too primitive to carry on the high standards and responsibilities that led to the peak of Western Civilization sometime before World War I. As such, my actions are simply to return to prominence the white race and its culture as a restoration of meritocratic boundaries. Once that work is done, I have no interest in continuing on with my derision of other cultures and peoples other than as a defensive measure. As with peaceful parenting, the pursuit of self-knowledge, and effecting a stateless society, this Culture War and racial struggle is most likely a lifelong endeavor.

My first in-group supersedes my second in-group. By living according to this standard, it is impossible for anyone to accurately call me a "racist", which is a made-up, nonsense word anyway.

Apart from these two in-groups, I'll say I feel kinship toward ethno-nationalists of all races. To me there is something honorable about the Chinese person who wants China for the Chinese, a Japanese person in favor of Japan for the Japanese, and so forth.

Here are some of the in-groups I will not be serving and will actively seek to contain to the degree they violate the boundaries and interests of my own in-groups:

- Communists, Marxists, Leninists, Trotskyites, Globalists, Open Society members*
- Satanists
- Zionists who subvert Western Civilization through government or propaganda*
- anti-natalists
- nihilists (particularly those who did not stand with Donald Trump and encouraged others to join them), agorists*
- Jihadists, Islam in general
- welfare migrants*
- people who disguise their identities for reasons of subversion and aggression
- those who mostly fit my first in-group but are perpetual boundary-crossers*

I hope you now have a clear view of who I wish to serve and who I wish to contain. This is a declaration of intent. This books and the focus of my productive work through my Internet presence serve my in-groups in the order they were mentioned. Anyone can heal from trauma, gain empathy, use reason and evidence, and develop boundaries, but I have the preference to focus my energies on where years of feedback has shown me I will be most effective. My work is for all but it is also explicitly for white people.

---

## **To Have or To Be? – Minimalism Examined**

### **Farting in Eric Fromm's General Direction**

*Mankind's use of fossil fuels is supremely virtuous—because human life is the standard of value, and because using fossil fuels transforms our environment to make it wonderful for human life.*

-Alex J. Epstein, The Moral Case for Fossil Fuels

*Speaking of those who lead intellectual lives with no heart, allow me to don my politically-incorrect boxing gloves so I can bag on a Marxist for an essay!*

Minimalism is a trendy topic in the self-help and psychology spheres. Minimalism as an art movement sprang out of the 1960's and 70's. One of the most prominent books ever written on minimalism was Erich Fromm's *To Have Or To Be?* The author argued that the great promise of progress, brought on by the Industrial Revolution, failed humanity in its most elemental search of meaning and well-being.

The common mantra of the minimalist is one of, "Would I rather own or become?" Possessions, to the minimalist, are an ever-complicating set of responsibilities, largely not worth it. Owning a car begets buying new tires begets working more hours to afford it all begets visits to the doctor for symptoms of being overworked and so forth.

Generally I find the focus on human "materialism" as the cause for the loss of an inner life to be a massive diversion away from recognizing government intervention in markets. Fromm and other psychoanalyst authors who have shaped the field of psychology are generally guilty of this deception, granted their roots in Marxism. Simply put: the Prussian school system was imported to the United States, public schooling was made mandatory, and sociologists and psychoanalysts wrote curriculum for big school districts in Chicago and New York that were later adopted by the rest of the country. The public schooling system was avowedly designed to make people good little factory workers and consumers. Government intervention in the markets, something Marxists love and encourage, is responsible for the "alienation" the Marxists then try to address.

When I empathize with the common person who, for the first time in their family's history, was able to own a car, I would not fault them for being "materialistic". I would not chide them for being "hedonists" who aspired to be Gods on Earth because they were excited by the prospect of endless production and consumption, as Fromm is quick to pout about. I would share in their excitement!

After all, man went from flying a plane to landing on the moon in less than a century! What more could be accomplished? It is a question of curiosity, aspiration, and inspiration. Fromm chose to focus on the mindset put into the common person and their "neurosis" rather than on the opinion shapers who used the government to turn people into consumers! Talk about blaming the victim!

It is worth noting that Erich Fromm had no problem with flying from Germany to Geneva to New York to Mexico City to Switzerland to wherever else he did in those big, fancy airline planes that undoubtedly served him food and kept his neck comfortable with mass-produced pillows.

Fromm was content to draw hefty government salaries as a professor in some of the biggest cities in the world, themselves chock full of material opulence. He used the very materialistic society he so decried in order to sell his books to people. These became physical possessions which would further draw people away from the existential questions of life, given that "having" is at odds with "being" in his paradigm.

Now for some timely sass: This book is being written on a laptop far more complex in design and hours of production required than Fromm's 1975 typewriter. I worked approximately 10 to 12 hours in order to be able to afford this laptop so I could write this book for your interest and consumption.

I will confess, I could have dedicated 11 hours more to my fundamental search of "being" if I had chosen instead to buy a ream of paper and a box of pens for this book's production. I apologize. Perhaps I can compensate for this transgression by taking my copy of Fromm's book and wiping my ass with its coarse pages, given that I do not feel the need to read it anymore and it's just sitting on my bookshelf...blocking me from my fundamental existential search of "being".

Fromm was not striking at the roots of the problem: compulsive public schooling designed to make people materialistic automatons. Fromm was being an edgy Marxist psychoanalyst, pointing out a "neurosis" of a whole victimized group of people, and drawing a government salary while remaining a functional retard about all questions of economics. Such is the lot of most psychologists, psychiatrists, sociologists, and theorists in academia: they're economically illiterate...or they are literate but drowning in student loan debt. It is in this way that they do not question the very fundamentals of their own existence, yet make a big show of doing so.

The society where Fromm spent his most formidable years and permitted him the safe and secure environment within which he could write his Marxist tracts was a society of luxury and splendor precisely because it was capitalistic.

This society that so mercifully tolerated his "deconstruction" of liberation as being freedom from outside oppressive forces was a society that worked precisely because the idea of "man shall not take from his fellow man" was so roundly honored: free market capitalism. That and it was an ethnically homogenous, high IQ society but let's save that for a book focused solely on societal issues. Since Fromm was an economic retard, he had no real conception of a society that would allow man to live without those fabled "chains" - both inner and outer. He simply saw that people were very giddy about owning stuff, a result of their Marxist-style schooling, and decided to make some word salads that attributed the "neurosis" to capitalism. He did not speak in any depth of economic controls, currency, finance, or public indoctrination in his book. The question, "What would possibly lead people to be a bit too giddy about owning stuff?" was answered by, "Industrial plentitude fell short" with absolutely no curiosity as to why and by what ideologies.



Now for some more sass: Erich Fromm sought to guide people from, "I am what I have" to "I am what I do", a silly and neurotic thing in itself to do. Yes, quite clearly 1970's Elvis Presley thought he was a fried peanut butter and jelly sandwich. Willy Nelson thought he was a marijuana roach. Mom and Pop Grocery Store Owners thought they were cucumbers and cash registers. Please help me, guys, I am starting to think I am becoming Fromm's book *Escape From Freedom*! My tightly bound spine and leafy clothing are giving me a false sense of "rootedness" in the concept of being an actual book! Won't you please become a consumer and buy me so that I may be shipped to your home and have a new life as YOUR book so that I don't feel alienated from myself?

From my point of view, it is acceptable that people who formerly lived in squalid circumstances were able to own mass-produced toilet seats for the first time and got a little excited about it. People could drive cars across huge swaths of land where horses would have dropped dead from the effort. How enlivening and exciting! I would posit, given my knowledge of government intervention in markets and schooling, that obsessive ownership of stuff at the expense of existential ponderings is actually the symptom of mass government intervention in the economic and cultural fabric of a society. Look at that, I'm not going to take the flawed doctrine of Marxism and conform every social problem to its bloody dimensions!

Simply put, government takes people's options away. Want to build a competing hard currency to Federal Reserve Notes? No, fuck you. Own those Reserve Notes instead. Want to take your kids out of the shallow public schooling precision perfected to make them into good little consumers? No, bitch. You get back into that career cause we're taxing you 30%. Want a public life as an intellectual who consistently adheres to first principles? Nope. Not for you. You need to be kosher so you can get published to Harper & Row like Erich Fromm was. Want to round up and deport the Mexicans swarming into your city, taking all the jobs away from your teenaged children? No, cops will come and destroy you for being a racist Nazi. Do you ever feel like flying to Mars and making a "Whites Only" space colony? No. You don't get to. You have to hire some fat black "mathematicians" and get endless permits for that rocket.

Oh well! Guess you need to be less of a consumerist and more of a person who will just "be". Don't you mind that your options for what you want to "be" are extremely limited because Fromm's kinsmen drove America into two fratricidal wars, both resulting in massive new government interventions in the market. Go ahead and "be", be kosher and legal.

Marxist minimalism is one of the major features of modern day psychology. Devoid of economics and philosophy, it's a pussified and watered-down attempt to drive austerity. We aspire to "tiny homes" because the Federal government owns 70% of the western United States and floods the rest of it with primitive brown people. We live out of backpacks because we are terrified to have children, given divorce courts and academia's assault on "toxic masculinity". We buy digital books only because owning a library is "for rich people". We own two changes of clothing because there are no longer debutante balls, black tie dinners, fraternal organizations, and town squares to frequent for a white middle class now scattered to the winds.

In an economy run by central bankers people HAVE TO be minimalist. There's no longer another option. "Just become a programmer" is the meme told to the sons and daughters of foresters, fishermen, and miners.

I encourage people to own what you can use in the pursuit of strengthening the family ties of your in-group. The strength of the family is the weakness of Fromm and his fellow traveler's state. Do your family and the families of your friends feeling bonded when everyone is out on the lake, riding around fast on an inner tube tailing behind a boat? Then go own that boat. Do you feel most comfortable with the prospect of owning a moon base where only Jews are allowed? Then you go acquire the necessary materials and make it happen! Want to own a pinball machine because you work 45 hours a week cleaning shit off of dying old people and need to blow off some steam on Fridays? I'm not going to hold it against you for not "being in Self", neglecting your duty to "be".

It's Fromm's assumption that everyone in the world who ever considers themselves a human should strive to become more human and thus concern themselves with the foundational questions of existence, except economics. Therefore, people should seek to "become" rather than "own". Here he is wrong and the whole rest of his thesis falls apart. Even if it is logical that all humans SHOULD want to become "more fundamentally human", it does not mean all WILL want to. Some people are perfectly content to consume. They will move on to something better but not until they have an economic incentive to do so. *Economics*.

We will be waiting a very long time for Australian aborigines to have an industrial society of their own to feel jaded and alienated about after fleeing to safer shores from an orangutan Hitler who wanted to exterminate them for being anti-family degenerates. For now, we will have to content ourselves with watching aborigines live simpler lives. Since in their drunken encampments beneath white-made bridges they own little to nothing at all, perhaps of us all they are the best equipped to draw government salaries and tell us all about the evils of capitalism. Eric Fromm's disciples have a new, alienated people to champion!

---

## **The Oughtist Ancap and The Uncucked Ancap**

*Libertarians have often seen the problem plainly, but as strategists  
for social change they have badly missed the boat.*

-Murray Rothbard

*This essay was written in the fall of 2016, when oughtist ancaps were much more prominent than they are now. Predictably, they have fallen off in influence and relevance since then. This essay now serves as a cautionary tale about the consequences of renouncing philosophy and empiricism.*

At present there are two kinds of anarcho-capitalists. There really used to not be a distinction. Sure, Rothbard's right turn late in his life was kooky. It was funny when Hoppe talked about physical removal. People scratched their heads when Molyneux sided against Eric Garner for selling bootleg cigarettes. But all was more or less well between those who identified as anarcho-capitalist.

2015 was when the split began, particularly in the fall after a summer of civil strife in Europe and the events of the Paris terrorist attacks. To most, it became apparent that the suicidal policies of the European Union had placed in mortal danger Western civilization and tens of millions of unwilling Westerners. The debate came to rest over the concept of borders. As of now there are two kinds of anarcho-capitalists. I'll delineate the differences.

OUGHTist ancaps come in many forms but they share one common feature: a denial of reality in favor of what OUGHT to be. They wax eloquent about "principles", chiding their fallen brethren for having stepped off the true path. They often advocate for open borders, talking about the historical benefits of immigration. They ask incredulously, "Why not just abolish the welfare state then?" when questioned on their borders stance. They openly discuss the merits of Gary Johnson and John McAfee but do so sanctimoniously, figuring they have the moral high ground anyway and such discussion is merely intrigue. OUGHTist ancaps expend intense energy publically displaying their schadenfraude for the slightest perceived setback experienced by Donald Trump or the GOP.

Sometimes OUGHTist ancaps adopt Cultural Marxist terminology and speak openly about their own "privilege". OUGHTist ancaps are fully convinced that if they "spread the message of liberty" and continue to tell the story of the One Ring<sup>10</sup>, eventually there will be a stateless society. They do so without concern for empiricism or an analysis of the success of competing ideologies. OUGHTist ancaps bleat that, "Trump is a statist!" and pat themselves on the back for their insight. Those same OUGHTists cleverly point out flaws in Trump's policies and sit back in satisfaction at being above it all. OUGHTist ancaps see themselves as staunch stalwarts who have adhered to their moral code. In reality they are toxic altruists, applying higher moral standards to those who seek their destruction than their destroyers apply to them.

---

<sup>10</sup> See: J.R.R. Tolkien's *The Lord of the Rings*

The defining feature of the Uncucked Ancap is his or her basic recognition that in a democratic society, political discourse and political agendas inevitably fall to the lowest common denominator: the in-group preferences by those with the lowest IQ still capable of voting. Most often these in-group preferences are racial in nature. The Uncucked Ancap understands that democratic government is concerned with every aspect of his life, as he is impelled by threat of aggression to pay property and income taxes.

The Uncucked Ancap reserves his principles only for voluntary associations and interactions. The rest is a question of survival and force may be needed. The Uncucked Ancap has analyzed the tactics of those most opposed to an anarcho-capitalist society (Islamists, feminists, Marxists, globalists) and has weighed the efficacy of his own tactics relative to his competitors and opposition. The Uncucked Ancap does not hold to a higher standard, most often the non-aggression principle, those who seek to silence his freedom of speech or outright destroy him. The Uncucked Ancap supports the closing of borders with the understanding that the importation at taxpayer expense of extremely traumatized, majority male, fighting age immigrants will result in vast increases of the violation of the non-aggression principle in the given geographic region. The Uncucked Ancap generally figures that a stateless society will not emerge out the highest IQ peoples of the world being displaced by the lowest IQ peoples of the world. The Uncucked Ancap may voice his criticism of Donald Trump but does so with the awareness that he proffers supporters of globalism choice ammunition against the greatest destroyer of the mainstream media the world has ever seen. The Uncucked Ancap knows a stateless society will not occur in his lifetime and holds anarcho-capitalism or voluntarism as a theoretical ideal.

I have identified the intellectual distinctions between the two kinds of ancaps. I think there are some psychological markers to look at, as well.

The primary difference I have experienced between the OUGHTists and the Uncuckeds is the degree to which there has been processing on how a person's parents let them down. As a child, a person's parents are godlike to the child and it is their sacred responsibility to safeguard the child's innocence until he or she reaches adulthood. All parents thus far have failed to varying degrees in this responsibility. This results in painful feelings of abandonment, betrayal, and disappointment to the degree of failure on the parents' parts. Those anarcho-capitalists I have seen consistently "buy in" on psychotherapy and self-knowledge are more and more capable of holding seemingly opposed viewpoints in their personal philosophies. There is less and less black-and-white thinking, to put it another way.

Stefan Molyneux's relentlessly-empirical philosophy show has allowed us to separate the wheat from the chaff. There have been thresholds at which people have not been processed enough on parental failure to proceed in the slipstream of discourse:

- when philosophy was taken out of the abstract and brought into the personal*
- when philosophy was applied to personal relationships*
- when philosophy was applied to the family (major exodus here)*
- when philosophy was applied to feminists*
- when philosophy was applied to major figures who had recently passed away*
- when philosophy was applied to feminist ideology as it played out in the family system*
- when it was demonstrated that when all are under duress of government the contrabandist harms those who went through the horrible state hoops to operate without the threat of immediate state violence*



- when it was demonstrated that atheists favor large government to an extreme degree compared to Christians and that in the absence of a philosophically ideal situation, a father would do the least harm raising his child in a Christian community
- when philosophy was applied to differences in race and IQ*
- when it was demonstrated that though libertarians may do their best to avoid acknowledging in-group preferences, their conquerors would not
- when it was demonstrated that Donald Trump destroys the most insidious form of statism, political correctness*

At each of these major points, and so many more, people have fallen away from philosophical discourse because the emotional pain provoked by these points has been too intense for the person to handle. The latest round of the overwhelmed are those who wrongly label Stefan Molyneux and others who have come to the same conclusions as "statists". These are the OUGHTists.

A person who has not processed how their parents failed them remains terrified of re-experiencing, without their own consent, the original pain of the betrayal. Quite unconsciously, these people point out how over and over US Presidents have been fucking disasters who have bled the world dry. They are not wrong and that is not the point. The point is that such people cannot allow themselves to trust again. Their parents failed them catastrophically, over and over again. There has been no grieving of the repeated failures. Such a person cannot allow themselves to see Donald Trump accurately. No, he is just another parental figure...doomed to fail just as badly as all the others times one's own parents failed.

The OUGHTist ancap smugly points out how Trump is a sociopath, a narcissist, a tyrant waiting to happen. They do so without realizing us they are telling us the story of their own abusers. They cannot see the way Trump regards his children and his adoration of women. They cannot see his staggering competence. They cannot see his self-reflective capacity in the moment. They cannot see his healthy anger. Such people know how their parents OUGHT to have behaved. After all, they grasp the non-aggression principle and often that it has familial ramifications. Yet, they are not in reality because they have not grieved nor have they identified how their parents actually nurtured them. The OUGHTists remain in rebellion: rebellion against the great parent figure that failed them. Such a person remains stiff and inflexible, clinging to their knowledge of what is right and secretly hoping to be let down again so that all their unprocessed vitriol can once again be justified...staving off the emotional anguish of reality.

The person who has processed how their parents have failed them experiences little challenge in accepting rationally consistent positions. Such a person is free to love, to take chances on imperfect people and maintain healthy boundaries with those imperfections, and can empathize accurately with any great figure's motivations. Is Donald Trump fully healthy? No. But he is the messenger of Western civilization. He is the only person alive with sufficient power to turn the tide at a time where Western civilization (not to be confused with the US Government) is on its death bed, leeches by maniacal leftist nurses and clubbed by sadistic Islamist orderlies. He is not a savior but he is a hero and there *is* a war going on. We must win the culture or there will be a civil war and untold numbers of some of the highest IQ people in the world will die.

My message to OUGHTist ancaps is simple: get out of the way. You are no longer helping at the front lines. Go heal yourselves and when you're strong enough to engage in the struggle for survival, I will greet you with somewhat open arms. Be quick and be thorough.

To those of you who walk away, thinking me deluded:  
Remember my words after every success that President Donald Trump  
has in making our society a freer place.

Those of us who uncucked ourselves made the difference here  
in America and perhaps in Europe. You who stood on the sidelines  
while chanting "One Ring of Power" for a fleeting comfort fell short  
and into nothingness.

---

## **The Soft Tyranny of Diminishing Expectations**

*I think there should be a literacy test and a poll tax for people to vote.*

-Ann Coulter

*My principles are only those that, before the French Revolution, every well-born person considered sane and normal.*

-Julius Evola

*By no means should this essay be interpreted as a call to physical violence or crime of any sort. This is an essay that deals in attitude, mindset, and disposition.*

For anyone familiar with the history of banking and finance, it should be abundantly clear that the value of the dollar has declined massively since the institution of central banking in the United States in 1913.

A dollar in 1914 roughly equals \$230 in 2016<sup>11</sup>. Combined with free trade deals enacted by globalists that have sent millions of American jobs overseas<sup>12</sup>, we live in a world of increasing shittiness at the consumer level.

---

<sup>11</sup> <http://www.usinflationcalculator.com/>

<sup>12</sup> See: North American Free Trade Agreement

Only the quantum speed advancement of technology has kept society from descending into absolute chaos and paradigm shift. The necks of leaders are kept safe by the latest Google algorithms and spiff flying drones collecting deep intelligence on potential threats. Humanity is held in a stupor by the marvel and glory of the free flow of information through the Internet. Western Civilization is content to turn a blind eye to the crumbling infrastructure, invasion of foreign cargo cultists, death of high culture, and spiritual genocide of white children through public schooling so long as Netflix, Steam, Amazon, and Google keep churning out "the hits". This will not last forever.

The rise of technology cannot compensate for the economic reality of money. It cannot compensate for the soft tyranny of diminishing expectations. Western Man will eventually look at the computerized pigsty he lives in and have enough of it.

We used to be a people that adventured. We used to have craftsmen build our homes. We used to have angry men band together and string up tyrants. We knew our doctors and barbers personally. Children used to play in the streets all day and into the night. Decency, wholesomeness, and love of friend and neighbor were the themes in our art. There used to be clear enemies and clear allies. There used to be hardship to endure. Central banking and cultural Marxism have eroded Western Civilization and made Western Man a flaccid, neurotic, insecure complainer unwilling to stand up and fight for what is right.

Here is the thing: it is deeply rewarding to fight for what is right. This yields to us the treasures of high society. It feels divine to wear tailor-made clothing, go a-courtin' to the community celebration at the patriarch's house, and dance an eloquent step to soothing or enlivening, complex music made by musicians with hand-crafted instruments. Nowadays young people take moly, listening to the latest Negro mystic on the corporate radio weave bewitching spells while riding in a 3rd hand Japanese vehicle to a house seven people rent communally, and dry-hump recent Latina émigrés whose extended families were slaughtered by Mexican cartels. The average Westerner has gone from civilized daydreaming to an intoxicated nightmare.

A hamburger at a locally-owned restaurant<sup>13</sup> cost 3 minutes labor in 1961<sup>14</sup>, when Ray Kroc bought the exclusive rights to McDonalds. That same burger today can cost up to 45 minutes labor<sup>15</sup>. The family owned franchise restaurant of yore has given way to shitty, sterilized corporate food chains owned by soulless Chinese and Saudis. Not to mention, the food's taste is very wood pulp and high fructose in nature.

Textbooks from the early 20th century have few pictures and thick walls of text or mathematical formulas<sup>16</sup>. Modern textbooks glorify the authors and are filled with colorful pictures for all the hunter-gatherers fresh to American shores to ogle at when their food-stamp cell phones have been taken away from them for disciplinary infractions.

---

<sup>13</sup> <http://www.nurturingtruth.com/wp-content/uploads/2017/02/1961-McDonalds.jpg>

<sup>14</sup> Calculated at \$5,700 yearly family income:  
<https://www2.census.gov/prod2/popscan/p60-039.pdf>

<sup>15</sup> [https://en.wikipedia.org/wiki/Household\\_income\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/Household_income_in_the_United_States)

<sup>16</sup> <https://www.youtube.com/watch?v=4wdVw8lcYBc>

Onward goes the ghettoizing, Africanizing march imposed upon us all by international financial and political interests. These administrators still live in the wonderful civilization bubbles that once extended to our, previously largely employed, population of native European descendants.

On a psychological level, many of us go along with the soft tyranny of diminishing expectations. We have few standards in our relationships. We dress ourselves like secondhand simpletons because austerity and minimalism are "hip and cool". Our friends look at us and treat us with a lack of dignity and us them. Our friends are politically correct and so are we. We never plot and conspire to outcompete our enemies. We sit around and fart over *The Walking Dead* while our children breathe in the fumes. We listen to psychological "experts" who tell us how to "calm our anger" while they keep NYC-based friendships with snobby intellectuals who revel in the decimation of the West. Our men are whipped into fragility and "sensitivity", decrying their own "brutishness" when a female takes issue with them. Our women are trying to be men but fail miserably at it most of the time. The intelligent sidle up to stupid so as not to be "racisss" or "prejudiced". The insipid become the opinion-formers. Those who would be serial-killers in generations prior take on calming appearances and become quirky "podcasters", leading their audiences to psychological death. Families go to "family movies" that encourage parents to treat their children like Will Smith treats his son because "being buddies" is all that matters in families. The state replaces the father. Single parent homes yield mixed-race Marxists who will never know genteel love in their lives. Our living standards are reduced. Our psychologies are under perpetual assault.

To stand against this all, we must learn boundaries. We must learn not to let in the toxicity nor to be a toxifying force on our friends and allies. We must clear our minds of the repetitive jungle beats. We must use our logic relentlessly to assign things to their proper places. We must build order, hierarchy, and structure and absolutely disable any who would stand in our way. We must use the weapon of psychology against the globalizers and pimps of the world.

We must treat those less intelligent than us as less intelligent and remind them of their place in the world. We must guard our joy, our skills, and our vitality from those who would siphon it off. We must conduct ourselves as *aristocrats of the soul*, as Julius Evola puts it, and never fear putting the cane to boundariless in our midst. We must be willing to fight evil for the sake of good. We must be willing to castigate verbal abusers with our superior capacity for empathy.

We must be willing to isolate perpetual nihilists and watch them suffocate in their own hideousness. We must prize beauty over disorder and dissonance. At the highest levels, we must be willing to outcompete the world administrators of Marxism and put them to ideological death. We must reject the genocide and totalitarianism of past generations of fascists and win the war of culture and philosophy. One cannot simply go and kill the only trillionaires in the world and simply expect everything will right itself. They have too many hired guns, too many barriers to getting at them through physical means.

What we can do is treat ourselves with the dignity of being the avant-gardists of civilization and to eviscerate all who choose to remain standing in the way after being shown the light of philosophy and self-knowledge.

We cannot allow the continued soft tyranny of diminishing expectations. We must fight.



---

## The Measure of a Man

*When a warrior fights not for himself, but for his brothers, when his most passionately sought goal is neither glory nor his own life's preservation, but to spend his substance for them, his comrades, not to abandon them, not to prove unworthy of them, then his heart truly has achieved contempt for death, and with that he transcends himself and his actions touch the sublime.*

-Steven Pressfield, Gates of Fire

I have had a profound shift in perspective over the last two to three years (2014-2016). From my extensive studies in psychology and a wide variety of modalities of psychotherapy I had developed the idea that the measure of a man was in his purity, the degree to which he was healed. This is a perspective that is championed by most of the famous psychologists I have ever encountered, at the very least implicitly. Much emphasis has been placed on "allowing boys to cry", preventing circumcision, helping men to be vulnerable and sensitive, and at the top, Manhattan levels of academia, to keeps boys in the family system as long as girls by holding off their individuation for much longer into childhood. For the most part, this is all well and good and I support it, with a few nuances of difference in opinion. I have gained much from these teachings and encourage others to do their own study of psychology.

*However...*

Psychologists are not moralist, empiricist philosophers. A moralist deals with questions of good and evil. Such a stance is generally pathologized away by the psychology community as "black and white thinking", religiosity, or some outcropping of trauma experienced in childhood. Hard, empirical judgments are sought to be bypassed by engaging the moralist as if they were in an "ego state". Dealing with questions of good and evil can also be a form of grandiosity, a hero or Messiah complex to be contained. These are only a fraction of the methods employed by the nihilists at the helms of psychology and psychotherapy to contain the point of view I am about to describe.

Given there are actors in the world that seek to reduce the standards of living for all below the level required for the peaceable pursuit of self-knowledge, governance through a constitutional republic, the measure of a man is in his ability to fight evil. Once all actors who attempt to reduce standards of living below this certain level are neutralized, men and women can pursue self-knowledge in earnest with the full knowledge their pursuit itself is in no danger. Most every psychologist, psychotherapist, and psychological theorist in the world has missed this step. They proceed as if they were living in a land of plenty, clueless to the sacrifice and toil nobler warriors have endured to allow them the conditions wherein they form their bubbles of safety. Many of these people involved in psychology would be some of the best warriors! Instead they choose one form of evasion against engaging in the battle for civilization or another:

-*"it is only a False Contest"*

-*"all humans are perfectly equal to one another"*

-*"fighting is a childhood defense, not part of a True Self"*

-*"don't go poking the hornet's nest"*

-*"my research is more important than the heat of the street"*

-*"I don't care what anyone thinks of me"* (a public declaration)

*- "I am doing my part already by seeing these clients behind closed doors"*

And so on and so forth. The real movers of progress for civilization, which inevitably includes discourse in the realm of politics, have been philosopher-warriors and tinkering businessmen who have staked their lives in the free market. These heroes have formulated systems of thought and argumentation, inventions, and delivery of goods and services that have struck at the roots of statist predation throughout the eras. They have continually bested the diseased ideas that have come out of the parasitical priestly class, always and forever entrenched in the deepest bowels of statism and academia. When lesser civilizations have threatened with invasion and subterfuge, these men have donned armor and swords to fight in righteous self-defense of their hard-fought gains.

Long have the hermetic purists watched from afar, enjoying all of the communal benefits of the sacrifice of brave men, without risking their own safety. Many of these so-called "purists" have taken up residence in the counseling industrial complex where they can draw comfortable salaries from a state cartel economy. They posture for "healing" and turn their clients into placid, hermetical purists themselves, many of whom then turn and pursue counseling degrees and licensure to infect others with this weakness. No, there are no state-sanctioned (and thus insurance panel approved) theories or schools of psychotherapy that turn men and women into emboldened fighters of evil, of statism.

This book is a call to the brave and fierce who will take up arms and argumentations against the creeping gooeyness of psychological subterfuge initiated by the Marxist theoreticians and their legion of Schools of Social Work. It is a grave evil we face, so often in the form of a tweed-wearing licensee renting that smart looking office space near downtown. Just as public schooling has become a cancer, so have the industries associated with psychology become cancers.

Western civilization requires that we fight evil, not simply retreat on a journey inward. We must face the threat. We must become philosopher-warriors and tinkering businessmen who set the world free. We do not need state sanction for our systems of thought. We need only pay the taxman who holds the shotgun to our backs as we scan for the means to win the Culture War. "Psychology" must become a tool to contain and undo the international bankers and their minions who rule over us all. We must turn the subterfuge of the priestly academic class against them. We must use "psychology" to contain and turn back the barbarian hordes dropping our surveyed IQ scores and demeaning our cities with their violence, pestilence, rowdiness, and filth. We must use "psychology" to seize the Overton Window and drive the world toward a boundaried, nobler version of itself.

If psychology is not a tool for these ends, it is worthless and its practitioners will die out... full of docility, cucked to the bone.

64

---

## On Anti-Natalism

*The best is the enemy of the good.*

-Voltaire

*I will no longer mutilate and destroy myself in order to find a secret  
behind the ruins.*

– Hermann Hesse

Self-knowledge is a value. It competes with other values. Self-knowledge in combination with rationally consistent philosophy allows a person to make the very best use of their abilities, skills, talents, and time. Through these two main values a person can learn to prioritize all of their values in such a way that allows them maximum happiness, enjoyment, and love in their limited life.

Values are best transmitted through parenting. This is because a child's waking experience of the parent for the duration of its growth is a direct reflection of the parent's most closely held beliefs. This experience happens during the formation of the brain, personality, and body. A parent is a god to a young child and wields equivalent power. Never again during the course of a person's life is one so influenced by another person.

Given that values are best transmitted through parenting, it is logical to conclude that the highest values of self-knowledge and philosophy would deserve consideration through the lens of parenting. This is to say that self-knowledge and philosophy must serve parenting, if they, as values, are to be transmitted through the best means of value transmission. A person who has a philosophy that having children is a moral wrong in the world and lives according to their philosophy cannot advance their philosophy as a value by the most effective means of value transmission. Such a person can only settle for a kind of mentoring of other adults through their philosophy.

Likewise, a person who believes that the pursuit of their self-knowledge would be crippled by having a child as a biological parent would not transmit the value of self-knowledge by the most effective means of value transmission. In both cases a person has chosen, like the Luddite of days old, to see their personal values of self-knowledge and philosophy pass into insignificance due to being outcompeted by those with more effective means transmission. Such a person lives as a Native Indian watching from neighboring ridge as English settlers move in on the fertile valley to plant and harvest. This is a life of quiet despair and inutility.

For those who cling to this life, it is one of inner child death and nihilism. The very smartest of these living fossils will make a big show to others in order to appear as if there is still a growing, tended garden within oneself. However, this is merely a ploy to paralyze others with the quiet death of irrelevance. These people long for the "days of old" and would paralyze the whole world into a "return to innocence" were it not for the futility of the form of their message delivery.

One of the strongest arguments formulated by anti-natalists is that it is in the best interests of a child not to experience trauma and that since no parent is capable of fully parenting a child without the slightest hint of trauma, it is better that children not be born for a time. This is a self-detonating argument because the only people intelligent enough to receive it and live by it are the people most capable of parenting a child without trauma. To alter Marshal McLuhan's original meaning just slightly: the medium is the message. Were the best potential parents to adopt it wholesale, humanity would be looking at generation after generation of low IQ savages overtaking the last civilized corners of the planet. They would come to possess the nuclear weapons left behind by their higher fellows and would likely proceed to nuke the planet into Hutu and Tutsi oblivion.

The choice to procreate is the choice to give the opportunity to a new generation to outstrip one's own brilliance, given that values and intelligence are highly heritable. For the most conscious it is a choice of humility and service. Those who are anti-natalists need only to procreate and offer the opportunity to another person to surpass them in all respects. This is the Catch-22 because anti-natalist philosophy is a dead-end in and of itself and cannot be surpassed because it is anti-value in nature. It is a black hole of nihilism and whimsy.

We can be mentored by the ideas of anti-natalists only to a certain extent because a true ant-natalist has incomplete knowledge of the human experience. They have not experienced biological parenthood and thus cannot empathize with it fully. Many anti-natalists set about making their lives as rich in experience as possible. Perhaps consider the D.I.N.K. life-stylists. They will delude themselves with the comforting thought that at least they are not committing the moral trespass of having children as one adventure after another fails to yield to them full release and expression.

They live with a kind of writer's block, never satisfied with a final outcome. They fail to understand that having children is not a question of morality as the act of birth is not fundamentally violent. They will try to spin it this way and that. They misplace their horror at the extreme birth rates of the Third World onto themselves. They denigrate their future potential as parents, saying they'd screw up any children they had (defeatism?). They pretend the happiness they have in their child-free lifestyle makes the world a better place more than their biological parenting would, forgetting that procreation itself is what advances civilization. They prance about like Peter Pan in a Neverland of pointless pursuits. Some become philanthropists in order to attempt to assuage their feelings of guilt, misapplying their charity because they fundamentally do not understand what drives human progress. More cat food for Malaysia! More iPads for Africa! More children's songs for child sex slave trafficked neighborhoods!

Anti-natalism that outstrips a person's biological window for procreation is soul death. It takes on the most fanciful of exteriors only to cover up the emptiest nothingness. The choice to willingly leave the gene pool is an anti-value ideological suicide. Mom and Dad committed a terminal sin once upon a time anyway. May as well see all of humanity pay for their crime. Bring on the African swarm!



---

## **Power Levels and Getting Woke**

*I have no academic qualifications whatsoever.*

-David Irving

There are a couple of nifty phrases tossed around by young white men right now that I thought would be useful to discuss from a self-knowledge standpoint. The first is "getting woke." The term "woke" is the past tense of "wake". It first reached the mainstream in 2013 through a Black Lives Matters social media push. "Getting woke" is very similar to "becoming aware" but use of the term annoys Social Justice Warriors and thus has its place in our arsenal for the culture war. "Get woke" is a call to awareness and generally involves the use of empathy. For those who seek to push the Overton Window toward philosophy and the New Right, getting woke involves awareness of truths long-suppressed by the ever left-leaning establishment. This is just a small list of subjects a person can get woke about:

- race and IQ science
- eugenics and dysgenics*
- the reasons for the emergence of Communism and the Jewish ethnostate as the main benefactors of the Second World War
- how and why the traditional nuclear family is currently under siege in the media and academia*
- the roots of adult dysfunction
- the political orientation and hidden crimes of historical figures such as Che Guevara, MLK Jr., Franklin Delano Roosevelt, Abraham Lincoln, Barack Obama, Winston Churchill, and Woodrow Wilson*
- the true motivations of conservative figures such as General George S. Patton, Richard Nixon, Calvin Coolidge, James Garfield, Andrew Jackson, and Herbert Hoover
- the Jewish Question*
- how political correctness works, what it's for, and how it came to be
- the history of central banking*
- the origins of the migrant crisis
- Western traditionalism and white identity*
- Holocaust and WWII revisionism
- Satanism, the Occult, and secret societies*
- power elite participation in pedophilia
- psychological programming inlaid in mass media and Hollywood productions*
- MK Ultra and monarch programming
- numerology*
- the sordid history of the Clintons
- the challenges of modernity, post-scarcity, and the rise of secularism*

"Wokeness" is awareness of the knowledge necessary to pierce the predations of the Left, any person who seeks to guide society toward globalism or Communism. By this standard one can also consider knowledge of philosophy, Austrian economics, and disaster preparedness as parts of "wokeness". I would also posit that the contents of this book will help a person to become more *woke*.

### **Where should one start?**

I would recommend self-knowledge as the start. That is why I wrote this book! After that I would recommend race and IQ science since most, but not all, of human conflict settles along the in-group/out-group dividing line. Race is that dividing line. I would also recommend learning about the history of central banking. A good resource on central banking is the documentary *The Money Masters*<sup>17</sup>. Money yields power. Knowledge of the flow and sources of money in the world gives a person a very clear understanding of the power structures in place today and who they serve.

It can be very easy to get sucked into "conspiracy theories" and rabbit holes of forensic minutiae, to lose one's sense of Self and begin to obsess. I recommend always returning to self-knowledge as the primary center of one's studies.

---

<sup>17</sup> <https://www.youtube.com/watch?v=B4wU9ZnAKAw>

I also recommend empathizing with oneself through the whole process of "getting woke" to the forbidden knowledge in the world. We lose our capacity to fight evil if we lose touch with our adult life anchored in reality. Nobody benefits from a conspiracy theory recluse living in a basement full of empty pizza boxes and bottles of piss. We do well to stay in shape, to work in the free market as much as we can, to feel our feelings, to maintain meaningful relationships of fun and learning, and to hold close to a method of discerning truth from falsehood as opposed to a purely speculative mindset, forever combing over forensic evidence. Speculation devoid of self-empathy is a fool's game.

"Power level" finds its origins on the Internet message board 4chan<sup>18</sup>. Roughly speaking, "power level" is a tongue in cheek reference to one's knowledge of anime or manga. Given the Eastern weirdness and psychological complexity of anime and manga, a white male living in the United States is generally reticent to let on his level of knowledge. This is called "hiding one's power levels". This turn of phrase has gained wider adoption and can be easily combined with "wokeness".

---

<sup>18</sup> <http://www.4chan.org/>

We live in a society where there is a certain spectrum of socially acceptable discourse, often referred to as the Overton Window. It is fairly easy to possess knowledge and truths that are far too "radical" for mass consumption. We are still emerging from a society where there have been gatekeepers of information dissemination. There are still big time media bosses who collude with the governments and banks of the world to keep hidden knowledge that would undermine and destroy long-standing power structures. It is not possible to gain power, make much money, or have widespread influence without hiding away some of one's own forbidden knowledge. For example, Barak Obama could not speak openly of his intensive studies of the works of Saul Alinsky whilst on the campaign trail in 2008. Another example is that deceased media warrior Andrew Breitbart had insider knowledge of John Podesta, former Clinton Chief of Staff, being a sickened pederast. He went public with his knowledge before the Overton Window was sufficiently favorable and died of a highly suspect heart attack soon thereafter.

If we seek to reform and ultimately do away with the violence-based power structures of the world, we are best off not revealing our hidden knowledge prematurely. Given the advent of the Internet, we are far less hamstrung in what we can and can't reveal. The degree to which power structures can squelch our freedom of speech or prevent the dissemination of our ideas is the degree to which we must hide our "power levels".

As society stands, here in December of 2016, a heroic figure like Donald Trump *cannot* openly discuss the roots of adult dysfunction in childhood trauma during a fireside chat. Nay, it is probably not yet possible for a person to even become a head of state and consciously entertain such knowledge. However, it *is* possible for Trump to have a close by advisor named Steve Bannon who has is well-versed in the subversive works of Julius Evola and Aleksandr Dugin- as well as having been a close friend to Andrew Breitbart. Such "power levels" on the part of a US President 10 or 20 years ago would have been unthinkable.

We do well to remember that *if* Donald Trump is fully sincere in his motivations to move Western Civilization beyond the disease of globalism and into an era of nationalism, he is setting himself against political forces that would repeatedly attempt to murder him if he revealed his highest power levels. There are indications he may be fully aware of race and IQ science and that he is fully set against the existence of the Federal Reserve. He must be gradual in revealing his power levels. He cannot simply reveal all classified documents on Area 51 and the assassination of JFK on his first day in office.

An example of the "power level" concept that is closer to home can be found in the family structure. The child who is more intelligent than his parents will inevitably gain knowledge of the shortcomings of the parents if the parents are at all abusive. The child will at first attempt direct resolution through the honesty of his feelings. If the child is not heard or is punished, he will develop defenses. The child will bury away his knowledge of the abusiveness of mother and father until a later point in time. Some unusual children maintain awareness of this hidden knowledge and continually test the Overton Window of their family to see if they can finally undermine the unjust power structures that have arisen from the parent's denial. Most children do not maintain this awareness and reveal too much, often through rebellion. They are swiftly cut down. Their souls are crushed by their parent's denial. Some children, most often victims of neglect, lose their awareness and become hopelessly adrift in the comforts of normal society.

The child who maintains their awareness and continually tests the Overton Window generally grows up to become a philosopher, a reformer, and a truth speaker. The child who reveals too much through their rebellion and gets crushed down generally grows up to become a defender of the "norm". The child who lost their awareness has no fight left in them as an adult and will simply bend to the will of the most powerful or fade into oblivion.

As parents we must seek never to abuse our children. We must commit, for a period of 18 years for every child, to the responsibility of facilitating the learning and growth process of our children. As our children become more "woke", we must continually bend to the reason and evidence and the truth in the argumentations they present us. We must trust, as a matter of scientific fact, that their IQ will likely supersede our own. Their power levels will exceed our own but we will try with all our might to keep upgrading our own power levels so long as we live. This is the only way we can remain relevant and valuable to future generations.

There is so much fun to be had in observing and learning from the philosophers and tinkering businessmen who drive the progress of civilization. We can apply the principles of their gamesmanship to our own choice to speak truth to power. We can see how our children will experience our own power.



**SECTION 2B:** In  
Relation To  
Society- *Empathy*

---

## Meeting People Where They Are At

*Be a philosopher; but amidst all your philosophy, be still a man.*

-David Hume

Each of us grow up in a different social environment. Our social environment is comprised of the culture, institutions, peoples, and economies that are around us or were around us when we were growing up. Through self-knowledge and philosophical inquiry we are able to discern to what degree our social environment is aligned or misaligned with truth.

There are some, generally as a form of rebellion against their historical social environments, who cling to truth and demand the world accommodate them. These people generally lead lives of loneliness and inutility. There are others who reject self-knowledge and philosophical inquiry and only live according to the norms of their present and/or historical social environment. These people also lead lives of disconnection and frustration. There is a third category of person: the person who pursues truth through self-knowledge and philosophical inquiry, understands where the social environment is at odds with truth, and accepts both truth and the fundamental condition of their social environment. This book is for the third category of person.

As mentioned earlier in this book, we live in a fairly rotten social environment. Adults commit terrible violations and despicable acts against children. Our modern day is witness to ritual, Satanic sex abuse involving children and the cannibalization of children. Scores of child sex-trafficking rings continue to be uncovered in the world's major port cities. Television and the film industry are rife with depictions and coverage of murder, psychopathy, torture, rape, the deliberate destruction of innocence, and genocide. Since the publication of Karl Marx's *The Communist Manifesto* in 1848, world history reads like one major event after another intended to turn man toward global government and the decimation of all national identity. There are cloaked cabals at the highest reaches of power, where finance and foreign military intervention is used to destroy whole peoples.

In the average family home there is tremendous neglect, totalitarianism, and manipulation. Drugs are flooding the streets of the 1st world. Whole cultures sanctioning promiscuous sex, liberal drug use, whimsical gender fluidity, anti-philosophical atheism, and thoughtless race mixing have cropped up in the formerly great societies of the West.

Public schools designed to destroy the fighting spirit in children dominate the map. Industrially processed foods designed to decrease testosterone in men and cause birth defects in pregnancy line the shelves. Foreign cargo cultist workers come in on easy government visas and bring their backwater languages and cultures with them. Western manufacturing gets shipped out to these backwaters, breeding resentment and envy in the locals and entitlement and poverty at home. Technocratic administrators engage in social programming from the comforts of walled compounds and murderous security guards. Presidents play golf while children in the Middle East are drone-struck into ribbons of carnage.

There are pockets of goodness to be celebrated, as well. Forests are expanding, diseases are cured, parents learn to parent better, and technological gadgetry improves our ease of life.

This is the average social environment of a person born in the West. Fundamentally, it is an environment where the basic philosophical assumptions of Marxism and dissociation rule the roost.

A *truthful* society would be one where self-knowledge and philosophical discourse would dominate the minds of the citizenry. It would be a society without all of the degeneracy listed previously. It would be a society of reason, benevolent order and hierarchy, tremendous structure and complexity, and of empathy and morality.

A person is free to accept both the social environment and to extrapolate for themselves what a future potential society remade in the image of truth would look like. To accept the rotten *Food Stamps And Affirmative Action World* of 1965 and onward is not to lend sanction to it. It is merely to say, "My emotions cannot change reality." The power in this basic acceptance is that one can begin to empathize with the average psychology and personality of people who are locked into the social environment and do not know how to escape it. It is to become Morpheus from *The Matrix*, so to speak.

We begin to live with humility when we understand that suddenly waxing eloquent to our mailman about the benefits of cryptocurrency will not benefit him in the slightest because there is an extremely low likelihood he has the financial literacy to grasp the meaning of the word "currency". To accept the social environment also does not mean we go handing out pamphlets on peaceful parenting to sub-Saharan Africans in mud huts. They probably cannot read! When we practice empathy for the social environment, we seek solutions for people at the level of awareness they reside. We do not go to the zoo and lecture a lioness through 2 inches of glass for swatting her cub because "peaceful parenting."

Given that societal progress is driven by philosophers and tinkering businessmen, we do well to empathize with these people and seek to further solutions they will use to tear at the false fabric of societal Marxism. Those who achieve the greatest results in undoing the sickness, depravity, and immorality of the social environment are the ones who also require our conscientious help the most. Let the stupid take care of the stupid. Let the unengaged nihilists take care of the unengaged nihilists. Let the courageous philosophers take care of the courageous philosophers. Let the tinkering businessmen take care of the tinkering businessman. The person who reads this book and understands its philosophical roots does themselves a massive disservice to make their life's work to build the best hamster wheel the pet industry has ever seen.

Yes, reading this book and then deciding to teach fishermen in Botswana to not defecate in their own water sources may not be the best use of your time. I hate to break it to you. You are probably better off trying to advance empathy, self-inquiry, philosophy, and/or financially supporting those who are doing it as well. We do not get the next generation of comedians by obsessively watching Seinfeld reruns for their topical jokes on beepers, spritzed with Manhattan Jewish neuroticism. We get to the next level by dismantling the old, rotted structures and building on top of whatever is salvageable.

To meet people where they are at is to provide solutions to people of similar intelligence through the use of empathy, logic, and philosophy. In *The Matrix*, Morpheus did not speak to Neo in Old English iambic pentameter. No, he made sure his every word was understood so that the recipient could make an informed decision on their next step. The directors of the film did not present us the "redpilling scene" in black and white with drunken-Chinese-villager audio. No, they presented it in a lucid fashion for mass consumption by English-speaking audiences. They wanted the concept of "redpilling" to be understood.

Take this book of essays, for example. I am writing this book as free of psychological lingo as possible. You do not need to be a university student of psychology to understand it. To access it, you probably need to be an average to above-average intelligent person in the West. To fully grok it, you probably need to be or be willing to become as intelligent and emotionally processed as I am. You may be more intelligent and emotionally processed than I am and think it is a funny book for reading on the toilet in a distracted manner. My hope anyway is that this book will be looked upon that way in a few generations when all this Marxism and trauma is cleared out of people's heads. Hopefully much of this book will become common knowledge. We are not talking rocket science here. We are talking about making self-knowledge great again!

67

---

## **Building Your Empathy**

*I like to listen. I have learned a great deal from listening carefully.*

*Most people never listen.*

-Ernest Hemingway

Empathy is the accurate identification of the emotional state of another person. Through having accurate empathy we can easily surmise the motives and interests of another person. This allows us to build intimacy with them or to contain them if they are set on hurting others. Empathy is the greatest psychological tool there is. If we lived in a world without empathy, society would erupt into chaos and grind to a halt. Soon you would be reading this book in a cave while hiding from solitary cannibals roaming a nuclear wasteland. “No bueno,” as illegal Mexicans like to say.

We build empathy by studying the behavior, expressions, body language, and strategies other employ in their own lives. Here are some ways we can build empathy:

- talking to people everywhere you go with an eye and ear to learn about them*
- consuming copious amounts of fiction, books on philosophy & strategy, books on psychology, movies, and music and deliberately analyzing the material to determine where there are logical consistencies and inconsistencies in the behavior and motives of the actors involved*
- conversing with any side of ourselves that presents itself to our conscious mind, determining the needs and fears of that part, and proceeding with the new knowledge to form new behaviors and strategies*
- estimating whether a person's stated aims and values line up with their behavior and to what degree*
- working with children as a teacher or caregiver and seeking to meet their needs*
- spending time with people who have children and lending our curiosity to the children*
- reflecting on every emotional experience we ever had growing up and why we felt those feelings*



- creating art wherein independent characters interact and strive for personal fulfillment or personal ruin
- slowly and deliberately listening to the words of another person, listening for and then silently identifying the emotion and meaning in their words*
- reflecting on the emotions another person provokes in you and then determining if those emotions are anchored in reality or are rooted in childhood trauma
- taking a deliberate and careful scan of one's own body to see if there are any spots of discomfort or pleasure that could perhaps contain emotions (emotions do not just come from the head)*
- walking a mile in someone else's shoes by trying on their job, their dress, their diet, their mannerisms, and their character to see what it is like for them, what serves them and what doesn't
- reading history and estimating the emotional disposition of the people that contributed to world events*
- reading aloud the speeches of others

The more empathy one has, the broader and broader understanding they have of human psychology.

It is important we not detach empathy from morality. Empathy is best reserved for the most moral, healthiest and strongest people of the human race. By focusing our empathy on these people, we gain their abilities for ourselves. We can then work from a place of strength to help the weakest and unhealthiest humans. The weakest, most immoral, and unhealthiest generally desire for others to wallow in their misery with them, to get lost in their broken fantasies. We do not serve them by approaching them and burrowing down into their psychosis. We serve them by building ourselves up so we have the strength for the masses to hear our call and come as seekers. It is a misuse of Self and of empathy to become the landlord of a madhouse. We do best to build factories, storefronts, palaces, mansions, and sanctuaries that inspire and contribute positively to the world.

---

## Providing Value to the World

*Capitalism is good and successful not because it creates personal wealth and prosperity, but because it calls forth, propagates and relies upon the best and most generous of human qualities.*

-Les Schwab

As adults, we must survive by providing value to society if we want to live lives of virtue and self-respect. We must find ways of working in the free market as fully as possible in order to best maximize our potential for learning and growth. When we draw salaries from governments we are not providing value to the world but are in fact taking value as our act is distorted and warped by the foundational principles inherent to government, such as the initiation of force. When we take welfare money from the government, we become burdens upon those who are taxed and those future generations who will inherit the national debts that have accrued.

In order to provide value to society, there are some essential skills to be mastered. The first is that we must empathize with the experience of others. In order to do this with consistent accuracy, we must first do it for ourselves. We must often and consistently ask ourselves, "How am I feeling?" Then, we provide as honest of answer as we can. With practice we improve.

This builds the skill that we then apply to the experiences of others. We identify how the other person is feeling. We identify their needs and their motivations. When we have this information, we can engage creatively in behaviors that will speak to the emotional states of others, their needs, and their motivations. We do this for a fee that is negotiated. Otherwise, we are acting as parent figures and teaching others the lesson that they, as adults, may get their needs filled without providing value in return.

A second essential skill to develop in order to provide value to society is to master the systems of behavior that we have identified as providing value to others (by meeting their needs, understanding their emotional states and motivations). The more money we earn, through virtuous channels, the more our work is valued by the market. By engaging the free market with our skills and services, we come to the humble understanding of where we have economic value and where we do not. The freer the market, the clearer the understanding of our value. Money from governments or from corporations buoyed by government subsidies serves only to distort and undermine the relationship one has with himself.

Another essential skill is the skill of win-win negotiation. This is to say that one can learn how to clearly outline the nature of their skills, goods, or services to the prospective client. Ideally this involves little to no deception. Alternately, one can learn how to accurately discern offerings and submit a bid. In free markets, either party is free to accept or refuse the terms of the negotiation. This transaction adds value to society and serves virtue.

The old adage "service with a smile" is a helpful reminder that our work in contribution to society is in fact, *a service*. By maximizing our personal potential through the disciplines where we are most economically valued, we not only serve our fellow man but we serve the advance of civilization itself. The economist who deals in sound monies serves the wealth of future generations. The artist who practices structure, function, form, and beauty serves culture by inspiring others to see reality. The janitor who sweeps the floor of the hardware store makes the place of commerce clean and hygienic so that customers may come and make their purchases undisturbed. The salesman who goes door to door to offer a product does so without force and thus inspires the learning and the daily ease of his customers. Let us smile as we work and remember that we are serving our own life and the life in others.

The last skill I will discuss here is to understand feedback. In face to face transactions, your clients offer you instant and constant feedback on how you are performing relative to their needs, motivations, and financial bottom line. With accurate empathy, you can engage the relationship in a way that maintains or augments the value you are contributing. In a business where there are no face to face transactions, it is important to make it very convenient and easy for clients and customers to provide you with consistent feedback.

Providing value to society is one of the most crucial avenues for learning and growing. We can be the glue that holds the free world together by working in the free market. Let us have the courage to consistently choose the free market wherever and whenever we have freedom of choice.

---

## **Tenderness Beneath Your Honesty**

*What can I do?  
Much of what you say is true  
I know you see through me  
But there's no tenderness  
Beneath your honesty*  
-Paul Simon

Some of the very best advice I have ever received has been,  
*"People don't care what you know until they know that you care."*  
This has become a cornerstone of my point of view

Until I received this advice I had spent most of my adulthood communicating truth in a way that was yielding poor results for me. Behind me I could see a trail of broken friendships, lost connections, and burnt bridges that I could not quite make sense of. For a time I plowed on, assured that eventually I would meet others who matched my vigor and tenacity for discovering the truth and living by it. I told myself I had simply met people who did not actually live by their values when the rubber met the road. While this proved to be largely true, I had a hand in the problems myself.

Eventually I was given this refreshing perspective, "People don't care what you know until they know you care," and I began to change. I began to understand that more reason and evidence applied to someone who is in a place of rejecting reason and evidence simply exacerbates the situation. How could you communicate the truth to someone in this state of mind? "Through love and tenderness," was the answer.

I remembered all the times I was expected to "get it". I remembered all the times people expressed their frustration and anger with me by "bringing it into the room", by "getting personal". I remembered my flaws being pointed out to me in ways that indicated I was inferior but remediable. I grieved for those times and for how I had re-enacted them in my adulthood. Through this I regained the tenderness beneath my honesty.

Now I see that while it may have been a successful short term strategy to drag people toward truth against their own emotional resistance, perhaps even addressing their emotional resistance itself along the way, what I reaped as long term consequences were resentment and further entrenched resistance the next time I found myself at loggerheads with a person. Not only this but the person would begin to get wise to my techniques for dragging them through their emotional resistance and would bury their objections further under. I was parenting my friends!

I have learned I cannot chase people down if they do not want to process what I am saying. Piercing the false self of a friend for whatever reason aside from defending your own True Self results in resentment and it strains the friendship. The friendship becomes lopsided and breaks down. A person can always hire out someone to pierce their own false self, however, and I call that "self-therapy facilitation"- a service I offer. The session fee is the balancing force on the relationship, as are the boundaries of session times and professional correspondence.

I no longer seek to parent my friends, to directly help them heal their emotional wounds. It means I have very few friends because most people misuse friendship as a tool for co-parenting or co-therapy, a place to address the flaws in one another and become co-dependent. Yet I have the truest friends I have ever had. It took me some hard-earned life experience. Before I learned this lesson, I misused my gifts as an empath and as a truth seeker. I grew up being exploited for these abilities. As an adult I desperately tried to bring these abilities to people who over and over rejected them as my parents once did when I pierced their denial.

It was when I regained the tenderness beneath my honesty that I knew I had been pursuing a dead end and had to change. I laid out the framework for the service I now offered. I practiced under the title "therapist" as it was legal for me to do so in Vietnam and in Oregon, USA.

Partly for legal reasons and partly for personal reasons, I have relinquished the title. I think I do something different than "therapy". I think what I do for others and for my living is very special. I help others become their own therapists as I had to do for myself. When I stopped trying to play therapist to my friends, I took ownership of those sides of myself and brought them "in house". My self-therapy hit another gear.

Nowadays if a friend of mine is not processing something I am saying, I am happy to answer questions they have for their own clarity so long as it respects the balance of the friendship. I do not try to dislodge for them any emotional defenses that may be at play. As I would want for myself, I am tender and show that I care. This does not mean I will waver from the truth, unless a more coherent perspective is offered up. I do not fight. I do not resort to parenting. Why would I if I stand with the truth?



I am happy to remain calm and assertive and hope what I have said will be processed. I will answer questions up until I think the balance of the friendship is becoming disturbed. Then I will disengage from the other person's lack of clarity and hope that there is ground for our friendship to stand on. And if someone is able to process what I have said, wonderful!

Let us meet in reality. This is the standard I am held to by friends and that I hold for others on a personal basis. There does not have to be fighting in a friendship. It is a wonderful thing to have gone through a period of confusion and defensiveness and see the whole while a friend who remained rooted in reality, happy to remain calm and tender with me. In friendship, if you have stood with the truth then you have not wavered into parenting someone by resolving their emotional material for them. That is for the realm of psychotherapy and low-level psychotherapy at that.

The tenderness that underlies my honesty is my commitment to parent myself and empathize with myself at all times, not to pass that job off to someone else when I take issue with their inability to process what I am saying in the moment. I am fully in charge of myself and my work to heal all of my childhood trauma. Sometimes I have delegated the responsibility to a therapist but I find I do not learn much from books on psychology these days. So many psychologists never “turn it off”. They try to parent their readers in so many unconscious ways and things just get awkward. Most are not content to speak of ideas but prefer to get invasive.

Sometimes I have tried to pass that self-parenting responsibility off onto others and I will do so at times in the future, out of my own immaturity. Still I grow. I am learning more and more responsibilities associated with my personhood. Before I can take new responsibilities on, I first have to show myself that I care.

---

## People Need Attention

### On The Narcissistic Wound

*Jeremy spoke in class today.*

-Pearl Jam, Jeremy

Narcissism is wound of not receiving enough attention and validation as a child. Our learning and growth was not sufficiently witnessed by an empathetic parent during our maturation. Those who act out their narcissistic wound in adulthood live unconsciously as a child wanting to gain the approval and validation of a parent. This can be seen in a wide variety of behaviors, including:

- playing the role of a seducer in a social setting*
- creating works of art that would "make mom or dad proud"*
- working in the performance arts to be a "star"*
- taking many selfie pictures and posting them online to appear charming and beautiful*
- following faithfully whatever doctrine was followed by mother or father*
- posting pictures and videos of a "sweetheart life" with a significant other*
- choosing a career for the benefit of mother or father*
- joining the military to be a hero*
- working in academia*

- becoming a therapist so as to finally fix mother and father's problems
- starting a family because mother and father want it*
- trying to be the BEST at some endeavor to finally gain approval
- playing therapist to people in a casual social setting*
- writing about narcissism in an accusatory, threatened tone
- forming a cult which mimics ancient familial dynamics*
- living in adulthood as a perpetual victim who is constantly fussy
- working the career mother or father chose for oneself*
- obsessing for years over a lost love
- declaring one's own lostness and not fielding help from others*
- remaining a shut-in
- posting to social media how one does not care about the opinions of others*
- going on humanitarian missions to dangerous places
- risking life and limb for animal rescue and other such ventures*
- dressing heavily in a particular style for approval
- plumbing away at one's "art" for years and years with no ability to accurately gauge whether the art has merit or purpose*
- virtue signaling against conservatives

The common thread between all of these behaviors is that they are done unconsciously for parental approval. Parental approval, even when it is successfully fielded through proxies, is never an accurate substitute for self-approval. A person decides to grow up when they decide to give themselves the attention, validation, and approval they did not receive in childhood. This involves a systematic study of all of one's own attempts to be seen and a reparenting process of feeling the childhood pain of neglect, abandonment, and betrayal. Once the pain is felt and processed, a person can let go of the striving to be whatever it is their own parent's narcissism warped them into being.

If one holds accurate boundaries with narcissistic behavior on the part of others, one need not feel threatened, overwhelmed, or even bothered by narcissism. It becomes simply a losing strategy on the part of another to gain parenting. Feeling threatened by the narcissism of another person informs us that we have a similar wound that we can give attention. Envy often underlies the sense of danger. We can either hold the envy in our care or enter into a false competition with the other sufferer. It's our choice!

To hold accurate boundaries is to place ourselves in charge of our own feelings, to not attempt to resolve our unresolved material through a non-professional relationship with another person. It is all too common for a person to be compelled for unconscious reasons toward a person who mirrors back their narcissism to them and the relationship leads to a constant, imperfect attempt at assuaging one's own childhood despair. This is a losing recipe for a friendship. The winning recipe for a friendship is longer term courtship devoid of oversharing and comparing, as well as the ability of both parties to consistently hold in their care their own feelings of envy and inclinations toward enlisting the other in narcissistic fantasies. Friends must be able to play and share fairly, without overwhelming the desperate and needy inner child of the other person.

The next time we are drawn into idly browsing and browsing through the pictures of a person's social media or one of the behaviors listed above, let us take a deep breath and begin to try to understand what our feelings are. We can offer ourselves the love and holding that we did not get as children. We do not need friends, loved ones, celebrities, or our parents themselves to fill these unmet needs. We can do it for ourselves. Once we really take over on this great and important job, we begin to find allies who are in the process of doing the same thing for themselves. Everyone must do their own work or hire out professional help for it. It is by this standard that paths toward the truth may run parallel.

Let us hold our narcissism in our own care.

---

## Options or Directives

*A man convinced against his will  
Is of the same opinion still*  
-Dale Carnegie

*This is an essay that is similar to "Writing About Self-Knowledge Publicly" only in that it is less about the use of Self as it is about boundaries.*

If you take note of my social media presence you will see that I am not one for directives. That is to say, I do not go around writing things like, "Don't do this. Don't do that. Never let someone do this or that to you. Be the kind of person that is this or that." The self-knowledge and psychology world is filled to the brim with these kinds of "inspirational" quotes. In truth, these are directives aimed at shaping people to be a certain way. They are a way of acting as a therapist to people without the transaction of a fee payment. They are the calling card of a person who cannot "turn it off" when it comes to being a friend. They have to play therapist, even in their social media!

I take a much different approach.

My goal in social media is to present options. I will say something to the effect of, "That thing you want to do at a competent level? You can read books on it!" or "What if you can garner psychological knowledge from more than just books on psychology?"

All I am doing is pointing out something in the world "out there". Same goes for when I am shitposting such as putting up a picture of Baby Boomers with the caption, "We didn't vote for Patrick Buchanan cause we're zombies!" I am not seeking out Baby Boomers and giving them directives like, "You need to be the kind of person who will vote for Patrick Buchanan Jr." or some other nonsense.

Healthy, emotionally mature people do not like being told what to do. They do not like having their self-knowledge process hijacked. This is valid even with directives such as, "Be the kind of person who smiles in the rain". It is dickish arrogance on the part of the person providing the directives. "You are a strong, confident flower" or variations on the theme is another kind of dickishness. It is the use of social media to tell people who they are. This is intensely invasive behavior but it is all the rage these days. Gurus build up big followings from this kind of, "Be the person who stands up to bullies" schlock. Their followers begin to become dependent on them for a sense of identity. After all, when you become accustomed to being told who you are and what to do you give up your free will.

The presentation of options is different because it is not direct. Unless there is a lifeboat scenario where everyone and anyone who uses social media is in mortal danger, such as Hillary Clinton being a few swing states away from being the arrival of the Antichrist, I do not use directives. The presentation of options is much more respectful. It allows people to feel they are not being scrutinized. There is a world of difference between:

*-Be the kind of person you needed your parents to be when  
you were a child*

*or*

*-You get to be the kind of person you needed your parents to  
be when you were a child*

The first is telling you what to do. It is a shaming parent figure putting on an inspirational mask and drawing in emotionally immature children. The second is merely an invitation to awareness. It is done from an adult figure who does not want to reel in emotional static every time they take to social media.

It is also worth noting that this psychological, inspirational use of directives basically always fails to serve as a material conditional. There is no "if, then". It is simply "be". You could tell me to "be healthy" and I would say "fuck you". It is not healthy to be told what to do and just do it, unless you are in a lifeboat scenario. We grant people their autonomy when we say, "*If* you want to be healthy, journal your feelings every day".

People who tell others how to be, even if it is in the spirit of being psychologically healthy, invite drama into their own lives. They signal to others that they accept the standard of telling others what to do, with no caveats. They then interact with other order-givers, have private blowups, and take to social media to tell people, "Don't be the guy who is toxic" or "Be the guy who doesn't come into people's lives to tell them what to do". There's no lesson learned. It's really quite silly.

I place emphasis on keeping things "out there" so that people are free to come and go based on whether they agree with the validity of my ideas. I toss in caveats and if-then's aplenty. I do not care to be a radar tower for the toxic shame in other people, the voice that tells them how to be and what to do otherwise they fail the voice's standard of health. I prefer to share what I have become aware of. By this standard I become a "mover and shaker" in the intellectual world, rather than the big bully on the block others come to dick measure with.

A child who is told who to be their whole life becomes intensely resentful of their parents, especially when the directive is aspirational.



It is not up to me how you want to handle your social media.  
This is just an inside look at my motivations.

72

---

## Decency and Politeness

*I came to realize that one single human being, comprehended in his depth, who gives generously from the treasures of his heart, bestows on us more riches than Caesar or Alexander could ever conquer. Here is our kingdom, the best of monarchies, the best republic. Here is our garden, our happiness.*

– Ernst Jünger

*Decency and politeness are pro-social strategies that engender trust in the in-group.*

Decency has to do with neatness, orderliness, health and fitness, and good taste. When we are neat and orderly, we offer to our loved ones and allies a predictable environment wherein they can have a sense of security. Just as we use systems thinking to order our self-knowledge, so can we bring orderliness to our physical environment.

Health and fitness serve us because we systematize our physical being. There comes to be a logic to our health and a means by which we can offer predictability and security to others. The muscled man lifts weights. Those weights are in certain increments and at certain intervals. In his presence we understand he has a commitment to proceeding through certain steps in order to maintain his physique. We can assume that when we engage him in conversation or are in his home there will be an order and a flow to conversation, even if it just mimics the workout regime he pursues.

Good taste is an appreciation for forms of art, architecture, music, food, and a home environment which offers soothing or inspiration to the inner child. Classical music, a longtime standard of "good taste", offers inspiration to the child because it enlivens his sense of imagination. Classical music, mid-century and exotica, retrowave, and many other forms of music are in "good taste" because there is an orderliness in the composition and harmony that helps us to connect to ourselves and hold the inner child. Music that is cacophonous and "small" disconnects us from ourselves. Children are enamored by grandeur, heroism, and glory. They are inspired and soothed by the depiction of the triumph of good over evil. This helps them to feel held. A cathedral with soaring columns and intricate stonework helps a child to feel as if they are flying, as if they are an angel in Heaven. Good taste in food is the choice to consume foods which leave us feeling full without feeling bloated. The food must be of high nutrient density and must enliven the palette without over stimulating it.

Politeness has to do with consideration, tact, deference, and courtesy. Politeness is a choice to empathize with the preferences of others. Good people want to feel included in a decision making process whenever their interests are at stake. This consideration should extend to children, if we want them to learn to value consideration and practice it as adults.

Consideration is a kind of thoughtfulness and mindfulness of the small things in life that would bring pleasure to those around us. Perhaps our partner prefers we pull away the blanket from the bed in a particular manner. Perhaps our neighbors prefer we keep the rooster in the coop in the mornings. Maybe our manager prefers we show more often the brilliant smile we would rather hide.

Consideration brings us into orderliness in that the preferences of others become factored into our mental operating system. We become more welcoming and inviting to others. We serve others when we learn their sense of humor, their rhythm in speech, their hopes and dreams in life, their aesthetic preferences, and their body language, among many things. They do well to reciprocate, when the relationship is personal.

Tact is a sense of what to do or say in order to maintain good relations with others or avoid offense. If we go directly at people in a personal manner and attempt to pop all their denial bubbles, they will defend themselves in the myriad of ways they learned in childhood. If we consistently appeal in an indirect manner to that which is good in life, people will become inspired and leave their defendedness behind.

Directly using the tools of psychology upon a personal relation when they are not crossing our boundaries is to attempt to humiliate them and strip them of their ego. This is the opposite of tact. Tactfulness requires that we always understand the nature of a social engagement. Am I here for learning and enjoyment (friendship)? Am I here to raise a person into full volition (parenting)? Am I here to listen and learn (study)? Is this a fight for future existence of my peoples (politics, Culture War)? Am I here to sell my ideas and garner feedback on their efficacy (business, sales)? Am I here to engage in a systematic exploration of my childhood wounds (professional therapy)? We do not cross the boundaries and mix and match. There is no matching. We do not fight our friends, lest they become disgruntled and leave the in-group. Such fighting lacks tact. We do not play therapist to our friends, if we respect them. We do not try to sell our homemade soap or a copying machine to our children. We do not try to raise to full volition as a parent, free of charge, our mailman or grocer.

Deference is respect and esteem due a superior or an elder. Accurate philosophers and tinkering businessmen drive civilization forward. They become great leaders through their capacity to battle evil, reflect reality back to their followers, and innovate for the good of all. We show deference to our superiors by recognizing their greater wisdom and greater results to effect a free society. I do not don full vampire regalia and waltz over to Stefan Molyneux's house and expect him to greet me with open arms as I urinate on his front step. No. Not good.

I learn his preferences for being engaged and leave aside my own wherever I perceive them to be in conflict with his. Then I engage him on his terms in a show of deference. Deference requires that we challenge ourselves, most often improving ourselves, in order to meet our leaders according to their standards. To have an audience with Donald Trump I either have to have made considerable money in the free market, have made my way to the highest levels of government, or have done something heroic that gained me renown. I do not get to be around him simply because I journaled a lot in my 20's and can make some funny race realist jokes. This is a good thing. Deference for one's elders is the recognition that older people often have greater life experience garnered and we can learn from their mistakes and successes, if both parties are willing to engage each other with consideration.

Courtesy is general allowance despite facts. We can tolerate mistakes to a degree but not betrayals. A mistake is a misstep made in the sincere work to learn and grow. A betrayal is to desert another in a time of need, to deliver to an enemy, or to knowingly lead astray. Courtesy is the range of tolerance we have available wherein a mistake on the part of another is not catastrophic.

We can lose a battle or two but we cannot lose a war. Our baby can puke on the floor of our nice apartment in Denver and we clean it up out of courtesy. We have very little courtesy to offer a sick baby if say we are a white family in 1975 Rhodesia hiding under a bed while black marauders prowl our farmhouse looking for whites to rape and murder. Courtesy is highly contextual and an advanced social skill.

Another, less dark, example of courtesy would be not to leave a barber a bad review for misunderstanding our directions if we find their personality and barbershop inviting enough. We would perhaps even give them a second chance because we prefer the Stihl caps and mounted elk head on their walls over the soulless Vidal Sassoon chamber of nattering women up the road. Courtesy is greeting the mistake made on the part of another person with holding and acceptance, granted they are willing and able to get better (emphasis on ability). Parents must be willing to offer unending courtesy for the duration of sixteen to eighteen years to their children if they want to see their children grow up to be fully accepting of their own mistakes.

Decency and politeness are of incredible service to our in-group, those people who share our identity and preferences. Decency and politeness are pro-social strategies that enable to us to maintain social cohesion, trust, and a healthy culture. Decency and politeness are not for situations of conflict. We need assertiveness, ferocity, and courage in situations of conflict. When extended to children in particular, decency and politeness allow our in-group to flourish and to outcompete and even begin to instruct out-groups.

We need not bump along the social rituals of our in-group as perpetual victims. We can proactively establish goodwill and candor with our embodiment of decency and use of politeness.

*I love those who can smile in trouble.*

— Leonardo da Vinci

Troublemakers are maligned because it is assumed that "trouble" is necessarily a bad thing. As a person who grew up getting into all sorts of trouble, namely for my opinions, I would like to offer a different point of view.

There are two kinds of trouble:

- when you cause an innocent person to dissociate
- when you cause an abusive party to connect to truth

When you cause an innocent person to dissociate, you are behaving abusively. Generally speaking, you are introducing aggressive violence or initiating lies not in accurate self-defense in a social interaction. It is not necessarily unethical to, say, walk up to a person and yelling, "Alphabet soup!" in their face and then keep walking. You *are* being an abusive jerk. Only tyrannical governments and systems of ethics would have you jailed against your will for doing such a thing. It is the bad kind of trouble, however.

When you cause an oppressing party to connect to truth, you are causing the good kind of trouble. You could be making mischief, depending on how you go about it.

An important part of causing the good kind of "trouble" is that it be done in the spirit of playfulness and learning. Standing full of fire and brimstone at the Capitol Building in Washington D.C. and declaring that political Islam is incompatible with the foundations of Western society may qualify as connecting Mohammedans with truth but it lacks the playfulness needed to qualify as mischief.

One distant synonym for what I term "causing trouble" is the word "trolling". To "troll" is to deliberately, cleverly, and secretly piss people off, usually via the internet, using dialogue or imagery. Trolling is often cynical, malicious, manipulative, and dishonest. The thing about trolling is that it usually ends in nihilism. Causing trouble is fundamentally about connecting people to truth. It leads somewhere. Most trolling does not lead to learning. Most of the time it is simply pointing out a person's flaws to them with no alternative or solution offered.

A good example of "causing trouble" can be seen in the provocations of comedian Gavin McInnes toward feminist FoxNews contributor Tamara Holder on *The Sean Hannity Show*<sup>19</sup>. Essentially, Gavin deftly rebuts every overly-emotional point Tamara tries to make before suggesting than rather having pursued a career in DC as a talking head she would have been happier as a stay at home mom. He does this to her face and she is left speechless.

Gavin successfully made some mischief by pointing out that Tamara made herself part of society's problems by using her intellect to feed propaganda to TV watchers as a living instead of being a mother. He did this in a playful, even loving spirit that contained, at least for a minute or two, the abusiveness of a woman who fundamentally contributed nothing to society save for some yoga-boobs pictures on Instagram. He pointed out the false structures of her life that served only to hurt people in a straightforward, sincere way. Though many have termed this sort of provocation from Gavin "trolling", I beg to differ. Trolling is cynical in nature. Causing trouble is a way of connecting people to truth. It is the child pointing out that the emperor has no clothes, only the child knows what he is doing and relishes in it.

---

<sup>19</sup> <https://www.youtube.com/watch?v=IL9oe3Gq78c>



Another delightful example of causing trouble is in the famous comic strip by Red Panels titled *Appropriation*. The scene is a nice house with a window. In it a black angrily says to a blonde white with dreadlocks, "You white people wearing dreadlocks are appropriating black culture. Cut it out!" The white retorts, "Oh yeah? How about you stop appropriating stuff invented by white culture?" The black responds haughtily, "Hah, no problem!" The last panel is of the black living inside a mud hut with a jar of peanut butter next to her.

At the time, this was a way of pointing out the malice of a black college student in a recent viral vid who physically assaulted a stoner-looking white guy wearing dreadlocks. She had accused him of appropriation and other such Marxist nonsense. The author of Red Panels stepped up to bat for his people against the predations of a fantastical philosophy born out of the bastard spawn of Karl Marx: cultural appropriation. In doing so, the author created a playful comic that spelled out the abuse in the situation without the use of cynicism. The author simply universalized the Marxist ideology, to comedic but rational heights. This was a good bit of trouble. It differs from trolling because it was done in third-party self-defense of the dreadlocked fellow.

One could say that "causing trouble" is the evolution of trolling. It is the result of when a self-knowledgeable, erudite, and playful person gets ahold of that same basic principle of provocation, using it for pro-social ends.

Causing trouble has long been around, from the antics of Leslie Nielsen and Lloyd Bridges back to some of Charlie Chaplin's less "alienation is baaaad, man" moments. *Troublemakers* reminds us that not all is well in the land, there is something we can do about it, and we do not necessarily need to use vicious striking force every time we set a wrong to right. A person can only "cause trouble" if their mischief is rooted in a humanizing ideology relative to the zeitgeist. The world of comedy is filled with nihilists who negate the zeitgeist but this is not the supposition of values. It is merely the charming verbalizations of anti-value. On the other hand, "causing trouble" connects us to truth.

A true troublemaker is the rascal who loves us and plays with boundaries, logic, and rules in a way that does not harm us. These people are vital to society.

**SECTION 2C:** In  
Relation to Society-  
*Essays On*  
*Therapy*

---

## Therapy: An Investment

*When you know you're capable of dealing with whatever comes, you have the only security the world has to offer.*

-Harry Browne

Recently I have been thinking about saving for retirement. I went and toyed around with a Roth IRA calculator. A Roth IRA is an individual retirement account containing investments in securities, usually common stocks and bonds, that is generally not taxed under US law. You can put up to \$5,500 a year maximum into the account and you have to wait until you're 58 years old to withdraw without paying fines. I decided to see what the difference would be if I paid out the maximum this year versus beginning next year, with a retirement age of 65. The difference in value of the Roth IRA turned out to be \$63k! This considerable sum got me thinking about how I view paying for therapy.

There are a multitude of benefits one gains from quality therapy. Briefly I will mention that a primary benefit from quality therapy is that one gains self-empathy and empathy for others. Combined with accurate interpersonal boundaries, which can also be learned in therapy, and rationally consistent philosophy, a person can become empowered to choose for themselves a life that brings them maximum meaning and satisfaction, happiness, and love.

While the Beatles may have been right in singing, "Can't buy me love," had I been in the band we would have sung, "You can buy me the precursor to love." We would have never moved beyond playing club gigs in Hamburg!

Each year that we more or less possess this compass for human psychology (the combination of empathy, philosophy, and accurate boundaries) is another year of accrued value we get to bring into our old age. Will we face the end of our life alone and penniless? Will we feel isolated and alienated from our inner child? Will we pass away with grace and wisdom? Will we be surrounded with loved ones, touched by our love and empathy?

It is up to each of us to decide.

We have precious few years in this life to build lasting relationships, contribute to civilization, create our masterpieces, and heal from our ancient wounds. Personally speaking, from a person who has been in and out of voluntarily-chosen therapy since he was 15, I can say that I am much further along in my maturity and development than I would otherwise be.

I live a life of creativity, connection, adventure, discovery, love, and happiness that I could only daydream of when I was teenager. I am valuable and useful to my community. I love deeply. I am convicted. Without therapy, which is almost unimaginable for me at this point, I would be much the same person I was at 15 only older: less promise, less innocence, still existentially frustrated and thoroughly insecure with only a bit to show for things.

The momentum of the years add up. Each year I am capable of more. I am exhausted less easily. It is easier to make amends and keep unhealthy people at reasonable distances. I am hardly ever overwhelmed yet the emotional material and challenges increase in intensity. I am more and more sober. I know and love more and more people. At 30 I have accomplished what I perhaps would not have accomplished until age 50, had I waited ten years to get into therapy compared to when I did.

I have found it a useful exercise to engage in a consideration of the compounding value of quality therapy in my life. Therapy is an investment to be considered alongside saving for retirement or building lasting relationships with others. There are limits inherent to those operating within the state cartel of licensed psychotherapy but that does not mean there is not plenty of value to be had from therapy.

---

## Estimating A Therapist

*Moral courage is the most valuable and usually the most absent characteristic in men.*

— George S. Patton

We live in an interesting time of transition for the field of psychology and the industry of psychological help, namely because of the proliferation of the Internet. Now, more than ever, it is possible to see the way our psychotherapists, teachers, and helpers live their lives. Gone are the days when a therapist could go through government mandated training and supervision, navigate licensing hours, place a framed degree and license on their wall, and have automatic authority in the therapy relationship.

Given the variety of free and paid psychological and philosophical resources available online, we are able to self-educate often beyond the bounds and limitations of government mandated trainings. A degree and licensing process costing tens of thousands of dollars no longer guarantees a therapist will possess a body of psychological knowledge greater than their clients.

We are seeing a great opening-up of barriers. If current trends hold, therapists will not be able to hide their personal inadequacies behind framed degrees and complex-sounding trainings. The life of the therapist is now on display.

We can judge a therapist not only on their training background but on the life he leads outside of his practice. The life a therapist leads will inform us about the soundness of their psychotherapeutic practice. Gone is the market monopoly on psychological help long held by those submitting themselves to government mandated training.

We can view the life of a therapist by what values he or she lives. Through a series of questions I will lay out shortly, we can begin to see how a therapist's psychological framework, as it is lived not professed, serves the therapist. This will inform us of the suitability of the therapist in serving us as a guide. Most basically we can ask:

*-Does this therapist live the kind of life I would like for myself?*

We can take a broad survey of the therapist's life and ascertain whether the therapist will have a net positive effect on our lives or if they will draw us into a relationship where our energy will be misspent and our historical traumas repeated.

The following questions are by no means exhaustive but they will serve to get a clearer picture on the nature of a therapist's life. They can be asked of the therapist in the consultation, intake, and initial sessions. They are all meant to serve the client in his ability to trust the therapist for the course of their work together. We can ask these of ourselves, as well:

*-What is the therapist's view of the client's purpose in the therapy relationship?*

*-Is the therapist capable of loving the client? Is the therapist sweet and encouraging?*

*-Has the therapist worked with the particular challenge the client faces or some similar variation thereof?*

*-Does the therapist maintain a relationship with their parents and family of origin?*



*-How does this therapist view the presence or the lack of family of origin in their lives?*

*-What is the therapist's commitment to their own inner healing work and how does this commitment play out in the structure of their daily lives?*

*- How does the therapist view the effects, positive and negative, of having children?*

*-Does the therapist have children?*

*-Has the therapist disrupted the learning and growth process of their children? -In what ways and what restitution did they offer the child?*

*-Has the therapist fathered or mothered a child out of wedlock?*

*-Has the therapist had an abortion or had a partner that had an abortion?*

*-Is the therapist in a romantic relationship? Does this affect their ability to be present in the therapy relationship?*

*-Does the therapist have pets? To what degree are they involved with their pets? Do the pets serve an economic purpose, are they only for leisure and pleasure, or both? Does this involvement obstruct in their ability to parent the client?*

*-What value did the therapist get out of their training?*

*-If the therapist is licensed and trained, how does the therapist regard those who practice without a license and training?*

*-What amount of debt did the therapist take on in order to get trained and licensed? What impact has this had on the therapist's personal life?*

*-What jobs did the therapist work before they became a therapist and how does this inform their work?*

*-Does the therapist have enjoyable friendships where there is learning and a mutual balance of trust and vulnerability?*

-Does the therapist maintain a distance with the client in order to provoke the client's transference or does the therapist dive in and work from the heart? Somewhere in-between?

*-How does the therapist view forgiveness? Is it valid/invalid?*

-Is the therapist spontaneous, creative, and emotive? Stiff and robotic? Somewhere in-between?

*-Does the therapist practice a psychotherapeutic technique at the expense of his or her own spontaneity and creative engagement with the client?*

-Does the therapist regard the client with adoration, love, and empathy or suspicion, control, and distance? Somewhere in-between?

*-If the therapist has content online, does the client find it engaging and interesting or boring and uninspired? Somewhere in-between?*

-What messages does the therapist hope to communicate in their art/online content?

*-Is the therapist someone the client would respect and admire in their personal life?*

-What are therapist's political stances? How does this inform their work? (It will.)

*-What is the therapist's view of the free market? How does this inform their work?*

-Does the therapist view sexual orientation as purely biological in nature, culturally influenced, outright chosen, or some combination of these?

*-How does the therapist view the notion of gender reassignment?*

-Does the therapist have a general knowledge of the history of the psychotherapeutic field and the major theories of therapy?

*-What are therapist's views on race, genetics, and intelligence?*

- What purpose does the therapist think sex serves?
- What is the therapist's relationship with making mistakes?*  
*Can the therapist admit a mistakes in the course of the treatment?*
- Does the therapist think there is any circumstance where the therapist ought to side with the parents over the child?
- How does the therapist view circumcision (more properly known as male genital mutilation)? Has the therapist perpetrated this act?*
- Has the therapist ever committed an act of aggression or deception against another person? Has the therapist made full amends by learning and growing?
- Will the therapist respect the boundaries of the session time?*  
*Will the therapist often go over or under on time?*
- Will the therapist respect the sacred boundaries of the client's inner child by refusing to write publicly about the details, or even nature, of the therapy work that has been done?
- Can the therapist write about truth principles or does the therapist feel they need to resort to being a journalist of the therapeutic encounter as the means of growing their business/renown?*
- Did the therapist have to write up transcripts or submit recordings of their therapeutic encounters as part of their training? Did they shield their clients by warning them off-record of the altered nature of the encounters in a manner that took into account the shortcomings of the therapist's supervisors and accrediting bodies as well as the consent of the client?
- Does the therapist practice counseling techniques on their friends and family?*
- How does the therapist view the use of mood altering substances?

*-Has the therapist successfully resolved any of their own addictions through means of connecting with and reincorporating into their adult self their childhood feelings and viewpoints that led to the addiction? Or does the therapist advocate changing over to more societally acceptable addictions?*

*-Does the therapist view the fundamental nature of reality as either objective or subjective?*

*-What fee does the therapist charge? Is it at a level that allows for young adults in their area (hence at a similar cost of living) to gain and regularly maintain their services? Has the therapist raised their rates to afford their student loan payments beyond a level that young adults in their can afford? If so, does the therapist have plans to lower their rates in the future?*

*-Does the therapist live on borrowed money, government welfare or entitlements, parental support, subsidies, or through having to sell off their possessions?*

*-Is the therapist on any insurance panels? Do they diagnose according to the DSM? Do they address the violence done upon the client inherent in the diagnostic label applied?*

*-What is the therapist's stance on psychiatric medications?*

*-What is the therapist's posture like? Does their body weight match their frame? Do they exercise regularly? At what volume is their speaking voice and is it modulated out of empathy if necessary? Does their voice unconsciously slide back to an uncomfortable tone for the client after the client has asked it to be modulated? Does the therapist get enough sleep on a regular basis? Does the therapist get sick and how often? Does the therapist eat a diet of fresh foods?*

*-Does the therapist dress professionally for the sessions? Does the therapist maintain a safe and quiet office space?*

*-Does the therapist lead group therapy encounters? Does the therapist use the group therapy for self-aggrandizement at any point in time?*

*-What does the therapist's social media picture tell us about the therapist?*

*-What public activities does the therapist engage in outside of the therapy work? What does this tell us about the therapist?*

*-Does the therapist offer their point of view publicly? Do they do it with courage, with an aim for the truth or do they do it comfortably within the bounds of whatever schools of therapy they ascribe to?*

*-Does the therapist emphasize conclusions or methods and principles?*

*-Does the therapist write and create content that is proactive or reactive in nature? If it is reactive, is it for a particular purpose with a defined end?*

*-Does the therapist stay focused, engaged, and centered on the needs of the client moment to moment throughout the entire therapy session or does the therapist drift off into small talk, side stories that have little or no bearing on the truth of the client's experiences, etc.?*

*-Does the therapist fog away from anything the client says?*

*-Does the therapist have conflict with the client at any point?*

*-Does the therapist struggle with bouts of feeling lost or is the therapist consistently connected to purpose and meaning in their own lives independent of any outside relationships?*

*-Has the therapist seen much of the world and interacted with a variety of people?*

*-What healthy risks has the therapist taken in their life and what did they learn from those risks?*

Through these questions, and many more, the client can garner an accurate estimation of the therapist's ability to serve the client. A client's growth can go in an unlimited variety of directions. It is up to the client to determine whether the therapist is capable of bearing accurate, loving witness throughout this process. No longer is a degree and a license the main means of estimating the capacity and ability on the therapist's part for performing the service faithfully. Many young people, and a few older people, are choosing to go non-traditional routes with their careers. The questions posited here will help to view their services and their motives accurately.

---

## Psychological Molestation

*Short as life is, we make it still shorter by the careless waste of time.*

Victor Hugo

Often people who were abused by parents with psychological gifts become perpetrators in adulthood of a different order. Theirs is a more invasive kind of abuse, utilizing their gifts as an empath. These are the kinds of people who use philosophy, self-knowledge, and psychology to turn vulnerable people into dependents. These people generally lack boundaries. They will seek to dominate the social environments they are in through an imposition of a false contest onto the psychological interpersonal dynamics. This consists of such basic beliefs as:

*-I am most the versed in psychology, self-knowledge,  
philosophy and others need to recognize it if they are to stay  
in my good graces*

*-I am the most "in Self" and all others must learn from me*

*-I do not care what the others think of me and must make it  
known to them so that they will recognize my status*

*-I know what to do and I will fix these people, set them  
straight*

*-the more intensely I can reveal myself to these people, the  
more philosophical I am being*

*-I will take this group dynamic from shallowness to one of  
solemn profundity and deep grieving and everyone will love  
me for it because that is what having self-knowledge means*

There are other variations but these are some of the main ones. This form of wounding leads to psychological molestation of others. Through disregard of boundaries, the perpetrator holds hostage the attention of others by forceful "willing" into being the most "salient" experience possible. Through acting this out, the psychological molester attempts to reveal how he or she was once held psychologically captive by an invasive, malignant empathetic parent.

Since the psychological molester prefers mostly to focus on people less willing than themselves to engage in these false contests, he or she can ensure dominance. However, every now and then this perpetrator will encounter a boundaried adult who will not do the "intensity dance" with them nor be held captive as they spin off into madness masked as "personal revealing". This provokes the toxic shame of the perpetrator. Finally there is an adult who will weather their storms without budging or self-erasing. This is a tremendous threat to the psychological molester's defenses and predations.

Some do value the checking force of a personality stronger than their own but most will kick into the fight-or-flight of their limbic systems. Those who fight just try to ratchet up the intensity of their alternating invasiveness and intense personal revelation. Those who flee end the relationship abruptly and sulk for a time until they work up the energy to find someone else to molest.

Intimacy in friendship is a gentle, earned process wherein both participants hold the boundary that it is not appropriate to get "meta" about the psychological defenses of the other person. Each person is in charge of their own self-knowledge process and must be proactive about their own process in order to grow. This is the basis of personal responsibility in an adult relationship. Intimacy is not forged in 3 to 5 hour first-time Skype conversations where one or both parties jockey to get witnessing for their wounded inner children.



Intimacy is forged through fun and learning, through explicitly agreed upon games and causes, and through the warmth and proximity of in-person get-togethers. Personal revealing is a gradual process wherein both parties respect the false self of the other person, rather than try to paralyze and pierce it as a therapist would. Ego strength is celebrated in friendship, particularly when a person takes it upon themselves to shape it in the service of virtuous causes. After all, the world is not a perfectly peaceful, trauma-free paradise of endless resources.

In a world of conflict and limited resources, we honor our friends by holding space for their defendedness. This is not a free pass for boundary crossings. Boundary crossings strain a friendship. Defendedness is not a boundary crossing. Indeed, it *can* be an impediment to intimacy but invasiveness is an even bigger impediment. The psychological molester does not hold space for the defendedness of others. He does not pause to consider that he is provoking the defendedness in others.

Those who work professionally as therapists, counselors, coaches, philosophers, etc. do well to consider if they can "shut it off" when it comes to their friends and family. Can the process of fighting another's demons be left in its proper place: the professional relationship?

Few things are more maddening and traumatizing for a child than parent who seeks to fence with the very defenses they put into the child when they misused their power previously! This turns children from outwardly present and confident to extremely intellectual, calculating, evasive, and suspicious. A parent must not seek to be seen for their gifts by their own children. This is most commonly called "narcissism". Narcissism takes on eerie dimensions when the parent is armed with psychological, philosophical, and self-knowledge tools the child does not possess. Children, friends, and all other personal relations are best engaged in the spirit of, "Let's see if we can have some fun and learning together", not, "Let us defeat, subdue, heal, unburden your defenses so you will be more present with me."

We do not have to engage with psychological molesters at their level. We do not have to be the boundaried personality they check themselves against. They must pay us for this service to them. We do not have to parade our inner child in front of others to get their approval. We not have to show off that we have exhumed the deepest abysses in our souls causing massive earthquakes that shattered the wretched foundations of our dysfunction, in order to make a friend. We need simply to invite another to play and learn with us. Some will be more alive, coherent, and fluid than others and therein is the chemistry! The more fluid and alive will congregate with one another. The more stiff and hardened will congregate with one another. We need not get meta about this observation and go around telling it to the different groups involved. We play and learn with those near our own level of maturity. This is the chemistry with the child that psychologically invasive parents lack. They do not pace the child. They overwhelm the child in attempt to be seen for their own gifts. It never works. It is nightmarish for a child. It is a molestation.

---

## The Mythology Inlaid into Psychotherapy

*An independent, innovative, and highly critical thinker in the field of his scientific interests, he was boringly conventional in his personal life.*

-Nathaniel Branden, Taking Responsibility

Radical egalitarianism is one of the great myths that ruins the talents of many people versed in psychology. Radical egalitarianism is the idea that all people of all races are exactly equal and capable of exactly the same, high outcomes. It is a myth that flies in the face of the theory of evolution. It is a tool for global Communism through the breakdown of ethnic and national identity using the weapons of diversity, political correctness, and multiculturalism. Those who ascribe to radical egalitarianism and attempt to make use of their psychological talents end up going on some pretty bizarre social crusades, all of which end up in nihilism and psychological suicide.

When one surveys the field of practitioners in psychology, including the "radical" ones, one becomes privy to entire sub-cultures of well-to-do, most often white or Jewish, liberal-progressive, degree-holders who ascribe to the myth of radical egalitarianism. As psychology and psychiatry are highly regulated fields, one must abide by anti-discrimination laws during training and while holding a license. Most swallow the liberal doctrine that reinforces anti-discrimination laws and come to identify with it.

The average-Joe therapists do their grunt work with minority, oftentimes illegal alien, addicts in intern-mill clinics. They read over their State-approved textbooks preaching radical egalitarianism and answer to a wide-array of extremely dysfunctional "supervisors" who often double as university professors. The most red-pilled of these average-Joe therapists plug their noses and wade through the putrid process of becoming licensed only to emerge into a state cartel industry where they can be sued at any time for refusing Muslims, Communists, transgender attack helicopters, or whatever else is the "protected class de jour". A horrible bitterness sets in as they realize how much student loan debt they racked up just to be clerks to immoral retards.

The most "radical" of therapists take on the doctrine full-bore and become lecturers and self-styled "prophets". They spread the universal message of healing from trauma in far-off places filled with people who are not capable of consistently and systematically dismantling their trauma over the course of many years. They do things like meet with the Dalai Lama or other prominent Buddhist figures. They create communes for peoples of all colors and creeds. They go on backpacking sojourns where they discover the secrets of life only to return in time to the States to renew their licenses and take advantage of publishing opportunities. They hold training workshops where average-joe therapists (most of them white, some Jewish, and now more and more blacks and Mestizos as university entrance requirements continue to fall and fall) who buy into radical egalitarianism can hear about the message of universal love and get timely credits toward continuing-education requirements enforced by the State.

There are absolutely zero people who are licensed and practicing in the field of psychology who do not buy-in at some level to the myth of radical egalitarianism. Those who attempt to quietly fight the good fight against political correctness are still bound by anti-discrimination laws. The same can be said about the fields of teaching, medicine, or any other state-protected cartel.

This is not to say that there is not work that brings value to the world being done in these license-bubbles in the economy but it is to say that work is not truly revolutionary. At best, it is only pacifying. The work fails at a certain level... which happens to be the level that people in the post-Internet age of 2017 and beyond need to supersede to break the political chains that bind them.

The terms "psychotherapist", "psychologist", "psychiatrist", and "professional counselor" (all State-protected terms) have inlaid in them the basic assumption of radical egalitarianism, or tolerance for the myth, so long as anti-discrimination laws exist. Some stay in the field, willing to compromise themselves for the \$30-60 an hour, after insurance panels take their cut. Some leave the field disgusted by the basic affronts to human decency participation entails. Some never enter the field at all, preferring to place their economic eggs in a different basket.

I have seen psychotherapists take firewood (primitive energy) to Native American Indians protesting and blocking the establishment of oil pipelines. These people are then applauded by dozens of other professional counselor types. I have seen psychotherapists rail against world overpopulation at intellectual levels only Westerners can perceive and then go to Africa and make "friends" with the people responsible for the highest birthrates in the world.

I have seen psychotherapists declare loudly that America MUST become an integrated society while using their "Christian" ministries as fronts for importing massive numbers of world-overpopulating Somalis into states like Michigan and Minnesota. I have seen psychotherapists take on social work in low-income, minority neighborhoods to gain student loan forgiveness and end up becoming community champions for the causes that work against their own race.

There do exist alternatives to licensed psychology work for those who cannot stomach the thought of compromising oneself to cult of radical egalitarianism in order to make a decent paycheck. There is a massive amount of overlap between the systemic thinking that is involved in some of the more structured schools of psychology and the work of a programmer or web designer. The benefit to the tech industry is that it remains fairly unregulated and appears to remain so for the foreseeable future. Another alternative is to take up work as a salesperson. A large part of work as a therapist involves assessing client needs, offering options, challenging defenses ("persuasion" in sales), and garnering commitment ("closing the sale"). Sales is also a largely unregulated field and unlike psychotherapy, there is no upper limit to the money a person can make. One more alternative to consider is to take the unlicensed path as a therapist or coach. This field is rife with hokum as well but offers the absence of government knot heads "supervising" you, unless you use a State-protected job title. Unlicensed therapy is riskier than the licensed path and oftentimes offers less financial rewards. I will write more about this topic at another point.

Psychotherapy fails at a certain level, philosophically. It contributes to ethnic conflicts and racial tensions directly springing out of the myths of diversity and multiculturalism. At best, its most aware practitioners can be as redpilled as they would like behind closed doors. Such rebellion cannot spare their consciences when they write down diagnoses for their beloved clients and swallow down propaganda in the name of continuing education credits.

Never one to point out a problem without offering a solution, this book itself offers a way to heal from trauma for those who are not interested in "fighting to change the counseling system from within." This is a book fundamentally for philosophers seeking self-therapy but also an invitation for license-holders to step out of their cartels. There will be more books to come and hopefully a whole free-market-based industry for the resolution of childhood trauma and pursuit of self-knowledge will rise up.

---

## While The Therapy Is Good

*Learn the rules like a pro, so you can break them like an artist.*

-Pablo Picasso

Generally I am of the mind that the counseling industrial complex needs to go. State licensing ensures that those who are willing to comply with and tolerate years of academic drudgery get to become participants in a cartelized system where everyone must abide by sanctioned practices. While there are therapists who are doing some measure of good work within the system, their work will fall short at some level because they are bound by anti-discrimination laws and recurring licensure requirements. Furthermore, they must participate in the abusiveness of diagnosis (even if they are trying to do it just discreetly and prep their clients for it beforehand). They are agents of the state by taking court-mandated clients. Far too many therapists simply get comfy within the confines of their state cartel, making money off insurance panels, and forgetting that our true work in life is to be true to oneself at all costs.

All this being said, therapy can be good for a time if you can find a therapist who has taken their personal development seriously. Therapy can be good for a time if the therapist you choose to work with has developed themselves in some way that you yet have not.



They could be competent at handling conflict in interpersonal relationships. Their empathy for themselves may yield you insights. Perhaps they know the basic process of healing from trauma and can impart it to you. Though these people have compromised themselves to life in a state cartel, thus not being able to fully operate as philosophers in the free market, perhaps a rare one has a damn compelling reason for doing so for a time. Perhaps they have already encountered the objections to formal therapy that I lay forth in this book and have a plan for dealing with the way they will hurt some of their clients over the course of their career. Or maybe you do not care about consistency to that degree and are willing to meet a therapist where they are at in order to garner the value they *can* offer! Or maybe your therapist is not licensed, is aware of the limits inherent to a state cartel profession, and operates in the free market as a philosopher free of ideological limitations. There are options!

If we choose to go into therapy with a state cartel professional, it is our work to get what we need and move on. Not all of us are free of substance abuse issues. Perhaps we go to a substance abuse specialist. We do not engage them on the first principles of philosophy! We go in and say, "Doc, get me off the juice!" Maybe we feel we were raised too rough and need a sensitive presence to tame our roughness. We find a gentle, middle-aged lady who does not give a spit about a stateless society or anything of that nature. We go in and say, "Doc, help me be more tender." Presto! We do the work and we move on. *One more, cause why not?* Maybe we heard about this hot new modality called "Bingo Therapy" suggested to us by a philosopher in the free market. We find the best Bingo School therapist we can perceive. We go in and declare, "Doc! Teach me the ropes." We are taught the ropes and then we move on.

We must see very accurately the personal limits of our therapists and derive value accordingly. We do not need to manage those personal limits of our therapists that spooked them into taking lesser work in a state cartel by being good sons and daughters to them and getting our own degrees and licenses. We may have our own, damn compelling reasons for wanting to get trained up according to government sanctions but we need to tread carefully if these reasons bother us when reflected back to us in our therapists themselves. A weak therapist will feel secret relief when a client puts themselves through the same soul-sucking, money-devouring, dignity-spanking process they had to go through once upon a time. This secret relief is nihilism.

We can say that yes, categorically, all psychotherapists holding a US government license will be bound to certain ethics put forth by the government and steeped in relativism and "diversity". We cannot allow ourselves to be limited by them if we hire them to get what value they do offer. Their lack of personal resolution is what led them to be willing to be abused and misled by these skewed standards. We will have to manage them on this level while we are their clients. Then, we move on. We will be able to learn so long as the degree of personal maturity on the part of a psychotherapist exceeds our own. When the hidden nihilism undergirding their resignation into a state cartel becomes unbearable, we will move on but only to the free market. Until then we can sample as wide a knowledge of the human psychology as they chose to obtain for themselves.

---

## **Becoming Independent From Your Therapist**

*It's all for nothing if you don't have freedom.*

-Mel Gibson, Braveheart

It is the sacred duty of the therapist to help his clients do for themselves what he does for them. When they can do for themselves what he has been doing for them, they no longer need him and will continue on their life paths as they wave goodbye. The parting is sweet and full of love. The client may even come back from time to time for a 'tune-up' but the majority of the therapy work together has been completed.

*How do you become independent from your therapist?*

You will save yourself a lot of time if you find a therapist who consistently encourages you to find your own way, learn your own lessons, and take on their therapeutic skills for yourself. Such a therapist works from the heart and gives all they have to give.

You may be in a therapy relationship where your therapist relishes in his or her power over you, plays the 'guru' by giving you conclusions instead of methodologies and principles, engages you from the point of view of an immature child or as an aggressive or neglectful adult, or charges you large sums of money and gives you menial homework to keep you busy and keep you coming back. You may come away from such a therapist wondering what the value of the sessions is rather than knowing the value of the sessions as a conviction in your heart.

You may come away from such sessions feeling like you need to manage your therapist's countertransference. They may be rusty, or pathetic, or controlling, or immature and you will find yourself compensating for their shortcomings. Your therapist may nurse addictions that keep them stuck and clouded in the sessions. Wherever your therapist brings their own trauma into the sessions, he or she fails to serve you. A few mistakes can be expected on their part if they are early in their careers and charging little money, but recurring patterns of dysfunction are completely and totally inappropriate on their part for the relationship. A client should never have to manage their therapist, much as a child should never have to manage their parent.

It is an option to, time and time again, to check in with yourself to see if you are getting what you feel you need from the therapeutic relationship. Is this relationship helping you to connect to the truth of your childhood emotions, heal your trauma, develop a mature adult life anchored in truth and reality, and uncover your gifts? To what degree is it doing so and how could you get more value out of the relationship? Do you trust your therapist? About how long from now until you become your own therapist, with this relationship as a pillar of that work? Is your therapist vigorously engaged in their own learning, grieving, and growing path?

A course of therapy may take less than a year to several years, depending on the degree to which you are processed on your own trauma (given your therapist is a truth seeker). You may need to go from the ground up with someone, perhaps taking radical distance from your family of origin with an enlightened witness by your side. Maybe you need narrowed focus on a particular cluster of parts. Perhaps you have identified an area of expertise in your therapist and would like to enrich your life with that specialty. Maybe you would like to become a therapist yourself someday and seek a mentorship that will allow you to branch out and form your own practice. Perhaps you are looking at a large restructuring of your life and need an enlightened witness until you have found a new stability and security.

We all must break from our teachers, regardless of how healed they are. The best teachers inspire independence, autonomy, our own creative and spontaneous capacities, and they are explicit about the principles, framework, point of view, and core values of their services. They are transparent so that we may study their structures, form our own, and move on into the deeper wonder of life. Our therapists must do the work themselves. They must lead by example.

Independence from your therapist emerges as the sessions begin to trail off. You feel more and more secure in doing the deep work for yourself. You are less and less lost in the ocean of emotion. You are more and more connected to your purpose in life. You can hold the wounded inner child in your care. Less and less does the child spill out into your personal, professional, and creative life. You grasp what the therapist has been doing for you, how they held the hope for you even in the darkest of times. You begin to be able to do this for yourself. You see the shortcomings and personal struggles of your therapist. You see these things in yourself. You may stop in once in a while and perhaps new avenues of work will open up between you but more and more you are existentially secure. You are connecting more and more to your core of truth. Your therapist, your teacher, has been a marvelous ally but off you go!

**SECTION 2D:** In  
Relation To  
Society-  
*Relationships and  
Boundaries*

---

## Boundaries

*I won't be wronged. I won't be insulted. I won't be laid a-hand on. I don't do these things to other people, and I require the same from them.*

-John Wayne, The Shootist

Generally this book is *filled* with examples of boundaries but I thought I would give the topic a direct treatment. Boundaries are contextual, logical standards we hold for intimacy and connectedness with others. We make our lives psychodrama-proof if our boundaries conform to philosophy and reality. We can have good boundaries if we know what particular relationships are for. As with similar examples cited elsewhere in this book, we do not pay a therapist money so that they will deliver us milk. Boundaries are based on objectively verifiable standards that all parties involved in any sort of boundary-crossing may refer to. Through defining our terms and our standards at the outset of a relationship, we save ourselves the trouble of stumbling through uncertainty and conflicts down the line.

For example, it is morally evil to initiate violence. We build certain boundaries off of that irrefutable fact of ethics. We do not accept when someone is attempting to initiate violence with us, we hold a boundary. Nor do we look at someone who is initiating violence and say to ourselves, "Wow! He has really good boundaries!"



Since verbal abuse results in brain damage, particularly when the brain is developing or has maintained plasticity through self-work in adulthood, we can say with confidence that it is abusive for a person to initiate lies told about another person. Thus we hold a boundary of, "I will not accept the initiation of lies told about me by another person, slander." We also look at those who lie to themselves and the damage and destruction this wreaks upon their lives. We hold boundaries by not sanctioning the ways in which they lie to themselves.

In the realm of the physical, we do not permit ourselves to be touched without permission. Often the permission we give is implicit but sometimes it is explicit. Nor do we initiate contact with others unless we are given explicit permission or our empathy tells us we have implicit permission.

The degree of physical touch must match the nature of the relationship. A psychodynamic therapist generally does not touch their clients because the nature of the work only requires the client witness for themselves the emotions they could not as children, a purely intrapsychic process. A prostitute's very professional existence is predicated upon stimulating her clients sexually and thus we would not consider it a boundary crossing for her to initiate contact with a john. A mother's job is to meet the emotional needs of her children and raise them into emotional adulthood without abuse. She must, day by day and minute by minute, judge the physical needs of her children using her empathy to fulfill those needs. Or with the example of friends: friends are not lovers, they do not engage in the sex act. Sometimes friends become lovers, most often if their sexualities are evolutionarily compatible, and this changes the boundaries of the relationship. A factor owner does not hire a supply line guy to be really emotive and dig into the psyches of his coworkers. This is a boundary-crossing by the supply line guy and he should be fired.

The examples go on and on. Boundaries in relationships are negotiated between parties based on objectively verifiable terms and definitions. A friendship does not "evolve" to some new level of "friendship" because both parties decide to start playing therapist with each other. Instead, the relationship becomes a co-therapy relationship that devolves into co-dependence because playing therapist on your friend breaks the boundaries of the meaning of friendship.

A basic boundary that permeates this book is that is inappropriate for one party to initiate lies told about another person to that person or anyone else. We may lie in retaliation to the aggressions of another but never must we initiate upon an innocent person. We must take third party self-defense into our calculations. For example: we may have never spoken to George Soros directly but since he uses Marxist non-governmental agencies to lobby government to destroy our standard of living, we are perfectly justified in defending ourselves to the extent he has used lies against us. We can lie about him in retaliation.

Generally, however, the truth works better. We can always speak the truth about any boundary crossing that has gone on in the world, in a general, non-interpersonal sense. It is probably a boundary crossing if we detail all of the lies of Vladimir Lenin and the Ukrainian genocide to a woman who we matched with in online dating who liked us because, "We have a good sense of humor." No, it's definitely a boundary crossing. Don't do that one. The truth can wait!

Another important boundary this book is founded on is that we are each, as biological adults, in charge of our growth and healing process unless we contract out those responsibilities to a professional. This means that I must choose for myself my ethics, my values, my standards, my diet, my relationships, my expression, my creativity, and so on and so forth. So must you.

We each own our own bodies. I do not own your body, therefore I am not somehow magically in charge of your maturation process... unless you explicitly hire me out as a witness and caretaker. Since I own my own body, I am responsible for the effects of this body unless an affected party and I have some sort of insurance agreement that they will own the effects of my body. I will now weather the arrows of nitpicking nihilists screeching about the social contract. Thank you.

Boundaries are intimately involved with preventing projection onto others and they onto you. In our personal relationships it is preferable to be seen for who we are. Honesty in those relationships is the only way we can be connected. In impersonal relationships, such as our relationship to society or to a government entity, we may deal in the dark arts of projection and counter-projection if it meets our strategic, ethical ends. Even there we act as boundary crossers if we initiate lies against innocents. But we can take the swings of an opponent and use them against them. Or we can assertively contain a perpetual boundary-crosser by shining a light on their trespasses. Things get more complex when we bump into perpetual boundary crossers who are convinced that everyone they have a meaningful but difficult interaction with is a boundary crosser themselves. And so it goes.

Boundaries thrive in an atmosphere of honesty, consideration, empathy, and patience. Let us start to practice boundaries.

---

## Breaking From Your Parents

*Your desire to break from your parents and their lies is and legitimate. The problem is, the far majority of the world doesn't see it that way.*

-Daniel Mackler, Breaking From Your Parents

To break from one's own parents means to engage in a process of confronting one's parents on their failures and crimes in the parenting process. This is based on the validity of one's own feelings in relation to the parents and any historical evidence of abuse that can be brought to light. If a parent cannot commit themselves to a growth and healing process that is adequate to the adult child's feelings and need for restitution, the adult child may sever communication for a length of time of their choosing.

### Confrontation

The confrontation generally begins after a period of time where the adult child has examined their feelings of pain, anger, sadness, rage, and neglect.

The adult child has traced their roots and come to understand their parents' role in putting them there. The adult child will engage contact with the parent(s) at whatever level they feel safe and secure. This could entail face to face contact, phone calls, or emails. If there is no safety in the relationship for the adult child to bring up the primacy of their wounds, an internal confrontation of one's internalized parents is most appropriate.

Here are some examples of approaches to confrontation:

*- "Mother, I feel anxious and unsettled whenever you're calling me. I think it's because \_\_\_\_\_. I was wondering what you think. There's pain here for me. Can we resolve this?"*

- Father, you did wrong when you spanked me/yelled at me. These are the reasons for why it was wrong and the standards by which I can make that assertion. What do you think of this? Are you willing to help me heal from this?"

*- "Mother, when you took me around those family members, this thing happened. It was traumatizing for me. You didn't see it at the time. I want to know why you didn't see it. Can you give me the real reasons honestly? Why weren't you on my side?"*

- "Parents, when you had me circumcised it did these horrible things to me. Because of the circumcision, I am crippled. I feel terrible, intense rage at you for doing this to me. Why were you so blind to my pain? How could you possibly feel justified in doing this thing? Will you pay for therapy so I can heal from this?"

*- "Mother, you raised me around 3rd world savages when you divorced my father and put us in a terrible neighborhood. I had this and this and this happen to me and I feel it's your fault. Why did you do what you did? Listen to my feelings now, if you care about me."*

- "Parents, you sent me to public school and I was brainwashed. The fight was nearly taken out of me. I suffered terribly every day and my whole body was filled with dread. Why did you relegate me to this prison sentence? What secrets feelings did you harbor against me to be able to do such a thing? Stay with me here and now and discuss this with me. I need the truth."

Some themes to note in the examples above are:

- using one's empathy to hold the focus and attention of the parent on the feelings of the adult child
- attempts to understand the psychological roots of the crimes committed
- calls for restitution, the parent to join in the healing process, and general support
- a demand that the parent side with the adult child over others, including the parent himself
- a call to witnessing and empathy on the part of the parent
- honesty about one's own experience with no gimmicks or psychologizing (this offers the best chance for simple communication between parties)
- personal presence in the form of assertion (this does not preclude openness and curiosity, where it is possible)
- engagement at an adult level (the parent is not owed this, however)
- accusation with supporting evidence (the parent isn't owed this either)
- clarity and context

I offer these examples and these themes, having been a person who has gone through the process and known many people personally who have as well, to highlight the fact that the confrontation is not for the benefit of the parent. This is for the adult child. Emotional dysfunction present in the adult child is sufficient evidence that they were failed in parenting. There is no perfect or "right" way of doing this. I highlight what I highlight in this portion of the essay to give the reader the best chance at salvaging what insights they can from the process. You are probably perfectly justified in screaming in your parents' faces, calling them the most horrific names your imagination can think up, and storming out in a fury. If you need to do that, you need to do that.

Through sufficient self-reflection later on you can probably garner all the insights you need. Here I simply suggest that if there is some semblance of safety and cordiality in the relationship you try to get all the insights you can directly from the horse's mouth.

After all, if you plan on having children you may want to be able to give to them direct quotes. This way they can get to know their grandparents at some level, should you choose to end the relationship with your parents.

### **If It Works Out**

At a personal level, I have never seen a parent to adult child relationship make it through a rigorous and philosophical confrontation process. Sometimes, and at best, the breakup has been delayed by a few months or a year. Plainly speaking, parenting standards have been total garbage up until about 2010 or so. Moral philosophy has been incomplete and standards have not been universalized to include children. Of course there are probably exceptions to the rule out there but they are much rarer than people would like to think.

More often than not, those parents who decry that they are exceptions to the rule are simply more intelligent than their children and found a way to subdue their children at some fundamental level. These parents last about two exchanges with a person like me before they go running in horror in the other direction.

Please, do not contact me with a guilty conscience unless you are willing to pay me very well for my time. Let us be frank, psychology has only been a "thing" for about 130 years and has mostly been dominated by emo Marxists. It is perfectly reasonable for "parenting" to be emergent as a field of study. Most of what has been written on parenting up until the last 10 years or so has been variations on the theme of "how to make my child a wild-eyed Obama voter".

Sometimes a parent will agree to enter into therapy. They do a few sessions and then get back to their Baby Boomer lives. Some parents grandstand and take up all the causes their adult-child is involved in but they remain hopelessly retarded in comparison to their adult-child. Neither of these kinds of parents benefit the adult-child in any fundamental sense.

We'll see. Hopefully this book and others like it will offer a real chance at reconciliation between parents and the aggrieved party. Better to not abuse a child, to never disturb their learning and growing process.

### **Ending The Relationship**

Here I'd like to credit philosopher Stefan Molyneux with the idea of sending a simple letter to one's parents in the event one feels the confrontation did not yield satisfactory results. This letter or email can read:

*Dear (Parents),*



*I am writing you to let you know I need a break from contact. I haven't felt satisfied in discussing x, y, z with you and need time to process things for myself. Please respect my boundaries and my wishes not to be contacted during this time. Your goodwill in leaving me be will be noted. I will contact you when I am ready.*

*Sincerely,*

*(Name)*

Some parents will respect this letter. These are the better parents on the continuum of abusive parents. Some parents will not respect the boundaries and act invasively. These are the crappier parents on the spectrum of abusive parents. They are not justified at all in breaking the perfectly reasonable boundaries of the adult child.

These people are dangerous to the degree they escalate when shown a healthy boundary. Some of them will send a whiny email every now and then, perhaps on a birthday or at Christmas. Some of them will send private detectives and lawyers after their adult children. They will listen obsessively to people like me, Daniel Mackler (who wrote a useful book with the same title of this essay), and Stefan Molyneux to try and tear us down in some way, displacing the horror they would otherwise feel if they truly grasped how terrible they were as parents.

They seek revenge for having their denial threatened. They will accuse the adult child of being in a cult, totally unaware of how their own denial forms cult bubbles, and will make efforts to dox the adult child's therapist. They will cut off inheritances, slander, and try to break the will of the adult child. These people are poisonous and live in psychological hell. Many victims of this kind of abuse have to learn the hard way the importance of staunch boundaries and assertiveness. They may have to move states, move countries, change their legal name, hide away from social media, and even get a lawyer. All the parent knew was abuse; they could not make the switch to a fundamentally truth-based relationship. These are the true Stalins and Maos of the world.

### **Living In The Aftermath**

Some breaks are more painful than others. We all do well to get as much emotional support as we can during these times. We can hire a therapist who will side with our child over our parents. We do not need the most elite therapist, just one who will do this job while we strengthen and embolden the sides of ourselves that our parents set themselves at fundamental odds with. The job is to build up that fundamental voice of, "No, I live on *my* terms".

We can open up to our friends about how it hurts, how we were let down, and what we want for ourselves. We can read books, such as this one, that are intended to give us adult purpose and meaning. We can listen to philosophers on the Internet who have undergone similar breaks and garner from them the insights they gift us (please send these guys some money!). We can interface with art that provides us the feeling of soothing and nurturance, given how we are recovering from some serious wounds. We can journal like fanatics, pouring out onto the pages our woes. We can stare at the journal, few words coming to us.

We are getting over a breakup. It is the breakup to end all breakups.

82

---

## **Children Do Not Owe Their Parents An Apology**

*The victimization of children is nowhere forbidden; what is forbidden  
is to write about it.*

-Alice Miller

At a basic level, parents choose to bring their children into the world. Children cannot choose to be born. It is the parents' responsibility to meet all of the needs of the child, be they emotional, physical, or psychological. The failures of the parents to meet these needs fully rest on the shoulders of the parents. To whatever degree the parents fail in these responsibilities the parents must provide the child restitution. To whatever degree the parents opt against restitution for their shortcomings there can be no intimacy in the relationship. Furthermore, by not offering accurate and complete restitution, the parents signal to their children that one should not take responsibility for the consequences of their action or inaction. This undermines a child's autonomy and capacity for owning their mistakes later in life.

Parents, in their denial of the shortcomings and crimes, often attempt to place blame on the shoulders of their children. This is abusive as it is a lie that is being foisted upon an innocent party. Parents are fully responsible for the conditions and emotional environment a child grows up in. They are the originators of any unprocessed emotions, forms of acting out, and danger that is introduced into those conditions, given that children are born innocent. When a parent says, "Your needs were too great" to a child, truly they are admitting, "I was not mature enough as a person to meet your needs."

The parents who stand the best chance of owing their children the fewest apologies are the parents who prepare for parenthood by resolving as many of their own childhood traumas as possible before it becomes a biological risk to attempt procreation. Parents who begin preparing for parenthood while a child is in utero or even an infant stand to make more mistakes. The longer preparation and inner resolution is staved off, the greater the repetition of one's own history a parent will perpetrate onto a child.

Children do not owe anything to their parents, neither love nor attention. Children did not choose to be born. They are in the custody of parents until they are no longer minors, according to governmental law. Parents do best by their children by always fulfilling their needs and never disturbing their learning and growing processes.

A child is entitled to apologies and restitution on the part of their parents. Parents of the world: an ounce of preparation and prevention is worth a pound of cure.

### 83

---

## Choosing Quality People

*Wishing to be friends is quick work, but friendship is a slow ripening fruit.*

— Aristotle

The relationships we choose with people as adults have a tremendous impact on our lives. Every relationship we have as adults activates particular sides of us. The more mature the relationship, the more the relationship will appeal to our most healed or un-traumatized sides. The less mature the relationship, the more it will be a repetition of the dynamics between ourselves and our traumatizers. It is up to each of us to choose people who will help us to nurture and foster our own learning and growing in truthful and honest ways.

We can choose to engage people in a boundaried way that appeals to their capacities for honesty, fun, spontaneity, play, learning, curiosity, compassion, courage, and many other virtues or appealing personality traits. We can choose healthily only to the degree to which we have self-reflected and discovered within ourselves virtue and traits that serve life.

A primary quality one can search for in people is their curiosity and their capacity for curiosity. Can they show interest in who you are and what is interesting for you? How engaged are they in their own learning process? Do they ask questions in service of their learning or as a means of trapping you or piercing your denial?

Another quality one can search for in people is their connection to their child self. Are they capable of playing and using their imagination? Are they creative? Are they awed by reality? Can they delight in their own company? How do they regard children when they pass them by on the street or in a store? Do they cherish children?

A third quality to search for in people is consistency between stated values and their behavior. Do they live in according with their values? How committed are they to understanding and honoring how their values influence and alter their life's path?

The last quality I will mention in this essay is commitment to self-reflection. Will the person pause if they have made a mistake and consider what went awry for them? Does the person have structure and consistency in their approach to understanding themselves? How clearly does this person empathize with themselves and do they have strategies for working through the times when they are not empathizing with themselves?

Ultimately, we each must decide for ourselves what composes a "quality person". We can reflect on what it is that we most love about ourselves and then seek to find that in others in a way that respects their emotional defenses. By putting our truest foot forward in any public forum, we signal to others the kinds of people we are seeking. The more we come to know ourselves and guide ourselves through a rationally-consistent healing process, the more capable we become of finding the value in others.

---

## **Envy in the Self-Knowledge Community**

*Resentment is like drinking poison and waiting for the other person to die.*

-Carrie Fisher

*Comparison is the thief of joy.*

-Theodore Roosevelt

Envy, as defined by Dictionary.com, is:

*a feeling of discontent or covetousness with regard to another's advantages, success, possessions, etc.*

There are many who profess and pursue a desire to know themselves better and in an effort to do so, turn to those whom they perceive to be "more learned" than they are themselves. Generally what occurs at this juncture is that the party who holds the position of "more learned" in the equation offers psychological life advice through the use of their empathy skills. Given our context of envy for this essay, most often there is no fee paid by the learner to the learned party. I have written some about the predations of the "free therapist" but today I would like to write about the envious learner or seeker.

The learner who does not recognize the full extent of their personal volition but instead seeks out free gurus, primarily through social media, is in the position of a needy child who cannot pay their own way. This is developmentally appropriate for a minor and is not appropriate behavior on the part of an adult. Such a person acts out their envy on others, persisting as a perpetual boundary crosser. They seek to entangle parent figures into their psychodrama. These people carry with them a sense of entitlement: that the more-learned party owes them the truth simply because they have come as seekers. This is not true. It is incumbent upon a person who is in a position to help others from a psychological standpoint to mete out their personal energy in exchange for a fee. The envious learner is not entitled to "freebies" and a "listening ear" whenever they have a personal crisis.



To know when you are being probed by an envious learner it is valuable to judge a person's intentions for engaging you:

*-Do they engage as a child who needs attention and validation?*

Then they seek to involve you in a psychodrama, seeking to become your pro-bono client.

*-Do they engage as a parent seeking to correct you because of some judgment about your personality?*

They are trying to play therapist to you.

*-Are they engaging you soon after you overshared on social media?*

They are attempting to engage you in co-therapy and as a lover or sibling.

*-Are they engaging you to level with you and demonstrate that they're just as good as you?*

They are attempting to turn you into their therapist without conceding the natural power differential that comes with such an arrangement.

To preserve our own Self energy in the age of social media, where access to our psyches can occur by anyone from anywhere with any intention, it is vitally important we bear in mind if we are being engaged by someone who is envious or if we ourselves are engaging out of envy. None of us are entitled to the psychological labors of another person unless we offer equal value in return, most appropriately money. Even if we ask under the guise of what another person's actions would be in some hypothetical circumstance that informs us of our own choices, we must not obfuscate our motivation of finding parenting in another person. Nor must we obfuscate from ourselves when we have the motivation of parenting another person, such as when we dangle out psychological passages from books in an attempt to initiate interactions where we re-parent the company we keep. Such motivations are not appropriate for acting out within the context of an adult relationship.

Envy is a marvelous emotion to experience. It informs us of what we want in this life but we must all pay the appropriate price for our advances. Otherwise, we will form co-dependent relationships wherever we go.

85

---

## **Gossip**

*Strong minds discuss ideas, average minds discuss events, weak minds discuss people.*

-Socrates

Gossip is an attempt to process a third party's behavior by two parties through intellectual means in a way that will correct the third party's behavior. Note that the original behavior is innocent of boundary crossings. Such discussion veers away from emotions and felt experiences into theory-making, denigration, and other defenses meant to lessen the impact of the third party's behavior. Gossip is often masked as self-defense but it is fundamentally an escalatory action that sows the seeds of suspicion, envy, jealousy, and contempt. Gossip strains and erodes respect and curiosity in relationships, even between gossiping parties. Gossip is not appropriate to personal relationships.

Gossip exists only in voluntary relationships. When a third party uses aggression, physical or verbal, discussions held about the third party may be used only to restore accurate boundaries and space with the aggressing party. This is not gossip. Discussions that stray beyond a restoration of boundaries into punitive and escalatory measures are inappropriate and a form of acting out. Discussions of denigration of an innocent party are a form of acting out.

For example, to question aloud Hillary Clinton's capacity for governorship given her failures as Secretary of State during the Benghazi disaster is appropriate on the grounds that a Clinton presidency would institute an involuntary relationship to oneself. Such discussion is only appropriate to the extent that thwarting her from a presidency and accurate restitution of the American lives destroyed by Clinton's neglect is involved. Discussion of feelings is appropriate, given one party does not enlist another to help them process their own feelings and that the feelings shared are already processed. It would be to Clinton's advantage and favor if the two discussing parties bogged themselves down in each other's unprocessed emotional material as a result of her actions. Such an endeavor is a misuse of Self.

To bring gossip into the personal, it is appropriate for two parties to discuss, for example, the strong body odor of a third party but only to the degree it is an attempt to restore boundaries broken by the overwhelming smell.

Any discussion of punishing the smelly person, correcting their acting-out as a parent would, escalating through retaliatory tactics, or personal denigration for something that is currently unconscious for the offending party is inappropriate as it disrupts the learning and growing process of the stinky person beyond their original offenses/boundary crossing. A person who is conscious of their offending smell, any smell that arises from the choice to remain unwashed past the point that is healthy for a person (medical professionals recommend washing anywhere once a day if prone to sweating up to once every 2 to 3 days if not), has the choice to parent themselves or to remain a perpetual boundary crosser in this regard. Such a person's reputation will suffer if they choose inactivity or the continued comfort of cuddling their grandmother's used panties. Gross!

A person who slanders another can expect retaliatory verbal force that will disable or contain their slandering and restore and retribute the original victim of slander. Slander will result in the loss of reputation by the slanderer, if the social environment is truthful and just.

Gossip is not a tool of self-defense. Gossip is slander of innocent parties or it is escalatory relative to the original boundary crossing. Even if the discussion about the third party is truthful, once it goes beyond the point of restoration of accurate boundaries it has become gossip and participating parties are best served by disengaging and taking care of their own emotional processing.

Intrapsychically, gossip is not an enemy to be attacked. It is most often a wounded child who needs to be listened and tended to by one's own self, or a hired and competent professional, the way mother and father were not able to hear the child once upon a time.

## 86

---

### **The Difference Between Friends and Allies**

*We have more to fear from the State than the pulpit. We have from Congress than the Church. Religion, Christianity, spreads itself by the Word not the sword, at least in modern times.*

-Stefan Molyneux

According to Dictionary.com, a "friend" is defined as:

*a person attached to another by feelings of affection or personal regard*

An "ally" is:

*a person, group, or nation that is associated with another or others for some common cause or purpose*

I rather like the definition of ally but find the definition for "friend" lacking, somewhat. In this essay I will try to elucidate the differences I perceive between the two categories of people and why. Your mileage may vary and these standards may not work for you. I invite you to treat them as a theory and give them a whirl.

## **Friends**

With self-knowledge we come to understand our identities, our purpose in life, our standards for what we will accept or not accept in our personal and professional lives, and the degree to which we are available for intimacy with other people. I consider a friend a person who I am willing to bring around any children I have. This can be applied in psychological terms to include my healthy "inner child", my sense of play and innocence that I retained or augmented from childhood. At a baseline, a friend cannot disturb the learning and growth process of a child they encounter.

As most people are in some way or another at least unconsciously abusive toward children, even if just through ignorance, most people are not capable of being my friend according to my standards. I am a very difficult person to befriend because I do not tolerate abuse. Abuse makes intimacy impossible. Without intimacy, love is impossible. Those who are my friends are incredible, kind, and respectful people. They are precious and rare! I do not require people to be perfect vessels of enlightenment to share my company but I do require they contain their inner wounded child. I write so extensively about boundaries because I would like to see more people become friends in the world. Logical boundaries in comportment and in relation to oneself allow one to hold in their care their own trauma and not pass it off to others. Boundaries allow "imperfect" people to relate equitably. Boundaries allow for lasting friendships between people.

I do tend to agree with the definition put forth on friendship at the beginning of this essay, that there is an attachment to another by feelings of affection or personal regard. Simply not acting out as a wounded child or abusive parent in my presence is not enough for a friendship between us. We must build attachment! I advocate for play in friendships. The first verse from my song "Boundaries" on the album *Stand And Bleed* reads:

*I have come to play  
The way I wanted to when I was a boy  
Are you safe?  
Can you join?  
Or will you try to dig a grave into the soil?*

This is a basic boundary proactively held, not a means of testing another person. One simply makes observations according to these questions and then decides:

*-Is a person connected with their inner child?  
-Do they exhibit joyousness, creativity, spontaneity, and  
imagination?*

*-Are they fundamentally alive in their body?*

A person who can honestly say "yes" to these questions (aside from the grave-digging one from the lyrics above) is a person who will not disturb the learning and growth process of a child. In fact, they will be capable of consistently attaining new meaning, purpose, insight, and wisdom in their lives. They will exhibit courageousness and a seeker's mindset. A person who will grow over the course of their life is a person with whom a relationship will never get stale. This is the kind of relationship I would like to invest in!

The ability to play is well encapsulated in the image of a band of musicians who improvise together:

*-Is there form and structure in their improvisation?*

*-Are there dynamics?*

*-Does each player find "the pocket" according to their abilities and stay in it?*

*-Is the sound cacophonous and dissonant or is it harmonious and expressive?*

*-Does someone get stuck playing the same notes over and over or do all the players branch out and find new ways of expressing things?*

These questions apply to the friends in a room, each having a particular mastery of their own psychologies. Is there a guy who just randomly starts doing chores at someone else's house or can he keep his "chill" until he gets back to his own place? Does someone shut someone else down perpetually out of envy or can everyone contribute in a balanced fashion? The questions are qualitative in nature and can go on and on and on. There are fewer permutations with a band onstage performing for people than a group of friends in a room engaging in real time. That being said, we can appraise the quality or potential of a friendship by adding a bit of agreed-upon structure.



Friends or groups of friends can put their capacities for play into the structure of a game. Games provide a structure and a logic where people can play according to certain rules. This is especially useful if there are friends who simply cannot handle the free-form nature of purely spontaneous engagement, even sometimes if only for a half hour or an hour. This is a means of providing literacy for people who are lost to some degree with their emotions and capacity for play.

Games are endless and their variety is not my focus here. What I will say is that it can be of tremendous utility for all parties involved to explicitly agree on spending a portion or the entirety of a hangout within the structure of a game. This allows everyone an opportunity to gauge the ability of others to play and exhibit all the qualities that come with play. It also allows everyone to see if others will respect the rules of the game or if they will be the one to initiate a break in the rules. This is valuable knowledge in estimating whether a person would abuse a child or not as it is a breach of trust.

## **Allies**

An ally is a person you associate with for a common cause. Essentially, you engage in a game together but it is not for the sake of connection and intimacy. It is for the sake of resolution to some presenting problem.

For example, a therapist serves an ally to her client for the duration the goals of the therapy need fulfillment. Once the goals are fulfilled, the alliance is ended. There is no transition to being "friends" thereafter. This is done as an original condition of the formation of the therapeutic alliance so that at no point the therapist will be incentivized to abuse their power over the client to manipulate them into being a better "friend" or "lover" down the line.

Another example is that there was the terrible struggle to put into power Donald Trump over Hillary Clinton in the 2016 Presidential Election. This was the common cause. While the outcome of this terrible struggle was still in question, anyone for Trump who was in disagreement over larger strategy, such as the universalization of ethno nationalism as a morally acceptable institution, was willing to put aside differences. Donald Trump as President was the prelude to all other possible outcomes. Now that Donald Trump has secured a first term, there have been some rifts that have reopened. As an aside, I am keeping the longer term picture in mind that Trump will need to gain a second term in office and am not looking to jettison entirely allies that were so useful only a short time ago. This in keeping with the longer term strategy of my essay *Winning The Culture War*, available on my website.

An ally is not necessarily a person I would bring around my children. They may be addicted to nootropics. They may be interested in bathing in pig's blood for publicity. They may be burdened with terrible white guilt and disavow my interest in securing a future for my race. So long as my ally punches to the left of the Overton Window, the socio-political zeitgeist, they will have my support- however tepid or hot. They're even tolerated in punching my direction, so long as they do not sacrifice their overall strategy of putting Trump into a second term in office and dismantling the Left.

An ally can also be a coworker. The common cause is to make the company profitable. A person is only an ally to the degree to which they are aligned to the common cause. The stinkiest alcoholic janitor is an ally to the fanciest CEO, provided his drunkenness not impair his ability to mop floors. The company may base its profits off of helping people to sobriety and hence the slightest whiff of whiskey on the janitor's whiskers may whittle away his status as an ally to the CEO.

Generally those who are our friends are also our allies. The lower our IQ and hence the less our involvement in higher order thinking, the more wiggle room there is for a person to be a good friend but a bad ally. Two sexy bikini models might have little to no concept of politics, a culture war, and psychology. They will be able to bond over appearing sexy, throwing up into toilets, and drinking margaritas on the beach. One may be a vegetarian and the other a compulsive cheeseburger but it does not matter because they can take good selfies together. One could even argue that they are bad friends but great allies since their boobs bring in the money but they are mostly drunk or coked out and hence of no use to each other's inner children. This was a fun paragraph to write.

The higher order our thinking, the more use we have for strategy and for delineating boundaries between friends, allies, and all others. This serves us in knowing the degree to which we can have intimacy with others and allows us to mobilize accordingly the resources we need in order to accomplish our purposes.

*Do not erase the designs the child makes in the soft wax of his inner life.*

— Maria Montessori

Working with children as a licensed professional for five years permitted me a wealth of experiences and insights on how young people learn and grow. During these years I encountered over and over the effects of deficient, abusive parenting upon children. As a teacher I worked from the heart, from my intuition, and from my empathy. This allowed me to become the witness for children I am today. I have learned some about what works and what does not work in intervening in child abuse. As a teacher, I held a position that allowed me to speak with some sort of authority to parents. I will talk here about reaching children in distress as a person out and about in the world, not as someone who holds a position of authority with the parents.

A few years ago I was in a fast food restaurant with a couple of friends in my old neighborhood in Kansas City, Missouri. At a nearby booth were a black male and a white female in their mid-20's with whom I presumed to be their daughter, aged five or so. The girl was pressing her mother's face gently, almost as if she was enjoying the texture of the skin. The mother warned, "Cut it out. Knock it off or I'm going to pop you one!" This got my attention. The girl continued.

The mother raised her hand up and smacked the girl hard across her forearm. A loud "snap" rang through the restaurant. I immediately felt strong revulsion, horror, and anger. I bellowed, "Hey! Don't hit your kid!" The parents, particularly the presumed father, became extremely belligerent right away in reaction to my raised voice. What followed was a lot of thuggish behavior on their part, yelling and hollering, and physical intimidation from the male, dressed in clothing far too big for his frame.

So, what happened?

Reflecting upon it now I can see that I failed in my attempt to reach the child because I tried to out-parent the bad parents. This worked to a small degree when I was a professional teacher because I held a position of authority and my opinion was sought and welcomed.

At this fast food joint I was just a random young guy with a Mohawk who bellowed in anger. The parents went into hysterics to protect their egos and shroud ever more their child in a veil of psychological death. I would not be surprised if there were reprisals upon the girl for what I did. My friends and I certainly feared reprisals from the man's savage behavior and we left the restaurant soon thereafter, choosing to not return for a long time out of fear.

From this experience, and several others around that time, I learned that it is not an effective strategy to try to out-parent bad parents. This is a strategy of punishment, not rehabilitation, toward the bad parents. It fails by the same principle that their own parenting toward their child fails. Punishment never works in the long term. It is reactive, not proactive.

As an example of what I have found does work, I'd like to share the following story:

Recently I was in the Kansas City airport waiting on a flight to Portland, Oregon. Into the departure lounge came a Latino family of five children under the age of twelve, an aunt and the mother, and an aloof father. They stood around waiting for a flight preceding mine. I began to notice the aunt in the family hissing and snipping at the boy who was about eight years old.

He wanted to watch the Nintendo in the hands of his older brother. The aunt would not permit it. She hissed at him to stand against the large metal and concrete pillar she herself was standing against. He obeyed her. In her hissing tone she began to lecture him on the kind of stuff he could get away with in his family and how when they were back home, in Florida, she would not allow that kind of nonsense when he would come stay with her.

The boy looked crushed. He fidgeted, she snarled. He moved so his back was no longer on the pillar. She barked. She was an ugly woman. I calmly stood up and stood nearby. The vitriol lessened. I took another couple steps closer. The vitriol lessened even more. I did not engage the aunt but I caught the glance of the boy and gave him a loving smile. He relaxed a little and so did the vitriol from the aunt. She ordered him to throw his chewing gum away and return back to his spot. He did so. I took yet another step and I was maybe a foot away from the boy. He was much calmer now. He dared to look at me a couple of times and I smiled down like an angel. The family had to leave to board their flight. The parents were still rotten to the boy and all the other, severely overweight and complaining, children. The aunt was maybe a tenth the nasty she had been just ten minutes before. They went out of sight and I resumed my bench seat with my partner.

What happened here? What was different?

First and foremost, I would say the emphasis was completely different. My previous Kansas City intervention involved confrontation, out-parenting, and outrage. I reacted to rotten parenting and the child got lost in the shuffle. This time the Kansas City intervention involved calmness, kindness, witnessing, and presence. I watched from afar, went through some self-dialogue, and decided to respond to a situation. I reached a child in distress. I led by example and showed to anyone with an eye on the situation that I was a loving parent figure. For a brief time, I lessened the child's suffering through my presence. The time was not spent squabbling with a bad parent. The time was spent nurturing a child.

A parent who is in the act of abusing their child is not in a place of being open to reason and evidence. The only real recourse is to physically contain the parent, which may sometimes need to happen. Unfortunately, the laws and the customs of modern society side with the abusive parent basically all of the time. Such a course of corrective action with a parent is unadvisable with the current state of affairs.

I do not place the emphasis on the parents anymore. After all, it is the child who has a better chance at being an adult who will not go on to abuse children. I love the child, in the moment, in the way that the parent or parent-surrogate is failing to love. I do this by my empathy and by my knowledge of what children need, coming from a background as a teacher and having been a child myself. I step into chaos having already addressed my inner chaos so that I can be calm, steady, assertive, present, and loving.

I now only intervene in these situations when I feel I have an abundance of Self. After all, it is no good to the child if I step into the situation with emotional weariness. This only allows their bad parents to get their hooks in me and drag me down to their level. The child does not need an example of fighting with their parents. That will endanger their psychological, and perhaps physical, life if they choose to follow suit. I can fight with the parent because I am a big, strong man. The child cannot. The child needs an example of a loving, virtuous adult. This will place in their mind, for a long time to come, the memory of an angel: a person who loved them in the depths of their suffering. This provides them with the basic template to save themselves later in life from the treachery of their parents.

---

## **The Freedom to Experiment and Make Mistakes: Take Two**

*Failure is simply the opportunity to begin again, this time more  
intelligently.*

*-Henry Ford*

*This is an essay I specifically place between the two major essays in this section on conflict with one's parents, *Breaking From Your Parents* and *Reopening Contact With Your Parents*. This topic bears repeated treatment because it is so fundamentally important that we use our time and space away from our families to experiment and make mistakes.*



We need the freedom to experiment and mistakes when we are in the process of learning. This does not mean that we are innocent of the consequences of our mistakes and experimentations. It means that the responsibility of handling the consequences of our mistakes and experiments is entrusted to us by ourselves and by the people in our lives. We do not do others any favors when we subsidize their mistakes.

We permit them their dignity and individuality when we let them falter, take risks, and try new things. This does not mean we stand idly by as a person ruins their life making mistake after mistake. Generally, though, someone who takes conscious risks and experiments in order to improve their own life is not a person who will ruin their own life.

Those who do begin to ruin their own lives because of their experimentation are not acting in the interests of living an adult life anchored in reality. They are acting as their parents did or as broken children. It is not possible to have a friendship with a person who is committed to ruining their own lives, most often as a perpetual victim, because friendship is rooted in truth. At best, we can attempt to contain a person's self-destruction by holding healthy boundaries with them, showing our care and concern, and ensuring they do not take others down with them.

We grant them the dignity of owning the consequences of their own dysfunction and it is up to them what they will do. When we begin to subsidize their behavior by meddling in their histories, taking their options away, and controlling them because we know better, we act as parents and drain our own Self energy. We must charge for this service or let the person be. Such cases where people save themselves are rare but they do happen. Not everyone will embody a life of philosophy and self-knowledge over the years. Many fall away from truth into their bubbles of denial. We cannot drag anyone along with us as we walk forward on the lonesome path. People must move forward of their own accord or serve as cautionary tales for those who broke through to higher ground.

Giving yourself the freedom to experiment and make mistakes means giving yourself leeway to get messy with your own life. This is actually a responsibility you can choose. It comes with the price of either having a healthy or unhealthy influence on the world around yourself. It is up to you to choose if your experiments will yield truth-based outcomes or deception and trauma. Granting yourself the freedom will speed up your growth process because you will no longer sit around, waiting for others to break ground you yourself could have. By accepting mistakes, you tend to make less of them as time goes on. Grand experiments that alter the very foundations of your psyche and your relationships lead to subtler and sophisticated experiments that provide useful change but at a finer-tuned level.

The younger a person is allowed to experiment and make mistakes in life, the less likely their mistakes are to be immoral and traumatizing to others in adulthood. It is a parent's responsibility to offer their child a reasonable and rational assessment of likely outcomes from whatever field of inquiry the child is hoping to experiment within but the parent ought not to force the child's hand or lead them to conclusions.

Experimentation and making mistakes should not be confused with rebellion, though we experiment and make mistakes during rebellion. Rebellion is a reaction to false parental control exerted over us in childhood. It is a facsimile of the freedom to experiment but fundamentally we rebel in relation to our parents during this stage. Rebellion is an important and necessary stage for anyone who has had their boundaries crossed by their parents. Once we have sufficiently established for ourselves an adult life anchored in reality (through empathy, self-knowledge, philosophy, and economics), we become truly capable of conducting experiments and making mistakes proactively.

There is a great relaxation that comes from letting go of the need to control the conscious and philosophical experimentations and mistakes that others go through. We spot when others are growing as individuals and we encourage them onward and upward.

In general, accurate interpersonal boundaries and economic forces will check those who pursue self-deception. They will fail to make lasting, meaningful friendships. They will fail to procreate. They will make little money. They will become irrelevant. However, those who pursue self-deception via aggression must be contained and reformed at their own expense. There also comes a great relaxation when we know what evil is and how to fight it. When boundaries are clear and our principles are consistent, we see who the greatest evil-doers are and we stop them from taking options away from other people.

Let us foster the growth of others by encouraging their healthy rebellion and their healthy self-inquiry. Let us disengage from those who self-deceive and contain those who aggress. Let us hold space for others to experiment and make mistakes!

89

---

## **Reopening Contact With Your Parents**

*Never test another man by your own weakness.*

-Joseph Conrad

Reopening contact with one's parents is a *risky* choice, generally only to be pursued for limited reasons. Parents and the family of origin are a gravity well. You will take one step toward them and suddenly it becomes two or three out of sheer historical momentum. Reopening contact is not recommended if one's parents are invasive in the slightest. If one or both parents, after the period of separation, are willing only to respond when they are contacted and not to initiate contact, some things can happen to serve the adult child.

It is important to note that the two main intellectuals most often cited around breaking from one's parents, Stefan Molyneux and Daniel Mackler, have unique circumstances that cannot be universalized.

Stefan Molyneux had a morally evil, high level manipulator as a mother and a total abandoner as a father. Daniel Mackler is an anti-natalist, refusing to procreate and proscribing that the best and healthiest should not reproduce. The incentives and operating standards by which these men live their lives will be different to your own as well as mine. In the case of having absolute train wreck sadists as parents, there's no safety in reopening contact. You cannot reasonably expect to remain in your Adult Self nor retain any predictability in the interactions aside from manipulation on the part of the parents. In the case of deciding you do not want to be in the gene pool anymore, you have zero incentive to be as accurate as you possibly can be in cataloguing a psychohistory for future generations nor do you have a single incentive to see intergenerational wealth passed on.

By now you can deduce a reason or two for reopening contact with your parents and the means by which you can do it. When we live for our children, for future generations, we can gain great utility out of knowledge our parents may have not shared with us when they were our perpetrators.

If we can engage only from our Adult Self, never to bring our inner child around them, we can have very occasional contact where we are not overwhelmed by the gravity well of trauma. We can use this time judiciously but only if our boundaries and entitlement to initiation of contact, given our victim status in the historical family, are respected. We do not abuse this position to get our unmet childhood needs met as a wounded child returning “home”. We do this to get information as archivists.

Also note that we may have gained all the information we needed when we were in the midst of our confrontations with our abusive parents. We can engage contact only with a party that will not pursue us invasively. We may need to play a bit of a game with assurances or flattery to get what we seek. We seek insights, psychological knowledge, genealogical information, memories from our own early childhoods, or confessions of failure. We go as investigative journalists. We learn about a parent or both parents' experiences of their own parents in childhood. We write this or record it for future self-work and for the sakes of our future children, who will very likely outstrip us in terms of psychological insight and awareness. We can only do it if it is safe, it bears repeating.

We can also engage in the effort, perhaps a struggle, to keep intergenerational wealth in the family. Our forefathers did not scrimp, save, and suffer through wars and fractional reserve banking systems so that our parents could squander it on foreigners and idiotic diversions. Again, we must scan for safety. We cannot allow money that would bolster us and allow us to raise our children more effectively to go to the denial and narcissism of our own parents.

We can attempt to effect change here only to the degree that strings will not come attached. We do not enter into the bargain of, "Okay, son, I will give \$5k to your children for braces if you let me see them twice a week" or other such nonsense. We communicate to these people, who lived in unimaginable wealth and opportunity compared to 2017, that it is their genetic prerogative to see that their progeny have financial success. We convey that we are different and we will not squander wealth. We may point out financial mismanagement of the past. We may need to play a game here also. Sometimes, however, a parent will be strong enough to hear our plainspoken terms. We cannot allow a good chance at securing a better future existence for our own children to be passed up if there is a semblance of safety in the relationship upon which we make our appeals. A committed anti-natalist will likely fail to see the economic incentives here and speak of some emotional "compromise" at hand. Remember, psychologists are not philosophers or economists.

The choice to reopen contact with one's estranged parents is a deeply personal, sensitive, and potentially dangerous choice to be weighed carefully over a period of time. It must be done only for the benefit of the adult-child but let us be honest, any guilty parent will feel some semblance of relief from their loneliness if it happens.

We do well to consider the economic and psychological futures of our own children. Will they benefit from an extra five or ten thousand dollars with no strings attached? Will they benefit from having pictures or perhaps video of their grandparents as children? Will Young Timmy one day ask about great-grandpa's role in WWII and you will draw a blank and give him some malarkey about 'individualism' when really you were too negligent of working on yourself enough to be able to get the facts? Let's just see. Sometimes it is worth it and sometimes it's not.

---

## Appealing to the Best in Others

*Luck is a dividend of sweat.*

-Ray Kroc

*The essays in this section will now shift away from family-related matters and more into general principles with respect to relationships and boundaries. I am a firm believer in parting with grace wherever possible. As this book draws to a close, I want to highlight essays that will help the reader to establish enjoyable, meaningful relationships in adulthood.*

We learn and grow consistent to the degree to which our processes and strategies match reality. We come to understand reality through philosophy and self-knowledge. As we gain more and more understanding of how our inner and outer worlds work, we gain the capacity to teach others.

Should we learn the art of teaching and selling true ideas in a marketplace full of many deceptions, we begin to become inspirational figures for others. Good work in the world begets good work in the world. Our personalities gain strength, our insight gains depth, and we come to fulfill our potential. We start to be able to discern within ourselves the sides of us that are most efficient and effective for whatever fields of chosen endeavor. When we make the conscious choice to bring that within us which is best suited to the task at hand, we communicate to others that they too can bring the very best of themselves to bear.



This presence of being, this competence, this excellence in performance is a signal of goodwill to society. We are showing that we believe in ourselves. We are effective. We signal to those who do not have it quite as figured out as we do that we hope they will keep growing and going forward. We signal to those that are ahead of us that we are learning the ropes and soon will share their company. It is in this way that we appeal to the best in others. To the degree they are inhibited by historical trauma, others will then bring to bear their passion and fervor and excellence.

No one ever made the world better by acting out their cynicism onto it. Progress is only driven by the ethical and effective. Those who have raised the standards of cognition for humanity have always had to work hard and become truly excellent in their chosen fields of endeavor. No one reached the top by being a mousy scoundrel. Those who were the worst scoundrels are remembered as tyrants and nothing more.

Let us remember to bring to bear the very best within us. Over time, we will see the results of our competence. We will merit all the joys and powers our achievements attain for us. Otherwise, we will merit all the follies and disappointments doing half-assed jobs will bring us.

---

## Helping Out When You Are Helped Out

*Individuals don't win; teams do.*

-Sam Walton

Having been in the service industry at various points as a teenager and a young adult, I had the pleasure of learning customer service and how to interact with strangers in a professional manner. Every now and then I would get commended to a manager by a customer or I would win some kind of award for being the kind of employee I could be when I strung good days together. Those moments of praise and encouragement always stuck with me. They energized me and helped me to do better and better work.

I am no longer working entry level jobs in the service industry but I do still consume those services from time to time. There are instances where I'm met with people who really do care about quality customer service. I like to reward them and praise them as I was once treated. It is a simple thing but it makes a big difference to put in a good word with a manager, fill out a corporate survey with an employee number, or tell the person directly what a good job they did.

Capitalism and civilization itself is built on trust. We build trust with others when we show them we are people who reward competence, excellence, and virtue. It can be so tremendously difficult to emerge out of childhood as a young person, work at less-than-ideal circumstances at an entry level job, and never be recognized for putting in good effort and striving for results. We are not entitled to friendliness from others. It is a gift they give to us. We do right to reward their efforts on our behalf with our own efforts. We, as customers, can open a door to more money making and responsibility if they so choose it.

When we take time out of our days to leave an honest review of competent work, we are signaling to society that we want to live in a world where good people flourish. If we neglect the good work of others by forgetting our gratefulness and our humility, we signal to society that we want to live in a world where the good go unnoticed. This serves people with less scruples who are willing play office politics getting to the top.

Goodness requires effort. We do well to recognize and venerate wholesomeness in others.

---

## Forcing Self

### How To Spare Others The Grandiose Awkwardness

*The grandiose person is never really free; first because he is excessively dependent on admiration from others, and second, because his self-respect is dependent on qualities, functions, and achievements that can suddenly fail.*

– Alice Miller, *The Drama of the Gifted Child*

An extremely common pitfall in the self-knowledge world that can often consume people for years is the idea that one *should* “be in Self.” Through reading into psychology and learning how to access the better sides of oneself, one comes to know what it feels like to “be in Self”. Generally this is a state of calmness, confidence, curiosity, openness, and relaxation. It feels good to “be in Self”! The unfortunate thing is that some people then latch onto this experience and assign it a “should”. “I should be in Self!” they say. Since “Self” becomes the highest value, a person will make more and more efforts toward “being in Self” at all times. The paradox of this is that the striving to be “in Self” is itself what tends to take over the person’s being, not actually “being in Self” itself.

People become neurotic when they pursue the thing they cannot have. Whole systems of self-management emerge where a person essentially tries to psych themselves into "being in Self". Daily meditations, whole courses of therapy with "Self-like" therapists, and constant self-monitoring come in to the lives of these well-meaning people. There is nothing fundamentally wrong with a daily meditation, seeing a "Self-like" therapist, or monitoring oneself but none of these are the same as simply "being in Self", the value that is pursued by these activities. We can even learn to be more "in Self" from these activities but there will always and forever be that fundamental divide. There is a difference between "being" and "striving". Striving is wonderful and useful in so many ways but it is not the same as "being". Striving is the active pursuit of a value, not the experience of the value itself. Being is a state of awareness and knowledge. Of course it can be cultivated through striving! But being is not the same as striving.

When we understand that Self, being an amalgamation or unity of our healthiest sides, is a presence inside of us, we begin to trust that it will be around. So much of the striving to "be in Self" is out of a sense of deficit of Self. "There is not enough Self and we need more!" is the motivating anxiety.

As we mature and relax into wisdom, there really does become enough Self. The more the wounded and split off sides of ourselves see the abundance of Self built up in our system through striving and focused dedication, the less they ache because of some perceived deficit. We become "good enough," to borrow a conventional psychology term, regardless of the part we find ourselves in. "Self" becomes this presence within us that we trust will be around. We lose the need to do all those daily meditations, programmed courses of journaling, and therapy sessions because at some point we simply fill our own needs as we go along. We no longer "chase" Self to "have a taste". Self simply shows up. We begin to live in more and more awe of reality. We delight in our own company.

Please bear in mind that conscious work to "get into Self" is an important and necessary step toward maturity. This essay is simply pointing out that eventually that conscious work simply gets in the way. We are training to be, not simply training for the sake of training always and forever like hamsters in a wheel.

The downside to forcing Self with our "shoulds" is that we set a standard in our inner worlds for how presence should come to be rather than living in spontaneous discovery as a lifelong process. This will apply universally in our internal worlds. Our more immature parts will get wind of this. They will force our attention onto them by overwhelming us the same way we are overwhelmed with striving to "be in Self". After all, this is the currency to trade in! It is no surprise that people who talk most of "being in Self" also tend to be the ones who are most lost in the ocean of emotion! We watch as they struggle to "be" instead of just being. Their hatches remain flooded with the historical screams of "Why don't I get to be, too?" brought on by countless immature parts. These people take on the appearance of being self-knowledgeable but only because they are more emotionally activated than others, not because they are more mature and open to reality. Their publications are hampered by a lack of creativity and dimension. After all, everything they produce is a reflection of their neurotic pursuit of "being in Self" and the backlash of needy child parts crawling all over their muzzled Adult Selves.

This essay offers a way out.

We cannot assume that what worked in our self-knowledge process years ago will work today. Eventually we can embody our mastery instead of building it up.

---

## Making Amends

*The best way to make amends is to learn and grow.*

-Fred Timm

We may find ourselves in conflict at times in our adult lives. This occurs when our inner child or our inner parent, as opposed to the inner adult, interacts with the inner child or parent of another. The party who initiates this interaction is the party who then later initiates the process of making amends but both parties have an opportunity to learn and grow.

In conflict there is disagreement, discord, and dissonance. Our ancient, unresolved emotions come to the surface. Our fantasies of rescue and revenge come into play. The balance of the relationship is disturbed.

In these circumstances it is our responsibility to return to Self. Reparenting, returning to Self, is a separate and private process. It cannot and does not occur through the lens of an interpersonal relationship.

We may need to take time and space from the conflictive interaction to do this. We may be able to do this during the interaction through our own inner resources. We take steps to calm the inner parent or inner child and then listen to its needs, fears, and hardships. We come to understand how we acted out of our ancient wounds rather than our adult self. We learn and grow. We break through the repetition compulsion and into adult volition.

If the other party in the conflict is willing to hear us from their own Adult Self, we may explain what we have processed and how we will live more truthfully going forward. If the other party in the conflict is unwilling to hear us from their own Adult Self, we can have compassion for ourselves and take solace in the real healing work we have done internally. In the future we will have better boundaries and will be less likely to choose people who expect us to restore them to their Adult Self after a conflict.

Absent considerations of ethics, no amends need to be made by a person whose Adult or True Self is confronted by the wounded inner child or parent of another.

It is up to each of us to work through the conflicts we have had as adults. A secure place of self-reflection provides us the opportunity to do this work. The best way to make amends is to learn and grow. By choosing to do this, we leave behind the old ways that got us into the conflict in the first place.



---

## Sparring

*Where the environment is too soft and luxurious and no strife is required for survival, not only are weak strains and individuals allowed to survive and encouraged to breed but the strong types also grow fat mentally and physically.*

-Madison Grant

Through learning better to love those around us we prepare ourselves to go out into the world and fight evil. We learn boundaries. Boundaries allow us to be present with others and ourselves, though we carry trauma, and not act out our trauma. We learn to play. This allows us to live spontaneously. We learn *how to learn* by sharing in and observing the learning process in others. This allows us to gain an epistemology we can communicate. Friendship is a constant refinement process between two growing people where each party is dedicated their own learning and growing process. The deeper and more abiding friendships we build with others, the firmer resolve and conviction we have for combating the ugliness in the world.

We spar with our friends in different ways. Boys and men often directly spar through games of wit and strategy, competitions of strength and fitness, and through the inspiring presentation of works of art. Girls and women spar less, given their natural roles as nurturers, but even they engage in dance, dress, and cooking as means of building up the other women in their tribe. Of course there is crossover with these roles but generally speaking, this is how it breaks down.

In a relationship where there is consistent growth at an enjoyable pace for both parties, we can easily assume that the friendship will go through phases. How things are done now will not be how things are done in the future, as concepts and empathy itself are scaling. These phases of growth are expressed through the vehicles mentioned in the paragraph above. Brutish awkwardness and bitter tastes give way to nimble navigating and dank deliciousness. Our friends afford us the opportunity to test things out in this manner, so long as the boundaries are held. We improve and are appreciated for making improvements.

When it comes time to go out into the world and change it for the better, we have much practice under our belts. "That one really annoying thing Jimmy did three years ago," inevitably rears its head somewhere in the public sphere. We have all the socializing experience from the training and enjoyment with our friends and we know intuitively the means by which we can handle the annoyance.

Our friendships are a special place where we can speak of deep strategies, of empathy itself, and of the process of growth. We test things out, not as teachers to our friends, but merely as learners ourselves. We come into agreement on what works and does not work. We take this out into the world and run circles around the competition.

---

## Loyalty

*He who has never learned to obey cannot be a good commander.*

—Aristotle

Society is hierarchical. Nobody is exactly perfectly equal to another person. There are differences and disparities between the races, between philosophies and ideologies, cultures, forms of art, and environments. Each of us must choose in life our purpose and our areas of study. There are those who will outperform us and underperform us according to objectively verifiable standards. We can have empathy for all who endeavor in our chosen fields and learn from them, whether it is mistakes to make or strategies to employ. When we find someone who consistently outperforms us in a field of endeavor and who consistently provides value to us when we lend them our empathy, we can choose to give them our loyalty. We can give loyalty to our superiors: authorities by merit.

With self-knowledge there are particular measures of quality we look for. These are very similar to the questions laid out in the essay *Estimating A Therapist*. I will name only a few here:

*-Is the person spontaneous and capable of play?*

*-Does the person have accurate empathy?*

*-Can the person process, through grieving, their deepest wounds?*

*-To what degree is the person calm and confident, or scattered and fearful?*

*-Does the person exhibit courage in the face of nihilism and evil?*

*-To what degree does the person respect or disrespect the rational boundaries of another and themselves?*

*-Is the person lively and engaging, or robotic and monotone?*

*-How capable is the person in helping others to have awareness of their options?*

*-To what degree does the person have addictions?*

*-What is the person's creative output and what values do they communicate through it?*

*-Are the person's concepts logical and ordered or punctuated by insecurities?*

The questions go on and on. The point being that when we find someone who exhibits positive, healthy answers to these questions we can begin to look at their work in the world and learn from it. The stiff learn from the lively. The foolish learn from the wise. The addicted learn from the sober.

At some point, up to our personal discretion, we can give loyalty to authorities. This does not mean that we become blind followers. This means that we trust the judgment of those wiser than us, in whatever field of endeavor, and go with their judgment in times where we deem we do not have sufficient time to fully explore our options for ourselves.

If someone we admire and respect for their self-knowledge does not readily share their emotional state in the moment simply because we prompted them as our own learning indicated we should, we trust their judgment and offer them curiosity. "Why would the person hold a boundary with me?" is the question of curiosity that arises when we have given loyalty to that person.

A simpler example is found in the dating world. Men the world over have countless YouTube channels focused on courtship with women. Those who are the most capable of using the medium of YouTube as teachers and entertainers combined with demonstrated skills in "picking up" women tend to be the most successful. They make the most money and have the most loyal followings because their methods and presentations are effective...or because their shows are really entertaining! "Being great at dating" is not the same as "having a trustful, joyous marriage where both partners are committed to raising children without trauma," it is worth noting. Our specific niche of endeavor is limited only by our imaginative capacity to pursue philosophical complexity and nuance.

A recent example of the need for loyalty was during President Donald Trump's cabinet selection process. Many members of the "Trump Train" that helped Trump to power cried foul play and betrayal at a number of the choices. Such people were not behaving with loyalty. They failed to take into account that Donald Trump was receiving, during the selection process, classified information that gave him a strategic insight not available to the common social media warrior. Such lack of loyalty on the part of these followers cost them credibility.

Loyalty also plays an important part in our interpersonal, in-person relationships. Intimacy in relationships is earned through trust-building activities and conversation wherein both parties see if mutual enjoyment and learning can be had. However, friends are unequal. One will be more versed in say, Bible Scripture, and the other will be more versed in... materials science! Can these two relate and learn in mutual enjoyment given their disparate interests and expertise?

If they can, they do well to empathize with the disparity in their midst so that questions of Bible Scripture can fall to the appropriate party, in times of uncertainty, and questions of materials science to the scientist. Adoption of this trust-giving strategy aids the friends in achieving more than if they were to regard with suspicion every little shred of knowledge and aptitude in the other person.

We can also look at the male-female marriage. Men generally serve as protectors and providers, in terms of evolutionary psychology, and women generally serve as nurturers. The woman may question a man's strategies in employing protection for their home but when she has scant time to take in the full breadth of the man's prior learning in the endeavor of protection, she does well to trust him and show loyalty. This could be during a home invasion by Chicago ghetto youth from single parent families, armed with pawn shop pistols and intent on stealing some jewelry.

Loyalty is particularly important during times where an out-group is assailing or the in-group or accusing it of a transgression. If a reporter at CNN accuses one of my website's subscribers of being a rapist, I will staunchly side with my website's subscriber until definitive evidence of guilt is provided. Even in small moments of out-group rudeness, such as a grocery store cashier making a joke at the expense of my wife, I will side with the in-group. I will not laugh. To hell with that cashier.

When you practice accurate loyalty to your in-group you gain the rewards the in-group has to offer and you gain the reputation of being loyal. This gains you loyalty, primarily from those lower in the hierarchy of your in-group but also of those higher than you, to the degree you have been loyal. If the in-group is philosophically consistent, you can expect to be handsomely rewarded for being empathetic, boundaried, and consistent in your use of loyalty. Some in-groups operate on corrupt founding or operating principles and will eject and reject you at some point for being too virtuous. We all have the option of choosing very wisely the in-groups we align ourselves with.

---

## Dating As A Self-Knowledgeable Person

*I've gotta use some Tic Tacs, just in case I start kissing her... And when you're a star they let you do it: Grab them by the pussy. You can do anything.*

-Billionaire Donald J. Trump

*For the most part I will be holding off on my thoughts on dating, courtship, romance, and marriage in this book because I plan on writing a dedicated book to these subjects at some point in the future. I did want to mention this subject as a matter of timeliness because I anticipate the economic effects of Donald Trump's national policies to kick off a kind of mini-Baby Boom for smarter people.*

Dating as a self-knowledgeable person is a difficult prospect. The major institutions of western society do not promote self-knowledge or principled, rational thinking.

As a result, millions of young people are dumped out into biological adulthood as dissociated retards. The only reasonable assistance we can hope for most people we meet, by and large, is that one of their parents was remotely redpilled on some important topic or perhaps they dimly navigated their way to some useful information on the Internet that "felt more true than the rest." We survey a crude, primitive social landscape dotted by an occasional diamond or a couple we envy where the man redpilled the woman. The volcanoes of social conflict erupt and hot magma burns away the minds of all in the vicinity.



This is a harsh landscape indeed.

In order to attract quality mates, we must build up our voices so we can yell across long distances. We must muster the courage to ford the dim landscape in search of any leads that come up. We need qualities that will attract like-minded potential mates or mates who are emotionally open to our values.

In practical terms this means we must learn to be assertive, adventurous, and persuasive. We need assertiveness so that we can fundamentally embody the message of, "I want and will find a quality mate." Assertiveness allows us to hold on to this value, this desire, this message in the face of internal and external critics who will attempt to dissuade us.

Assertiveness helps us to declare to others that which we desire. When others have clarity on our desires, they will help us achieve our ends if our values align. Adventurousness allows us to think creatively outside of the box for solution to the question, "How will I find a quality mate in a bleak landscape?" We may need to cast our net far and wide. Perhaps we'll need to go to some event or gathering outside of our comfort zone. We must be willing to take risks if we want to attain high values.

Persuasiveness is the ability to convince others of our ideas. We sell ourselves in a way that makes us stand out from the pack. This serves us in dating because dating is fundamentally a process of courtship. We cannot simply show up to a date and the man or woman will instantly want to marry us, raise children peacefully, and dedicate themselves to a lifelong learning and growing process. Through our use of empathy, rhetoric, and logic we can appeal to that in the potential mate that would benefit from the philosophical life. Perhaps we also persuade the people around them in their life. We are indeed salesmen and merchants of the good life. Some will join us and some will not. Having a fat bank account and a good job helps, too!

To zoom in from the big picture a bit, I would like to offer some practical solutions intended to help you raise your sexual market value and maximize your potential for success. This is the value we have relative to the current reproductive markets.

- keep in good shape and eat a healthy diet*
- get good sleep every night*
- shower often*
- abstain from pornography*
- build up your savings and earnings as much as you ethically can*
- practice assertiveness in your relationships*
- practice self-knowledge and self-knowledge (of course!)*
- network, use online dating, and any other form of pursuit ethically available*
- dress well without fixating on fashion*
- keep a clean environment in your spaces*
- lift heavy weights and work the cardio 3-5 times a week*
- build a network of friends who can help you attain a woman*
- be willing to leave a network of friends if courted by a man*
- remain drug and disease free*
- date within your race and culture when possible*
- be willing to outcompete other suitors*
- practice politeness and decency on a date but establish your interest*
- establish light physical contact on the first date*
- tread lightly around questions of your own family if you have broken from them until you can begin to redpill your suitor*
- true romance is when both parties commit to remaining true to themselves; you do not have to compromise unless you are reaching the end of your fertility*

Hopefully you now have a clearer picture of strategies and tactics that undergird a self-knowledgeable pursuit of romance in the modern world. It is not an easy prospect nor is it overwhelmingly bleak for most. We have options but we must be willing to outcompete less self-knowledgeable, more dissociated parties.

---

## Dynasty and Hegemony

### The Future of the Voluntary Family Unit

*The great tragedy of life is not that men perish, but that they cease to  
love.*

-W. Somerset Maugham

*Our Fathers in a wondrous age,  
Ere yet the Earth was small,  
Ensured to us an heritage,  
And doubted not at all  
That we, the children of their heart,  
Which then did beat so high,  
In later time should play like part  
For our posterity.  
Then, fretful, murmur not they gave  
So great a charge to keep,  
Nor dream that awestruck Time shall save  
Their labour while we sleep.  
Dear-bought and clear, a thousand year,  
Our fathers' title runs.  
Make we likewise their sacrifice,  
Defrauding not our sons.  
-Rudyard Kipling, The Heritage*

Those who possess the greatest financial, political, and social power in this world are those who make a dynasty of their family lives. That is to say that they provide the best possible educations and financial advantages to their younger generations. An aristocracy of financial elite have dominated global affairs for centuries, truly since the fall of feudalism and the advent of the Industrial Revolution. The destruction of the family unit, of ethnic aristocracies, and of society itself has been wrought through the myth of "equality."

Yet at the same time, those most culpable for sowing the seeds of radical egalitarianism in society have understood that the best way to transmit in-group values has been through a kind of indoctrination during child-rearing. They have retained their high, blood-soaked position, while most of us have been left to fend for ourselves in tiny little nuclear family bands as foreign hordes pour into the West. Western Civilization has been shorn into tatters. A rare few holdovers, traditionalist WASP families, have resisted "equality" and have gone far above and beyond for the rest of their kind as a conscious choice. These holdovers have been relentlessly demonized in the power elite controlled media.

We who pursue self-knowledge generally do not come from these sorts of powerful dynasties.

We do have the opportunity to take what we can from the notion of dynastic transmission of social credit and apply it to our own children. The most successful education is when we can teach our children to learn for themselves, to pursue their own curiosities unabashedly.

Yet, children do need guidance and structure. We can provide this by demonstrating our ideas of what works and does not work across the fields of human endeavor and *why* we have arrived at these ideas. We can parent as philosophers. We have a chance to demonstrate the idea that the pursuit of self-knowledge is extremely rare in this world and that those who pursue it are well-served to look out for one another's interests. By this standard we engender the continuing pursuit of philosophy within the home and the family and as a means of maintaining secure attachments between our peoples throughout the years. Gone is the myth of "blood is thicker than water." Yet, we begin to amass the financial, political, and social power long held by the most radically in-group humans. Philosophy binds us benevolently and lovingly.

Let us examine the genius of the Israeli ethno state, the hegemony of the Rothschild clan, and the endurance of secret societies over the centuries. These studies need not be paranoid rambles into the occult. We can use our empathy and extract the principles of what has made these groups so successful and influential. We can arrive to similar ends by practicing more philosophical means and perhaps arrive to something heretofore unseen.

We can be parents of such caliber that our children, who will most likely exceed us in intelligence and capability, will be rightfully and truthfully incentivized to collaborate with us as grown adults in the pursuit of their own interests. To achieve this, we need only to never abuse our children, meet all their needs, and convey the values of a society built on trust, empathy, and philosophical dynasty.

Charles Lindbergh's father was a Senator who stood against central banking. Charles Lindbergh stood against the fratricide of WWII. By this example we can see that good can be transmitted through the generations.

---

## Preparing For Parenthood

*If your kid needs a role model and you ain't it, you're both fucked.*

– George Carlin

*No man should bring children into the world who is unwilling to persevere to the end in their nature and education.*

– Plato

Child abuse is anything that disrupts the natural learning and growth process of a child: neglect, verbal or physical aggression, or emotional manipulation. A "perfect parent" is a parent who never once abuses their child and successfully meets all of the needs of child throughout its learning and growth process until the child is financially and emotionally independent from the parent. Such a parent may not grace this Earth for several more generations but it is a noble endeavor to attempt to meet all the needs of one's own child and never abuse the child to the degree to which human empathy has revealed to us what constitutes a child's needs. One can prepare for the endeavor by doing the following:

*-confront one's parents on their failings, however extensive, as an attempt to reconcile and to gain witnessing for one's own inner wounded child*

*-consciously break from one's own parents, and perhaps family of origin, if attempts at reconciliation are not fully satisfactory and honest*

*-become financially independent and free of debt*

- save as much money as is humanly possible...and then some
- consistently attend several courses of therapy with a therapist who always sides with the client's inner child over the client's parents until the person can do for themselves what the therapist has been doing for them (see "Estimating A Therapist" for more)*
- proactively choose one's closest friends on the basis of their ability to consistently grow and heal over time, maintain adult lives anchored in reality, and their compatibility in play
- resolve all of one's own addictions and compulsions*
- leave or distance oneself from all interpersonal relationships that are an emotional strain or drain
- build up a supportive social network of peers, allies, and perhaps extended family who buy in the basic tenets of "peaceful parenting"*
- read widely from the fields of philosophy and psychology in order to build one's empathy and ability to reason from first principles
- spend extensive time with children, including one's own inner child, from infants to teenagers*
- strive for one's own greatest ambitions for an adult life that do not involve a family, before having children
- choose a romantic and marriage partner on their capacity as a future parent and ability to consistently grow and heal over time*
- through what resembles an old-fashioned courtship, build up trust, respect, and empathy with said romantic partner with strong boundaries around sexual contact over the window of time the woman has before the goal for number of children becomes biologically untenable due to dropping fertility (some have time, some will have to rush)



- both partners prepare through a self-education process for the associated responsibilities, monetary and diet requirements, and procedures associated with a stress-free pregnancy, a gentle and loving birth, and a nutritious, calm, and securely attached infancy*
- get married, with wedding vows aimed toward truth*
- make career and financial arrangements to have one or both parents stay at home, work from home in a combination that affords the child through for every waking moment of its first five years of life at least one parent available to meet its needs*
- engage in the sex act during marriage out of love for the child that will be conceived and as a means of honoring the love connection between the husband and wife*
- try, try, try until the mother is pregnant*

These are ideal standards that involve long-ranging planning, macroeconomic conditions, and the chances for success and risk associated with the modern dating scene as dictated by the state of gender relations and the health of the family institution. Not everyone will meet these standards, some out of circumstances out of their own control and some out of rebellion. We do well to stump for our friends, once we have found a suitable partner, so that their chances of success improve. The campaign to find a partner and carry out all the responsibilities listed above need not happen in isolation. Healthy economies dominated by productive enterprise, high participation rates, and real growth in wages feature cultures of courtship and family values. We must embody this culture in our attitudes, expressions, dispositions, and mission statements so that we turn the search for love and children from a solitary cry in a landscape of desolation into a booming Lover's Lane of fun and excitement.

Parenting to the standard of no abuse and all needs met for the child shines a great light into society. The more engaged in this process, the better.

Let us do all that we can to prepare for parenthood.

---

## The Treasured Home Life

*A woman should be home with the children, building that home and making sure there's a secure family atmosphere.*

-Mel Gibson

We have the opportunity in this life to treat our loved ones as treasures. The person who wrestles their True Self away from their parents, lives proactively and creatively by philosophical principles, strives to learn the truth, and struggles to live more and more soberly becomes a treasure unto the world. We do well to recognize the incredible rarity of these qualities in others, to honor and venerate the truth of their struggle. Let us place alongside the greatest heroes and figures of history our loved ones. Let us cherish them to the point that they weep in recognition of our tremendous love.

We say "yes" to their playfulness and invite them in with our own. We shake hands heartily and put our hearts into our hugs. We do chores and errands faithfully and steadily. We support their creative endeavors, looking to put them "over the top" and into the public dialogue as they build up their personal power.

We donate and help if they hit dire straits out of their control. We offer words of solace and support in the face of tragedy. We lend our muscle and grit in the face of evil. We look them in the eye, always. We soften our countenance and invite in the splendors of conviviality. We cook tremendous meals, each paying their fair share. We engender goodwill at every gathering. We bow our heads together in the face of the authority of wisdom. We harmonize as we tune into the truth together. We take long walks and discourse. We sit near one another, feeling the warmth our bodies bring to the room. We worship the children that come into our midst, forever nurturing their curiosity and play.

Good men speak of the evil and hard things in the world. They speculate and strategize. Sometimes they fight and kill evil. They build each other up as brothers in the common cause of truth. They hold expectations and standards for one another yet allow earnest mistakes arising from reasonable risks taken. They compete but always to advance the common cause of truth, which bonds people together as a tribe. Men declare their intentions openly among their own. The strongest of the men are the most responsible in embodying the father principle. Men encourage the children, helping them to taste the sweetness of courage. Men protect the home from outsiders. They honor the wives of their companions. They stoke the fire in the hearth.

Good women support one another in the hard work of raising children and maintaining the efficiency of the home. Women are preventative and soothe the aches and anxieties on the distant horizon. Women prepare the food. They hear the stories of the men and retell them to the children later, in their soothing way. Good women are precious yet resilient and hardworking. The strongest of the women belongs to the strongest man, as is natural. Women witness for one another, holding the hope through trying times. Good women, once in the warmth of a family, hold in highest regard the mother principle in their appearance and manner. Women hold a distance from men who are not their husbands. Women protect the home from disease and heartbreak.

We must remember the very best of the parenting and conviviality we received, witnessed, or perceived throughout our lives and embody it on a daily basis. We must remember and remember again the very best of our people and how they provoked love in our hearts, inspiration in our minds. Again and again, we must remember and then we must live. We must be the burning fire in the hearth every evening. We must be the rhythm and productive enterprise of the daytime. We must keep our boundaries sacred and leave behind the temptations of drug and drink so that we can render unto our loved ones the very best of our Self energy. We must worship our loved ones as companions in the search of truth. Above all, we must worship the children in our midst, particularly those of our own kind. We must convey to them the very best of the parenting we have come to know through the generations. We must give them our all.

---

## Serving Others in Their Self-Knowledge

*Do not train a child to learn by force or harshness; but direct them to it by what amuses their minds, so that you may be better able to discover with accuracy the peculiar bent of the genius of each.*

-Plato

Now that you have read this book and have a better grasp of self-knowledge, you may feel inclined to help others in their own work. You are least regulated by the state when you offer your services as a “coach” or some other unregulated title. Personally, I call myself a “philosopher” and an “author”. However you do it, please be aware that those who operate in state cartels have an economic interest in preserving their cartels. Doctoral psychologists, psychotherapists, and psychiatrists are often quite happy to litigate or slander “coaching” and other, similar occupations. Proceed as you see fit. You do have options but you also could have enemies.

The counseling industrial complex is crumbling. State subsidies for counseling schools will eventually dry up. The alternative media is dominating psychological discourse in society. The wicked abusiveness of professors and counseling supervisors is more and more being seen for what it is. Younger generations are irreverent to false authority.

Having read this book, you are in a unique position to help others. You may choose to pursue licensure and a university education. I am sure you have your reasons. You may also choose to work entirely in the free market.

Should you choose the latter, I would recommend continuing to stay tuned into my offerings via social media<sup>20</sup>, my website<sup>21</sup>, and future books yet to come. Together we can save people a lot of time and money in their self-growth processes.

I suggest you use your newfound knowledge of boundaries, empathy, the major conflicts playing out in the psychological realm of societal discourse, and standards for relationships to further the advance of self-knowledge in the world. There are far too few philosophers yet. Each of us can bring the light of reason to those trapped in the darkness of culture, familial denial, bad therapy relationships, and political oppression.

From my point of view, the world does not need more emotive clerks in state cartels. The world needs vigorous, empathetic philosophers to build successful businesses in the free market.

Thank you so much for your time and patronage. Please be sure to share this book with your loved ones and on social media.

Let's save the world!

-Steven

---

<sup>20</sup> [www.twitter.com/stevefranssen](http://www.twitter.com/stevefranssen)

<sup>21</sup> [www.nurturingtruth.com](http://www.nurturingtruth.com)

# **SECTION 3:**

## **Terms and Sources**



---

## Glossary of Terms

---

*The American Psychological Association keeps their own glossary of terms so I figured, "Why not keep my own?" Some of these are just me cracking jokes but there is truth to every joke, mind you. The definitions that follow are working terms and may be reclarified in future works.*

- Abundance -** a surplus of personal emotional energy; not available to people who are dissociated or depressed
- Abuse -** any non-retaliatory action or behavior that impedes the learning and emotional maturation process of another person
- Addiction -** a word used by professionals to take the free will out of the repetition compulsion
- Ally -** a person, group, or nation that is associated with another or others for some common cause or purpose

- Altruism -** actions done out of consideration for others with little to no consideration of oneself; is extremely dangerous when done for out-groups; can only be done out of personal abundance
- Amygdala -** part of the limbic system; underdevelopment turns you into a weasely liberal, proper development lets you propagate civilization
- Anti-natalism -** a complex set of arguments designed to paralyze the very best people from having children so that society becomes a Mulatto World where organized Jewry serves as the administrative class high above; the pursuit of demographic winter and the death of the peoples who created a society stable enough for leisurely pursuit of self-knowledge
- Anxiety -** stress bubbling up from the unexpressed fears of the inner child
- Assertiveness -** the quality of efficacy in enforcing ethics and boundaries; efficacy in declaring and pursuing what one wants from life

- Attachment -** the quality of bond of the emotional relationship between a child and primary caregivers
- Aversion therapy -** when you re-traumatize your clients but put something that smells terrible nearby so they'll become doubly avoidant of what they were compelled toward before; farting in your client's mouth when they go to get into an MMA ring
- Bipolar -** alternating mania and depression resulting from an internal disconnect centered around a particularly intense trauma; a word a therapist often will use to put emotional distance between himself and a client
- Boundaries -** contextual logical standards we hold for intimacy and connectedness with others, best if conforming to philosophy and reality; the dividing line between one person's psyche and another's

- Burnout -** when you have used up so much of your emotional energy in processing things that you get worn out intellectually and emotionally; common to people who don't have sufficient boundaries, weak therapists, and strong therapists who work themselves too hard
- Character -** the degree of moral excellence and firmness of a person, as measured over time
- Client -** the person who is in the therapy relationship to grow at all costs, including the therapist's dissociation
- Clinical psychologist -** a person who stayed in school way too long and collects esoteric books with an Eastern vibe
- Clinical social worker -** clerks who are smarter than clinical psychologists for having gone to school less, grunts on the front line of spreading psychological Marxism and psych meds

**Competence** - the ability to perform to or exceed measures of aptitude or ability

**Consciousness** - awareness of the internal experience and the external world

**Counseling psychologist** - a clerk who plugs people into professions based on testing procedures and a bit of empathy, is generally a retard when it comes to economics and finance

**Creativity** - when the inner child is inspired and allowed to play freely

**Date Rape** - feminist doctrine intended to excuse degenerate behavior by women and genocide the white male from the face of the Earth

**Decency** - is an attitude of neatness, orderliness, health and fitness, and good taste but never at the expense of morality or one's own connection to oneself

- Dissociation -** being cut off from one's own feelings; the numbness and mild pleasure that results from denying one's own pain; the most unconscious state of psychological being
- Dreams -** unprocessed, unconscious material bubbling up into the conscious mind during sleep
- Dream work -** the primary means of attaining self-knowledge; deliberate decrypting of the language of our traumas
- DSM IV -** a tome of mostly useless, kosher horse manure that even the wildest of learners going into psychology programs comes out paying lip service to in a robotic, defensive manner
- Dynasty -** a powerful group or family that maintains its position for a considerable time through the conscious pursuit of self-knowledge, peaceful parenting, and philosophy

- Ego -** the aspect of us that engages in the genetic and economic competition that involves all humans at all times
- Emotion -** a rational pattern of internal processes that is tied either to historical experience or current, in the moment experience
- Empathy -** the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present
- EQ -** emotional intelligence; a pop culture term popularized by Marxists in the 1990's to divert attention away from the explosive ramifications of The Bell Curve by Charles Murray and Richard Herrnstein; gobbledegook that will get you on a daytime talk show
- Fixation -** attachment to objects, ideas, or activities that were more appropriate for an earlier stage of development, resolved by self-reflection

- Forgiveness -** the dissolution of trauma-based structures, primarily anger and bitterness, through understanding and a completed processing of the original pains that yielded the anger and bitterness
- Friendship -** a nurturing, enjoyable relationship between two individuals who remain committed to their own learning and growing processes
- Gender -** the degree to which one feels "male" or "female"; easily and often a tool of manipulation of Cultural Marxists to destroy the traditional family and sow cynicism
- Genetics -** the study of the inheritance of physical and psychological traits from ancestors; not all genes are equal
- Getting Woke -** a call to awareness and generally involves the use of empathy for topics not considered to be politically-correct



- Grandiosity -** the choice to engage others in competition not out of a sober comprehension of market incentives in order to further our genetic interests but because of insecurity and unacknowledged guilt arising from past traumas
- Grieving -** the private, non-interactive full expression of the anger, rage, sadness, and pain experienced in childhood; through grieving we achieve emotional integration of trauma
- Hallucinations -** attempts by traumatized parts in our unconscious to communicate something to our conscious mind
- Hierarchy -** the ascending organization of concepts and peoples with respect to truthful accuracy by logically observable standards
- HIV -** when you failed to take proper precautions before having sex

- Humor -** the creative connection of disparate concepts in order to illuminate the obsolescence of culturally, familial, and societally approved norms and deceptions
- Innocence -** the state of having recovered or preserved childhood wonder, curiosity, playfulness, decency, and creativity
- Insanity -** when you are totally out of control and nothing anchors you to reality, i.e. being a modern-day liberal
- Insomnia -** when you have not processed your days and past traumas in so long that your system tries to compensate by depriving you of sleep so you will feel and think for once
- Judgment -** the process by which people form opinions, reach conclusions, and make critical evaluations of events and people based on available material

- Languisites -** people who use language, psychology, and political correctness to deceive moral people into giving them money and sanction, much of the psychotherapy industry is infested by these sorts
- Learning -** a process of engagement and comprehension that results in longer lasting internal changes
- Loyalty -** trust in an individual, group, cause, ideal, custom, institution, or product because of demonstrated competence
- Lucid dreaming -** conscious awareness of your dreams as they are occurring, allowing you to shape and mold the experiences you have while dreaming; a learned skill
- Maturation -** moving through the stages of emotional dependence on one's parents, rebellion against the trauma and denial of one's parents, and into proactive independence for the sake of independence, allowing one to guide others through the process for donations or a fee

- Morality -** a doctrine or system of moral conduct, often used by languisites to debase and demean a people
- Motivation -** the capacity a person has for starting, sustaining, and completing tasks relative to chosen goals and their willingness to exercise this capacity
- Narcissism -** the degree to which a person lacked parental attention as a child now expressed in biological adulthood
- Nihilism -** the moral and emotional renunciation of personal responsibility in the civilizational outcomes effected by one's own action or inaction; emotional deadness leading to emotional death triggered by parental neglect experienced in childhood; intellectual evasiveness in response to truthful concepts and argumentation that threatens one's sense of self

- Norm, the** - those who contribute to a or reinforce the society that is centered around preserving parental denial of their own failures and abuses toward their children
- OUGHTist** - a person who imposes upon reality their expected outcomes based on what should be occurring rather than what is occurring; an emotional retreat from reality characteristic of emotional adolescents; also termed an “anti-empirical libertarian” or “lolbertarian”
- Pain** - the body or mind's natural response to harmful stimuli
- Parental rescue fantasy** - the unconscious hope that someone in your life will fill your unmet needs from childhood

- Parental revenge fantasy -** the unconscious hope that the projection of the failures of your parents onto others and your subsequent combat with them will fill your unmet needs from childhood
- Parenthood -** the process of nurturing a child through their emotional maturation process through to adulthood
- Peaceful parenting -** the conscientious choice to parent one's own children according to a rigorous pursuit of philosophically-consistent outcomes of care as demonstrated to support the child's learning and emotional growth processes
- Personality -** the unique psychological qualities of an individual that influence their behavior and expression, as measured over a period of time and variety of situations
- Persuasion -** the deliberate act of seeking to change the opinions of others

- Politeness -** an attitude of consideration, tact, deference, courtesy, and the choice to empathize with the preferences of others but never at the expense of morality or one's own connection to oneself
- Political correctness -** the policing of language to shape and mold the minds of others so that they will be amenable to economic and social aims of one world government
- Power Levels -** one's, often hidden, level of knowledge regarding topics considered to not be politically-correct
- Psychiatrist -** a person who put themselves through an M.D. program so they can destroy the minds of others through their false authority and mind bending drugs

**Psychoanalysis -** a form of psychodynamic therapy where the therapist is a cold brick wall the client can't attach to so that the trauma in a person will come out and be judged and analyzed; a form of psychological cruelty; the foundational basis of a large swath of the psychotherapeutic industry

**Psychodrama -** a social conflict resulting from when one or both parties are projecting their psychological material onto another party, not to be confused with rigorous intellectual debate

**Psychodynamic perspective -** a psychological model in which behavior is explained in terms of past experiences and motivational forces

**Psychological molestation -** using philosophy, self-knowledge, and psychology to turn vulnerable people into dependents rather than set them on their way as a service



- Psychology -** the soft-scientific study of the behavior of individuals and their mental processes, a field dominated by cultural Marxists and leftist accreditation agencies
- Racism -** also: “raciss”; a word made up in the 1930's by cultural Marxists to use as a label of hate and intolerance toward people who make empirical observations about groups of people; in the politically-correct lexicon this term may only be applied to straight, white males
- Repetition compulsion -** the pressured need we feel to replicate onto ourselves or others the unresolved trauma we carry, this results in psychodramas
- Repression -** a basic defense mechanism whereby painful or guilt-producing thoughts, feelings, or memories are excluded from conscious awareness

- Resistance -** when a therapist has not sufficiently made their case to the defenses or good sense of the client; also, an internal, counteracting force in a person against motivation and change
- Sarcasm -** the direct expression of verbal aggression toward an innocent recipient
- Selection, K -** the focus upon reduced quantity of offspring with a corresponding increased parental investment (conservatives)
- Selection, r -** the focus upon quantity of offspring with a corresponding increased parental investment (liberals)
- Self, False -** the sides of us that were wounded by our parents or others during our emotional maturation and do not correspond to reality
- Self, True -** the very best within ourselves that retains a conscious awareness of our core of truth and the nature of reality

- Sex -** the creative use of erogenous stimulation between two consenting adults as a means of expressing one's highest values, best used for procreation not recreation
- Shitposting -** deliberately provoking the underdeveloped amygdala of leftists through politically incorrect expression of self through social media in order to save civilization from turning into West Africa
- Shyness -** social inhibition resulting from paralyzing trauma experienced in childhood
- Structure -** logical consistency applied to one's inner and external world as arising from first principles
- Sympathy -** empathy but with an agreement or sanction of the feelings experienced by another person

- Thinkitis -** when you have worked intellectually to process something so much that your emotions are worn out and cannot proceed, i.e. the basic resting state of a spelling bee champion
- Tolerance -** a situation that occurs with continued use of a drug in which an individual requires greater dosages to achieve the same effect; a word used by sociologist types to paralyze people into accepting reduced standards of living in the face of hordes of unwashed, 3rd world masses
- Transference -** the process by which a person in therapy attaches to a therapist feelings formerly held toward some significant person who figured in a past emotional conflict. Counter-transference is when the therapist does this to the client.
- Trauma -** an overwhelming event or experience that leaves a person unable to consciously process what has occurred
- Trouble (bad) -** when you cause an innocent person to dissociate

<b>Trouble (good)-</b>	when you cause an abusive party to connect to truth or cease to aggress
<b>Truth -</b> opinion	that which is and cannot be altered by
<b>Unconditional positive regard -</b>	Complete love and acceptance of an individual by another person, such as a parent for a child, with no conditions attached. This is appropriate for the therapy relationship but not for conventional adult to adult relationships.
<b>Unconscious -</b>	the domain of the psyche that stores repressed urges, psychological trauma, and primitive impulses

---

## Sources

---

Breitbart, Andrew (2011). *Righteous Indignation: Excuse Me While I Save The World!*. New York: Grand Central Publishing.

Buchanan, Patrick (2002). *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization*. New York: St. Martin's Griffin.

Conservative, Anonymous (2014). *The Evolutionary Psychology Behind Politics: How Conservatism and Liberalism Evolved Within Humans*. Federalist Publications.

Coulter, Ann (2016). *Adios, America: The Left's Plan to Turn Our Country into a Third World Hellhole*. Regnery Publishing.

Duke, David (2013). *Jewish Supremacism: My Awakening to the Jewish Question*. Free Speech Press.

Earley, Jay (2012). *Self-Therapy*. Pattern System Books.

Fast, Howard (1996). *Spartacus*. Routledge.

Fromm, Erich (2013). *To Have or To Be?*. New York: Bloomsbury Academic.

Herman, Judith L. (1992). *Trauma and Recovery: The Aftermath of Violence--From Domestic Abuse to Political Terror*. New York: Basic Books.

Hesse, Hermann (2002). *The Glass Bead Game*. Picador.

Jung, Carl (1989). *Memories, Dreams, Reflections*. Vintage.

Jünger, Ernst (2004). *Storm of Steel*. New York: Penguin Classics.

Mackler, Daniel (2014). *Breaking from Your Parents: Setting a New Precedent for Your Life and Our Species*. Amazon Digital Services LLC.

Mackler, Daniel (2009). *From Trauma to Enlightenment: Self-Therapy in Twelve Easy Steps*. New York: Rare Soul Press.

Mackler, Daniel (2010). *Toward Truth: A Psychological Guide to Enlightenment*. New York: Xlibris, Corp.

Maclean, Norman (1989). *A River Runs Through It*. Chicago: University of Chicago Press.

Miller, Alice (1996). *The Drama of the Gifted Child: The Search for the True Self, Revised Edition*. New York: Basic Books.

Miller, Alice (1990). *The Untouched Key: Tracing Childhood Trauma in Creativity and Destructiveness*. New York: Anchor Books.

Molyneux, Stefan (2011). *On Truth: The Tyranny of Illusion*. Amazon Digital Services.

Pressfield, Steven (2007). *Gates of Fire*. New York: Bantam.

Ryan Madson, Patricia (2005). *Improv Wisdom: Don't Prepare, Just Show Up*. Los Angeles: Bell Tower.

Schwab, Les (1986). *Pride in Performance – Keep It Going!*. Bend: Pacific Northwest Books.

Timm, Frederick (2016). *Field Guide to a New Species: a new, sustainable way to be human*. New York: Xlibris, Corp.

Thiel, Peter (2014). *Zero to One: Notes on Startups, or How to Build the Future*. New York: Crown Business.

Trump, Donald J. (2015). *Crippled America*. New York: Threshold Editions.

Trump, Donald J. (1987). *Trump: The Art of the Deal*. New York: Ballantine Books.