

***The Narcissist on Instagram:
Epigrams and Observations
The Second Book***

by

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Narcissistic and Antisocial Personality Disorders (narcissists and psychopaths)

and with thousands of family members, friends, therapists, and colleagues.

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**Scams
Scandals
And
Scoundrels**

15.

What is Trump's secret sauce? The occasional bankruptcy aside, the man succeeded in every single field he had ever entered.

First: he is incapable of deep analytic thinking - and he lacks intellectual curiosity. Consequently, he is unaware of risks, precedents, subtleties, and nuances. Grandiosely convinced of his infallibility, omnipotence, and omniscience, he charges blindly and foolishly ahead.

He is daring but never reckless. He skirts the thin line between the criminal and the barely permissible - but never crosses it. He is a coward.

He fakes it HUGELY and TREMENDOUSly and in a narcissistic society of appearances and truthiness, this is often all it takes.

He never wavers and thus inspires others with his blind tenacity and inhuman drive and stamina. He convinces people that his success will rub off them and lift them out of pedestrian mediocrity. He makes them feel special, chosen, winners just by virtue of being in his coterie.

He is a psychopathic narcissist. In today's world this is a beneficial adaptation. He is endowed with cold empathy and ruthlessness and not inhibited by emotions or empathy (though he fakes both well). He has no core and no identity. Like a chameleon, he perfectly adapts to his ecosystem to extract from it the maximum. He is a man for all seasons.

Behold, the next step in our evolutionary ladder as a species: Donald J. Trump. And I am kidding you not. I wish I were.

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Men,
Women,
Gender Wars

21.

These are four [dysfunctional attitudes to women](#):

1. The Woman Lover idealizes women and regards them as an enigmatic force of nature, a mysterious fount of fascinating magical otherness and of womblike immersion. He is addicted to women: their aesthetic, smells, voices, rituals, quirks, and emotions. Places each woman he meets at the crosshairs of his undivided, rapturous, and breathless attention.

2. The Woman Hater regards women as menacing, manipulative, dark, evil, scheming, and heartless sorceresses out to pulverize his heart and deplete his wallet. He treats women with hostility and contempt that often morph into aggressive animosity.

3. The Nerdish Drone treats women as men with a different set of genitalia. To him, all women are strictly potential partners in the startup that is his life: toiling accomplices in family, business, and social functions. All work and no play. Relationships with them are tedious and grinding, though could also be companionable and friendly. Not much fire there. Life is an endless stream of analyses, negotiations, rules, and transactions till death them do part.

4. The Narcissist homes in and captures women to be his slaves: sex dolls, service providers, and captive audience to his grandiose schemes and fantastic exploits. Abhors, fears, and is enraged by independent-minded women who pursue their own self-actualization and refuse to adulate him uncritically. He is the center of attention, the star - and women are his mere peripheral satellites.

22.

Some heterosexual women intensely dislike and reject their gender and even sex. This usually has to do with a developed sense of competitiveness with other women and with internalized [misogyny](#). Identifying with woman-haters, especially in sexist and chauvinistic families or societies, has an adaptative value and guarantees favorable outcomes.

Women are reified by the vagina which is described by misogynists as dark, wet, deep, contaminated and minacious (like the medieval vagina dentata). Even children - women's main and prized distinction - do not appeal to women who hate women and are perceived as a freedom-denying burden.

Female misogynists like men a lot, identify with them, and seek to emulate them. Men are epitomized by the penis which is viewed by such women as clean, erect, visible, and proud. Masculine qualities are praiseworthy: men are protectors and providers.

The sexual style of female misogynists is also closer to the stereotype of man than woman: they hunt for men, cocktease aggressively, fuck perfunctorily and selfishly, get up and leave. Their sex involves infatuation and idealization, but rarely any true, deep, and lasting emotion. They are interested in things and pursuits that typically interest men.

Still, the female misogynist is a woman. So, she hates this aspect of herself and casts her femininity as whorish, bad, labile, and risky. She would tend to be sociosexually unrestrictive (promiscuous). The

female misogynist tends to pair with a male woman-hater. After all, they share the same view of women. Yet, she believes that he should treat her as the only exception. But when he does treat her as the exception, when he relates to her as the only woman who is as good as a man (and therefore avoids having sex with her or refrains from courting her) - she resents him. She takes revenge on him, and punishes him, behaving exactly like a "typical woman" and further justifying his misogyny!

23.

Contrary to appearances, [sapiosexuals](#) - people who are sexually turned on by intelligence - are a dying breed.

In the 1950s, Albert Einstein was a rock star and a sex symbol. Nowadays, these roles are reserved to brawny footballers, not brainiac nerds.

The very word "sapiosexual" reflects the malaise of our age: it is a pretentious molestation of a Latin verb. It is about poseur nescient appearance, not true substance or erudition.

Why is sapiosexuality going extinct? Three reasons.

Malignant egalitarianism and truthiness imply that everyone is at least as intelligent, capable, and knowledgeable as everyone else about every subject under the sun;

A soundbite, 144 characters only skimming and browsing mentality resulted in the amputated truncation of our attention span. We have no time for true learning because it requires more than 10 seconds and the suspension of both dichotomous thinking and grandiose fantasies of omniscience.

Finally, in a hookup and celebrity culture, emphasis shifted to looks: the only information instantly accessible as the foundation for sexual decision-making. Narcissistic and histrionic preoccupation with image and appearances precludes the deep dives which are a prerequisite to appreciating the mind in all its splendid complexity - and attractiveness.

24.

A man can give a woman total freedom - but with little security. Or total security at the price of her freedom.

Only one man in a million - an [extreme codependent with an all-consuming abandonment anxiety](#) - gives his woman both: total freedom to do as she pleases with the total security that - never mind what she does, even if she shatters his heart and mind to smithereens time and again - he will always be there for her and take care of her needs.

All the benefits of a committed relationship, without a single one of its costs.

Total entitlement on the receiving end and utter self-negation on the other pole.

Usually, such a man whose pecuniary generosity is unlimited, even profligate and reckless, believes that he has nothing else to share but his money and what his money can buy: he bribes his woman to stay with him, thereby commodifying the relationship.

Of course, this fully applies across genders. Simply switch the pronouns.

25.

Many self-styled "empaths" are actually codependent enablers. There is a difference between being compassionate or empathic and enabling.

Compassion means that you hold a realistic view of your partner, but refuse to participate in his shared psychosis (his paranoia, mind games, power plays). Enabling means that you aid and abet your significant other: together with him, you descend into his madness, his personal Hades, his mental purgatory, and his fantasies and ideation.

Compassion is about providing your counterpart with external boundaries, checks and balances, control, and a realistic feedback.

Enabling involves fusing and merging with the other, erasing all the boundaries, helping to fend off hurtful reality by becoming delusional jointly.

26.

Women are from Venus, Men are from Mars? This video seems to prove the point.

USA Today Magazine reported the findings of a survey of 1000 girls in grades three to twelve conducted by Harris Interactive for "Girls". Roughly half the respondents thought that boys and girls have the same abilities - compared to less than one third of boys. A small majority of the girls felt that "people think we are only interested in love and romance". Somewhat less than two thirds of the girls were told not to brag about things they do well and were expected to spend the bulk of their time on housework and taking care of younger children. Stereotypical thinking had a practical effect: girls who believe that they are as able as boys and face the same opportunities are way more likely to plan to go to college.

But do boys and girls have the same abilities? Absolutely not. Boys are better at spatial orientation and math. Girls are better at emotions and relationships. And do girls face the same opportunities as boys? It would be perplexing if they did, taking into account physiological, cognitive, emotional, and reproductive disparities - not to mention historical and cultural handicaps. It boils down to this politically incorrect statement: girls are not boys and never will be.

Still, there is a long stretch from "girls are not boys" to "girls are inferior to boys" and thence to "girls should be discriminated against or confined". Much separates stereotypes and generalizations from discriminatory practice.

More: <https://samvak.tripod.com/stereotype.html>

27.

The sometimes severe crises experienced by persons of both sexes in middle age (a.k.a. the "midlife crisis" or the "change of life") is a much discussed though little understood phenomenon. It is not even certain that the beast exists.

Women go through menopause between the ages of 42-55 (the average age of onset in the USA is 51.3). The amount of the hormone oestrogen in their bodies decreases sharply, important parts of the reproductive system shrink and menstruation ceases. Many women suffer from "hot flashes" and a thinning and fracturing of the bones (osteoporosis). The "male menopause" is a more contentious issue.

Men do experience a gradual decline in testosterone levels but nothing as sharp as the woman's deterioration of her oestrogen supply. No link has been found between these physiological and hormonal developments and the mythical "midlife crisis". This fabled turning point has to do with the gap between earlier plans, dreams and aspirations and one's drab and hopeless reality. Come middle age, men are supposed to be less satisfied with life, career, or spouse. People get more disappointed and disillusioned with age. They understand that they are not likely to have a second chance, that they largely missed the train, that their dreams will remain just that. They have nothing to look forward to. They feel spent, bored, fatigued and trapped.

Some adults embark on a transition. They define new goals, look for new partners, form new families, engage in new hobbies, change vocation and avocation alike, or relocate. They regenerate and reinvent themselves and the structures of their lives. Others just grow bitter. Unable to face the shambles, they resort to alcoholism, workaholism, emotional absence, abandonment, escapism, degeneration, or a sedentary lifestyle.

Another pillar of discontent is the predictability of adult life. Following a brief flurry, in early adulthood, of excitement and vigour, of dreams and hopes, fantasies and aspirations, we succumb to and sink into the mire of mediocrity. Routines consume our energy and leave us dilapidated and empty.

More: <https://samvak.tripod.com/faq62.html>

28.

Tinkerbell: she fell in love with and was the lifelong companion of a man who wouldn't grow up, Peter Pan.

Boyish charm is irresistible. A childlike man harps on the maternal heartstrings of every woman, rendering her protective and subservient.

Like every toddler, he is delightful, innocent, funny, unpredictable, and pure. They both find Neverland: a realm of fantasy that suspends a melancholic and ugly reality.

But then life happens: adults chores and responsibilities beckon. A partnership of equal adults is the only recipe for coping with the vagaries and exigencies of life. Women then dump the thrilling but immature in favor of the staid but reliable. Commitment trumps infatuation every time.

These ineluctable breakups are traumatic: the woman feels that she had abandoned and dumped her son, the infantile man is yet again discarded as a forsaken child.

29.

We idealize stereotypical **gender roles: women** are magic embodied in beauty and strength disguised as frailty. They originate life and sustain it through love. They are Nature. They are empathic and communicative. They form networks facilely.

I have been observing Mankind for 24 years now. I find women to be far tougher, far less romantic, and less empathic than men. They have to be: in a majority of cases, women are still their children's primary caregivers.

Millennia of suppression by men and their patriarchies led women to resort to the weapons of the weak and the stratagems of the underdog: underhanded goal-oriented manipulation, deception, and passive-aggression. Women are transactional: they habitually trade love and sex for economic security.

Studies show that women also intensely dislike other women, regard them as threats, and compete with them overtly and covertly. In the presence of men, though, they close ranks, fake solidarity, and defer to the males.

Now, ostensibly, the paradigm is shifting: women are no longer owned (though a majority of them are dependent on men as primary or sole breadwinners). Men are fighting back, terrified of the terra incognita of feminism.

But old habits die hard and inter-generational coping strategies are here to stay. Women be women and men be men for a while longer.

30.

Relationships between men and women are at an all-time nadir and begin to border on open hostility and hatred. But people remain married to cheating spouses (adultery is rarely given as a cause in divorce cases). And they keep bringing children to the world. How come?

If you don't want to go single, it is rational to choose to stay with your current cheating partner: there is a 56% chance that your next partner will also cheat on you and a 73% chance that s/he will divorce you.

Cheating and deception are the new normal, trust a thing of the distant past. Marriages have become zero sum wrestling matches. Hence prenups and the burgeoning industries of couple therapists and divorce attorneys.

But [why have kids](#) with someone you cannot stand (the opposite sex)? Because of the signaling value of having kids. Parenthood is used to send a series of messages to oneself and to one's social milieu:

I am a proper man/woman;

I am not a psychosexual or social "deviant" or "pervert", I am "normal" and conform to the values and mores of my society (I am not a homosexual, for example)

I am accomplished, I have a family, I am leaving something behind me to prove that I have existed;

I am not immature or selfish, I am a responsible, functional adult.

Kids are also used as currency in transactional marriages: a way for the man to exert control over the woman and inhibit her behaviors - and a way for the woman to bind the man to her and to her offspring as a form of financial annuity.

31.

The widespread use of the word "she" as the female singular pronoun is astoundingly new.

The [word "she"](#) existed in both Middle English, where it was written as "scae", or "sche" and in Old English where it was "sio", or (as in Norsk-Viking languages) "seo", or, in the accusative, sie.

But women simply did not deserve a pronoun all their own.

Prior to the 12 century - when the English language was already 400 years old - the female pronoun was "heo" ("hye", or "hie" in Middle English). "Heo" was also was the plural of all genders. "She" as a noun (she-cousin) was not in acceptable use prior to the 14th century.

Even today, the plurals of all genders in English have no feminine forms, as opposed, for instance, to Semitic languages. "We" and "they" in English are unisex. In Hebrew, for example, "hem" is the male plural and "hen" the female plural (naturally). "He" derives from the Indo-European word for "this (here)". Hence here, her, and ... hence.

32.

In this topsy-turvy world, [women prefer and meek weak men](#), weasels, and losers to alpha males who are well-accomplished and supremely self-confident. How come?

An inferior man is far less likely to reject a woman's sexual and romantic advances - the type of rejection that, in most women, causes emotional dysregulation amidst a plummeting sense of self-worth and self-esteem.

A weakling allows the woman to occupy center stage as the life of the party, and garner attention from others to her heart's content while he remains silent, obsequious, and acquiescent.

A weasel commonly grants the woman in his life the latitude to misbehave. Owing to his abandonment anxiety and limited options, he is far more tolerant of abuse and lets the woman make all the decisions by herself - including egregiously immoral, bad, or wrong decisions -without consulting him or seeking his opinion or approval.

As a tsunami of wounded women emerge from abusive and dysfunctional relationships, they seek mates and intimate partners who would not abuse them all over and who allow them to assert control and exert dominance, do not threaten them or their cherished victim stance, their sense of unbounded entitlement, their alloplastic defenses ("I cheated, but it was the men's fault, not mine"), and their elevated narcissistic defenses.

Finally, some women choose precisely such unattractive men because they are feeling self-destructive and want to trash themselves as bad, worthless, and sluttish.

33.

In a study published in 2018 women found men with an IQ higher than 120 "unattractive".

[My IQ - 190](#) - is literally off any known chart. There are only 8 people in the entire world with this level of intelligence and I am one of them.

I used to be so proud of this fact. Now I realize that I am cursed. My IQ is a rare incurable disease that

scares away people - especially women - and isolates me socially, romantically, and sexually as effectively as if I had Ebola.

I have a meteoric career in my field (see the link in my Instagram profile), but my personal life is in shambles and ruination. I failed miserably and irredeemably as a husband and a lover. I have no children or friends. I am as lonely and cratered and gloomy as the darkest side of any moon.

When people - most notably women - get to know me even slightly, they recoil in horror, panic, and flee, sometimes at a great personal cost: anything and anyone else is preferable to the genius chimera that is Sam Vaknin: part artificial, part intelligence and to the sickening radiation that emanates from him.

And in this narcissistic age of oneupmanship, my IQ is also a narcissistic injury in and of itself.

When they come across me, people - men and more so women - feel instantly intellectually inferior, inadequate, rejected, scrutinized, set up for failure, like specimen in a lab founded by an alien race.

So, they avoid me like the plague, overwhelmed by the penumbral omnipresence of my superhuman mind. Or they end up punishing me viciously, sadistically, lashing out at me in what can only be described as malevolence.

My profession as a psychologist does not help: people - again mostly women - feel naked and transparent. They find this experience of demystification creepy.

But I am far from faultless.

Jeff Bezos said that people who fail are those who choose to be "clever at the expense of others rather than kind". I have been misusing my IQ to abuse people all my life. The chickens are now coming home to roost.

34.

Feminism caricatured men into a one-dimensional stereotype and women now aspire to become that caricature: they drink heavily, curse profusely, are "in your face, fuck you" antisocial and defiant, promiscuously and indiscriminately engage in emotionless one night stands, become workaholics, cheat on their intimate partners, and, generally act as grandiose and entitled narcissists, devoid of any hint of empathy.

When confronted about their egregious misconduct, women respond indignantly with the "double standard" standard argument: "This is what men also do, no?" The answer is: absolutely not. Only some men behave this way and they are widely frowned upon, decried, and held in contempt by the vast majority of males.

Men and women should be utterly equal when it comes to all public goods (education, healthcare), all manner of rights, access, wages paid, economic opportunities, the law, treatment by the authorities, and in society.

Equal but different.

Gender differences are the poetry and engine of life itself: sexual attraction, family formation, procreation, romantic love.

But now women want to be IDENTICAL to men, not merely EQUAL and this threatens the very existence of the species.

What is much worse:

In their attempts to emulate men, women use the feminist sexist caricature of the "typical" male as a template: a drunk and vulgar man-whore womanizer who cheats on his spouse and works himself to death in a jungle hostile universe.

Women have learned to mistrust men: about half them are bitter and broken victims of abuse, divorced, single mothers, impoverished, and hopeless.

Men Go Their Own Way (MGTOW) - a movement in the manosphere of men who renounce all contact with women - is merely a reaction to the fact that women have gone their own way a long time ago. There are no women left, only narcissists with a different genital apparatus. How tragic that we have lost each other, men and women. How heartbreaking.

35.

A lot of strife and heartbreak between men and women can be avoided with [honest communication of values, expectations, and cultural-societal backgrounds](#).

This need to compare notes is rendered even more urgent by kaleidoscopic gender roles (it is called "gender vertigo")

Example:

In a recent study, a whopping 10% of British women aged 18-40 said that they are PLANNING to get drunk senseless and bed a total stranger in a one night stand whenever they are in a new city

Another 15% said that they are LIKELY to have sex with someone they got acquainted with it for longer than a few hours. A majority of them said that they will not use condoms. About 40% allowed total strangers to ejaculate inside them in a drunk one night stand.

So, while such behavior appears to have become normative among women, many men still find it unacceptable and offputting

Following a drunk bout of casual sex, most women regret the choice of sexual partner (made attractive via beer goggles). But not one woman involved in such escapades accepted that it was WRONG. These women - a growing hefty minority - nowadays consider such adventures DESIRABLE, not WRONG.

Another example:

Women completely fail to see the problem if they - while in a relationship - go out alone at night, have drinks with a stranger, talk, socialize, have a good time, slow dance or just dance with him.

Put differently: women today regard it as totally acceptable to date (=have a night out alone with) other men - including strangers they have just met - while in a relationship.

All women surveyed used the exact phrase: "You have to trust your partner. I am doing nothing wrong."

And in another wide survey:

73% of women aged 18-29 saw nothing wrong or flirtatious in sharing a drink (=drinking from the same glass) with a stranger in a bar or in a restaurant. The commonest response: "It shows curiosity as to the taste of the drink sampled"

Many men find all the above behaviors wrong or even dealbreakers. They should communicate this to their partners in advance and reach detailed and mutually accepted behavioral agreements and rules.

36.

With women, I maintain four types of [relationships](#), depending exclusively on what I get from them.

When a woman grants me access to her body and consents to have regular and kinky sex with me and when she also adulates and admires me unconditionally and unthinkingly - I am intoxicated by her. I become her codependent slave, at her beck and call, ready to sacrifice everything, from my values to my time.

When a woman offers me only sex, I have a good time with her and trust her with the most intimate pathways of my inner world. But I am a lot more reserved and calculated when it comes to the allocation of my resources. I am businesslike and focused on the transaction: sex against a fun, adventurous time together.

When sex is excluded from the relationship, for whatever reason, the woman can still offer me unbounded attention and adulation, but I expect her to supplement these offerings with other services rendered to me as a personal assistant or a homemaker. I am likely to be less inclined to spend intimate alone time with her.

Finally, some women offer me only auxiliary services at home and at work. I treat them as I would relate to an employee: perfunctorily, as an object, provider, or prop. I am a lot more demanding, critical, and aggressive with such women.

37.

Women who are traumatized by past abusive relationships (CPTSD), or suffer from emotional dysregulation owing to personality or mood disorders have very low tolerance for situations & circumstances which are ambiguous, vague, uncertain, or unpredictable.

The abuser's intermittent reinforcement (hot-cold, approach-avoidance) & rejection create exactly such an ambient environment.

[Broken and wounded women](#) cannot cope with ambivalence (love-hate relationships), cognitive dissonance (simultaneously holding two conflicting thoughts or beliefs), or frustration, or boredom & inner emptiness.

They react to all the above with overwhelming anxiety & panic & ultimately, with debilitating depression.

To extricate themselves from this relationship morass, to put an end to their increasing misery, such women act out recklessly. In most cases, they end up cheating on their men ostentatiously & flagrantly.

The message to their abusive intimate partners implicit or explicit in their egregious misbehavior is: "I cannot leave you because I do not have the courage & the heart to hurt the needy & tortured child that I see in you. But, can't you see that I am damaged goods & you should dump me?"

By behaving dissolutely & cruelly, the injured woman also convinces herself that breaking up with her partner is for his own good: she is so corrupt and hopelessly shattered that she would be doing him a service by exiting his life or a disservice by staying in it. Her misbehavior legitimizes initiating the breakup & strengthens her resolve: "I am doing it for his sake, because I love him and want him to be happy with a good woman which he deserves!"

It is easy to lose sight of the chain of events as we engage in a morally righteous judgment of the infidelity. It is the abusive partner who triggers such women & causes them to disintegrate, decompensate, and bed a stranger in a desperate attempt to flee what had become a torture chamber, a prison cell, and a madhouse combined.

His rejection and denigration drive his weak & disordered partner to suspend her values, boundaries, rules of conduct, & commitments to herself - indeed, her very identity - and reduce herself to behaviors that shock even her.

She is fighting for her survival and self-preservation, attempting to square the circle: flee without guilt, abandon without hurt, cheat without shame, do the right thing.

She ends up deceiving and breaking hearts and minds all around.

38.

[Investing in a relationship](#) may have become an irrational strategy in this day and age:

Prenups made communal property obsolete.

Divorce is the not so new normal and is much easier than it used to be. Children are accustomed to it and have learned to expect and accept breakups as an ineluctable and preordained part of life.

Sex is cost-free and has been reduced to mutual masturbation, stripped of all its attendant emotional and cognitive components. Hookups and other forms of casual sex as well as porn rule.

The pool of available partners is practically infinite. Mate selection is no longer affected by scarcity and the fear of remaining alone. People have become disposable, dispensable, and interchangeable.

Digital identities on social media and dating sites are largely fake: people flood each other with accurate information on the trifling aspects of their lives - but lie egregiously about all critical issues, from their appearance to STDs. It renders intimacy all but impossible.

39.

"For what qualities in a man," asked the youth, "does a woman most ardently love him?"

"For those qualities in him," replied the old tutor, "which his mother most ardently hates." (A Book Without A Title, by George Jean Nathan (1918))

[Women look for FIVE qualities in men](#) for a long-term relationship: 1. Good Judgment; 2.

Intelligence; 3. Faithfulness; 4. Affectionate behavior; 5. Financial responsibility and wherewithal.

Women look for TEN qualities in a male partner for casual sex or a sexual affair: 1. Nice body (but not too muscular); 2. Has money and not stingy; 3. Kindness; 4. Interested in them (finds them interesting); 5. Sexually desires the woman and shows it with flirting or small touches - but not aggressively; 6. Protective (but not possessive or jealous); 7. Attentive (puts the woman and her needs at the center of attention, doesn't overshadow her, compete with her, or ignore her); 8. Has a sense of humor; 9. Loves life and finds people interesting: knows to have a good, adventurous time, fun, and quick to socialize; 10. Easy going, not brooding, or overly serious and nerdy, not too intelligent or scholarly "boring"

Men seem to place a premium on these FIVE qualities in a woman for all purposes: 1. Physical attractiveness and sexual availability; 2. Good-naturedness; 3. Faithfulness; 4. Protective Affectionateness; 5. Dependability.

40.

Male vibe is not the same as man vibe.

Some men have problems dating women or getting laid because even when women find them irresistible - they find women excruciatingly boring

The only thing they want to do with a woman is to fuck her. A huge turn off for many women (though not all)

Such men are willing to invest some time to pretend that they are interested in the woman, to woo and to court her - but not too much. They want to get to business ASAP.

Women feel that they do not interest these men and that all these men want is to fuck them.

So, they do not get the "MAN vibe" from these men - only the "MALE vibe"

Most men ARE interested in women, love to spend time with them, get to know them, talk to them, have a good time with them, and so on. Most men find women fascinating and love their company. This is the MAN vibe.

The "MALE vibe" men are different. If they cannot fuck the woman or are not sexually attracted - they lose all interest and would never spend even one additional minute with her. They make women feel objectified and dehumanized. They come across as dishonest and painfully rejecting.

41.

Feminism aside, women are still defined by the male gaze. They leverage it to derive a sense of feminine identity and to regulate their self-esteem. This is a narcissistic-histrionic feature that is common to all women, no matter how vehemently they deny it

When a woman doesn't get this critical affirmation from one man, when she is thoroughly ignored and rejected, she moves on - sometimes swiftly - to another man who does "see" her

The most extreme form of abuse by far is to deny a woman this gaze: to look through her, as though she were made of air, transparent, non-existent. To negate, erase, and delete her as an autonomous person and a woman by steadfastly pretending that she does not exist and by not catering to her deepest psychological needs and anxieties

To fight and to argue - even to actively mistreat a woman - is to acknowledge her existence. It is survivable and human and women adapt to such unfortunate circumstances

But the disdainful, chilling, reptilian x-ray vision of the psychopathic narcissist evaporates his partner, layer by layer. She starts to doubt not only her sanity, but her very existence

Subjected to such vitiation, most women seek to reaffirm and reassert their autonomy and being via another man - any man

To restore their shattered sense of wellbeing, they act out, desperate to regain a foothold in a reality rendered surreal and shifting by the psychopathic narcissist's devastating combination of soul-destroying contempt and all-pervasive non-acknowledgment: the absence of his gaze.

42.

Traumas with the same structure or emotional content resonate with and either amplify or ameliorate each other ("[trauma resonance](#)"). This is even more pronounced if the traumas involve the same person and are proximate in time

Typically, the traumatized person reacts with "[trauma displacement](#)": she reprocesses the more inactive or less recent experience (via flashbacks, nightmares, obsessive or intrusive thoughts, various emotions, anger, sadness, rumination, and so on). This way, she represses or reframes the new trauma, especially if there is no other effective way to cope with it.

Avoiding triggers is very counterproductive. On the contrary: healing is predicated on obtaining desensitization and closure via repeated exposure to the people or circumstances who caused the trauma, even to the point of controlled retraumatization (a technique in Cold Therapy).

More here: <http://www.narcissistic-abuse.com/trauma.html>

43.

Some women have a predominant metaphor of their lives, very resounding and powerful:

I am hurt, tortured, and broken. I am looking for a man, a knight in shining armor, a savior to support me, comfort me, and heal me.

These women broadcast, implicitly and explicitly, to everyone, but especially to men:

I am the [sleeping beauty, the damsel in distress, the princess in the tower](#), held hostage and mistreated by callous, cruel, evil, or insane men. I need help and rescue!

Men - protectors and competitors by nature - react very powerfully to this message and chivalrously rush to their aid.

When a man refuses to play this game, insists that the woman acts as an adult, assumes full responsibilities and makes timely decisions - it is often perceived as cold-hearted abuse by such

women. "Princesses" get cold feet and are overwhelmed to the point of acting out when they are treated as equals and are expected to perform with no allowances for their rescue fantasies.

They reject, abuse, and punish men who decline to participate in their dramas, the theatre productions of their lives. They have no idea how to cope with men who do not respond to their distress cues.

More generally, women actually hate being treated as MEN who happen to have vaginas and when they are expected to behave as men do and to perform to the same standards and with the same alacrity.

Women perceive this as abuse because, feminism aside, they still need to feel small and protected.

44.

Cold feet: the remorse that accompanies a - usually major - decision (like getting married or acquiring a home). It often leads to passive-aggressive, reckless, immoral, or destructive behaviors intended to undermine further action and reverse course.

The recipient of such mistreatment is traumatized: he feels rejected or abandoned or betrayed or cruelly and unjustly abused or damaged. Trust is shattered.

But cold feet have little to do with the target: the jilted fiancée or the dumped lover or the defaulted seller. Cold feet represent complex inner dynamics of avoidance, repetition compulsion, prior traumas, low self-esteem, a labile sense of self-worth and inadequacy, fear of the unknown, and emotional dysregulation (being overwhelmed)

However, if you keep attracting into your life people who get cold feet, there could be a problem with your selection criteria - or with you. It behoves you to look into why you keep choosing the wrong folks - or what in you gives them cold feet.

45.

Children have a right to know the overall state of affairs between their parents. They have a right not to be cheated and deluded into thinking that "everything is basically OK" – or that the separation is reversible. Both parents are under a moral obligation to tell their offspring the truth: the relationship is over for good.

Younger kids tend to believe that they are somehow responsible or guilty for the breakdown of the marriage. They must be disabused of this notion. Both parents would do best to explain to them, in straightforward terms, what led to the dissolution of the bond. If spousal abuse is wholly or partly to blame – it should be brought out to the open and discussed honestly.

In such conversations it is best not to allocate blame. But this does not mean that wrong behaviors should be condoned or whitewashed. The victimized parent should tell the child that abusive conduct is wrong and must be avoided. The child should be taught how to identify the warning signs of impending abuse – sexual, verbal, psychological, and physical.

Moreover, a responsible parent should teach the child how to resist inappropriate and hurtful actions. The child should be brought up to insist on being respected by the other parent, on having him or her observe the child's boundaries and accept the child's needs and emotions, choices, and preferences.

The child should learn to say "no" and to walk away from potentially compromising situations with the abusive parent. The child should be brought up not to feel guilty for protecting himself or herself and for demanding his or her rights.

Remember this: An abusive parent IS DANGEROUS TO THE CHILD.

Continued: <https://samvak.tripod.com/abuse13.html>

The [abuser often recruits his children to do his bidding](#). He uses them to tempt, convince, communicate, threaten, and otherwise manipulate his target, the children's other parent or a devoted relative (e.g., grandparents). He controls his - often gullible and unsuspecting - offspring exactly as he plans to control his ultimate prey. He employs the same mechanisms and devices. And he dumps his props unceremoniously when the job is done - which causes tremendous (and, typically, irreversible) emotional hurt.

Co-opting

Some offenders - mainly in patriarchal and misogynist societies – co-opt their children into aiding and abetting their abusive conduct. The couple's children are used as bargaining chips or leverage. They are instructed and encouraged by the abuser to shun the victim, criticize and disagree with her, withhold their love or affection, and inflict on her various forms of ambient abuse.

Threatening

Abusers are insatiable and vindictive. They always feel deprived and unfairly treated. Some of them are paranoid and sadistic. If they fail to manipulate their common children into abandoning the other parent, they begin treating the kids as enemies. They are not above threatening the children, abducting them, abusing them (sexually, physically, or psychologically), or even outright harming them - in order to get back at the erstwhile partner or in order to make her do something.

Most victims attempt to present to their children a "balanced" picture of the relationship and of the abusive spouse. In a vain attempt to avoid the notorious (and controversial) Parental Alienation Syndrome (PAS), they do not besmirch the abusive parent and, on the contrary, encourage the semblance of a normal, functional, liaison. This is the wrong approach. Not only is it counterproductive - it sometimes proves outright dangerous.

Continued: <https://samvak.tripod.com/abuse12.html>

46.

Even the most militant feminist emancipated career woman is, at heart, a [medieval princess](#), awaiting for the knight in shining armor (or the modern equivalent) to awaken her from her solitary slumber.

To curry sexual favor with women - let alone gain emotional access and leverage - men have to withstand the onerous tests of courtship and mating rituals. Men have to act attentive, courteous, fawning (but not too overtly), desirous (but not too vulgar), always available, and almost singlemindedly obsessed with their quarry at all times.

This ostentatious dedication, the breathless pursuit and relentless chase serve a few evolutionary goals. Mainly, this obstacle course provides the woman with invaluable information about the qualities of the eligible male as a protector and provider, a potential husband and a father: is he persistent, reliable, resilient, a patient hunter, committed, devoted, besotted, sexual, strategizes cleverly, willing to fend off encroaching males, competitive, assertive, supportive, emotive, and so on. It is a form of "virtue signalling".

These evolutionary imperatives and reflexes are ingrained and are at play even in one night stands or during casual sex. Women often end up bedding men they consider "wrong" or even "repulsive" the

morning after precisely because millions of years of nature took over and trumped nurture, environment, and societal mores.

47.

Damaged, broken women develop low self-esteem. They are afraid to be judged by potential mates as wanting, dysfunctional, and defective. They are sure that they are bound to disappoint and frustrate otherwise eligible partners. The "nice guy" is a constant hurtful and infuriating reminder of their inadequacies and broken dreams.

It is a self-fulfilling prophecy, of course. The woman's anxiety, emotional dysregulation, and catastrophizing translate into despair, aggression, and acting out.

She may preemptively abandon her loving, kind, and generous partner and elope with a "bad guy" that she both deserves and knows how to handle. She may trash herself and engage in reckless behaviors. Or she may act passive-aggressively and undermine any incipient intimacy and budding relationship, precipitating the very rejection that she so dreads (approach-avoidance repetition compulsion)

I thought if I have a good and beautiful wife and nice kids and a comfortable house, I will be at peace ... But I've got too much damage, and too many needs. Putting a picket fence around me won't make me into a whole person." ("Magic Hour" by Susan Isaacs)

48.

The Madonna-Whore Complex is more aptly renamed: The Mother-Slut Complex. It is well documented: some men relate to some women as saintly, immaculate, dignified, and supremely moral homemakers and childbearers. In short: mothers who should never be subjected to sex, defiling and incestuous as it is. They crave the constant presence of these women, but not their bodies. They feel repelled and threatened when these women demand their due. While they often abuse these women, both verbally and otherwise, they are committed to them financially and emotionally in the long run and form stable, albeit sexless dyads and families with them.

The same men view all other women as sluts and whores, worthy of the degradation inherent in sex. They fantasize about them and lust after them. They coerce them into sex if they cannot get their way with these females otherwise. But they would rather just dispense with the intercourse and be gone. The post-coital presence of these women is an embarrassing reminder of the human frailties of these men and of their "corruption" and "fall from grace". They invest only the minimum necessary in these women, both financially and emotionally ("maintenance level") and are not committed to the resultant relationships. Still, they are rarely abusive to them gratuitously.

49.

POLL QUESTION

If there were ONLY two types of men in the world - NO OTHERS! - which would you prefer:

1. A good financial provider but ignores you, criticizes you, and devalues you, especially when you are down. Shows no interest in you as long as you service him to his satisfaction. Lets you be and is totally indifferent and bored with you except when he needs something from you. Demands rare or no sex at all - may even be asexual.

OR

2. Though not your intimate partner, just an acquaintance, he provides attention and empathy, friendship, compassion and support - but then assaults you sexually or insists on having sex with you

regardless of your lack of attraction to him, lack of consent, resistance, and objections. Having sex is his condition to spending time with you.

Remember: you **MUST** choose only **ONE** of these **TWO** types of men

Which type of man would you prefer? 1 or 2?

[Return](#)

**Narcissists,
Psychopaths,
And
Other Predators**

124.

It is ironic that the narcissist - who considers himself omnipotent (all-powerful) and godlike - also has [alloplastic defenses and an external locus of control](#). What are these?

People with alloplastic (as opposed to autoplatic) defenses believe that whatever happens to them is the fault of others: spouse, colleagues, the boss, the government, the world at large, or even God. Their failures, bad decisions, reversals, and defeats are either misfortune or the ineluctable outcomes of malign and insidious conspiracies. This involves a modicum of paranoia and more than a pinch of fatalism ("there is nothing I can do about it"). The constant frustration yields all manner of aggression (including passive aggression) or even decompensation, acting out, and depressive illness.

An external locus of control is the natural extension of having alloplastic defenses: if nothing is one's fault or one's responsibility, then one has no control, mastery, or ownership of one's life. Someone with an external locus of control feels like driftwood on powerful ocean waves: at the mercy of - usually invisible - forces, his life determined by currents, trends, and decisions made way above his head and out of sight.

This is exactly how even the most powerful and successful narcissists - think Trump - view their lives: as the largely incomprehensible outcomes of sinister, hostile, ruthless, and unrelenting attempts to put them down, control and direct, co-opt and compromise them. At the beck and call of unnamed powers, most narcissists - especially religious ones - use even this learned helplessness to buttress and uphold their grandiosity: their lives are steered and directed from without because they form a part of some cosmically significant plot, plan, narrative, or pattern. Their paranoid persecutory ideation - that they are the targets of cabals and their conspiracies - serve to enhance their inflated and fantastic self-image.

125.

[Cognitive dissonance](#) is when someone holds simultaneously two conflicting views, values, or bits of information which call for diametrically opposed decisions or actions. This state of things generates an inner conflict and triggers several primitive (infantile) defense mechanisms such as denial, splitting, projection, and reaction formation.

One way to cope with this predicament - to transition from dissonance to consonance - is to come up with a reconciling narrative, a theory which seamlessly accommodates both conflicting points of view or data.

Such soothing fiction falls into several categories:

1. Temporal: A is true at one time and not-A is true at another period. Or: A is a transient state of affairs.
2. Reactive: A is the normal. Not-A happened because of some trigger, provocation, or change in circumstances or conditions. Not-A is abnormal, and, therefore, an aberration or a mere curiosity.
3. Inclusive: both A and Not-A are pieces of a bigger puzzle, picture, or theory. Their

contradistinction is only apparent because we have no access to or awareness of the true and full picture, our knowledge or capacity to know are limited.

4. Denial: both A and Not-A are true and lead to the same conclusions. There is no contradiction. For example: he loves me. He beats me up. But his battering just proves that he loves me, it is his way of showing that he loves me.

5. Defensive: both A and not-A are valid. But only A applies to me while not-A may apply to others (splitting). Not-A is bad (projection) and should be eradicated in others in order to restore A to its rightful place as the sole viable and ethical alternative (reaction formation).

126.

Snippets from my newest YouTube vid: [Parents of codependents](#) teach their offspring to expect only conditional, transactional love: the child is supposed to render a service, perform, or fulfil the parent's wishes & dreams in return for affection & compassion, attention & emotion. Ineluctably, the hurt child reacts with rage to this unjust mistreatment.

With no recourse to the offending parent, this fury is either directed at others (who stand in for the bad parent) - or inwardly. The former solution yields a psychopath, or a passive-aggressive (negativistic) - the latter solution, a masochist or depressive. Similarly, with an unavailable parent, the child's reserve of love can be directed inward, at himself (to yield a narcissist), or outward, towards others (and, thus, form a codependent.)

When the codependent merges with a love object, she interprets her newfound attachment and bond as a betrayal of the punitive parent. She fully anticipates the internalized parent's disapproval and dreads its (self-)destructive disciplinarian measures. In an attempt to placate this implacable divinity she turns on her partner and lashes out at him, thus establishing where her true loyalties and affiliation lie (i.e., with the parent.) Concurrently, she punishes herself as she tries to pre-empt the merciless onslaught of her sadistic parental introjects and superego: she engages in a panoply of self-destructive and self-defeating behaviours.

Acutely aware of the risk of losing her partner owing to her abusive misconduct, the codependent experiences extreme abandonment anxiety. She swings wildly between self-effacing and clinging ("doormat") behaviours on the one hand and explosive, vituperative invective on the other hand: the former being the manifestations of her "eternal child" and the latter expressions of her "punitive parent".

Much more: <https://samvak.tripod.com/personalitydisorders22.html>

127.

"Failed" narcissist is a clinical term coined by Grotstein to describe a phase in the formation of borderline personalities.

The [COLLAPSED narcissist](#) is angered by a lack of narcissistic supply & directs some of this fury inwards, punishing himself for his "failure". This masochistic behavior has the added "benefit" of forcing the narcissist's closest to pay him the attention that he craves.

By undermining his work, his relationships, and his efforts, the increasingly fragile narcissist avoids additional criticism and censure (negative supply). Self-inflicted failure is the narcissist's doing and thus proves that he is the master of his own fate. So, collapsed narcissists act carelessly, withdraw in

mid-effort, are constantly fatigued, bored, or disaffected and thus passive-aggressively sabotage their lives. Their suffering is defiant and by "deciding to abort" they reassert their omnipotence.

The narcissist's pronounced and public misery and self-pity are compensatory and "reinforce (his) self-esteem against overwhelming convictions of worthlessness" (Millon, 2000). His tribulations and anguish render him, in his eyes, unique, saintly, virtuous, righteous, resilient, and significant. They are, in other words, self-generated narcissistic supply.

Thus, paradoxically, the worse his anguish and unhappiness, the more relieved and elated such a narcissist feels!

In extremis, when all these default behaviors and solutions fail, or when only negative, fake, low-grade, and static narcissistic supply is to be had, the narcissist "falls apart" in a process of disintegration known as decompensation (the inability to maintain psychological defenses in the face of mounting stress.) This is accompanied by "acting out": when an inner conflict (most often, frustration) translates into aggression. It involves acting with little or no insight or reflection and in order to attract attention and disrupt other people's cosy lives.

Read about the narcissist's disintegration here: <https://samvak.tripod.com/indifference.html>

128.

Malignant optimist: "Where there is a will, there is a way!"

Sam Vaknin (and Agatha Christie): "Nope. Where there is a will, there is usually a dead body."

Read about malignant optimism: <https://samvak.tripod.com/journal27.html>

Read about Agatha Christie (ladies first): <https://samvak.tripod.com/christie.html>

Read about Sam Vaknin (why on earth would you want to do that?): <https://samvak.tripod.com/mediakit.html>

129.

Why do some narcissists appear to be bumbling fools, never mind how intelligent they actually are? Eight reasons:

1. No impulse control, no forethought, no foresight = counterproductive, self-defeating, and self-destructive decisions and actions.
2. Acting out: when narcissistic supply is deficient, narcissists decompensate and go haywire (see: <https://samvak.tripod.com/journal42.html> and my post on collapsed narcissists).
3. Pseudo-stupidity: to avoid the consequences of their misdeeds, narcissists pretend that they have misunderstood something you have said or done or that you took advantage of their good nature.
4. Gullibility: narcissists are grandiose and fantasists, so they misjudge reality (impaired reality test), their skills and limitations, and the intentions of others.
5. No empathy means that the narcissist disastrously misreads others and behaves in socially unacceptable and clownish ways.

6. His sense of entitlement renders the narcissist an overweening buffoon, the butt of mockery and derision, rather than the awe he believes that he inspires and the respect he thinks that he deserves.

7. Hypervigilance leads to disproportionate aggression directed at imaginary slights and to persecutory delusions: paranoid ideation often directed at innocent targets.

8. Finally, the narcissist uses false modesty to fish for compliments. But his attempts are so transparent and inarticulate, so fake and manipulative that people react with repulsion and seek to humiliate him.

130.

Codependents and borderlines do not react to [object impermanence \(inconstancy\)](#) the same way as narcissists do. When they are abandoned or left alone by significant others, they experience anxiety, but it manifests differently.

Narcissists delete the absent person and dissociate (forget about him or her). They do not miss the missing ex or lover or child or neighbor or colleague. They simply move on to the next interchangeable target.

Borderlines and codependents are much more like the infants described in Piaget's work: they react even to the slightest hint of absence as a total abandonment and then proceed to cling, mourn, and get depressed.

In extreme cases borderlines decompensate and disintegrate and then act out recklessly (go on shopping sprees or engage in promiscuous sex, for examples).

131.

The vast majority of women would refuse to French kiss a man they have just met. The same women would not hesitate to [kiss & be groped by a celebrity](#). Trump is absolutely right for once.

This is because the celebrity is not a stranger. His life is an open book, few secrets, a weird type of public intimacy. People know more about the private lives of celebrities than they know about their neighbors or even family members.

The narcissist depends on his coterie for Narcissistic Supply. He resents this addictive dependence & himself for being so frail & impotent. It negates his self-delusional grandiose fantasy of omnipotence.

To compensate for this shameful neediness, the narcissist holds his sycophantic acolytes in contempt. He finds his fans, admirers, & followers repulsive & holds them to be inferior. He sees himself reflected in their presumptuousness & sense of entitlement & takes exception to this constant & tawdry reminder.

Fans often claim to possess inside information about their idol & to have special rights to privileged access simply by virtue of their unbridled adulation & time-tested loyalty. But, the narcissist, not being a mere mortal, believes himself to be beyond human comprehension & refuses to render anyone special by granting him or her concessions denied to others. Being special is his exclusive prerogative. His followers conduct implies a certain egalitarian camaraderie which the narcissist finds abhorrent, humiliating, & infuriating.

Groupies and hangers-on somehow fancy themselves entitled to the narcissist's favour & largesse, his time, attention, & other resources. They convince themselves that they are exempt from the narcissist's rage & wrath and immune to his vagaries & abuse. This self-imputed & self-conferred status irritates the narcissist no end as it challenges & encroaches on his standing as the only source of preferential treatment & the sole decision-maker when it comes to the allocation of his precious & cosmically significant wherewithal.

More about the narcissist's conflicted relationship with his fans <https://samvak.tripod.com/journal79.html>

132.

The narcissist regards [learning something new and getting advice as narcissistic injuries](#) because both situations imply that he is not perfect and not omniscient (all-knowing).

To defend against this challenge to his grandiosity, the narcissist distorts reality and uses reframing, cognitive biases, and emotional regulation:

1. I knew that already. There is nothing new here.
2. It was actually my idea, not yours.
3. You are wrong. Truth is relative. This is just your opinion.
4. I am far more qualified to make this call or to state this fact.
5. You are saying this because something is wrong with you or because your research is sloppy or because you are ignorant (devaluing the source).
6. I prefer to not hear from you again. I am busy. Please don't bother me. Go away. Fuck off. Aggression.
7. I listened to you carefully and will consider your views. NOT. Passive-aggression.

133.

[Addiction masquerades](#). When we mentally conjure up an image of a junkie, it is usually that of an unkempt, devious, and disintegrating misfit. But the overwhelming majority of addicts are nothing like that.

Someone with an addictive personality interacts with his environment - social and physical or even internal - via his addiction, by getting addicted. Narcissists are addicted to narcissistic supply. Obsessive-compulsive are addicted to their anxiety-reducing rituals. Borderlines and codependents are addicted to the presence of other people in their lives.

Some women are addicted to male attention and would go to any self-degrading length to obtain it (most attention whores are female and have Histrionic or Borderline personality disorder). Many people are addicted to money and the freedom or power and control that it affords. They will accept any abuse and risk in order to gain access to it.

People get addicted to the most bizarre objects (hoarding), to emotions (love addicts), to activities

(social media, sports), places, to circumstances, to periods in their lives. Addiction activates other mental health pathologies such as fixation and numerous defense mechanisms such as denial. Addiction is a response to emotional dysregulation, dysfunctionality, delusions (grandeur, persecution), a labile sense of self-worth, identity issues, impaired impulse control, and underlying mood disorders.

134.

Swipe left to see the next photo: diabolical in the first and angelic in the second. "Who, me??? No way! You got the wrong guy! I am innocent! I have an ironclad alibi! I was misunderstood! I don't even know the perpetrators!" Trump, anyone? "Plausible deniability" in intelligence work and in dirty politics means making sure that nothing and no one connects you to particularly heinous and deplorable acts undertaken by you or on your behalf.

In the virtual reality bubble generated by the narcissist's fantastic grandiosity, frequent dissociation, compulsive lying and confabulations, plausible deniability is a key strategy.

The narcissist accomplishes this feat by gaslighting (casting in doubt the accuracy of other people's memories of events); by using proxies ("flying monkeys") and then distancing himself from his emissaries; by psychologically inducing action in third parties ("brainwashing", dog whistle, wink-wink, nod-nod, Trump's favorite techniques); by an outright denial of reality; and by acting in public in a way that would make it impossible to associate him with the misdeeds or crimes ("reaction formation").

More about gaslighting and ambient abuse: <https://samvak.tripod.com/abuse10.html>

Abuse by proxy <https://samvak.tripod.com/abuse11.html>

135.

Empath is a word that is both meaningless and grandiose. It is meaningless because - with the exception of psychopaths and narcissists - everyone possesses empathy and, therefore, every single human being is an "empath". Actually, even narcissists and psychopaths sport a truncated form: "cold empathy" (cognitive and emotionless).

Self-imputed and self-touted "empaths" are grandiose and with pronounced narcissistic traits and behaviors. Just visit any forum of "empaths" to witness the vicious sniping, gratuitous cruelty, nauseating self-righteousness, and professional victimhood. No greater dens of narcissism and dysemopathic cesspools than these congregations of "empaths".

136.

One of the techniques of Cold Therapy is the Map of Happiness.

The client is asked to make a list of the 10 things or people without which or whom he cannot be happy.

Then s/he is asked to find a common denominator among two or more of the items on the list that is also a prerequisite or precondition for these items.

Example: the client cannot be happy without luxury goods and travelling. A common denominator which is also a precondition for these two: money. We substitute "money" for these 2 items and cross

them out.

Another example: "gardening", "singing", "teaching". Common denominator and prerequisite: "Things I excel in" or "excellence". Having narrowed down the list to 3 items, it is time to do some mental zero accounting.

Try to imagine that your life is starting from zero and that you have no access to any of the 3 items on the list (the people and possessions without which you cannot be happy). How would you go about securing your happiness? What strategies would you adopt?

137.

Psychopaths and narcissists rationalize their extreme misconduct in order to reduce dissonance; ameliorate anxiety; bury incipient, dimly felt stirrings of guilt; and legitimize such misbehaviours in the future. Healthy people also rationalize but usually only in order to account for an irrational or ill-conceived decision or choice.

Narcopaths create artificial moral hierarchies or exclude certain activities from the ethical or social calculus. For instance: "Kissing is not as serious as having sex; killing Jews is OK because they are evil; I cheated on my husband but I didn't climax, so it's not as sinful." This is cognitive dissonance resolved via reframing.

Reframing involves a group of defense mechanisms, the most notable of which is rationalization. People with cluster B personality disorders use these defense mechanisms to justify even the most extreme misbehavior or to render it more acceptable and "just". Examples: "I stole the money but I lost it; I fucked my husband's best friend but I did not enjoy it; I had to do it, my wife left me no choice; a blowjob is not as sinful as fucking; I cheated with him only once, I will never see him again, what's the big deal; I was drunk, I didn't know what I was doing".

As opposed to healthy people, rationalization in narcopaths is coupled with alloplastic defenses (blaming others for one's egregious violations) and an external locus of control: It just happened; I was made to do it; the circumstances were unique; I was not myself (on auto-pilot). What narcopaths call "guilt" is not what people experience typically. It is more basic - atavistic and animalistic - and less social. Their "guilt" has to do with the FEAR of getting caught, harming themselves and losing "loved" ones (read: sources of narcissistic supply and services).

138.

Psychopath = Alien AND Predator

Narcissist = Attention!

Empath = Love is a Battlefield

Monogamous = One Pussy Cat

Philanderer = Cunt Keep It in His Pants

Swinging = Sharing is Caring

Masturbation = Got to Hand it to Me

Love Affair = Betray of Light

Guru = What You Get is What He Sees

Pessimist = Every Silver Lining Has a Cloud

Optimist = What Tunnel?

Investor = Failed Speculator

Entrepreneurship = Repeating the Same Thing with Different Results Each Time (while Insanity = Repeating the Same Thing Expecting Different Results Each Time).

139.

[Psychotherapy seeks to restore the patient's reality test](#), for example by eliminating erroneous negative automatic thoughts (CBT), or by dredging up repressed memories and emotions from the unconscious (psychoanalysis). But what to do when the patient's pathology is justified and buttressed by reality? When the narcissist's grandiosity is rooted in facts or the client's depression is the ineluctable outcome of constant failures and a stream of losses?

The fact is that all treatment modalities are at a loss on how to deal with reality-based (or evidence-based) pathologies. Counterintuitively, pathology can be a healthy reaction to a sick and dysfunctional environment or to outlandish circumstances. Pathology, in other words, is dependent on context. It could well be the therapist's best ally. In Cold Therapy we recognize this fact and leverage or even foster pathological reactions and psychological defense mechanisms to induce healing. Kuzushi: using the opponent's momentum against him is not valuable only in martial arts.

If the pathology is an appropriate reaction to immutable conditions, the client's personality, and a relentless individual history, the only solution is to totally reboot the patient's life: relocate, find a new vocation (preferably start with menial work), form new relationships, even a change of name. A clean slate.

140.

If their mouths are moving, they are [lying: histrionics, psychopaths, and narcissists](#) lie all the time. Their lies may be goal-oriented (to secure sex or money), intended to regulate grandiosity or a labile sense of self-worth, to buttress a stance of victimhood, or simply because the forbidden and illicit are risky and thrilling (in the cases of lying serial cheaters, promiscuous cockteasers, and attention whores, for example). So, when communicating with these types, WHAT they say is largely irrelevant. The only relevant information is WHY they choose to say what they are saying. The SELECTION of lies is revealing, telling, and informative.

The same applies in psychotherapy. In the anamnetic (intake) phase, most patients confabulate and offer narratives that are ego-syntonic (self-justifying). WHAT they say is not nearly as crucial or edifying as the CHOICES they make in telling their stories.

141.

The psychopathic Narcissist says (and means):

I love you (as long as you function and serve me and my needs and goals);

I care for you (as a maintenance chore);

You are the only one (at this stage);

I never lie (it is a lie, of course);

You are the best (anything else you would like me to say in order to secure your subservient presence?);

I will change, this time it will be different (but not with you);

Tell me the truth (don't dare!);

You can trust me (most retarded amnesiacs do!);

I have my principles (the first amongst which is: have no principles);

I cannot be bought (for this price, but I am open to haggling);

I am superintelligent and can see things that you can't (luckily for me, or you would have abandoned me long ago).

142.

The holidays season should be a time of family get-togethers, love shared, and relatives and friends brought up to date. Holidays are supposed to be the reification of that contradiction in terms: mass or group intimacy.

Instead, for victims of family violence and abuse, the holidays are recurring nightmares, replete with danger and duplicity, a theater of the absurd with menacing overtones. This is especially true when the offender also has Narcissistic or Antisocial Personality Disorders (psychopathy). It is important to understand the mindset of such abusers:

<https://samvak.tripod.com/narcissisthappiness.html>

What can you do about it?

Act against your better instincts: do not try to involve your abuser in festivities, family events, birthdays, special occasions, and gatherings. Such attempts will only infuriate him further. Instead, leave him be, let him sulk, mired and immersed as he is in his self-pity, seething envy, and martyrdom complex. Go out, join friends and family at their abodes, and celebrate to your heart's content. Chances are that by the time you have returned your abuser will have forgotten all about it and things will revert to "normal". Admittedly, some abusive intimate partners will be spoiling for a fight no matter what. There is nothing you can do about it except set boundaries and punish misbehavior and maltreatment. Whether you choose to involve your abuser in holiday activities or not is immaterial: he

will torment and haunt you all the same. With the narcissistic and psychopathic abuser no good deed goes unpunished.

143.

What is the [difference between self-love and narcissism](#) and how does it affect the capacity to love others?

There are two differences between healthy self-love and pathological narcissism: (a) in the ability to tell reality from fantasy, and (b) in the ability to empathise and, indeed, to fully and maturely love others. As we said, the narcissist does not love himself. It is because he has very little True Self to love. Instead, a monstrous, grandiose, and malignant construct – the False Self – encroaches upon his True Self and devours it.

The narcissist loves an image which he projects onto others who reflect it to the narcissist (the False Self). This process reassures the narcissist of both the objective existence of his False Self and of the boundaries of his Ego. It blurs all distinctions between reality and fantasy.

Self-love is a precondition for the experience and expression of mature love. One cannot truly love someone else if one does not first love one's True Self. If we had never loved ourselves – we had never experienced unconditional love and, therefore, we do not know how to love.

If we keep living in a world of fantasy – how could we notice the very real people around us who ask for our love and who deserve it? The narcissist wants to love. In his rare moments of self-awareness, he feels ego-dystonic (unhappy with his situation and with his relationships with others). This is his predicament: he is sentenced to isolation precisely because his need of other people is so great.

More: <https://samvak.tripod.com/faq23.html>

144.

At times of crisis, danger, depression, failure, and narcissistic injury, the narcissist feels that he is watching himself from the outside. This is not an out-of-body experience. The narcissist just assumes, involuntarily, the position of a spectator, a polite observer mildly interested in the whereabouts of one, Mr. Narcissist.

It is akin to watching a movie, the illusion is not complete, neither is it precise. This dissociative detachment (a combination [depersonalization and derealisation](#)) continues for as long as the narcissist's ego-dystonic behaviour persists, for as long as the crisis goes on, for as long as the narcissist cannot face who he is, what he is doing and the consequences of his actions.

Since this is the case most of the time, the narcissist gets used to seeing himself in the role of the protagonist (usually the hero) of a motion picture or of a novel. It also sits well with his grandiosity and fantasies. Sometimes, he talks about himself in the third person singular. Sometimes he calls his "other", narcissistic, self by a different name.

He describes his life, its events, ups and downs, pains, elation and disappointments in the most remote, "professional" and coldly analytical voice, as though describing (though with a modicum of involvement) the life of some exotic insect (echoes of Kafka's "Metamorphosis"). The metaphor of "life as a movie", and gaining control by "writing a scenario" or by "inventing a narrative" is, therefore, not a modern invention. Cavemen narcissists have, probably, done the same. But this is only the external, superficial, facet of the disorder.

The crux of the problem is that the narcissist really FEELS this way. He actually experiences his life as belonging to someone else, his body as dead weight (or as an instrument in the service of some entity), his deeds as a-moral and not immoral (he cannot be judged for something he didn't do now, can he?)

More: <https://samvak.tripod.com/faq39.html>

145.

Grandiosity and entitlement - the two pillars of narcissism - are widely misunderstood.

In previous work, I proposed to regard grandiosity as a cognitive deficit: an impaired reality test that leads to a gross misjudgment of one's abilities, gifts, knowledge, skills, and roles. A Dunning-Kruger Effect writ large.

The ineluctable corollary of grandiosity is entitlement: if you are divine then you deserve special treatment.

I suggest to reconsider entitlement: it is not a behavior, but a delusion. The narcissist is deluded by his grandiose fantasies and within his delusional space, he develops expectations regarding his environment and adopts behaviors that conform to these expectations and uphold them.

Together, grandiosity and entitlement provide the narcissist with a complete virtual reality with an organizing principle and commensurate theory of mind and theory of the world around him and how it should function.

The narcissist then imposes this virtual reality on a pathological narcissistic space (a physical place where his grandiosity and entitlement are uncontested or even egged on).

146.

The narcissist treats criticism, or disagreement, or data that negate his self-perception and grandiosity as countervailing, challenging, and destabilizing information because they are felt as opprobrium, castigation, and mockery.

This is the reason for the narcissist's disproportionate reactions to perceived insults. He simply takes them as more "real" and more "serious". The narcissist is constantly on the lookout for slights. He is hypervigilant. He perceives every disagreement as criticism and every critical remark as complete and humiliating rejection: nothing short of a threat. Gradually, his mind turns into a chaotic battlefield of paranoia and ideas of reference.

The narcissist relates to his human environment through his unresolved conflicts. It is the energy of the tension thus created that sustains him.

The narcissist is a person driven by parolously imminent eruptions, by the unsettling prospect of losing his precarious balance. Being a narcissist is a tightrope act. The narcissist must remain alert and on-edge. Only in a constant state of active conflict does he attain the requisite levels of mental arousal.

This periodical interaction with the objects of his conflicts sustains the inner turmoil, keeps the narcissist on his toes, infuses him with the intoxicating sensation that he is alive.

So, reacts defensively. He becomes conspicuously indignant, aggressive and cold. He detaches emotionally for fear of yet another (narcissistic) injury. He devalues the person who made the

disparaging remark, the critical comment, the unflattering observation, the innocuous joke at the narcissist's expense.

147.

Financial Abuse (Sam Vaknin, Guardian, June 29, 2013) Q. Would narcissists often try to restrict their partner's independence by reducing their access to shared family finances? Why?

A. Narcissists are control freaks, paranoid, jealous, possessive, & envious. They are the sad products of early childhood abandonment by parents, caregivers, role models, and/or peers. Hence their extreme abandonment anxiety & insecure attachment style. Fostering financial dependence in their nearest & dearest is just another way of making sure of their continued presence as sources of narcissistic supply (attention.) He who holds the purse strings holds the heart's strings.

Reducing other people to begging & cajoling also buttresses the narcissist's grandiose fantasy of omnipotence & provides him with a somewhat sadistic gratification.

Q. Would it also happen with female narcissists exercising control over men?

A. Yes. There is no major psychodynamic difference between male & female narcissists.

Q. What advice would you give to someone in a relationship with a narcissist? Should they try to keep their finances separate?

A. They should never allow themselves to be irrevocably separated from their family of origin & close friends. They should maintain their support network & refuse to become a part of the narcissist's cult-like shared psychosis. They should make sure that they have independent sources of wealth (a trust fund; real estate; bank accounts; deposits; securities) & sustainable sources of income (a job; rental income; interest & dividends; royalties). Above all: they should not share with their narcissistic intimate partner the full, unmitigated details of their life and critical bits of information such as banking passwords and safe box access codes.

Q. I understand that narcissists will sometimes sacrifice their finances and get into big trouble financially (even going bankrupt) in order to satisfy other narcissistic desires - so I presume this means that narcissists are also people whose finances can be instable?

A. <https://samvak.tripod.com/abuse.html>

148.

Why do narcissists seek intimacy if they find it so stifling and reprehensible? Why do they get married if the marital bond feels more like a prison? Why do they commit, love bomb, court, and propose if all that time they experience themselves as hostages within the growing attachment?

Typically, they end up ghosting, undermining the intimacy, cheating, deceiving, lying, and becoming passive-aggressive or even aggressive outright. Why go through this cycle countless times?

Because it feels wonderful to be unshackled and freed from the demands of an intimate relationship. Breaking up induces in the narcissist an intoxicating and addictive manic euphoria. The narcissist seeks closeness and commitment IN ORDER to renege and withdraw! When he cheats on his spouse, or absents himself from her life, or dumps her - he feels omnipotent and thrilled and elated and liberated. Suddenly even the sky is not the limit.

The narcissist's ideal romantic partner is someone who colludes in this approach-avoidance repetition compulsion by embracing him and restoring the faux intimacy every time he returns from his forays of destructive or obstructive independence. She herself may engage in the very same behaviors out of the very same reasons: an all-pervasive dread of true love, companionship, and togetherness.

149.

It takes two to tango – and an equal number to sustain a long-term abusive relationship. The abuser and the abused form a bond, a dynamic, and a dependence. Expressions such as "folie a deux", shared psychotic disorder (shared psychosis), trauma bonding, and the "Stockholm Syndrome" capture facets of this danse macabre. It often ends fatally. It is always an excruciatingly painful affair.

Abuse is closely correlated with alcoholism, drug consumption, intimate-partner homicide, teen pregnancy, infant and child mortality, spontaneous abortion, reckless behaviours, suicide, and the onset of mental health disorders. It doesn't help that society refuses to openly and frankly tackle this pernicious phenomenon and the guilt and shame associated with it.

People – overwhelmingly women – remain in an abusive household for a variety of reasons: economic, parental (to protect the children), and psychological. But the objective obstacles facing the battered spouse cannot be overstated.

The abuser treats his spouse as an object, an extension of himself, devoid of a separate existence and denuded of distinct needs. Thus, typically, the couple's assets are on his name – from real estate to medical insurance policies. The victim has no family or friends because her abusive partner or husband frowns on her initial independence and regards it as a threat. By intimidating, cajoling, charming, and making false promises, the abuser isolates his prey from the rest of society and, thus, makes her dependence on him total. She is often also denied the option to study and acquire marketable skills or augment them.

More: <https://samvak.tripod.com/abusefamily.html>

150.

[Narcissistic collectives and societies](#). Five (or more) of the following nine criteria must be met:

1. The group as a whole, or members of the group - acting as such and by virtue of their association and affiliation with the group - feel grandiose and self-important (e.g., they exaggerate the group's achievements and talents to the point of lying, demand to be recognized as superior - simply for belonging to the group and without commensurate achievement)
2. The group as a whole, or members of the group - acting as such and by virtue of their association and affiliation with the group - are obsessed with group fantasies of unlimited success, fame, fearsome power or omnipotence, unequalled brilliance, bodily beauty or performance, or ideal, everlasting, all-conquering ideals or political theories
3. The group as a whole, or members of the group - acting as such and by virtue of their association and affiliation with the group - are firmly convinced that the group is unique and, being special, can only be understood by, should only be treated by, or associate with, other special or unique, or high-status groups (or institutions)
4. The group as a whole, or members of the group - acting as such and by virtue of their association and affiliation with the group - require excessive admiration, adulation, attention and affirmation - or, failing that, wish to be feared and to be notorious (narcissistic supply)

More: <https://samvak.tripod.com/14.html>

151.

Children psychopaths? Is there such a thing?

Children and adolescents with conduct disorder are budding psychopaths. They repeatedly and deliberately (and joyfully) violate the rights of others and breach age-appropriate social norms and rules. Some of them gleefully hurt and torture people or, more frequently, animals. Others damage property. Yet others habitually deceive, lie, and steal. These behaviors inevitably render them socially, occupationally, and academically dysfunctional. They are poor performers at home, in school, and in the community. As such adolescents grow up, and beyond the age of 18, the diagnosis automatically changes from Conduct Disorder to the Antisocial Personality Disorder.

Children with Conduct Disorder are in denial. They tend to minimize their problems and blame others for their misbehavior and failures. This shifting of guilt justifies, as far as they are concerned, their invariably and pervasively aggressive, bullying, intimidating, and menacing gestures and tantrums. Adolescents with Conduct Disorder are often embroiled in fights, both verbal and physical. They frequently use weapons, purchased or improvised (e.g., broken glass) and they are cruel. Many underage muggers, extortionists, purse-snatchers, rapists, robbers, shoplifters, burglars, arsonists, vandals, and animal torturers are diagnosed with Conduct Disorder.

Conduct Disorder comes in many shapes and forms. Some adolescents are "cerebral" rather than physical. These are likely to act as con-artists, lie their way out of awkward situations, swindle everyone, their parents and teachers included, and forge documents to erase debts or obtain material benefits.

Conduct-disordered children and adolescent find it difficult to abide by any rules and to honor agreements. They regard societal norms as onerous impositions. They stay late at night, run from home, are truant from school, or absent from work without good cause. Some adolescents with Conduct Disorder have been also diagnosed with Oppositional Defiant Disorder and at least one personality disorder.

152.

When one's sense of self-worth is unstable, a good way to regulate it is by obtaining narcissistic supply (attention, affirmation, adulation, admiration, being feared, or hated). The narcissistic individual acquires a sense of reality and roots and counters his desultory groundlessness and inherent instability by feeding on reactions to his False Self. Thus, the narcissist's gregariousness is instrumental in buttressing his grandiose, fantastic, and inflated self-image and self-esteem.

Still, such behavior is not confined to narcissists. In anomic societies and periods, when institutions are rendered suspect by incompetence, corruption, and insularity, people tend to react by forming mobs and crowds. This mass-gregariousness sustains their sense of identity and aids in the regulation of their perceived self-worth. It is a narcissistic defence against dislocation and alienation.

A prime example of such reaction can be found online. As experts, scholars, institutions, and gatekeepers failed to ride the tigers of modern technology and the new media, users congregated and formed their own social networks and repositories of "knowledge" (mostly culled from raw data and primary sources, as in the case of Wikipedia, the "encyclopaedia" that anyone can edit). In a way, they "crowdsourced" their self-esteem.

Can narcissists have friends? <https://samvak.tripod.com/journal85.html>

153.

Therapy is not always a smooth ride.

Victims of abuse are saddled with emotional baggage which often provokes even in the most experienced therapists reactions of helplessness, rage, fear and guilt.

Countertransference is common: therapists of both genders identify with the victim and resent her for making them feel impotent and inadequate (for instance, in their role as "social protectors"). Reportedly, to fend off anxiety and a sense of vulnerability ("it could have been me, sitting there!"), female therapists involuntarily blame the "spineless" victim and her poor judgement for causing the abuse. Some female therapists concentrate on the victim's childhood (rather than her harrowing present) or accuse her of overreacting.

Male therapists may assume the mantle of the "chivalrous rescuer", the "knight in the shining armour" – thus, inadvertently upholding the victim's view of herself as immature, helpless, in need of protection, vulnerable, weak, and ignorant. The male therapist may be driven to prove to the victim that not all men are "beasts", that there are "good" specimen (like himself). If his (conscious or unconscious) overtures are rejected, the therapist may identify with the abuser and re-victimise or pathologise his patient.

Many therapists tend to overidentify with the victim and rage at the abuser, at the police, and at "the system". They expect the victim to be equally aggressive even as they broadcast to her how powerless, unjustly treated, and discriminated against she is. If she "fails" to externalise aggression and show assertiveness, they feel betrayed and disappointed.

Most therapists react impatiently to the victim's perceived co-dependence, unclear messages, and on-off relationship with her tormentor. Such rejection by the therapist may lead to a premature termination of the therapy, well before the victim learned how to process anger and cope with her low self-esteem and learned helplessness.

More: <https://samvak.tripod.com/abusefamily24.html>

154.

"Conspicuous existence" is a form of "conspicuous consumption", in which the consumed commodity is Narcissistic Supply. The narcissist elaborately stage manages his very being. His every movement, his tone of voice, his inflection, his poise, his text and subtext and context are carefully orchestrated to yield the maximum effect and to garner the most attention.

Narcissists appear to be unpleasantly deliberate. They are somehow "wrong", like automata gone awry. They are too human, or too inhuman, or too modest, or too haughty, or too loving, or too cold, or too empathic, or too stony, or too industrious, or too casual, or too enthusiastic, or too indifferent, or too courteous, or too abrasive.

They are excess embodied. They act their part and their acting shows. Their show invariably unravels at the seams under the slightest stress. Their enthusiasm is always manic, their emotional expression unnatural, their body language defies their statements, their statements belie their intentions, their intentions are focused on the one and only drug - securing Narcissistic Supply from other people.

The narcissist authors his life and scripts it. To him, time is the medium upon which he, the narcissist, records the narrative of his *recherché* biography. He is, therefore, always calculated, as though listening to an inner voice, to a "director", or a "choreographer" of his unfolding history. His speech is tumid. His motion stunted. His emotional palette, a mockery of true countenances.

More: <https://samvak.tripod.com/journal38.html>

155.

Is He a Psychopath? Four Red Flags

1. Psychopaths are "too good to be true". They besiege their interlocutors with a relentless charm offensive, flaunting their accomplishments, skills, talents, brilliance, acuity, and good fortune.
2. Information asymmetry: The psychopath may flood you with unwanted and unwarranted information – and disinformation - about himself while conspicuously being incurious about you. Alternatively, he keeps mum about his life while intrusively "milking" you for the most intimate details of yours.
3. Belaboured normalcy and effortless deviance: Actions that are reflexive, or effortless with normal, healthy people require an inordinate amount of premeditation, concentration, planning, and laborious investment by the psychopath. Acts that normal folk would find abhorrent come naturally and effortlessly to the psychopath.
4. Alloplastic Defenses: The psychopath blames others, the authorities, institutions, or the world at large for his failures, defeats, and mishaps. It is never his fault. He has an external locus of control: his life is ruled from the outside, the collected sad outcomes of injustice, discrimination, and conspiracy.

More: <https://samvak.tripod.com/personalitydisorders16.html>

156.

The [somatic narcissist uses other people's bodies](#) to masturbate with, on, and in. Sex with him - pyrotechnics and acrobatics aside - is likely to be an impersonal and emotionally alienating and draining experience. The partner is often treated as an object, an extension of the somatic narcissist, a toy, a warm and pulsating vibrator.

Somatic narcissists also seek almost compulsively to induce their partners to climax. The partner's orgasms – their frequency, duration, and intensity - are a measure of virility and "success" and, therefore, a form of narcissistic supply.

Somatic narcissists are often portrayed as sex addicts or histrionic. They are thought to possess "manic defenses" (avoidance of feelings of discomfort, loneliness, and inadequacy by seeking states of hyperactivity, arousal, and excitement). They are also prone to cognitive biases such as sexual overperception (misinterpreting even innocuous female behaviors as indications of sexual interest and flirtation, a mild form of erotomania)

But really somatic narcissists derive their narcissistic supply not so much from the sex act as from the process of securing it: the conspiracies and assignations, the chase and conquest, the subjugation and habituation of their targets, and even from dumping and discarding their prey, once having extracted the attention and admiration they had sought.

These extracurricular activities endow them with a sense of omnipotence and all-pervasive control. Their sway over their paramours and would-be lovers proves to them (and to others) their uniqueness, desirability and irresistibility.

Dr. Jackal and Mr. Hide, published 2000:
<https://samvak.tripod.com/journal21.html>

157.

Passive-aggressiveness wears a multitudes of guises: procrastination, malingering, perfectionism, forgetfulness, neglect, truancy, intentional inefficiency, stubbornness, and outright sabotage. This repeated and advertent misconduct has far reaching effects.

Consider the Negativist in the workplace: he or she invests time and efforts in obstructing their own chores and in undermining relationships. But, these self-destructive and self-defeating behaviors wreak havoc throughout the workshop or the office.

Despite the obstructive role they play, passive-aggressives feel unappreciated, underpaid, cheated, and misunderstood. They chronically complain, whine, carp, and criticize. They blame their failures and defeats on others, posing as martyrs and victims of a corrupt, inefficient, and heartless system (in other words, they have alloplastic defenses and an external locus of control). Passive-aggressives sulk and give the "silent treatment" in reaction to real or imagined slights.

They suffer from ideas of reference (believe that they are the butt of derision, contempt, and condemnation) and are mildly paranoid (the world is out to get them, which explains their personal misfortune). In the words of the DSM: "They may be sullen, irritable, impatient, argumentative, cynical, skeptical and contrary." They are also hostile, explosive, lack impulse control, and, sometimes, reckless.

More: <https://samvak.tripod.com/indifference.html>

158.

From an early age we are taught (at least in the USA) that there is no limit to what we can achieve; that if we wish to accomplish something all we need to do is set ourselves goals and then apply ourselves to their attainment. With time and dedication, we are told, positive outcomes are guaranteed and ineluctable no matter how high we set the bar. There are no unrealistic aspirations - only insufficient perspiration and lacking inspiration!

This is a narcissistic and delusional narrative. It is counterproductive because in reality we do have limitations, we suffer defeats, and we make mistakes. No one is infallible, invincible, omnipotent, or omniscient.

But, exposed to this onslaught of propaganda, aimed at boosting our self-esteem and puffing up our self-confidence, when, inevitably, we fail in some of our endeavors - we tend to blame ourselves: "If only I had tried harder", or "I am such a loser, a lazy good-for-nothing, I never get it right!" Such inner sadistic voices tend to deplete our energy and discourage us from trying again. In hock to the official line that casts us as absolute masters of our own fate, we'd rather abstain than be proven wrong. By attributing failures to our failings, we become the reification of our own "bad fortune" or "indolence". We give up on life's challenges, engulfed by fatalism and defeatism.

Some of us choose another path: "If I botched and bungled it, surely I didn't want it that badly" (a reaction known as "cognitive dissonance"). This kind of self-deception is equally self-destructive. It

teaches us that nothing really matters, everything is fun and games and should not be taken too seriously. Reality and personal history are what you make of them and are subjects to re-writing, reframing, and outright confabulation.

159.

[Gazeta Polska](#) (February 1, 2019) on why narcissists find the internet and social media irresistible hunting grounds.

More here: <https://samvak.tripod.com/journal67.html>

160.

Most patients with [Histrionic Personality Disorder are women](#). This immediately raises the question: Is this a real mental health disorder or a culture-bound syndrome which reflects the values of a patriarchal and misogynistic society? A man with similar traits is bound to be admired as a "macho" or, at worst, labelled a "womanizer". Histrionics resemble narcissists: both seek attention compulsively and are markedly dysphoric and uncomfortable when not at the center of attention. They have to be the life of the party. If they fail in achieving this pivotal role, they act out, create hysterical scenes, or confabulate.

Like the somatic narcissist, the histrionic is preoccupied with physical appearance, sexual conquests, her health, and her body. The typical histrionic spends huge dollops of money and expend inordinate amounts of time on grooming. Histrionics fish for compliments and are upset when confronted with criticism or proof that they are not as glamorous or alluring as they thought they are.

Unlike narcissists, though, histrionics are genuinely enthusiastic, open, emotional, warm, and empathic, up to the point of being maudlin and sentimental. They also strive to "fit in", mingle, blend, and "become a part of" groups, collectives, and social institutions.

Histrionics sexualize everyone and every situation. They constantly act flirtatious, provocative, and seductive, even when such behavior is not warranted by circumstances or, worse still, is proscribed and highly inappropriate (for instance in professional and occupational settings)

More: <https://samvak.tripod.com/personalitydisorders17.html>

161.

The [narcissist flaunts his charitable nature](#) as a bait. He impresses others with his selflessness and kindness and thus lures them into his lair, entraps them, and manipulates and brainwashes them into subservient compliance and obsequious collaboration. People are attracted to the narcissist's larger than life posture – only to discover his true personality traits when it is far too late. "Give a little to take a lot" – is the narcissist's creed.

This does not prevent the narcissist from assuming the role of the exploited victim. Narcissists always complain that life and people are unfair to them and that they invest far more than their "share of the profit". The narcissist feels that he is the sacrificial lamb, the scapegoat, and that his relationships are asymmetric and imbalanced. "She gets out of our marriage far more than I do" – is a common refrain. Or: "I do all the work around here – and they get all the perks and benefits!" Faced with such (mis)perceived injustice – and once the relationship is clinched and the victim is "hooked" – the narcissist tries to minimise his contributions. He regards his input as a contractual maintenance chore and the unpleasant and inevitable price he has to pay for his Narcissistic Supply.

After many years of feeling deprived and wronged, some narcissists lapse into "sadistic generosity" or "sadistic altruism". They use their giving as a weapon to taunt and torment the needy and to humiliate them. In the distorted thinking of the narcissist, donating money gives him the right and license to hurt, chastise, criticise, and berate the recipient. His generosity, feels the narcissist, elevates him to a higher moral ground.

Most narcissists confine their giving to money and material goods. Their munificence is an abusive defence mechanism, intended to avoid real intimacy. Their "big-hearted" charity renders all their relationships – even with their spouses and children – "business-like", structured, limited, minimal, non-emotional, unambiguous, and non-ambivalent.

More: <https://samvak.tripod.com/narcissistaltruist.html>

162.

The narcissist is not really interested in [publicity](#) per se. Narcissists are misleading. The narcissist appears to love himself – and, really, he abhors himself. Similarly, he appears to be interested in becoming a celebrity – and, in reality, he is concerned with the REACTIONS to his fame: people watch him, notice him, talk about him, debate his actions – therefore he exists.

The narcissist goes around "hunting and collecting" the way the expressions on people's faces change when they notice him. He places himself at the centre of attention, or even as a figure of controversy. He constantly and recurrently pesters those nearest and dearest to him in a bid to reassure himself that he is not losing his fame, his magic touch, the attention of his social milieu.

Truly, the narcissist is not choosy. If he can become famous as a writer – he writes, if as a businessman – he conducts business. He switches from one field to the other with ease and without remorse because in all of them he is present without conviction, bar the conviction that he must (and deserves to) get famous.

He grades activities, hobbies and people not according to the pleasure that they give him – but according to their utility: can they or can't they make him known and, if so, to what extent. The narcissist is one-track minded (not to say obsessive). His is a world of black (being unknown and deprived of attention) and white (being famous and celebrated)

Narcissists, Fame, and Celebrity

<https://samvak.tripod.com/faq19.html>

163.

The narcissist is as much an artist of pain as any [sadist](#). The difference between them lies in their motivation. The narcissist tortures & abuses as means to punish & to reassert superiority, omnipotence, & grandiosity. The sadist does it for pure (usually, sexually-tinged) pleasure. But both are adept at finding the chinks in people's armours. Both are ruthless & venomous in the pursuit of their prey. Both are unable to empathise with their victims, self-centred, and rigid.

The narcissist abuses his victim verbally, mentally, or physically (often, in all three ways). He infiltrates her defences, shatters her self-confidence, confuses and confounds her, demeans and debases her. He invades her territory, abuses her confidence, exhausts her resources, hurts her loved ones, threatens her stability and security, enmeshes her in his paranoid state of mind, frightens her out of her wits, withholds love and sex from her, prevents satisfaction and causes frustration, humiliates

and insults her privately and in public, points out her shortcomings, criticises her profusely and in a "scientific and objective" manner – and this is a partial list.

Very often, the narcissist sadistic acts are disguised as an enlightened interest in the welfare of his victim. He plays the psychiatrist to her psychopathology (totally dreamt up by him). He acts the guru, the avuncular or father figure, the teacher, the only true friend, the old and the experienced. All this in order to weaken her defences and to lay siege to her disintegrating nerves. So subtle and poisonous is the narcissistic variant of sadism that it might well be regarded as the most dangerous of all.

The Sadistic Narcissist: <https://samvak.tripod.com/faq56.html>

164.

Possessing [religious authority](#) allows the narcissist to indulge his sadistic urges & to exercise his misogynism freely & openly. He is likely to taunt & torment his followers, hector & chastise them, humiliate & berate them, abuse them spiritually, or even sexually.

The narcissistic pastor, priest, or zealous parishioner is looking for obedient & unquestioning slaves upon whom to impose his capricious & wicked mastery. The narcissist transforms even the most innocuous & pure religious sentiments into a cultish ritual & a virulent hierarchy. He preys on the gullible. His flock become his hostages.

Religious authority also secures the narcissist's Narcissistic Supply. His coreligionists, members of his congregation or parish, his constituency, his audience are transformed into loyal & stable Sources of Narcissistic Supply. They obey his commands, heed his admonitions, follow his creed, admire his personality, applaud his traits, satisfy his needs (sometimes even his carnal desires), revere & idolize him.

Moreover, being a part of a "bigger thing" is very gratifying. Being a particle of God, being immersed in His grandeur, experiencing His power and blessings first hand, communing with him are all Sources of unending Narcissistic Supply. The narcissist becomes God by observing His commandments, following His instructions, loving Him, obeying Him, succumbing to Him, merging with Him, communicating with Him, or even by defying him (the bigger the narcissist's enemy - the more grandiosely important the narcissist feels). Like everything else in the narcissist's life, he mutates God into a kind of inverted narcissist. God becomes his dominant Source of Supply. He forms a personal relationship with this overwhelming & overpowering entity in order to overwhelm & overpower others. He becomes God vicariously, by the proxy of his relationship with Him. He idealizes God, then devalues Him, then abuses Him. This is the classic narcissistic pattern and even God himself cannot escape it.

Was Jesus a Grandiose Narcissist? <http://malignantselflove.tripod.com/journal45.html>

165.

["It will not happen to me](#), I am different: smarter, more experienced, irresistible, addictive, empathic ..." This is a common grandiose defense.

Your intimate partner or spouse has a history of relationships. He developed an MO (method of operation): a habitual - by now, almost reflexive - set of behaviors, reactive patterns, precedents, and choices. She is extremely likely to use the same MO with you regardless of who you are, how long you have been together, and how strong the bond is.

If in the past she dumped her intimate partners - she will dump you, too. If he cheated before, he will do so again. If she was emotionally or physically absent from her dyads, you can count on such behavior repeating itself. If he preferred distance interactions via chats and sexting to any real-life

liaison, you are unlikely to ever meet him. If she deceived her former paramours, lied to them, abused them, or stole from them - you are next. If he never cohabited or shared his life - he never will.

In the phase of limerence (infatuation plus), we tend to idealize figures of attachment and ignore their predilections if they contravene the idealized image.

We also consider ourselves so unique and omnipotent that we can singlehandedly transform our beloved. It never works. It is the recipe for heartbreak and worse.

166.

Your abuser is likely to be provoked to extremes by signs of your personal autonomy. Conceal your thoughts and plans, make no overt choices and express no preferences, never mention your emotions, needs, earnings, wages, profits, or trust money. Tell him how much you rely on him to reach the right decisions for both of you. Play dumb - but not too dumb, or it may be provoke his suspicions. It is a thin line between pleasing the abuser and rendering him a raving paranoid.

Never give your abuser cause to doubt or suspect you. Surrender all control to him, deny yourself access to property and funds, don't socialize, drop all your friends and hobbies, quit your job and your studies, and confine yourself to your abode. Your abuser is bound to be virulently jealous and suspect illicit liaisons between you and the least likely persons, your family included. He envies the attention you give to others, even to your common children. Place him on a pedestal and make sure he notices how you ignore, spurn, and neglect everyone else.

To your abuser, you are an object, no matter how ostensibly revered and cherished. Hence the battering. He monopolizes your time and your mind. He makes for you even the minutest choices: what to wear, what to cook for dinner, when to go out and with whom. In extreme cases, he regards even your body as his to share with others, if he sees fit.

It is an onerous existence, consistently tiptoeing on eggshells. Neither is it invariably successful. The submissive posture delays the more egregious manifestations of abuse but cannot prevent them altogether. Choosing to live with an abuser is like opting to share a cage with a predator. No matter how domesticated, Nature is bound to prevail. You are more likely than not to end up as the abuser's next meal.

167.

Primary Narcissism in psychology is a defense mechanism common in the formative years (6 months to 6 years old). It is intended to shield the infant and toddler from the inevitable hurt and fears involved in the individuation-separation phase of personal development.

Secondary or pathological narcissism is a pattern of thinking and behaving in adolescence and adulthood, which involves infatuation and obsession with one's self to the exclusion of others. It manifests in the chronic pursuit of personal gratification and attention (narcissistic supply), in social dominance and personal ambition, bragging, fantastic grandiosity, hypervigilance, insensitivity to others, lack of empathy and/or excessive dependence on others to meet his/her responsibilities in daily living and thinking. Pathological narcissism is at the core of narcissistic personality disorder.

The term narcissism was first used in relation to human psychology by Sigmund Freud after the figure of Narcissus in Greek mythology ("On Narcissism", 1915). Narcissus was a handsome Greek youth who rejected the desperate advances of the nymph Echo. As a punishment, he was doomed to fall in love with his own reflection in a pool of water. Unable to consummate his love, Narcissus pined away and changed into the flower that bears his name, the narcissus.

Narcissism at a Glance <https://samvak.tripod.com/narcissismglance.html>

It is safe to define narcissism as a shift of emphasis from substance and essence to appearance and spectacle (Guy Debord's "Society of the Spectacle"). To do so means to render narcissism an organizing principle of the entirety of our civilization. Even fields which seem immune to the vagaries of the human psyche are subject to narcissism.

Take physics for example: the transition from essentialist theories – like Newton's - to descriptive-functional theories – like Quantum Mechanics – is a shift from the substantial to the apparent and abstract. Quantum Mechanics has nothing meaningful to say about reality. No wonder the Copenhagen Interpretation of Quantum Mechanics elevates the observer to the status of the Creator of Worlds (or at least of experimental results), a prime narcissistic act.

The rising tide of narcissism is compensatory: as social institutions crumble, role models are dethroned, gatekeepers are decried and derided, narratives unravel, and communities dissipate, people find themselves in the throes of disintermediated atomization within increasingly anomic societies. Existential loneliness in a senseless universe conflicts with the primordial, atavistic need to be seen. We all struggle to be noticed at any cost to ourselves and to others because the gaze of the Other affirms our very quiddity and survival.

168.

War criminals provide us with a glimpse of the horrors that lie beneath the veneer, the barbarians at our personal gates, and what it was like before we invented civilization.

Hitler, for instance, forced us all through a time warp and many did not emerge. He was not the devil. He was one of us. He was what Arendt aptly called the banality of evil. Just an ordinary, mentally disturbed, failure, a member of a mentally disturbed and failing nation, who lived through disturbed and failing times. He was the perfect mirror, a channel, a voice, and the very depth of our souls.

The narcissistic leader prefers the sparkle and glamour of well-orchestrated illusions to the tedium and method of real accomplishments. His reign is all smoke and mirrors, devoid of substance, consisting of mere appearances and mass delusions.

In the aftermath of his regime - the narcissistic leader having died, been deposed, or voted out of office - it all unravels. The tireless and constant prestidigitation ceases and the entire edifice crumbles. What looked like an economic miracle turns out to have been a fraud-laced bubble. Loosely-held empires disintegrate. Laboriously assembled business conglomerates go to pieces. "Earth shattering" and "revolutionary" scientific discoveries and theories are discredited. Social experiments end in mayhem.

As their end draws near, narcissistic-psychopathic leaders act out, lash out, erupt. They attack with equal virulence and ferocity compatriots, erstwhile allies, neighbors, and foreigners.

More: <https://samvak.tripod.com/15.html>

169.

The "Lone Wolf" Narcissist

The narcissist's False Self requires constant dollops of narcissistic supply (attention.) The narcissist's sense of entitlement and innate superiority collide painfully with his unmitigated dependence on other people for the regulation of his labile sense of self-worth and the maintenance of his grandiose fantasies.

Narcissists who are also psychopaths (antisocial) or schizoids choose to avoid the constant hurt and

injuries entailed by this conflict by withdrawing from society – physically as well as psychologically - into a cocoon of self-delusion, confabulated narratives, and vivid dreams of triumph and revenge. They become “lone wolf” narcissists and prey on society at large by indiscriminately victimizing, abusing, and attacking any of person unfortunate enough to cross their path.

Inevitably, the lone wolf narcissist is in a constant state of deficient narcissistic supply, very much like a junkie deprived of access to his drug of choice. This overwhelming, unquenched, vampiric hunger coupled with an almost-psychotic state render the lone wolf narcissist dangerous to others.

His aggression often turns to outright violence; his frustration to vindictive rage; his addiction to narcissistic supply drives him to coerce people – often randomly selected – to serve as sources of adulation, affirmation, and support; his detachment evolves into a loss of touch with reality, cognitive deficits, and utter misjudgement of his environment and milieu; he seeks fame and celebrity by all means available to him, even by resorting to crime and terrorism.

170.

Notes of first therapy session with Edward J., male, 51, diagnosed with [Depressive Personality Disorder](#)

Edward has a lumbering, numbed presence. He walks as if in a dream, his gait robotic, his eyes downcast. Within minutes, it is abundantly clear to me that he is gloomy, dejected, pessimistic, overly serious, lacks a sense of humor, cheerless, joyless, and constantly unhappy.

How does he react to good news? - I ask him - What if I had just informed him that he has won a million bucks in a game of chance?

He contemplates this improbable good fortune and then shrugs: "It wouldn't make much of a difference, Doc." A million bucks wouldn't make a difference in your life? - I am astounded. This time, he doesn't even bother to respond.

Let's try another tack: What would you have done with the money? "Probably fritter it away." - He laughs mirthlessly.

I am no good with finances either, I confide in him. "I am not good at anything." - He counters.

That's not what I hear from his wife and close friends who I have interviewed, I try to reassure him. It seems that you are outstanding at your work, a loving husband, and a chess champion.

What do they know! - He sneers - I am a loser. The only thing I am really good at is disguising it well.

Continue to read the therapy notes here:

<https://samvak.tripod.com/personalitydisorders71.html>

171.

Narcissists equate [love with weakness](#). They hate being weak and they hate and despise weak people (and, therefore, the sick, the old and the young). They do not tolerate what they consider to be stupidity, disease and dependence – and love seems to consist of all three. These are not sour grapes. They really feel this way.

Narcissists are angry men – but not because they never experienced love and probably never will. They are angry because they are not as powerful, awe inspiring and successful as they wish they were and, to their mind, deserve to be. Because their daydreams refuse so stubbornly to come true. Because

they are their worst enemy. And because, in their unmitigated paranoia, they see adversaries plotting everywhere and feel discriminated against and contemptuously ignored.

Many of them (the borderline narcissists) cannot conceive of life in one place with one set of people, doing the same thing, in the same field with one goal within a decades-old game plan. To them, this is the equivalent of death. They are most terrified of boredom and whenever faced with its daunting prospect, they inject drama or even danger into their lives. This way they feel alive.

172.

The [False Self has many functions](#). The two most important are:

1. It serves as a decoy, it "attracts the fire". It is a proxy for the True Self. It is tough as nails and can absorb any amount of pain, hurt and negative emotions. By inventing it, the child develops immunity to the indifference, manipulation, sadism, smothering, or exploitation – in short: to the abuse – inflicted on him by his parents (or by other Primary Objects in his life). It is a cloak, protecting him, rendering him invisible and omnipotent at the same time.

2. The False Self is misrepresented by the narcissist as his True Self. The narcissist is saying, in effect: "I am not who you think I am. I am someone else. I am this (False) Self. Therefore, I deserve a better, painless, more considerate treatment." The False Self, thus, is a contraption intended to alter other people's behaviour and attitude towards the narcissist.

These roles are crucial to survival and to the proper psychological functioning of the narcissist. The False Self is by far more important to the narcissist than his dilapidated, dysfunctional, True Self.

The two Selves are not part of a continuum, as the neo-Freudians postulated. Healthy people do not have a False Self which differs from its pathological equivalent in that it is more realistic and closer to the True Self.

It is true that even healthy people have a mask [Guffman], or a persona [Jung] which they consciously present to the world. But these are a far cry from the False Self, which is mostly subconscious, depends on outside feedback, and is compulsive.

More: <https://samvak.tripod.com/faq48.html>

173.

Prolonged abuse in an intimate relationship changes some women and so profoundly alters their psychology and behavior that they are rendered unrecognizable even to themselves.

Having emerged from the black hole of a dysfunctional liaison, these broken, vulnerable women are transformed into the dark mirror images of their former selves.

Having been faithful before, now they become sexually promiscuous. They avoid intimacy, trust no one, develop addictions, abuse alcohol or drugs, engage in a panoply of reckless behaviors and, generally, self-destruct.

Why is that?

A woman with a pre-existing mental health condition would internalize the abuser's rejection of her and the sentence he pronounces: "You are worthless, bad, a slut, crazy, stupid, and repellent." She would behave in ways that conform to her abuser's already internalized voice (introject) and confirm it. Such congruence is intended to avoid dissonance (an inner conflict).

The drunk person during an alcohol-induced blackout is FULLY AWARE of WHAT s/he is doing, WHO s/he is doing it with, whether what s/he is doing is WRONG, and if she is HURTING loved ones with her or his promiscuity, immoral, or antisocial or even criminal acts. During the entire episode, s/he makes multiple choices and decisions based on rational analyses and emotional states. S/he is 100% in control and should be held accountable for the misbehavior.

Throughout the blackout, orientation, reasoning, a moral sense, short-term memory, and decision making are NOT IMPAIRED. They are all intact. The only thing affected is long-term memory: the next morning, the recovering alcoholic has zero recall of what has happened during the blackout.

This is why it is difficult to tell a drunk in a blackout state from a merely inebriated person or social drinker. They appear to be fully present and cognizant throughout the blackout - and they are! Motor functions are affected and there is a tendency to repeat the same sentences over and over again - but that is it.

Like narcissists, people wasted to the point of a blackout just DON'T CARE about anything or anyone but themselves: behavioral inhibitions are down (alcohol disinhibits); empathy towards one's nearest and dearest is turned off (or redirected at strangers!); a sense of invulnerability, invincibility, omnipotence and impunity sets in; the drunkard experiences attraction or even infatuation with all and sundry; and the high and the buzz of the drink compensate for any frustration, depression, stress, or anxiety with a heightened sense of well-being and with aggression.

Ironically, alcohol being a depressant, all these effects are viciously reversed on sobering up.

People - women especially - get that drunk in order to feel better about themselves and their lives, legitimize their promiscuity and cheating ("the drink did it to me and I cannot remember a thing"), and trash themselves in a bout of self-destruction.

174.

Narcissists are hypervigilant and, consequently, misperceive rejection everywhere. Not being sexually desired; not occupying the center of attention; not garnering narcissistic supply; not being the alpha male in the room or the most intelligent person in the group - all constitute grave narcissistic injuries to his or her False Self.

The psychopath is goal-oriented, so he regards the very same "rejections" as mere challenges to be overcome: I am not desired? Will render myself irresistible and make her jealous by triangulating - or just move on to the next target; I am not the center of attention? If I want to, I will make sure that I am; and so on.

So, both narcissists and psychopaths are competitive and hellbent on winning and prevailing - but for different ends.

The narcissist seeks to secure an uninterrupted flow of narcissistic supply and the psychopaths aims to achieve his goals (money, sex, power, or, less commonly, fame and status).

Another facet shared by narcissists and psychopaths is their alloplastic defenses: they are never fully responsible, accountable, to blame, or guilty for their misconduct.

Narcissists who cheat, for example, are likely to say: "I was drunk and taken advantage of", or "You made me do it", or "I had no choice under the circumstances but to act the way I did." The psychopath will use the theory of just deserts: "They provoked or mistreated me or acted stupidly, so they had it coming", or "I deserved it, so I took it", or "This is the way of the world and I had to do what I did just in order to survive."

175.

Alcoholism serves several psychological purposes effectively.

This is why alcoholism is so intractable (difficult to get rid of or treat) and why recidivism is as high as 60% within the first year after rehab.

1. Palliative

Helps the alcoholic to cope with dissonance, frustration, anxiety, anger, stress, sadness, panic, and other negative emotions or mood disorders

2. Restorative

Helps the alcoholic to restore his or her self-confidence and self-esteem, also as a man or a woman (especially when coupled with a body image issue)

3. Disinhibitory

By lowering inhibitions, alcohol legitimizes narcissistic traits and behaviors like: lack of empathy, extreme selfishness, a sense of entitlement.

Allows the alcoholic to express his or her repressed promiscuity and aggression: traits that s/he find ego-dystonic (traits that s/he dislikes or find denigrating or unacceptable)

Alcohol renders the alcoholic much more sociable, grandiose, and sociopathic: s/he becomes volubly defiant, hates authority figures, feels in control or in charge of others and of the situation, capable of anything s/he sets his/her mind to, irresistibly attractive, charming, or charismatic, and unfettered by rules or social mores: "I can do whatever the hell I want to, no one will tell me what to do"

As a result of these cognitive and emotional changes, the drunk person engages in reckless behaviors like unprotected sex with a stranger, or compulsive shopping or gambling.

4. Instrumental

Allows the alcoholic to accomplish goals (become goal-oriented) that s/he would never even try when sober.

176.

Traits are not desirable or undesirable in themselves. They are advantageous (adaptive) or detrimental, depending on the environment.

Why would women prefer men with an IQ lower than 120 to men with an IQ higher than 145? These are the results of a study published last year.

The answer is simple:

Our contemporary world is ruled by the feeble-minded, dimwits are empowered by technology, and everything is dumbed down to foster mass consumption.

In such a world, lower intelligence is a positive adaptation which confers evolutionary advantages on its bearers - and on their spouses and offspring.

Women select for beta males because the current environment favors beta traits over alpha traits.

It is a paradigm shift of mind-bending proportions (for those in possession of a mind).

177.

Negative narcissistic supply should be distinguished from low-grade or fake supply (collectively known as spurious narcissistic supply).

Low-grade narcissistic supply comes from sources which cannot be idealized, no matter how hard the narcissist tries and to what extent he blocks out and denies reality. The type of narcissistic supply determines whether its source can be idealized or not. For instance: compliments on his intellectual achievements doled out to a cerebral narcissist by an intellectually-challenged person would never pass muster and would never qualify as narcissistic supply.

Fake narcissistic supply is tinged with ulterior motives and hidden agendas. Sources of fake supply compliment the narcissist in order to manipulate him or some third person or in order to accomplish a goal. Endowed with cold empathy, the narcissist picks up on these true motivations and feels injured and slighted. Many narcissists test their sources of supply repeatedly: they engineer situations intended to expose the sincerity or lack thereof of the supply and the consistency and authenticity of the source's conduct.

In turn, all the above should not be confused with static narcissistic supply.

Narcissistic supply is either static or dynamic. Dynamic supply upholds, enhances, buttresses, and abets the narcissist's grandiose and fantastic False Self. The contents of dynamic narcissistic supply and the identity of its sources conform to the narcissist's image of himself, his "destiny", the evolution of his life, and his place in the Cosmos. Static supply fails to do so despite the fact that it is largely positive, reliably recurrent, and abundant. Static supply is akin to "hospital rations" or "junk food": it maintains the narcissist for a while, but, as an exclusive diet, it results in malnutrition (deficient narcissistic supply). Static supply is repetitive, "boring" because it is predictable, and pedestrian. It does not propel the narcissist into new "highs", nor does it reinflate him when he is down.

More: <https://samvak.tripod.com/faq76.html>

178.

The narcissist's writing is too embellished and ornamental. It is so cumbersome that it bothers on incomprehensible at times.

There are several reasons for such style of authorship:

1. Trying to impress and inspire awe rather than communicate and attempting to place oneself above the rest of humanity who are too inferior and stupid to truly understand one's depth, insights, and erudition;
2. An inability to separate the wheat from the chafe, giving every bit an equal weight (in extreme cases because of vanity and grandiosity: "every idea and shred of thought of mine ought and deserves to be recorded for posterity because of its innate insightfulness and perfection");
3. Perfectionism and fear of the imperfect and the imprecise;
4. Underestimating the readership and feeling the need to spoon-feed them rather than leave some

space for free thought and own conclusions

5. "Stream of consciousness" recording (documentation) of every passing thought process in real-time and as it unfolds.

6. Feeling uncertain about the subject matter and disguising this deficiency (or cognitive deficit) with verbiage.

More: <https://samvak.tripod.com/narcissistlanguage.html>

179.

At some point, cultural and societal mores BECOME a personality disorder (Durkheim).

Narcissism is now NORMATIVE, the social NORM. We are seeing the fruits of this new normal mainstreaming of narcissism now, and women are catching up to men:

No delayed gratification

No impulse control

Malignant personal autonomy (antisocial defiance)

Total lack of empathy

An emotionless existence (e.g., sex as a mechanical meaningless act)

Exploitativeness

Envy

Explosive grandiosity

Oneupmanship

And so on.

We are now transitioning from the age of pathological grandiose narcissism to the age of malignant (antisocial) narcissism.

Add to this Negative identity formation:

Deriving a sense of identity by aggressively and proactively confronting or opposing The Other.

180.

The paranoid's conduct is unpredictable and there is no "typical scenario". But experience shows that you can minimise the danger to yourself and to your household by taking some basic steps.

If at all possible, put as much physical distance as you can between yourself and the stalker. Change address, phone number, email accounts, cell phone number, enlist the kids in a new school, find a new job, get a new credit card, open a new bank account. Do not inform your paranoid ex about your whereabouts and your new life. You may have to make painful sacrifices, such as minimize contact with your family and friends.

Is your computer being tampered with? Is someone downloading your e-mail? Has anyone been to your house while you were away? Any signs of breaking and entering, missing things, atypical disorder (or too much order)? Is your post being delivered erratically, some of the envelopes opened and then sealed? Mysterious phone calls abruptly disconnected when you pick up? Your stalker must have dropped by and is monitoring you.

Notice any unusual pattern, any strange event, any weird occurrence. Someone is driving by your house morning and evening? A new "gardener" or maintenance man came by in your absence? Someone is making enquiries about you and your family? Maybe it's time to move on.

Teach your children to avoid your paranoid ex and to report to you immediately any contact he has made with them. Abusive bullies often strike where it hurts most - at one's kids. Explain the danger without being unduly alarming. Make a distinction between adults they can trust - and your abusive former spouse, whom they should avoid.

More tips: <https://samvak.tripod.com/abuse16.html>

181.

At an early stage of the relationship, the narcissist creates a snapshot of a potential [source of secondary supply](#) ("intimate" partner), incorporates it in his mind as an internal object or introject, suffuses it with emotional energy (cathexis), and transforms it into an extension of his False Self.

From that moment, the narcissist proceeds to interact only with the internal object. Even when the source of supply is physically present, he responds to the avatar, the stored representation - essentially, an immutable and idealized (or devalued) snapshot.

The narcissist resorts to this subterfuge in order to assuage and ameliorate his extreme abandonment anxiety, the ineluctable outcome of his deficient or even absent object constancy or object permanence. Internal object never dump you.

When the supply source is nearby, the narcissist ignores her or even rejects her in order to avoid a dissonance-inducing conflict between the real person and her imago (internalized copy). When she is away, not present, the narcissist maintains a constant interaction with her image

So, if she misbehaves in any way (e.g., cheats on him), he is likely to grieve the betrayal by the simulacrum, not by the real woman!!! He would not be romantically jealous and would not mind the extramarital exploits of the flesh and blood partner. But he would be heartbroken to behold the shattered vision of her in his febrile mind! The narcissist mourns fictional narratives, not real people.

182.

Narcissists find it nearly impossible to locate willing [sources of secondary supply](#) (admiring and subservient "intimate" partners). For two reasons:

1. The rising awareness of narcissistic abuse which, ironically, started with my pioneering work in 1995.

Women have been given a toolkit to spot narcissists and avoid them. They were also advised to go no contact with narcissists already in their lives.

2. Women themselves have become much more grandiose and narcissistic. They compete with male narcissists for narcissistic supply and mistreat narcissistic men in the same ways these men had abused them previously.

The result is a sea of solitary narcissists in desperate search online and in developing countries for willing and submissive counterparts. In vain: the Internet has rendered the entire world a global village. This is one time the narcissist regrets that his reputation precedes him.

183.

[Punishing the wayward narcissist](#) is a veritable catch-22.

A jail term is useless as a deterrent if it only serves to focus attention on the narcissist. Being infamous is second best to being famous - and far preferable to being ignored. The only way to effectively punish a narcissist is to withhold narcissistic supply from him and thus to prevent him from becoming a notorious celebrity.

Given a sufficient amount of media exposure, book contracts, talk shows, lectures, and public attention - the narcissist may even consider the whole grisly affair to be emotionally rewarding. To the narcissist, freedom, wealth, social status, family, vocation - are all means to an end. And the end is attention. If he can secure attention by being the big bad wolf - the narcissist unhesitatingly transforms himself into one. Lord Archer, for instance, seems to be positively basking in the media circus provoked by his prison diaries.

The narcissist does not victimise, plunder, terrorise and abuse others in a cold, calculating manner. He does so offhandedly, as a manifestation of his genuine character. To be truly "guilty" one needs to intend, to deliberate, to contemplate one's choices and then to choose one's acts. The narcissist does none of these.

Thus, punishment breeds in him surprise, hurt and seething anger. The narcissist is stunned by society's insistence that he should be held accountable for his deeds and penalized accordingly. He feels wronged, baffled, injured, the victim of bias, discrimination and injustice. He rebels and rages.

Continued: <https://samvak.tripod.com/corporatenarcissism.html>

184.

[Professional victimhood](#) is fast becoming a pandemic, mediated by social media and other online services.

Being a perpetual and proud victim as a pivotal part of one's identity serves many important psychological needs from attention seeking to possessing a sense of accomplishment. Surviving abuse is often the only notable feat of such sempiternal sacrificial lambs.

Gradually, ingrained and all-pervasive victimhood begins to shape behavior. Many victims themselves become abusively self-righteous and intolerant of others.

Victimhood is a potent organizing principle. It imbues one's personal history with meaning, sense, and purpose; accounts for and excuses failures and setbacks; and predicts one's future trajectory with uncanny accuracy.

Victim-stance is often aided and abetted by self-interested or misguided sympathetic friends, life coaches, counsellors, therapists, social workers, law enforcement, courts, guardians and other parties. Thus sanctioned and sanctified by the agents of society, victimhood becomes entrenched and, therefore, an ideology.

185.

Whenever the [narcissist does experience emotions](#) – rage, envy, sadness, craving, dependence – he lives to regret it. The narcissist's emotions are invariably negative and frequently result in self-defeat and self-destruction. Gradually, the narcissist learns to withdraw ever deeper, to disengage ever more thoroughly, to numb and deaden himself, and to render himself a rigid robot-like zombie.

The narcissist's positive emotions come bundled with very negative ones. This is the outcome of frustration and the consequent transformations of aggression. This frustration is connected to the Primary Objects of the narcissist's childhood (parents and caregivers). Instead of being provided with the unconditional love that he craved, the narcissist was subjected to totally unpredictable and inexplicable bouts of temper, rage, searing sentimentality, envy, prodding, infusion of guilt and other unhealthy parental emotions and behaviour patterns.

The narcissist reacted by retreating to his private world, where he is omnipotent and omniscient and, therefore, immune to such vicious vicissitudes. He stashed his vulnerable True Self in a deep mental cellar – and outwardly presented to the world a False Self.

But bundling is far easier than unbundling. The narcissist is unable to evoke positive feelings without provoking negative ones. Gradually, he becomes phobic: afraid to feel anything, lest it be accompanied by fearsome, guilt inducing, anxiety provoking, out of control emotional complements.

Continued: <https://samvak.tripod.com/faq33.html>

186.

[Grandiosity](#) is a self-defeating cognitive deficit: the more the narcissist fails, the more delusional he becomes. Fantasy - a psychological defense mechanism - gradually becomes the sole reality of the collapsed narcissist.

Healthy, normal folk modify their self-perception & modulate their sense of self-worth to accord and be commensurate with real life accomplishments or setbacks.

Unable to accommodate & integrate challenges to his godlike False Self, the narcissist retreats into an inner realm which is almost psychotic in its absence of a reality test.

This divorce from the world leads the narcissist to make spectacularly bad and self-destructive decisions.

The narcissist's grandiosity is entrenched because it serves multiple psychological needs and functions. One of them is to mask the fact that, far from being admired and adulated, the gullible and self-preoccupied narcissist is derided, humiliated, mocked, taunted, betrayed, abused, cheated on, robbed, and utterly disrespected by everyone in his life and by those who merely cross paths with him - often to his face. Yet, he ignores this constant molestation and collaborates with the charade.

Ironically, it is precisely because of his grandiosity that the narcissist has no trace of self-respect or personal boundaries. Being possessed of cold empathy and sometimes high intelligence, the narcissist is usually aware of what transpires around him: his woman is cheating on him with other men or flirting in his presence, his business partner is robbing him blind, his audience is turning a cold,

contemptuous shoulder to his interminable ramblings.

Yet, he is afraid to challenge his molesters because if he does, he would be confronted with the fact that he is perceived and treated by everyone as a bumbling fool of a clown. Such a realization will denude him of his narcissistic defenses and drive him even to suicidal psychosis. So, he keeps mum, denied that he is being mistreated, and obstinately maintains the delusion that he is revered in the face of a tsunami of evidence to the contrary.

187.

Narcissists lecture, never talk; seek to impress, never to communicate; ignore other people's input or actively suppress it rather than listen.

The narcissist is so invested and immersed in extracting narcissistic supply from his interlocutors preferably by dazzling them with his brilliance, that he is oblivious to their body language, verbal cues, interjections, events around him, or the environment at large.

The narcissist expostulates and pontificates, opines and defines, edifies and rectifies, rants and raves and rambles for hours on end, ceaselessly and breathlessly - and always from a position of pompous self-importance and verbose superiority and faux authority.

People - his mum and numbed audience - find his exhibitionistic, delusional, and coercive grandiosity so repellent and off-putting that they shun his unilateral company altogether.

188.

The [somatic narcissist](#) regards his body as an object to be sculpted and honed (via extreme diets, multiple cosmetic surgeries, bodybuilding, or weightlifting). When coupled with psychopathic tendencies, the somatic appropriates other people's bodies and treats these as "raw materials" to be dismembered, tampered with, altered, invaded, or otherwise abused.

Somatic narcissists are often portrayed as sex addicts or histrionic. They are thought to possess "manic defenses" (avoidance of feelings of discomfort, loneliness, and inadequacy by seeking states of hyperactivity, arousal, and excitement). They are also prone to cognitive biases such as sexual overperception (misinterpreting even innocuous female behaviors as indications of sexual interest and flirtation, a mild form of erotomania)

But really somatic narcissists derive their narcissistic supply not so much from the sex act as from the process of securing it: the conspiracies and assignations, the chase and conquest, the subjugation and habituation of their targets, and even from dumping and discarding their prey, once having extracted the attention and admiration they had sought. These extracurricular activities endow them with a sense of omnipotence and all-pervasive control. Their sway over their paramours and would-be lovers proves to them (and to others) their uniqueness, desirability and irresistibility.

Somatic narcissists also seek almost compulsively to induce their partners to climax. Orgasms – their frequency, duration, and intensity - are a measure of virility and "success" and, therefore, a form of narcissistic supply.

Continued: <https://samvak.tripod.com/journal21.html>

189.

Interview granted to Forbes Magazine February 2007

Q. How do you define prodigy?

A. A [prodigy](#) (or Wunderkind in German) is a young, precocious person whose achievements far exceed the accomplishments typical of his peers and age group.

Q. There seems to be a lot of attention paid to child prodigies, but what happens when these folks mature? Do many mature into adult leaders in their fields? What are the biggest challenges facing child prodigies as they age?

A. Recent studies seem to indicate that prodigies grow up to become narcissistic under-achievers.

Q. Why is it that most child prodigies fall into the fields like math, chess or music, rather than a field like literature?

A. Fields like literature require maturity and life experience. Prodigies, no matter how gifted, rarely possess the requisite emotional spectrum, an acquaintance with the nuances and subtleties of human relationships, or the accumulated knowledge that comes from first-hand exposure to the ups and downs of reality.

In contrast, the manipulation of symbols - in mathematics, music, or chess - does not require anything except the proper neurological "hardware and software" and access to widely available objective knowledge.

In a way, prodigies can be compared to computers: both excel in symbol manipulation and fail to impress in other, more fuzzy undertakings.

190.

[Narcissists hate details](#). They are too self-important and their lives too cosmically significant to be wasted on frivolous trifles and trivia. They are above the fray of the quotidian and concern themselves with strategy, not tactics. They lay out in sweeping, synoptic terms the big picture and leave it to lesser mortals to fill out the yawning gaps and iron out the glaring inconsistencies.

Any attempt to involve the narcissist in the minutia of decision-making and the give and take of human endeavor is perceived by him as a humiliating, ill-intentioned, and deliberate challenge to his grandiose self-perception (his False Self). The narcissist's unwillingness to dirty his hands with the routine, the pedestrian, and the mundane virtually guarantee that his harebrained schemes, hastily laid plans, and convoluted stratagems will go awry and end in failure.

His coercive delegation of tasks, the cascade of often contradictory instructions, the grandiosity and aggressive superiority that characterize his expectations and fantasies - all these alienate and infuriate his bosses, collaborators, partners, suppliers, customers, and employees as well as his intimate partners.

Some of them end up acting passive-aggressively and spitefully undermining the joint enterprise. Others, worn by the narcissist's aloofness and godlike detachment from reality, simply give up: they go through the motions robotically, awaiting the inevitable meltdown.

191.

[Abuse and attachment, trauma and bonding](#) form parabolic relationships: up to the vertex (the low point of the parabola), one member of the pair (abuse, trauma) sustains and enhances the other (attachment, bonding). Beyond that point, the former weakens and undermines the latter.

The exact location of the vertex depends on individual experience, personal history, personality,

cultural and social mores, peer input, and expectations.

To simplify:

Up to a point, people - men and women - are attracted to abusers. When the maltreatment reaches the traumatic vertex, the emotional reaction flips and the hitherto victims are repelled by the gratuitous cruelty and are, therefore, ejected and catapulted out of the dyad, couple, or bond.

This means that good guys and decent women don't stand a chance in the sexual and relationship marketplace. They always amount to distant and unattractive second or rebound choices.

Nice guys and solid, stable gals are there to pick up the pieces, relegated to the unglamorous role of the sanitation workers of lopsided romance.

They are rarely anything more than pedestrian providers and co-parents or, if they luck out, intimate companions in between their spouses's extramarital affairs with other, more abusive and, therefore, more thrilling and appealing others.

192.

Pathological narcissism has been compared to Dissociative Identity Disorder (formerly Multiple Personality Disorder). By definition, the narcissist has at least two selves. His personality is very primitive and disorganized.

Living with a narcissist is a nauseating experience not only because of what he is - but because of what he is NOT. He is not a fully formed human - but a dizzyingly kaleidoscopic gallery of mercurial images, which melt into each other seamlessly. It is incredibly disorienting.

It is also exceedingly problematic. Promises made by the narcissist are easily disowned by him. His plans are ephemeral. His emotional ties - a simulacrum. Most narcissists have one island of stability in their life (spouse, family, their career, a hobby, their religion, country, or idol) - pounded by the turbulent currents of a dishevelled existence.

Thus, to invest in a narcissist is a purposeless, futile and meaningless activity. To the narcissist, every day is a new beginning, a hunt, a new cycle of idealization or devaluation, a newly invented self.

There is no accumulation of credits or goodwill because the narcissist has no past and no future. He occupies an eternal and timeless present. He is a fossil caught in the frozen lava of a volcanic childhood.

The narcissist does not keep agreements, does not adhere to laws, and regards consistency and predictability as demeaning traits. The narcissist hates something one day - and consumes it passionately the next.

Continued: <https://samvak.tripod.com/journal20.html>

193.

I am this inimitable combination: a selfless healer & a narcissistic sadist.

I made my pioneering work on narcissism available FREE since 1995. It helped transform the lives of millions around the world & spawned thousands of imitators, wannabes, & some excellent contributors.

I have cured dozens of clients with my Cold Therapy. These patients swear by me & by my methods.

Yet, in my private life & in my interactions with one & sundry online & offline I am a deliberately vicious bruiser & a habitual psychopathic abuser (when I am not cracking jokes or acting the guru)

I increasingly find this duality disconcerting. The dissonance is too great. I no longer understand myself fully: Is this a case of a multiple personality or merely the unique cocktail that is me? I suffer from several personality disorders, including Borderline, as well as depression. Is this why I am one minute angel & the next minute the Devil?

Lability reflects emotional dysregulation: being overwhelmed by the vicissitudes of tidal waves of unbridled feelings. But in my case, my entire personality shifts on a dime. It is not mere narcissistic rage, a common response to challenged grandiosity. My core evaporates & a whole new being emerges from the abyss.

People sink into depression on first meeting me & then flee in horror. This is because they sense a cosmic void coupled with an extreme and potentially malevolent disembodied intelligence. When we, as a species, finally make contact with extraterrestrial aliens, we are likely to react the same way. There is something in me that is not human at all.

I share a resume with Hannibal Lecter of "Silence of the Lambs": we are both geniuses, shrinks, & psychopathic narcissists. But Lecter & Hitler are discernibly HUMAN: caricatures & extrapolations of traits & behaviors that all humans share. Evil is profoundly & manifestly human.

I am not. I am a howling emptiness, an absence, a depersonalized overpowering intellect. I am a machine of sorts, an emanation, an apparition.

And no one is more taken aback & terrified by this emerging realization than me.

194.

Narcissists go through an ineluctable [cycle in their relationships](#), especially intimate ones:

Approach

Always based either on self-deception (idealizing the partner) or on outright fraud by the prospective mate. This inevitably leads to

Frustration

When the dissimulation wears thin, is hard to maintain owing to countervailing information (confirmation bias no longer effective), or is exposed, it results in

Aggression and Abuse

These are multifarious: anything from rejection and silent treatment to verbal put-downs, withholding sex, and down to physical and sexual abuse. Few partners - mainly codependents - take this mistreatment lying down. So, the final leg of this tortuous tour is

Abandonment and punishment

The partner acts out: cheats, ostentatiously avenges herself, dumps the narcissist, abandons him emotionally (becomes emotionally absent and indifferent), or undermines him passive-aggressively.

195.

To reel in his or her next "intimate partner" (source of secondary supply and service provider), the narcissist parades his or her "inner child": the wounded, tearful, tortured True Self. The male narcissist harps on the nurturing maternal instincts of his prey and the female variant of the subspecies provokes the paternal protective impulses of her quarry.

But isn't such display of vulnerability and pain an admission of imperfection and the undermining of the narcissist's inflated grandiosity and fantasies?

There is no imperfection involved. The narcissist grew up being a victimized child. This child is now a fossil. An exhibit. An old newsreel from before the time of the narcissist's apotheosis. Having become a divinity, the narcissist merely recounts the time he or she had been a mere mortal.

The narcissist's interlocutors misinterpret what he or she says to mean that the narcissist is **STILL** a broken, vulnerable child in need of maternal or paternal love and protection - not that he had merely been one once upon a time. And this misinterpretation costs them dearly.

196.

DEFIANCE

There is a difference between DEFIANCE (an antisocial/psychopathic behavior typical of antisocial narcissists) and ASSERTIVENESS (healthy self-esteem coupled with self-awareness and enforced personal boundaries). Defiance is dysfunctional.

MOTIVATION

Motivation is rarely fully revealed in planning.

In other words: motivation is like background noise. When the opportunity presents itself and the circumstances are right - motivation pushes you to do things even if you had no conscious intention or plan to do them to start with!

HABITS

People often confuse habits and identity.

Example:

Many promiscuous people can be ultra-conservative with potential sexual partners (habit), frigid, and have sex very rarely (habit). But this is because they are terrified of their sex drive.

This is just an example how observing only habits and actions can be very misleading.

So we must never conflate or confute identity and habits, personality and actions.

EGO DYSTONY and EGO INCONGRUENCE

Our self-awareness and the awareness of our environment is very selective.

We suppress information that makes us feel bad or uncomfortable, challenges our beliefs about

ourselves, others, or the world, undermines narratives that regulate negative emotions (such as guilt or shame) in order to preserve ego syntony, or contradicts our self-perception.

Such ego incongruent information creates ego dystony.

197.

Addicts are slaves to their [addictions](#)? No such thing as an addictive personality in my new theory of addictions and addictive behaviors.

Addictions are the natural state, the baseline. We start off by getting addicted (to mother, her milk) and continue to develop addictions throughout life (habits, love, automatic thoughts, obsessions, compulsions). Addictions are powerful organizing and explanatory principles which endow life with meaning, purpose, and direction. Addictions provide boundaries, rituals, timetables, and order.

Addictions are ways to regulate emotions and modulate interpersonal relationships and communication. Addictions are the exoskeleton and scaffolding of life itself: our brain is programmed to constantly get addicted. A high is the desired permanent outcome. Addictive states must serve some evolutionary purpose and are therefore beneficial adaptations, not maladaptations.

In the process of socialization we internalize inhibitions and introjects ("superego") against certain addictions so as to render us functional and useful in human communities and environments. Other addictions - mediated via institutions such as church and family - are encouraged for the same reasons. Non-conforming and defiant addicts are conditioned to self-destruct and to defeat and loathe themselves.

Addictions are individual, their proscription and inhibition social. No wonder that they are associated in clinical and abnormal psychology with antisocial or even psychopathic and sociopathic traits, behaviors, and personalities.

The addict seeks to alter his perception of reality. Addictions are both intersubjective theories of mind and of the world. Many addictions come replete with or in the context of ideologies. Addictions spawn subcultures and provide social milieus.

198.

It is inappropriate to use words like "[evil](#)" in a clinical discussion. Religion and morality automatically imply judgment of right and wrong which is not what psychology is all about.

Psychopaths are antisocial and goal oriented. People are their collateral damage. There is no malice involved, just indifference to the effects their actions or inaction may have on others.

Some narcissists and psychopaths are also sadists and they derive gratification from inflicting pain on victims.

Narcissists seek to devastate or annihilate sources of frustration and narcissistic injury.

Borderlines hurt people with their lability and reckless acting out.

All these types ruin the lives and mental health of people around them, including their "nearest and dearest". But evil implies premeditation. Cluster B personalities are off-handed about their misconduct and the hurt they cause which is an ineluctable byproduct of their lack of empathy, impulsivity, and aggression.

All cluster B personalities seek to punish transgressors: people who stand in their way (antisocial

personality disorder), threaten them with abandonment (Borderlines), or challenge their grandiosity (narcissists). But they do not perceive these destructive acts as evil - rather as a necessary evil.

199.

The need for drama is a much neglected aspect of the [somatic narcissist](#). The chase, conquest, breakups, infidelities on both sides, crises, heartbreak, ghosting, hoovering, and triangulation are far more important than the sex itself.

Masochistic narcissists also find the self-destructive pain and devastation wrought by such relationships utterly irresistible.

In fact a woman can repel the somatic narcissist sexually and still retain his undivided attention if she is a drama queen and especially if she plays the hard to get, promiscuous, dissolute, and traitorous slut.

Narcissism is about control. Power plays and mind games are at the core of all of the narcissist's interpersonal relationships and interactions. Sex is just the denouement of a complex dynamic of who is on top.

Learn more about somatic narcissists here:

<https://samvak.tripod.com/journal21.html>

<https://samvak.tripod.com/faq29.html>

200.

The True Self (inner child) of SOME narcissists is masochistic. It seeks to recreate the maternal abuse & rejection in the narcissist's adult relationships.

On the face of it, the narcissist reenacts the unresolved conflict with his Primary Object (typically, mother) with the misplaced hope of obtaining a different outcome: resolving it painlessly & favorably, finally being loved & accepted unconditionally.

But in reality the [masochistic narcissist](#) chooses broken, dysregulated women who are guaranteed to cause him life-threatening agony as they dump him cruelly & sadistically, usually in favor of other men.

These women deem anything & anyone preferable to the narcissist's injurious & ostentatious absence & rejection. It is not that they do not want to be with the narcissist. On the contrary: they cannot stand NOT being with him any longer. So, they flee, rendering themselves incompatible & unsuitable & even more damaged than they are.

The masochistic & self-destructive narcissist uses the twin defense mechanisms of projective & introjective identification (see my YouTube channel) to coerce his intimate partners to abandon him traumatically exactly as his mother did. Painful love is his comfort zone & the only kind of attachment & bonding he recognizes.

And so the intimate partner betrays the narcissist, cheats on him, or discards him. The painful part is now out of the way: the demons of the past are exorcised, mother's egregious maltreatment is

validated & legitimized: All women are like mother & treat me the same! She is not a monster! I am the bad, unlovable object, who is justly punished!

Ironically, as the curtains descend on the end play drama, the narcissist is available to settle into a long term relationship with the very woman who wronged & pained him so. Only to find out in most cases that she is long gone, unnerved & freaked out by the creepy nature of the narcissist's nauseatingly sick mind games & asphyxiating power plays.

The narcissist is not a sick puppy but a rabid stray dog. With a miasmatic admixture of emotional blackmail & intermittent reinforcement, the narcissist holds his women hostage in his claustrophobic Bluebeard dungeon cave, shackled to the Bosch-like hell of his writhing psyche. Few women are willing to risk a second vampiric bite.

201.

What can we learn by observing [people in extreme or traumatic circumstances](#) - for example when they are exceedingly drunk or immediately after a natural disaster or when they have just received horrible news?

Very little, it turns out.

By definition the personality is comprised of traits, cognitions, emotions, beliefs, inhibitions, and behaviors under NORMAL circumstances. One's personality consists of the TYPICAL and the RECURRENT, not the one-off and the aberrant.

There is very little useful to learn from observing people in extreme conditions - so we rarely do.

This is why we ignore experiments in psychology which simulate extremely stressful circumstances. We even castigate them as unethical partly because of the paucity of useful information that they produce.

And this is why there is no official diagnosis of "psychopath" in the DSM: psychopaths have been observed and tested almost exclusively in outlier settings such as prisons or corporate boards. The diagnosis is promoted mainly by self-interested and media savvy psychologists like Hare, Dutton, and Babiak: they sell diagnostic tests, seminars, and consulting time.

202.

[Psychopaths](#) nurture and cultivate an image of themselves as free-spirited, daring, non-conformist geniuses who are grievously misunderstood and mistreated by Lilliputian society and its mindless cohorts.

This grandiose and romantic self-narrative legitimizes three classes of antisocial behaviors:

DEFIANCE

In your face, devil may care, fuck it all, fuck you all, I need no one, obey no one, make my own rules, take no shit from anyone, happy go lucky, there's no tomorrow, carpe diem kind of guy (or, more rarely, gal).

REACTANCE

You won't tell me what to do or how to behave or what to choose or decide. You will not restrict my

freedom to say what I please and act as I see fit. I will do exactly the opposite of what you tell me to do (contrarianism). By trying to control me, my space, my time, my thought processes, my opinions, choices, speech, or actions - you make me hate you and be furious at you. So, you have only yourself to blame if I abuse and traumatize you (alloplastic defenses).

PASSIVE-AGGRESSION (NEGATIVISM)

I am going to undermine and sabotage your hopes, expectations, and demands because you are mistreating and disrespecting me. I am going to act stupid (pseudo-stupidity), procrastinate, evade, forget, neglect, and be ornery. This is your punishment for failing to realize my innate superiority and do it justice.

203.

Broken and wounded, fresh out of a union with a narcissist or a psychopath, it is a bad idea to self-medicate with a new, rebound relationship.

A break of at least one or two years may be needed in order to regain one's balance and restore a modicum of self-knowledge free of the abusive partner's brainwashing and shared psychosis.

But is unhealthy to choose distrust of others and self-isolation as one's new way of life. At a certain point the transition from victim to survivor requires new intimate partners.

Distance relationships provide an optimal mix of intimacy, reversibility, and personal space.

Face to face, in the flesh, and live-in relationships can be demanding and sometimes degenerate into a replay of injurious conflicts and abusive, traumatizing misconduct. They are also logistically harder and more heartbreaking to terminate.

Distance relationships are far more manageable and flexible: timing is controlled and negotiated, the depth of any single interaction can be fine tuned, geography makes sure that the repertory of reactions is restricted: the partners can hang up or break up at will - or escalate from distance relationship to a more committed and complex liaison.

In some important respects, distance relationships are like simulations or movies: they provide all the thrills and few of the costs. That is why they are the best way to test the waters.

204.

The narcissist's hypervigilance means that he experiences as rejection the very presence of someone better looking, more intelligent, endowed, educated, accomplished, or prominent.

Similarly, the narcissist feels threatened and wounded in situations which require a relaxation of control or a transfer or sharing of power or when he is not the exclusive centre of attention (examples: being employed or having a love affair). The narcissist reacts to such implicit injury in a variety of ways: reckless acting out (from unbridled shopaholism to promiscuous triangulation), narcissistic rage, contumaciousness (defiance), and passive-aggression are the four most common. I call them the "Reactive Repertory". These behaviors serve multiple purposes simultaneously:

1. Narcissistic injuries are ego discrepant, ego dystonic, and ego incongruent. Put plainly: the narcissist feels anxious, down, impotent, and miserable. The Reactive Repertory restores the narcissist's grandiosity and his delusional euphoric fantasies.

2. The narcissist used the Reactive Repertory to punish the source of his malaise by abusing and traumatizing him or her cruelly or sadistically.
3. To restore his sense of wellbeing and regulate his moods, the narcissist attempts to get rid of the frustrating object which causes him narcissistic injuries. The Reactive Repertory guarantees such an outcome.

205.

Assertiveness and defiance should not be confused.

Assertive people are self-aware and know themselves well. Defiant people have little self-acquaintance.

Assertive people have clear and firm boundaries ("where do I stop and others start"). Defiants constantly test the boundaries of others, pushing as far as they can get without a backlash.

Assertives discuss topics - defiants attack personalities ("ad hominem") Assertives are for (positive and constructive) - defiants are against (negativistic and contrarian)

Assertives collaborate and they are goal-oriented (focused on accomplishing) - defiants network aggressively and compete (focused on winning)

Assertives are self-constructive: they aspire to and attain personal growth and development. Defiants are self-destructive and self-defeating.

206.

Both narcissism and art are private languages translated into universally accessible representations intended for public consumption

But the intrinsic creative value of a work of art does not depend on its interaction with the audience. Narcissistic creations (like advertising) do: they derive their meaning and value from the number of eyeballs they attract and the behaviors they elicit and engender.

Sam Vaknin, author of "Malignant Self-love: Narcissism Revisited" in the Cannes Lions Creative Academy June 19, 2019

<https://www.canneslions.com/learn/young-lions/creative-academy>

Press release for my presentation (June 19, 2019) in Canneslions.

207.

Indifference, neglect, and ignoring are forms of rejection, abusive devaluation, and discard. People find the narcissist "cold", "inhuman", "heartless", "clueless", "robotic or machine-like"

Early on in life, the narcissist learns to disguise his socially-unacceptable indifference as benevolence, equanimity, cool-headedness, composure, or superiority. "It is not that I don't care about others" – he shrugs off his critics – "I am simply more level-headed, more resilient, more composed under pressure... They mistake my equanimity for apathy."

The narcissist tries to convince people that he is compassionate. His profound lack of interest in his spouse's life, vocation, interests, hobbies, social and sexual liaisons, and whereabouts he cloaks as benevolent altruism. "I give her all the freedom she could wish for!" – he protests – "I don't spy on her, follow her, or nag her with endless questions. I don't bother her. I let her lead her life the way she sees fit and don't interfere in her affairs!" He makes a virtue out of his emotional truancy, neglect, absence and abandonment, misleadingly equating them with “freedom”, “liberty”, and liberal open-mindedness.

All very commendable but when taken to extremes such benign neglect turns malignant and signifies the voidance of true love and attachment. The narcissist's emotional (and, often, physical) absence from all his relationships is a form of aggression and a defence against his own thoroughly repressed feelings.

Continued: <https://samvak.tripod.com/indifference.html>

208.

There are three types of [narcissistic mirroring](#).

1. Narcissistic REFLECTION

When people REFLECT to the narcissist his FALSE SELF. When they AFFIRM and APPLAUD his grandiose fantasies.

Read these articles on my website (follow the link at the end of this post)

Narcissists, Narcissistic Supply and Sources of Supply

The Dual Role of the Narcissist's False Self

Grandiosity, Fantasies, and Narcissism

2. Narcissistic MIRRORING

When the partner of the narcissist moulds herself in order to CONFORM to the narcissist's values and requirements.

3. MIRRORING

A technique used by abused partners to cope with the narcissist. Consists of imitating the narcissist's behavior.

Continued: <https://samvak.tripod.com/narcissistpsychotherapy.html>

209.

Healthy narcissism develops in infancy and is the indispensable foundation of one's sense of self-worth (self-esteem and self-confidence). It is a form of private language with a narrative aimed at an internal audience of one.

Healthy narcissism is, therefore, an organizational and hermeneutic (interpretative) principle of the personality.

Pathological narcissism is a private religion with the False Self as the godhead and the True Self as the sacrificial lamb. The single worshipper in this faith is the narcissist.

The audience is external and its feedback is used to regulate the narcissist's sense of self-worth and fulfil his ego functions.

Both forms of narcissism require creative acts and creativity in both maintenance and exegesis.

210.

Some people tend to react to frustration, uncertainty, and insecurity in three dysfunctional ways:

1. Catastrophising

We imagine the worst and then react to our fictional scenarios, not to reality.

2. Escalation

Our reactions to frustration and bad, dissonant, and ego dystonic emotions are disproportional and extreme.

We launch nuclear weapons where a handgun would have sufficed.

3. Aggression

Anticipating pain or rejection, we lash out to preempt what we perceive to be the inevitable (a misperception of reality brought on by catastrophising). Aggression wears many forms. For example: withdrawal of communication or verbal abuse.

211.

We often confuse priorities with wishes, plans, obligations, and emergencies.

Priorities imply no choice but to act in a certain way as long as the priority is in place. Priorities constrict one's freedom of action and limit one's free will. They are very much like values or laws or mores and rules of conduct.

We can, of course, eliminate priorities, add new ones, or reorder them

With wishes, emergencies, plans, and obligations there is a choice on HOW to act and WHETHER to act.

We might feel guilty or ashamed or frustrated if we fail to meet our obligations, realize our plans, and fulfil our wishes.

But failing to conform to our priorities provokes a deep dissonance and all manner of psychological dysfunction. It is perceived as a far more profound and fundamental abrogation of duty.

212.

A common misconception about narcissists is that they strive to be the best, richest, most powerful, and brightest of them all. They most emphatically do not.

Narcissists are, indeed, grandiose and emotionally invested in feeling and in appearing to be superior and unique.

But the [locus of the narcissist's grandiosity](#) - his or her "claim to fame" - can be anything and anywhere. The narcissist just wishes to stand out: as a good son, a victim, an altruist, a hedonist, an arsonist, an academic, a fisherman, or a fireman. Anything goes as long as the narcissist can lay claim to excellence or to any kind of distinction. Grandiosity can be pedestrian or charitable, criminal or morally righteous, desultory or committed - as long as it sets the narcissist apart and above all others of his or her kind.

213.

In clinical practice, we are likely to come across this [cluster of issues](#) frequently:

Problems with the client's psychosexuality

Body image issues (in extreme cases, somatoform or body dysmorphic disorders)

Grandiose narcissism (with all the associated alloplastic defense mechanisms)

Antisocial behaviors; and

Ineffective, dysfunctional, and self-destructive strategies to cope with negative "emotions" (boredom, frustration, narcissistic injuries, anger, envy, and so on)

These strategies include substance abuse, but there are many more.

It is all interconnected.

Boredom and frustration for example are "emotions" that trigger antisocial behaviors in certain people.

Addictions are intimately related to grandiosity.

Grandiosity compensates for inferiority and alloplastic defenses get rid of ego dystonic emotions like shame and guilt.

Inferiority manifests also via body image issues and rigid self-control (for example: over latent promiscuity)

Rigid self-control generates boundary issues and leads time and again to decompensation (being overwhelmed) and acting out, and so on.

214.

Our expectations, beliefs, automatic thoughts (cognitions), and guiding values shape our lives. But, equally as importantly, they drive people to act the way we anticipate, via a process called projective identification (the stimulus we provide) and introjective identification (the reactions to our signals)

[Prophecies are often self-fulfilling](#) because people aim to please and conform and are suggestible.

They pick up cues and act on them compliantly, even if the required course of action conflicts with their own opinions and judgments.

Wherever and with whoever we may find ourselves, we attempt to reconstitute our comfort zone: the set of default environmental parameters and human behaviors that we grew up with and on and which we find comfortingly familiar. Within the comfort zone, we operate with maximal agency and efficacy to mould people and circumstances to cater to our needs, both emotional and physical.

The comfort zone could be a negative ambience: an abusive or painful relationship, for example. But it is always predictable, manageable, and certain. As a rule, comfort zones ameliorate anxiety and reduce stress and apprehension.

215.

The link between [depression and aggression](#) has long been hypothesized. Scholars suggested that depression is nothing but internalized aggression, directed at structures of the Self.

But we may need to reconceive of depression as a form of externalized aggression as well. After all, it has massive adverse impacts on the lives, moods, actions, thoughts, emotions, and even personalities of people around the depressed person, especially on his nearest and dearest.

Some patients wield their depression as a manipulative instrument or punitive implement. They leverage feelings of guilt and shame in others or induce a penumbral state of mind that consumes those exposed to the patient's tenebrous mood - or to buttress their entitlement to special treatment and concessions.

Continued: <http://www.narcissistic-abuse.com/journal50.html>

216.

A useful test to tell apart healthy [sexual fantasies](#) from narcissistic ones is to pose the question: would you be equally satisfied having sex with a sophisticated inflatable robotic doll as with a flesh and blood partner? If the answer is "yes", then, in all likelihood, we are dealing with a narcissist.

The mass media and the internet give rise to "instant celebrities". This "equal opportunity elite" fills the void created by the failure of previous institutional elites: the aristocracy, scientists, politicians, businessmen, financiers, athletes (doping scandals), and even artists and musicians. Contemporary technology finally ushered Wallace's "era of the common man", replete with a revolving, itinerant, "flash in the pan", "15 minutes of fame" elite.

The narcissist's inability to listen and pay genuine attention stems from his overriding need to sustain his grandiosity and to rehearse his next lines, retort, or clever response while his interlocutor - really his audience - is talking. After all: why should the narcissist waste his precious time on listening when he is omniscient?

The narcissist seeks to restore object constancy by resorting to devaluation (thus re-establishing the balance of power with the abandoning object); by fostering dependence in the frustrating object (for instance: via giving); and by making use of anachronistic behaviors (which treat the object as though he were still a child).

Targeted intimacy is also exclusionary (excludes everyone outside the "cult"); ephemeral (dissipates when no longer useful); and goal-oriented (intended to manipulate the recipient of the intimacy and its ostensible beneficiary).

217.

[Eating disorders and personality disorders](#) - a video presentation in an international conference I helped organize this month in Dublin: 3rd International Conference on Neurology and Brain Disorders (swipe left).

More about this topic:

<https://samvak.tripod.com/faq65.html>

<https://samvak.tripod.com/personalitydisorders64.html>

218.

[Addictions, post-traumatic behaviors, and pathological narcissism](#) are strongly correlated: narcissism is a reaction to childhood trauma and abuse and PTSD (Post-traumatic Stress Disorder) leads to lifelong substance abuse. Indeed, CPTSD (Complex PTSD) is indistinguishable from Cluster B personality disorders with a dominant dimension of narcissism (such as Borderline). Narcissism is an addiction (to narcissistic supply)

All three mental health issues resemble Dissociative Identity Disorder (formerly: Multiple Personality Disorder). In all three cases a personoid (personality-like) mental construct or structure takes over the Self: the Addictive Personality, Post-traumatic Personality, and the False Self (in narcissistic disorders), respectively. When the trauma threshold is crossed - when the person is exposed to a number of triggers simultaneously - all three are expressed and feed on each other.

The usurping personoid construct is dissimilar in some important respects to the person's "normal" personality: it is devoid of inhibitions, lacks empathy, sports little to no impulse control, is unable to delay gratification, engages in dichotomous thinking (splitting or idealization-devaluation), has poor judgment of future consequences (reckless), and is infantile and aggressive.

219.

[Traumas](#) can be habit-forming and constitute the core of a comfort zone. Trauma victims often engage in variations on the same set of self-defeating, self-destructive, and reckless behaviors because they seek to re-traumatize themselves in order to reduce anticipatory anxiety.

Traumas fulfil important psychological functions and may become addictive as the victim gets habituated to intermittent reinforcement, operant conditioning, and abusive misconduct ("trauma bonding" and "Stockholm syndrome"). One of the most critical functions of traumas is to help make sense of the world by perpetuating a victim role. Traumas are powerful organizing and hermeneutic (interpretative, exegetic) principles.

Regrettably, treatment modalities (psychotherapies) for PTSD (Post-traumatic Stress Disorder) and CPTSD (Complex PTSD) focus on behavior modification and prophylaxis (prevention). They rarely if ever deal with the aetiology of the trauma or with its compulsive and adaptive aspects and dimensions: the trauma's survival value.

Trauma victims are taught how to avoid triggers and to refrain from certain types of decisions, choices, and attendant conduct. But they are rarely forced to confront and exorcise the demons of trauma, the ghost in the machinery of pain, bewilderment, disorientation, and a labile sense of self-worth that give rise to the horrible tragedies that keep unfolding and recurring in these patients' lives.

220.

[Paranoia](#) is used by the narcissist to ward off or reverse intimacy. The narcissist is threatened by intimacy because it reduces him to ordinariness by exposing his weaknesses and shortcomings and by

causing him to act "normally". The narcissist also dreads the encounter with his deep buried emotions - hurt, envy, anger, aggression - likely to be foisted on him in an intimate relationship.

The paranoid narrative legitimizes intimacy repelling behaviours such as keeping one's distance, secrecy, aloofness, reclusion, aggression, intrusion on privacy, lying, desultoriness, itinerancy, unpredictability, and idiosyncratic or eccentric reactions. Gradually, the narcissist succeeds to alienate and wear down all his friends, colleagues, well-wishers, and mates.

Even his closest, nearest, and dearest, his family - feel emotionally detached and "burnt out". The paranoid narcissist ends life as an oddball recluse - derided, feared, and loathed in equal measures. His paranoia - exacerbated by repeated rejections and ageing - pervades his entire life and diminishes his creativity, adaptability, and functioning. The narcissist personality, buffeted by paranoia, turns ossified and brittle. Finally, atomized and useless, it succumbs and gives way to a great void. The narcissist is consumed.

Counterintuitively, with paranoid intimate partners, it is better to share everything and to be utterly and unmitigatingly honest. No matter how bad and hurtful, reality always comforts them because it is so much less egregious and menacing than their own suspicions, paranoid scenarios, and hypervigilance. The paranoid's best friend is reality and his worst enemy is his rampant, morbid, catastrophizing imagination.

Example of a paranoid dialog:

<https://samvak.tripod.com/journal60.html>

221.

Paranoid ideation is common among people with pronounced fantastic grandiosity which is a defense against a dysregulated (labile) sense of self-worth & a vanishingly low self-esteem. Yet, counterintuitively, such people are much more prone to reckless behaviors involving strangers in dangerous situations.

How can we reconcile this apparent conflict between psychodynamic (paranoia) and behavior (risk-seeking)? In such patients, paranoid ideation is provoked by socially stressful situations, emotional intimacy, self-imputed inferiority (challenge to grandiosity), & risk of loss (perceived disadvantage or weakness)

Paradoxically, therefore, such people would feel most threatened in the presence of their INTIMATE partners & nearest and dearest. But, they would trust total strangers as "safe" even in the most precarious, dangerous, & reckless situations (for example: when they are totally drunk or in a room together alone)

Their threat perception is not affected even when the stranger makes his nefarious intentions known - because there is no risk of intimacy or attachment involved. They are far more likely to end up having sex with a total unknown than with someone they love, for instance - & the sex would often be unprotected and in compromising circumstances

They are bound to shun & avoid all forms of intimacy with potential mates, including sex aversion, & compensate with instant faux "closeness" or "affection" & promiscuity with strangers.

Similarly, people with these psychological defenses would trust even known criminals, bums, or junkies over their friends & loved ones because they can feel equal or superior to these losers &, thus, their grandiosity is upheld & their self-esteem is restored.

People with paranoid ideation tend to suspect & fear anyone who has the perceived power to deny them something that they crave & depend on - or to take it away from them. Because they are focused on highly specific potential losses, they ignore the fact that strangers can sexually assault or even kill them. Such misjudgment and misperception of risk is enhanced by alcohol or drug abuse ("alcohol myopia").

222.

The [cerebral narcissist](#) strikes a deal with his intimate partner: I will be your Father - You will be my Mother.

1. "I will be your Father"

I will provide for you, educate and guide you, help you, protect you, and discipline you. I will always be there for you, forgiving with unconditional parental love, no matter what and even if and when you misbehave.

As your Father, we cannot have sex, but you can have it with others. Like every possessive father, I will react with rage and pain to this betrayal, but will do nothing to prevent you from cheating on me, or even encourage you to do so in order to keep you in my life and under my control.

2. "You will be my Mother"

You will love and accept me unconditionally, regardless of my egregious abuse.

You will take care of all my needs. You will not expect me to behave as an adult or shoehorn me into adult roles, chores, and obligations.

You will never abandon me, but will not demand sex and intimacy (both of which I find threatening).
More about the cerebral narcissist:

<http://www.narcissistic-abuse.com/faq29.html>

<http://www.narcissistic-abuse.com/journal21.html>

223.

Some people [reject happiness and embrace misery](#). They belong to either of three groups:

1. Masochists

The masochist has been taught from an early age to hate herself and consider herself unworthy of love and worthless as a person. Consequently, he or she is prone to self-destructive, punishing, and self-defeating behaviors. Though capable of pleasure and possessed of social skills, the masochist avoids or undermines pleasurable experiences. He does not admit to enjoying himself, seeks suffering, pain, and hurt in relationships and situations, rejects help and resents those who offer it. She actively renders futile attempts to assist or ameliorate or mitigate or solve her problems and predicaments.

These self-penalizing behaviors are self-purging: they intend to relieve the masochist of overwhelming, pent-up anxiety. The masochist's conduct is equally aimed at avoiding intimacy and its benefits: companionship and support.

2. Eternal Victims

Victimhood can become an identity and organizing principle that endows the world with meaning and

predictability. Surviving abuse is an accomplishment that victims are proud of, emotionally invested in, and loth to relinquish, the foundation of their fragile and labile self-esteem. Some victims regard themselves as damsels in distress or sleeping beauties, princesses awaiting rescue by a knight in shining armor in a fabulous, mythical, morally righteous, or grandiose narrative.

3. Comfort Zone

Being a victim can become a profession of sorts: the abused know the ropes, the unspoken rules, codes of conduct, and are adept at foreseeing forthcoming maltreatment. They have evolved coping strategies and manipulative techniques in order to adapt to and survive in the toxic environment. They feel threatened in non-abusive situations and environments and with "nice people".

224.

The narcissist's grandiosity renders him gullible and open to exploitation and abuse. I have written about it extensively here: <https://samvak.tripod.com/journal68.html>

But there is another aspect of the narcissist's behavior which makes him oblivious to cues, information, and events in their immediate environment: his singleminded, solipsistic [focus on extracting narcissistic supply](#) from existing and potential sources.

Narcissists are so obsessed with supply that they fail to notice as people around them conspire to take advantage of them or cheat them.

The pathetic narcissist drones on endlessly and self-aggrandizingly as his intimate partner aggressively flirts with another man and then departs with her new conquest on an assignation (happened to me more times than I can count). He keeps lecturing and showing off even as his audience smirks and mocks the bumbling fool for his clownish mannerisms or is bored out of its collective mind. In a desperate attempt to impress, he shares ideas and proprietary information that is then plagiarized or stolen. He is utterly unaware of anything else but the compulsive pursuit of his next fix of attention and (mostly imagined and delusional) adulation. And this one track mindedness is his undoing: defenseless and driven, he opens himself to attack and harm, hurt and pain, humiliation and defeat that sometimes threaten and undermine his very survival.

225.

The [child prodigy](#) compensates with grandiose, fantastic, and inflated self-efficacy ("I can do anything if I just apply myself to it") for a deficient sense of agency ("the life I am living is not mine"). The child prodigy suppresses his true self because his parents's love is conditioned on the performance of a false self.

Consequently, the child feels that her life has been hijacked. She makes up for it by excelling and becoming proficient at what she does thus regaining a modicum of mastery and control, however illusory. Such attempts to carve out a parent-free enclave or niche often lead to pathologies such as eating disorders or substance abuse.

As an adult, the child prodigy becomes narcissistic, defiant, self-destructive, and manipulative. She adopts one of several narratives: 1. I am the sleeping beauty princess in need of saving from my monstrous tormentors (codependent) or 2. I am the Law and no one will tell me what to do and how to do it, I know best and one day I will shine again (antisocial-narcissistic) or 3. The world doesn't deserve me and is too hostile, so I withdraw from it (paranoid-schizoid) or 4. I am broken, unfixable, and so free to act any which way (entitled-borderline).

226.

Severely traumatized victims of abuse (with PTSD and CPTSD) often become avoidant. But they also display psychopathic and narcissistic traits and behaviors. These are reactive and transient: they vanish without a trace once the victims are nurtured back to health in a holding and loving environment and go full-fledged no contact with their abuser

The [psychopathic and narcissistic overlays](#) (these acquired responsive learned traits and behaviors) do not amount to personality styles and disorders. They just serve to counter the abuse or contain it and restore eroded self-efficacy and a sense of agency in the traumatic space. In this sense, they are actually healthy and indicative of resilience.

The victim becomes self-centred, dysempathic, defiant, goal-oriented, reckless, lying, or aggressive just in order to survive in the pathological environment and the multifarious assaults on her identity and individuality.

Theodore Millon wrote this in his seminal "Personality Disorders in Modern Life": "Many readers will be surprised that some of their best qualities express characteristics associated with the antisocial personality ... a capacity for self-sufficiency, ambition, competitiveness, and a constructive pursuit of individuality and self-determination"

Scholars like Oldham, Morris, Maccoby, and Dutton uphold this view that a modicum of psychopathy is actually healthy and a prerequisite for survival and success in certain situations, environments, and professions.

227.

[Common dissociative states](#) include sex, sleep, watching films, daydreaming, driving, hypnosis, and alcohol-induced blackouts. They all have several things in common:

Paranoid ideation (an outcome of disorientation and loss of control)

Belabored self-efficacy (to appear to others as present and functioning)

Emotional quarantine (fending off emotions to avoid being overwhelmed and dysregulated)

Automatism (auto-pilot) and boredom

Time loss and attention deficits

Will substitution (obeying others who are perceived as more present)

Amnesia (impairment of memory creation and storage, both short-term and long-term)

Exceptionalism (accomplishing feats or behaving in ways which one finds surprising, shocking, or alien)

Cognitive deficits and impaired reality test

Empathy inversion (empathy reduced for nearest and dearest and enhanced for strangers)

228.

[Default or base behaviors](#)

We learn what behavior (or misbehavior) works (is efficacious), what guarantees the maximal efficient results. We then repeat the mis(behavior) time and again, almost automatically and

uncontrollably (compulsively). We revisit these (mis)behaviors even if we vowed and promised and swore and pledged and declared that we will never ever do it again!

Triangulation is an example of a default base behavior: involving third parties in whatever way in order to manage outcomes in a relationship

Default base behaviors are learned and afterwards compulsive and automatic (autonomous). They are common among trauma victims (in post-traumatic states) and individuals with diminished impulse control.

Default or base behaviors are adaptive (they work perfectly). "So, why not do it again", says the executive unconscious. The conscious part cannot control these behaviors or interfere.

Once one is triggered, one acts that way. Nothing can or will prevent it. One just goes ahead and does it, as though one were hypnotized or in a trance.

So, the therapeutic goal should be prevention: to make sure to avoid triggering.

229.

These 2 award-winning film directors have [Down Syndrome](#). Clearly, they are very far from the stereotype of retarded (intellectually disabled or intellectually challenged) "mongoloids". Other people with Down Syndrome hold advanced, even post-graduate degrees.

Something is wrong here: Down Syndrome is supposed to be a genetic clinical entity, as immutable and identical across all sufferers as tuberculosis. Yet, incredibly, the variance in intelligence, accomplishments, and self-efficacy among Down patients is great.

The situation in our understanding of trisomy 21, its ramifications and manifestations is reminiscent of how we misconstrued and misunderstood autism spectrum disorders until a few years ago. At first we thought that autists are retarded. Then we accused bad mothering as the etiological determinant. Then we considered it a disorder of communication (wrong processing of environmental cues). Inner noise. Being overwhelmed by stimuli. Any number of crackpot theories. Today we realize that autism is a neurological problem.

Down Syndrome may be a neurological disorder as well and may result in extreme emotional dysregulation, even lability (like in Borderline Personality Disorder or CPTSD or Highly Sensitive People and superempaths). People with Down syndrome are known for their heightened affect. It is a promising line of inquiry well worth pursuing because it may yield treatment modalities (therapies) and educational programs that may unlock the creative potential in these loving, childlike innocents.

230.

Intimate partners of narcissists often remain in the relationship because they pity the narcissist or mother him or can't find the strength to hurt him by abandoning the ghost ship.

But even the most loving and dedicated spouses and mates give up at some point, confronted by ceaseless rejection and abuse that undermine their sanity and threaten their survival. They develop what I call "[escape velocity](#)" and break free from the gravitational pull of their absent and painful companion.

No amount of sobbing or charm can reverse the partner's decision to eject once the escape velocity had been attained. Sometimes the partners act out - cheat on the narcissist promiscuously, or

otherwise betray his trust publicly, ostentatiously, and egregiously - just to make sure that there is no way back.

231.

The [collapsed histrionic](#) is usually a woman with body image (somatoform) issues and a low sense of self-worth. Yet, she still needs men and uses them to regulate her flagging self-esteem and deficient self-confidence. This creates a permanent dissonance and anticipatory anxiety as such a woman expects fully to be rejected and humiliated by men

Low self-esteem often leads to an impaired reality test: the collapsed histrionic misreads environmental, social, and sexual cues and often ends up being mocked, shunned, abused, or sexually assaulted by men

She compensates for her insecurities with brazen defiance and grandiosity as well as substance abuse, all of which compound her ability to properly gauge reality

Her feelings of inferiority and inadequacy lead the collapsed histrionic to social withdrawal and reclusiveness. She also rarely dates men and when she does, she picks up "safe" males - weak, ugly losers - who are very unlikely to painfully reject her.

More about Histrionic Personality Disorder: <https://samvak.tripod.com/personalitydisorders17.html>

232.

The [abuser perverts the system](#) - therapists, marriage counselors, mediators, court-appointed guardians, police officers, and judges. He uses them to pathologize the victim and to separate her from her sources of emotional sustenance - notably, from her children. The abuser seeks custody to pain his ex and punish her.

Therapists, marriage counselors, mediators, court-appointed guardians, police officers, and judges are human. Some of them are social reactionaries, others are narcissists, and a few are themselves spouse abusers. Many things work against the victim facing the justice system and the psychological profession.

Inevitably, many victims blame themselves for the dismal state of affairs. The abused party may have low self-esteem, a fluctuating sense of self-worth, primitive defense mechanisms, phobias, mental health problems, a disability, a history of failure, or a tendency to blame herself, or to feel inadequate (autoplastic neurosis). She may have come from an abusive family or environment - which conditioned her to expect abuse as inevitable and "normal". In extreme and rare cases - the victim is a masochist, possessed of an urge to seek ill-treatment and pain. Gradually, the victims convert these unhealthy emotions and their learned helplessness in the face of persistent "gaslighting" into psychosomatic symptoms, anxiety and panic attacks, depression, or, in extremis, suicidal ideation and gestures.

Continued: <https://samvak.tripod.com/abuse2.html>

How abusers con the system and manipulate it: <https://samvak.tripod.com/abusefamily10.html>

233.

According to the [Alternative DSM V Model for Personality Disorders](#) (p.767), the following criteria must be met to diagnose Narcissistic Personality Disorder (in parentheses my comments)

Moderate or greater impairment in personality functioning in either identity, or self-direction (should

be: in both)

Identity

The narcissist keeps referring to others excessively in order to regulate his self-esteem (really, sense of self-worth) and for "self-definition" (to define his identity.) His self-appraisal is exaggerated, whether it is inflated, deflated, or fluctuating between these two poles and his emotional regulation reflects these vacillations. (Finally, the DSM V accepted what I have been saying for decades: that narcissists can have an "inferiority complex" and feel worthless and bad; that they go through cycles of ups and downs in their self-evaluation; and that this cycling influences their mood and affect)

Self-direction

The narcissist sets goals in order to gain approval from others (narcissistic supply; the DSM V ignores the fact that the narcissist finds disapproval equally rewarding as long as it places him firmly in the limelight.) The narcissist lacks self-awareness as far as his motivation goes (and as far as everything else besides)

The narcissist's personal standards and benchmarks are either too high (which supports his grandiosity), or too low (buttresses his sense of entitlement, which is incommensurate with his real-life performance)

Impairments in interpersonal functioning in either empathy or intimacy (should be: in both).

[Narcissistic Personality Disorder Alternative Model in DSM 5](#) (in parentheses my comments)

Empathy

The narcissist finds it difficult to identify with the emotions and needs of others, but is very attuned to their reactions when they are relevant to himself (cold empathy.) Consequently, he overestimates the effect he has on others or underestimates it (the classic narcissist never underestimates the effect he has on others - but the inverted narcissist does)

Intimacy

The narcissist's relationships are self-serving and, therefore shallow and superficial. They are centred around and geared at the regulation of his self-esteem (obtaining narcissistic supply for the regulation of his labile sense of self-worth.) The narcissist is not "genuinely" interested in his intimate partner's experiences (implying that he does fake such interest convincingly.) The narcissist emphasizes his need for personal gain (by using the word "need", the DSM V acknowledges the compulsive and addictive nature of narcissistic supply). These twin fixtures of the narcissist's relationships render them one-sided: no mutuality or reciprocity (no intimacy).

[Pathological personality traits](#)

Antagonism characterized by grandiosity and attention-seeking

Grandiosity

The aforementioned feeling of entitlement. The DSM V adds that it can be either overt or covert (which corresponds to my taxonomy of classic and inverted narcissist.) Grandiosity is characterized by self-centredness; a firmly-held conviction of superiority (arrogance or haughtiness); and condescending or patronizing attitudes.

Attention-seeking

The narcissist puts inordinate effort, time, and resources into attracting others (sources of narcissistic supply) and placing himself at the focus and centre of attention. He seeks admiration (the DSM V gets it completely wrong here: the narcissist does prefer to be admired and adulated, but, failing that, any kind of attention would do, even if it is negative.) The diagnostic criteria end with disclaimers and differential diagnoses, which reflect years of accumulated research and newly-gained knowledge:

The above enumerated impairments should be "stable across time and consistent across situations ... not better understood as normative for the individual's developmental stage or socio-cultural environment ... are not solely due to the direct physiological effects of a substance (e.g., a drug of abuse, medication) or a general medical condition (e.g., severe head trauma)."

More info here: <https://samvak.tripod.com/npdglance.html>

234.

The [narcissist's best friend](#): always listens attentively, never argues, never disagrees

Gregariousness and (lack of) Self-confidence

When one's sense of self-worth is unstable, a good way to regulate it is by obtaining narcissistic supply (attention, affirmation, adulation, admiration, being feared, or hated). The narcissistic individual acquires a sense of reality and roots and counters his desultory groundlessness and inherent instability by feeding on reactions to his False Self. Thus, the narcissist's gregariousness is instrumental in buttressing his grandiose, fantastic, and inflated self-image and self-esteem.

Still, such behavior is not confined to narcissists. In anomic societies and periods, when institutions are rendered suspect by incompetence, corruption, and insularity, people tend to react by forming mobs and crowds. This mass-gregariousness sustains their sense of identity and aids in the regulation of their perceived self-worth. It is a narcissistic defence against dislocation and alienation.

A prime example of such reaction can be found online. As experts, scholars, institutions, and gatekeepers failed to ride the tigers of modern technology and the new media, users congregated and formed their own social networks and repositories of "knowledge" (mostly culled from raw data and primary sources, as in the case of Wikipedia, the "encyclopaedia" that anyone can edit). In a way, they "crowdsourced" their self-esteem.

The narcissist and his "friends" <https://samvak.tripod.com/journal85.html>

235.

[Narcissists prefer to be right than to be happy](#). It is a self-defeating, even self-destructive propensity. The narcissist pushes people to prove his judgment and prognostications infallible even at a life-threatening traumatic cost to himself

For example: the narcissist may predict a dire, painful future and then preemptively make it happen in order to avoid dissonance, a challenge to his grandiosity (omniscience), and the excruciating shame for having been wrong and having misread the tea leaves

The narcissist prevaricates, deceives, confabulates, and gaslights in order to preserve ego syntony by always being right. He undermines intimate relationships, his own accomplishments, and values and priorities to preserve his fantastic, godlike grandiosity.

When confronted with incontrovertible evidence that he is wrong, the narcissist reacts by retreating to

delusions and thus denying reality. He decompensates, acts out, and rages or becomes passive-aggressive.

236.

There are three types of [adult children](#):

The Intellectually Disabled Adult Child

Is very curious but has severe learning disabilities and attention deficits. Is very naive and trusts people because he or she misreads social and sexual cues and body language. Has concrete thinking. Is often also autistic. Good hearted but self-centred and lacks full-fledged empathy, so can be inadvertently cruel, inattentive, and insensitive.

The Delightful Adult Child

Is superintelligent, very curious, unconventional ("fresh") thinker, kind hearted, self-centered, and goal-oriented: all are qualities typical of a child.

The Narcissistic Adult Child or Peter Pan

Refuses to fulfill adult roles and chores. Is parasitic and dysempathic. Has dysregulated moods and affects. Egotistical, entitled, spoiled, and petulant.

More about the Narcissistic Adult Child here: <https://samvak.tripod.com/narcissistinfantile.html>

237.

Do [Narcissists Have Emotions](#)?

The narcissist's positive emotions come bundled with overpowering negative emotions, notably anger and envy. Rather than experience these, narcissists prefer to imitate emotions and affect.

Still, when deprived of narcissistic supply or when narcissistically injured, the narcissist does exhibit a limited range of reactive and highly destructive emotions.

Read about the narcissist's barren and inaccessible emotional landscape here: <https://samvak.tripod.com/faq33.html>

238.

[Histrionic Personality Disorder \(HPD\)](#) combines traits of both Narcissistic and Antisocial (psychopathic) personality disorders. It, therefore, stands to reason that these three cluster B ("dramatic") stalwarts share the same etiology and psychodynamics.

Many histrionics ("attention whores") use the opposite sex - their attention, infatuation, and arousal - to regulate their emotions, moods, affect, and sense of self-worth (self-esteem and self-confidence). Potential mates are their "histrionic supply". Similarly, when roundly and resolutely rejected, collapsed histrionics react with "histrionic rage". They resort to in your face defiance, often by triangulating with a third person in order to provoke jealousy or grievously hurt the frustrating and rejecting object.

The histrionic's aggression is focused on restoring his or her grandiosity via a new and ostentatious sexual conquest. But it can and does wear many other, mostly passive-aggressive or reckless forms or

behaviors: compulsive shopping ("shopaholism"), gambling, lying, sabotaging, procrastinating, substance abuse, verbal abuse, brutal honesty, offensive humor and mockery, and so on.

239.

We abuse and hurt the people we love most because we feel safe to do so. We misbehave and break all the rules, we even cheat on and betray our most significant others because we know that they will take us back, no matter what, that they will accept us and love us unconditionally.

Home is that place you return to after you have screwed up really badly. It is that refuge and shelter where you can crash when no one else will have you. It is that oasis of idiosyncratic familiarity, the calm that comes with the knowledge that you had arrived at the end of the line and found it hospitable.

You can rely on people who truly love you to pick up the pieces and put back together your Humpty-Dumpty. Indeed, this willingness to tolerate yet another escapade or worse is the hallmark and ultimate test of love.

So, you let your hair and guard down, you violate every edict and principle in the book, you torture the people who mean most to you. Because you know you safely can.

240.

When confronted with their egregious and hurtful misconduct ("how could you?"), narcissists and psychopaths (and many trauma victims) react by citing RULES, never emotions. They experience guilt or shame only because they have breached their normative framework and thus undermined their laboriously cultivated, often grandiose, self-image (as a "good person" in self-control, rational, and so on).

A psychopath or narcissist (or post-traumatic victim) is likely to say:

It was WRONG, what I did (followed with elaborate excuses and hairsplitting as to the exceptional circumstances of that particular wrongdoing) – not horrible, but wrong;

In my society/culture/country these are the RULES and NORMS of behavior (so my misbehavior is OK where I come from);

I have PRINCIPLES (I follow my own rules and feel bad only when I break my personal edicts). Of course, the "principles" contain so many loopholes and exceptions that they legitimize disinhibited and impulsive conduct, however hurtful to others;

I never did this before (implying that the misconduct was the outcome of special circumstances, not of personality or character flaws).

Narcissists and psychopaths as well as sufferers of PTSD and CPTSD have an external locus of control and attendant alloplastic defenses: they explain their actions by referring to outside - often ill-intentioned or unfortunate - influences, events, and circumstances. They are also deprived of an inner compass as to right and wrong because they lack emotional empathy.

In a desperate attempt to orient themselves in an alien world, replete with empathy and emotions, they resort to a highly structured, formalized, and ritualized hermeneutic framework with rigid organizing principles - and then they ignore it and do as they please ("I just needed to do that").

241.

Dissociative Closure

Absent the other two forms of closure, victims of egregious and prolonged mistreatment tend to repress their painful memories. In extremis, they dissociate. The Dissociative Identity Disorder (DID) - formerly known as "Multiple Personality Disorder" - is thought to be such a reaction

The harrowing experiences are "sliced off", tucked away, and attributed to "another personality". Sometimes, the victim "assimilates" his or her tormentor, and even openly and consciously identifies with him. This is the narcissistic defence. In his own anguished mind, the victim becomes omnipotent and, therefore, invulnerable. He or she develops a False Self. The True Self is, thus, shielded from further harm and injury.

According to psychodynamic theories of psychopathology, repressed content rendered unconscious is the cause of all manner of mental health disorders. The victim thus pays a hefty price for avoiding and evading his or her predicament.

Read about the other two forms of closure here: <https://samvak.tripod.com/abuse17.html>

242.

Narcissists and psychopaths become aggressive and devaluing when their unrealistic expectations and impossible fantasies are - inevitably! - thwarted and disappointed.

Then they proceed to annihilate the unwitting and hapless sources of their frustration: the people they hold responsible for quashing their hopes and forestalling their dreams, even if manifestly through no fault of their own.

The victims of such whiplash are shocked and disoriented by the rapid cycling and transition from being cherished, cared for, or even love-bombed - to being raged at, hated, betrayed, undermined, and abused.

But narcissists and psychopaths are also callous and ruthless purveyors of dreams, hopes, fantasies, and wishes. They promise to change the usually dreary, miserable, and lonely lives of their victims for the infinitely better. They coerce their targets to collude in shared psychoses and to make irreparable sacrifices and irrevocable decisions.

With their prey or target driven to the point of no return with bridges burned and emotions evoked as well as other people impacted - the narcissist or psychopath suddenly loses interest in the chase or the conquest, becomes cold, distant, and detached or even hostile and verbally abusive. Devalue and discard soon follow.

243.

Using cold empathy, narcissists and psychopaths scan for vulnerabilities, traumas, pains, and weaknesses in others: frailties and chinks in the armor through which to invade and penetrate the defenses of potential sources of supply or victims

These predators tend to carelessly, off-handedly, absentmindedly, and sometimes, sadistically, push all the buttons and realize the worst nightmares of their quarry, the scenarios their victims dread most. To narcissists and psychopaths, people who have outrun their usefulness are mere collateral damage with an expiry date.

Once in a blue moon, the narcissist or psychopath encounters his match: one of his kind

The narcissist or psychopath then becomes the prey, abused, betrayed, humiliated, shunned, or

abandoned altogether

The worst fears of the narcissist or psychopath and the most terrifying outcomes are thus rendered surrealistic facts and the resulting narcissistic injury and traumatic shock are so extreme that some narcissists decompensate and disintegrate

In extreme cases of abuse, the narcissist or psychopath on the receiving end of the taste of his own medicine develops suicidal ideation and experiences psychotic microepisodes.

244.

"[Volitional Dissonance](#)" is a form of cognitive dissonance: simultaneously harboring two or more conflicting pieces of information or contradictory thoughts

The volitional variant is when we act in ways which we perceive to be akratic, immoral, or antisocial, rather than phronetic. When we perceive our actions to have been the outcomes of akrasia (weak-willed misbehavior contrary to our best judgment) and not of phronesis (good judgment, excellence of character, habits conducive to eudaimonia - a good life - and practical virtue)

Dissonance is intolerable. We resolve it by using a variety of, mostly alloplastic psychological defense mechanisms - like displacement or rationalization - and narrative solutions, such as reframing

We also tend to externalize the locus of control (and thus our agency, self-control, autonomy, or free will in the matter): It wasn't my fault, something or someone made me do it or inexorably and irresistibly led to what happened!

Other dissonances include:

Emotional Dissonance (aka ambivalence): experiencing two opposing emotions (such as love and hate) which are elicited by the same object;

Axiological Dissonance occurs when two dearly upheld and deeply felt values are incompatible;

Deontic Dissonance is a subspecies of this dissonance: when one has two irreconcilable duties or obligations;

An Attitudinal Dissonance is an inner conflict between two internalized beliefs, attitudes, statements or propositions held to be true.

245.

According to [my new theory of addiction](#), addictive behaviors are the normal state, underpinned by vast dedicated structures in the brain. Addictions are positive, advantageous, and self-efficacious evolutionary adaptations whose role is to resolve several types of dissonances.

Like every other healthy mental process, things can go awry, though. When carried to extreme, addictive routines become self-destructive and self-defeating. They coalesce and interact with other maladaptive traits and behaviors, such as grandiosity, defiance, rage, depression, delusions, and anxiety.

The way we treat addiction is all wrong. No wonder that the rates of relapse and recidivism are sky-high and that recovery is thus rendered a lifelong endeavor. One addiction often replaces another.

The correct way to treat addiction is to encourage the addict to adopt a healthy, disciplined, goal-focused, self-nurturing variant of his or her addiction. There is no point in trying to eradicate the

addiction: it fulfils too many important psychodynamic roles too well. Instead, the addict should learn how to control, manage, and regulate his behavioral patterns and his dependency.

An alcoholic, for example, should be taught and trained how to drink responsibly - not how to abstain and go sober altogether. A narcissist should be coached to extract narcissistic supply from his sources without harming and traumatizing them. Shopaholics and gamblers should institute reinforcements and reward themselves for perspicacious money management. Workaholics should merge life and work seamlessly.

There is no shred of evidence that any addiction is a chronic disease. Natural selection would have long eliminated addictions if they did not play a positive role in the survival of the species. Time to begin to accept addictions as powerful therapeutic tools - not as demonic entities to be vitiated.

246.

Total reactance characterizes Psychopaths, Borderlines, trauma victims (PTSD and CPTSD), and people with mood disorders and impulse control issues. They escalate every conflict, however minor or imaginary, to the level of nuclear, apocalyptic, all-annihilating warfare and make disproportionate use of every weapon in their arsenal simultaneously. Defiance, posturing, hostility, aggression, recklessness, and abuse are part and parcel of these recurrent pitched battles with one and sundry: all bridges are burnt and relationships are shattered hurtfully and irrevocably.

In contrast, the reactions of healthy people are differential, in kind, and proportional, weighing the consequences and correcting course every step of the confrontation.

247.

If your psychotherapy is painLESS - change your therapist. Professionally administered and efficacious psychotherapy is not about getting advice. The therapist is not your best friend, avuncular guru, or bespectacled and loving granny. Therapy is about dismantling and forgoing: defenses, narratives, habits, cognitions, deepset behaviors, & emotions. It is about unearthing long buried & traumatic content. And, most important, it is about wrenching & agonizing change.

Victims of abuse are saddled with emotional baggage which often provokes even in the most experienced therapists reactions of helplessness, rage, fear and guilt. Countertransference is common: therapists of both genders identify with the victim and resent her for making them feel impotent and inadequate (for instance, in their role as "social protectors"). Reportedly, to fend off anxiety and a sense of vulnerability ("it could have been me, sitting there!"), female therapists involuntarily blame the "spineless" victim and her poor judgement for causing the abuse. Some female therapists concentrate on the victim's childhood (rather than her harrowing present) or accuse her of overreacting.

Male therapists may assume the mantle of the "chivalrous rescuer", the "knight in the shining armour" – thus, inadvertently upholding the victim's view of herself as immature, helpless, in need of protection, vulnerable, weak, and ignorant. The male therapist may be driven to prove to the victim that not all men are "beasts", that there are "good" specimen (like himself). If his (conscious or unconscious) overtures are rejected, the therapist may identify with the abuser and re-victimise or pathologise his patient.

Continued: <https://samvak.tripod.com/abusefamily24.html>

248.

Labile Body Dysmorphia or Labile Body Dysmorphic Disorder is a phenomenon I come across in my practice more and more often. Women (and, far less often, men) misjudge the shape of their bodies or

parts of their anatomy and see them sometimes as flawed or defective and at other times as irresistibly perfect.

A client with Labile Body Dysmorphia will point at herself and say: "I could get any man I want". Minutes later she would complain bitterly about how repulsive and deformed her body is or had become.

This fluctuation between ego-dystonic self-loathing and ego-syntonic histrionic grandiosity are both facets of a severely impaired reality test.

The problem is that such delusionality often yields reckless and self-destructive behavior, disinhibition, substance abuse, eating disorders, and severe impairment of impulse control. The person afflicted with Labile Body Dysmorphic Disorder seeks to affirm her fantastically grandiose view of her body via unbridled promiscuity.

These risky choices often land her in hot water, endanger her, and profoundly affect her relationships with nearest, dearest, and loved ones.

249.

Exactly like one's personality, **mental illness** is all-pervasive and an integral part of one's identity. Over the years, the disorder becomes an organizing and explanatory principle, which imbues life with meaning and goal-focused direction. Mental illness is addictive and encourages cathexis (emotional investment). It also absolves the patient of responsibility for hurtful misbehavior and allows him to manipulate and extort loved ones and others into compliance and abetting misconduct. Mental illness is, therefore, a useful tool for ascertaining desirable outcomes in his or her human and institutional environment.

One oft-overlooked aspect of derangement is that mental illness constitutes a comfort zone: familiar, safe, and anxiolytic. Healing, therefore, is perceived as a threat. Hence therapeutic phenomena such as resistances, abreaction, and transference.

The healed mental patient has lost his or her crutches: s/he feels disoriented, helpless, inefficacious, and confused ("brain fog"). Many treated patients panic, decompensate, and act out recklessly and dysempathically.

In a way curing mental illness requires the patient to endure multiple traumas and to develop narcissistic and psychopathic defenses.

The Myth of Mental Illness <https://samvak.tripod.com/mentalillness.html>

250.

Trauma imprints everything and everyone involved or present in the stressful event, however tangentially. Places, people, smells, sounds, circumstances, objects, dates, and categories of the above, all get "stamped" with the traumatic experience.

Trauma imprinting is at the core of PTSD (Post-traumatic Stress Disorder), CPTSD (Complex PTSD), and triggering. Triggers are places, people, smells, sounds, circumstances, dates, or objects that are reminiscent of the same classes of stressors involved in the original trauma and evoke them.

Many exposure and retraumatization therapies (including, most recently, the treatment modality that I developed, Cold Therapy) make use of trauma imprinting to generate new, less stressful and less panic- or anxiety-inducing associations between extant triggers and thus to induce integration of the haywire emotions involved in the primary situation.

251.

Some narcissists focus on, cultivate, and groom much [younger women with daddy issues](#) that define both their personality and their emotional needs. These narcissists act avuncular, strict, and disciplinarian, but also caring and supportive, a fount of sagacity and perspicacity, always available with wide-ranging knowledge and life-altering advice. At once guru, intimate partner, and parent, they insinuate themselves into the minds and lives of their quarry, rendering their presence addictive and themselves indispensable.

But, as time passes, this very mentoring transforms the young woman: she becomes more self-aware, mature, experienced, and driven by a long-term healthy impulse for self-actualization. She is likely to abandon the narcissist and seek a healthier relationship. In extreme cases, she resorts to blatantly cheating on the narcissist and ostentatiously betraying him in order to break the surrealistic spell of the shared psychosis, burn all the bridges, and set herself free.

Having lost yet another mate, the narcissist then embarks on a frantic effort to find his next Galatea: a malleable female he could mould into a sex slave, source of secondary narcissistic supply, and service provider. He knows full well that it will not last and will result in a catastrophic heartbreak all around. Shattering loss is guaranteed. But what choice does he have?

252.

Emotional Investment (Cathexis) and Emotional Reversal in Narcissism

The narcissist converts negative emotions – such as envy – into enjoyable experiences by cathexing them with a conviction of his superiority. In other words: he gets used and attached to his negative emotions and renders them pleasurable habit-forming

Within this comfort zone, the narcissist actually enjoys being envious of others, for instance. He derives masochistic solace from being the butt of injustice, being discriminated against, and from underachieving – all good reasons to be envious and to maintain the high moral ground

The narcissists' inner dialog goes something like this: "I am superior to everyone, but this is exactly why I am left behind. Society rewards mediocrity and fears true genius and integrity." This "martyr complex" is especially pronounced in conditions of deficient narcissistic supply.

253.

A slim minority of [heterosexual psychopathic narcissists shun casual sex and one night stands](#) because they feel objectified by the women counterparts and abhor the equipotence (power symmetry) inherent in such liaisons.

These psychopathic narcissists are mildly sadistic. They need to dominate the female, reduce her to unthinking submission brought on by unrequited and tantalizing craving, and then make her act in ways that she would find shameful, hurtful, denigrating, and guilt-inducing.

Obviously, none of these can be accomplished in a brief, almost anonymous encounter. Grooming requires time, effort, careful planning and preparations, and repeated exposure.

254.

[Revenge rarely provides closure](#): the trauma remains unsalved let alone healed even as the culprit gets punished. Similarly, restitution, while it ameliorates and mitigates emotions such as helplessness and rage is no substitute for closure.

Closure requires the active and voluntary collaboration of the perpetrator and applying the "Three Rs": Remorse, Remediation, and Restoration.

To qualify, remorse has to be expressed repeatedly and must be heartfelt. It should entail a modicum of sacrifice, embarrassment, and inconvenience. Regretting one's misdeeds in public is more convincing than sending a private missive or whispering "sorry" anonymously.

Remediation requires making amends and offering reparations, which are commensurate with the offending acts and bear some symbolic relation to them. Thus, financial abuse can be absolved only with the aid of a monetary compensation that corresponds to the damage done and suffered.

Finally, restoration involves affording one's victims the opportunity for closure, if not forgiveness, so that they can move on with their lives.

True narcissists and psychopaths fail the Three Rs test at every turn: their remorse is feigned and ostentatious; they provide little or no recompense; and they never put themselves at the victim's disposal to allow her to achieve that she needs most: closure.

255.

Is there [life after the narcissist, a second restorative and recuperative act](#)? The narcissist finds it impossible to believe and begrudges his victims their recovery. The narcissist considers himself both irreplaceable and indispensable and his absence from his prey's life nothing short of a fatal injury. To imply that anyone who had experienced the narcissist can be happier without him is to undermine the narcissist's grandiose perception of himself as a Magic Unicorn.

This delusional mindset is further exacerbated by the narcissist's inability to interact with real, 3-D people owing to his lack of empathy and all-pervasive object impermanence (inconstancy). Instead, the narcissist relates exclusively to avatars, imagoes, and introjects: internalized, largely immutable and idealized avatars, renditions and representations of others. When real life intervenes and people change, the narcissist is disconcerted, dismayed, and shocked.

256.

You can abuse a substance rarely and still be an [addict](#).

You can control your intake of whatever it is that you consume and still be ruled by it.

Your behavior can be very common and identical to the way most people comport themselves and it would still be pathological if you use it to affect psychodynamic changes in yourself and to regulate inner processes.

Addiction is when external objects, other people, or actions are used exclusively in order to finetune or alter one's internal environment (emotions, moods, beliefs, cognitions)

257.

The narcissist's impulse control is compromised by his [negative emotions](#) (especially his rage-aggression and envy). He feels ruled by them and driven inexorably to act (an external locus of control)

Narcissists are used to being controlled from the outside, starting with their abusive parents, the overbearing and all-pervasive and infinitely demanding False Self and the addiction to Narcissistic

Supply and its sources (i.e., other people). No wonder that the narcissist feels more at home with negative emotions and finds them way more accessible to him than positive ones.

Ironically, the narcissist who considers himself godlike and omnipotent is actually a slave to external circumstances and feedback from his human environment. He derives his very sense of being from his impotence.

258.

[Narcissism is machine-like](#), a form of artificial intelligence. The narcissist's pursuit of narcissistic supply is one track minded, relentless, and compulsive.

We are all becoming more narcissistic and therefore less human: androids, humanoids, rigid robots. We all feel a growing discomfort in each other's company ("uncanny valley"). Capitalism, materialism, and individualism are all mechanical and they have coalesced into the prevailing ethos and organizational principle of our lives and times.

259.

We can reconceptualize [grandiosity as a cognitive deficit and intelligence as a psychological defense mechanism](#).

Like every cognitive deficit or bias, grandiosity impairs the reality test: it hampers our ability to grasp and assess facts as well as properly interpret cues, both social and environmental.

Many people deploy their intelligence as a formidable bulwark against ego-discrepant or objectionable content: information that challenges their self-perception, theories of the mind and the world, beliefs, values, emotions, and cognitions. In other words: they reframe their narratives and firewall them by misusing their intellect.

260.

Self-declared "empaths" are narcissistic individuals who trumpet their alleged hypersensitivity as a grandiose claim to uniqueness and victimhood. [Empath](#) is a nonsense label hyped online but with zero clinical significance. Everyone is possessed of empathy - even narcissists and psychopaths ("cold empathy"). Everyone is, therefore, an "empath".

Admittedly, there are Highly Sensitive Persons (HSPs) around: their empathy is so extreme that it renders them "skinless": they cannot firewall others emotions and pain and gets flooded and dystegulated. But HSPs are extremely few and far between - not a dime a dozen. They are also utterly unlikely to expose themselves online: they tend to be inordinately introverted, schizoid, and avoidant.

HSP is not to be confused with the neurological condition Sensory Processing Sensitivity.

The online forums where self-styled "empaths" congregate are cesspools of malice and dysempathy, oneupmanship and spite, delusional fantasies and competitive, professional victimhood. Based on anecdotal observations only, most "empaths" strike me as collapsed or covert narcissists who had been out-narcissized and abused by overt narcissists. Their self-imputed "sensitivity" is merely a manifestation of narcissistic rage following a series of narcissistic injuries.

261.

Gaslighting is often confused and conflated with dissociation, confabulation, and dissonances. I should have foreseen that when I borrowed the term and introduced it into wider discourse in the 1990s.

Gaslighting: a deliberate strategy of impairing the reality test of another person and rendering them dependent on the gaslighter for critical cognitive functions, usually to assert control for personal gain

Dissociation: persistent amnesiac gaps in memory which result in an incoherent and discontinuous sense of self and inconsistent or contradictory thoughts, emotions, and behaviors of the same individual.

Confabulation: ego-congruent attempts to create plausible - though often untrue - narratives to bridge over dissociative memory gaps.

Dissonance: holding two mutually exclusive and contradictory thoughts, emotions, and beliefs at the same time (example: love-hate ambivalence)

262.

"Disappearing" into the intimate partner one loves is very common among codependents and borderlines. The clinical term is "merger" or "fusion" and it is accomplished via sex or emotionally or, more commonly, in both ways.

The beloved mate then fulfils psychological functions that non-codependents and healthy people perform on their own, internally.

Codependents and Borderlines outsource their psychological functioning to a partner and therefore "vanish" as an autonomous, self-efficacious agent.

Hence their clinging and extreme separation or abandonment anxiety: a breakup with the partner is tantamount to psychodynamic amputation.

263.

Grandiosity is kaleidoscopic, adaptive, self-efficacious, and multi-faceted fantasy combined with a set of cognitive deficits and delusions. When challenged on one front (say, as a genius), the narcissist shapeshifts his claim to fame and uniqueness (now posing, say, as self-righteous or a victim)

Grandiosity has a role in healthy personal growth: separation-individuation, the formation of self and identity, and boundary setting. In its malignant form, it is a phase in the onset of Borderline Personality Disorder ("failed narcissism") and is also manifest in psychopathy, the manic phase of Bipolar Disorder, and other derangements.

Narcissistic grandiose defenses can be triggered by locus and circumstances even in otherwise normal people. Some people are narcissistic in only a specific environment ("pathological narcissistic space"), forming a "grandiosity bubble".

264.

I attribute the rise of narcissism to urban overcrowding, the population bomb (overpopulation), and our innate desire to be noticed by others (to be seen) at any cost to us and even at the expense of others. Narcissism is, therefore, the human equivalent of the behavioral sink in rats and mice.

The ethologist John B. Calhoun conducted experiments in the 1960s and 1970s on rats in "rat utopias": pens with optimal conditions for unfettered reproduction. He reproduced his alarming results with mice later in his career.

As the numbers of rodents rose in their enclosures, he observed an explosion of "social pathologies": promiscuity, miscarriages, cannibalism, maternal dysfunctions, schizoid withdrawal or its opposite, compulsive and frenetic fraternizing. The very fabric of social organization was frayed. The rodents developed what today would be called "personality disorders".

265.

Rules of Attraction and Rejection by Somatic Narcissists

Somatic narcissists use sexual conquests and certain types of sex (kink, BDSM) to engender and garner narcissistic supply.

Contrary to misinformation online:

1. Somatic narcissists can and do maintain sexually exclusive relationships; and
2. Cerebral narcissists do go through somatic phases (type inconstancy)

Somatic narcissists and cerebrals in a somatic phase settle ONLY for two types of relationships

1. Fuck and Fun (sex and constant conquest, even with the same woman, if she is labile and promiscuous); or
2. Fuck, no Fun (sex only)

Both Somatics and Cerebrals in a somatic period of their lives are NOT interested in:

3. Fun only (endless courting or friendship without sex). If the somatic finds the partner sexually unattractive or unavailable, he absents himself or dumps her outright.

In a Fuck and Fun relationship (type 1), if the Fun is compromised (the partner becomes demanding, critical, dismissive, bored, or aggressive) - the sex stops as well and the somatic narcissist loses all interest in the relationship.

While in a somatic phase, cerebral narcissists maintain a primary relationship with a "service provider" (homemaker, adulterator, business partner, or personal assistant) and other liaisons with Fun and Fuck or only Fuck buddies and partners. In other words, they are likely to cheat on all their intimate partners simultaneously.

Thus, double - or triple or quadruple - parallel lives are typical of cerebral narcissists in the throes of a somatic state, not of somatic ones who typically recoil from long-term commitment and permanence (constancy).

Cerebrals in a somatic stage are also insistent on pledges of one-sided sexual exclusivity from all their concurrent partners and regard any triangulation or sexual misbehavior with another man as immediate and irrevocable dealbreakers.

266.

There are two types of abuser: reactive and gratuitous.

The reactive abuser responds in kind to what he perceives to be provocations and slights. He is hypervigilant but maintains an unimpaired reality test (is not delusional). Put simply: the reactive abuser frequently is indeed being taunted and baited by the target of his ire, verbal abuse, and explosive rage. Victimhood is an integral part of some people's identity and abuse is their comfort zone and so, using projective identification, they solicit and elicit maltreatment. When the reactive abuser externalizes his aggression he means to communicate anger and thus modify the behavior of his counterpart, intimate partner, or interlocutor.

Not so the gratuitous abuser: he or she reacts mostly to internal processes. The abuse meted out is intended to restore an inner equilibrium and establish an homeostatic environment in which urges, dysregulated emotions, anxieties, and jumbled thoughts are somehow kept in check. Externalizing the pent-up aggression is merely letting off cumulated steam. The target is incidental

It is easy to confuse and conflate the two types of abusers because reactive abusers sometimes erupt hours or days after the initial irritation, having reached a critical threshold. Thus temporally divorced from the stimulus, the abusive conduct erroneously appears to be utterly uncalled for and gratuitous.

267.

Triangulation - using a third party to provoke jealousy in, garner attention from, or punish one's intimate partner - sometimes goes awry and ends badly. The third party can sexually assault the triangulator or the targeted intimate partner can simply walk away from the whole manipulative scene.

Most triangulators are impulsive and defiant. They externalize their own dysregulated negative emotions which often overwhelm them. Their thinking is short-term, their empathy gone and so they are often shocked by the consequences of their own misbehavior: being raped by the "nice guy" or a breakup with the spouse or boyfriend/girlfriend

Things especially cascade and escalate out of control if all the parties involved are immature and narcissistic and therefore callous and exploitative. What starts as a mere flirtation ends up being a deleterious power play to the point of no return for everyone involved.

268.

There are three types of pathological mindsets of victims of abuse:

1. "Professional" victims whose victimhood is an integral and crucial part of their identity and sense of self-worth. Abuse is their comfort zone and they provoke, elicit, and solicit it. Their self-imputed superiority, both moral and personal, helps them to regulate their sense of self-worth.
2. Defiant: these victims are engaged in a sempiternal power play with their abusers and react with abuse of their own to any maltreatment. The spiral of mutual torment is hard to break because drama antics and trauma bonding intermingle. The victim's conduct gradually becomes increasingly more psychopathic or narcissistic.
3. Submissive: the majority of victims feel bad in the abusive environment and seek to extricate themselves emotionally or physically. But a minority of victims succumb to their fate and accept it unquestioningly, as a force majeure. They reframe the abuse and engage in "malignant optimism". "It is not all bad", they exclaim: "It is not what it seems."

269.

Giving generously to others makes them hate you: charity makes them feel like inferior, needy failures and they resent your ostentatious largesse at their expense. Being on the receiving end of advice, help, money, or anything else results in a narcissistic injury.

If you want people to like you, TAKE from them in a way that flatters their grandiosity! Ask them for a crucial favor! Compliment their knowledge, sagacity, talents, skills, or perspicacity. Thank them profusely and prostrately. Make them feel bigger and better than you in every which way.

The [Benjamin Franklin Effect](#) teaches us that so as to resolve the cognitive dissonance, even people who hate you but have helped you out will start to regard you in a more positive light in order to explain to themselves why they had assisted you in the first place.

270.

In their desperate attempts to put [narcissists and narcissistic abuse](#) firmly in the rebound rearview mirror, many victims select new intimate partners who appear to be antithetical to their erstwhile bad guy abusers: self-effacing, easygoing, good-hearted, kind, supportive, laid back, and empathic beta male Big Lebowskis.

Regrettably, such mate selection entails a blind and unthinking preference for the ostentatious non- or anti- narcissist. It renders the survivors of abuse gullible. They become vulnerable and amenable to the dubious charms of covert narcissists and passive-aggressives who masquerade as "nice guys." Appearances are frequently deceiving and most of these newfound paramours are anything but nice and good: they are psychopathic predators, wolves, not sheep.

On a first date or encounter, we present our gender personas to each other and weigh mostly sex-related factors such as physical attractiveness, a "feel good" emanation, or even a sense of humor.

As the relationship deepens, we begin to factor in dimensions of the partner's personality not merely as a man or a woman, but as a person. This is where attachment or repulsion set in. And this is when faux "good guys" are exposed as what they truly are: thespian love-bombers, sexual assaulters, pernicious and stealthy abusers, worse even than the overt and grandiose former narcissistic partners.

271.

The [Cathexis Lens](#)

The narcissist or psychopath cathect (invest with emotional and mental energy) only service providers of both genders and only for as long as they provide him with services and are optimally functional. Their cathexis is like a lens that focuses their energy where it affords the highest and richest yield.

Devoid of access to positive emotions and possessed only of cold empathy, both the narcissist and the psychopath are incapable of any form of attachment and intimacy, let alone love. Instead, they are transactional: they trade. They offer limited attention, adventures, sex, and money in return for sex, narcissistic supply, homemaking, personal assistance, fun, and sundry other companionable roles.

Consequently, the people in the narcissist's or psychopath's life are commodified: they become interchangeable, indistinguishable, and objectified as mere service providers. Narcissists and psychopaths have flat attachment.

Narcissists and psychopaths also exhibit short latency (grieving over breakups), despite overpowering

object impermanence (inconstancy) and separation-abandonment anxiety. The only thing that survives a defunct relationship and a discarded and deattached partner are the vindictive grudges nurtured by narcissistic injuries (humiliation) and frustrations wrought by the now otherwise long-forgotten mate.

272.

Abuse frustrates its victims and, as Dollard and Miller observed back in 1939, [frustration breeds aggression](#).

But aggression is multifarious and protean.

Some victims verbalize and externalize their helpless rage and convert it into premeditated actions that are intended to be both punitive and restorative: hurt the abuser, eliminate the asymmetry of power, and restore the relationship on healthier foundations. Many extramarital love affairs attempt to accomplish precisely these goals.

Other victims sublimate their impotent anger into negativistic passive-aggression. When they finally do act, their explosive, impulsive, reckless, and destructive actions ("acting out") are intended to undermine the relationship irrevocably and extricate them from what had become an intolerable torture chamber.

273.

A woman's kiss can turn any man from [toad to prince](#).

The narcissist is the sole exception: he turns from prince to toad.

[Make up](#) is the only case of false advertising that is not criminalized.

And when the news is revealed as fake, the election is over and you are stuck with four years or longer of orange hair in bed and a burgeoning budget deficit.

274.

There are [two developmental paths to pathological \(secondary\) narcissism](#), replete with a parasitic False Self:

1. Obviating the child's separation and individuation by constantly breaching boundaries and undermining the child's reality test. The parent treats the child as an extension or instrument of gratification and raises the child in a bubble of grandiosity and entitlement.

This has the effect of rewarding a false, inauthentic, thespian self-construct over the True Self. Positive reinforcement and operant conditioning conspire to elevate the former and inactivate the latter.

2. Invading the child's body and mind disruptively and repeatedly via classical forms of abuse (sexual, verbal, physical, psychological). The child concocts a godlike figurehead defense (the False Self) and learns to rely on it for protection and shielding from hurt. Gradually, as a consequence of use it or lose it, the hapless True Self atrophies and is rendered non-functional.

275.

[Cerebral narcissists](#) go through somatic phases in order to acquire or Hoover new life partners. It is akin to the dynamic of rape: not about sex, but about domination, power, and control in a dyad. The

cerebral seeks to leverage spectacular accomplished sex to engender submission, dependence, and addiction in the prospective and actual partner. Like the somatic, the aim is conquest – but, unlike the somatic, the cerebral settles for long-term liaisons.

Once the target is acquired (or if the potential target is deemed unsuitable for the “job”: inadequate, frustrating, demanding, or unavailable), the cerebral reverts to his habitual asexuality or hyposexuality, his libido spent and now sublimated into intellectual pursuits.

This curious motivational pattern also accounts for the cerebral’s reaction to being cheated on: not jealousy, but rage at the narcissistic injury, at the loss of control and disempowerment, and at the depleting waste of scarce resources (like time and money) invested in the cheating partner.

The cerebral remains sexually exclusive as long as he keeps getting fed the 3 Ss: Supply (adulating companionship), Services (homemaking, secretarial, business), and (rarely) Sex. A potential target and an actual partner should satisfy any 2 out of 3 Ss unobtrusively and uncritically. Cerebrals sometimes resort to maintaining two or more concurrent intimate relationships to meet all 3 Ss.

Cerebrals are transactional (“what’s in it for me”). They find sex boring, repetitive, limited, and medically perilous. Sex requires tedious and grating reciprocity coupled with inordinate amounts of investment - but offers only marginal variability and little ROI.

At best, the cerebral masters some passing arousal while he interacts with an [objectified female body](#), often in kinky or humiliating ways, her submission as confirmatory of his conquest. Typically, deficient in both emotions and empathy, the cerebral is utterly turned off by his profound disinterest in his partner’s humdrum personality and life.

The cerebral perceives sex as a lamentable and repetitive maintenance chore which consumes precious hours better dedicated to truly pleasurable pursuits, like reading or writing, or watching documentaries, or doing research.

Contrary to misinformation online, cerebrals abhor casual sex for several psychodynamic reasons: 1. It is perceived as aimless (no acquisition, only momentary copulation); 2. The fact that the female wants no further contact after the sexual encounter is a severe narcissistic injury, challenging the cerebral’s grandiose sense of uniqueness and addictive irresistibility. Ironically, the cerebral is as faithful as they come owing to this confluence of aforementioned factors.

But the cerebral is not devoid of deceit. He is the epitome of false advertising: In the initial phases of courting, he is invariably hypersexed: pyrotechnic fireworks ensue in bed. But this is merely a show off of yet another superior skill, like the cerebral’s intellect, or his sense of humor. Unfurled, this peacock’s train is merely intended to attract, addict, and dominate before it is retracted. It is not on permanent display.

Cerebrals reject, abuse, and withhold as their three main modes of communication. They absent themselves both emotionally and sexually. No wonder their intimate partners end up with other men, any men: even fractions of affection, comfort, emotions, attention, and sex are vastly preferable to the inanimate wasteland of the faux and servile togetherness with a cerebral.

276.

[Collapsed narcissists](#) fail repeatedly to secure narcissistic supply (attention). Some of them withdraw from an injurious world & try to extract supply solely from their intimate partner. They insist to

become the only focus of their mate's endless curiosity, wonder, awe, devotion, passionate desire, jealousy, possessiveness, cognitions, & feelings. They use this constant state of reassurance, akin to "love bombing", to regulate their moods & emotions, self-worth, & even sense of being.

The uninterrupted flow of the partner's ministrations to them is critical: even the tiniest break, however justified, is perceived as malicious abandonment, frustrating rejection, and excoriating abuse. In the absence of this permanent and obsessive love bombing, all other aspects of the relationship - for example: sex with the "delinquent" partner - are recast as coercive, fake, & exploitative. There are entries in this collapsed narcissist's conditional mental ledger: she gives (e.g. sex or love) only if and when she had received her fix: her dose of unmitigated, rapt, unceasing, and breathless attention.

Behaviorally, this variant of collapsed narcissist is indistinguishable from the Borderline patient or certain types of codependents: they all seek merger and fusion with their significant others, cling needily to them, and display extreme separation and abandonment anxiety. They all triangulate egregiously when they feel ignored and their needs overlooked, they decompensate, act out, and engage in reckless behaviors of all kinds, which often are deeply hurtful to the partner (drinking, unprotected sex, compulsive cheating, drug use, gambling, crime, and so on).

277.

Nothing is more infuriating than the [passive-aggressive evasiveness or gaslighting of the narcissist and psychopath](#).

He denies that anything at all had happened, then he parades a kaleidoscopic array of protean contradictory versions of what may actually have occurred, then he minimizes the meaning of what finally he grudgingly acknowledges had transpired. Throughout this teeth extracting process, he implies that to dispute his claims or doubt him is a sure sign of derangement and proof positive of an impaired reality test.

Having admitted wrongdoing, he axiologically reframes the transgression: he did nothing wrong in his book, the values of the injured party are old-fashioned or plain irrational, his misconduct is common or accepted where he comes from, he could not have acted differently under the circumstances and constraints of the moment, he had no premeditated intention to act the way he did, it just happened, he was drunk or high or stressed or angry or sad or disappointed, lonely and miserable.

Finally he shifts blame (alloplastic defense with an external locus of control): the narcissist or psychopath was drunk or high, he was forced or coopted, got taken by surprise or gullibly taken advantage of and abused.

Or the perennial: it is all the victim's or hurt party's fault, she made him do it, she misbehaved, abused, pushed him to misdeeds, to the brink of insanity, to the point of no return where he could no longer recognize himself. Usurping the victim role is a surefire sign that the narcissist or psychopath has done something truly rotten or dangerous.

278.

[Narcissists are misogynists](#). They hold women in contempt, they loathe and fear them. They seek to torment and frustrate them (either by debasing them sexually - or by withholding sex from them). They harbor ambiguous feelings towards the sexual act.

The somatic narcissist uses sex to "conquer" and "secure" new sources of narcissistic supply. Consequently, the somatic rarely gets emotionally-involved with his "targets". His is a mechanical act, devoid of intimacy and commitment. The cerebral narcissist feels that sex is demeaning and degrading. Acting on one's sex drive is a primitive, basic, and common impulse. The cerebral narcissist convinces himself that he is above all that, endowed as he is with superior intelligence and

superhuman self-control.

Still, sex for both types of narcissists is an instrument designed to increase the number of Sources of Narcissistic Supply. If it happens to be the most efficient weapon in the narcissist's arsenal, he makes profligate use of it. In other words: if the narcissist cannot obtain adoration, admiration, approval, applause, or any other kind of attention by other means (e.g., intellectually) – he resorts to sex.

He then becomes a satyr (or a nymphomaniac): indiscriminately engages in sex with multiple partners. His sex partners are considered by him to be objects - sources of Narcissistic Supply. It is through the processes of successful seduction and sexual conquest that the narcissist derives his badly needed narcissistic "fix".

[Return](#)

Sex
And
Intimacy:
Forgotten Arts

53.

Good conventional sex leads to a climax via BEING. You feel every nerve and cell in your body come alive and die in ecstasy.

With an experienced partner, a veteran dom (=dominant), [BDSM \(bondage and sadomasochistic\) sex](#) is about experiencing orgasm via NOT being.

The dom takes away your will, your inhibitions, your boundaries and your separate existence. You are utterly objectified. You surrender completely, irreparably defeated. This act of vanishing, merger, and fusion is the climax.

54.

First time [transgressions](#) - cheating on your spouse, doing drugs - involve emotional preparedness (being bored or frustrated, possessing a low arousal or low boredom threshold in psychopaths, for example)+disinhibition (overcoming guilt and shame owing to peer pressure or example, environment, alcohol or other factors)+loss of impulse control+a cognitive choice ("go for it or go get it").

The second time is different: it becomes a habit, with practiced moves. Habituation often leads to addiction, a form of compulsion. A confluence of physiological and psychological factors conspire to render the newly formed behavior a pattern: the thrill of the illicit or the dangerously risky and reckless, self-destructiveness or masochism, affirmation of oneself as a bad, unworthy object, and, of course, the bodily effects of such actions.

There are two types of habit: intensive and extensive. Intensive habits - like smoking or bingeing on food or libation - cater to and satisfy a limited array of needs and cravings, predilections and proclivities, pathologies and wishes. They are easier to dispense with.

But extensive habits - like cheating or antisocial conduct - are very difficult to get rid of because they gratify and reflect the totality of the personality, its quirks, and idiosyncrasies. The serial adulterer brings into play every aspect and dimension of who she is. Only a miracle will slow her down. Same goes for the drug addict or the pathological gambler or the alcoholic.

55.

ANSWER THIS ONE QUESTION Ladies, I need your help. I am contemplating a heuristic rudimentary personality test. Please leave your responses to the following question in the comments section. Thank you wholeheartedly.

For your birthday, which of these five [gifts](#) would you PREFER to get from your boyfriend/lover/spouse?

Pay attention: I am not asking you which gift you NEED - but which one WOULD MAKE YOU HAPPIEST. You can choose ONLY ONE GIFT! NO MULTIPLE CHOICES.

1. The car you always wanted
2. A diamond necklace
3. A 14-day cruise on a liner
4. A sumptuous bouquet of flowers

5. A romantic poem or a short story composed especially for you

56.

Some women - single & married - use male attention to regulate their sense of self-worth (self confidence & self esteem). When low, these "[attention whores](#)" become flirtatious, seductive, cocktease, & trade sex for even the most inconsequential signs of attention: a chat, a compliment, small gifts, flowers, or a meal. Even if the attention they get is vulgar & demeaning - being groped & fondled in public or the targets of lewd, loud, explicit "compliments" - they still prefer it to being ignored. "Bad or the wrong kind of attention is better than no attention." Male attention serves a few functions:

1. It reassures the woman of her irresistibility & attractiveness. A Woman who is rejected, neglected, abandoned, & ignored by her intimate partner feels compelled to restore her badly eroded self-image. So, she conducts a "poll" among other men, offering her body in exchange for an erectile affirmation, a vote of fluids that she is still desirable.

2. Reasserting control & power over men via her sex, such a woman assuages her anxiety over their misogynistic hostility & aggression. She tames them with her body to feel safe.

3. Some women are adrenaline junkies. Illicit affairs, cheating, deception, risky & reckless behaviors or situations are all perceived as thrilling & breathless adventures which alleviate the tedium of daily life.

4. Many of these women sexualize frustration, act out. Their impulse control is impaired. They use addictive sex & compulsive, habitual cheating to avenge themselves.

5. Unsated hunger for intimacy & a semblance of emotion is overpowering. A woman who lacks both will sometimes provide access to her body in return for even the feigned versions of what she craves.

6. Finally: some women break all boundaries in a feast of unbridled promiscuity. This is a form of masochistic self punishment, self-annihilation, & an affirmation of the woman's deeply ingrained introjects (inner critic, voices, superego) which inform her mercilessly that she is a whore, a bad object, & unworthy of anything better than being pumped and dumped by multiple men.

57.

There are two ways to regulate intimate relationships: via [intimacy or with romantic jealousy](#).

Mature partners achieve a workable balance between togetherness and personal autonomy. They engender intimacy via both communication and actions. Intimacy feels so good that no one in his right mind will exit such a bond. Thus, both abandonment or separation anxiety and romantic jealousy are absent in healthy relationships: object permanence (constancy) is accomplished.

When one of the partners is a codependent or a borderline and the other is a narcissist or a psychopath or a histrionic (common combinations), or when both partners suffer from mood disorders, they cannot achieve or maintain even minimal intimacy. Instead, they mesh, merge, or fuse.

This fusion fosters intolerable abandonment or separation anxiety. The only way to regulate this anxiety is to make sure that the partner doesn't jump ship. This is done by provoking his/her romantic jealousy (a reaction to anticipated loss). Indiscreet extramarital affairs, flagrant promiscuity, ostentatious flirtatious or seductive behaviors with strangers, provocative speech or dress, and hints of impending breakup - are all ways to provoke the partner into sitting up and paying attention and to raise her/his "value" in his/her eyes ("I am desirable and irresistible to other men/women"). The instigator wants her counterpart to set boundaries and put his foot down as proofs that he cares.

Alas, such behaviors precipitate what they had been meant to prevent and have the exact opposite effect to the one intended: anticipating loss and pain aversion combine to drive the injured party away and actually guarantee eventual separation and abandonment.

58.

Let's clear up some misconceptions: If the members of the couple are having sex ONLY with others - it is not an [open marriage or an open relationship](#), but legitimized cheating. One of the partners is usually codependent and gives in to the other's blackmail. Such an "open" relationship is about clinging, control, and the inter-couple power matrix.

In swinging, if one of the parties is passive and just observes his partner having sex with others, s/he is a cuckquean or a cuckold, not a Lifestyle swinger. Swinging requires the full participation and interaction of everyone. Spouse swapping is a form of swinging that involves cuckoldry.

If the parties lie and deceive each other about their whereabouts and activities, they are being unfaithful. Don't Ask, Don't Tell (DADT) means: no questions asked, no lies told.

59.

The [intimate partner in a trauma bond](#) constitutes a "safe (or secure) base". In child psychology a safe or secure base is typically the infant's mother. The child experiments with his new boundaries as a separate individual (separation-individuation) knowing that it can always return to the safe base.

In a trauma bonded dyad (couple), the parties feel free to experiment with the most reckless misbehaviors and indulge in the most outlandish fantasies, knowing that the safe (or secure) base partner will always be there for them.

The safe base partner shapes the other's sense of identity and many of her beliefs and cognitions (thoughts). The two members of the bond are merged and fused. It is not easy to let go of the partner's voice, representation, imago, or avatar in one's head (introject). Unconsciously, it is perceived as who one is.

In a trauma bond, the introject is negative and sadistic but it is a part of one's self-perception of who one is, one's demarcated identity (as a "bad, worthless, malicious, crazy object".) This is why any change to the status quo is treated as a threat and the relationship is remarkably stable despite the copious amounts of mind altering abuse.

60.

When a [couple is in a state of shared psychosis](#) (folie a deux), they uphold a common delusional or paranoid or narcissistic narrative about themselves and about the world and settle on a code of conduct. Shared psychoses require the partners to fuse and merge and, therefore, present psychodynamic aspects of both dependent (codependency) and borderline personality disorders.

When one of the partners opts out of the shared psychotic disorder, the other half feels annulled, incomplete (amputated) and cast out. S/he reacts with a depressive episode whose severity and duration can be extreme.

The depression resolves into two solutions or orientations. Some rejected partners react by utterly repressing the past (dissociating). They live solely in the present, like there is no yesterday - or tomorrow (carpe diem). They act out recklessly or antisocially or promiscuously.

Others get stuck in the past and are debilitated and rendered dysfunctional by nostalgia and abandonment anxiety. They live like there is no today or tomorrow.

Both types usually end up enmeshed in a new shared psychosis in an attempt to recapture the magic of being one with another person and the overwhelming sensations of safety and acceptance that it provides.

61.

Trust wisely! Be discerning, never gullible. Trust no one with everything - but trust a few with some things. To not trust anyone at all is as unwise as to trust indiscriminately.

Our natural tendency is to trust, because we trust our parents. It feels good to really trust. It is also an essential component of love and an important test thereof. Love without trust is dependence masquerading as love.

We must trust: it is an almost biological urge. Most of the time, we do trust. We trust the universe to behave according to the laws of physics; soldiers to not go mad and shoot at us; our nearest and dearest to not betray us. When trust is broken, we feel as though a part of us had died, as though we had been hollowed out.

To not trust is abnormal and is the outcome of bitter or even traumatic life experiences. Mistrust and distrust are induced not by our own thoughts, nor by some device or machination of ours, but by life's sad circumstances.

To continue to not trust is to reward the people who wronged us and made us distrustful in the first place. Those people have long abandoned us and yet they still have a great, malignant, influence on our lives. This is the irony of the lack of trust: it perpetuates the abuse long after the abuser is gone.

Some people prefer to not experience this sinking feeling of trust violated. They choose to not trust and, thereby, to never be disappointed. This is both a fallacy and a folly. Trusting releases enormous amounts of mental energy, which is better invested elsewhere.

But trust – like knives – can be dangerous to your health if used improperly. You have to discern whom to trust, you have to learn how to trust and you have to know how to confirm the existence of mutual, functional trust.

More: <https://samvak.tripod.com/faq20.html>

62.

In Hollywood, Leprechauns are exclusively asexual, bearded, wrinkle-faced grumpy males. In Irish lore, female leprechauns are also seductive fairies. Why the censorship?

Men feel threatened by female sexuality. Remember the medieval vagina dentata (toothy pussy)? The stoning and stigmatizing of women with a healthy sex drive? Chastity belts? Stud versus slut double standard?

The female leprechauns are promiscuous, tiny, usually red-headed, very beautiful, have tintinnabulating voices, are unbearably cute, and consequently are constantly pregnant. Very naughty and mischievous, including sexually.

Hollywood, for this reason, shows only male leprechauns, never female ones. Same sex is safe sex in the sick universe of mass entertainment.

63.

There are numerous myths about [casual sex](#). Men and women react to it exactly the same in the buildup to it, during the act, and in its aftermath.

Casual sex is linked to negative mental health outcomes, but only in certain kinds of people:

People who were drunk or drugged during the encounter or acted under peer pressure (no autonomy); with conservative or traditional or religious upbringing and moral code or in societies with such mores; people who violate promises, boundaries, rules, and vows they have made to themselves (personal integrity) or to others; who get attached to sex partners or develop long-term expectations of a relationship; and those older than 40.

These profiles of participants in casual sex are likely to experience shame, embarrassment, guilt, depression, lower self-esteem, anxiety, regret, and memory gaps following the romp.

All others react with excitement, satisfaction, and even pride to their reaffirmed desirability and to the modicum of palliative affection, comfort, attention, acceptance, fleeting intimacy and closeness that is ineluctably involved in voluntary casual sex.

Casual sex allows singles to regulate their sex lives and satisfy their curiosity and need for variety. Still, it invariably involves objectifying the partner: most true casual sex is near anonymous.

64.

[Sex is dead](#). No one is having sex anymore.

For the next edition of my book (2020), "The Death of Sex and the Demise of Monogamy", I conducted an informal survey of sexual practices. I interviewed 100 subjects in a variety of settings: 50 men, 50 women, ages 35-50, from 13 countries on 4 continents.

Many of the subjects can be easily described as good looking. All of them are intelligent and professionally accomplished. Only 2 have chronic medical conditions and 12 attend psychotherapy (5 for depression and anxiety, 4 for relationship issues or work-related problems, 3 for cluster B personality disorders). The shocking results:

73 haven't had any sex in more than 3 years (the cutoff in the survey). Only 17 had an intimate partner. They had sex on average once every 2.5 months, with 8 of them copulating on average once every 6 months. 3 of them were in a sexless union.

According to many studies, about 21% of the marriages in the US are sexless. But I think people are ashamed to tell the truth: the figure is probably 3 times higher.

Dating and sexual acts among teens plunged by more than 50% in the past 10 years. Teens in the UK and Japan are so uninterested in sex that they do not include it in lists of "things I would like to do". In Japan, the majority of people 15-35 are celibate.

I attribute the disappearance of sex to four developments: (1) Gender vertigo: the shifting gender roles and the ensuing gender wars which engender sexual disorientation (2) The rise of addictive social media, online games, immersive augmentative Artificial Intelligence (AI) and similar technologies (3) The wide availability of porn and (4) The emergence of casual, emotionless sex as the preferred sexual practice (the decline of intimacy)

The explosion of dating sites proves how impossible it is to obtain sex in one's milieu. People have to

go online and hook up with strangers, often in other countries, in a desperate bid to gratify this most basic and natural of needs.

65.

All animals practice [sex without intimacy or emotions](#) and the human animal is no exception.

So, why the righteous brouhaha about it?

1. Speciesism: Humans are superior to animals and should never give in to their animal nature but rather transcend it. It is a form of grandiosity, fostered originally by religious teachings.
2. Conflating and confusing lust and love, emotional intimacy with physical intimacy. Casual sex amounts to masturbating with the body of a nearly anonymous partner, an animated dildo, a sophisticated and unpredictable sex doll, replete with smells and tastes. It has nothing whatsoever to do with sex in a committed, loving relationship.
3. Being in love with infatuation itself, being addicted to falling in love. Some people "fall in love" with their sexual partners, even after a one night stand. This complicates matters and leads to heartbreak that is best avoided altogether.

The only thing that seriously bothers and worries me about casual sex (and I have had my share) is that it has become the norm, the standard practice ("hookup culture") among those born after 1995.

It may affect their ability to form meaningful intimate relationships (the jury is out on this one). It definitely predisposes the members of these generations to regard sex as nothing more significant than other bodily functions and renders them way more prone to cheating (up dramatically among both genders) and to reckless sexual behaviors also linked to substance abuse.

The preponderance of emotionless sex is the problem - not the act itself.

66.

[BDSM \(Bondage, Discipline, Dominance, Submission, Sadism, and Masochism\)](#) is both a sexual preference and a lifestyle. Many monogamous couples are into BDSM and it requires lots of trust in the partner and good communication skills to negotiate pitfalls and preferences.

One common mistake is that the submissive (or bottom) partner is a masochist. It is utter nonsense engendered by grossly inaccurate renditions of the scene by the likes of "Fifty Shades of Grey". In reality, many submissives are also dominant with other people or in different circumstances.

Masochism revolves around self-sabotage and self-destruction. The masochist has been taught from an early age to hate herself and consider herself unworthy of love and worthless as a person. Consequently, he or she is prone to self-destructive, punishing, and self-defeating behaviors. Though capable of pleasure and possessed of social skills, the masochist avoids or undermines pleasurable experiences. He does not admit to enjoying himself, seeks suffering, pain, and hurt in relationships and situations, rejects help and resents those who offer it. She actively renders futile attempts to assist or ameliorate or mitigate or solve her problems and predicaments.

These self-penalizing behaviors are self-purging: they intend to relieve the masochist of overwhelming, pent-up anxiety. The masochist's conduct is equally aimed at avoiding intimacy and its benefits: companionship and support.

Masochists tend to choose people and circumstances that inevitably and predictably lead to failure, disillusionment, disappointment, and mistreatment. Conversely, they tend to avoid relationships, interactions, and circumstances that are likely to result in success or gratification. They reject, disdain,

or even suspect people who consistently treat them well. Masochists find caring, loving persons sexually unattractive.

The masochist typically adopts unrealistic goals and thus guarantees underachievement. Masochists routinely fail at mundane tasks, even when these are crucial to their own advancement and personal objectives and even when they adequately carry out similar assignments on behalf of others.

67.

Men are giving up on women and resorting to other men for intimacy and sex.

Homosexuality, homoeroticism, same sex attraction, and MSM (Men having Sex with Men) have been increasing year on year all over the world. This is not only the outcome of gay practices becoming more acceptable. In my view, this is because there are no women left

Women dress like men, curse like men, drink like men, are as promiscuous and aggressive as men, are as narcissistic and dysempathic as men, cheat on their spouses and intimate partners at the same rate as men do, have become primary breadwinners, are taking over many traditional blue collar and white collar male vocations, are single mothers, and are better educated than men.

Unigender: there are only men with penises and men with vaginas. No women. So, some men go for the original - why opt for the imitation?

Freud predicted all this mayhem inadvertently when he described "penis envy". He said that women feel incomplete without the male appendage and unconsciously attempt to emulate men.

But what even he could not have predicted is the convergence of gender roles and the resulting "gender vertigo". In a world without women, homosexuality is an increasingly rational choice: the genitalia are familiar, the emotions and reactive patterns clearer and more predictable, tolerance is higher, and mutual expectations way more realistic and thus much easier to gratify

Consequently, men are ignoring and discarding women in droves and in a variety of ways. Most women now go without a man for years at a time and are reduced to picking up strangers in bars for one night stands.

68.

The morning after a torrid one night stand, replete with countless deep French kisses, the man offers his nocturnal partner a tame farewell kiss on the lips. She recoils in horror: "What are you doing? Get away from me!" How to account for this ostensibly irrational behavior?

Signaling.

French kisses during casual sex are a part of the total physical intimacy engendered during the encounter but have no emotional correlate. One night stands essentially amount to using the body of an animate partner - frequently, a stranger - to masturbate with. There are zero feelings, except maybe some generalized tenderness and a fuzzy affection which dissipate the minute the act is over.

In the light of day and out of the purely sexual context, a kiss carries a message, it constitutes a meaningful signal regarding the existence of underlying reciprocated emotional intimacy. It is misleading and coercive, an intrusion on sacred personal space and, therefore, a form of harassment.

Every single human action, gesture, and movement carry multiple, context-dependent semiotic connotations and denotations. Sex is not an exception.

69.

When [travelling alone in a foreign place](#), people resort to either of two default behaviors - or to both of them, alternating:

MCDONALD EFFECT

Finding themselves in unfamiliar territory, people default to old, well-established, true and tested patterns of behavior, choices, and brands. This is exactly the allure of the likes of McDonald: home away from home.

So: if you pub crawl, visit museums, or sample gourmet food at home - you may end up doing the same in Rome.

ROMAN HOLIDAY

But as often, being away from home also means freedom from prying eyes, prurient neighbors, peer pressure, and social control. It legitimizes a side of you that is inhibited or suppressed: drinking, promiscuity, having a fling, cheating, antisocial or petty criminal behavior, aggression, racism, misogyny, xenophobia, adventurousness, shopaholism, recklessness, gambling, or any number of frowned upon behaviors.

70.

Men have casual sex mostly for two reasons: 1. The woman makes clear that she is available or 2. They find the woman attractive. Period. They make no bones about it and feel no need to spin complex stories to embed the sex in some exculpatory context.

[Women have casual sex](#) for dozens of reasons including pity and gratitude. Few women admit to having casual sex for its own sake. They all come up with extraneous narratives to justify the copulation: anything from "I was drunk" to "he was nice to me"

Why this difference between the sexes?

Women dread being labelled a slut. The yarns they proffer render the merely carnal more intimate and, therefore, palatable and socially acceptable.

But there is another reason: body image issues. Even the most drop dead gorgeous woman is somewhat unhappy with her body. This pernicious variant of an inferiority complex and self-devaluation renders women less choosy and leads them to prefer "safe" beta males who are unlikely to reject them: attention from the wrong man is still vastly preferable to no attention whatsoever.

71.

[Rules of attraction for one night stands](#)

People are either broken and wounded (traumatized) - or healthy and functional. They either have brains, or brawn (beauty), or both, or neither.

The wounded and broken prefer as partners for casual sex "safe" counterparts who are unlikely to reject them: nonthreatening pick ups (no brains and no brawn or beauty). The healthy and functional select mates with brawn or beauty for a single roll in the hay.

People with brains only or brains and brawn or beauty are very unlikely to be chosen as casual sex partners.

Picking up someone highly intelligent is a deterrent: you have to be on your toes, shine, compete, and risk humiliating rejection if you do not measure up. Anxiety, narcissistic injuries, and depletion are often the only rewards.

If you have only brains and zero brawn or beauty, the potential mate has to be a sapiosexual and must be exposed to your cerebral charms over an extended period of time in order to overlook the unappetizing rest of you and consent to have sex.

Chances of that happening in a world of attention deficits, media imagery of bodily perfection, and instant gratification are slim to none. Most nerds and geeks end up being incels: involuntary celibates. They rarely get laid, if ever.

72.

I find [modern men and women](#) bizarre.

You have to BEG them to say "I love you" (and they very rarely do) - but they fuck each other at the drop of a hat.

People under the age of 40 are terrified of emotions and intimacy and consequently regard sex as a meaningless chance physical activity.

This is where the generational gap shows clearly:

My generation valued the constant expression of emotions like love as a way to strengthen and maintain relationships.

We dinosaurs were saying "I love you" all the time, morning, evening, and in between. It felt wonderful.

And we thought that sex has aspects and dimensions beyond the mere physical.

Maybe that is why we went extinct.

73.

Multiple studies have shown that women have [one nights stands](#) for two main reasons: (1) Emotional connection and support; and (2) The man's personality: the man had been "nice" to them, was "interesting", or had been perceived by them as an exciting "bad boy"

Men have one night stands for mainly ONE reason:

The woman made herself available

More in-depth studies demonstrated that the men merely masturbated with and in the woman's body ("masturbatory aid"). After the act, virtually none of the men recalled details about the woman (not even her full name). Only 20% of men studied said that they would NOT fuck a heavily drunk woman, though a majority of the men in these 20% admitted to having done it in the past. Perhaps because they interpret the woman's heavy drinking as preparation for sex. Women admitted in studies that sometimes they get drunk to overcome inhibition and to pave the way for sex.

Women need to get drunk to have casual sex if they perceive themselves as "doing something wrong" (as acting sluttish or cheating on their partner). Women also drink in order to bed a stranger if they are overly shy, typically owing to a body image (somatoform) problem or deficient social skills.

45% of men said that they preferred casual sex to all other forms of sex. This may be the influence of porn.

Most men regarded the time they spent with the woman before the one night stand - however brief - as an "investment": something they had to do reluctantly because women demanded it as a socially acceptable pretext and excuse to copulate.

The men would have much preferred to simply get on with it, but knew that they had to talk to the woman, woo her, and feign interest and empathy.

74.

There are three types of sex: functional, intimate, and loving.

Functional sex is masturbatory, mechanical, cursory, clinical, impersonal, and goal-oriented

Intimate sex follows a period of intimacy (even with a stranger after a few hours) and reflects closeness, affection, tenderness, and a level of comfort and familiarity which engenders trust and a sense of security and safety.

Loving sex is a natural continuation of the wish to merge or fuse with one's lover also on the physical level and to communicate to him or her total intimacy and a host of overwhelmingly positive emotions. It also involves an elevated level of trust and a feeling of personal safety and naked vulnerability.

75.

Love and rage are twin emotions: the one ineluctably evokes the other. True and profound love, being irresistible and intractable, implies a modicum of helplessness and even hopelessness. This background frustration invariably results in aggression.

As a relationship progresses, rage gains the upper hand: betrayals, big and small, as well as narcissistic injuries, conspire against the powers of love to forgive and reframe.

The only antidote to rage is effective and honest communication. Alas, it is so rare, obstructed as it so frequently is by power plays and emotional blackmail.

Love cannot win this race. It succumbs to bitter, disappointed anger and its numerous transformations. Finally, it is alchemically transmuted into hatred.

76.

Intimacy and sex are inseparable, even in a casual, one night stand. The greater the emotional intimacy, the more expressive and meaningful the sexual intimacy.

But there are people for whom sex and intimacy are mutually exclusive: when they are bonded and attached to a partner, they cannot make love to her and they fuck only relative strangers within shallow, fleeting relationships.

These dysfunctional and hurtful folks perceive intimacy as a threat and sex as a dirty act within a power play of dominance and submission. To fuck a loved one is to demean her and treat her a slut. To make love to an intimate partner is to hand over power and to be inevitably wounded and hurt when dumped or abandoned. So, they abstain and cheat.

Ultimately, these emotional cripples end up in dead marriages or as loners and are reduced to bar

crawling to find equally inebriated sexual partners. As age takes its toll, they totally withdraw, incapable of even the most rudimentary tasks of psychosexual companionship.

77.

In some couples, where one member is a failure and a loser, the other member fails to thrive and engages in [self-destructive and self-defeating behaviors](#) in order to not humiliate the less accomplished intimate partner by being too successful.

Similarly, when one of the members of the dyad is challenged or threatened by intimacy or sexuality, the other member often opts to suppress her femininity (or his masculinity) in order to avoid conflicts and hurt.

78.

[Beta male losers](#) get laid more often than "alpha" male winners because women frequently select them for casual sex. "Nice guys" are "safe": they do not threaten the woman with any prospect of long-term attachment or relationship, they make few demands, and are pliable and compliant one night sexual and dating partners: someone to have drinks with, chat, and socialize with, fuck for a while, and then discard without giving this disposable man a second thought.

Women are far more likely to have sex on a first date with a beta male than with the socially superior and more accomplished variant.

As women adopt hitherto exclusively male sexual behaviors, mores, and traits, they become more promiscuous. Recent studies have revealed that women have almost as many one night stands as men, for example. Cheating among women in committed relationships also surged dramatically.

Research shows that women younger than 40 prefer men with 120 IQ points or fewer to men with 140 IQ points or more. They also find "overconfidence" in men extremely offputting. Nuff said.

This is a major upheaval in gender roles and inter-gender power politics. Only 40 years ago, women still overwhelmingly opted for winners and "jerks", in line with a trend as old and established as humanity itself

Numerous recent studies demonstrate this tectonic shift. As women become way more narcissistic and empowered in multiple ways, they prefer weaker, feminized males both as sexual partners and in romantic dyads.

79.

Some people can have sex only when they are drunk.

There is a qualitative difference between [drunk sex and sober sex](#).

Drunk sex is wild, forbidden, everything is allowed, everything can and does happen, exciting, arousing, out of control. It is surrealistic (dreamlike), a fantasy come true, freedom reified.

Alcohol disinhibits (removes behavioral inhibitions), renders sexual partners much more attractive than they are, suppresses empathy and long-term memory formation, and distorts cognition and judgment.

But perhaps as importantly, alcohol legitimizes immoral and socially unacceptable misconduct which often ends up hurting significant others: "It is not my fault that I misbehaved, I did not mean to or

want to, it was the drink that made me do it!" The sexual alcoholic may be addicted not only to the alcohol - but also to drunk sex and that is why he or she inextricably links sexual arousal to alcohol.

80.

Sex can be a feel good expression of libido, the energy of an exuberant, ebullient, self-confident, and optimistic life. But it can also be a desperate attempt to restore a self-esteem shattered by rejection and abuse

In the second case, the psychosexual etiology is completely different: sex occurs even when the libido is absent, inhibited, or suppressed by alcohol or by depression and anxiety.

When sex is a manifestation of a treasured life, well-lived and cherished, it involves both self-gratification and a mutual celebration. It signals contentment.

When sex is restorative, aimed to fulfil and reconstitute direly missing psychological functions, it is self-centered and goal-oriented, not joyful or desired. It communicates desperation.

81.

Intimacy is such a primordial and basic need that, when deprived of it for prolonged periods of time, people are driven to despondence and seek substitutes, even in small doses.

Instant intimacy, fake intimacy, simulated intimacy, and transient intimacy are all widely preferred to no intimacy at all. Hence the skyrocketing incidence of casual sex and the pervasiveness of dating and cheating apps. Intimacy with anyone whatsoever is vastly better than no intimacy whatsoever.

When starved for intimacy, people con themselves into shared psychoses with others, abuse substances to dull their senses and remove inhibitions, somatize intimacy (use sex to feel intimate), or reframe intimacy (for example: by joining cults or reference groups). In extreme cases of recurrent failures to generate intimacy, people resort to self-intimacy: a solipsistic and schizoid attempt to become their own best friends and companions in lieu of the frustrating objects out there.

The self-intimate glorify aloneness within an ideology of personal autonomy, agency, and self-sufficiency. They interpret feeling lonely and the need for significant others as weaknesses of character and zealously castigate both as forms of social control, chauvinism, patriarchy, feminism, or pathological self-delusion. Narcissistic self-intimates conflate separateness with uniqueness and accomplishment.

82.

Both men and women are devastated when their intimate partner, significant other, or spouse cheats. Men react badly as they keep replaying the lurid visuals of the sex act. Women are heartbroken by the intimacy that is involved even in casual sex.

But both men and women mourn the trust lost as a result, the friendship abandoned, the betrayal, the callous indifference to the partner's hurt, the inevitable deception and the egregious lies.

Somehow, somewhere along the line, the other man or woman, the long-term lover or even the one night stand became the locus and focus of affection, attention, and loyalty, a co-conspirator against the ostensibly loved one and the provider of both intimacy and sex: hitherto exclusive domains of the couple.

Sexual and emotional exclusivity constitute a statement regarding the uniqueness and importance of the relationship and one's mate. To share oneself with another is to inform your partner in no

uncertain terms that she or he had lost their privileged position in one's life and are interchangeable and replaceable.

Add to this the sense of failure and inadequacy and the impotent fury at having so badly misjudged one's partner, having so thoroughly deceived oneself and been led astray, granting her or him unfettered access to the most vulnerable parts of one's life and the power to reduce one's heart to smithereens.

There is never a real and full recovery from such perfidy. Some codependent couples survive, hobbled by the terrible memories. But the majority of unions disintegrate under the relentless pressure of the revelations about the true nature of one's partner and his or her specious misconduct. When it comes to relationships, cheating is the equivalent of first degree murder: there is no statute of limitations and no way to undo the ubiquitous ruin.

83.

We do not get [attached to people](#) because of who they are. We fall in love and bond with others only when they cater to our emotional and physical needs and because they do. When they no longer fulfil this role efficaciously, we move on. Discarding the old and ushering in its substitute involves heartbreak, anger, and grief, true. But, still: we are all totally interchangeable and replaceable. "Mr. Right", the perfect match is a mere dating app matchmakers' myth

Being relegated to the trash heap of a relationship and witnessing how seamlessly your loved one has transitioned to the next provider is possibly the worst narcissistic injury imaginable: it profoundly challenges one's sense of uniqueness and, therefore, lovability. It is an existential threat mediated via the deepest loss. It provokes a host of infantile defenses such as splitting, immature behaviors such as clinging, raw and dysregulated emotions, such as jealousy and rage, and even paranoid and suicidal ideation. In extreme cases it can lead to clinical (major) depression, decompensation, reckless acting out, and reactive psychosis.

84.

Our [psychosexuality](#) is founded on personal narratives that in actual romantic interactions and especially in sex, translate into role plays.

As the name implies, role plays involve archetypal roles which conform to one's self-story: the princess in distress, the knight savior, the nurturing mother, the hapless victim in grave danger, the obedient violated daughter, the avuncular father figure, and so on.

We are turned on sexually only with a partner who fits the script in appearance and mentally and who collaborates by acting his role. The greater his thespian skills, verbal agility, imagination, and creativity - the more heightened and addictive the sexual gratification

In rare cases, some people harbor two equipotent and mutually exclusive narratives (for example: whore and mother, victim and in control). This generates extreme dissonance every time the individual falls in love or gets infatuated or sexually attracted.

The aim in therapy is to integrate the two narratives and fuse them seamlessly. This is done by creating, with the patient's active participation, an overarching meta narrative that comprises crucial but non-contradictory elements of both erstwhile opposing tales.

85.

People who [fear intimacy](#) are mirror images of those with healthy attachment styles: they react with rage and defiance to any attempt to love them, care for them, or get to know them by inching closer to

them or by becoming an integral part of their lives.

They dread commitment, stability, predictability, sharing, planning, collaboration, support, and help.

They prefer casual sex to any longer-term arrangement. They avoid deep emotions and involvement. They undermine any budding intimacy by distancing or absenting themselves emotionally and/or physically; by lying and confabulating; and by engaging in passive-aggressive, outright aggressive, reckless, and self-destructive behaviors which are also devastatingly hurtful to would be significant others.

86.

Everyone needs to be loved. But some people convince themselves that they are not lovable, that they can never be truly loved and accepted once they are better known within a growing intimacy. They tell themselves that they are vile, or somehow deformed, or inferior.

To make up for this inherent deficiency, to render themselves desirable and tolerated, if not loved, such people flaunt their accomplishments, colorful history, possessions, wealth, power, sexuality, prospects, or connections. It is a form of displacement: if you cannot love me for who I am - at least adore and admire me for what I have, what I do, what I did, who I know ("namedropping"), and where I am.

87.

When rejected or abused, women overeat or abuse substances. But a minority of them self-medicate with men: they hookup with friends, former flames, or even strangers for some good time and sex. It helps them to restore their self-esteem, regulate or dull their negative emotions, buttress their femininity, and stabilize their labile sense of self-worth. Intimacy, however transient and limited, even if merely physical, does wonders to their assertiveness and resilience. In some cases, such conduct involves defiant, "in your face", rage infused cheating on the intimate partner.

But such misconduct has three other goals:

1. To hurt, cause excruciating pain, and grievously and often publicly offend and humiliate the rejecting or abusive counterparty;
2. To elicit a reaction - any reaction! - from the indifferent and dismissive spouse or mate (via triangulation);
3. To win points in a neverending power play of oneupmanship and brinkmanship between the misbehaving woman and her husband, date, or boyfriend.

The women who default to this kind of choice are able to engage in emotionless and casual sex and are often histrionic (the female variant of psychopathy, according to the latest thinking in the field). They lack impulse control and suffer from emotional dysregulation (common among Borderlines and trauma victims with PTSD or extreme CPTSD).

88.

To some people, intimacy is like Kryptonite, both sought after and feared. The result in an intricate and crazymaking dance dubbed "approach-avoidance repetition compulsion". Another aspect of this ambivalence in what I call the "menu-scrap dichotomy". Those who truly seek intimacy want the entire menu of interpersonal togetherness: from intensive talking to romanticized sex. The intimacy-challenged make do and are fully satisfied with scraps: they feel threatened and overwhelmed by the totality of the intimacy menu. They get by on occasional snippets of talk, rare sex, and swathes of personal space and time apart.

The two types are utterly incompatible and make each other profoundly unhappy. Yet, oddly, they are

inexorably attracted to each other. The menu types are parental fixers by nature and the scraps persons crave the unbridled and unconditional intimacy proffered by their antitheses - dread it as they do.

Mixed couple invariably end up in a mushroom cloud of agonizing mayhem and unmitigated catastrophe. They may drive each other to insanity and suicide and, at the very least, subject one another to excruciating pain as the menu tries to alter and modify the scraps and the scraps withdraws further and farther and resorts to desperate measures such as cheating or reckless behaviors in order to undo the bond and revert to pristine loneliness.

Remember: [giving 100% of yourself to your partner](#) is NOT an act of love: it guarantees your partner's failure to reciprocate.

89.

Everyone has an attachment style. But some people have "[flat attachment](#)": they are incapable of any kind of bonding or relatedness at all.

Flat attachers regard other people as utterly interchangeable, replaceable, and dispensable objects or functions.

When a relationship is over, people go through a period of "latency": mourning the defunct bond and processing the grief and withdrawal symptoms associated with a breakup. Flat attachers react to the disintegration of even the most meaningful or primary relationships by becoming defiant and mad rather than heartbroken and sad.

Not so the flat attacher: he or she transition instantaneously, smoothly, abruptly, and seamlessly from one (in)significant other to the next "target" and fully substitutes a newly found beau, lover, mate, or "intimate" partner for the discarded one whose usefulness has expired for whatever reason.

Many narcissists and almost all psychopaths are flat attachers. In 1995 I coined the phrase "idealize, devalue, and discard". I should have rather said: "idealize, devalue, discard - and replace"

Flat attachment is often confused and conflated with commitmentphobia (fear of committing to a joint future). But while flat attachers are constitutionally incapable of bonding with others, commitmentphobes anticipate with anxiety the expectations that their attachments to others engender and the emotional and pragmatic outcomes of such liaisons. They are merely avoidant, not wholly emotionally vacuous.

90.

[Major traumas](#) can lead to either of two opposing outcomes: regression into infantile behaviors and defenses - or a spurt of personal growth and maturation. It all depends on how the trauma is processed.

Faced with devastatingly hurtful, overwhelming, and dysregulated emotions, personalities with a low level of organization react to trauma with decompensation, reckless acting out, and even psychotic microepisodes. Major depression and suicidal ideation are common.

In an attempt to restore a sense of safety, the individual regresses to an earlier - familiar and predictable - phase of life and evokes parental images and introjects to protect, comfort, soothe, and take over responsibilities.

In a way, the trauma victim parents herself by splitting her mind into a benevolent, forgiving, unconditionally loving inner object (mother or father) and a wayward, defiant, independent, and rebellious child or teen who is largely oblivious to the consequences of her actions.

More balanced, emotionally regulated, and mature persons reframe the trauma by accommodating it in a rational, evidence-based (not fictitious or counterfactual) narrative. They modify their theories about the world and the way it operates. They set new boundaries and generate new values, beliefs, and rules of conduct (new schemas). They process their emotions fully and are thereby rendered more self-efficacious. In other words: they grow up, having leveraged their painful losses as an engine of positive development geared towards the attainment of favorable long-term results.

91.

Intimacy increases with time spent together. But the more time you while away with a narcissist, the less intimate you get!

This effect - [reversed intimacy](#) - is an outcome of the fact that one is interacting with the narcissist's False Self: a piece of grandiose fiction, a placeholder where an entire person should have been.

Traumatized victims of narcissistic abuse have therefore learned to emulate the narcissist (himself in a post-traumatic state). Like him, they slap a label on their tormentor and then ignore him and relate only to the label ("total labelling"). Where no intimacy is possible, stereotypes take over.

There is a lot more to every narcissist than his disorder. Yet, following my pioneering work 25 years ago, people reduce the narcissist to a figment, to merely his pathology. They ignore the person behind the persona, the core in the narcissistic nuclear meltdown. This renders any type of meaningful communication with the narcissist all but impossible and inefficacious.

92.

A typical replica in 1973-1981 (my teenage years): You really think that the fact that we have had a chat or a drink gives you the right to have sex with me? Seriously?

Fast forward 20 years. The new normal is: You honestly think that the fact that we have had sex gives you the right to chat or to have drinks with me? Seriously?

[Sex](#): once the breathtaking magical apex of intimacy and now a meaningless perfunctory body function. A sleazy perspirative afterthought.

What a sad, sick world we have created. And make no mistake about it: the emotional wasteland that we had wrought and inflicted on the young is irreversible.

93.

[Sex is too meaningless](#) to feature in our meaningful relationship. We prefer to do other things: talk, travel, watch movies, or create together

We reserve sex for one night stands and hookups, when we are in between significant others and intimate partners.

This is fast becoming the new normal: sex is what you do when you are out of a committed couple. Sex is emotionless, mechanical, masturbatory, often hurried and consummated when under the influence. The sex partners are nearly anonymous and discarded after one or a few encounters.

Sexlessness is surging uncontrollably even as the rates of casual sex soar. There is a disconnect, a yawning abyss between intimacy and recreative (though not procreative) sex, once thought to be inseparable, flip sides of the coin of togetherness.

94.

[Submission and dominance](#) are very misleading terms. Numerous studies, summarized in the book "A Billion Wicked Thoughts", have demonstrated that most heterosexual women are sexually submissive and most heterosexual men are sexually dominant. Among gays, there are tops and bottoms but they sometimes switch roles: type constancy is less entrenched among homosexuals.

Submissiveness is a fiction: the dom has only as much power over the sub as she allows. She can opt out at any moment ("safe word") and often dictates what can and cannot be done to her. In the scene, sub shares control with the dom.

The sub surrenders her will temporarily and conditionally because she wants to experience the freedom and lack of responsibility of powerlessness. Submission, therefore, empowers and dominance enslaves: the dom is the sub's servant, in many cases addicted to her helplessness.

95.

People [react to rejection in intimate relationships](#) with frustration and, as Dollard taught us, frustration provoked aggression.

But aggression has two major forms: internalized and externalized. When aggression is internalized, directed inward, at the the rejected individual, in an orgy of self-loathing and self-hate, the outcomes are: impotent and diffuse anger, depression, delusions, suicidal ideation, reckless and self-destructive behaviors, loss of impulse control, and, in extremis, psychosis.

When aggression is externalized, it targets the cause of the frustration - the rejecting party. Such aggression involves rage (fury), defiance, and acts intended to deeply and irrevocably hurt and traumatize the "offender". Though it is also brought about by impulsivity, externalized aggression is more premeditated and planned and accommodates delayed gratification.

96.

This is the "[Era of the Stranger](#)": we confide in and sleep with total unknowns, often preferring ersatz passing intimacy to the real, deeper thing

Modern, cheap means of transportation and communication coupled with technologies such as dating apps and social media conspired to erode meaningful, long-term relationships and favor liaisons, flings, and dalliances. Casual sex was made feasible with contraception and women's lib empowerment, especially in higher education and the workplace

Institutions predicated on profound and growing intimacy are doomed. The angst, ennui, and atomized loneliness of modern existence in cahoots with multiple triggers of anxiety and depression undermine any attempt to forge enduring bonds with significant others

Attachments are perceived as threatening: they invariably resolve into hurt. Pain aversion keeps people apart and renders interactions superficial and minimal. Society, community, and family are things of the past. Solidarity is dead. We are left to fend off for ourselves, each to and on his or her own.

97.

There is no difference between prostitutes, laborers, and, say, professors: all three are selling time-limited rights to access portions of their anatomies (vaginas, muscles, or brains)

The [leasing of body parts \("labor"\)](#) to third parties ("employers") accelerated after the agricultural and industrial revolutions, both of which engendered great needs for hired hands

Nowadays, the branding, packaging, sale, and distribution of such corporeal and intellectual rights are vastly different: technology has elevated personal autonomy and has empowered individual, self-employed service providers. But the principle is still the same: we all peddle bits and pieces of our lives and bodies in return for food, shelter, and entertainment.

98.

Some people - especially women - are far more likely to try to attempt to realize their [sexual fantasies](#) with a stranger in casual sex than with a long-term partner or a serious date.

You can afford to be sexually daring, adventurous, experimental, and slutty with someone you are unlikely to ever meet again and whose opinion and judgment are of no importance or consequence to you.

Ironically, partners in a one night stand may end up having more memorable sex or even lovemaking than anything their conjugal bed can ever offer.

99.

Some women who are rejected and abused by their primary intimate partners trash themselves: get inebriated, high, and end up having dingy promiscuous sex often with lowlife scum - or otherwise recklessly self-destructing.

This [egregious misbehavior](#) is intended to secure three concurrent goals:

1. To punish and hurt the partner by debasing his "property"
2. To self-flagellate for the perceived infuriating, incapacitating, and self-defeating dependence on the indifferent or abusive partner (thus confirming his view of her as unattractive, worthless, bad, ineffectual, damaged goods, and broken slutty "whore"); and
3. To humiliate the partner and guilt trip him for having hurt the woman and for having failed to save her from herself or to triangulate with the aim of getting to the partner and eliciting an emotional reaction from him (jealousy, anger, anything).

100.

Fully 91% of both men and women equate sexual [exclusivity in a committed relationship with dating exclusivity](#): no dating others, no sex acts with others.

As usual, narcissists and psychopaths enforce a one-sided deal: they provide no commitment or exclusivity and expect both in return. They lead double and triple lives and, within the couple, absent themselves and withhold affection and sex.

As Lidija Rangelovska (@reframingtheself) observed: the rise of narcissism among men led to a corresponding surge of similar traits and misbehaviors among women in their attempt to adapt to the new environment and cope with it.

Misconduct typical of Borderline (indistinguishable from CPTSD), Histrionic, and Narcissistic personality disorders has exploded among women. Witness, for example, the tripling of adultery rates and quadrupling of casual sex encounters among women of all age groups since the 1970s as well as the tidal wave of female defiant and antisocial (psychopathic) incidents.

Women are adopting hitherto exclusive narcissistic and psychopathic male mores and behaviors. They

are emulating "bad guys" rather than "nice guys" because they feel imminently threatened and heartbroken. It is a narcissistic-psychopathic jungle out there, so better be predator than prey.

We - of both sexes and all genders - have completed the transition from a world of praying to a reality of preying.

101.

Women get drunk or high and place themselves in reckless, compromising and dangerous situations with men they hardly know - or with men they know only too well. Some women flirt aggressively or make out egregiously, seductively, and invitingly with no intention to follow through to full-fledged sex. Ineluctably, many of these women end up being sexually assaulted or even raped by unscrupulous, predatory men.

Nonconsensual sex is a crime and should always be punished harshly.

But [falsely promising sex](#) by word or by abundance of unequivocal actions should be equally criminalized as a form of fraudulent misconduct.

Men should be able to recover costs and damages from these "playful" counterparties, including for distress and hurt feelings.

Promises - made verbally or behaviorally - are binding and should be kept: look up promissory estoppel and breach of promise (mainly in marriage). Leading on and misrepresentation should be a crime not only in business and should have adverse actionable and tort or public reputation consequences and not only in politics.

102.

"I will never meet him again!" Every rape counsellor can confirm that this is the standard "punishment" meted out to the perpetrators by female victims of [rape, sexual assault, or other forms of coercive, non-consensual sex](#). "That's it! He will never see me again!" But how is this "threat" a punishment? It is laughable! It implies that the culprit WANTS to reunite with his prey. Nothing, of course, could be further from the truth.

As @reframingtheself observes, it is a grandiose attempt by the victim to restore her shattered self-esteem and sense of control. Victims react to all manner of trauma with narcissistic and psychopathic behaviors and traits ("overlay").

The perpetrator got everything that he wanted - sex!!! The victim has nothing more to offer him that he wants. In the wake of the crime, his only fervent desire is to never again lay eyes on the woman! "We will never be together again" is, therefore, not a penalty - but a granted wish, a reward. The molester is counting on the victim's avoidance and silence to evade all accountability and the consequences of his misdeeds.

103.

Men and women born after 1995 maintain an "intimacy cloud": their marriage or committed relationship is only one liaison among a few and, sometimes, not even a privileged or unique one.

In these post-modern arrangements within the hookup culture, the intimate partners compete for the time, resources, and access to sex of their mates with work colleagues, same-sex friends, friends with benefits, opposite-sex friends, former old flames, schoolmates, have been and wannabe lovers, and other denizens of the [intimacy cloud](#) with whom close and recurrent meaningful contact is maintained throughout the life of the primary couple.

Increasingly, even sexual and dating exclusivity are challenged by the members of these young generations. A full 3% now openly profess to regarding their boyfriend, girlfriend, or spouse as just another intimate or sex partner among many. They date others frequently and see nothing wrong with it. Another 10-15% are in consensual open relationships and 21% are in sexless dyads.

Consequently, among young men and women in committed primary relationships, behaviors hitherto considered egregious misconduct have exploded, even quadrupled in incidence: adultery, casual sex (one night stands), getting drunk or high with a friend and then sleeping over ("he is like a brother to me, not a man!"), all-nighter solitary bar-hopping, travelling on holidays with someone other than the ostensibly main intimate partner, chatting or picking up total strangers in restaurants and pubs, sharing drinks or hotel room ("crashing") with unknowns, and similar non-monogamous manifestations.

104.

There are [four categories of cheating on an intimate partner](#):

1. Deceitful: run of the mill surreptitious unfaithfulness intended to compensate for lacks in the adulterer's primary relationship or life and expressive of deficient coping strategies, self-inefficacy, and deepset character flaws;
2. Ostentatious: intended to triangulate with a third party, elicit jealousy, and, ironically, provoke the complacent and indifferent partner into resuscitating the relationship;
3. Projective: intended to end the relationship by forcing the wronged intimate partner into the villain's role, rendering him or her paranoid, aggressive, and controlling. Dumping the partner then becomes both easier and justified. Such affairs or one night stands usually involve the shocking, out of the blue, and scorchingly humiliating public misconduct of the perpetrator;
4. Bridge: intended to sever the emotional bonds, burn all the bridges back to the dysfunctional relationship, breach all the verbal and unspoken understandings underlying the dyad, and propel the disloyal traitorous partner to move on to greener pastures.

105.

Is it possible to cheat on a [cuckold](#) (a man who gets off on watching his woman make out or copulate with other men)?

Of course it is.

When the cuckold is not informed of his partner's dalliance with another man, or when, having been informed, he withholds his consent - anything his partner does amounts to cheating.

Many cuckolds insist on being present during the sex, actively participating in it, "directing" the scene, placing strict boundaries on permissible behaviors, and controlling a lot of what goes on.

There is no cheating only if the partner's sex with others elicits positive emotions all around and overall (a little jealousy is inevitable), when the act is negotiated and agreed to well in advance, is voluntary on both sides, and not presented as a shocking and humiliating *fait accompli*.

Cheating involves the heartbreaking and disorientating loss of trust owing to deception and betrayal. The cheated party also mourns the intimacy his partner seemed to have found with another. None of these happen in a well-regulated lifestyle of swinging and cuckoldry.

106.

When should you [forgive your cheating partner](#) and give the relationship, such as it is, a second chance? It depends on the answers to three questions. This is the male perspective, but it applies to the other side as well: just change the personal pronouns.

1. Why did she cheat? Was it NOT in order to satisfy unmet emotional needs but merely because of a penchant for novelty and risk taking? Did she feel compelled to have sex with the other party (out of fear, or gratitude, or pity, or pressure, or building expectations)? Did she lead him on, did all the flirting? Was she drunk or high? Did she initiate the sex? Did she place herself squarely in compromising circumstances bound to lead to sexual assault or voluntary lovemaking? Did she mean to hurt you, take revenge, or provoke your jealousy (triangulate)? Was there malice involved: rage, defiance, and disappointment? If the answer is "yes" to ANY of these questions, walk away, the relationship is hopelessly doomed: the betrayal will happen again.

2. Was sex the ineluctable outcome of her choices, decisions, and behaviors? Could she reasonably have expected the situation to deteriorate or become risky and end in copulation? Accepting the possibility of eventual sex is the same like choosing to have sex. Say goodbye to such a partner.

3. Most importantly: did she replace you with him even for one night? Were they emotionally intimate, hugged, kissed, touched, danced, socialized, spent quality time together, had fun, talked endlessly, laughed at each other's jokes ... In short: was he her new full-fledged intimate partner, no matter how transiently? If so, quit. It is one thing to merely have sex - it is another issue altogether to find a "rescuer", dump you emotionally, transfer her allegiance and commitment to him, badmouth you, betray your secrets, and find in the new Man the comfort, affection, friendship, warmth, and intimacy that she feels that she lacks with you.

107.

When a [woman cheats on an intimate partner](#), it is typically because she feels unfathomably lonely & miserable owing to egregiously unmet emotional & sexual needs. She is unseen, transparent to her mate. Frequently, she also abused routinely, at least verbally.

The cheating act - especially if it is a one night affair - provides distraction, but, more importantly, a restorative male gaze: the other man proffers the attention, empathy, support, a modicum of intimacy, & lust so sorely lacking in the primary connection. Less commonly it is an act of triangulation intended to hurt the primary partner or elicit a reaction from him (being noticed by him, jealousy)

Women who end up having sex outside the couple sometimes do so because they feel grateful to the new entrant: they may believe that giving their sex is part of the implicit deal struck when they have agreed to date him, that they had led the man on. They may also fear rape if they are perceived as mere teases. There is also a sense of liberating adventure, novelty, & the allure of the forbidden. And having sex helps to revive the woman's flagging self-esteem & awaken her battered femininity.

Having sex with another man usually makes it easier to break up with an abuser or an incompatible partner: it severs the powerful bonds of consensual exclusive attachment.

Some women prepare themselves rather reluctantly for the ineluctable sexual denouement by drinking or getting high. Psychoactive substances reduce inhibitions ("I don't care anymore"), render an even

unattractive man irresistible (beer goggles), provide an excuse for misbehavior between the sheets, & engender growing closeness between the drinking or smoking buddies as time passes.

Still, in the majority of cases of straying, women seek only companionship. That many of these events end in actual copulation has little to do with female choice: it demonstrates the ubiquity of sexual assault in the compromising circumstances & situations that many women create with their unwise - desperate, defiant, or impulsive - decisions.

108.

Polonius gives this advice to Laertes in "Hamlet": "To thine own self be true. Thou canst not then be false to any man."

[Erotomania](#) is the delusional belief that another person - who is usually unattainable or unavailable - is infatuated or in love with the erotomaniac. It involves referential ideation (ideas of reference): the conviction that actions and utterances by the target are coded messages intended for the erotomaniac. It usually results in extreme stalking behaviors, like home invasion or even kidnapping.

Milder, functional versions of erotomania abound. One of the diagnostic criteria of Histrionic Personality Disorder is: "considers relationships to be more intimate than they actually are." Similarly, men suffer from sexual overperception bias: the erroneous belief that women who are being nice to them or laugh at their jokes are also sexually attracted.

When erotomaniacs are frustrated, having dramatically misjudged the extent, depth, or type of the commitment in the relationship - they frequently become enraged, vindictive, and defiant. They decompensate and act out recklessly and hurtfully.

More about the erotomaniac stalker here: <https://samvak.tripod.com/abusefamily18.html>

[Return](#)

**Democracy,
History,
And
Other Fictions**

29.

With the advent of [Web 2.0 and UGC \(User-generated Content\)](#), the Internet has completed its transformation into an anarchic and lawless ochlocracy (mob-rule) based on pernicious anonymity and malignant egalitarianism. The Internet is a mass medium and like all media it must be regulated. The laws that apply offline must and, in due time, will apply online, as legislators are exposed to the multifarious unsavory aspects of the Web.

In most jurisdictions, laws and regulations passed and intermittently enforced against cybercrime attempt to prevent and constrain only a few obviously illegal acts: spammers, spyware purveyors, child pornographers, pirates of intellectual property, drug and weapons, traders, tax evaders, and terrorists are the blatant tip of a much subtler iceberg of malicious and pernicious misconduct, some of it on the Dark Web. Examples of less regulated or unregulated crime include illegal mining of cryptocurrencies (cryptojacking), human traffickers, libel, stalking, and harassment (including trolling, bullying, revenge porn, and smear campaigns).

These are the minimal, initial steps that have to be taken in order to forestall a meltdown of this indispensable utility, the Internet: <https://samvak.tripod.com/regulateinternet.html>

30.

In the modern world, [privacy](#) - the freedom to withhold or divulge information - and autonomy - the liberty to act in certain ways when not in public - are illusory in that their scope and essence are ever-shifting, reversible, and culture-dependent. They both are perceived as public concessions - not as the inalienable (though, perhaps, as Judith Jarvis Thomson observes, derivative) rights that they are.

The trend from non-intrusiveness to wholesale invasiveness is clear:

Only two hundred years ago, the legal regulation of economic relations between consenting adults - a quintessentially private matter - would have been unthinkable and bitterly resisted. Only a century ago, no bureaucrat would have dared intervene in domestic affairs. A Man's home was, indeed, his castle.

Nowadays, the right - let alone dwindling technological ability - to maintain a private sphere is multiply contested and challenged. Feminists, such as Catharine MacKinnon, regard it as a patriarchal stratagem to perpetuate abusive male domination. Conservatives blame it for mounting crime and terrorism. Sociologists - and the Church - worry about social atomization and alienation.

Consequently, today, both one's business and one's family are open books to the authorities, the media, community groups, non-governmental organizations, and assorted busybodies.

Which leads us back to privacy, the topic of this essay. It is often confused with autonomy. The private sphere comprises both. Yet, the former has little to do with the latter. Even the acute minds of the Supreme Court of the United States keep getting it wrong.

Continue reading <https://samvak.tripod.com/privatepublic.html>

31.

[Russia's post-1998 fledgling middle class](#) is described as young, materialistic, consumerist, well-educated, well-traveled, community-orientated, entrepreneurial and suffused with work ethic and a desire for social mobility. It is almost as if the recurrent economic crises serve as a purgatory, purging sins and sinners alike and creating the conditions for the revival of a healthier, longer-lived, bourgeoisie.

But being middle class is a state of mind more than a measure of wealth. It is an all-encompassing worldview, a set of values, a code of conduct, a list of goals, aspirations, fantasies and preferences and a catalog of moral do's and don'ts. This is where transition, micromanaged by western "experts" failed.

The mere exposure to free markets was supposed to unleash innovation and entrepreneurship in the long-oppressed populations of east Europe. When this prescription - known as "shock therapy" - bombed, the West tried to engender a stable, share-holding, business-owning, middle class by financing small size enterprises. It then proceeded to strengthen and transform indigenous institutions.

None of it worked. Transition had no grassroots support and its prescriptive - and painful - nature caused wide resentment and obstruction. When the dust settled, Russia found itself with a putative - and puny - middle class. But it was an anomalous beast, very different from its ostensible European or American counterparts.

To start with, Russia's new middle class is a distinct minority.

Continued: <https://samvak.tripod.com/brief-middleclass01.html>

32.

To start with, [Russia's new middle class](#) is a distinct minority.

Prism, a publication of the Jamestown Foundation, quoted, in its August 2001 issue, the Serbian author Milorad Pavic as saying that "the Russian middle class is like a young generation whose fathers suffered a severe defeat in a war: with no feeling of guilt and no victorious fathers to boss them around, the children of defeat see no obstacles before them"

But this metaphor is misleading. The Russian middle class is a nascent exception - not an overarching rule. As Akos Rona-Tas, Associate Professor in the Sociology Department at the University of California, San Diego, notes correctly in his paper "Post Communist Transition and the Absent Middle Class in Central East Europe", a middle class that is in the minority is an oxymoron: "In democracies the middle class is the nation proper. The typical member of a national community is a member of the middle class. When democratic governments need a social group they can address, a universal class that carries the overarching, common interest of the country, they appeal to the middle class. This appeal, while it calls on a common interest, also acknowledges that there are conflicting interests within society. The middle class is not everyone, but it is the majority and it represents what everyone else can become"

Russia has a long way to go to achieve this ubiquity. Its middle class, far from representing the consensus, reifies the growing abyss between haves and have not. Its members' conspicuous

consumption, mostly of imports, does little to support the local economy. Its political might is self-serving. It has no ethos, or distinct morality, no narrative, or ideology. The Russian middle class is at a Hobbesian and primordial stage.

Continued <https://samvak.tripod.com/brief-middleclass01.html>

[Return](#)

Me,

Me,

And

Me

44.

People made millions on my ideas, advice, and original work in numerous fields from psychology to finance. So how come at age 57 I ended up having only modest means?

I am a [slacker and a loafer](#). I held a job only once in my entire life and that was 37 years ago. I wake up and go to sleep at irregular hours. I lounge about the apartment in my pjs, surfing, reading, writing, watching movies. Couldn't be bothered to do anything more - unless, of course, there is narcissistic supply in it. I have been leading the undisciplined life of a junkie and I look like an aging alcoholic (which I am not - alcoholic, that is): flabby, pasty, neglected.

I am obviously unmotivated and lack even a trace of ambition because ambition means having to work hard and collaborate with others. The only thing I hate more than toil is people. I abhor the rat race and teamwork. I hold myself superior to the retards that surround me and resent having to accommodate them. The minute I have enough money for my needs, I cease, desist, and withdraw into my cave.

Which leads to the third reason I am not filthy rich: my grandiosity. I consider myself above pedestrian things like money, conventions, schedules, and duties. These are for lesser mortals with an IQ score inferior to my stratospheric 190.

Finally, I am a spoiled, tempestuous brat with an inflated view of myself, my place in the world, and my contributions to it. I feel entitled to be served hand over foot. The silver platter. I expect others to do the hard slog and go the extra mile. I will make a regal entry just to pick up the (low lying) fruits, as HRH Free Rider. And then I ask myself why some people - and all women - find me utterly obnoxious and repulsive!

45.

[What did Life teach me?](#) I am 57 years old and have led the combined lives of 10 people. At least.

I have learned that Life doesn't always accommodate our plans and wishes - but it always turns out to be far better than our fears.

If you just let life happen, it takes care of you. We have only limited information - life has a lot more. Events that look like disasters are usually agents of positive change.

Trust life, do not fight it. Plan flexibly, execute wisely, retreat smartly, advance promptly, and invariably celebrate all these steps on the path that is your being.

Assume the worst, hope for the best, settle for the real. Even when you are stuck, you are carried forward at blinding speed. Love the innumerable gifts that you had been given.

Clichés are golden truths forged by experience: setbacks are opportunities, raw gold never glitters, the grass is green, and every cloud has silver. Tunnels always end in light.

Be positive but not gullible, assured but not grandiose, happy yet never euphoric. Some emotions are

bad advisors, other indispensable counsellors: know which is which. And, yes, change what you can but only what you can. Do not aim for the stars, let them aim for you, who are of stardust.

Remember: this dream ends one day. The only things we take with us are sepia memories and they are the only thing we leave behind. Work on having a life worth remembering by both yourself and others.

46.

Shooting an interview for the [documentary "Plugged In" @plugged_in_documentary](#) by Richard Grannon [@richard_grannon](#) and [@richardalexanderwillett](#) : the less savory effects of social media: thinking about social media in new ways. Then another 2 hours on malignant egalitarianism and its 25 manifestations.

Narcissists and psychopaths online <https://samvak.tripod.com/journal67.html>

Day 1 over. [Talked for 5 straight hours](#). Poor Richard nodded off and nearly dropped on the plush carpet [@richard_grannon](#) The director did everything he could to cut me off, including to pretend that there are no more batteries [@richardalexanderwillett](#) But I knew better than to surrender. I aggressively shooed out the waitresses. My wife [@reframingtheself](#) foresaw what was coming and tried to warn Richard about me. To no avail. She eloped with a tall, handsome guy. I proceeded to elocute. And on I talked. The director's future spouse ostentatiously flung out a thickset volume to read through. I ignored her. At last, Nature called. When I returned, everyone dispersed hurriedly, leaving behind discarded equipment and money in envelopes. Only then did I shut up, like the True Jew that I am, the Unstoppable Gab Machine with the brogue(s) to match.

At the [center of attention](#) the way I like it. Minutes before the seminar with [@saradavisondivorcecoach](#) and [@richard_grannon](#) The videographer and director [@richardalexanderwillett](#) center stage. Photo courtesy of Lidija [@reframingtheself](#)

People said that the seminar and the freeform dialog with Richard that followed were great. I certainly enjoyed it massively.

A more [balanced view of this truly great seminar](#) with [@richard_grannon](#) [@saradavisondivorcecoach](#) and, of course, ME [@vahninsamnarcissist](#) Videography and direction [@richardalexanderwillett](#) We discussed everything: from divorce to slavery (same topic, coming to think of it). Lidija [@reframingtheself](#) contributed answers to a few questions. Fascinating.

[Funzing Talk yesterday](#): is pathological narcissism a personality disorder - or a social and interpersonal dysfunction?

More: <https://samvak.tripod.com/narcissismglance.html>

[After the events](#). The shadowy figure in the background is me, exhausted by socializing and hanging out. [@richard_grannon](#) [@reframingtheself](#)

Onward to Sao Paulo, Brazil to the [Quantum House Resiliency Summit](#) (November 9-11) and a presentation on "How does Narcissistic Abuse Differ from Other Forms of Abuse?" A Cold Therapy seminar follows November 14-18. [@claudiariecken](#) [@reframingtheself](#)

Second day spent at the [British Library](#). [Books](#) have always been my only true home. My refuge and sanctuary. Whenever I tried to venture into life and interact with people, I failed miserably and had been roundly and heartlessly rejected and abandoned. I then retreated to my books and let them whisper me into healing. The world is cruel to monsters like me. And, of course, I react with double cruelty, wounded and broken deeper with each encounter.

Lifting the weight of human knowledge at the [British Library](#). Swipe to the left to see Newton peering down at the competition (me, of course). Another swipe and I am having an earnest conversation with the remainders of my colleagues, contemplating a tower of the obsolete objects known as "books", and printing my misanthropic manifesto. Great fun!

Granted an hourlong interview to a true crime co-production on the [Brian Blackwell](#) murders. He slaughtered his parents in a vicious frenzy and then went on a States-side vacation and spending spree with his gold-digging "girlfriend". I tried to contribute three insights:

1. All psychopaths are narcissists (narcissism is one of the modules of the diagnostic test for psychopathy PCL-R). But very few narcissists are antisocial. Blackwell has been misdiagnosed with Narcissistic Personality Disorder. Actually: he is a textbook psychopath.
2. Personality disorders should never serve as grounds for diminished responsibility because they do not lead to diminished capacity. None of the three tests of NGRI (Not Guilty by Reason of Insanity) is met. Narcissists can tell right from wrong, have criminal intent (*mens rea*), and can control their impulses (have no "irresistible impulses").
3. The teenager Blackwell was the quintessential and ineluctable product of his society and culture, embedded as he was in a civilization that rewarded ruthless ambition, callousness, recklessness, aggression, and ostentatiousness.

Insanity Defense <https://samvak.tripod.com/insanitydefense.html>

"[Explode Your Sales](#)": a 6 hour seminar on November 24, under the auspices of the Macedonia Management Association. The topic? "Behavioral Sales". Never heard of it? For good reason: I have created it as a novel confluence of the tenets and experiments of Behavioral Economics, Behavioral Finance, and concepts and heuristics borrowed from theories of marketing, advertising, and sales.

I chose Macedonia, my adoptive country, to launch this new interdisciplinary set of powerful sales techniques.

Swipe to the left to learn 10 facts about me (in Macedonian). More about my work in psychology <https://samvak.tripod.com/mediakit.html>

3 hour lecture about [recasting pathological narcissism](#) at the Quantum House Summit in Sao Paulo, Brazil. Next week: 5 days seminar on Cold Therapy. [Are pathological narcissism and psychopathy positive adaptations](#) in a world gone mad and bad?

Lecture yesterday at the Quantum House Resiliency Summit in Sao Paulo, Brazil.

Next week: 5 days of Cold Therapy training.

"[Hey](#)": a Macedonian (tragic) comedy, directed by Vasil Hristov, in which I make a cameo appearance as a news analyst and commentator, aptly named Gerald Davies.

The movie was shot during the authoritarian regime of former Prime Minister of Nikola Gruevski. Samizdat.

Sam Vaknin on IMDB:

<https://m.imdb.com/name/nm3395894/>

The full interview I made with [@richard_grannon](#) for the [@plugged_in documentary](#) on [social media as a premeditated epidemic](#) has just been released on Facebook:

https://m.facebook.com/story.php?story_fbid=10217442597521910&id=1384426851

The documentary's Facebook page: <http://www.facebook.com/pluggedindocumentary>

[Seminar about pathological narcissism and Cold Therapy in Brazil](#). All the participants are mental health practitioners, but there is also a criminal lawyer among them and an educator. Even the translators are psychologists. Organized by [@claudiariecken](#) and Quantum House.

The first two - of five - days of the [seminar in Sao Paulo](#) are over: all the introductory material. History of psychology, the concept of pathological narcissism, DSM (Diagnostic and Statistical Manual), psychological defense mechanisms - a crash course. Swipe to the left to see me depleted at the end of the day.

Today, finally, I am beginning to teach [Cold Therapy and its techniques](#).

An exhausting, delirious tour and a whirlwind of [lectures, seminars, dialogues, interviews, and sightseeing in London and Sao Paulo](#) with [@richard_grannon](#) and [@claudiariecken](#)

The [5-days Cold Therapy seminar in Sao Paulo, Brazil](#) ended and the first fully certified therapists are returning tomorrow to their various countries.

Onward to London and then back to Skopje and the Behavioral Sales seminar on Saturday.

[Other Scoring](#): a Cold Therapy technique that forces the narcissist to develop rudimentary empathy by putting himself in other people's shoes and trying to guess what they are thinking. Swipe to the left for more.

The narcissist's grandiosity is leveraged during this phase: "Surely you can answer these simple questions?"

Date? Job interview? Sales? 6 hours [seminar on behavioral economics, behavioral finance, neuroeconomics, and cognitive biases](#) and how to leverage them to make money. Skopje, under the auspices of the Association of Macedonian Managers.

March 30. Liverpool. Grannon and Vaknin. ["How to Manipulate a Narcissist or a Psychopath" seminar](#).

Tickets on spartanlifecoach.com

Techniques for co-parenting and co-working with this personality type.

A deeper understanding of the formation of their personality core so you understand intuitively "what makes them tick". Followed by 2 hours of public live dialog about the following topics:

Is narcissism more common among certain professions?

Should we educate our children to be narcissists?

Are there real differences - clinical and in practice - between narcissists and psychopaths?

Narcissistic collectives

Do religions encourage narcissism?

47.

I am developing a new concept: [Human Colony Collapse Syndrome \(H2CS\)](#). It is modelled on the sudden, catastrophic collapse in bee populations and hives in the past decade.

For several historical, cultural, and technological reasons, as a species, we are losing our ability and skills to cooperate towards goals and in teams.

This new syndrome of narcissistic solipsism manifests on all levels: from the collective to the individual. It accounts for many anomic phenomena, from divorce to hookups to political partisanship to teen suicide and crime.

I am designing a [SOCIAL MEDIA DETOX PROGRAM](#).

About a decade ago, I collaborated with one of the biggest substance abuse rehab centers in the USA. In my 20s, I co-owned a similar but much smaller center in Israel.

Would love to hear any comments and ideas you may have.

Watch my interview about the dangers of social media (with [@richard_grannon](#) for the [@plugged_in_documentary](#) shot and directed by [@richardalexanderwillett](#)). The interview is available on Richard's YT channel and on mine: <https://www.youtube.com/samvaknin>

[Quote from the interview about the toxicity of social media](#) with [@richard_grannon](#) and [@richardalexanderwillett](#) for the [@plugged_in_documentary](#)

Courtesy my brother Shimon.

Scroll left. A big PART of the conversation between Richard Grannon and myself ("[We Need to Heal Ourselves by Healing God First](#)") is up on Richard's YouTube channel as a streamed version, but with low sound quality.

A LONGER version with 15 missing minutes at the very beginning and with much better sound quality will be uploaded to his channel later this week.

Scroll left. Yesterday with Richard Grannon: [What has gone wrong between men and women?](#) Is it to all about toxic masculinity? And what can we do about it?

The streamed version is on Richard's Spartan Life Coach YouTube channel.

Earlier that day we discussed Borderline Personality Disorder (BPD) and intimate relationship. Richard will release this segment later.

Richard Grannon (hatless) and Sam Vaknin (orange top will get you anywhere!). Unwinding after the segment about [How to Fix the Toxicity and Conditioning of Social Media](#).

You can watch the live stream on the Spartan Life Coach YouTube channel.

Scroll left. Another day in sunny Liverpool with even sunnier Richard Grannon. Today out takes and in studio interviews of both of us for the details documentary sequel to "Plugged-in: The True Toxicity of Social Media". The sequel is titled "[Dying to be Seen](#)".

Swipe left. Richard Grannon and Sam Vaknin are discussing the [psychology of conspiracy theories](#). Soon on his YouTube channel.

Swipe left. Seminar: [How to Manipulate a Narcissist or a Psychopath](#) with Richard Grannon and Sam Vaknin.

Yesterday, Richard Grannon and Sam Vaknin discussed [public intellectuals](#): their history, roles, and the corruption of this institution by money and celebrity. To be released on the Spartan Life Coach YouTube channel.

Richard Grannon and Sam Vaknin shot the last segment about the [psychopathic future of the world](#) and the increasing role and influence of psychopaths in our civilization.

To be released on the Spartan Life Coach YouTube channel in the near future.

[Quantum House Resilience Summit in Sao Paulo, Brazil, November 2018](#).

One year access to the lectures and presentations is available for sale here:

<http://www.quantumhouse.com/plataforma>

One of the more than [50 international conferences I helped to organize](#) in the fields of mental health, psychology, psychiatry, and neuroscience.

Trying to help an [international conference](#) out of the beaten path lift off the ground.

I am a member of the Organizing Committees of more than 60 international conferences, summits, meetups, and congresses in 50 cities around the world on topics of mental health, psychology, psychiatry, brain studies, and neuroscience. Details here:

<http://www.narcissistic-abuse.com/mediakit.html>

48.

My mother was a frustrating, withholding, & sadistic borderline & I am trying to regain her love (resolve early conflicts) via my women.

Relationships with labile borderlines are very intense & I equate intensity & lability with authenticity & depth. I also associate being loved with withholding, pain, betrayal, & frustration. Only a borderline can deliver this package of emotions & behaviors on a constant basis. The whole relationship is a protracted trauma bond. "Normal" women do not interest me as WOMEN at least. Still: I am very threatened & I hate certain behaviors and traits associated with Borderline: they make me feel insecure, abandoned, & tortured.

In other words: loved?

No. Some behaviors make me feel abandoned, not loved. Promiscuity & cheating, for example. Or lack of empathy & a lack of interest in me & in my life. Or pathological lying & constant deception. These behaviors make me want to walk away because they provoke my abandonment anxiety to the maximum.

I feel LOVED when my Borderline partner is totally faithful to me, jealous, obsessed with me - when I am her only focus and reason for life. The INTENSITY of her dependence on me & clinging turns me on. At the same time, she tortures me & betrays me by withholding her love (but not her interest in me & addiction to me), by playing mind games, & by causing me excruciating pain as she watches me suffer (example: in threesomes). But for me to be even interested in her, let alone love her, the Borderline MUST show no interest in other men, be thoroughly preoccupied with me, addicted to my presence in her life & truthful to a fault. I must be her only reason to live, she will literally die if I leave her. She must cling to me ferociously & scrutinize every aspect of my being relentlessly & ceaselessly. This power that I have over her is the key.

Feeling LOVED attracts me inexorably and irresistibly. Feeling abandoned drives me away. Borderlines evoke both emotions in me. This is the source of my approach-avoidance repetition compulsion.

49.

The Old Gods wander

your promised lands

with reticence.

Grey, forced benevolence.

They shrug their crumpled robes,

extend in veinous hand

black cornucopia.

You're fighting back, it's evident,
bony protrusions, a thumping chest,
the clamming up of sweaty pearls.

They aim at your Olympian head.

There, in the meadows of your mind,
grazing on dewy hurt,
a premonition
of impending doom.

Poetry of Healing and Abuse
<https://samvak.tripod.com/contents.html>

50.

Merry almost [Christmas!](#)

The City at dusk

The City laces its inhabitants in shades of grey. Oppressively close to the surface, some of us duck, others simply walk carefully, our shoulders stooped, trying to avoid the monochrome rainbow, somewhere over, at the end of the hesitant drizzle.

The City rains itself on us, impaled on one hundreds towers, on a thousand immolated golden domes. We pretend to not see as it bleeds into the river. We just cross each other in ornate street corners, ambushed from behind dilapidated structures.

We don't nod our heads politely anymore. We are not sure whether they will stay connected to their lolling bodies if we do.

It is at such times that I remember an especially sad song, interlaced with wailing.

Wall after wall, turret after turret, I re-visit her. It is there, in that city, which is not Muslim, nor Jewish, or Christian, not entirely modern, nor decidedly antique that I met her.

And the pain.

Poetry of Healing and Abuse <https://samvak.tripod.com/contents.html>

51.

I love to cook. During my unruly service, the air force punished me by sending me to serve 3 months in the mega kitchen of its remotest base. I learned French cooking there and fed my creations to the pilots and officers.

Cooking (and taking long, thoughtful showers, replete with vociferous Italian arias) are my versions of meditation. I also love to wash dishes. I never told this fact to any active psychiatrist, lest I be committed.

So, what is in this casserole?

My own recipe: Chinese food, rice, mushrooms, smoked meat, chicken breast (the only kind of breasts I have access to, lately), spices, yogurt, and much more besides. Like the chef: irresistibly yummy!

52.

Go to this page: <http://www.narcissistic-abuse.com/ctcounsel.html>

Book a Phone or Email Counselling Session or a Personal Seminar with Sam Vaknin: counselling advice regarding all relationships with narcissists and psychopaths with the author of the Bible of Narcissism, "Malignant Self-love: Narcissism Revisited". OR

Download 20 Gb of Cold Therapy Videos (10 Downloads, 2 Gb each file): The Complete Record of 3 Days of the Level 1 Seminar in Vienna, Austria!

Cold Therapy is a treatment modality for Depression and for Narcissistic Personality Disorder (NPD), developed by Sam Vaknin and tested over the past 6 years with 43 volunteers the world over.

Personal (One on One) Seminars

Personal Cold Therapy Seminar (30 hours)

Personal Behavioral Sales Introductory Seminar (6 hours)

Personal Internet Addiction and Social Media Detox Program (12 hours).

Quantum House Resiliency Summit, Sao Paulo, Brazil, November 2018.

Lecture on the need to be seen as a precondition for mental health and pathological narcissism as a private religion with the False Self as its godhead and the narcissist as both worshipper and sacrificial lamb.

The lecture was followed by a 5 days seminar on Cold Therapy, Sam Vaknin's new treatment modality (psychotherapy) for Narcissistic Personality Disorder and for Depression.

The summit lectures will be released soon by [@claudiariecken](#)

53.

Abuse has many forms. Expropriating someone's childhood in favour of adult pursuits is one of the subtlest varieties of soul murder.

I never was a child. I was a "wunderkind", the answer to my mother's prayers and intellectual frustration. A human computing machine, a walking-talking encyclopaedia, a curiosity, a circus freak. I was observed by developmental psychologists, interviewed by the media, endured the envy of my peers and their pushy mothers. I constantly clashed with figures of authority because I felt entitled to special treatment, immune to prosecution and superior. It was a narcissist's dream. Abundant Narcissistic Supply - rivers of awe, the aura of glamour, incessant attention, open adulation, country-wide fame and celebrity.

I refused to grow up. In my mind, my tender age was an integral part of the precocious miracle that I became. One looks much less phenomenal and one's exploits and achievements are much less awe-inspiring at the age of 40, I thought. Better stay young forever and thus secure my Narcissistic Supply. Plus, my life is my parents' punishment. Childless, I keep hoping against hope and counterfactually that they care enough to hurt.

So, I wouldn't grow up. I never took out a driver's licence.

I do not have children. I rarely have sex. I never settle down in one place. I reject intimacy. In short: I refrain from adulthood and adult chores. I have no adult skills. I assume no adult responsibilities. I expect indulgence from others. I am petulant and haughtily spoiled. I am capricious, infantile and emotionally labile and immature. In short: I am a 40 years old brat.

(Written in 2001. Continued here: <https://samvak.tripod.com/narcissistyoung.html>)

54.

[Lyconet Sensation 2019 opening lecture](#) about the life cycle of networks and how to leverage network power for the greater good. An audience of 3000 from all over Europe. Inspiring! People can accomplish anything when they team up!

Next month, @zoran.vitanov is organizing with me a 4 hour seminar: "Network Theory: From A to Z"

More about networks:

<https://samvak.tripod.com/nm062.html>

<https://samvak.tripod.com/metanet.html>

55.

Janusz thrusts his head through the illuminated window, deep into the house, his desperate shadow bedaubed across the wall. We shelter Dinah, a chimera of heads and bodies, protecting her from Janusz, from his [love](#), from his contorted face, as he bawls, in his intellectual accent: "But I want Dinah, let me speak with Dinah!" Dinah's face alight, attainted red. It has been a long time since she was wooed so forcefully.

Janusz, consumed by twilight, bellowing ignominiously in public. It flatters her, evoking stirrings she can recognize. She giggles uncomfortably, a beauty framed in silky skin and pearly teeth.

Janusz sits by day on color-peeling, fading benches. His body arched with twanging dignity, his equine face buried in a thickset tome, exaggerated eyes peering through the magnifying lenses of his gold-rimmed glasses. From time to time, he chases a dogged, greasy curl away from his alpestrine forehead.

It was this expansive brow that most impressed me as a child. A swathe, pulsating in venous green, a milky desert, crisscrossed with brittle capillaries and strewn with bony rocks. Beneath this tract was Janusz: his wondering eyes, penumbral sockets, and slithering hair.

When he summoned Dinah, his face erupted into creases, as wastelands do before the rain. "Go away, crazy one" - my grandma, Dinah's mother, used to shout at him halfheartedly, as she shuttered the rickety windows. But even Janusz, who I, informed by hindsight, now know to have been really cracked - even he perceived my grandma's protests as eccentrically veiled summonses.

Grinning, he would press his face against the frozen casement, his Hellenic nose made into a bulbous offering, befogged, only his toothy smile remains, then gone.

What happened next? <https://samvak.tripod.com/janus-en.html>

56.

Slide to the left for multiple photos. Listen to the seminar. Both parts are available here: <https://www.youtube.com/vakninmusings>

Seminar: "[Network Theory: Life Cycle, Motivation, Information, Innovation](#)"

I reviewed the differences between networks and hierarchies and why the latter feel threatened by the former. I also surveyed recent, startling discoveries about networks.

For example: "weak ties" (inactive members) fulfil functions which are as important as the functions of hyperactive opinion leaders.

Or: the more irrational the memplex (narrative) of the network, the stronger the loyalty of its members.

More about networks:

<https://samvak.tripod.com/metanet.html>

<https://samvak.tripod.com/nm062.html>

57.

When I was growing up in a slum in Israel, I devoutly believed that [knowledge and education](#) will set me free and catapult me from my miserable circumstances into a glamorous world of happy learning. But now, as an adult, I find myself in an alien universe where functional literacy is non-existent even in developed countries, where "culture" means merely sports and music, where science is decried as evil and feared by increasingly hostile and aggressive masses, and where irrationality in all its forms (religiosity, the occult, conspiracy theories) flourishes.

The few real scholars and intellectuals left are on the retreat, back into the ivory towers of a century ago. Increasingly, their place is taken by self-taught "experts", narcissistic bloggers, wannabe "authors" and "auteurs", and partisan promoters of (often self-beneficial) "causes". The mob thus empowered and complimented feels vindicated and triumphant. But history cautions us that mobs have never produced enlightenment - only concentration camps and bloodied revolutions. The Internet can and will be used against us if we don't regulate it.

Throughout human history eras of infatuation with technologies of content delivery alternated with periods of emphasis on the quality of content. Currently, we are enamoured with smartphones, tablets, and other gadgets, rendering content a mere excuse to deploy these devices and marvel at the rapid succession of ever-escalating features.

More: <https://samvak.tripod.com/blog.html>

58.

Why am I not as well known or popular as [Jordan Peterson](#)?

I brought hope to tens of millions of victims of abuse around the world. My pioneering work in 1995 allowed them to understand their plight & I gave them a new vocabulary to express it with (including "narcissistic abuse"). Do I universally repel people because I am a fat & flabby blob of a non-man? Didn't stop Slavoj Zizek. Is it because I am a psychopathic narcissist? HG Tudor & James Fallon are widely loved & admired. Scholars even extol "high functioning" & "productive" narcissists.

There are 2 reasons why people hate, loathe, & shun me:

1. I regard the retarded eat-to-shit machines that pass for "humans" as dispensable. If 6 billion specimen of these inferior life forms were to go extinct tomorrow, the survival of Mankind will have been guaranteed.

I advocate active eugenic culling of humanity, involving euthanasia, sterilisation, & parental licensing.

I am against all expressions of malignant egalitarianism, including democracy. The role of the elites is gatekeeping: to deny to the masses access to all forms of power, technologies included. Strict meritocracy also requires exclusivity & curation.

2. Peterson offers prescriptive hope. So do the likes of Tony Robbins: follow these steps to become rich. Or happy.

My message is unmitigated gloom & doom. Narcissism is ineluctable. The stupid & insane are running the show. The great unwashed are in control. The species is doomed. I offer zero salvation & even less absolution.

Motivational speakers of all stripes are predatory psychopathic charlatans who leverage desperation & gullibility to attain riches & celebrity. They are all liars & manipulators, often masquerading as coaches & public intellectuals.

I virulently hate the subhumans that comprise the overwhelming vast majority of the global population. I wish them dead. My welfare depends on their alacritous demise. I offer no hope whatsoever to anyone, anywhere, never mind what they do or refrain from doing: the dimwitted are hopeless.

Here lies the answer to my opening question.

59.

I hate routine. When I find myself doing the same things over and over again, I get depressed. I oversleep, over-eat, over-drink and, in general, engage in addictive, impulsive and compulsive behaviours. This is my way of re-introducing risk and excitement into what I (emotionally) perceive to be a barren life.

The problem is that even the most exciting and varied existence becomes routine after a while. Living in the same country or apartment, meeting the same people, doing essentially the same things (though with changing content) - all "qualify" as stultifying rote.

I feel entitled to more. I believe that it is my right - due to my intellectual superiority - to lead a thrilling, rewarding, kaleidoscopic life. I am entitled to force life itself, or, at least, people around me, to yield to my wishes and needs, supreme among them the need for stimulating variety.

This rejection of habit is part of a larger pattern of aggressive entitlement: the very existence of a sublime intellect (such as myself) warrants concessions and allowances. Standing in line is a waste of time best spent pursuing knowledge, inventing and creating. I should avail myself of the best medical

treatment proffered by the most prominent medical authorities - lest the asset that is I be lost to Mankind. I should not be bothered with proofreading my articles (or even re-reading them): these lowly jobs are best assigned to the less gifted. The devil is in paying precious attention to details.

Entitlement is sometimes justified in a Picasso or an Einstein. But I am neither. My achievements are grotesquely incommensurate with my overwhelming sense of entitlement. I am but a mediocre and forgettable scribbler who, at the age of 58, is a colossal under-achiever, if anything.

More: <https://samvak.tripod.com/entitlement.html>

60.

People pop up, make my acquaintance, avail themselves of anything I have to offer them, and disappear discourteously. Inevitably, I trust no one and avoid hurt by remaining emotionally aloof. But this only exacerbates the situation. [My social milieu](#) resembles bubbles in a stream.

When I try to press the point, when I ask "Is anything wrong with me, how can I improve?" – my interlocutors impatiently detach, seldom to reappear. When I try to balance the equation by (very rarely) asking for a commensurate service or a favour in return – I am utterly ignored or my request is curtly and monosyllabically declined.

It's like people are saying: "You are such a loathsome being that merely keeping your company is a sacrifice. You should bribe us to associate with you, however coolly. You should buy our icy friendship and our limited willingness to listen. You deserve no better than these concessions that we are granting you reluctantly. You should feel grateful that we agree to take that which you have to give us. Expect nothing in return but our truncated attention"

And I, the mental leper, endorse these terms of dubious endearment. I dole out gifts: my knowledge, my contacts, my political influence, my writing skills (such as they are). All I ask in return is not to be abandoned hastily, a few moments of make-belief, of feigned grace. I acquiesce in the asymmetry of my relationships, for I deserve no better and have known no differently since my early tortured childhood.

61.

"Just how much do you know about [lucid dreaming](#)?" "Not much." - I admitted - "Read about it here and there. I am more interested in its business applications. Hence my idea of organizing a tournament. It is doable, isn't it? I mean, I read about shared dreams and such." If I hadn't known Jack, I could have sworn to have seen his visage fleetingly turning derisive. But, the moment passed and he was his old anodyne self again. He sighed and sipped from his long-stemmed receptacle: "There are many techniques developed and used to induce lucid dreams. There's WILD, where you go directly from wakefulness to a dream state. It's eerie, like an out of body experience." "How would you know what an out of body experience is like?" - I couldn't help but ask.

Jack smoothed the greasy strands that passed for hair on the shiny, bumpy dome of his skull: "I had a few when I was a kid. Doctors told me it was dissociation, my way of fleeing the horrors of my youth, so to speak." He smiled ruefully and the effect was terrifying. I averted my eyes. "Anyhow, I also tried MILD, to recognize tell-tale signs that I am dreaming while asleep and WBTB - that's: wake-back-to-bed - where you sleep for a while, then wake up, then concentrate on a dream you would like to have and then go back to sleep. I even went for supplements and devices that were supposed to help one to have lucid dreams. Some of them worked, actually." - He scrutinized the fatty residues of his fingertips on the surface of the glass and then gulped the entire contents down. "Wow!" - I said,

appropriately appreciative - "I didn't know there was so much to it!". I hoped that flattery - augmented by a few more drinks - will be enough to secure the free consultancy services of Jack. "It's just the tip of an iceberg. Users and developers all over the world are now working on shared lucid dreaming and on enhanced learning techniques. It's an awesome new field."

Story continues: <https://samvak.tripod.com/luciddream-en.html>

62.

I am a Member of the Organizing Committees of over 40 international conferences in the fields of brain studies, psychology, and psychiatry.

I am also [Editor in Chief of 2 academic journals in psychology and psychiatry](#) and member of the editorial board of another 25 academic journals in neuroscience, psychiatry, and psychology.

For a list of all the conferences and academic journals: <http://www.narcissistic-abuse.com/mediakit.html>

63.

This is Sam Vaknin in 2039. Scroll to the left to see all three photos. Be sure to read this post to its surprising end: the story of how I obtained these images.

Eerie to glimpse photos of yourself from the far future!!! It is time travel at its most disconcerting.

I seem to be doing well, though! I look elegant, engaged in intellectual work, I draw the attention of the media (or whoever took these photos), I aged like good vintage wine.

There is still the typical grandiose tilt of the head, the mischievous wry smile, the same eyeglasses.

Right? You all agree?

Wrong.

These are photos of the famed psychologist and cultural theorist [Jacques Lacan](#)!

64.

I spent the first 9 years of my life being adored and adulated as a world-class [genius prodigy \(Wunderkind\)](#). I learned two lessons from this period, two coping techniques and survival strategies:

1. I must remain a kid. A precocious child is always far more memorable, awesome, and adorable than a talented adult;

2. I impress and imitate, I do not communicate or really exist.

I seek to overwhelm people with my intellect, cornucopia of new ideas, and encyclopedic knowledge - all the while maintaining a childlike charm, demeanor, and innocence.

As a pseudo-kid, I imitate adult skills, traits, and behaviors: emotions, empathy, sex, making money. I give out no man vibe, or even neuter vibe: only the vibe of a petulant freakish kid.

I am not a person who does imitations - I AM the imitations. There is nothing else and no one there. I am mere smoke and mirrors.

Sex with me is very pyrotechnic and accomplished, but soulless and objectifying - a virtuoso performance to an audience of one; my "emotions" and "empathy" ring hollow, and robotic; my body language is stilted and forced. It all smacks of manipulation. Watch my video on the uncanny valley.

People in my milieu - especially women in intimate relationships with me - feel that I am fake, off-key, artificial intelligence gone awry, a creepy childish emanation or apparition.

They get alarmed and recoil in loathing and horror when confronted with the shape-shifting alien being that I am, the reptilian that usurped the holographic mimetic man they thought was there. They are traumatized by the absence that is my sole existence.

65.

Time has arrived.

Time is here.

Oh, Sam.

But the snow is great.

And you, bladed stalactite,

shredded your loved ones

Into a ticker-tape parade,

confettied aftermath of distant glories.

Sic transit.

Now that you are melting,

there is no one left

to gather your holy water

and to exorcise the demons

in the empty cave

that you had become.

Oh Sam. Oh Sam.

It is time already.

Additional Poetry of Healing and Abuse <https://samvak.tripod.com/contents.html>

66.

Genesis 19: Memory of Salt

From behind him, always
Trailing, fatigued, uphill:
Two daughters,
The salvaged trinkets
Of a life inflamed
In brimstone.
A good man, her husband,
Hospitable,
Righteous,
On intimate terms with God.
But the minute she tried to
Capture their togetherness,
Turning her back on him for just an instance,
He made her into a memory of salt,
Gone with the first rain,
Melting seamlessly into the smoke
Of the furnace she used to call her home.
Her daughters, circling, uncorked the wine.

More poetry: <https://samvak.tripod.com/contents.html>

67.

Patient: I don't want to hear you say that about my family!

Sam Vaknin: Even if it is the truth?

P: I did not come to you for the truth! I came to you to find comfort & solace!

SV: Healing is not possible without confronting reality, by avoiding it.

P: It would definitely not be possible if you make me even more depressed than I am! Why can't you be like other life coaches & narcissistic abuse experts? They are empathic! They love people! It is such fun to work with them! They are so much brighter than you!

SV: I don't know if they love people but they sure love their money.

P: No! They are empaths! I can see the pain in their eyes!

SV: Via YouTube? Well done! What if they are faking it?

P: That they would go to the trouble of faking it just proves that they care about us, the great unwashed that you so loath!

SV: So, let me get it straight: if someone is only after your money, but takes the trouble to fake empathy & sympathy, it proves that he or she actually does care about you.

P: At least they work hard, even if it is only acting on their part! I appreciate that and I want to give them my money! With you, I feel bad! They make me feel good about myself!

SV: They confirm your victimhood & justify all your decisions?

P: I am the victim here! But it is good to hear it from an objective expert!

SV: You consider these people objective – or experts? How would you know that they are experts?

P: They definitely know more than you can ever hope to learn about spirituality, human connection, & the soul.

SV: They may well do. I don't particularly like fairy tales.

P: You see? Smug! Arrogant! How would you ever understand the first thing about narcissistic abuse?

SV: Funny you should say this. I actually invented the phrase 'narcissistic abuse' in 1999 and was the first to describe the syndrome & the predicament of victims of narcissistic abuse in great detail.

P: That doesn't make you an expert on narcissistic abuse.

SV: So, you don't mind living in a fantasy, as long as it makes you happy?

Read her response to this question and others here: <https://samvak.tripod.com/abusefamily24.html>

68.

[Sam Vaknin's astrological natal chart](#) (one of many available online)

When I was 9 years old, I discovered that the vast majority of people are driven by grandiosity, insecurities, gullibility, ignorance, and sheer overwhelming and all-pervasive cretinism.

So, based on these insights, the first business I opened in my teens was a network of "Astrology Kiosks": computerized charts offered in prime retail locations. Even in 1981, with bleeding edge equipment, a basic chart required a few hours to produce.

In 1999 I co-authored an epistolary dialog about technology. It is eerie how prophetic it proved to be:

<https://samvak.tripod.com/connect.html>

Technology and organizations are a-human. They take everything into account except their ostensible prime beneficiary: Mankind.

We must retreat, gather power to fight back, to harness and tame the apocalyptic mare of our making.

And as we withdraw into the archetypal lands of Jung, we surely will relapse to old myths and superstitions. Such recidivism has always been the case when we had failed to understand our world and to feel at home in it.

This regression has already started. Look around you: astrology, soothsaying, spiritual healing, cults, millenarian thinking. The Middle Ages have returned in full force indeed.

69.

[Sam Vaknin Member of the Organizing Committee of International Conference on Neuroscience and Neurosurgery, Beijing, September 2019](#)

<https://neuroscience.scientificserve.com/organizing-committee>

Sam Vaknin is a member in the Organizing Committees of 50 other Scientific/Academic Conferences - click here for details:

<http://www.narcissistic-abuse.com/mediakit.html>

70.

Painting by [@sabinabozjak](#) (thank you)

There were two of us. I was not alone inside my body. Physiologically, I was supposed to be twins: I have two urethras, two sets of teeth, and, at an IQ of 185, probably double the brain. It's as though, denied their birth, this duo haunts me, an inbound, coupled poltergeist.

One was an extrovert, facile, gregarious, attention-consuming, adulation-dependent, charming, ruthless and manic-depressive being. The other was schizoid, shy, dependent, phobic, suspicious, pessimistic, dysphoric and helpless creature - a kid, really.

I began to observe these two alternating. The first (whom I called Ninko Leumas - an anagram of the Hebrew spelling of my name) would invariably appear to interact with people. It didn't feel like putting a mask on or like I had another personality. It was just like I am MORE me. It was a caricature of the TRUE me, of Shmuel.

Shmuel hated people. He felt inferior, physically repulsive and socially incompetent. Ninko also hated people. He held them in contempt. THEY were inferior to his superior qualities and skills. He needed their admiration but he resented this fact and he accepted their offerings condescendingly.

As I pieced my fragmented and immature self together I began to see that Shmuel and Ninko were flip sides of the SAME coin. Ninko seemed to be trying to compensate Shmuel, to protect him, to isolate him from hurt and to exact revenge whenever he failed. At this stage I was not sure who was manipulating who and I did not have the most rudimentary acquaintance with this vastly rich continent I discovered inside me.

But that was only the beginning.

71.

I feel like the Sun.

Throughout my life, I gave out the light of knowledge and the warmth of true support and friendship to everyone who came into my orbit. Like the Sun.

But no one will come near me because they are terrified of getting burned, consumed in the twin flames of my formidable intellect and disordered personality. I am too intense, like a force of nature.

Women react the worst: having entered my circle, they soon disintegrate, decompensate, act out, cheat - they do anything and everything, even out of character, to flee my irresistible, dark, identity-wracking, soul-rending, and stifling gravitational pull.

Looking at the Sun directly blinds. So, no one really sees me, except through my works. No one even offers a surreptitious gaze.

People - especially women, including all the women in my life - avert their eyes, withdraw into

secluded private havens to avoid me altogether: no sex, no intimacy, often resorting to other men.

I am lonelier than the Sun: it has the planets for companionship.

72.

Sometimes the only [way open to me to realize how I feel about a woman is to lose her](#).

I have no access to my emotions, so if I wonder how deeply I have grown fond of someone very dear to me, I push her away aggressively, usually towards other men.

Then, once she had succumbed to my relentless and cruel rejection and cheated on me, if I endure the kind of pain that one associates with drowning, or with an amputated soul, I know that I love her.

It is a lot like self-mutilation or self-harm: I cut away my heart and watch the spurting blood as an augur and omen which informs me of my state of mind, my bond with her.

The vicious irony is of course that after my erstwhile woman had opted for another man, I can no longer be with her owing to my abandonment anxiety.

So, the only method available to me to tell whether I love a woman also ascertains that we can never be together if I do love her.

73.

Scroll to the left. Lecture titled The [Future of Capitalism is Neo-feudalism](#) by Sam Vaknin in Kumanovo in the event "Cultural Studies in Business" (an Erasmus+K2 program). Download a free book I wrote about capitalism <https://samvak.tripod.com/freebooks.html>

74.

Today, my blood curdled: I realized that every single person I know - literally hundreds - is [mentally ill](#). Many of these people were utterly normal and healthy only 10 years ago.

It is not only my morbid imagination or diagnostic incompetence. About 18% of all US adults have been diagnosed with a mental illness and are treated for it. And these figures do not include most personality disorders

The world has become a minefield: even the most normal-sounding and staid-looking people are liable to go haywire or bunkers. And they are triggered by the slightest real or imaginary reason.

Being poised on the precipice with human time bombs waiting to erupt is terrifying and traumatizing which, in turn, gives rise to even more psychological infirmities.

Aldous Huxley wrote in "Brave, New World": "The real hopeless victims of mental illness are to be found among those who appear to be most normal. Many of them are normal because they are so well adjusted to our mode of existence, because their human voice has been silenced so early in their lives, that they do not even struggle or suffer or develop symptoms as the neurotic does. They are normal not in what may be called the absolute sense of the word; they are normal only in relation to a profoundly abnormal society. Their perfect adjustment to that abnormal society is a measure of their mental sickness. These millions of abnormally normal people, living without fuss in a society to which, if they were fully human beings, they ought not to be adjusted."

75.

Why do I keep failing in business? Because I hate to do business. I find doing business mind-numbing.

Why do I keep pushing my women to be with other men? Because I want to get rid of them for various reasons.

But why not simply abstain from doing business and breakup with these women? Why do I embark on these convoluted pathways towards my ultimate goals?

Because all my decisions are irrational. I am heavily affected by my mental illness (a toxic brew of personality and mood disorders). I keep doing business owing to my generalized anxiety. I remain in dysfunctional relationship because I become dependent on my intimate partners, replete with abandonment anxiety.

The rational and intellectual part of my mind is alarmed by my self-destructive decisions and choices. But the only way it can intervene is by undermining the self-defeating course of action, by sabotaging my self-sabotage.

Ironically, what many people perceive as self-inflicted failure is actually a dose of healthy trajectory correction.

76.

I invest my time and attention in men only if I can make money off them or as long as they provide me with narcissistic supply: adulating attention. I am not interested in anything else men have to offer, like friendship. I am goal-oriented and value my time as a sacred and scarce resource.

I listen to women sympathetically and give them advice, act warm and empathic, engender intimacy, make them laugh and tell them fascinating stories in order to get them addicted to my presence and then use them as sex toys, fawning and admiring audience, and providers of domestic services. I have no interest in anything else women have to offer beyond access to their bodies and their subservience.

When I reach the conclusion that the usefulness of the other person is over or when my counterparty makes demands for reciprocity, I cut off all contact or absent myself in other ways, often aggressively.

So, if I lose sexual interest in a woman, or if she is no longer sexually available, I instantly become detached and distant, bored and perfunctory, more like an impatient and abrasive roommate than a tender lover. I push her aggressively towards other men.

If she becomes rebellious and defiant, demanding the fulfillment of her needs, or is herself narcissistic and competes with me, I ignore her altogether, signalling that I couldn't care less what she is doing and with whom as long as she leaves me be. She has outrun her usefulness and is past her expiry date, having become a drain on my resources.

I am gutted when my woman resorts to other men because her cheating triggers old traumas and constitutes a narcissistic injury. But I also feel relieved of the ballast of a non-functioning woman and free to pursue the next one to cater to my needs.

Similarly, if men try to transcend the transactional boundaries of our dealings, I vanish, undermine the joint work, or humiliate them brutally.

At the core of all this is that I find people inordinately boring and contemptible to boot. There is little of value in interacting with others and the price paid for such exchanges is always disproportionate.

At the beginning of a relationship with a woman, I am always very possessive and severely restrict what my women can do alone with other men (basically nothing).

I aggressively push my woman towards other men only when I want to get rid of her or as a form of preemptive abandonment (I dump her before she breaks up with me): If I find her sexually repulsive, if she stops having sex with me or otherwise rejects me, if she is interested in other men and provokes abandonment anxiety, if she is grandiose and competes with me rather than adulate me, if she is defiant, or if she makes demands on my time or money. So, I get rid of her by pushing her to cheat on me, often introducing her to her future lover.

But, why do I disintegrate when she finally succumbs to my prompting and cheats on me? Because this strategy does entail the loss of a dream or fantasy of togetherness: I revert to loneliness without my playmate.

The act of abandonment itself is very triggering for me owing to my painful personal history. It is also a self-inflicted narcissistic injury (she chooses another man over me, she does not fight harder to keep me in her life, the unique treasure that I am).

It isn't about the "cheating" woman herself - I couldn't care less about her, I pushed her to cheat because I wanted her gone!!! I disintegrate because of my incipient and impending solitude and because my own wounds are reopened by the "cheating". It is a highly dysfunctional and self-destructive (life threatening) way to end relationships: by pushing my women to cheat (rather than by talking to them, for example). Why do I use this agonizing strategy?

SELF-PUNISHMENT

"You are not good enough, you are not lovable, you failed again, you should be punished" (my mother's introject) "Why can't I have a normal relationship with a woman? Why can't I simply enjoy female company, friendship, and intimacy? It makes me so sad and angry at myself! I am not a real man!" So, I need to punish myself for my self-imposed deprivation. I hate that I am like that. I would have traded my brain for a normal one any time.

I "execute" myself time and again for the "crime" of my abnormality.

FINALITY

There is no going back from cheating. I want to truly GET RID of these women, once and for all. Cheating guarantees that my codependency and borderline sides will not take over and make me crawl back to the woman despite all her shortcomings.

77.

Found this [interview](#) from early 1998. Nothing much changed over the years. Excerpts:

Q: Can you describe your appearance nowadays? How is your health?

A: I look exactly as I did when I was Bar Mitzvah. I refuse to grow up (though I did get much fatter). I have no children, am not married, don't have a driver's licence. These are things grown-ups do. I am a Wunderkind and I am simply afraid of losing this (by now, imaginary) title by growing up. I am rather healthy, except some minor problems. Because I do not exercise, I don't have one muscle in my flabby body (except my brain, of course :o))) Q: What does money mean to you?

A: Safety, the ability to extract Narcissistic Supply by showing off, the ability to do what I really want which is to accumulate knowledge and to use it to impress everyone. I don't like the process of making money. It is tiresome, repetitive and does not involve the intellect too rigorously.

Every idiot can make money, most of them do and, from my experience, most of those who do are not bright, to use a very restrained British understatement. Now I don't have a penny - but I know how to make money and I made money a few times in my life. There is nothing to it.

Q: Your biggest regret? Any other big mistakes?

A: My life is a series of mistakes. Almost all my moves have been mistakes, some of them big mistakes. I apply a mechanism called "cognitive dissonance" to this. Normally, it is very difficult to continue to live with so many errors, misses, near-misses and with so much resulting ruin.

But in my case I just tell myself that this is the way I WANT to live: turbulently, vicissitudinally, crazily, unpredictably, dangerously. It is true, though, that my life is the most interesting I have ever come across. I have done almost anything one can think of and have been almost everywhere.

This is fun, though the price in personal stability and development is steep.

78.

I consider [myself a treasure](#) worthy of any cost and sacrifice by my nearest or dearest.

I expect my women to tolerate my acute verbal abuse and pernicious psychological manipulation, awed by my intellectual pyrotechnics and grateful to have been granted privileged access to my diamond mind.

I expect my business partners to overlook my brutish rudeness and infantile fickleness in return for my sempiternal fount of knowledge and creativity.

I feel entitled to inflict hurt and confusion all around, simply because I am a genius.

Everyone should listen with rapt attention to my boundless rants, should accommodate my most egregious whims, and should succumb with alacrity and grace to my most outrageous outbursts and spoiled brat temper tantrums.

All these submissions are proof positive that I am indeed majestically endowed. My brain and mind are such unique creations that I expect worship replete with nothing less of human sacrifice.

And when a rare person in my life rebels, discards me, and gives me a taste of my own medicine or worse, I am aghast with indignation, shocked and traumatized.

I devalue the source of such insufferable frustration, pathologize them, and deny them access to the Kingdom of Intellectual Heaven: me - a cruel and unusual punishment if ever there was one.

79.

For decades I have been telling anyone who would listen what a [horrifying and dangerous monster I am](#) and how I am both incurable and irredeemable.

Starting in 1997, close to 100,000,000 people read my work on narcissism or watched my videos. About 70% of them are women.

I understand why people who are exposed only to my public image would nervously shy away from me or even recoil in horror.

What I fail to understand is how come people who came to know me well react the same way.

Even women whose lives I had transformed for the better and to whom I extended free help, support, advice, and assistance, sometimes over many months or years - are terrified of me or hate me virulently.

These women admit that they owe me their very lives and the fact that they have survived their ordeals and yet they treat me with emotions usually reserved for the Ebola virus. Some of these women were willing to trust total strangers in very risky situations - but never me.

This I find both incomprehensible and hurtful.

80.

I have been accused repeatedly of [brainwashing](#) people - especially women - and making them act in ways that were alien to them and unprecedented. Some of them blame me for deploying my vast knowledge of psychology to manipulate them sinisterly.

My carefully selected words seem to hypnotize people (again, women in particular), create in their minds overwhelming visuals, and regress them to an infantile and often self-destructive state.

I don't buy this.

My take on it is that people use my verbiage to legitimize urges and courses of action that they have already given into long before they interacted with my toxic emanations.

Words do have power, of course. They instantly alter the brain's biochemistry and leverage its neuroplasticity. This is why talk therapy works, by and large. This is how I constructed my Cold Therapy.

But like other excuses for antisocial or immoral behavior - alcohol or hypnosis, for example - words can never coerce you into acting against your true nature, values, preferences, priorities, earnest wishes, choices, decisions, or plans. They just roll out the Real You.

My words just help people put a name to their repressed and otherwise inaccessible emotions, label their inner stirrings, act on their inhibited desires, and become who they veritably are all along.

81.

For 15 years, I have avoided the world, cooped up in my study, among my books, shunning all human contact.

Then, owing to a confluence of circumstances, I was forced back into the world.

I found it so greatly changed that I feel that I have hibernated and landed on an [alien planet](#), light years away, a disconcerting, disorienting, and harrowing.

Three trends of dozens bother me the most. Nay: terrify me.

1. The tidal wave of narcissism has infected all and sundry. Everyone I know now has either evolved pronounced narcissistic traits or has become an outright grandiose narcissist, devoid of empathy, delusional, and exploitative.

2. Malignant egalitarianism: the virulent hatred of experts, scholars, intellectuals, learning, academe, and books. Everything I have worked for all my life, everything that I am is now despised, decried, and derided.

3. The unigender revolution: there are no women left. We are all men now, only with disparate genitalia. Forced by a perfect storm of social trends to become men, women are now as aggressive, promiscuous, drunk, unfaithful, and dysempathic as the worst of men.

I cannot return to my books and I cannot survive in this inhospitable environment. Something has to give. It might well be me.

82.

I have a riotous, subtle, ironic, and sharpened [sense of humour](#). I can be self-deprecating and self-effacing. I do not recoil from making my dilapidated Ego the target of my own barbs. Yet, this is true only when I have Narcissistic Supply aplenty. Narcissistic Supply - attention, adulation, admiration, applause, fame, celebrity, notoriety - neuter the sting of my self-directed jokes. In my more humorous moments I can present myself as the opposite of what is widely known to be true. I can unfold a tale of fatuous decisions followed by clumsy misbehaviour - yet, no one would take me to be fatuous or clumsy. It is as though my reputation protects me from the brunt of my own jocular modesty. I can afford to be magnanimously forgiving of my own shortcomings because they are so outweighed by my gifts and by my widely known achievements or traits.

Still, the gist of what I once wrote stands: "A narcissist rarely engages in self-directed, self-deprecating humour. If he does, he expects to be contradicted, rebuked and rebuffed by his listeners ('Come on, you are actually quite handsome!'), or to be commended or admired for his courage or for his wit and intellectual acerbity ('I envy your ability to laugh at yourself!'). As everything else in a narcissist's life, his sense of humour is deployed in the interminable pursuit of Narcissistic Supply."

I am completely different when I lack Narcissistic Supply or when in search of sources of such supply. Humour is always an integral part of my charm offensive. But, when Narcissistic Supply is deficient, it is never self-directed. Moreover, when deprived of supply, I react with hurt and rage when I am the butt of jokes and humorous utterances. I counter-attack ferociously and make a complete arse of myself.

Continued: <https://samvak.tripod.com/journal39.html>

83.

I never was a child. I was a "[Wunderkind](#)", the answer to my mother's prayers and intellectual frustration. A human computing machine, a walking-talking encyclopaedia, a curiosity, a circus freak. I was observed by developmental psychologists, interviewed by the media, endured the envy of my peers and their pushy mothers. I constantly clashed with figures of authority because I felt entitled to special treatment, immune to prosecution and superior. It was a narcissist's dream. Abundant Narcissistic Supply - rivers of awe, the aura of glamour, incessant attention, open adulation, country-wide fame.

I refused to grow up. In my mind, my tender age was an integral part of the precocious miracle that I became, my only asset and sole competitive edge. One looks much less phenomenal and one's exploits and achievements are much less awe-inspiring at the age of 58, I thought. Better stay young forever and thus secure my Narcissistic Supply. Plus, my life is my parents' punishment. Childless and a sad failure, I keep hoping against hope and counterfactually that they care enough to be hurting now.

So, I wouldn't grow up. I never took out a driver's licence. I do not have children. I very rarely have sex (15 sexless years constituted the last arid stretch). I make it a point to not settle down in one place

or one domicile (this one is my 15th country in fewer than 40 years). I reject intimacy. I have no friends, not even one. Until 2011, I lived only in rented apartments.

In short: I refrain from adulthood and adult chores. I have no adult skills. I assume no adult responsibilities. I expect indulgence and fawning admiration from others. I am petulant and haughtily spoiled. I am capricious, infantile and emotionally labile and immature. To wit: I am a 58 year old spoiled rotten decrepit brat.

Continued: <https://samvak.tripod.com/journal22.html>

84.

I am so intolerant of uncertainty and anxiety that I abuse people and push them to the limit in order to reveal their true characters, vices, intentions, and weaknesses, destructively [stress testing](#) them. I engineer situations and escalate conflicts so as to expose the facts and separate them from the hype.

Knowing what's real and what is not provides me with a sense of relief and safety in a hostile world where people are never what they seem to be and impression management blends into deception.

Ironically, these unconscious procedures often result in life-threatening pain as I push my women to ostentatiously cheat on me, my colleagues to volubly hate and undermine me, audiences to recoil at my sadistic and abrasive harshness, and institutions to persecute me. So, I trade agony and frustration for erstwhile anxiety.

Anxiety can have genetic roots or be related to medical conditions (example: alcoholism). But some anxiety is psychogenic.

A fatalistic fear of being liable to lose control over one's self and one's life produces anxiety. So do dissonances: simultaneously holding two contradictory thoughts, beliefs, or emotions (ambivalence) about oneself, others, and the world. Automatic thoughts can result in anxiety, too.

No one can tolerate anxiety for long. People seek to reduce and ameliorate it in numerous ways: compulsions, addictions, acting out, self-destructiveness, abusive conduct, and psychological defense mechanisms. Alas, in our fast-paced, interconnected, shape-shifting, amoral world, anxiety is all but guaranteed - as are the dysfunctional behaviors that fail to cope with it.

85.

This just arrived from [@sabinabozjak](#) Thank you so much for this heartwarming gift!

I look very different now outwardly, but the [portrait](#) captures my essence well.

We are all acquainted with the tales - many apocryphal, some real - of how art critiques, curators, collectors and buyers were fooled into purchasing "works of art" created by monkeys. The animals "painted" by dipping their paws in pigments and running to and fro over empty canvasses.

There are numerous such striking examples of the fluidity of what constitutes art and the dubious expertise of art "professionals"

There is no other masterpiece so studied, analyzed and scrutinized as Leonardo da Vinci's Mona Lisa. Yet, when it was stolen from the Louvre in Paris in 1912, forgers passed 6 replicas as the original, selling them for a fortune. The painting was rediscovered in 1915.

Henri Matisse is revered as the father of Fauvism and of modern painting in general. Yet, one of his more famous tableaux, *Le Bateau* (The Boat), hung upside down for 2 months in 1961 in the Museum of Modern Art in New York. Not one of the art critics, journalists, 116,000 visitors, or curators has noticed it.

Perhaps the most famous case of artistic misjudgment involves Vincent van Gogh whose work has hitherto fetched the highest prices ever paid in auctions. Despite his connections with leading painters, gallery owners, art professors and critics - his brother owned a successful art dealership in Paris - van Gogh sold only one piece while alive: "Red Vineyard at Arles." His brother bought it from him. By the time he died he had painted 750 canvasses and 1600 drawings.

86.

In the concentration camp called [Home](#),

we report in striped pajamas

to the barefoot commandant,

Our Mother orchestrating

our daily holocaust.

Burrowing her finger- -nails through my palms,

a scream frozen between us,

a stalactite of terror

in the green caves of her eyes

there, sentenced to forced labour:

to mine her veins of hatred

to shovel her contempt

to pile scorn upon scorn

beating(s) a path.

At noon, Our Mother

leads us to the chambers

naked, ripples of flesh

she turns on the gas

and watches our hunger

as her food devours us.

Poetry of Healing and Abuse <https://samvak.tripod.com/contents.html>

87.

People are usually awed by my erudition, synoptic view, and analytic capacity. But they also consider me to be a pompous asshole, full of himself, insensate, a quintessential loser, and inordinately stupid and delusional.

The women in my life do not hesitate to pick up men in my presence and spend the night with them. Or vanish and reappear at will. Or humiliate me in public or in private. Or undermine my work. Or dump me cruelly. Or commit any set of transgressions that no other man would tolerate. Men ostentatiously and overtly steal both my ideas and my women and then proceed to mock and taunt me to my face. Everyone lies to me repeatedly, not bothering even to hide the fact that they are prevaricating. But, the majority simply ignore or shun my stifling presence.

Ironically, it is precisely because of my grandiosity that I have no trace of self-respect or personal boundaries. I am afraid to challenge my molesters because if I do I would be confronted with the fact that I am perceived and treated by everyone as a bumbling fool of a clown. Such a realization will denude me of my narcissistic defenses and drive me to suicidal psychosis. So, I keep mum, deny that I am being mistreated, and obstinately maintain the delusion that I am revered in the face of a tsunami of evidence to the contrary.

Grandiosity is a self-defeating cognitive deficit: the more the narcissist fails, the more delusional he becomes.

I failed in every single thing I have ever attempted to do, in every type of vocation or avocation or business, in multiple countries on 5 continents - even though I am almost always granted the best conceivable start.

My work has spawned multiple cottage industries and memes in several fields, but I never benefitted from it. I mentored and shaped young men who became prime ministers and business tycoons in several countries but did not extract a red cent out of these serendipities.

A more colossal cockup of a life I cannot imagine.

Yet, it took 42 years for this realization to sink in and intrude upon my firewall of grandiosity. I have been called a loser and a fool on more than one occasion but proceeded to devalue the sources of such truths.

Similarly, I botched both my marriages unspeakably. Over the decades, dozens of women I had dated or who merely met me were reduced to fleeing within hours or days of the encounter, often to the arms of other men they knew or even with total strangers, in a desperate attempt to extricate themselves from my claustrophobic presence. The longest of them lasted 18 torturous months.

And yet, counterfactually, I still believe that women find me irresistible by virtue of my genius mind and are willing to overlook the rest of the distinctly repulsive package and the toxic miasma that I am.

No matter how many countervailing bits of information or biographical incidents are proffered by the Universe - my surrealistic grandiosity prevails.

Notoriety carries a devastating price. 100,000,000 people visited my websites and watched my videos since 1995.

Here is what women the world over know about me. This prejudiced information either prevents them from making any contact or renders them paranoid and hypervigilant to the point of bolting within an hour or two of meeting me, having read into my words and actions their fears and biases about who I am.

So what do these women think they know regarding my personality and history?

1. That I am a monster psychopathic narcissist with no hope for change or healing.
2. I am old and neglected (fat and flabby)
3. I am a fraudster and ex-convict with a fake diploma from a mill. This is untrue: my Ph.D. is very real and I hold professorships in several academic institutions in a few countries. I hold additional academic graduate degrees that I rarely mention in public.
4. I am poor (or at least not fabulously rich)
5. My Genius is so extreme that it borders on insanity. Women are afraid that I will consider them intellectually inferior if not outright stupid. They try to assert themselves and this makes them look derisively grandiose.
6. I have a murky past.
7. I am a liar (because of 1)
8. I am married to a very unhappy woman who seems to dislike me (as she herself says in multiple documentaries and videos)
9. I am an asexual cerebral (as I admit in many videos). This is of course the outcome of ignorance: all cerebral narcissists go through somatic phases and, when they do, they bring to bear their creativity and inventiveness on their sexuality.

Only women who have known me up close for months see a different side of me that defies almost all the points above (well, I am flabby). But the catch-22 is that my reputation so precedes me that no one dares come close enough for long enough to find that out.

88.

[My mother was broken](#), I now realize from the hindsight vantage point of my 58 years. She tortured me physically and psychologically as both toddler and teen, for 12 harrowing horror years in unspeakable ways.

I remember vividly that, even as a 4 year old, I wanted to save her, to fix her, to put her back together, to make her whole and happy. She had such a beautiful smile and a way with storytelling and fun games. In between her monster phases. Gradually, the darkness took over and there was nothing left of her and I failed to rescue the first significant woman in my life. I haven't seen her since 1995.

Since then, I have been trying to mend broken women in all my Humpty-Dumpty relationships. Trying to undo the damage and salvage the goods. Trying to salve their gaping wounds with affection, attention, love, patience, and hope. Save them from their jagged selves.

But, of course, it was and is all hopeless. These women keep shattering my heart, sometimes to the point of suicidal ideation. They cannot help it. They are not evil. They are just not all there, no self to control, bundles of raw impulses and tidal emotions in which they drown silently, like a frozen scream.

I pick up the shards - mine and theirs - and move on in my Quixotic quest, a knight errant in an arrant night, my weapons rusted and crumbling, my step heavy with years, my vision clouded with tears. But I keep trying because what else can I do? My mother needs me, trapped in her abysmal soul, distressed. I cannot ignore her siren call. Even when it ineluctably spells doom.

89.

In my 20s and 30s I kept choosing women who were guaranteed to abandon me emotionally and then cheat on me with other men: borderlines, psychopaths, and narcissists. These recurrent betrayals resulted in major depressive episodes and suicidal ideation.

By age 35 I had learned my lesson: I should avoid women altogether because I keep selecting for the kind of women who further my entrenched agenda of utter self-annihilation.

I then met a beautiful woman who was promiscuous and had a past that was just turbulent enough to sustain my interest and attraction. But her main asset, as far as I was concerned: she had reached an identical conclusion to mine, having gone through similarly destructive relationships: no men.

So, to be together we needed to render each other gender-free. Within a few years, we took the sex out of our relationship and proceeded to eradicate her femininity and my masculinity until there was no trace of them left to menace our togetherness.

My incompetence with women was an instance of my general social inaptitude and awkwardness. I disastrously failed in everything, everywhere, and with everyone because I hold people in contempt and loathe the idea of socializing. I ended up in prison.

So, I withdrew from the world entirely: to my books, my film collection, my writing and reading and other solitary activities. My wife did the same, though she maintained a rich social life of her own to compensate for my seclusion.

For well over a decade I survived as a hermit in one of Europe's poorest countries, content if not happy with the sheltered and monastic life I had designed for myself.

Then, a series of circumstances conspired to push me back into the world: my only source of income dried up and my wife drifted away from me and began to rediscover her femininity. She lost interest in me in my work and became more narcissistic and impatient. I felt rejected and that I may lose her to other men. I had to act to make a living and hedge my marital bet: I was forced back into a world I had hitherto hated and avoided.

By that time I had completely forgotten WHY I had designed such a schizoid and constricted and barren lifestyle for myself. The mists of time obscured the excellent reasons I have had to opt for a life of suspended animation.

A woman had convinced me that I can choose life again and that she - despite her considerable psychological problems - is the right partner for me. I thought I could square the circle, have my cake and eat it, too. I threw all caution and all the lessons of my early life to the winds.

Of course it ended in exactly the same way: cruel abandonment with life-threatening trauma as a consequence.

Later I met other women who - even though we have had no sexual or intimate connection - were able to drive me to near death by re-enacting the drama of abandonment and sadistically eloping with another man ostentatiously and humiliatingly.

And I again failed in all my endeavors and ventures in multiple countries, with several business partners, in a few fields.

This five year foray into the world served as a stark reminder of how ill-equipped I am to succeed in anything, to maintain relationships, to cope with the exigencies and vagaries of life. How self-destructive and defeated I am when I try to emerge from my cocoon. How absolutely fatal women are to me.

The shrink-wrap existence that I had created was actually an optimal life support system, perfectly tailored and custom-made to my needs: no lethal women, no venturing outside my book-lined kingdom, no doomed attempts at success.

But the problem is of course that I had lost my partner in this shared psychosis long ago. I have been all alone and lonely for many years now, well and truly and profoundly.

But to find a new woman in my case involves not only heartbreak, but possibly death itself. It necessitates exposure to a highly contagious environment without even the rudiments of an immune system.

Checkmate.

90.

Promiscuity and alcohol abuse - often linked - are now veritable pandemics among women of all ages. The rates of cheating are now almost equal between men and women. Casual sex - hookups and one night stands - is fast becoming the exclusive sexual practice among socially isolated females addicted to social media. The picture is still worse among men, but the gap is closing fast or reversing with some behaviors and lifestyle choices.

[Cheating and promiscuity](#) are now common reactions to neglect, abuse, rejection, monotony, or indifference in ostensibly intimate relationships.

Promiscuity and cheating are so widespread because sex has been reduced to a mere mechanical-pneumatic exercise, an emotionless act of masturbation with near anonymous and objectified partners, reminiscent of porn. Devoid of its function as an expression of intimacy and love, women no longer feel guilty or ashamed to engage in this largely meaningless purely physical activity.

Add to this the ease of finding sexual partners online; the veritable supernova of growing abuse of all manner of substances; the tsunami of broken and abusive relationships; the virulent collapse of inter-gender communication; the dysfunctioning of social institutions; social atomization, isolation, and anomie; and the evaporation of inhibitory social and religious mores - and you get the perfect storm of everyone copulating with everyone recklessly and with utter disregard for consequences: medical, moral, social, psychological, and for the traumatic effects on their loved ones.

91.

I advise all my female clients who find themselves in [SEXLESS relationships](#) to make medical tests for sexually transmitted diseases and infections and to carry the results with them to show to potential sexual partners.

Additionally, in sexless unions, the chances that your partner is having unprotected sex with third parties is higher than normal. If you do end up making love to him or her, such tests are a very good idea: an ounce of prevention is worth a pound of cure.

You never know when the opportunity may arise to share the results with an interested male party.

My philosophy is that every woman has a RIGHT to regular lovemaking.

Sex is truly crucial to a woman's mental and physiological health and denying it to her amounts to debilitating ABUSE.

A woman who is denied sex with her primary partner has the perfect moral (and, in most religions, also religious) right to secure her needs outside the relationship.

She owes it to herself to make sure that she has who to have sex with or to secure sex whenever she can (of course, only with partners she finds attractive and compatible). Sex is not a luxury. It is like breathing, eating, and drinking: essential not only to the woman's wellbeing, but also for her health and survival.

The best, of course, is to avoid deception and agree to allow each other to have other sex partners in an open marriage, open relationship and with a Don't Ask, Don't Tell policy.

92.

I have no friend or intimacy with anyone, man or woman. My only playmate is my brain. It is a vast repository of information and allows me to manipulate knowledge in the most delightful, unexpected, and synoptic ways. It keeps surprising me. I have little incentive to interact outside my mind, so varied and rich and multifarious is this magic kingdom.

But sometimes I envy [normal people](#). For example: I envy the men who took all my women away from me because they love to dance, or drink, or socialize, or fuck, or party, or banter, or sire children, or raise a family, or do all those things that humans do, the oxygen of life. My women were suffocating. These men were breaths of fresh air.

People instinctively trust and are drawn to normalcy. They know what to expect from others who are like them: they feel validated and mirrored, they can have anxiety-ameliorating and stress-free fun. They can be fearless and let their hair down, not walk on eggshells, or feel inadequate or vaguely menaced.

My inhuman intelligence renders me abnormal. People reflexively recoil. They equate genius with madness and madness with danger. They become paranoid or depressed, often traumatized - never mind how charming or helpful or entertaining I have been with them. The constant mechanical hum of my cerebral apparatus drowns all my vital signs and terrifies or repels people.

So, from infancy, I had no choice but to befriend myself. I became utterly self-sufficient, emotionally and in every other way.

I am often asked if I would have given up my mind in return for the pleasures and joys of a normal

life. In a heartbeat. Give me one day of a woman's company, a man's friendship, a party, a drink, small talk - and you can take away for good this neocortex golem which all but hijacked its alleged master: me. I have been exhausted and converted into a mere shell by it. Enough.

93.

No one comes close to me in understanding the narcissistic pathology. Sad fact. I know myself in and out, every cell, each iota. So, how come I stay the same and keep repeating self-destructive behavior patterns, making cataclysmic errors, and opting for bad decisions and choices?

Learning requires humility and insight.

I am grandiose. To have to learn something is to imply that I am less than perfect, not omniscient. The need to edify myself is an unvarnished challenge to my grandiosity.

As Freud noted, for a cognitive insight to work its magic, it must be accompanied by an emotional correlate.

Consider the insight: "I keep choosing women who are liable to dump me sadistically and cruelly because that is what my mother did to me and I hope to replay the unresolved traumatic conflict with a different outcome (repetition compulsion)." In a normal person, such an incisive realization about himself (=insight) will produce a change in future behavior and a more healthy and less self-destructive pattern of mate selection.

Such a shift towards healthier strategies is mediated via emotions and states of mind such as self-love, the need for intimacy, object love (=love for others), goal orientation, hedonic adaptation, happiness, and so on.

But the narcissist has access only to negative emotions, all of which are externalized (have to do with his outer environment, not with his inner world): envy, rage, hatred, and so on. These emotions determine impulse control and goal setting but are not involved in personal growth, development, and transformation.

So, never mind how well and intimately I am acquainted with my every nook and cranny - I am utterly incapable of learning, changing, or of substantial behavior modification.

94.

Social media have become the playground of predatory narcissists, psychopaths, and sadists who post extreme and, at times, illegal porn and revel in the reactions to it, thus garnering vicarious narcissistic supply. Via such postings, they express their rabid misogyny by objectifying women and subjecting them to humiliating subjugation and to aggression bordering on outright violence.

Protestations to the contrary notwithstanding, some of the content is illegal and can land even an accidental viewer in hot waters. Relatively innocuous search terms such as "family", "wife", "sister", or "daddy" often yield sleazy and actionable photo and video results, displayed automatically on the user's screen and saved to his or her browser cache without any warning or consent. Yahoo's Tumblr was not alone in this. Twitter, Minds.com, Instagram, and Facebook, although to a lesser degree, also host porn on a massive scale.

Porn addiction ties well with the narcissist's fantasy sex life. Social media enable and legitimize a host of sexual fetishes and paraphilias, including pedophilia. Via these platforms, the narcissist finds an eager audience and a sense of empowerment and immunity, aided and abetted by his anonymity.

Continued: <https://samvak.tripod.com/journal67.html>

95.

[Breakfast in Marbella.](#)

Cold Therapy takes me all over the world (I do "house calls" for those who can afford it).

[Unwinding on a palm trees studded promenade in Marbella](#) after a particularly tough day of Cold Therapy.

Water - not champagne yet - in the [penultimate day of Cold Therapy in Marbella.](#)

For this Cold Therapy, the client provided a dedicated [Michelin 3-star chef](#): an alchemist of food, a culinary Picasso. More than 20 cuisines in 6 days, lunches and dinners. Yes, the upturned spectacles are mine: Sam Vaknin was here!

The [intensive phase of Cold Therapy](#) (6 days) has ended. Both client and me are recovering

More about Cold Therapy: <http://www.narcissistic-abuse.com/faq77.html>

96.

The [vanity of youth](#): 21 years old, private jet, multimillionaire, meetings with Senator Lautenberg and Vice President of the USA, Mondale, in Washington, 3000 USD suits, partnerships with the richest men on earth, celebrities as "friends", and a howling emptiness and lonely existence even then ... Sam Vaknin, plus ça change ...

97.

[23 years old Sam Vaknin.](#) The title: "The Genius Who Knew Too Much". Surrounded by tottering towers of books, a lonely, quizzical figure clad in an expensive suit.

I have been cruelly, gleefully, vindictively, wildly disproportionately, & sadistically betrayed by every significant person in my life, both man & woman. Every single one. No exception: from my mother to the present minute.

Women dread me and flee my presence in horror, acting out recklessly and egregiously. Men envy me, seething with resentment bordering on hatred. Everyone feel narcissistically injured and devastatingly humiliated by my superior intellect and intolerance of fools, frivolity, and small talk.

So, they stab me in the back, especially when I am at my most wounded, vulnerable, and broken. Repeatedly and in the most abhorrent ways imaginable.

In 58 years, there has not been a single redeeming exception to this predictable pattern.

So, I have learned to avoid the company of Man (and Woman) and to stick to my only loyal friends: my books. I rely on them for stimulation and comfort and object constancy. At least books never abandon me, or cheat on me, or undermine me, or mock me, or conspire to ruin me.

98.

[I test all my women](#) to see if they will love me unconditionally, as my mother didn't: I abuse them in a variety of soul-shattering ways, informed by my vastly superior intelligence and by my knowledge of clinical psychology.

I want to see how far I can push my women and how many of their buttons I can depress before they abandon me cruelly, always by cheating on me with other men and rubbing it in my face.

I test my intimate partners REPEATEDLY because I want them to FAIL: to prove to me that all women are unreliable sadistic sluts and thus restore me to my comfort zone

This way I also avoid intimacy because intimacy grants my women the power to devastate me by hurting and abandoning me. So, I preempt and hurt and abandon them first. Pain aversion leads ironically ineluctably and always to excruciating self-inflicted, at times life threatening agony.

Having abandoned and hurt me horribly, these women had become accurate replicas of my mother and I now know HOW to love them. Their betrayal renders them irresistible to my inner child.

Perhaps luckily for me (and for her), no woman has ever taken me up on my offer to have another go, to give me a second chance.

Fighting for their survival and sanity in the torture chambered madhouse hall of twisted mirrors that I create for them within days, all the women in my life ended up committing the most insane and publicly ostentatious acts of self-trashing and self-destruction, just to make sure that the road back to me is blocked forever.

99.

Maybe I should just accept that I am a quadriplegic man - paralyzed and amputated - and stop trying to run and jog all the time.

I don't know how to interact with people, men or women. I do not have the minimal set of skills and capacities.

I am sending the wrong signals, behaving the wrong ways and then I get cruelly and sadistically abused and traumatized in retaliation or simply because people shun me or flee my presence in horror and disgust.

For 15 years (2001-2016), I have met no one, man or woman. I kept only to myself: just me, my books, and my collections. I rarely exited my tiny library-studio.

I was not happy, but was not unhappy, too. I was definitely not traumatized.

And I had many moments of deep satisfaction in my total isolation: when I completed writing something, downloaded a work of reference, or finished reading a book.

Intuitively, I knew that I should avoid people because I will hurt and reject them and then they will do the same to me.

Maybe I should give up on people and especially on women and go back to my previous existence. Time to accept that the period 2015-2019, when I attempted to re-enter and rejoin the world, was my greatest failure and an egregious case of delusional self-deception.

Time to accept myself for who I am. No one else did, does - or ever will.

100.

I must make it HARD on myself, painful, nearly hopeless: my relationships with men and women, projects, jobs, EVERYTHING.

In life, everybody try to go from 0 (zero) to 100.

But, I first go from 0 to 30. Then suddenly, I destroy everything down from 30 to -100 (MINUS) 100.

I suffer horribly and work extremely hard to salvage from the self-inflicted ruins what I can and to move the needle from -100 (minus 100) back to 0 (zero). I usually fail: most men, women, workplaces, and institutions want nothing further to do with me after my bouts of abuse and rage.

In the meantime, while I am busy cleaning up my post-nuclear mess, other people benefit and profit from my work or from my abused women: they start to build on my foundation of 30.

Others steal my ideas, romance and fuck my women. I am too busy recovering from my self-sabotage to even notice.

This is how it goes:

I have a doll, I smash her, and other kids get to play with my doll.

When these other kids are gone, I try to glue my doll back together, to fix it.

Usually, I fail: I cracked my doll too badly to be mended.

Even if I succeed, I still end up with a badly damaged, ill-assembled doll.

I never get to simply be happy with my new and shining and beautiful doll. Not even for a minute.

Of course, it is even worse for the doll: it is the one who gets broken and reattached.

No wonder all my dolls - women or men or institutions or workplaces - refuse to risk another go with me and end teaming up with others.

All my life is cracked and broken and precariously held together by glue.

And I create this state of affairs, time and again.

And it is the same in all my relationship: with men, with women, with institutions, and with workplaces.

101.

Over the decades, astrologers of all stripes pored over my natal chart. Many of these efforts were made available online over the years (Google Sam Vaknin+astrology)

In my late teens, [Israeli graphologists](#) analyzed my handwriting in Hebrew and were utterly befuddled by the results. So much so that they granted extensive interviews to the mass media, expressing their bewilderment. One of these cries of astonishment is reproduced above. The graphologist did not know whose the handwriting was.

The headline reads: "Everything else is dwarfed by this person's brain". She continues: "All criteria of normal and abnormal are rendered bankrupt (by this person)". "This person can be a child or an old man ... staggering intellectual capacity ... layers upon layers organized with great details ..."

102.

Prowling

The little things we do together
to give up life.

The percolating coffee,
your aromatic breath,
the dream that glues
your eyelids to my cheek.

We both relent relentlessly.

Your hair flows to my end,
a natural cascade,
a velvet avalanche
buries my hands.

In motion paralyzed,
we prowl each other's
hunting grounds.

Day breaks, our backs
turned to the light
in dark refusal.

Poetry of Healing and Abuse

<https://samvak.tripod.com/contents.html>

103.

I do not COMPETE with other men for my women. I do not FIGHT to keep my women in my life or CAJOLE them to make love to me.

I do not engage in power plays or triangulation (when the woman uses another man to provoke a reaction out of me). If a woman feels so miserable with me that she needs and wants another man - I do not prevent her. I let her find her own solution to her misery.

I do not BEG my woman to stay with me. I do not get down on my knees and beseech her to please not abandon me for another man.

It is up to the woman whether she cheats on me - and only up to her to make this choice.

I just make crystal-clear to my woman that she is free to choose and to decide and that I totally accept her free will.

I don't keep my woman in a cage. Not even a gilded one.

It is not the same as indifference. I am doing everything I possibly can to make my woman happy. And more.

But if I fail to make her happy and she is so miserable with me that her only way out is to go into the night with another man - there is nothing I can - or WILL - do about it, never mind how much it hurts me (and it always does - horribly). I will not stop my woman.

When my woman settles on another man, I tell her exactly the same thing each and every time: "If you need to fuck another man to alleviate your misery with me, go for it! Don't let me stop you from pursuing your peace of mind and happiness by whatever means you deem necessary." My woman is free to secure her comfort, wellbeing, and happiness any way she sees fit: I will not stand in her way, even if what she chooses to do kills me.

104.

Women - online and in my life - have been using me as a [punching bag](#) ever since I taught them what is "narcissistic abuse" (a phrase I coined) and gave them the entire language that they are using now to describe both their suffering and the men who inflicted it.

Women often cannot get back at their abusers for practical or emotional reasons: joint finances or custody, going no contact, a violent ex.

So, they attack me - often viciously - as a stand in for their abusive partners, or parents, or colleagues, or children or whatever.

I am the world's acknowledged monster psychopathic narcissist abuser. I am the uncrowned king and representative and embodiment of every man who has ever abused a woman anywhere on this Earth

So, women lash out at me, cheat on me ostentatiously, punish me, betray me, humiliate and mock me publicly, badmouth me, call me names, undermine me, and seek to annihilate me and cause me sometimes life threatening pain and harm. And they misbehave in these hurtful ways never mind how helpful, supportive, compassionate, and dare I say empathic I have been to them in person or online. "You are just like my husband or ex, you remind me so much of him, you are vile, sick, dangerous, an abuser, fake, manipulative, selfish!" - they write to me or heckle me in seminars or scream at me in heated fights in my fraught relationships. Even my wives and lovers have joined this chorus: women I gave everything I had to.

Abusing me empowers these victims and survivors, provides them with closure, with a sense of restored justice.

The irony is that I have spent the past 25 years giving these women a voice with my pioneering - and freely available online - work. More than 100,000,000 people visited my websites (70% women) and watched my videos over the decades. Between 1995-2004 I had been the lone voice on the topic. There was no one else with either a website or support groups. Just me.

But instead of gratitude, I reaped the whirlwind of hatred and derision, fear and shunning, cruel punishment and pain - even from the women who claim to love me.

105.

In two dozen countries over 4 decades, men have been picking up my women and going into the night with them.

Men do not hesitate to approach the woman I am with directly, IN MY PRESENCE, and invite her to dump me and accompany them.

I ask myself two questions.

QUESTION ONE

How do men KNOW that they can pick up my women directly, while I am present, without even acknowledging my existence, and that I will NOT put up a fight for my rights and my woman?

I don't know the answer.

Such misbehavior is infinitely disrespectful and breaks every code of conduct among men

Men NEVER do that to other men

But men did and do it to me ALL THE TIME

The disrespecting men are actually saying with their misbehavior: "You are not man enough to prevent me from taking your woman away from you. Even your woman does not consider you a man." My misbehaving women are acting as though I am not a man at all - definitely not their man!

Actually, my women behave as though I am not there!!! They interact with the other man, flirt, and then go off together - all while ignoring me completely

My women use other men to get to me, assert their independence, and to satisfy their unmet emotional and sexual needs.

I get that.

But how do MEN - even TOTAL STRANGERS - know that they can take my women from me IN MY PRESENCE and I will NOT RESIST, PROTEST, or TRY TO STOP THEM in any way, shape, or form?

How are men - even TOTAL STRANGERS - NOT AFRAID and know that they can approach my women DIRECTLY and with impunity and totally humiliate and disrespect me WHILE I AM WATCHING the whole process unfold?

That is the part I don't get.

QUESTION TWO

Why don't I fight back when men approach my women, flirt with them and go into the night with them? Why don't I tell these men to fuck off, or else ... Two reasons:

A. I do NOT COMPETE for my women with other men.

My woman is stupid enough to give up on a treasure like me and go for another, much more inferior man? Well, maybe she is too stupid for me, maybe I should not be with her anyhow.

It is like a compatibility test

I would not want to be with a woman who chooses another man over me because it means that she is too retarded to appreciate me and what she has with me.

B. The second reason I do not resist is this:

I abuse and reject my women and withhold sex from them.

I feel that I have NO RIGHT to prevent them from satisfying their emotional and sexual needs with other men

I feel that my women have the RIGHT to get their emotional and sexual needs met with other men.

I just wish they were all more discrete and didn't disrespect and humiliate me in public and rub my face in it.

But I guess going off with another man is my woman's way of saying:

Fuck you, Sam, I do not depend on you.

I will do whatever I want with other men.

I will get a reaction out of you, and hurt and humiliate you in public, the way you have hurt me.

I have a very sick dynamic with women: we punish each other in an escalating spiral of pain and rage.

106.

Star Trek? No! [Aldo Coppola in Krasnodar!](#) (@aldocoppola_krasnodar)

Amazing interior design combines space age aesthetics with mirrors and soft, warm colored surfaces to yield the most otherworldly experience!

The latest in instruments, cosmetic and dermatological treatments, beauty products, and medical devices, this center of excellence, relaunched in April 2019, deserves a visit (or more), if only for the daring and creative innovation which seamlessly combine with the most exacting professional standards and functionality.

Wow!

A [day in the country](#): thought-provoking, intellectually stimulating company and a range of issues dissected and discussed - from international affairs to philosophy, medicine, and psychology. A rare respite. Heartfelt thanks to my gracious hosts.

Swap to the left for another vid.

Just a [typical day at the office](#).

107.

[When a man is cheated on by one woman, he feels cheated on by all women.](#)

A cheating woman is unlike a cheating man: the woman invites her sex partner in, welcomes him warmly, serves him her unique drink, and guards his liquid manhood in herself. She is a host, he is a guest

Even in casual sex, the woman gives her essence, from inside. Even a one night stand implies intimacy, closeness, naked vulnerability, and total trust between the woman and her lover. It is a devastating blow to the cheated man from which he never fully recovers.

I have been cheated on repeatedly, defiantly, and sometimes maliciously and cruelly by many women. Here is the story of one such affair:

On the phone, hushed voices, in our bedroom, late afternoon, Noa declines an offer to meet with her lover. I stand in the corridor, book in hand, listening intently, refusing to believe.

Her side of the conversation consists of a half-hearted demurral balanced by a lot of hopeful incredulity. How do you know the key will be under the rug - she questions her interlocutor - and how can you be sure they won't be at home?

This is how this phone conversation proceeds and Noa can see a penumbral Sam projected by the hallway lighting and then she can see me entering the room and looking at her, dumbfounded. She casts a glance my way and ignores me, continues the exchange as though nothing entered her field of vision.

I tell her: "Disconnect, Noa, now!". She goes on talking and my voice turns harsher and echoes through this vacuous room. I approach and extend an infuriated hand towards the phone's cradle. Now Noa apologizes hastily and hangs up.

Ricocheting verbal shrapnel, sentences unuttered, tension. We look away, she at the phone, I at my tiptoed feet. Noa suddenly grins but it is sheer embarrassment. We can't believe that this is happening to us, to our togetherness.

Story continues here: <http://gorgelink.org/vaknin/harmony-en.html>

108.

[She sees me off and welcomes me back on my trips, at the airport in Vienna.](#)

She is at once a homemaker (her freckles and the coffee) and souciant, even risqué and inviting (her hair and smile). I know that one day she will be gone and am already nostalgic for our days and nights together.

I grieve for what could have been had she just mustered the courage and determination to step off her billboard - or had she invited me to join her there.

I would have. Joined her there

I would have given up the world for her grin and freckles and the wafting aromas of her coffee and of herself.

Could I have fallen in love with an advertisement? Could I be infatuated with an Althusserian interpellation? Is this not the ultimate, most delectable form of escapist fantasy? Is it even healthy?

Who cares! I mean: just look at her, gaze into her eyes, count the dimples in her cheeks, and swathe yourself in her auburn cascade ... She is irresistible because she is ethereal. And transient. And wholly mine.

109.

A valiant effort by [@energyandstructure](#) to [improve on mother Nature](#) (and on my mother)

Swipe to the left to see the original (taken 6 years ago), the changed look, and more recent photos.

Rhys and Maurits provided me with this list of amendments to the first draft (which took 58 years to compose)

Changes made to face

- Lowered central forelock of hairline
- Advanced temple points of hairline
- Removed glabellar lines
- Lowered, straightened and thickened eyebrows
- Removed under-eye bags
- Elevated lower lid margin
- Elevated lateral canthus
- Decreased ear protrusion
- Shrank nose
- Softened nasolabial folds
- Softened marionette lines
- Lengthened chin vertically
- Increased gonial angle
- Widened neck
- Removed lip crack
- Slightly increased size of lips
- Improved skin tone

110.

I have learned three solid facts - [life-saving lessons](#) - in 25 years of work in the burgeoning field of psychology:

1. Action not only implies and indicates intention - but proves its existence. Actions are always choices and are the only data accessible to us. States of mind are self-reported and unreliable to the point of being useless. Psychodynamics are inferred. But actions are indisputable and the golden standard: they teach us what people actually meant and planned to do, alone or with others.

Even when under the influence of massive amounts of alcohol or other substances, executive functions and decision-making processes are intact. People make conscious choices when they are inebriated very much as they do when they are sober.

Moreover: inaction is a form of action. It involves choice and resolve. Procrastination simply means that the person elects to not act. It demonstrates reluctance, aversion, or fear. It is a protracted act.

2. The second lesson I have learned is: "If it walks like a duck and quacks like a duck - better treat it as a duck. Who cares if it really is a duck?" If someone habitually abuses you, withholds, hurts you, or is being cruel to you - better assume that he hates your guts. Whether he actually does loathe you or does not is immaterial: put distance between the two of you.

3. Finally: a bad weather only friend is a bad friend. Someone who craves to learn every last detail solely about your defeats and failures, depression and life's ineluctable catastrophes is turned on by your misery. Such a "buddy" is equally likely to envy your successes and try to stymie your growth, pull you down, and tear you apart.

111.

I have 190 IQ and I make sure that my interlocutors are well appraised of this daunting fact

They instantly feel inferior and react in one of two ways: aggression ("I am going to hurt you") and paranoia ("you are going to hurt me"). Men and women alike try to buttress their shattered self-esteem by derisively asserting that they are my intellectual equals or betters. When this counterfactual strategy ineluctably fails, they resort to causing me harm vindictively: by cheating on me ostentatiously (the women), cockteasing (women) or rejecting me tauntingly (both sexes), badmouthing me, humiliating me publicly, denying my contributions or plagiarizing my ideas, by ignoring me, acting with passive-aggression, or openly undermining my work and subverting my wellbeing

Hurting me restores some semblance of balance to our interaction and makes my hapless counterparties feel less helpless, shambolic, and hopeless in the face of my cerebral supremacy.

Others become fearful or even paranoid. They assume that I will naturally gravitate towards leveraging my innate advantage to manipulate them, compromise their best interests and welfare, absentmindedly and indifferently traumatize them, or just sadistically harm them for the fun of it, the way we toy with pets.

This makes it impossible for me to have any kind of non-transactional relationship with people.

So, why don't I give up my oneupmanship? Because I value my time. Human intercourse in all its forms is wasteful because most people are inordinately stupid and scatterbrained, especially in this day and age of attention deficits and soundbites, rampant irrationality, blanket nescience, virulent narcissism, and malignant egalitarianism

I don't have time for most people because I am busy extracting the maximum out of my life: learning more, writing, cerebrating, and pondering the countless mysteries that surround us. In comparison, the overwhelming majority of people fade into mind numbingly boring insignificance as they plough through their entomological eat2shit existences and drone on with gossip and small talk.

112.

I verbally abuse people in order to regulate my labile sense of self-worth and to feel empowered. Men and women, intimate partners and business associates, the mighty and the fallen - I am an equal opportunity abuser.

Abusing someone who loves me or needs me - in any type of relationship - renders the unfortunate recipients of my wrath helpless and desperate. It elevates me to a position of omnipotence and superiority over them by granting me the sole key to their relief and happiness. Their suffering is proof positive of my leverage over them, of my might, and of their addiction to my presence and to my gifts.

I push my nearest, dearest, and collaborators to the limits of endurance in order to test their allegiance and fealty. Their loyalty to me in the face of the adversity I wreak sustains my grandiose view of myself as unique and worthy of every sacrifice. Their agony helps to keep my fragile self-esteem from crashing.

Like the most malevolent dictators, I believe that fear and crass self-interest trump more noble emotions any day and motivate people efficaciously.

113.

I am a guest in [my own existence](#), a tourist, politely observing the scenery and the passersby. At times, I strike a mildly intimate conversation, but never too deep and never too painful. Getting attached is a fatal luxury which I cannot afford.

Perchance I try to invade someone else's life and appropriate it. I ingratiate myself, act helpful, single-mindedly focus on their history and needs.

But I always recoil when they reciprocate: bonding has a toxic, deadening aspect that I endeavour to elude.

And so I keep losing everyone I love, sometimes in short order, often corporeally. Not because I refuse to commit, but because I decline to be.

People find this tantalizing evasiveness frustrating and infuriating: I have so much to give and I withhold it with a fierce reflex which they experience as both hurtful and inexplicable.

And in the meantime, I am always and profoundly all alone. An involuntary solipsist. A star without planetary companions or nearby peers. In the vast and dark distances of my existence, there is no light to my years, only the silent grind of space debris, forever circling the void that's me.

114. "[Triggering cascade](#)" is when a seemingly minor trigger results in vastly disproportional trauma.

Painful memories, replete with the attendant negative emotions, are walled behind mental barriers: combinations of dams and firewalls.

Sometimes even an innocuous mishap or a merely unpleasant event rupture these defenses and decades of hurt are released in an avalanche that, at times, can be life threatening.

Narcissists and psychopaths are dreamwreckers: they are particularly adept at provoking triggering cascades by aggressively and contemptuously frustrating both individual and social expectations, cherished and life-sustaining hopes, deeply held beliefs, and ingrained fantasies and values.

Their lack of empathy, innate, goal focused cruelty and ruthlessness, absent impulse control, and mind boggling recklessness create a whiplash of shock and disorientation coupled with agony and a pervasive feeling of being existentially negated. Intolerable angst is the inevitable outcome.

I never set [boundaries in my relationships with women](#), never establish rules as to right and wrong, never make demands, or let my women know what I find unacceptable. I cannot be bothered: it is too energy consuming and no one is worth the effort or my precious time.

When my women cheat on me, abandon our togetherness, misbehave, betray me, undermine my career, or publicly humiliate me - and they all did and do all of the above, at one time or another - I sit back and observe their misconduct. It is the most efficient and fastest way to find out the truth about their personalities, motivations, and what they truly feel.

Sometimes - when I want to get rid of a woman - I would encourage her transgressions and peccadilloes. Women are especially caught off guard when they try to triangulate with other men - make me jealous - and I egg them on, or even aid and abet their flirting and sexual dalliances with their targets. I make sure it looks as if I couldn't care less.

I don't fight losing wars. Life is too short to put my eggs in any basket. I move on, swift as the wind, attached to no one, invested in nothing, committed to my own wellbeing and nothing else.

If a woman wants in on the ride, she is welcome: I am a delightful and caring partner. But the minute

she wants off, she is free to go. I distrust policing and coercion as relationship management tools. And I insist on being accepted precisely as I am: a "take it or leave it" package deal. I change for no one and on no account.

Women perceive my indifference as a lack of interest or even misogyny. In truth, though my heart is shattered time and again, I do not lift a finger to prevent my woman from eloping with another man or from otherwise opting out of our union. Hostages and prisoners and the frustrated make for poor intimate partners and companions. I uphold unbridled and unmitigated freedom as the foundation of any healthy human interaction, especially in a relationship of love and mutual respect.

115.

Swipe to the left to see the breakfast room at [The Palace Hotel in Zagreb, Croatia](#).

Beautiful structure. Pity about the guests.

Smack in the center of this city, not far from everywhere and everything that count (look it up online). Two days here, back home, then, next week, London, to participate in a documentary.

Only traumatic, horrible things ever happened to me on British soil, so, understandably, I am apprehensive. Thank god for Brexit!

116.

I never [treat women as princesses](#). Not even when I want them as prostitutes, or as a fawning audience, or as providers of homemaking services (which are the only three ways I ever want them). I treat women and communicate with them exactly as I treat men and communicate with them: transactional, brainy, efficient, goal-oriented, precise with words, intolerant of stupidity or errors, and not willing to make any concessions or behave in any special way just because they are women.

I can be emotional but even then it comes out somehow as though I am a detached, distant, and amused observer.

This is what women mean when they keep insisting that I am "not a man", or that I do not exude a "man vibe". I relate to them as I do to MEN

In my presence, women feel defeminized, desexualized, and, therefore, dehumanized and objectified (as sex toys or as passive adulators)

When a woman shows interest in a man or reciprocates his advances, the typical man is transformed.

He reacts by eagerly flirting with the woman like she was the most amazing, fascinating, irresistible, miraculous, and desired creature that ever entered his life.

The presence of a woman makes him a man.

The presence of a woman means nothing whatsoever to me if she fails to provide me with sex, admiration, or homemaking services. She is then rendered instantly useless and a waste of my resources. I could not be bothered with her. She becomes a drag and a nuisance, subject to frustration and aggressive abuse intended to get rid of her.

117.

The Library at the [Hazlitt's in Soho, London](#). I am staying here for 2 nights: an interview, participating in yet another documentary, a Funzing lecture, and dinner with a former client. Hectic neckbreaking schedule.

118.

Women think that they own me, have power over me, can manipulate me.

They offer me sex.

They offer me "love"

When this fails ... They triangulate with other men, cheat.

And to their utter shock they find out that ... Nothing works with me.

No strategy or stratagem.

No technique.

No plan or subterfuge.

Nothing women do to me or withhold from me has even a minimal effect on me.

I win all power plays with women.

How?

Simple: I refuse to play them, I decline to participate.

I do not care

I give my women so much freedom that I am absent.

And enough rope to hang themselves if this is what they wish.

Unlike all other men - I have ZERO NEED for any SPECIFIC woman

I only need A WOMAN, ANY woman, a female presence.

Anyone who looks good, has the requisite genitals, and also gives me access to her body, serves me, and adulates me - fits the job description.

Anyone.

And I give back generously: I am supportive and caring and provide well and show interest and promote and help.

That is the deal I strike, the transaction.

When women discover that they have ZERO power over me, that I do not care what they do and with whom, that I give up on their sex and love as easily as I change socks - they go apeshit, they hate my guts, they want to destroy me.

I do not allow anyone - man or woman - to have any hold over me.

I do not allow any place, language, memory, affiliation, ANYTHING of any kind to have any power over me.

I have't seen my parents, been back to Israel, or spoken my mother tongue, Hebrew, since 1996.

And I couldn't care less.

I say only what I mean and intend.

I intend and mean every single thing I say.

Take it - or leave

I am heartbroken only when women betray my friendship.

But I react in an identical manner when I am betrayed by male friends.

119.

[Ukraine Hotel \(Radisson\) in the center of Moscow](#). Soviet grandeur copulates with capitalist kitsch.

120.

On loan from generous souls: old-new [Gucci sunglasses](#).

Like every veritable vampire, I am even more sensitive to daylight after an eye operation (laser photocoagulation of retinal horseshoe flap owing to PVD in the right eye - ain't that a mouthful?) Ingenious: they burn the retina in specific points, generating scar tissue that prevents the tear from expanding, blood vessels from proliferating, and a divorce between the retina and the vitreous.

Two more operations to go.

The alternative? Retinal detachment and blindness.

Hence the Guccis.

121.

Lecture about [my new theory of addiction](#) in Southern Federal University in Rostov on Don in Russia.

Addictions are ways to regulate emotions and modulate interpersonal relationships and communication. Addictions are the exoskeleton and scaffolding of life itself: our brain is programmed to constantly get addicted. A high is the desired permanent outcome. Addictive states must serve some evolutionary purpose and are therefore beneficial adaptations, not maladaptations.

122.

I am putting the finishing touches on [Level 3 of Cold Therapy](#). It is a philosophical (really, metaphysical) framework.

I suggest that the client should regard his or her life as a movie. The main goal in life, the core task, and the engine of meaning is to direct the film so as to render it an accomplished hit, a work of art and a masterpiece of narrative.

At every inflection point and faced with any critical decision, the client should truthfully answer the question: would I have paid money to watch this yarn I am weaving, the flick that is my life? If the answer is NO, a transformative change of course is called for.

Directing the film should be the client's overriding priority. Every other thing should be subservient and secondary to it, everyone in the client's life should feature in it.

Yet, the client should navigate this leitmotif and channel his or her creativity without a script, as an exercise in extemporizing. The twists and turns of the plot should come as a surprise first and foremost to the client itself.

123.

Two lectures to teenagers in Gymnasium 36 in Krasnodar:

1. The Mysterious Brain and
2. The Perils of Social Media.

On the whiteboard: people satisfy their information needs via YouTube, not via Google (with images rather than text) and the brain storage capacity vs. smartphone storage capacity.

Russian students are a delight compared to their Western counterparts, but they are very timid and afraid to ask questions or to challenge authority.

124.

In the Organizing Committee of The Talks on Psychiatry and Mental Health, San Antonio, Texas, USA in August 2020. CPD Accreditation Certification. Supported by the Happiness Center.

<https://www.thepsychiatrytalks.com/committee/>

Additional international conferences on psychology, psychiatry, mental health, and neuroscience: <http://www.narcissistic-abuse.com/mediakit.html> (active link in my Instagram profile)

125.

If you are a woman and reading this, please post a comment with your opinion.

If my girlfriend, lover, or wife triangulates or flirts with another man or hits on him, especially if I am present, I push her to go all the way: spend time and have sex with her new infatuation. I never protest or fight back or confront the men who pick up my women and are openly contemptuous of what they perceive to be my cowardice and weakness.

I set boundaries but never enforce them: my only reaction is to abandon the relationship altogether, either mentally or physically.

I then absent myself emotionally, never to return.

My women told me that I am the only guy who ever behaves this way and that they proceeded to cheat on me because they were shocked by my indifference and the license I gave them to do as they wish with whomever they choose. They took this permissiveness as a sign that I do not care about

them or mind their exploits. They felt unmoored and dazed.

I act the way I do for several reasons:

1. I am infuriated and humiliated by my partner's overt disrespect and brazen and egregious misconduct. I want her decisively gone from my life.
2. Preferring any other man over a handsome genius like me is certain proof of dimwittedness and bad judgment. Why would I team up with such a retard?
3. The woman's transgression portends the end of a doomed relationship and is bound to result in her cheating on me. Better I dump her first (preemptive abandonment) and avert the ineluctable agony of her betrayal. This way I retain control of the relationship and its demise.
4. If I try to stop her from sinning, she may rebuff me and compound my disgraceful humiliation.
5. I am not much of a man and do not fulfil the most basic needs of my women. They have an inalienable right to outsource sex, emotional support, and a good time. I feel I owe them at least an open relationship with access to real men.

126.

A 5 hours long [interview with journalist Csilla Timesvari to RTL Television in Hungary](#). They are also planning to shoot my lecture on Friday in Budapest.

Very wide ranging exchange with an intelligent interlocutor: narcissism in interpersonal life, politics, social media, religion. My attempt to reframe narcissism as a post-traumatic condition coupled with arrested development. And, of course, Cold Therapy: the new treatment modality I have developed for narcissism and for major (clinical) depression.

Another 5 hours [interview with Barbara, a narcissistic abuse life coach in Hungary](#). The results will be uploaded to our YouTube channels next month.

Tomorrow I am giving a lecture in Budapest about narcissism and narcissistic abuse.

More about the event and tickets: <https://facebook.com/events/883418492105919/>

[Lecture on new directions in the study of pathological narcissism and narcissistic abuse](#): conceptualizing narcissism as a post-traumatic condition, a case of arrested development or even role play.

The lecture was organized by Barbara Gyura, Hungary's foremost narcissistic abuse coach (be sure to watch her excellent vids in Hungarian)

Nothing more gratifying than to [find my book](#) even in the most unlikely of places: the library in the smoking lounge of the Marriott Executive Apartments in Budapest

My books: <http://www.narcissistic-abuse.com/thebook.html>

127.

Every "bad" thing that had ever happened to me has led to the most awesomely beneficial outcomes.

Externalities. Unintended consequences.

We cannot predict the future.

We never see the full picture.

We are not gods. Some of us are barely human. "Bad" and "good" are momentary judgments biased by passing constraints and ephemeral preferences.

Count the only blessings you could always be sure of: you are alive, your loved ones are alive. This is more than most people can say.

The Happiest of New Year to you and yours!

128.

When I first met Miriam, she was dressed like a mid-18th century noblewoman from Central Europe. Her face was a veritable kabuki mask. Pazit looked like a younger, taller, more imposing clone what with intellectual wire-rimmed glasses poised on a sculpted Roman nose. They both greeted me at the door of the small, provincial institution. I was a bit of a celebrity back then.

Miriam fell for my polished routines and verbal pyrotechnics, or pretended to have fallen for them, I am not sure which. Pazit left early, so we made love among the exhibits on the thinly-carpeted and foul-smelling floor and then inside one of the larger, room-size mobiles. Miriam was sensuous and insatiable and she kept talking throughout our peregrinations and exertions reminding me of a well-rehearsed museum guide. In between thrusts and grunts she told me about her estranged husband, family, work, and newfound fascination with the aesthetics of vampire Goth. And so it went for weeks, mainly at the museum.

Continued: <https://samvak.tripod.com/curator.html>

129.

Lifetime Achievement Award? Gratifying, but I ain't dead yet!

Learn more about my work by clicking on the active link in my Instagram profile page.

130.

Louise Reay and Marina Parker interview me for their new documentary on domestic violence and abuse. 4 tense, intensive hours, unease on both sides, tough on all parties: interviewer (a survivor of narcissistic abuse herself) and interviewee alike. Seeing the light, finally: me and my old, trusted laptop, toil away at my work station. To my left: my singing Christmas tree.

131.

Narcissism in Politics (RTL TV in Hungary)

My segments in English

Can Meghan Markle be a toxic narcissistic personality?

<https://rtl.hu/rtlklub/fokusz/mit-jelent-a-narcizmus-es-miert-veszelyes>

<https://bit.ly/2G3336b> (short URL)

What does narcissism mean and why is it dangerous?

<https://rtl.hu/rtlklub/fokusz/mit-jelent-a-narcizmus-es-miert-veszelyes>

<https://bit.ly/2tA6Yo6> (short URL)

The program Fókusz Plusz with Csilla Temesvari

https://www.rtlmost.hu/fokusz-plusz-p_7722

132.

I create only when I am in excruciating pain, ubiquitous strife, and a state of hypervigilant conflict over real or imagined slights and abuse.

I equate [creating with living](#): innovation is life itself. When I don't create, I feel inert, dead.

So, I make sure to engineer situations which cause me intolerable agony (shoehorn my women into cheating on me, for example). I provoke backlash, contumaciously challenge authority, skirt the Law, bait fate, assume risks, invite maltreatment and universal loathing.

And then I sit down to distil my blood, sweat, and copious tears, the headstone memories of itinerant men and women, the echoes of loves and hatreds and fights, objects that are alive with reminisced hurt. I plunge straight into this abyss and like a pearl diver emerge with one gem after another: the very molecules I am made of as I exsanguinate.

Then, one day, a mere pale emanation, I will be no more. At peace at last. Nothing left to say or write or do. The silence of one lamb.

[Return](#)

**Public
Intellectual,
Private
Rants**

133.

Are dreams a source of reliable divination (precognition)? Generations upon generations seem to have thought so. They incubated dreams and lucid dreaming by travelling afar, by fasting and by engaging in all other manners of self deprivation or intoxication. With the exception of this highly dubious role, dreams do seem to have three important functions:

To process repressed emotions (wishes, per Freud) and other mental content which has been suppressed and stored in the unconscious.

To order, classify and, generally, to pigeonhole conscious experiences of the day or days preceding the dreaming ("day residues"). A partial overlap with the former function is inevitable: some sensory input is immediately relegated to the darker and dimmer kingdoms of the subconscious and unconscious without being consciously processed at all.

To "stay in touch" with the outside world. External sensory input is interpreted by the dream and represented in its unique language of symbols and disjunction. Research has shown this to be a rare event, independent of the timing of the stimuli: during sleep or immediately prior to it. Still, when it does happen, it seems that even when the interpretation is dead wrong – the substantial information is preserved. A collapsing bedpost (as in Maury's famous dream) will become a French guillotine, for instance. The message conserved: there is physical danger to the neck and head.

All three functions are part of a much larger one: <https://samvak.tripod.com/dream.html>

134.

Every film star is a political pundit. Every vacuous celebrity is a philosopher. Every athlete has solid views about economics. The cognitive bias known as the Halo Effect is a crucial pivot of malignant egalitarianism.

The Halo Effect is when we make implicit or explicit assumptions about the skills, talents, erudition, intelligence, experience, circumstances, and prospects of someone because of their looks or accomplishments in unrelated fields.

The internet created a universal Halo Effect: everyone now has access to information and is empowered to publish and broadcast, gang up with like-minded others, and act. Everyone now feels like an instant celebrity: a combination of Einstein and Aristotle, qualified to pass judgment, express opinions, and give advice, omniscient and even omnipotent. In other words: narcissistic.

In such an environment, where everyone is an expert, there are no experts, no facts, and no truth, no benchmarks, yardsticks, or absolutes. Everything is "relative" and up for grabs. Your version of reality is as good as mine and there is nothing I can ever teach you.

The mobs of aggressive retards, the majority of the denizens of cyberspace, deter true intellects and scholars from entering the fray. The yawning abyss between academe and the community is larger than ever. Misinformation, disinformation, sheer nonsense, and patent insanity have become indistinguishable from true knowledge. Discoverability has become a major problem.

135.

The three malignancies are: malignant optimism, malignant egalitarianism - and malignant tolerance.

Malignant tolerance is the belief that any behavior and any speech act - anything - go and are acceptable and permissible in the private sphere (aka moral relativism). All inhibitions and constraints should be relegated exclusively to the public sphere (examples: political correctness, metoo, and similar social phenomena). This dichotomy has pernicious and insidious implications.

Malignant tolerance suppresses public free speech and other forms of expression even as it fosters in the private sphere malignant individualism that borders on narcissism.

In this sense, malignant tolerance creates a dynamic similar to the narcissist-codependent dyad with every individual as the narcissist and society at large as a codependent. It was only a matter of time before narcissists like Trump, Duterte, Putin, Erdogan, and now Bolsonaro took advantage of this sick intercourse between private and public to vault themselves into positions of leadership.

136.

Munchausen by Narcissist: seeking interactions and relationships with narcissists in order to be victimized by the narcissist and thus secure attention, commiseration, sympathy, and resources from mental health professionals, victims and survivors online, the community or society, and friends and family.

Munchausen by Narcissist is akin to the two other Munchausen syndromes (Factitious Disorders), observed mostly among women.

In the classic Munchausen Syndrome, the patient feigns physical illnesses or actually hurts herself in order to attract the attention and compassion of medical staff.

In Munchausen by Proxy, the patient causes other people - usually her own children - to become gravely ill (for example: by poisoning them) in order to become the center of attention, pity, and admiration of doctors, nurses, and spectators.

137.

Impulsive people act first and consider their options later. Impaired, deficient, lacking, or absent impulse control serves important psychological needs:

In some mental health pathologies - cluster B ("dramatic") personality disorders, mood disorders, and others - unfulfilled or suppressed urges, drives, and impulses give rise to extreme anxiety and stress. Instantly catering to these pressing wishes is the only way to alleviate and ameliorate this inexorably mounting inner volcanic pressure.

Following impulsive acts - cheating, spending, shopping, promising, travelling, binge eating, whatever - there is an overwhelming sense of guilt and shame followed by purging and penitent behaviors (like acting extra nice to the cheated spouse, forced vomiting, or working hard to make up for the profligacy). This leads to a restoration of inner peace and homeostasis (balance) and a cathartic feeling of having attained a state of "clean slate". At least until the next transgression. It is an almost religious experience.

But impulsivity has another critical function: the regulation of labile self-esteem, fluctuating self-confidence, and one's sense of self-worth via the restoration of grandiosity. The cheating spouse affirms his irresistibility, the shopaholic her omnipotence, the kleptomaniac her invincibility and luck ("getting away with it"). The forbidden, risky, and illicit nature of most impulsive acts and behaviors only adds to this mystical aura of uniqueness. This magical elevation to a godlike status of invincibility feels like a euphoric high and is addictive - as are all the impulsive behaviours. Recidivism is guaranteed: no agreement or rule or vow can prevent them from recurring.

138.

The film ([The Place, 2017](#)) is a daring exposition of theodicy. It challenges and rebuffs our traditional views on good and evil, God and Satan. These concepts are fluid and they seamlessly intermesh to form unities, says the auteur. Our self-righteous distinctions are too crass to truly capture the finer grained intricacies, nuances, and subtleties of life. We judge others because we are limited entities and because we are grandiose narcissists who think they know everything.

Things may be preordained, but only if and when we settle on certain choices. The enigmatic man keeps telling his beseechers: "You can cancel the contract! You can forgo your wish! I cannot change what's written in this black book, but you can walk away!" It is a rebuke of Calvinist predetermination and its pernicious abrogation of responsibility. The film is a celebration of the freedom and angst that are the human condition and how each fork in the road gives us a chance and the power to defy even the Devil, even God himself, as we mould our selves and our personal histories with our two all too mortal hands.

Read the detailed review at the bottom of this page: <https://samvak.tripod.com/sciencereigion4.html>

139.

[Interdisciplinarity](#) - borrowing concepts and tools from one field of study or practice to enrich another and contribute to it - is either derided or hyped in academic circles. In my experience, being exposed to a variety of disciplines is invaluable.

Consider my recent tribulations:

I am in the throes of developing a new approach to advertising, sales, and marketing, based on Behavioral Economics and Behavioral Finance.

Conventional economics is founded on wildly unrealistic assumptions regarding human nature and, by extension, the conduct of human institutions.

One of them is that firms seek to maximize profits and productivity. Having managed and owned many firms and having spent two decades as advisor to firms on 4 continents, I can attest that this is unmitigated nonsense.

Firms seek to optimize - not maximize - profits, they adopt the path of least resistance. And as far as productivity: it depends on how fierce the competition is. Absent competition, there is no incentive to increase it.

I was wracking my brain on how to capture the essence of the real conduct and choices of the firm.

And then it occurred to me: The GOOD ENOUGH firm! It is a phrase I shamelessly modelled after Winnicott's good enough mother (in his book, "Playing and Reality"). Firms invariably settle on being good enough, until they are rattled by an external shock.

So, my access to both domains - economics and psychology - fostered the kind of synergy that I needed to obtain a breakthrough. It works!

140.

Rapacious elites have betrayed the masses everywhere, subverting institutions and the instruments of power to self-enrich, oppress, and deprive lesser mortals. No one is buying anymore the counterfactual sedatives they dole out: democracy, rule of law, the American dream, level playing field, equal opportunity.

So, the ignorant, dumb, disenfranchised, unskilled, impoverished, scared, bigoted, and aggressive hordes have risen, armed with technologies and ballot boxes. The mobs took over the levers of power and elevated people who resemble them, with whom they could identify and communicate: mostly losers and failures, ugly, vile, stupid, nescient, hateful, prejudiced, superstitious, paranoid, and narcissistic leaders. People like Erdogan, Putin, Trump, Duterte, Orban, and, most recently, Bolsonaro. In two words: unadulterated scum, not unlike the Hitlers and Mussolinis of yesteryear minus the murderous and unbridled violence. At this stage.

There is also a new class of celebrities. In the 1940s it was Albert Einstein. In the 1950s it was Noel Coward. In the 1970s it was Carl Sagan. The celebrities of today emerge from the lowest rungs of society. These footballers, reality TV habitués, chefs, and starlets are the role models of a porn-obsessed, selfie and soundbite generation: they are all vacuous, ostentatious, self-preoccupied, uneducated, birdbrained, and inarticulate. Many of them look like mutated specimen. And their fans adore them because they are alike, because they reify their only hope: "If this repulsive moron made it, surely so can I". And the terrifying truth is that they, indeed, can and, more and more frequently, they actually do make it.

141.

Many futurologists - professional (Toffler) and less so (Naisbitt) - tried their hand at predicting the future. They proved quite successful at foretelling major trends but not as lucky in delineating their details. This is because, inevitably, every futurologist has to resort to crude tools such as extrapolation. The modern day versions of the biblical prophets are much better informed - and this, precisely, seems to be the problem. The informational clutter obscures the outlines of the more pertinent elements.

The futurologist has to divine which of a host of changes which occur in his times and place ushers in a new era. Since the speed at which human societies change has radically accelerated, the futurologist's work has become more compounded and less certain.

It is better to stick to truisms, however banal. True and tried is the key to successful (and, therefore, useful) predictions. What can we rely upon which is immutable and invariant, not dependent on cultural context, technological level, or geopolitical developments?

Human nature, naturally.

Yet, the introduction of human nature into the prognostic equation may further complicate it. Human

nature is, arguably, the most complex thing in the universe. It is characteristically unpredictable and behaviourally stochastic. It is not the kind of paradigm conducive to clear-cut, unequivocal, unambiguous forecasts.

This is why it is advisable to isolate two or three axes around which human nature - or its more explicit manifestations - revolves. These organizational principles must possess comprehensive explanatory powers, on the one hand and exhibit some kind of synergy, on the other hand.

I propose such a trio of dimensions: Individualism, Collectivism and Time (History) coupled with four trends: increasing self-sufficiency, personal mobility, risk mitigation, and the quest for immediacy (the demise of delayed gratification.) The permutations of these seven parameters provide a complete view of today's and future world.

More: <https://samvak.tripod.com/future.html>

142.

The artificial distinction between [food and medication](#) is relatively new. Until fairly recently, various comestibles and libations were prescribed as cures and featured side by side with medicines in medical textbooks. After all, both edibles and drugs are taken per os and both result in gastrointestinal, hormonal, and immunological changes to the body.

Big Pharma engendered the schism to be able to charge more for substances that are either directly extracted from plants and animals - or which are synthesized based on natural substances.

143.

No one can disappoint us the way [we disappoint ourselves](#). We are our own worst enemies. When we realize how much we had let ourselves down and wasted the gifts that we possess, we get depressed.

But often what looks like waste is actually a learning curve, an endowed period of self-exploration and boundary setting. Nothing is ever wasted if you only decide to make use of it.

144.

[Every stage in our transition from adolescence to adulthood is delayed by an average of 3.5 years](#), studies show. Adolescents come in two states: infuriating and gratifying. Luckily, they alternate between these two conditions frequently enough to let us love them.

Nowadays, adolescence extends at least to age 24: they live with their parents, are financially dependent, and proceed with their studies for much longer. They shun marriage or even serious relationships as well as most adult responsibilities and attributes: from dating and sex (down 50%) to obtaining a driver's licence and traveling abroad.

Highly narcissistic and thoroughly asocial and atomized, Millennials are slackers who haunt the toxic and lowbrow swamps of social media. Not a pretty or endearing sight.

145.

Nobel prizewinner economist, Gary Becker, noted the partly irrational [effect that packaging has on sales](#). Only partly irrational because, in a world of bounded rationality, the quality of the packaging and the care and attention put into it are strong signals regarding the business ethics and financial

robustness of the manufacturer.

Advertising fulfils the same signalling function: the content of the ad is of far less importance than the facts that the advertiser could afford the campaign and was sufficiently invested in the product to undertake it.

We can think of packaging as a form of positive framing (Kahneman): it sways our purchasing decisions by being the first item of information we glean (anchor) and sometimes the most crucial one (default effect).

146.

[Steven Jobs](#) had one important insight in his entire life: that people are imbeciles and should be treated as such. Prior to this epiphany, this college dropout had failed in everything he had done and touched, to the point of being ousted by a soft-drinks executive from the very company he had founded. By 1985, his products had been roundly rejected by both the robust business market and the fledgling home market.

Maybe his exposure to Pixar taught him that the vast majority of people being stupid, consumers are more interested in visuals, bells, and whistles (and status symbols) than in content, functionality, and substance. What matters is how the product looks, not what it does. Hence the iPod, iPhone, and iPad: breathtakingly designed contraptions with decidedly inferior functions. Jobs created the perfect “content” (read: junk) delivery vehicles because, as the obnoxious narcissist that he was, he homed in on the vulnerabilities and shortcomings of the members of his cult.

Yet, Jobs is universally lauded in the media as a visionary and a genius. Why this blanket endorsement? Is it merely the infamous herd mentality of most journalists and pundits? Is hagiography back in vogue? Is being bon ton more important than being right? Indiscriminately fawning on public figures (recall Obama) is nothing new. But re-writing history the way the media has just done with Jobs is a nadir.

Cults and narcissists <https://samvak.tripod.com/journal79.html>

147.

Beauty has always been associated with sickness, not with health. The most priceless tulip bulbs in the 1637 Tulipmania were infected with a virus that rendered the petals variegated and multicolored. Most fashion models until recently sported bodies that can charitably be described only as anorectic or emaciated.

But recent developments have plunged the pathologizing of pulchritude into a nadir. Today, the very complimenting of beauty has been pathologized and criminalized. Women the world over are on a crusade to outlaw beauty and the discourse that it ineluctably engendered for millennia.

Nowadays, women protest indignantly when told that they are attractive. Incredibly and inanelly, they label "abuse" even merely verbal expressions of admiration: they feel that their boundaries are breached and their trust betrayed. Women feel objectified and dehumanized, as though their beauty were an alien and irrelevant aspect of their being, somewhat awkward and shameful.

Women claim vociferously that to mark their beauty and sex appeal is to ignore their other offerings and to treat them as inferior. Can't one make the same argument about any other human trait? Should

a public intellectual rail against being singled out for her intellect, an athlete for her physique, a mother for her compassion, and an entrepreneur for her vision and daring? All these are innate, mostly inherited properties, cultivated through the years, exactly like beauty and allure.

Women are recklessly undermining the very foundations of inter-gender communication, conflating aggression with assertiveness, abrasiveness with boundary setting, and narcissism with self-confidence. We are going to pay a horrible price for this sick dynamic: [pathologizing the beautiful dance between men and women, pathologizing beauty itself](#).

148.

[Never befriend your employees or socialize with them](#). If you ignore this advice, they will begin to regard you as one of them and instead of looking up to you, they will envy and resent you for your "luck" in having acquired your enterprise and your wealth.

Passive-aggressive behaviors will soon follow, culminating in outright hatred and sabotage. Keep clearly demarcated boundaries and eschew faux egalitarianism and ersatz camaraderie.

This is especially true in highly competitive buyers' markets where your employees can easily defect to your adversaries, replete with years of skilling, your client list, and intellectual property. Maintain the minimum necessary investment in your staff and never ever spoil them or raise their expectations for special treatment and their narcissistic sense of entitlement. Pamper your clients instead.

Always have backup personnel at your beck and call. Attempt to automate the business. Subcontract. Outsource. Keep your workplace lean and mean: proffer tough love, cultivate a modicum of awe or even fear and lots of uncertainty and abandonment anxiety in order to curb staff mobility. Be generous and respectful, not stingy and abusive. But be the boss, not a follower. Your employees expect you to lead them, not only to consult them. Seek feedback, your door always open, but remain the sole decision-maker.

Position your brand as high-brow or low-brow but never as "hi, bro". Middle of the road brands are road kill waiting to happen. Overcharge. Flaunt exclusivity and elitism if you can get away with it.

Maintain a backup of everything on the cloud. Trust no one, supervise everyone. Work as hard as your least employee but never be ostentatiously virtuous. Don't rub your status in, but don't be falsely modest or frugal. Give your workers an example to emulate, not to tear down. Do not frustrate, triangulate, and divide. Conquer instead.

149.

[Networks go through a life cycle](#) which can be divided to three phases: 1. Memetic Phase 2. Network Effects Phase 3. Collapse. The Memetic Phase is autonomous and based on replication of memes. It is characterized by fecundity but not by fidelity or longevity. The transition to the phase of network effects (network externality) is based on a bandwagon effect: a positive feedback loop enhances the value of the network for its members and users the greater their number is.

As some critical mass is transcended, the network goes viral. The network declines, decays and collapses if it fails to activate its members: consume their time, monetize their eyeballs, reward them for time spent within the network, or otherwise create value added intrinsically or extrinsically. Similarly, if the network is homophilic – is biased as far as information and membership flows are concerned, is subject to solipsistic confirmation bias – it is doomed to collapse. Following the

collapse, the network can survive as a remnant or residual network (“neutron star network”), or as an archive.

More: <https://samvak.tripod.com/metanet.html>

150.

It is easy to confuse the concepts of "[virtual reality](#)" and a "[computerized model of reality \(simulation\)](#)". The former is a self-contained Universe, replete with its "laws of physics" and "logic". It can bear resemblance to the real world or not. It can be consistent or not. It can interact with the real world or not. In short, it is an arbitrary environment. In contrast, a model of reality must have a direct and strong relationship to the world. It must obey the rules of physics and of logic. The absence of such a relationship renders it meaningless. A flight simulator is not much good in a world without airplanes or if it ignores the laws of nature. A technical analysis program is useless without a stock exchange or if its mathematically erroneous.

Yet, the two concepts are often confused because they are both mediated by and reside on computers. The computer is a self-contained (though not closed) Universe. It incorporates the hardware, the data and the instructions for the manipulation of the data (software). It is, therefore, by definition, a virtual reality. It is versatile and can correlate its reality with the world outside. But it can also refrain from doing so. This is the ominous "what if" in artificial intelligence (AI). What if a computer were to refuse to correlate its internal (virtual) reality with the reality of its makers? What if it were to impose its own reality on us and make it the privileged one?

In the visually tantalizing movie, "The Matrix", a breed of AI computers takes over the world. It harvests human embryos in laboratories called "fields". It then feeds them through grim looking tubes and keeps them immersed in gelatinous liquid in cocoons. This new "machine species" derives its energy needs from the electricity produced by the billions of human bodies thus preserved. A sophisticated, all-pervasive, computer program called "The Matrix" generates a "world" inhabited by the consciousness of the unfortunate human batteries. Ensnared in their shells, they see themselves walking, talking, working & making love.

More: <https://samvak.tripod.com/matrix.html>

151.

[Apocalypse](#)? Not likely.

The Yellow Vests in France and Belgium are part of a global revolt against the elites and their institutions. It started years ago. It is just the beginning. We are in a period similar to 1763-1918 when all the monarchies and empires collapsed.

It is going to be a deeply unsettling period, though, with everything we know falling apart around our ears. Very disorienting. Massive dislocations and anomies. And technology will render everything more fast and furious.

It will not be an apocalypse. It will be a transfer of power to new institutions with a new ethos and equipped with empowering technologies. Dinosaurs older than 30 years will find it terrifying.

It will resemble previous transitions: the collapse of the Roman empire, the Renaissance, the Reformation, or the demise of the European monarchy.

The new stakeholders are already here: young, ignorant, mostly stupid, narcissistic, aggressive, technologically savvy, schizoid, asexual. They elect populist leaders. They detest authority, experts, hierarchies.

152.

Diamonds are the biggest case of marketing-induced irrationality, con artistry, and false advertising, generating demand where there should have been none.

As opposed to gold, gem-grade diamonds have no other uses but to adorn the arms and necks of the ostentatious and the gullible, engaged in conspicuous consumption and relative positioning.

Carbon-based diamonds have a perfect, much cheaper substitute: synthetic diamonds. And yet people insist to buy the original. Diamonds also have virtually indistinguishable imitations (zirconia and silicon). Diamonds are abundant. The scarcity is artificial and created by cartels that govern the industry with an iron fist.

Diamonds are easy to extract and are found in zones of warfare and famine ("blood diamonds"), where the average wage is less than 100 USD a month. They should have been very cheap: no more than a few cents a carat.

The diamond industry - from manufacturers to jewellers and gem designers - engage in egregious brainwashing, capitalizing knowingly on human cognitive biases and vulnerabilities.

Technically, the entire field is a Ponzi or pyramid scheme: the value of diamonds as an investment depends crucially on new suckers and their money.

153.

The confluent pandemics of broken marriages, social media, and mass media produced age-inappropriate adolescents with lost innocence and no sense of wonder. They are jaded: they have seen, heard, and done it all. They look like older people in teenage bodies. Depression is starting earlier with each generation: debilitating depressive disorders, anxiety, and suicide rates have skyrocketed out of control (up 10 times, 5-fold, and 600% from the 1950s, respectively). Growing up is now a hazardous occupation.

Having ripened and matured way too fast, these progeric kids struggle with pernicious sexual precocity and with overpowering emotions that they cannot identify, comprehend, or understand and which often feel like a force of nature.

These dysfunctional teenagers instinctively try to avoid the mistakes that their parents made in their relationships - often by avoiding having a relationship altogether.

Schizoid, atomized, firewalled and shielded by their electronic devices, lonely and envious, they stumble through life unaided by their narcissistic and equally dysphoric progenitors, having to parent themselves throughout this crucial period in their lives, with helicopter parenting a poor and debilitating substitute for real upbringing.

154.

We are ships that pass in pitch darkness, blowing horns of despair and need, trying to avoid the inevitable collision of intimacy, the lifeboats of cheating and emotional absenteeism at the ready.

There is no moon on our ocean, just the churning waves of loneliness, the froth of our relationship sprayed thin across our lives, as insubstantial as the dreamworld we call our mind.

Lone seagulls of pity oversee us, necklaced albatrosses of empathy and love, phosphorous fish gaze up, their mouths agape at our oddness.

At times, we shipwreck, outcast on our islands, and we wonder at the exoticism of our selves, the hopelessness of memory: such strange beasts we are, such miracles, once in our lifetimes, a roll of DNA, or an experiment gone awry.

We set sail into penumbral seas in a doomed quest for sun and flowers. And yet it is our forlornness that renders us so painfully beautiful to behold even in the absence of any light.

155.

I wrote this article in 2001(!): "The Internet is the ideal e-book distribution channel. It threatens the monopoly of the big [publishing](#) houses. Ironically, early publishers rebelled against the knowledge monopoly of the Church. The industry flourished in non-theocratic societies such as the Netherlands and England - and languished where religion reigned (the Islamic world, and Medieval Europe). With e-books, content is once more a collaborative effort, as it has been well into the Middle Ages. Knowledge, information, and narratives were once generated through the interactions of authors and audience (remember Socrates). Interactive e-books, multimedia, discussion lists, and collective authorship efforts restore this great tradition.

Authors are again the publishers and marketers of their work as they have been well into the 19th century when many books debuted as serialized pamphlets in daily papers or magazines or were sold by subscription. Serialized e-books hark back to these intervallic traditions. E-books may also help restore the balance between best-sellers and midlist authors and between fiction and non-fiction. E-books are best suited to cater to neglected niche markets.

E-books, cheaper than even paperbacks, are the quintessential "literature for the millions". Both erstwhile reprint libraries and current e-book publishers specialize in inexpensive books in the public domain (i.e., whose copyright expired). John Bell (competing with Dr. Johnson) put out "The Poets of Great Britain" in 1777-83. Each of the 109 volumes cost six shillings (compared to the usual guinea or more). The Railway Library of novels (1,300 volumes) costs 1 shilling apiece only eight decades later. E-books and POD resume this trend.

The plunge in book prices, the lowering of barriers to entry aided by new technologies and plentiful credit, the proliferation of publishers, and the cutthroat competition among booksellers was such that price regulation (cartel) had to be introduced. Net publisher prices, trade discounts, and list prices are all anti-competitive practices of 19th century Europe.

156.

Orthodox Christians celebrate Christmas on January 7. Their "old new year" is a week later, on January 14. It is all Julius Caesar's fault ... The Romans sometimes neglected to introduce an extra month every two years to amortize the difference between their lunar [calendar](#) and the natural solar year. Julius Caesar decreed that the year 46 BC should have 445 days (some historians implausibly say: 443 days) in order to bridge the yawning discrepancy that accumulated over the preceding seven centuries. It was aptly titled the "Year of Confusion". To "reset" the calendar, Julius Caesar affixed the New Year on January 1 (the day the Senate traditionally convened) and added a day or two to a few months.

He thus gave rise to the Julian Calendar, a latter day rendition of the Aristarchus calendar from 239 BC. After his assassination, the month of Quintilis was renamed Julius (July) in his honor. The Julian calendar estimated the length of the natural solar year (the time it takes for the earth to make one orbit of the sun) to be 365 days and 6 hours. Every fourth year the extra six hours were collected and added

as an extra day to the year, creating a leap year of 366 days. But the calendar's underlying estimate was off by 11 minutes and 14 seconds. It was longer than the natural solar year.

The extra minutes accumulated to one whole day. By 325 AD, the Spring Equinox was arriving on March 21st on the Julian Calendar - instead of March 25. The First Ecumenical Council met in Nicea in 325 and determined that the date to celebrate Pascha was on the first Sunday, after the first full moon, after the Spring Equinox on March 21st. In other words, it enshrined the Julian calendar's aberration. Thus, by 1582, the Spring Equinox was arriving on March 11. Pope Gregory XIII decided - in his tenth year in office - to drop 3 leap years every 400 years by specifying that any year whose number ended with 00 must also be evenly divisible by 400 in order to have a 29-day February.

But this was only the beginning: <https://samvak.tripod.com/factoidc.html>

157.

Why do good people - church-goers, pillars of the community, the salt of the earth - [ignore abuse and neglect](#), even when it is on their doorstep and in their proverbial backyard (for instance, in hospitals, orphanages, shelters, prisons, and the like)?

I. Lack of Clear Definition

Perhaps because the word "abuse" is so ill-defined & so open to culture-bound interpretation.

We should distinguish functional abuse from the sadistic variety. The former is calculated to ensure outcomes or to punish transgressors. It is measured, impersonal, efficient, and disinterested.

The latter - the sadistic variety - fulfils the emotional needs of the perpetrator.

This distinction is often blurred. People feel uncertain and, therefore, reluctant to intervene. "The authorities know best" - they lie to themselves.

II. Avoiding the Unpleasant

People, good people, tend to avert their eyes from certain institutions which deal with anomalies and pain, death and illness - the unsavory aspects of life which no one likes to be reminded of.

Like poor relatives, these institutions and events inside them are ignored and shunned.

III. The Common Guilt

Moreover, even good people abuse others habitually. Abusive conduct is so widespread that no one is exempt. Ours is a narcissistic - and, therefore, abusive - civilization.

People who find themselves caught up in anomic states - for instance, soldiers in war, nurses in hospitals, managers in corporations, parents or spouses in disintegrating families, or incarcerated inmates - tend to feel helpless and alienated. They experience a partial or total loss of control.

They are rendered vulnerable, powerless, and defenseless by events and circumstances beyond their influence.

Abuse amounts to exerting an absolute and all-pervasive domination of the victim's existence. It is a coping strategy employed by the abuser who wishes to reassert control over his life and, thus, to re-establish his mastery and superiority. By subjugating the victim - he regains his self-confidence and regulate his sense of self-worth.

Many more reasons here: <https://samvak.tripod.com/abuse2.html>

158.

Context matters. The same symbol can be perceived as either the number 13 or the letter B. Juxtaposed with 2 other lines, the upper line is judged to be longer (it is not). And Rubin's drawing is either a vase - or two profiles of human faces.

By now, it is a trite observation that meaning is context-dependent and, therefore, not invariant or immutable. Contextualists in aesthetics study a work of art's historical and cultural background in order to appreciate it. Philosophers of science have convincingly demonstrated that theoretical constructs (such as the electron or dark matter) derive their meaning from their place in complex deductive systems of empirically-testable theorems. Ethicists repeat that values are rendered instrumental and moral problems solvable by their relationships with a-priori moral principles. In all these cases, context precedes meaning and gives interactive birth to it.

However, the reverse is also true: context emerges from meaning and is preceded by it. This is evident in a surprising array of fields: from language to social norms, from semiotics to computer programming, and from logic to animal behavior.

Contexts can have empirical or exegetic properties. In other words: they can act as webs or matrices and merely associate discrete elements; or they can provide an interpretation to these recurrent associations, they can render them meaningful. The principle of causation is an example of such interpretative faculties in action: A is invariably followed by B and a mechanism or process C can be demonstrated that links them both. Thereafter, it is safe to say that A causes B. Space-time provides the backdrop of meaning to the context (the recurrent association of A and B) which, in turn, gives rise to more meaning (causation).

Learn more here: <https://samvak.tripod.com/context.html>

159.

Many natural born entrepreneurs are too generous, too creative, too impatient, too peripatetic, and too trusting to be good managers. Entrepreneurship sports the pyrotechnic fireworks of a love affair - management is often as staid as a marriage with children.

A good manager is exactly like a good parent: he provides the perfect balance between discipline and love. Too much discipline harms the employees, too much love spoils them. Discipline has been seen: it must be visible and dispensed in public. Love has to be privately afforded and intimately administered.

A good manager monitors the competition but is not afraid of it. She never allows her competitors to affect, let alone dictate, her business decisions and strategy.

160.

Time. Does time pass - or are we passing in time? Our memories are time travel. Our bodies remember: witness our scars. Our minds recall: we miss ourselves and others. Nostalgia is about refusing to accept the tyranny of Time even as we succumb to its ineluctable inexorability.

Every new year we celebrate the coming of the unexpected, the emergence of potentials, the promise of contentment, if not happiness. It is the triumph of hope over experience. But we struggle forward and trudge on and we kiss each others' wet cheeks and cross fingers to be there for them in times of need. Time permitting. And very often geography and circumstances tear us apart and we are denied even this illusory comfort.

How tragic our mortality is, how forlorn our attempts to deny it, how human it is to know our transience and still ignore it defiantly. Is there anything more touching than this childlike prevarication?

Happy New Year to all of us. Do not let Time win. Remember forcefully.

161.

Life gives us a [window of opportunity](#) surrounded by a wall of broken dreams and unrealized potentials, deadening routines and the white static of survival.

Shockingly few people dare leap into the clear azure skies. Most of us recoil: "If I try this, I might fall and crash", or "The sky is always bluer outside the window", or "better the wall I know than the window I am not familiar with", or "What is so great about soaring anyhow? It is much safer here, on my tattered couch, facing an array of flickering screens."

And so we crouch and gaze at the wall, the barrier that firewalls us from life and its uncertainties and promise. And when we next lift our eyes to reconnoitre outside, the sun is set, the clouds pregnant with sooty hail, an angry wind tugs at the shutters. We close the windows and we are filled with sweet remorse and the nostalgia for what could have been.

And then we head back to our screens.

162.

[Alice: Ten Years Later](#) – A Culinary Reverie by: Sam Vaknin

Ten year anniversaries are nothing to sneeze at, thought Alice as she surveyed the kitchen. Sure enough, someone sneezed vociferously and insistently just to her left. "Have I been thinking aloud?" enquired Alice, alarmed. "No more than usual," answered the cook, "and the soup decidedly begs for more pepper, you know." Exasperated, Alice rolled her eyes (a gesture she mastered only recently and was very proud of): "This time, I came armed with the recipe, Cook," she admonished her sternly, "Here, read for yourself: not a trace of pepper to be had throughout the proceedings!" "Impossible!" declared Cook and eyed her suspiciously. She snatched the tattered page, perused it awhile and then read it aloud, triumphantly.

Disconcerted by this decisive rebuttal of her new-found bravado, Alice settled on a three-legged stool which stood smack in the geometric navel of the kitchen. "When will everyone be here?" she mused to no one in particular. "Precisely when they will arrive!" bellowed Cook and hauled the sooty cauldron onto the fire – "The Cat's grin has been here since the morning!" "Is there anything else on the menu?" enquired Alice "I am mighty hungry and don't think I can quell it with a mere dollop! And the pepper is bound to make everyone so thirsty, not to mention sneeze-prone!" Cook grunted absentmindedly: "March Hare promised to bring some wine. And to drag in Dormouse, if he is not asleep, of course." "Dormouse is always asleep" sighed Alice "and March Hare doesn't know the first difference between wine and tea!" "Wine, tea" snorted Cook as she hurried around in a haze of pepper "It's all the same to me. It should be all the same to you, you know, makes life considerably simpler!" "Things can go awfully wrong if you don't call them by their proper names" insisted Alice "Consider this recipe for chicken in wine. It wouldn't be the same with tea, I grant you!"

Alice continues her adventures here:

<https://samvak.tripod.com/aliceanniversary.html>

163.

We spend the first half of life trying to transform our [fantasies into reality](#) - and the second part of life trying to transform our reality into a dream.

We seek happiness outside ourselves and away from home only to discover that it is within ourselves and in our abode.

We substitute ephemeral and useless money and material goods for the useful lifelong treasures of our minds and souls. We trade true love for lifestyle.

The luckier among us discover these lessons through deprivation and misfortune. The accursed continue to live in camouflaged misery, consumed by an ever-expanding internal void till their dying day.

164.

We [play games](#) because they & their outcomes are reversible. No game-player expects his involvement, or his particular moves to make a lasting impression on history, fellow humans, a territory, or a business entity.

Actions can be classified as a "game" when they do not intend to exert a lasting (that is, irreversible) influence on the environment. When such intention is evident - the very same actions qualify as something completely different. Games are intended to be forgotten, eroded by time and entropy, by quantum events in our brains and macro-events in physical reality.

Games - as opposed to absolutely all other human activities - are entropic. Negentropy - the act of reducing entropy and increasing order - is present in a game, only to be reversed later. Nowhere is this more evident than in video games: destructive acts constitute the very foundation of these contraptions. When children start to play (and adults, for that matter - see Eric Berne's books on the subject) they commence by dissolution, by being destructively analytic. It is through games that we recognize our temporariness, the looming shadow of death, our forthcoming dissolution, evaporation, annihilation.

These FACTS we repress in normal life lest they overwhelm us and render us paralysed. We pretend that we are going to live forever, we use this ridiculous, counter-factual assumption as a working hypothesis. Playing games lets us confront our transience by engaging in activities which, by their very definition, are temporary, have no past and no future, and are temporally and physically detached. This is as close to death as we get.

Small wonder that rituals (a variant of games) typify religious activities. Religion is among the few human disciplines which tackle death head on, sometimes as a centrepiece (consider the symbolic sacrifice of Jesus).

More: <https://samvak.tripod.com/play.html>

165.

A courageous and altruistic endeavour by the inimitable Richard Grannon @richard_grannon : this [documentary \("Plugged-in"\)](#) is financed by him, but made available free on his channel!

Go to Richard's YouTube channel to watch our conversations and some excellent and insightful solo videos he made on this burning topic:

<https://m.youtube.com/channel/UCU9xNc-P8GWAafmAcNVi6g>

The conversations with me are also available here:

<https://www.youtube.com/samvaknin>

<https://www.youtube.com/vakninmusings>

166.

[Burn the old - in with the young?](#) Is this the way of the world?

Future versus Past Oriented Cultures

Some cultures look to the past – real or imaginary – for inspiration, motivation, sustenance, hope, guidance and direction. Experience and history serve as unerring vade mecums.

These cultures tend to direct their efforts and resources and invest them in what already exists. They are, therefore, bound to be materialistic, figurative, substantive, and earthly.

They are likely to prefer old age to youth, old habits to new, old buildings to modern architecture, etc. This preference of the Elders (a term of veneration) over the Youngsters (a denigrating coinage) typifies them strongly. These cultures are likely to be risk averse.

Other cultures look to the future – always projected – for the same reasons. These cultures invest their efforts and resources in an ephemeral vision, upon the nature or image of which there is no agreement or certainty.

These cultures are, inevitably, more abstract (inhabiting, as they are, the mental space of an eternal Gedankenexperiment), more imaginative, more creative (having to design multiple scenarios just to survive). They are also more likely to have a youth cult: to prefer the young, the new, the revolutionary, the fresh to the old, the habitual, and the predictable. They are risk-centered and risk-assuming cultures.

The Classification of Cultures

<https://samvak.tripod.com/class.html>

167.

[Euphemisms and political correctness](#) are pernicious - even lethal - forms of self-censorship and deceit. The Germans referred to the Holocaust as the Final Solution and to the gas chambers as showers. Nuff said.

Consider the murderous practice of Warfare:

The past century started as the great age of euphemism, the simplest form of code, a coarse way to secure power from scrutiny. Thus "War" became "Defence" (the Department of Defence, the Defence Forces), gas chambers became baths and the extermination of people became final solution or cleansing. It was a crude experimentation by the power elites with Man's propensity to deny and repress unpleasant information if provided with a half-plausible alternative. The age of political correctness started with the fin de siecle of the previous century not with the fin de siecle of this one.

It is by no mere chance or coincidence that modern computer systems - actually most modern technology - is a direct result of warfare, war budgets and the evolution or the attempted evolution of weaponry.

Thus, military and civil, offence and defence, war and peace, weapons and machinery, scientist and warrior, artist and warrior, codes and information, denotes and connotes, distant and near, here and there - were blurred beyond re-distinction. An Orwellian newspeak emerged. The overt codes - the ones learned by every kid (language, totems, insignia, behaviour) were all but subsumed by covert codes (ones which require special learning or initiation). It is a stonewalling world, a source of frustration and alienation. It is a narcissistic world in that it harbours no empathy.

People have to learn how to be themselves because if they don't - the world will not recognize them as distinct entities. Becoming became a process of tuition rather than an a-priori, evolutionary unfolding. We decode our lives today, slowly, meticulously, painfully. Power is obtained only by those who master their lives as well as the lives of others.

The Secret Art of Power <https://samvak.tripod.com/power.html>

168.

Four decades ago, the Polish-American-Jewish author, Jerzy Kosinski, wrote the book "Being There". It describes the election to the presidency of the United States of a simpleton, a gardener, whose vapid & trite pronouncements are taken to be sagacious & penetrating insights into human affairs. The "Being There Syndrome" is now manifest throughout the world.

Given a high enough level of frustration, triggered by recurrent, endemic, & systemic failures in all spheres of policy, even the most resilient democracy develops a predilection to "strong men", leaders whose self-confidence, sangfroid, & apparent omniscience all but "guarantee" a change of course for the better.

These are usually people with a thin political resume, having accomplished little prior to their ascendance. They appear to have erupted on the scene from nowhere. They are received as providential messiahs precisely because they are unencumbered with a discernible past &, thus, are ostensibly unburdened by prior affiliations & commitments. Their only duty is to the future. They are a-historical: they have no history & they are above history.

Indeed, it is precisely this apparent lack of a biography that qualifies these leaders to represent & bring about a fantastic & grandiose future. They act as a blank screen upon which the multitudes project their own traits, wishes, personal biographies, needs, & yearnings.

The more these leaders deviate from their initial promises & the more they fail, the dearer they are to the hearts of their constituents: like them, their new-chosen leader is struggling, coping, trying, & failing &, like them, he has his shortcomings & vices. This affinity is endearing & captivating. It helps to form a shared psychosis (follie-a-plusieurs) between ruler & people & fosters the emergence of a hagiography.

More: <https://samvak.tripod.com/15.html>

169.

"Knowledge is Power" goes the old German adage. But power, as any schoolboy knows, always has negative and positive sides to it. Information exhibits the same duality: properly provided, it is a positive power of unequalled strength. Improperly disseminated and presented, it is nothing short of destructive. The management of the structure, content, provision and dissemination of information is, therefore, of paramount importance to a nation, especially if it is in its infancy (as an independent state). Information has four dimensions and five axes of dissemination, some vertical and some horizontal.

The four dimensions are:

<https://samvak.tripod.com/nm061.html>

170.

A Greek-American conspiracy - to OUST Nikola Gruevski and change the country's name to the "Republic of North Macedonia" - was described in my articles in August 2008-June 2009.

<https://groups.yahoo.com/neo/groups/conflictransition/conversations/messages/3701>

In 2009, I published a book, titled "Macedonia: A Nation at a Crossroads": <http://www.narcissistic-abuse.com/macedonia.pdf>

On page 6, I refer to an article I published on August 26, 2008.

In that article, I described a secret American-Greek plan to get rid of Gruevski and force Macedonia to accept the name "Republic of North Macedonia"

The article was titled "Greek-American Plan to Resolve Macedonia's Name Issue?" <https://web.archive.org/web/20081014025712/http://www.losangeleschronicle.com/articles/72333>

The article was reprinted in many media, including the Greek media and on blogs around the world:

<https://groups.yahoo.com/neo/groups/conflictransition/conversations/messages/1883>

<https://arisdeslis.wordpress.com/2008/09/01/greek-american-plan-to-resolve-macedonias-name-issue/>

I followed up with article dated June 3, 2009 and titled: "The Republic of North Macedonia and Palestine: Obama Loses Patience with Bush Allies".

<https://web.archive.org/web/20090917162322/http://www.globalpolitician.com/25657-macedonia-greece-israel-obama-palestine>

<http://history-of-macedonia.com/2009/06/05/the-republic-of-north-macedonia-and-palestine-obama-loses-patience-with-bush-allies/>

<https://groups.yahoo.com/neo/groups/conflictransition/conversations/messages/2076>

<https://groups.yahoo.com/neo/groups/conflictransition/conversations/messages/2097>

Both articles were also included in this document:

<https://www.scribd.com/document/49287778/Greece-Macedonia-Relations-and-the-Name-Issue-Dispute>

Macedonians responded to my revelations. Example:

<http://www.macedoniantruth.org/forum/archive/index.php/t-2040.html>

171.

Photo taken while investigating organ trafficking in Kosovo, Romania, Turkey, South Africa, and other countries. Later, I took part in an investigation of human trafficking - but that is another story altogether.

kidney fetches \$2700 in Turkey and up to \$4000 in the Philippines. Another \$6,000-12,000 go to various intermediaries. According to the October 2002 issue of the Journal of the American Medical Association, this is a high price. An Indian or Iraqi kidney enriches its former owner by a mere \$1000. Wealthy clients later pay for the rare organ up to \$150,000.

CBS News aired, five years ago, a documentary, filmed by Antenna 3 of Spain, in which undercover reporters in Mexico were asked, by a priest acting as a middleman for a doctor, to pay close to 1 million dollars for a single kidney. An auction of a human kidney on eBay in February 2000 drew a bid of \$100,000 before the company put a stop to it. Another auction in September 1999 drew \$5.7 million - though, probably, merely as a prank.

Organ harvesting operations flourish in Asia (in the Philippines, where it was briefly legal in 2007-8), in Turkey and Iran, in central Europe, mainly in the Czech Republic, and in the Caucasus, mainly in Georgia. Penumbral middlemen and surgeons operate on Turkish, Moldovan, Russian, Ukrainian, Belarusian, Romanian, Bosnian, Kosovar, Macedonian, Albanian and assorted east European donors.

They remove kidneys, lungs, pieces of liver, even corneas, bones, tendons, heart valves, skin and other sellable human bits. The organs are kept in cold storage and air lifted to illegal distribution centers in the United States, Germany, Scandinavia, the United Kingdom, Israel, South Africa, and other rich, industrialized locales. It gives "brain drain" a new, spine chilling, meaning.

Organ trafficking has become an international trade. It involves Indian, Thai, Philippine, Brazilian, Turkish and Israeli doctors who scour the Balkan and other destitute regions for tissues:

<https://samvak.tripod.com/brief-organ01.html>

172.

Follow these steps for a surprise!

Go to: <http://books.google.com>

Type "Targets of Revenge" in the search box

In the results page, click on book by Jeffrey S. Stephens.

When the book opens on the screen (at a random page), go to the left of the screen and find a search box with the button Go next to it.

Delete any words that may appear in the search box, type the name Vaknin and press the Go button.

To the right of the screen, you will now see 5 boxes with my name (Vaknin) highlighted in each one of them.

Click on the first box.

A page from the book will fill the screen. Read it.

Once you had finished reading it, go to the top of the page, to the yellow-orange colored navigation bar.

Click on "Next", "Previous", and "View All" to toggle between the pages of the book that contain my name.

Surprise!

https://books.google.mk/books?redir_esc=y&id=TXxHKYufiIEC&q=vaknin#v=snippet&q=vaknin&f=false

173.

Sunday, January 27. Sports Arena Boris Trajkovski, Skopje. 11:00 AM. Join the thousands who already bought tickets to LYCONET SENSATION.

I was invited by the one & only marketing guru and uber-entrepreneur @zoran.vitanov to share some counterintuitive - frankly, shocking - but useful insights about the "Life Cycle of Network: Making Them Thrive and Their Members Prosper". One example from my lecture:

The orthodox prevailing wisdom is that as some critical mass is transcended, the network goes viral. In nature, viral pandemics self-limit and peter out. Similarly, the network declines, decays and collapses if it fails to activate its members.

But, in reality, networks thrive when two conditions are met rigorously: (1) When they generate meaning intrinsically, no matter how outlandish it is (consider religions, scientology, and inane or eccentric cults such as flat Earthers, birthers, or believers in reptilian aliens as the true rulers of humanity). Such self-generated meaning bonds the members and affords them a feeling of "home", of exclusivity, belonging to a brotherhood, and a narcissistic boost due to their access to arcane or occult knowledge. Networks decay when meaning is imported (extrinsic) or even when it arises as a result of the network's interactions with other exegetic, nomological, or hermeneutic systems. (2) Networks thrive when they generate value endogenously, by empowering and gratifying their members as they leverage the total resources of the network. Political parties in opposition, social media, and the Freemasons are examples of such networks. Networks decay when they depend on the outside for value creation (exogenous value proposition). Even hybrid networks – such as MLMs (Multi-Level Marketing) - are doomed to fail ultimately.

Thus, the more insulated, self-contained, and self-sufficient the network and its memplex are as far as generating meaning (goals) and value (benefits, both emotional and economic) – the longer it survives and the more it prospers. Think Facebook.

174.

Richard Grannon's NEW DOCUMENTARY on his YouTube channel:

[Plugged-in: The True Toxicity of Social Media Revealed](#)

<https://www.youtube.com/watch?v=PHzwMLx-rKc>

These videos - in preparation for the documentary - are available on Richard's channel AND on my YouTube channel:

<https://www.youtube.com/samvaknin>

VIDEO Be Seen - Or Be Sick (Mentally Ill) (Funzing Talk, November 2018, London)

<https://www.youtube.com/watch?v=jvuRmP3KP1g>

VIDEO Malignant Egalitarianism, Technological Narcissism (Grannon-Vaknin Conversation)

<https://www.youtube.com/watch?v=QY79nDYjW94>

VIDEO Social Media: Toxic by Design (Grannon-Vaknin Conversation)

https://www.youtube.com/watch?v=wpvv_oogJik

175.

There are two types of art: immersive and trigger.

Immersive art invites you into the creator's mind, provides you with privileged access and keys to his or her inner landscape and private language and thus leverages empathy and intersubjectivity to new heights. It engenders a joint theory of mind.

Immersive art is explicit and detailed. It leaves little to the imagination. It fosters resonance via immersion in alternative worlds whose contours and content are provided and controlled exclusively by the artist. The art consumer is a tourist.

In contradistinction, trigger art is sketchy and skeletal. It evokes in the art consumer associations, imagery, and psychological insight by describing usually familiar situations in a journalistic or perfunctory or abstract style.

The art consumer is left to construct his or her own work of art from his or her reactions to the trigger art. The original work of art is therefore purposefully ambiguous and equivocal.

Most modern art and some strands of modern writing are trigger art.

More: <https://samvak.tripod.com/artist.html>

176.

In 1997, I published a book of short stories in Israel. The publishing house belongs to Israel's leading (and exceedingly wealthy) newspaper. I signed a contract which stated that I am entitled to receive 8% of the income from the sales of the book after commissions payable to distributors, shops, etc. A few months later, I won the coveted Prize of the Ministry of Education (for maiden prose). The prize money (a few thousand euros) was snatched by the publishing house on the legal grounds that all the money generated by the book belongs to them because they own the copyright.

In the mythology generated by capitalism to pacify the masses, the myth of intellectual property stands out. It goes like this: if the rights to intellectual property were not defined and enforced, commercial entrepreneurs would not have taken on the risks associated with publishing books, recording records, and preparing multimedia products. As a result, creative people will have suffered because they will have found no way to make their works accessible to the public. Ultimately, it is the public which pays the price of piracy, goes the refrain.

But this is factually untrue. In the USA there is a very limited group of authors who actually live by their pen. Only select musicians eke out a living from their noisy vocation (most of them rock stars who own their labels - George Michael had to fight Sony to do just that) and very few actors come close to deriving subsistence level income from their profession. All these can no longer be thought of as mostly creative people. Forced to defend their intellectual property rights and the interests of Big Money, Madonna, Michael Jackson, Schwarzenegger and Grisham are businessmen at least as much as they are artists.

Economically and rationally, we should expect that the costlier a work of art is to produce and the narrower its market - the more emphasized its intellectual property rights.

More: <https://samvak.tripod.com/nm047.html>

177.

I am writing a book about god that I hope will introduce new themes to a 4000 years old debate.

Download the first chapters here: <https://samvak.tripod.com/godfreud.pdf>

On my YouTube channel, I released 2 videos about narcissism as a new faith. Actually, it is the tip of an iceberg: the re-emergence of secular religions in distributed form with all of us as equipotent godlike nodes. God as a network. We are all equal to god & we are all gods.

Satan is merely one of [god's attributes](#). This yields a new form of theodicy regarding god's relationship with evil, predestination, & free will.

Gnostics, Bogomils, & Cathars distinguished the world's creator - a Satanic, evil entity, the demiurge - from the Supreme Being (essence of Good). But I am reverting to strict monotheism: evil is an aspect of a single god. Creating the world was a form of "acting out", reminiscent of "breaking of the vessels" in the Kabbalah. Our reality is a projection of god's shadow, his darker side.

I follow the Kabbalah in answering the question: What is our role in all this? We are placed here to HEAL GOD & to restore the unity & integrity of the world. Peterson got it disastrously wrong in my view. It is god who is suffering. Our pains & convulsions are His, not ours.

We cannot heal ourselves before we heal our Creator. Our suffering and sacrifice are NOT the path to healing & making peace with the world because they perpetuate the rift between god & his creation & enshrine the schism alluded to in Genesis and referred to explicitly in the Kabbalah & in other mystical traditions.

Christianity understood these truths intuitively: god is in agony. He had to sacrifice his son in order to provide absolution & restore harmony to the world. But He is inconsolable if His sacrifice is rejected by His agents in this world, Mankind.

The parallels to abnormal psychology are uncanny. God is "mentally ill" & creation is his disorder writ large. We must restore him so that he can help us. It is a partnership, not a top-down hierarchy. Suffering is another name for evil, not the solution a-la Peterson.

We want and need to be [seen by God](#).

But, God wants to be seen by us!!! The raison d'etre for God's creation is exactly that: God needed The Other's gaze, needed to be seen, so He created The Sentient Other, the Intelligent World.

By seeing God, we affirm his existence in His own "eyes". In turn, this validation allows him to sustain our being. We have intimations of this in the Copenhagen Interpretation of Quantum Mechanics: the observer creates the world! We recreate God - and ourselves! - every time we see Him.

And Peterson?

As the Book of Job states clearly: suffering interferes with this virtuous feedback loop! It disrupts the Cycle of Being. It sows doubt about the very existence of God, makes it impossible to see Him!!! Suffering is from the Devil.

Suffering is also the punishment for supplanting and disobeying God (the Original Sin in the garden of Eden). It signifies a breakdown in the partnership, the polar opposite of true faith! In this sense

Peterson espouses a "Satanic" teaching! Goethe's devil says exactly this to Faust: that he has to suffer in order to realize his potential as a human being!

The suffering entailed in the crucifixion was a huge - almost irreparable - rupture in the cosmic fabric. Jesus understood that. On the cross he claimed that God had forsaken his Creation. And not for the first time. Remember Noah and the flood? God breaks up with humanity frequently but only when he is not seen anymore.

Peterson's creed unites the sickest aspects of Christianity (in Catholicism, asceticism, Puritanism, Calvinism). It is also very Eurocentric! No trace of such thinking in Buddhism, or in Judaism, or in Islam, or in Shinto, and so on.

178.

[Plugged-in documentary teaser.](#)

Social media, such as Tumblr.com, have become the playground of narcissists, psychopaths, and sadists who post extreme and, at times, illegal porn and revel in the reactions to it, thus garnering vicarious narcissistic supply. Via such postings, they express their rabid misogyny by objectifying women and subjecting them to humiliating subjugation and to aggression bordering on outright violence.

Yahoo and Tumblr's protestations to the contrary notwithstanding, some of the content is illegal and can land even an accidental viewer in hot waters. Relatively innocuous search terms such as "family", "wife", "sister", or "daddy" often yield sleazy and actionable photo and video results, displayed automatically on the user's screen and saved to his or her browser cache without any warning or consent. Tumblr is not alone in this. Twitter and Facebook, although to a lesser degree, also host porn on a massive scale.

Porn addiction ties well with the narcissist's fantasy sex life. Social media enable and legitimize a host of sexual fetishes and paraphilias, including pedophilia. Via these platforms, the narcissist finds an eager audience and a sense of empowerment and immunity, aided and abetted by his anonymity.

More: <https://samvak.tripod.com/journal67.html>

179.

It is easy to [translate text in cyberspace](#). Various automated, web-based, and apps cater to the needs of the casual user who doesn't mind the quality of the end-result. Virtually every search engine, portal and directory offers access to these or similar services.

But straightforward translation is only one kind of solution to the tower of Babel that the Internet had become.

The Internet started off as a purely American phenomenon and seemed to perpetuate the fast-emerging dominance of the English language. A negligible minority of web sites were in other languages. Software applications were chauvinistically ill-prepared (and still are) to deal with anything but English. And the vast majority of net users were residents of the two North-American colossi, chiefly the USA.

All this started to change rapidly about twenty years ago, when the number of American users of the Net was surpassed by the swelling tide of European and Japanese ones. Non-English web sites are proliferating as well. The advent of the wireless Internet - more widespread outside the USA - is likely to strengthen this unmistakable trend.

By 2005, non-English speakers made up to 70% of all netizens. This fragmentation of an hitherto unprecedentedly homogeneous market - presents both opportunities and costs. It is much more expensive to market in ten languages than it is in one. Everything - from e-mail and posts on social networks to supply chains - has to be re-tooled or customized.

180.

We [kill our gods](#) even as we worship them. In Jewish mysticism, god reduced himself ("tsimtsum") in order to create the world. The act of creation involved mayhem on a cosmic scale ("broken vessels"). Christianity is founded on the violent demise of god at the hands of mere mortals. God dies - literally, symbolically, or metaphorically - in almost all religions.

Such hate-love ambivalence characterized our relationships with our parents, especially when these parents self-absorbed, dysempathic, manipulative, toxic, and objectifying. Such parents refuse to allow their children to separate and individuate, never let go. They emotionally blackmail their offspring and engender an environment of ambient incest.

Indeed, the gods - these substitute progenitors - are often described as petulant, capricious, and narcissistic attention whores: they are clinging, needy, histrionic, rage uncontrollably when ignored or abandoned, jealous, aggressive, with poor impulse control, and with impaired judgment. They abuse their unbridled powers abundantly.

So, from time immemorial, we have been killing our gods, it symbolizes our autonomy as individuals. We need to repress to oblivion the inner representations of our parents to emerge as independent individuals. Killing god is an act of liberation and identity formation.

181.

[Right to be Brought to Life](#)

In most moral systems - including all major religions and Western legal methodologies - it is life that gives rise to rights. The dead have rights only because of the existence of the living. Where there is no life - there are no rights. Stones have no rights (though many animists would find this statement abhorrent). Hence the vitriolic debate about cloning which involves denuding an unfertilized egg of its nucleus. Is there life in an egg or a sperm cell?

That something exists, does not necessarily imply that it harbors life. Sand exists and it is inanimate. But what about things that exist and have the potential to develop life? No one disputes the existence of eggs and sperms - or their capacity to grow alive.

Is the potential to be alive a legitimate source of rights? Does the egg have any rights, or, at the very least, the right to be brought to life (the right to become or to be) and thus to acquire rights? The much trumpeted right to acquire life pertains to an entity which exists but is not alive - an egg. It is, therefore, an unprecedented kind of right. Had such a right existed, it would have implied an obligation or duty to give life to the unborn and the not yet conceived.

Clearly, life manifests, at the earliest, when an egg and a sperm unite at the moment of fertilization. Life is not a potential - it is a process triggered by an event. An unfertilized egg is neither a process - nor an event. It does not even possess the potential to become alive unless and until it is fertilized.

The potential to become alive is not the ontological equivalent of actually being alive. A potential life cannot give rise to rights and obligations. The transition from potential to being is not trivial, nor is it automatic, or inevitable, or independent of context. Atoms of various elements have the potential to become an egg (or, for that matter, a human being) - yet no one would claim that they ARE an egg (or a human being), or that they should be treated as such (i.e., with the same rights & obligations).

The Right to be Born

While the right to be brought to life (see the post preceding this one) deals with potentials - the right to be born deals with actualities. When one or two adults voluntarily cause an egg to be fertilized by a sperm cell with the explicit intent and purpose of creating another life - the right to be born crystallizes. The voluntary and premeditated action of said adults amounts to a contract with the embryo - or rather, with society which stands in for the embryo.

Henceforth, the embryo acquires the entire panoply of human rights: the right to be born, to be fed, sheltered, to be emotionally nurtured, to get an education, and so on.

But what if the fertilization was either involuntary (rape) or unintentional ("accidental" pregnancy)? Is the embryo's successful acquisition of rights dependent upon the nature of the conception? We deny criminals their loot as "fruits of the poisoned tree". Why not deny an embryo his life if it is the outcome of a crime? The conventional response - that the embryo did not commit the crime or conspire in it - is inadequate. We would deny the poisoned fruits of crime to innocent bystanders as well. Would we allow a passerby to freely spend cash thrown out of an escape vehicle following a robbery?

Even if we agree that the embryo has a right to be kept alive - this right cannot be held against his violated mother. It cannot oblige her to harbor this patently unwanted embryo. If it could survive outside the womb, this would have solved the moral dilemma. But it is dubious - to say the least - that it has a right to go on using the mother's body, or resources, or to burden her in any way in order to sustain its own life.

More: <https://samvak.tripod.com/life.html>

182.

When we are born, we are not much more than the sum of our genes and their manifestations. Our brain - a physical object - is the residence of mental health and its disorders. Mental illness cannot be explained without resorting to the body and, especially, to the brain. And our brain cannot be contemplated without considering our genes. Thus, any explanation of our mental life that leaves out our hereditary makeup and our neurophysiology is lacking. Such lacking theories are nothing but literary narratives. Psychoanalysis, for instance, is often accused of being divorced from corporeal reality.

Our genetic baggage makes us resemble a personal computer. We are an all-purpose, universal, machine. Subject to the right programming (conditioning, socialization, education, upbringing) - we can turn out to be anything and everything. A computer can imitate any other kind of discrete machine, given the right software. It can play music, screen movies, calculate, print, paint. Compare this to a television set - it is constructed and expected to do one, and only one, thing. It has a single purpose and a unitary function. We, humans, are more like computers than like television sets.

True, single genes rarely account for any behaviour or trait. An array of coordinated genes is required to explain even the minutest human phenomenon. "Discoveries" of a "gambling gene" here and an "aggression gene" there are derided by the more serious and less publicity-prone scholars. Yet, it would seem that even complex behaviours such as risk taking, reckless driving, and compulsive shopping have genetic underpinning.

More: <https://samvak.tripod.com/journal43.html>

183.

Many myths abound about [Gandhi, Mohandas Karamchand \(Mahatma "Great Souled"\)](#) (1869-1948). He was not born to a poor Indian family. His father was dewan (chief minister) of Porbandar, the capital of a small principality in Gujarat in western India under British suzerainty. He later became dewan of Rajkot.

He married at the age of 13 (he liked them young ever since) & was a mediocre student. In his adolescence he defied his repressive environment by petty thieving, meat eating, smoking, & professed atheism.

Until age 18 he spoke Gujarati and very little English.

He wanted to be a medical doctor, a surgeon. His family forced him to study law.

His first political activity was as a member of the executive committee of the London Vegetarian Society.

He went to South Africa because he couldn't find work in India as a poor lawyer, in both senses of the word. He suffered from stage fright. Encyclopedia Britannica describes his first days there: "In a Durban court, he was asked by the European magistrate to take off his turban; he refused and left the courtroom. A few days later, while traveling to Pretoria, he was unceremoniously thrown out of a first-class railway compartment and left shivering and brooding at Pietermaritzburg Station; in the further course of the journey he was beaten up by the white driver of a stagecoach because he would not travel on the footboard to make room for a European passenger; and finally he was barred from hotels reserved "for Europeans only." But, Gandhi was not a pacifist or anti-British. When the Boer war broke out, he organized a volunteer corps of 11,000 Indians to defend the British colony of Natal.

He was about to sail to London when he read about a bill to deprive the Indians of their right to vote. He decided to stay. It is in Johannesburg, South Africa that his first civil disobedience ("Satyagraha") campaign was staged - not in India.

Gandhi's life was at peril many times. He was almost lynched in Durban as early as January 1897 & was assassinated in 1948.

184.

[Cocaine](#), discovered in 1855, was considered by Sigmund Freud to be both a powerful anti-depressant and an aphrodisiac. He recommended it to treat morphine addiction in his tome, "On Coca", published in 1884. He himself used it for a few years and convinced at least one of his friends to become an addict.

But cocaine was popularly used long before Freud. Spanish discoverers of the New World, such as Amerigo Vespucci, tried it in Peru and reported enthusiastically back home in 1505. Both the Spanish crown and the church taxed coca production and accepted payment in coca leaves.

Cocaine was extensively used in the 19th century in throat and eye surgeries. It was so commonplace, cheap, and popular that it was not banned either by the strict Prussians or by the British in the 1868 Pharmacy Act.

People drank cocaine in wine, in Coca-Cola (hence the name), in patent medicines. Merck was a huge producer of the substance. By the beginning of last century, everyone was snorting cocaine. Celebrities from Thomas Edison to Sarah Bernhart – not to mention Hollywood – extolled the drug's virtues. Cocaine was banned in the USA only in 1914.

185.

The movie "Surrogates" raises numerous fascinating questions, not the least of which is:

When the owner of a surrogate, cocooned in his den, uses his contraption to visit China, or to have sex, or to stroll along a boulevard - [who does the experiencing?](#)

Can one really say that one had been to China, or has had sex, or had strolled along a boulevard in autumn if one had never left the comfort of one's home?

If one's body is stationary and only one's mind is wandering and acting through a technological extension, does this constitute "being there" and "doing it"? In the film, it is not made clear whether the brains and bodies of the operators of the surrogates are induced to react as they would in "real"-life situations: as the surrogates go about their business, do their owners sweat, smell, and feel pressure, for instance? Do they experience non-life-threatening short breath and elevated heart rate? Do they truly ejaculate? Yet, having gone this far, it is easy to imagine a device that would stimulate the right brain centers to produce these reactions.

Once the experiences of having sex or touring China via such a machine become indistinguishable from the real thing, in which sense are they "less real"? Isn't it all in the mind, in any case? This is the famous "brain in a jar" conundrum: if one's brain were to be placed in a jar and sustained artificially, would one still be capable of experiencing life fully and in which sense would one exist in such "reduced" circumstances? Wouldn't then the brain-support apparatus constitute the full equivalent of one's erstwhile body, only far less fallible and prone to dysfunction?

The hidden and misleading assumption in all these thought experiments is that the brain and its flesh-and-blood container were once united, before science or technology had them sundered. But what about a human brain that has never had a body? A brain that was grown in a jar or rigged to a surrogate from its very inception? Would such a "monstrosity" qualify as an individual member of the human species? In other words: how important is the body to the formation and operation of the mind?

186.

We declare [artistic success](#) when the communicated representation succeeds to recreate and evoke in us the original emotion (felt by the artist). It is very much like teleportation which allows, in sci-fi yarns, for the decomposition of the astronaut's body in one spot and its recreation, atom for atom in another.

Even if the artist fails to faithfully recreate his inner world, but succeeds in calling forth any kind of emotional response in his viewers/readers/listeners, he is deemed successful.

Every artist has a reference group, his audience. They could be alive or dead (for instance, he could measure himself against past artists). They could be few or many, but they must be present for art, in its fullest sense, to exist. Modern theories of art speak about the audience as an integral and defining part of artistic creation and even of the artefact itself.

But this, precisely, is the source of the dilemma of the artist:

Who is to determine who is a good, qualitative artist and who is not?

Put differently, who is to measure the distance between the original experience and its representation?

After all, if the original experience is an element of an idiosyncratic, non-communicable, language, we have no access to any information regarding it and, therefore, we are in no position to judge it. Only the artist has access to it and only he can decide how far is his representation from his original experience. Art criticism is impossible.

More: <https://samvak.tripod.com/artist.html>

187.

Modern Physics is converging with Philosophy (possibly with the philosophical side of Religion as well) and the convergence is precisely where concepts of order and disorder emerge. String theories, for instance, come in numerous versions which describe many possible different worlds (though, admittedly, they may all be facets of the same Being - distant echoes of the new versions of the Many Worlds Interpretation of Quantum Mechanics)

Still, why do we, intelligent conscious observers, see (why are we exposed to) only one kind of world? How is our world as we know it "selected"? The Universe is constrained in this "selection process" by its own history, but its history is not synonymous with the Laws of Nature. We know that the latter determine the former - but did the former also determine the latter? In other words: were the Laws of Nature "selected" as well and, if so, how?

The answer seems self evident: the Universe "selected" both the Natural Laws and, as a result, its own history, in a process akin to Natural Selection. Whatever increased order, complexity, and structure - survived. Our Universe - having itself survived - must have been naturally selected.

We can assume that only order-increasing Universes do not succumb to entropy and death (the weak hypothesis). It could even be argued (as we do here) that our Universe is the only possible kind of Universe (the semi-strong hypothesis) or even the only Universe (the strong hypothesis). This is the essence of the Anthropic Principle.

By definition, universal rules pervade all the realms of existence. Biological systems obey the same order-increasing (natural) laws as do physical and social ones. We are part of the Universe in the sense that we are subject to the same discipline and adhere to the same "religion". We are an inevitable result - not a chance happening.

More: <https://samvak.tripod.com/anthropy.html>

188.

An astute follower wrote to me: "Not so long ago, being influenced was not really seen in a good light: it meant you weren't capable of making your own choices or standing your own ground.

Now, it is an actual job - an influencer, something people want to do and are proud of.

I see a contradiction I cannot really explain because, like you have said before, narcissism is spreading and becoming more and more global and, at the same time, being 'under the influence' has become OK, good and normal! So, less individualism - and more narcissistic? How to reconcile this?" Narcissists have role models: celebrities, influencers, intellectuals, the rich, powerful, famous and accomplished, even God himself. They also like to belong to mighty collectives.

Narcissists "possess" and "own" these role models and collectives as extensions of themselves. Their grandiosity lies in following and in belonging. They bask in the reflected glory, access, fame, accomplishments, and stature of their heroes or of the groups they belong to.

More: <https://samvak.tripod.com/faq47.html>

189.

Social media platforms regard your intimate partner, your friends, and your family as sworn enemies.

Intimacy is about paying attention to your partner.

Social networks monopolize your attention. They package it and sell you to their advertisers.

Looking at her lovingly?

Facebook monetizes your eyeballs. It needs them. All the time.

Positive emotions? Human face-to-face connection?

Less aggression. Less repeat activity. Lower stickiness. Less conditioning. Less confirmation bias in silos.

Intimacy is bad for business. Bad for social media.

Granted a 20 minutes interview to TRT World Newsmakers on the perils of social media (scroll to the left to view multiple photos). The interview was shot and streamed via a link from the studio of Al Jazeera Balkans.

Watch Richard Grannon's groundbreaking documentary "Plugged-in", available on his YouTube channel and on mine:

<https://www.youtube.com/vakninmusings>

TRT World just informed me that my interview, in which I discussed the negative repercussions of social media, is subject to: "(We are sorry, but there is) some discussion within management about the segment so it is being held for now and out of our control"

Form your own opinion and draw your own conclusions as to what this implies and who put pressure on whom.

190.

Is it GENERALLY immoral to kill, to torture, to pain? The answer seems obvious and it automatically applies to animals. Is it generally immoral to destroy? Yes, it is and this answer pertains to the inanimate as well. There are exceptions: it is permissible to kill and to inflict pain in order to prevent a (quantitatively or qualitatively) greater evil, to protect life, and when no reasonable and feasible alternative is available.

The chain of food in nature is morally neutral and so are death and disease. Any act which is intended to sustain life of a higher order (and a higher order in life) – is morally positive or, at least neutral. Nature decreed so. Animals do it to other animals – though, admittedly, they optimize their consumption and avoid waste and unnecessary pain. Waste and pain are morally wrong. This is not a question of hierarchy of more or less important Beings (an outcome of the fallacy of anthropomorphizing Nature)

The distinction between what is (essentially) US – and what just looks and behaves like us (but is NOT us) is false, superfluous and superficial. Sociobiology is already blurring these

lines. Quantum Mechanics has taught us that we can say nothing about what the world really IS. If things look the same and behave the same, we better assume that they are the same.

More: <https://samvak.tripod.com/animal.html>

191.

Technology is a social phenomenon with social implications. It fosters entrepreneurship and social mobility. By allowing the countries in transition to skip massive investments in outdated technologies - the cellular phone, the Internet, cable TV, and the satellite become shortcuts to prosperity.

Poverty is another invaluable advantage.

With the exception of Slovenia, Estonia, Croatia and the Czech Republic - the population of the countries in transition is poor, sometimes inordinately so. Looming and actual penury is a major driver of entrepreneurship, initiative and innovation. Wealth formation and profit seeking are motivated by indigence, both absolute and relative. The poor seek to better their position in the world by becoming middle-class. They invest in education, in small businesses, in consumer products, in future generations.

The Germans - sated and affluent - are unlikely to experience a second economic miracle. The Serbs, Albanians, Ukrainians, Poles, or Romanians won't survive without one. The West is just discovering this truth and is opening its gates - albeit xenophobically and intermittently - to poorer foreigners. For what is immigration if not the importation of ambitious indigents, certain to revitalize the EU's rich and somnolent economies?

The countries of central and eastern Europe, thus, stand to benefit twice.

Their own economic Renaissance is spurred on by a striving home-grown proletariat. And they are uniquely positioned - geographically and culturally - to export destitute go-getters to the wealthy West and to reap the rewards of the inevitable spurt in entrepreneurship and innovation that follows. Remittances, returning expatriates, thriving and networked Diasporas would do more to uplift the countries of origin than any amount of oft-misallocated multilateral aid.

More: <https://samvak.tripod.com/povertycee.html>

192.

Morning rituals! In a famous experiment, students were asked to take a lemon home and to get used to it. Three days later, they were able to single out "their" lemon from a pile of rather similar ones. They seemed to have bonded. Is this the true meaning of love, bonding, coupling? Do we simply get used to other human beings, pets, or objects?

Habit forming in humans is reflexive. We change ourselves and our environment in order to attain maximum comfort and well being. It is the effort that goes into these adaptive processes that forms a habit. The habit is intended to prevent us from constant experimenting and risk taking. The greater our well being, the better we function and the longer we survive. Habits can be thought of as obsessive-compulsive rituals intended to reduce and fend off anxiety and provide cognitive closure. They also

have a pronounced social function and foster bonding, attachment, and group interdependence.

Actually, when we get used to something or to someone – we get used to ourselves. In the object of the habit we see a part of our history, all the time and effort we had put into it. It is an encapsulated version of our acts, intentions, emotions and reactions. It is a mirror reflecting that part in us which formed the habit in the first place. Hence, the feeling of comfort: we really feel comfortable with our own selves through the agency of our habitual objects.

Because of this, we tend to confuse habits with identity. When asked WHO they are, most people resort to communicating their habits. They describe their work, their loved ones, their pets, their affiliations or friendships, their hobbies, their place of residence, their biography, their accomplishments, or their material possessions (Sartre calls this propensity: “bad faith.”)

193.

In an age of terrorism, guerrilla and total warfare the medieval doctrine of Just War needs to be re-defined. Moreover, issues of legitimacy, efficacy and morality should not be confused. Legitimacy is conferred by institutions. Not all morally justified wars are, therefore, automatically legitimate. Frequently the efficient execution of a battle plan involves immoral or even illegal acts.

As international law evolves beyond the ancient precepts of sovereignty, it should incorporate new thinking about pre-emptive strikes, human rights violations as *casus belli* and the role and standing of international organizations, insurgents and liberation movements.

Yet, inevitably, what constitutes "justice" depends heavily on the cultural and societal contexts, narratives, mores, and values of the disputants. Thus, one cannot answer the deceptively simple question: "Is this war a just war?" - without first asking: "According to whom? In which context? By which criteria? Based on what values? In which period in history and where?" Being members of Western Civilization, whether by choice or by default, our understanding of what constitutes a just war is crucially founded on our shifting perceptions of the West.

More: <https://samvak.tripod.com/parallels.html>

194.

The arguments of the proponents of the esoteric "sciences", Parapsychology included, boil down to these:

1. That the human mind can alter the course of events and affect objects (including other people's brains) voluntarily (e.g., telekinesis or telepathy) or involuntarily (e.g., poltergeist)
2. That current science is limited (for instance, by its commitment to causation) and therefore is structurally unable to discern, let alone explain, the existence of certain phenomena (such as remote viewing or precognition). This implies that everything has natural causes and that we are in a perpetual state of receding ignorance, in the throes of an asymptotic quest for the truth. Sooner or later, that which is now perplexing, extraordinary, "miraculous", and unexplained (protoscience) will be incorporated into science and be fully accounted for.
3. That science is dogmatically biased against and, therefore, delinquent in its investigation of certain phenomena, objects, and occurrences (such as Voodoo, magic, and UFOs - Unidentified Flying Objects)

Three historic developments contributed to the propagation and popularity of psychical research:

1. The introduction into Parapsychology of scientific methods of observation, experimentation, and

analysis (e.g., the use of statistics and probability in the studies conducted at the Parapsychology Laboratory of North Carolina's Duke University by the American psychologist Joseph Banks Rhine and in the more recent remote viewing ganzfeld sensory deprivation experiments)

2. The emergence of counter-intuitive models of reality, especially in physics, incorporating such concepts as nonlocal action-at-a-distance (e.g., Bell's theorem), emergentism, multiverses, hidden dimensions, observer effects ("mind over matter"), and creation ex nihilo. These models are badly understood by laymen.

More: <https://samvak.tripod.com/paranormal.html>

195.

China's economic "miracle" has long been based on an artificial rate of exchange for its currency, the yuan (RMB); on unsustainable dollops of government largesse and monetary quantitative easing which led to the emergence of asset bubbles (mainly in real-estate) and to pernicious inflation; and, frankly, on heavily-redacted statistics.

Real wages have been declining in China for quite a few years now as rural folk moved to burgeoning cities, bad loans proliferated, and consumption remained subdued as savings rates reached malignant, self-defeating levels. In an effort to sanitize humungous export proceeds, China amassed trillions of dollars worth of foreign exchange reserves, mostly invested in American treasury bonds, creating a dangerous exposure to the vicissitudes of the increasingly-more decrepit US dollar and to America's downgraded sovereign credit rating.

The Chinese authorities' attempts to clamp down on rampant speculation and price gouging are too little, too late, not to say irrelevant. The economy will screech to a shuddering halt in the mother of all hard landings. The Chinese house of cards and hall of mirrors will collapse ominously and swiftly. This will bring the entire global economic edifice into disarray with mounting imbalances and increased risk-aversion among investors. The second phase of the global crisis will resemble closely the Great Depression with massive write-offs in the values of equities, across-the-board crumbling of entire banking systems, and mounting, two-digit, unemployment rates everywhere.

How to reconcile this doomsday prognosis with China's uninterrupted string of decades of stellar (often two-digit) annual growth figures? By seeing China for what it is: the world's greatest-ever Ponzi scheme. Behind the hype, spin, propaganda, and outright confabulations, China's economic miracle is founded in its entirety on a simple premise, a breathtakingly audacious prestidigitation: <https://samvak.tripod.com/brief-chinausa01.html>

196.

For the first time in human history, everyone and his dog have equal access to feature-rich publishing and broadcasting platforms and can reach an audience of millions with a well-crafted message.

So, if people can vent online to their hearts' content, if they can be verbally aggressive with impunity and thus achieve catharsis - [why is violence exploding](#) everywhere? Shouldn't it have declined?

Murderous acts are on the rise because frustration is increasing and has reached a tipping point. But frustration with what?

With perceived promises unkept. Again for the first time in the annals of Mankind, social media, websites, video and publishing platforms and online forums have created in their users fantastic expectations to be heard, seen, respected, and even followed and obeyed.

When these expectations are ineluctably frustrated, it generates aggressive impulses and an escalation

in extreme and radical attention-seeking acts. It is all about getting the grandiose message across: You WILL listen to me, one way or another. You will hear what I have to say. And if I have to kill to get your undivided attention - so be it.

197.

Buddhism compares Man to a river. Both retain their identity despite the fact that their individual composition is different at different moments. The possession of a body as the foundation of a self-identity is a dubious proposition. Bodies change drastically in time (consider a baby compared to an adult). Almost all the cells in a human body are replaced every few years. Changing one's brain (by transplantation) also changes one's identity, even if the rest of the body remains the same.

Thus, the only thing that binds a "person" together (i.e., gives him a self and an identity) is time, or, more precisely, memory. By "memory" I also mean: personality, skills, habits, retrospected emotions - in short: all long term imprints and behavioural patterns. The body is not an accidental and insignificant container, of course. It constitutes an important part of one's self-image, self-esteem, sense of self-worth, and sense of existence (spatial, temporal, and social). But one can easily imagine a brain in vitro as having the same identity as when it resided in a body. One cannot imagine a body without a brain (or with a different brain) as having the same identity it had before the brain was removed or replaced.

What if the brain in vitro (in the above example) could not communicate with us at all? Would we still think it is possessed of a self? The biological functions of people in coma are maintained. But do they have an identity, a self? If yes, why do we "pull the plug" on them so often?

It would seem (as it did to Locke) that we accept that someone has a self-identity if: (a) He has the same hardware as we do (notably, a brain) and (b) He communicates his humanly recognizable and comprehensible inner world to us and manipulates his environment. We accept that he has a given (i.e., the same continuous) self-identity if (c) He shows consistent intentional (i.e., willed) patterns ("memory") in doing (b) for a long period of time.

More: <https://samvak.tripod.com/identity.html>

198.

Every scientific theory and many pillars of the scientific method are founded on metaphysical principles.

Evolution Theory hails from the metaphysical assumption that individual organisms as well as entire species aim or are geared to survive. Survival is the hermeneutic and organizing principle.

The Special Theory of Relativity is based on the Cartesian separation between observer and observed.

Popper's principle of Falsifiability is founded on a tautology (for a theory to be considered scientific, it must be falsifiable - but we can apply falsifiability only to scientific theories). Add to this the fact that the languages we use to communicate science - mathematics and geometry, for instance - are not neutral. They constrain in large measure what can and cannot be said, they shape content via context, and they provide language elements as theoretical entities.

199.

Do animals feel pain as we do?

To say that something does not experience pain cannot be rigorously defended. Pain is a subjective experience. There is no way to prove or to disprove that someone is or is not in pain. Here, we can

rely only on the subject's reports. Moreover, even if we were to have an analgometer (pain gauge), there would have been no way to show that the phenomenon that activates the meter is one and the same for all subjects, SUBJECTIVELY, i.e., that it is experienced in the same way by all the subjects examined.

Even more basic questions regarding pain are impossible to answer: What is the connection between the piercing needle and the pain REPORTED and between these two and electrochemical patterns of activity in the brain? A correlation between these three phenomena can be established – but not their identity or the existence of a causative process. We cannot prove that the waves in the subject's brain when he reports pain – ARE that pain. Nor can we show that they CAUSED the pain, or that the pain caused them.

It is also not clear whether our moral percepts are conditioned on the objective existence of pain, on the reported existence of pain, on the purported existence of pain (whether experienced or not, whether reported or not), or on some independent laws.

If it were painless, would it be moral to torture someone? Is the very act of sticking needles into someone immoral – or is it immoral because of the pain it causes, or supposed to inflict? Are all three components (needle sticking, a sensation of pain, brain activity) morally equivalent? If so, is it as immoral to merely generate the same patterns of brain activity, without inducing any sensation of pain and without sticking needles in the subject?

Continued: <https://samvak.tripod.com/animal.html>

200.

Interview granted to Harmony (India), February-March 2011

Q: Aging is a gradual change in one's physical structure that is apparent to others, and to oneself of course. Now what precisely do we mean by aging, or getting old or older, in terms of the mind/psyche?

A: "Old" is commonly thought of as an adjective which bundles together objective physical and mental changes (for the worse); growing dysfunctions in a variety of areas of life; and cultural and social norms and prejudices that together constitute a pernicious stereotype. Reality, however, is more complex. Aging has its positive sides: perspective and experience tend to reduce anxiety and increase efficacy; a life-long worth of networking provides enhanced access to a variety of societal and economic benefits; an extended family generate emotional (and, at times, economic) succor; as leisure time increases, one can cater to one's hobbies and fulfil one's dreams; and so on. These largely positive "externalities" are often ignored and the undeniably negative dimensions of aging are sensationally emphasized.

Q: What major kinds of fear(s) are associated with aging in its psychological sense that you just explained? Also tell a bit about the root cause of those fears

A: It is of course the fear of Death that wears a thousand guises. "Aging" is the name we give to the cumulation of irrefutable proofs that we are mortal. So, when we fear physical decrepitude, mental deterioration, illness, loss of capacities, social ostracism, and other less than savory facets of growing old, what we actually dread is our very end. The promise of an afterlife doesn't really fool anyone, including the most devout believers. No one wants to die and no one wants to be reminded constantly of the transience of his existence. Old-age is also a time of soul-searching and tallying: dreams unfulfilled; wishes denied; fantasies which have remained exactly that; wrong turns and erroneous decisions; remorse, regret, and heartbreak. The knowledge that there is no second chance imbues one's last years with tragedy.

Continued: <https://samvak.tripod.com/journal54.html>

201.

Forgiving is an important capability. It does more for the forgiver than for the forgiven. But it should not be a universal, indiscriminate behaviour. It is legitimate not to forgive sometimes. It depends, of course, on the severity or duration of what was done to you.

In general, it is unwise and counter-productive to apply to life "universal" and "immutable" principles. Life is too chaotic to succumb to rigid edicts. Sentences which start with "I never" or "I always" are not very credible and often lead to self-defeating, self-restricting and self-destructive behaviours.

Conflicts are an important and integral part of life. One should never seek them out, but when confronted with a conflict, one should not avoid it. It is through conflicts and adversity as much as through care and love that we grow.

Human relationships are dynamic. We must assess our friendships, partnerships, even our marriages periodically. In and by itself, a common past is insufficient to sustain a healthy, nourishing, supportive, caring and compassionate relationship. Common memories are a necessary but not a sufficient condition. We must gain and regain our friendships on a daily basis. Human relationships are a constant test of allegiance and empathy.

Additional advice: <https://samvak.tripod.com/faq80.html>

202.

Some cultures do not have a word for "emotion". Others equate emotions with physical sensations, a-la James-Lange, who said that external stimuli cause bodily changes which result in emotions (or are interpreted as such by the person affected). Cannon and Bard differed only in saying that both emotions and bodily responses were simultaneous. An even more far-fetched approach (Cognitive Theories) was that situations in our environment foster in us a GENERAL state of arousal. We receive clues from the environment as to what we should call this general state. For instance, it was demonstrated that facial expressions can induce emotions, apart from any cognition.

A big part of the problem is that there is no accurate way to verbally communicate emotions. People are either unaware of their feelings or try to falsify their magnitude (minimize or exaggerate them). Facial expressions seem to be both inborn and universal. Children born deaf and blind use them. They must be serving some adaptive survival strategy or function. Darwin said that emotions have an evolutionary history and can be traced across cultures as part of our biological heritage. Maybe so. But the bodily vocabulary is not flexible enough to capture the full range of emotional subtleties humans are capable of. Another nonverbal mode of communication is known as body language: the way we move, the distance we maintain from others (personal or private territory). It expresses emotions, though only very crass and raw ones.

And there is overt behaviour. It is determined by culture, upbringing, personal inclination, temperament and so on. For instance: women are more likely to express emotions than men when they encounter a person in distress. Both sexes, however, experience the same level of physiological arousal in such an encounter. Men and women also label their emotions differently. What men call anger – women call hurt or sadness. Men are four times more likely than women to resort to violence. Women more often than not will internalize aggression and become depressed.

More: <https://samvak.tripod.com/sense.html>

203.

[May 1 \(May Day\)](#) was a pagan holiday in many cultures long before the first congress (1889) of the Second International, a socialist gathering, appropriated it.

May 1 was being celebrated by the Celts. They considered it the day when the supernatural invaded the earthly and placed living things in great jeopardy. To protect their precious livestock, they used to herd it between two bonfires in what became known as the Beltane (or Belltane) festival. The Romans honored the spring goddess Flora on May Day.

May 1 is still celebrated throughout the countries of the former communist bloc and in many other places in Europe and Asia as a kind of Labor Day while in North America, Labor Day is celebrated in September.

204.

Jewish mysticism believes that humans have a major role: fixing the results of a cosmic catastrophe, the shattering of the divine vessels through which the infinite divine light poured forth to create our finite world. If Nature is determined to a predominant extent by its contained intelligences, then it may well be teleological.

Indeed, [goal-orientated behaviour](#) (or behavior that could be explained as goal-orientated) is Nature's hallmark. The question whether automatic or intelligent mechanisms are at work, really deals with an underlying issue, that of consciousness. Are these mechanisms self-aware, introspective? Is intelligence possible without such self-awareness, without the internalized understanding of what it is doing?

Kant's third and the fourth dynamic antinomies deal with this apparent duality: automatism versus intelligent acts.

The third thesis relates to causation which is the result of free will as opposed to causation which is the result of the laws of nature (nomic causation)

The antithesis is that freedom is an illusion and everything is pre-determined. So, the third antinomy is really about intelligence that is intrinsic to Nature (deterministic) versus intelligence that is extrinsic to it (free will)

The fourth thesis deals with a related subject: God, the ultimate intelligent creator. It states that there must exist, either as part of the world or as its cause a Necessary Being. There are compelling arguments to support both the theses and the antitheses of the antinomies.

205.

The [smile of Leonardo da Vinci's Mona Lisa](#) is a Victorian romantic invention. The Victorians idealized women and romanticized them as fragile, mysterious, and forbidden objects. But, for 300 years, the Mona Lisa was considered by art critics - from the contemporaneous Vasari onwards - as a masterpiece of realism and innovation. It influenced painters throughout the centuries, from Raphael through Caravaggio to Rembrandt.

This tiny painting on a poplar wooden plank (canvas came later) crammed numerous new techniques into its claustrophobic space:

1. Monumental background, combining, as was the ideal of the Renaissance, the works of Man (bridges, roads) and wild Nature of which Man is a part. Hints of classicism comprising the human form and acts of creation, both human and divine.

2. Sfumato: using graded tones and shading to yield a misty, hazy, and soft look that denotes timelessness and ethereal unearthliness.

The family name by marriage of the real Mona Lisa was Gioconda which means "happiness". Hence her smile. Da Vinci commonly introduced into his works of art such allusions.

The painting, started by the artist in 1506 (or maybe 1513) was completed by his apprentices after his death in 1519. It had a turbulent history over the centuries: bought by a French king, it occupies its own room in the Louvre palace. The eyebrows and eyelashes faded over the years. It was stolen in 1911 (police suspected Picasso), mutilated, caricatured, and puzzled over by generations which read into it their fantasies and fears. Men committed suicide, having fallen in love with her and she still receives ardent fan mail.

206.

I learned about the [human heart](#) from the greatest and the best: it beats 60-100 times a minute; more than 100,000 times a day or close to 40,000,000 a year. Every minute or so, it pumps 6 litres of blood throughout our body - 8-9 red tonnes a day, 3500 scarlet tonnes in a typical year. If you live to be 80, that is like moving around 250,000 tonnes of thick, viscous liquid: the capacity of 25,000 10-tonne tankers.

But where in all this is the exhilaration of love, the stabbing pain of being cheated on? The heartbreak of being abandoned? The agony of your child having a terminal illness? The fears and hopes and shattered dreams and the terrible beauty of a life consumed? Where, in the human heart, this pneumatic wonder, are we?

207.

Fictophilia: falling in love with a fictitious character in a novel, film, or work of art.

Human brains are hopeless at telling reality and fantasy apart: the same cerebral areas light up and with the same intensity whether you are merely thinking about coffee or actually drinking it. Porn and actual sex are indistinguishable in the brain (hence porn addiction). So, our wetware makes no distinction between real people and imaginary ones. We can easily fall for a digital or printed protagonist and have a crush on him or her that rivals any torrid passion.

Erotomaniacs straddle the twilight zone: they maintain utterly concocted and intricately elaborate love affairs with real persons who they never have met or communicated with.

But the truth is that even "real" people are figments of our creative imagination: they are phantasms, narratives, the blood and flesh equivalents of fictional characters. We idealize them our love interests or objects of infatuation, we fill in the gaps, project onto them our inner world, and interact only with the outer layer, the shell.

We use sex and language to try to penetrate the inaccessible minds of our loved ones, but to no avail: it is always skin-deep and ultimately deceptive. More than half of all intimate partners admit to cheating on each other: the ultimate form of betrayal and deception. The real figure is probably much higher. That is how real our relationships are and how well we know our significant others. When push comes to shove, we all inhabit our bubble universes, doomed to the silent solipsism of our humanity.

208.

Why do people become [parents](#) in the first place? Do we have a moral obligation to humanity at large, to ourselves, or to our unborn children? Hardly.

Raising children comprises equal measures of satisfaction and frustration. Parents often employ a psychological defense mechanism - known as "cognitive dissonance" - to suppress the negative aspects of parenting and to deny the unpalatable fact that raising children is time consuming, exhausting, and strains otherwise pleasurable and tranquil relationships to their limits.

Not to mention the fact that the gestational mother experiences "considerable discomfort, effort, and risk in the course of pregnancy and childbirth" (Narayan, U., and J.J. Bartkowiak (1999) *Having and Raising Children: Unconventional Families, Hard Choices, and the Social Good* University Park, PA: The Pennsylvania State University Press, Quoted in the Stanford Encyclopedia of Philosophy)

Parenting is possibly an irrational vocation, but humanity keeps breeding and procreating. It may well be the call of nature. All living species reproduce and most of them parent. Is maternity (and paternity) proof that, beneath the ephemeral veneer of civilization, we are still merely a kind of beast, subject to the impulses and hard-wired behavior that permeate the rest of the animal kingdom?

Continued: <https://samvak.tripod.com/parent.html>

209.

People are concerned with [beauty, with meaning, or with symbols](#).

Some people are focused on aesthetics. They seek to increase or preserve beauty around them and are concerned with values and aspects of the material world that enhance appearances (e.g., symmetry or attractiveness)

Others emphasize meaning. They strive to find harmony, connectivity, purpose, and the proper interpretation of events, circumstances, and their environment.

Yet others are preoccupied with symbols and concepts: their creation and manipulation. They are more analytic or synoptic and thrive on the abstract.

Once you classify yourself, it can lead to much clearer life goals and an elevated self-awareness.

210.

Another painting by the supertalented teen [@ b elena b](#) : sakura (Japanese cherry blossoms)

A recent report by the UN's IPBES threatens us with the disappearance of biodiversity via the extinction of more than one million species within a few decades.

Like all bureaucracies, [environmental organizations](#) are out to perpetuate themselves, fight heresy and accumulate political clout and the money and perks that come with it. They are no longer a disinterested and objective party. They have a stake in apocalypse. That makes them automatically suspect.

Bjorn Lomborg, author of "The Skeptical Environmentalist", was at the receiving end of such self-serving sanctimony. A statistician, he demonstrated that the doom and gloom tendered by environmental campaigners, scholars and militants are, at best, dubious and, at worst, the outcomes of deliberate manipulation.

The situation is actually improving on many fronts, showed Lomborg: known reserves of fossil fuels and most metals are rising, agricultural production per head is surging, the number of the famished is

declining, biodiversity loss is slowing as do pollution and tropical deforestation. In the long run, even in pockets of environmental degradation, in the poor and developing countries, rising incomes and the attendant drop in birth rates will likely ameliorate the situation in the long run.

Yet, both camps, the optimists and the pessimists, rely on partial, irrelevant, or, worse, manipulated data. The multiple authors of "People and Ecosystems", published by the World Resources Institute, the World Bank and the United Nations conclude: "Our knowledge of ecosystems has increased dramatically, but it simply has not kept pace with our ability to alter them"

Continued: <https://samvak.tripod.com/nature.html>

211.

The average [meteor](#) - a piece of a steroid or planet, or dust left by passing comets - is the size of a baseball and is moving through space at 50,000 kilometres per hours.

Hence the myth that meteors burn upon entry due to friction with the Earth's atmosphere. The truth is that meteors do not burn - they vaporize due to "ram pressure". Meteors do heat - to more than 3000 degrees Fahrenheit or 1649 Celsius - and, as a result, they glow. But this is not due to friction.

The meteor's advancing front compresses the air and raises its temperature. It is this seething air that, in turn, vaporizes most meteors, transforming them into shooting stars, 100 kilometres above.

Larger meteors splatter into exploding fireballs. But they all finally become meteorites - cold shreds of meteors found on the ground.

Cyclopedia of Factoids <https://samvak.tripod.com/factoidsindex.html>

212.

Why do [second and third marriages](#) end in a divorce much more often than first marriages?

Because, beyond a certain age (35-45 would be my guess), women and men are irreparably damaged goods. They carry with them baggage from previous relationships that renders them incapable of maintaining functional new ones.

Hurts, abuse, grievances, lack of closure, fears, unresolved conflicts, and the narcissistic defenses that they elicit are the scarred residues and festering detritus of previous botched marriages and painful liaisons.

Hampered by such emotional mayhem, men and women crave long-term intimacy, companionship, and love. But disabled as they are by their past, they settle for hurried sex and fleeting flings strewn across the arid Sahara that their lives become.

213.

In the movie "Dreamcatcher", four childhood friends, exposed to an alien, disguised as a retarded child, develop psychic powers. Years later they reunite only to confront a vicious extraterrestrial life-form. Only two survive but they succeed to eradicate the monster by incinerating it and crushing its tiny off-spring underfoot.

Being mortal ourselves, we cannot conceive of an indestructible entity. The artifacts of popular culture - thrillers, action and sci-fi films, video games, computer viruses - assume that all organisms, organizations and automata possess fatal vulnerabilities. Medicine and warfare are predicated on a

similar contention.

We react with shock and horror when we are faced with "resistant stains" of bacteria or with creatures, machines, or groups able to survive and thrive in extremely hostile environments.

Destruction is multi-faceted. Even the simplest system has a structure and performs functions. If the spatial continuity or arrangement of an entity's structure is severed or substantially transformed - its functions are usually adversely affected. Direct interference with a system's functionality is equally deleterious.

We can render a system dysfunctional by inhibiting or reversing any stage in the complex processes involved - or by preventing the entity's communication with its environs. Another method of annihilation involves the alteration of the entity's context - its surroundings, its codes and signals, its interactive patterns, its potential partners, friends and foes.

Finding the lethal weaknesses of an organism, an apparatus, or a society is described as a process of trial and error. But the outcome is guaranteed: mortal susceptibility is assumed to be a universal trait. No one and nothing is perfectly immune, utterly invulnerable, or beyond extermination.

Continued: <https://samvak.tripod.com/dreamcatcher.html>

214.

Overanalysis is one of the more pernicious legacies of Freud: the counterfactual insistence that human action and inaction have emotional, environmental, and biographical antecedents that can be unerringly unearthed and reconstructed.

Freud firmly believed that he was charting a new "physics of the mind", a science, akin to the natural sciences. Other branches of the social "sciences" developed similar grandiose pretensions and the medicalization of psychiatry rendered psychology an ostensible branch of medicine where causes invariably lead to effects.

The truth, of course, is radically different.

People are irrational. They often act without rhyme or reason, against their best interests, ignoring the consequences of their actions or inaction, and under a bewildering array of interacting internal and external stimuli too numerous or complex to identify or enumerate.

Overanalyzing is counterproductive. Most people are suggestible, aim to please and to conform, and prone to false memories. It behooves psychology to be way more humble and focus on dispensing good and tried advice on various life issues. It is as much a wannabe science as it is a form of glorified literature and should know its place.

The Japanese call it: mono no aware.

215.

Weakness of character is indistinguishable from evil. Weak people cowardly sacrifice moral principles and values, are often highly suggestible, are eager to please and conform at any cost, and unthinkingly follow the mighty and the rich wherever they may lead them.

The main preoccupation of the weak is how to abrogate responsibilities and obligations and surrender their freedom of action and free will to strong men and institutions.

Weakness entails corruption, compromise, deception, and dependence as well as the ability to morph and shapeshift in order to fit in. The weak are amorphous and fuzzy, they cannot be trusted because they have no core or identity. They are easily swayed and end up committing the most appalling transgressions against themselves and others, even their nearest, dearest, and loved ones.

216.

Following a series of rebellions, the British North American colonies achieved self-government in 1848. But the economic situation was dire. The colonies, immersed as they were in the 1847 global depression, could no longer rely on protective tariffs once the British repealed the Corn Laws. Famished and disease-stricken Irish immigrants flooded the new state. Young men in Canada West left in droves for the United States due to a shortage of agricultural land

The 1849 Gold Rush brought tens of thousands of gold diggers from the USA to [Canada](#). Riots erupted in Montreal. A Rebellion Losses Bill, intended to compensate some of the victims of the 1837-38 rebellion, further drained the country's dilapidated resources

By 1849, many Canadians were clamoring to join the United States. An Annexation Association was founded to promote unification with the prospering southern neighbor. The two versions of an Annexation Manifesto were signed by the entire business community in Montreal and Quebec and by the nationalists, who, contrary to their name, were republicans who preferred the USA to the British crown.

217.

Little known facts about [earthquakes & temblors](#):

The epicenter of an earthquake is not the same as its hypocenter (focus, point of origin within a fault-line). The epicenter is the point on the surface of the Earth directly above the focus. Dangerous, shallow-focus quakes originate 0-70 kilometers below the surface

Less damaging deep-focus tremors occur between 70-700 kilometers down. Subduction zone earthquakes (like the one that gave rise to the lethal tsunami on December 26, 2004) occur when one tectonic plate moves under another (subducts)

There are interplate and intraplate quakes, which take place along plate boundaries or within the fracturing crust of a single plate, respectively

Earthquakes are not rare at all - several hundred earthquakes occur every day. There are about 1 million of them annually - of which 50,000 can be felt without the aid of instruments. Tremors of the magnitude of Kobe in 1995 (which caused an estimated damage of \$100 billion) are measured 20 times in an average year

The Encyclopedia Britannica (2005 edition) describes a "swarm" of such events thus: "In the Matushiro region of Japan, for instance, there occurred between August 1965 and 1967 a series of hundreds of thousands of earthquakes, some sufficiently strong (up to local magnitude 5) to cause property damage but no casualties. The maximum frequency was 6,780 small earthquakes on April 17, 1966"

The Pacific ocean is the unhappy recipient of well over 80 percent of all the energy released by earthquakes worldwide. Japan alone suffers from 1500 tremors annually (of which two thirds are greater than 3.5 in magnitude). Fault lines abound and new ones are discovered frequently. One fault line runs under 125th street in Manhattan, New-York

Still, in the last 5 centuries, all earthquakes combined killed less than one tenth the victims of World War II - and this includes the 240,000 who died in the 1976 Tang-Shan, China event.

Earthquakes are composites of:

I. Primary (or compression) and secondary (or shearing) body waves (that travel in the rocks under the surface of the Earth at speeds of up to 7 kilometers per second and frequencies of between 20 Hertz and one vibration per 54 minutes); and

II. Two types of surface waves, named after British physicist Lord Rayleigh and British geophysicist A. E. H. Love (with frequencies of 1-0.005 Hertz)

Some earthquakes are caused by human activities (such as the filling of water reservoirs behind dams, injecting water into deep wells, and underground nuclear tests). More than 600 tremors were recorded in the decade following the filling of Lake Mead behind Hoover Dam on the Nevada-Arizona state border

Some earthquakes produce low-pitch sounds and light effects (flashes, streamers, and balls). Water in lakes and reservoirs oscillate causing flooding (a phenomenon called seiche). Seiches were observed in Scotland and Sweden following the Lisbon quake of 1755. Similarly, the Alaskan tremor in 1964 produced seiches in Texas and throughout the southwestern parts of the United States

Measuring the magnitude of earthquakes is more a fine art than an exact science

Charles Richter developed his eponymous logarithmic scale in 1935. It measures the amplitude (the height) of seismic surface waves. Each unit represents a tenfold increase in the energy released by the tremor. An earthquake of magnitude 9 is, therefore, 1000 stronger than a tremor of magnitude 6. The Kobe earthquake measured 6.8 on the Richter scale, the San Francisco tremor of 1906 was 8.3 (as was the earthquake in the Mississippi Valley in 1811), and both the Alaskan quake of 1964 and the South Asian underwater temblor of 2004 were around 9 (9.2 in Alaska to be precise)

The Richter scale is used mainly by the media. Professional seismologists use the Moment Magnitude Scale (MMS) which takes into account the properties of the area and the amount of slippage (displacement). It captures the total energy of the tremor. The Kobe earthquake measured 7 on the MMS, the San Francisco tremor of 1906 was 7.6, and the Alaskan quake of 1964 was 9

Then there is the still-used 12-grade Modified Mercalli Scale (adapted in 1931 by American seismologists H. O. Wood and Frank Neumann from the original Mercalli scale, proposed in 1902 Italian seismologist Giuseppe Mercalli). It measures the impact that an earthquake has on the natural and man-made environment to gauge its magnitude. The Europeans have a similar 12-grade scale, called MSK.

Seaquakes are earthquakes that start on land and then travel into the sea at the speed of sound (about 1.5 kilometers per second)

Quakes occur even on the moon which has no plates, volcanic activities, or ocean trenches. The five seismograph stations of the Passive Seismic Experiment set up between 1969 and 1977 as part of the United States Apollo Program detected up to 3,000 moonquakes every year. Mars, on the other hand, seems not to have quakes at all!

218.

Peter the Great oriented a reluctant Russia towards the West: its technologies and work ethic, if not its values. Two centuries later, Russian aristocracy was French, its military and commerce German, its monarchy half British, its culture and literature at the core of mainstream Europe. Putin is aiming to

reverse all this by firewalling Russia, weaning it off its dependence on the West, and reorienting it towards Asia (from China to the Middle East). It is a gargantuan reversal.

219.

To preserve a language as a LIVING LANGUAGE, the following conditions must be met:

1. An academy of language to set standards and preserve linguistic knowledge
2. A corpus of words codified in works of reference such as dictionaries and thesauri
3. A population which speaks the language and shares the same cultural and historical space
4. Literature and media which make use of the language as a primary resource
5. Constant innovation and neologization (creation of new words) in slang and in various disciplines like technology.

220.

All of us - angels and demons alike - are trapped in the marble that is our lives.

We are but the accretions of hurt, the ossuaries of memories, the fossilized remains of previous identities, the skin regards of dear ones, the flaking sperm and dessicated lubricants of lovemaking, penumbral tastes and smells, raging against the dying of the light.

How fragile we are and how fleeting, ethereal.

We cling to each other for panicky comfort and we recoil, averting gaze, breaching the anguished oath of blood and tears that binds us.

A spark of god, his image, the greatness of surviving our mortality and passing with a smile, we swirling specks of dust illuminated, exclaim defiantly: been here, done that, we bid farewell on our terms. Adieu.

221.

Some philosophers say that our life is meaningless because it has a prescribed end. This is a strange assertion: is a movie rendered meaningless because of its finiteness? Some things acquire a meaning precisely because they are finite: consider academic studies, for instance. It would seem that meaningfulness does not depend upon matters temporary.

We all share the belief that we derive meaning from external sources. Something bigger than us – and outside us – bestows meaning upon our lives: God, the State, a social institution, an historical cause.

Yet, this belief is misplaced and mistaken. If such an external source of meaning were to depend upon us for its definition (hence, for its meaning) – how could we derive meaning from it? A cyclical argument ensues. We can never derive meaning from that whose very meaning (or definition) is dependent on us. The defined cannot define the definer. To use the defined as part of its own definition (by the vice of its inclusion in the definer) is the very definition of a tautology, the gravest of logical fallacies.

Continued: <https://samvak.tripod.com/external.html>

222.

Earth is a complex, orderly, and open system. If it were an intelligent being, we would have been compelled to say that it had "chosen" to preserve and locally increase form (structure), order and complexity. This would explain why evolution did not stop at the protozoa level. After all, these mono-cellular organisms were (and still are, hundreds of millions of years later) superbly adapted to their environment. It was Bergson who posed the question: why did nature prefer the risk of unstable complexity over predictable and reliable and durable simplicity?

The answer seems to be that Nature has a predilection (not confined to the biological realm) to increase complexity and order and that this principle takes precedence over "utilitarian" calculations of stability. The battle between the entropic arrow and the negentropic one is more important than any other (in-built) "consideration". Time and the Third Law of Thermodynamics are pitted against Life (as an integral and ubiquitous part of the Universe) and Order (a systemic, extensive parameter) against Disorder.

In this context, natural selection is no more "blind" or "random" than its subjects. It is discriminating, encourages structure, complexity and order and rewards cooperation. The contrast that Bergson stipulated between Natural Selection and Élan Vitale is misplaced: Natural Selection IS the vital power itself.

Modern Physics is converging with metaphysics (possibly with the philosophical side of Religion as well) and the convergence is precisely where concepts of order and disorder emerge. String theories, for instance, come in numerous versions which describe many possible different worlds (though, admittedly, they may all be facets of the same Being: distant echoes of the new versions of the Many Worlds Interpretation of Quantum Mechanics)

Continued: <https://samvak.tripod.com/anthropy.html>

223.

Advice from an old man to a young person:

Maybe you don't know yourself as well as you think you do.

You have changed a lot, so maybe it is time to experiment and to discover yourself in a variety of settings and activities.

Maybe it is not good to have so many rigid rules: "I never do this" or "I always do that". It is better to go with the flow and redefine your boundaries from time to time.

Sometimes it is good to lose control, get lost, and not plan too much. Just to act and see what happens.

Some actions give you energy, others consume it. Find out which and which and create a balance between the two so that you never feel depleted.

224.

Reliant as he is on outside judgement, the narcissist feels miserably inferior and dependent. He rebels against this degrading state of things by escaping into a world of make-belief, daydreaming, pretensions and delusions of grandeur. The narcissist knows little about himself and finds what he knows to be unacceptable.

Our experience of what it is like to be human – our very humanness – depends largely on our self-

knowledge and on our experience of our selves. In other words: only through being himself and through experiencing his self – can a human being fully appreciate the humanness of others.

The narcissist has precious little experience of his self. Instead, he lives in an invented world, of his own design, where he is a fictitious figure in a grandiose script. He, therefore, possesses no tools to enable him to cope with other human beings, share their emotions, put himself in their place (empathise) and, of course, love them – the most demanding task of inter-relating.

The narcissist just does not know what it means to be human. He is a [predator](#), rapaciously preying on others for the satisfaction of his narcissistic cravings and appetites for admiration, adoration, applause, affirmation and attention. Humans are Narcissistic Supply Sources and are (over- or de-) valued according to their contributions to this end.

Continued: <https://samvak.tripod.com/faq23.html>

225.

We reject and resent those who challenge our [self-perception and self-image](#). It takes decades of emotional investment and the processing of vast swathes of memories to form a coherent experience of oneself.

Even if we regard ourselves in largely negative terms, we refuse to countenance an alternative, more positive point of view. We fiercely defend our hard-earned storyline about who we are against countervailing information and its purveyors, even the well-meaning ones.

Consequently, if we believe that we are mentally ill, broken, hopeless damaged goods, we will seek to hurt, remove from our lives, push away, or even annihilate anyone who loves us, accepts us, forgives us, makes us feel safe and at home, and trusts in us. When we fail to make these nearest and dearest conform to our doomsday scenarios about our irredeemably corrupt identity - we hurt them horribly and punish them cruelly and this way uphold our sense of our core as evil and incorrigible.

226.

Love never travels alone. Its constant companions are [fear, resentment, and hate](#).

Love demands the partial surrender of personal autonomy, limitations on freedoms and on the repertory of one's choices, and constant compromising. These provoke both resentment and fear of handing so much power to another person.

Pain aversion and abandonment and separation anxieties as well as object impermanence (inconstancy) and fear of intimacy (dysfunctional attachment styles) all play crucial roles in amplifying the dread of becoming dependent on someone else for critical psychological functions, the regulation of emotions, moods, and affect, and the maintenance of one's overall wellbeing.

If the partner is narcissistic or psychopathic, lacks empathy and acts with callous and selfish disregard, these mixed feelings coalesce over time into hatred.

227.

[Do you stink?](#) Are your body odors overpowering and nauseating?

1. Ask someone you trust to be truthful if you smell noxious and from which precincts of your body
2. Inhale the wafting aroma of hot coffee for 3 minutes and then smell all parts of your body, your

clothing, and your shoes.

Coffee resets the smell buds in the nose: it "reboots" the nose.

3. Newborns react strongly to body odors. Because they cannot fully see in the first few months, they compensate with a much stronger sense of smell. If a baby does not protest strongly when held, it means the person holding the baby in her arms is possessed of a good smell.

4. Finally, women find some female body odors offensive even as men find these smells attractive and arousing. Similarly, women get turned on by male perspiration and by other scents that men find objectionable.

228.

The Cheshire cat left only its smile behind. [Online content](#) cannot manage even that. Thousands of articles and essays posted by hundreds of authors were lost forever when themestream.com surprisingly shut its virtual gates. A sizable portion of the 1960 census, recorded on UNIVAC II-A tapes, is now inaccessible. Web hosts crash daily, erasing in the process valuable content. Access to web sites is often suspended - or blocked altogether - because of a real (or imagined) violation by the webmaster of the host's Terms of Service (TOS). Millions of other web sites - the results of collective, multi-annual, transcontinental efforts - contain unique stores of information in the form of databases, articles, discussion threads, and links to other web sites. Consider "Central Europe Review". Its archives comprise more than 2500 articles and essays about every conceivable aspect of Central and Eastern Europe and the Balkan. It is one of countless such collections.

Similar and much larger treasures have perished since the dawn of the digital age in the 1920's. Very few early radio and TV programs have survived, for instance. The current "digital dark age" can be compared only to the one which followed the torching of the Library of Alexandria. The more accessible and abundant the information available to us - the more devalued and common it becomes and the less institutional and cultural memory we seem to possess. In the battle between paper and screen, the former has won formidably. Newspaper archives, dating back to the 1700's are now being digitized - testifying to the endurance, resilience, and longevity of paper.

Continued: <https://samvak.tripod.com/busiweb20.html>

229.

The [brain of a decapitated person](#) continues to produce brain waves recordable by EEG 3-8 seconds after the head is severed. Is the person conscious?

A study (Mikeska and Klemm, 1975) reported an EEG trace in the decapitated heads of rats of up 30 seconds (on average - 14 seconds). Allred and Berntson (1986) and Vanderwolf et al. (1988) dismissed that as LVFA (low voltage fast activity), not necessarily indicative of consciousness or distress.

Holson (1992) reviewed the literature and found that decapitation triggers 2-4 seconds of slow direct current EEG trace followed by 10-13 seconds of an LVFA trace. When the rats were anesthetized the LVFA trace lasted longer - proving that it had nothing to do with consciousness.

Still, numerous anecdotes recounted by eyewitnesses support the theory that consciousness survives in the first 2-6 seconds and that some decapitated persons even realize their predicament to their utter horror.

230.

Complexity and simplicity are often, and intuitively, regarded as two extremes of the same continuum, or spectrum. Yet, this may be a simplistic view, indeed.

Simple procedures (codes, programs), in nature as well as in computing, often yield the most complex results. Where does the complexity reside, if not in the simple program that created it? A minimal number of primitive interactions occur in a primordial soup and, presto, life. Was life somehow embedded in the primordial soup all along? Or in the interactions? Or in the combination of substrate and interactions?

Complex processes yield simple products (think about products of thinking such as a newspaper article, or a poem, or manufactured goods such as a sewing thread). What happened to the complexity? Was it somehow reduced, "absorbed, digested, or assimilated"? Is it a general rule that, given sufficient time and resources, the simple can become complex and the complex reduced to the simple? Is it only a matter of computation?

Continued here: <https://samvak.tripod.com/complex.html>

231.

Arguably, some moral or altruistic conduct is, indeed, motivated by one's egotistical (self-interested, but not necessarily selfish) desire to feel good and kind, or to do good, or to be rewarded, or to avoid punishment and opprobrium. But, most acts of altruism are driven by the wish or need to satisfy one's desire to bring benefits to others and to enhance their well-being. Altruistic and empathic behaviours (or even mere sentiments), therefore, render dubious the claim that all desire-satisfaction is self-interested, or selfish (though it may well be pleasurable as a by-product.) Morality is irrational. It requires us to suspend reflexes, emotions, and self-interest. It is not an appeal to our "higher nature" - it is simply not natural.

Consider one's behavioral options in a sexless and loveless marriage: to divorce the withholding partner (the ethical and right thing to do) - or to engage in serial adultery and cheat on him repeatedly (the rational thing to do). Divorce carries enormous personal costs: financial, social, in reduced access to one's children, in terms of the lost companionship and friendship of the partner. Important psychological functions are disrupted: one's intimate partner often fulfills the roles of parent, child, guru, rock, and the object of one's pity. The fabric of togetherness woven out of calendared rituals and rites is torn asunder.

It is much easier and cost effective to stray and promiscuously seek love, intimacy, sex, and adrenaline pumping excitement, lust, and adventures with others while preserving the emotionally dead bond for practical reasons.

That so many people choose honesty, openness, and morality over deception and elect to divorce their spouses is notable and amazing. Counterintuitive, really - if not outright miraculous. It is a testament to how far we have come as a species that we adhere to abstract principles - good and bad - never mind how steep the price we have to pay.

Continued: <https://samvak.tripod.com/moral.html>

232.

That which does not exist - cannot be criticized. We can pass muster only on that which exists

When we say "this is missing" - we really mean to say: "there is something that IS NOT in this, which IS." Absence is discernible only against the background of existence

Criticism is aimed at changing. In other words, it relates to what is missing. But it is no mere sentence, or proposition. It is an assertion. It is goal-oriented. It strives to alter that which exists with regards to its quantity, its quality, its functions, or its program / vision

All these parameters of change cannot relate to absolute absence. They emanate from the existence of an entity. Something must exist as a precondition. Only then can criticism be aired: "(In that which exists), the quantity, quality, or functions are wrong, lacking, altogether missing"

The common error - that we criticize the absent - is the outcome of the use made of an ideal. We compare that which exists with a Platonic Idea or Form (which, according to modern thinking, does not REALLY exist). We feel that the criticism is the product not of the process of comparison - but of these ideal Ideas or Forms. Since they do not exist - the thing criticized is felt not to exist, either.

But why do we assign the critical act and its outcomes not to the real - but to the ideal? Because the ideal is judged to be preferable, superior, a criterion of measurement, a yardstick of perfection

Naturally, we are inclined to regard it as the source, rather than as the by-product, or as the finished product (let alone as the raw material) of the critical process. To refute this intuitive assignment is easy: <https://samvak.tripod.com/fragments2.html>

233.

Ego Death and No Self are desired goals in many mystical traditions and the experienced outcomes of psychedelics and practices such as meditation. They are supposed to be the precursors to enlightenment.

As usual, Western "luminaries", from Jung to Tolle, messed up pure concepts, erroneously and egregiously conflating "ego", "self", "identity", and "proprioception". The field is so hopelessly muddled that it had become comically meaningless and useless and haunted by New Age logorrhea.

Even when one peels all the layers of an onion, the smell of the onion lingers.

Some ONE is being enlightened, experiences annulment, endures oceanic feelings, merges with the universe, and is guided and instructed by sages.

There is no escaping BEING. What we can avoid - with lots of hard and unrelenting work and tedious practice - are the categories of existence, the ways in which we had perceived and organized the world hitherto, the boundaries, restrictions, and inhibitions imposed on us by our senses, by our minds, and by the baggage of social mores and cultural edicts that attend to all the above.

We can get in direct touch with reality in a manner not mediated, obstructed, or obfuscated by narratives (including our personal ones) or language. But it would still be US who would be accomplishing all this: Cartesian kernels of consciousness, however minimized and transformed. One ought to read the brilliant works of Moshe Kroy to realize how badly we have strayed in the West from the true messages of traditions such as Sufism, Kabbalah, Buddhism (and Zen), and other venerable schools of thought about non-thought.

234.

Cryptocurrencies represent a major revolution whose full implications are yet to be grasped. They challenge the paradigms underlying both the central banks' money monopoly and public digital goods.

Unlike all previous legal tenders, they constitute stores of expectations regarding future value - not

stores of value per se.

Cryptoassets are digital goods, but they are scarce: they require “mining” and the total number of units is limited. Consequently, cryptoassets such as cryptocurrencies are rivalrous (there is a marginal cost associated with producing additional units) and excludable (access to and ownership of the cryptoasset is restricted)

Blockchain technologies — distributed, redundant, and autonomous self-updating, propagated electronic ledgers — present the first feasible solutions to counterfeiting, real-time transacting, scarcity management, monetizing intangibles, crowdsourcing, and a host of other hitherto intractable bottlenecks in business and finance. They provide almost fail-proof identity verification across platforms, objects, and transactions.

235.

The vile, nauseating [generations born after 1995](#): graceless collapsed narcissists, devoid of accomplishments and knowledge and yet, retarded as they are, convinced of their intellectual genius superiority.

Precisely because they are intellectually nonexistent, they are steeped in conspiratorial paranoia and contumaciously attack every authority, text, information, knowledge, and expert.

They always know best because they formed opinions on everything under the sun. And these flights of ill-informed fancy they consider way more authoritative than any study or book or scholar or fact. Their opinions are unassailable merely by virtue of being theirs.

What immodesty and hubris, what absence of humility, perspicacity, and sagacity! The only smart things about their person are their phones. Fatuous sad clowns, all wannabe Jokers.

What a searing disappointment to behold them, strutting their decrepit grandiosity! How did we devolve into THESE subhuman mutants? What hope is there for our species when these malformed, eternally puerile, emotionally dead, psychosexually stunted, defiant, dysregulated, and nescient creatures take over?

A convo with Richard Grannon about this very looming cataclysm:

<https://m.youtube.com/watch?v=j3F5AxU9Tro>

236.

[Halloween](#)

Centuries ago, October 31 was called in England "All Hallows' Eve". People prayed to prepare the souls of the departed for the Catholic All Saints' Day on November 1

October 31 was also the Celtic New Years' Eve - the "Samhain". On that night, the spirits of the deceased were supposed to possess living bodies before departing to the afterlife

Pumpkins were not part of Halloween celebrations until late in the 19th century. The Irish and other Europeans actually carved up turnips. Poor immigrants to the USA could not afford turnips and turned to pumpkins instead.

237.

Excerpt from [Mistreating Celebrities](#): Interview Granted to Superinteressante Magazine in Brazil

Q. In your country, who are the celebrities people love to hate?

A. Israelis like to watch politicians & wealthy businessmen reduced, demeaned, & slighted. In Macedonia, where I live, all famous people, regardless of their vocation, are subject to intense, proactive, & destructive envy. This love-hate relationship with their idols, this ambivalence, is attributed by psychodynamic theories of personal development to the child's emotions towards his parents. Indeed, we transfer & displace many negative emotions we harbor onto celebrities.

Q. I would never dare asking some questions the reporters from Panico ask the celebrities. What are the characteristics of people like these reporters?

A. Sadistic, ambitious, narcissistic, lacking empathy, self-righteous, pathologically and destructively envious, with a fluctuating sense of self-worth (possibly an inferiority complex)

Q. Do you believe the actors and reporters want themselves to be as famous as the celebrities they tease? Because I think this is almost happening.. A. The line is very thin. Newsmakers and newsmen and women are celebrities merely because they are public figures and regardless of their true accomplishments. A celebrity is famous for being famous. Of course, such journalists will likely to fall prey to up and coming colleagues in an endless and self-perpetuating food chain.. Q. I think that the fan-celebrity relationship gratifies both sides. What are the advantages the fans get and what are the advantages the celebrities get?

A. There is an implicit contract between a celebrity and his fans. The celebrity is obliged to "act the part", to fulfil the expectations of his admirers, not to deviate from the roles that they impose and he or she accepts. In return the fans shower the celebrity with adulation. They idolize him or her and make him or her feel omnipotent, immortal, "larger than life", omniscient, superior, and sui generis (unique). What are the fans getting for their trouble?

Continued: <https://samvak.tripod.com/faq19.html>

238.

[Lectures in the Faculty of Psychology of South Federal University in Rostov on Don, Russia:](#)

1. The Psychology and Psychopathology of Social Media

<https://m.youtube.com/watch?v=w2rKrWNWkS0>

2. Collapsed States in Narcissistic and Histrionic Personality Disorders

<https://m.youtube.com/watch?v=3ryBTnHnZno>

239.

I must catch the [city-bound bus](#). I have to change at the Central Station and travel a short distance, just a few more minutes, to jail. The prison walls, to the left, will shimmer muddy yellow, barbwire fence enclosing empty watchtowers, the drizzle-induced swamp a collage of virile footsteps. I am afraid to cross its ambiguous solidity, the shallow-looking depths. After that I have to purge my tattered sneakers with branches and stones wrenched out of the mucky soil around our barracks. But there is still way to go.

I mount the bus and sit near a disheveled, unshaven man. His abraded pair of horn-rimmed glasses is adjoined to his prominent nose with a brown adhesive. He reeks of stale sweat and keeps pondering

the clouded surface of his crumbling watch. His pinkie sports a rectangular, engraved ring of golden imitation.

The bus exudes the steamy vapors of a mobile rain forest. People cram into the passages, dragging nylon-roped shopping bags, shrieking children, and their own perspiring carcasses, their armpits and groins stark dark discolorations.

All spots are taken. Their occupants press claret noses onto the grimy windows and rhythmically wipe the condensation. They explicitly ignore the crowd and the censuring, expectant stares of older passengers. As the interminable road unwinds, they restlessly realign their bodies, attuned to seats and neighbors.

Our driver deftly skirts the terminal's piers and ramps. Between two rows of houses shrouded in grimy washing, he hastens towards the freeway. He turns the radio volume up and speakers inundate us with tunes from the Levant. Some travelers squirm but no one asks to turn it down. It is the hourly news edition soon. Thoughts wander, gaze introspectively inverted, necks stretch to glimpse the passing views.

Continue <https://samvak.tripod.com/bus-en.html>

240.

Catherine de Médicis, wife of King Henri II of France, hated the thick waists of women attending court receptions.

So, in the 1550s, she introduced the [corset](#) (sleeveless "payre of bodies") - an undergarment designed to artificially narrow a woman's waist by up to 30 centimeters and to yield a cylindrical shape with a flat, breastless, torso.

The Elizabethan corset - as opposed to the Victorian one - was comfortable and supported the back. It evolved in Tudor times from the kirtle, stiffened by glue and worn under the gown. Mary Tudor's wardrobe contained these: "Item for making of one peire of bodies of crymsen satin, Item for making two pairs of bodies for petticoats of crymsen satin, Item for making a pair of bodies for a Verthingall of crymsen Grosgrain." Queen Elizabeth had these listed in her garderobe: "A payre of bodies of black cloth of silver with little skirts (1571), a pair of bodies of sweete lether (1579), a pair of bodies of black velvet lined with canvas stiffened with buckeram (1583), for altering a pair of bodies...the bodies lined with sackcloth and buckram about the skirts with bents covered with fustian, a pair of french bodies of damaske lined with sackcloth, with whales bone to them (1597)" Victorian women were described by contemporaries as maintaining a 43 centimeters waistline with the aid of whalebone corsets. But period advertisements for corsets cater to waistlines of up to 107 centimeters with an average of 76 centimeters. Wearing a tight corset did constrain blood flow and cause fainting - but there was no shortage of corsets of all sizes.

Corsets dominated fashion between 1555 and 1908 when the first flowing gowns to be worn without a the constraining undergarment were designed. Another twenty years passed before the corset was relegated to history.

241.

Two [prodigies](#) - Laurent Simons of Belgium and Kelton Kostis of the USA - captured the headlines lately. Eerily, they are following the same deleterious trajectory like me: university at age 9, physics, a medical degree. Deja vu all over again.

I thought the worlds of education and child psychology have learned a lesson from cases like mine: removing the child from his peer group is an emotional cataclysm with apocalyptic personal

outcomes.

But educators, psychologists, and university admins seem to still pursue this discredited practice: university at the tender and unformed age of 9.

These kids will end up like me: disabled freaks.

Gifted children should continue their normal schooling in their natural environment. No doubt they should receive augmented, enriching, additional academic training on top or even in lieu of their regular studies. But they should never be excised from their ecosystem: the habitat of family and peers that induces growth and guarantees emotional maturity. IQ without EQ is like a luxury car without an engine and running on fumes. It is a recipe for a disastrous, wasted life. I should know.

242.

I once asked one of the [many women who cheated on me](#) with an irredeemably repulsive stranger why she did it, why she chose another man over me, especially this kind of roadkill of a non-man in every conceivable sense?

She answered: "I did not choose him over YOU. I chose him over your ABSENCE." I withhold much craved intimacy from my besotted insignificant other and instead offer her virulent, overwhelming, emotionally dysregulating rejection and identity-shattering abuse.

And then I end up being hurt to the quick - life-threateningly devastated - and wondering why my women prefer to do anything with anyone anywhere - the most shocking and unimaginable acts and choices - to spending even another minute in my "company"

So, here is to the Newest Me compared to two versions of a slightly earlier time. Swipe to the left. I cannot accept the fact that I am evil, that I am still nightmarishly cruel to my women to the point of driving them into doing the out-of-character unthinkable. I cannot help it, no matter how hard I try. And I do try with everything I've got. But I never get it right.

I am ashamed and guilt-ridden and besieged by the insomnia of the wicked. I work hard to make amends and remedy and rectify or just make up and compensate for my character deficiencies and my misdeeds. I am a good- and big-hearted healer and feel helpless against the Mr. Hyde within my hide

I guess I want all my women to perform a miracle: to save me from myself and love me unconditionally at age 59 as I had never been loved as a child. Warts and all. Especially the warts. To stop these ritual mating dances of betrayal before it is too late and I run out of years.

243.

[Psychotherapy](#) is most effective when it helps the patient to construct alternative narratives about his or her life. At its best and most efficacious, it amounts to scriptwriting or to the ancient art of storytelling. It is all about providing a fresh perspective on familiar events, reframing them, thereby reducing anxiety and ameliorating hurt

Peace of mind is an essential need, which was neglected by Maslow in his famous hierarchy of needs. People sacrifice material wealth, resist temptation, ignore opportunities, and sometimes risk themselves and others just to attain this bliss.

People prefer inner equilibrium to outer homeostasis. It is the fulfillment of this overriding need that psychological theories and treatment modalities cater to. In this, they are no different than other collective narratives (myths, for instance)

Here is an article I wrote 20 years ago:

<https://samvak.tripod.com/faq24.html>

244.

[Freedoms of speech and press](#) are as curtailed and threatened in the ostensibly liberal West as they are in the authoritarian East - but in different ways.

Outright censorship exists even in countries like Israel. My sister acted as the army's Chief Censor for many years. Some countries firewall and filter the Web ("sovereign Internets"). But there are other, equally potent ways, to stifle free expression. There are laws on the books of countries such as the United Kingdom that prohibit "malicious communication": any text or visual that "distress" or "offend" someone! Privacy laws prohibit intrusive prurient snooping but also legitimate investigative journalism. Whistleblowers pay a dear price if they dare: ask Assange. These all have chilling effects on the unbridled exchange of information.

But possibly the greatest threat is political correctness: the strictures against any speech that is sexist, racist, ageist, antisemitic, or targets any minority group - as well as the suppression of any frank discussion of sexual practices. A lot of totally legitimate research is outlawed this way.

245.

Before capitalism, in the pre-industrial world, one's survival depended on the extended family, clan, friends, and community. Social skills - team work, communication, empathy, reciprocity, altruism, and integrative networking - determined one's outcomes in life and one's happiness.

By shifting the emphasis to [one's job and money](#), we made survival contingent on the technologically-empowered individual in an atomized, lonely world. Relative positioning became the goal of life and its meaning. Social media reify this shift in emphases.

This breakdown in collaborative coexistence bodes ill as far as our species goes: everything - from procreation to recreation and from production to reproduction - depends on reverting to communal modes of interaction. Yet we seem incapable of reversing the deleterious trends that are tearing us apart and pitting us against each other.

246.

It is impossible today to not [break the law](#) or to not have a mental health disorder. Governments and regulatory authorities triple the number of legal strictures and transgressions roughly every century. The IRS (tax) code alone mushroomed in 100 years to 2600 pages of law plus 72,000 pages of regulations. Similarly, the Diagnostic and Statistical Manual published by the American Psychiatric Association went from 100 pages to 1000 pages between 1952 and 2013.

Criminalizing and pathologizing behaviors en masse is intended to strengthen the levers of social control and micromanagement of daily life. It reflects the growing panic and siege mentality of the various elites (intellectual, political, financial, scientific, and business). Faced with an unprecedented revolt of the technologically-empowered masses, the centres of power lash out by outlawing activities, choices, decisions, content, lifestyles, and freedoms.

247.

Is [God](#) an external object - or an internal one? Is He a mere voice in our heads - or is He out there? Psychosis occurs when we confuse and conflate our inner world with outer reality. In this sense, all religious prophecy is psychotic and all religious faiths are manifestations of psychosis.

Julian Jaynes (1976) was the most forceful advocate of the idea of bicameralism and the bicameral mind: that supernatural revelation was merely how some people experienced a channel of communication between their cerebral hemispheres. Modern day ambient noise, information pollution, stress, and abnormal living conditions in cities served to suppress and extinguish this intracranial exchange, except in cases of schizophrenia. Instead, we developed compensatory introspection, self-awareness, and consciousness

There is, of course, the added problem of false prophecy: how to tell the ersatz from the echt. Most false prophets are not crooks: they sincerely believe in the authenticity of the provenance of their message and mission.

But does all this really matter? Whether these voices are mere hallucinatory neurological artifacts or the true Word of a god is immaterial as long as they affect the lives of millions, as they all too often do.

248.

In our [Thanatic and anomic civilization](#), we prefer the inanimate to the living, material goods to people, controlled indolence and restricted existence to the fully actualized and thoroughly socialized alternatives

We regress and recede to existential loneliness which in turn gives rise to heightened angst, anxiety, ennui, and depression. We self-medicate and assuage our acute discomfort with the fetishized pornography of objects via ritualized consumption and the pornography of bodies via casual sex

Death is our final yet unacknowledged destination and we are drawn to it and explore it in our art, culture, imaginaries, and praxis with inexorable fascination. But we equally try to manage the terror of our finality by feigning immortality through objectifying people and anthropomorphizing objects.

Gradually, we end up treating ourselves as specimen and our lives as lab experiments. Mortified by our ubiquitous isolation, to self-soothe we retreat deeper into our tormented minds until we disintegrate and act out our worst nightmares. Until we become our very instruments of self-torture and self-destruction. Until we dissipate and there is no escape, nowhere to turn, nowhere to hide. Confronted with ourselves, we are no more.

249.

Surprised? It is because 90% of [what we know about the world](#) is dead wrong - and we are ignorant of the rest.

Examples:

Most people lie most of the time, according to studies by Dan Ariely, Timothy Levine and others. And yet, an overwhelming majority of people believe almost everything they are told literally all the time (this is known as "truth bias" in the truth default theory). Serial killers murder their victims the same way bees alight on flowers to gather nectar. In fact, law enforcement use apian trajectories to predict the moves of these human predators.

Cancer may be evolution's own lab where Nature tries out various mutations. In fact, exactly like microorganisms, cancer cells are subject to natural selection. There is even speculation that transmissible cancer gave rise to new species of intracellular parasites.

250.

Was [Jesus born](#) 2019 years ago? Was he born in year zero?

The first year AD was 1 - so, Jesus could not have been born in year zero. The very concept of zero was invented much later

Numerous historical minutia in the gospels indicate that Jesus must have been born before 4 BC.

For example, He was said to have been born during the reign of King Herod, who died in 4 BC.

251.

The genesis of the [Emotive Cycle](#) lies in the acquisition of Emotional Data. In most cases, these are made up of Sense Data mixed with data related to spontaneous internal events. Even when no access to sensa is available, the stream of internally generated data is never interrupted

This is easily demonstrated in experiments involving sensory deprivation or with people who are naturally sensorily deprived (blind, deaf and dumb, for instance)

The spontaneous generation of internal data and the emotional reactions to them are always there even in these extreme conditions

It is true that, even under severe sensory deprivation, the emoting person reconstructs or evokes past sensory data. A case of pure, total, and permanent sensory deprivation is nigh impossible

But there are important philosophical and psychological differences between real life sense data and their representations in the mind

Only in grave pathologies is this distinction blurred: in psychotic states, when experiencing phantom pains following the amputation of a limb or in the case of drug induced images and after images

Auditory, visual, olfactory and other hallucinations are breakdowns of normal functioning. Normally, people are well aware of and strongly maintain the difference between objective, external, sense data and the internally generated representations of past sense data.

Continued: <https://samvak.tripod.com/sense.html>

252.

[Modern treatment modalities \(psychotherapies\)](#) emphasize the present over the past and future (mindfulness).

There is a clinical diagnosis for the kind of people who are focuses on the moment, care little about the past and others in it, and cannot foresee or take into reckoning the consequences of their actions in the future: psychopaths.

Mindfulness fosters entitlement, grandiosity, dysempathy, and recklessness. It creates narcissists and psychopaths.

253.

Can there be a consciousness without self-awareness or even without a self (as in Artificial sentient Intelligence - AI)? We know that introspection (possibly also proprioception) is a precondition for the emergence of human consciousness - the only kind we have experience with.

But does introspection require an introspecting self, replete with qualia (a weak condition) and, moreover, does it require an awareness of that introspecting self (a strong condition)? Furthermore: introspection coupled with self-awareness - are these synonymous with consciousness?

And can we conceive of a consciousness devoid of cognitions and of emotions? A nonhuman consciousness in the most profound sense? Can it be grasped solely with analytical tools?

The problem, of course is that we need to be conscious in order to discuss consciousness (recursivity). Therefore, we find it impossible to conceive of a conscious mind without content, subject, predicate, awareness, and qualia.

Additionally, introspection is the only procedure and technique we have to determine the existence, character, and composition of any conscious content.

Intelligence or sentience, of course, are never a preconditions for the existence of a consciousness. Intelligence is gradable, differential, analytic, and quantifiable. Consciousness is en bloc and largely synthetic.

254.

The creative person is often described as suffering from dysfunctional communication skills. Unable to communicate his thoughts (cognition) and his emotions (affect) normally, he resorts to the circumspect, highly convoluted and idiosyncratic form of communication known as Art (or Science, depending on his inclination and predilections)

But this cold, functional, phenomenological analysis fails to capture the spirit of the creative act. Nor does it amply account for our responses to acts of creation (ranging from enthusiasm to awe and from criticism to censorship). True, this range of responses characterizes everyday communications as well – but then it is imbued with much less energy, commitment, passion, and conviction. This is a classical case of quantity turned into quality.

The creative person provokes and evokes the Child in us by himself behaving as one. This rude violation of our social conventions and norms (the artist is, chronologically, an adult) shocks us into an utter loss of psychological defenses. This results in enlightenment: a sudden flood of insights, the release of hitherto suppressed emotions, memories and embryonic forms of cognition and affect. The artist probes our subconscious, both private and collective.

255.

Emergent Intuitions

A second type of intuition is the "emergent intuition". Subjectively, the intuiting person has the impression of a "shortcut" or even a "short circuiting" of his usually linear thought processes often based on trial and error. This type of intuition feels "magical", a quantum leap from premise to conclusion, the parsimonious selection of the useful and the workable from a myriad possibilities. Intuition, in other words, is rather like a dreamlike truncated thought process, the subjective equivalent of a wormhole in Cosmology. It is often preceded by periods of frustration, dead ends, failures, and blind alleys in one's work.

Artists - especially performing artists (like musicians) - often describe their interpretation of an

artwork (e.g., a musical piece) in terms of this type of intuition. Many mathematicians and physicists (following a kind of Pythagorean tradition) use emergent intuitions in solving general nonlinear equations (by guessing the approximants) or partial differential equations.

Subjectively, emergent intuitions are indistinguishable from insights. Yet insight is more "cognitive" and structured and concerned with objective learning and knowledge. It is a novel reaction or solution, based on already acquired responses and skills, to new stimuli and challenges. Still, a strong emotional (e.g., aesthetic) correlate usually exists in both insight and emergent intuition.

Intuition and insight are strong elements in creativity, the human response to an ever changing environment. They are shock inducers and destabilizers. Their aim is to move the organism from one established equilibrium to the next and thus better prepare it to cope with new possibilities, challenges, and experiences. Both insight and intuition are in the realm of the unconscious, the simple, and the mentally disordered. Hence the great importance of obtaining insights and integrating them in psychoanalysis - an equilibrium altering therapy.

Continued: <https://samvak.tripod.com/intuition.html>

256.

Cognitive reframing is not a technique in any treatment modality. It refers to a mental process of shifting thinking: the inner conversion of positive thoughts regarding oneself, one's life, and others into negative cognitions - or vice versa. Cognitive reframing can be induced in therapy or by the shifting circumstances of one's life as well as by new information.

Reframing is a shift from one narrative of one's life and of others' place and roles in one's life into another narrative with an explanatory power: an organizing principle which imbues one's personal history with meaning and direction.

The technique used in various psychotherapies is known as cognitive restructuring of cognitive distortions ("automatic negative thoughts" or ANTs). Cognitive restructuring is the main technique used in CBT (Cognitive Behavioral Therapy). Some elements of cognitive restructuring (like guided imagery) are incorporated in Cold Therapy as well.

257.

We tend to think of the mores and conventions of our times as eternal. Nothing is further from the truth. Even extreme practices such as incest were once condoned and codified (for example: in Ancient Egypt). Homosexuality was an integral part of the education of young men in the Greek world.

Similarly, adultery was the bon ton in the high Middle Ages, especially in southern France and Sicily. It was called "amour courtois" (courtly love): knight errants (troubadours) would court married noblewomen and dedicate to them acts of chivalry and reams of romantic and explicitly erotic poetry. The affairs did not remain Platonic but were always public.

Between the 17th and the 19th centuries in places like France and Russia, having a lover was as natural as having a husband or a wife.

Plus ca change.

258.

Primary sentences (or statements or strings) can be agreed on by all non-psychotic observers. Of

course, future non-psychotic observers, yet to be born, may disagree and thus invalidate some primary statements. So, the nature of primary statements is statistical, consensual (has never been falsified), non-contingent, and inductive. We call such sentences "facts"

Secondary sentences (or statements or strings) try to "make sense" of primary sentences by incorporating them in theories, both scientific and non-scientific. So, the nature of secondary sentences is asymptotic to the "truth", contingent, adversarial (is falsifiable), and deductive. These are possible sentences.

Thus: large bones are primary sentences. Dinosaurs are secondary sentences. Atoms are primary, quarks secondary. The brain is primary, the mind secondary. Our consciousness and all observables are primary, reality, physics, and God are secondary. The battle of Hastings is primary, its history is secondary

259.

Your [life is a failure](#) only if you have never made anyone durably happy and it is a success only if you have never made anyone irreversibly miserable.

260.

[Modern works of art](#) contain copious amounts of coded information (provenance) about the artist, his life, his milieu, and his period; influences on his art; the tools of his art (colors, shapes, brushes, light, and so on); his techniques; and, above all, his philosophy of art and his message

Like paper money, cryptocurrencies, collectibles, or tulips during the era of tulipmania in Amsterdam, works of art are a store of value: conduits of wealth transfer and vehicles of speculation. They are worth millions because a sufficient number of people agree that they are worth millions and are willing to dole out these egregious dollops of dough in order to temporarily own them.

261.

The wet, grandiose, dream of psychologists is to be considered scientists. Freud's psychoANALYSIS implies that [psychology is akin to physics or mathematics: an exact and accurate science](#).

The disheartening truth is that it is a pipe-dream. The field ineluctably fails the critical tests of a scientific theory: testability, verifiability, refutability, falsifiability, and repeatability (reproducibility).

There are four reasons to account for this shortcoming:

1. Ethical – To substantiate a theory experiments would have to be conducted on the patient and others. To achieve the necessary result, the subjects must be ignorant of the fact that they are being experimented upon (in double blind experiments) or remain in the dark regarding what the experimenters want to achieve. Some experiments may involve unpleasant or even traumatic experiences. This is ethically unacceptable.

2. The Psychological Uncertainty Principle – The current position of a human subject can be fully known. But both treatment and experimentation influence the subject and void this knowledge. The very processes of measurement and observation influence the subject and change him or her.

3. Uniqueness – Psychological experiments are, therefore, bound to be unique. They cannot be repeated elsewhere and at other times even if they involve the SAME subjects. This is because the

subjects are never really the same due to the above-mentioned psychological uncertainty principle. Repeating the experiments with other subjects adversely affects the scientific value of the results.

4. The undergeneration of testable hypotheses – Psychology does not generate a sufficient number of hypotheses, which can be subjected to scientific testing. This has to do with the fabulous (=storytelling) nature of psychology. In a way, psychology has affinity with some private languages. It is a form of art and, as such, is self-sufficient. If structural, internal constraints and requirements are met – a statement is deemed true even if it does not satisfy external scientific requirements.

262.

Often we assign to ourselves [roles](#) that fly in the face of who we really are: our predilections, predisposition, qualities, traits, talents, skills, personality, and upbringing.

This conflict between reality and wishful thinking ineluctably leads to frustration, self-defeat, aggression, and, in extremis, self-loathing and self-destruction. Not everyone is built and destined to be a husband, a wife, a parent, a lover, a healer, a fixer, a businessman, a success, a friend, or a leader.

Roles give rise to boundaries. But when there is a discrepancy between the world and one's self-perception, enforced boundaries translate badly into rabid reclusiveness and the outright and rude rejection of others.

263.

To qualify as a true [dilemma](#), a conundrum that confounds decision making, three elements must exist: choice, valence, and equipotence.

Often it seems like we have a choice, but actually we do not. What we will end up doing is a foregone conclusion, predetermined, not to say predestined.

Valence means good or bad, desirable or unwanted, right or wrong. For a dilemma to manifest, each of its horns must have the same valence and be unambiguous, monovalent. A dilemma is between two good or bad alternatives, not between a good one and a bad one.

The potency of the different options must be the same: they must be equally bad or equally good.

One way to resolve a dilemma (to opt for one of the two horns) is to imagine one's life without each of the two outcomes and then see where happiness is maximized.

264.

The Encyclopaedia Britannica provides this definition of a [crime](#): "The intentional commission of an act usually deemed socially harmful or dangerous and specifically defined, prohibited, and punishable under the criminal law"

But who decides what is socially harmful? What about acts committed unintentionally (known as "strict liability offences" in the parlance)? How can we establish intention - "mens rea", or the "guilty mind" - beyond a reasonable doubt?

A much tighter definition would be: "The commission of an act punishable under the criminal law." A crime is what the law - state law, kinship law, religious law, or any other widely accepted law - says is

a crime. Legal systems and texts often conflict.

Murderous blood feuds are legitimate according to the 15th century "Qanoon", still applicable in large parts of Albania. Killing one's infant daughters and old relatives is socially condoned - though illegal - in India, China, Alaska, and parts of Africa. Genocide may have been legally sanctioned in Germany and Rwanda - but is strictly forbidden under international law.

Laws being the outcomes of compromises and power plays, there is only a tenuous connection between justice and morality. Some "crimes" are categorical imperatives. Helping the Jews in Nazi Germany was a criminal act - yet a highly moral one.

The ethical nature of some crimes depends on circumstances, timing, and cultural context. Murder is a vile deed - but assassinating Saddam Hussein may be morally commendable. Killing an embryo is a crime in some countries - but not so killing a fetus. A "status offence" is not a criminal act if committed by an adult. Mutilating the body of a live baby is heinous - but this is the essence of Jewish circumcision. In some societies, criminal guilt is collective. All Americans are held blameworthy by the Arab street for the choices and actions of their leaders. All Jews are accomplices in the "crimes" of the "Zionists"

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About the Author

Sam Vaknin (<http://samvak.tripod.com>) is the author of Malignant Self-Love: Narcissism Revisited and After the Rain - How the West Lost the East, as well as many other books and ebooks about topics in psychology, relationships, philosophy, economics, and international affairs.

He was the Editor-in-Chief of Global Politician and served as a columnist for Central Europe Review, PopMatters, eBookWeb , and Bellaonline, and as a United Press International (UPI) Senior Business Correspondent. He was the editor of mental health and Central East Europe categories in The Open Directory and Suite101.

Visit Sam's Web site at <http://www.narcissistic-abuse.com>

Work on Narcissism

Sam Vaknin is the author of [Malignant Self Love: Narcissism Revisited](#), the pioneering work about narcissistic abuse, now in its 10th , DSM-V compatible revision

Sam Vaknin's work is quoted in well over [1000 scholarly publications](#) and in over [3000 books](#) (full list [here](#)). His [Narcissists, Psychopaths, and Abuse YouTube channel](#) and other channels garnered more than 35 million views and 155,000 subscribers.

His Web site "[Malignant Self Love - Narcissism Revisited](#)" was, for many years, an Open Directory Cool Site and is a Psych-UK recommended Site.

Sam Vaknin is a professor of psychology, but he is *not a mental health practitioner*, though he is [certified in psychological counseling techniques](#) by [Brainbench](#).

Sam Vaknin served as the editor of Mental Health Disorders categories in the [Open Directory Project](#) and on [Mentalhelp.net](#). He maintains his own Websites about [Narcissistic Personality Disorder \(NPD\)](#) and about [relationships](#) with [abusive narcissists](#) and [psychopaths here](#) and in [HealthyPlace](#).

You can find his work on many other Web sites: [Mental Health Matters](#), [Mental Health Sanctuary](#), [Mental Health Today](#), [Kathi's Mental Health Review](#) and others.

Sam Vaknin wrote a column for Bellaonline on [Narcissism and Abusive Relationships](#) and was a frequent contributor to Websites such as [Self-growth.com](#) and [Bizymoms](#) (as an [expert](#) on personality disorders).

Sam Vaknin served as the author of the Personality Disorders topic, Narcissistic Personality Disorder topic, the Verbal and Emotional Abuse topic, and the Spousal Abuse and Domestic Violence topic, all four on Suite101. He is the moderator of the Narcissistic Abuse Study List, the Toxic Relationships Study List, and other mailing lists with a total of c. 20,000 members. He also publishes a bi-weekly [Abusive Relationships Newsletter](#).

THE AUTHOR

Shmuel (Sam) Vaknin

Curriculum Vitae

Born in 1961 in Qiryat-Yam, Israel

Served in the Israeli Defence Force (1979-1982) in training and education units

Full proficiency in Hebrew and in English

Education

1970 to 1978

Completed nine semesters in the Technion – Israel Institute of Technology, Haifa

1982 to 1983

[Ph.D. in Physics and Philosophy](#) (dissertation: "[Time Asymmetry Revisited](#)") – [California Miramar University](#) (formerly: [Pacific Western University](#)), California, USA

1982 to 1985

Graduate of numerous courses in Finance Theory and International Trading in the UK and USA.

Certified [E-Commerce Concepts Analyst](#) by [Brainbench](#)

Certified [Financial Analyst](#) by [Brainbench](#)

Certified in [Psychological Counselling Techniques](#) by [Brainbench](#)

Business Experience

1979 to 1983

Commentator in Yedioth Aharonot, Ma'ariv, and Bamakhane. Published sci-fi short fiction in Fantasy 2000.

Founder and co-owner of a chain of computerized information kiosks in Tel-Aviv, Israel.

1982 to 1985

Senior positions with the Nessim D. Gaon Group of Companies in Geneva, Paris and New-York (NOGA and APROFIM SA):

- Chief Analyst of Edible Commodities in the Group's Headquarters
- Manager of the Research and Analysis Division
- Manager of the Data Processing Division
- Project Manager of the Nigerian Computerized Census
- Vice President in charge of RND and Advanced Technologies

– Vice President in charge of Sovereign Debt Financing

1985 to 1986

Represented Canadian Venture Capital Funds in Israel

1986 to 1987

General Manager of IPE Ltd. in London. The firm financed international multi-lateral countertrade and leasing transactions.

1988 to 1990

Co-founder and Director of "Mikbats-Tesuah", a portfolio management firm based in Tel-Aviv.

Activities included large-scale portfolio management, underwriting, forex trading and general financial advisory services.

1990 to Present

Freelance consultant to many of Israel's Blue-Chip firms, mainly on issues related to the capital markets in Israel, Canada, the UK and the USA.

Consultant to foreign RND ventures and to Governments on macro-economic matters.

Freelance journalist in various media in the United States.

1990 to 1995

President of the Israel chapter of the Professors World Peace Academy (PWPA) and (briefly) Israel representative of the "Washington Times".

1993 to 1994

Co-owner and Director of many business enterprises:

– The Omega and Energy Air-conditioning Concern

– AVP Financial Consultants

– Handiman Legal Services – Total annual turnover of the group: 10 million USD.

Co-owner, Director and Finance Manager of COSTI Ltd. – Israel's largest computerized information vendor and developer. Raised funds through a series of private placements locally in the USA, Canada and London.

1993 to 1996

Publisher and Editor of a Capital Markets Newsletter distributed by subscription only to dozens of subscribers countrywide.

Tried and incarcerated for 11 months for his role in an attempted takeover of Israel's Agriculture Bank involving securities fraud.

Managed the Internet and International News Department of an Israeli mass media group, "Ha-Tikshoret and Namer".

Assistant in the Law Faculty in Tel-Aviv University (to Prof. S.G. Shoham)

1996 to 1999

Financial consultant to leading businesses in Macedonia, Russia and the Czech Republic.

Economic commentator in "[Nova Makedonija](#)", "Dnevnik", "Makedonija Denes", "Izvestia", "Argumenti i Fakti", "The Middle East Times", "The New Presence", "Central Europe Review", and other periodicals, and in the economic programs on various channels of Macedonian Television.

Chief Lecturer in courses in Macedonia organized by the Agency of Privatization, by the Stock Exchange, and by the Ministry of Trade.

1999 to 2002

Economic Advisor to the Government of the Republic of Macedonia and to the Ministry of Finance.

2001 to 2003

Senior Business Correspondent for United Press International (UPI)

2005 to Present

Associate Editor and columnist, [Global Politician](#)

Founding Analyst, The Analyst Network

Contributing Writer, The American Chronicle Media Group

Expert, [Self-growth](#) and Bizymoms and contributor to [Mental Health Matters](#)

2007 to 2008

Columnist and analyst in "Nova Makedonija", "Fokus", and "Kapital" (Macedonian papers and newsweeklies)

2008 to 2011

Member of the Steering Committee for the Advancement of Healthcare in the Republic of Macedonia

Advisor to the Minister of Health of Macedonia

Seminars and lectures on economic issues in various forums in Macedonia

Contributor to CommentVision

2011 to Present

[Editor in Chief](#) of [Global Politician](#) and [Investment Politics](#)

Columnist in Dnevnik and Publika, [Fokus](#), and [Nova Makedonija](#) (Macedonia)

Columnist in [InfoPlus](#) and [Libertas](#)

Member [CFACT Board of Advisors](#)

Contributor to Recovering the Self

Columnist in New York Daily Sun

Teaches at [CIAPS \(Center for International and Advanced Professional Studies\)](#)

2017 to Present

[Visiting Professor of Psychology in Southern Federal University](#), Rostov-on-Don, Russia

Web and Journalistic Activities

Author of extensive Web sites in:

- Psychology ("[Malignant Self-love: Narcissism Revisited](#)") – an Open Directory Cool Site for 8 years
- Philosophy ("[Philosophical Musings](#)")
- Economics and Geopolitics ("[World in Conflict and Transition](#)")

Owner of the [Narcissistic Abuse Study](#) List, the [Toxic Relationships](#) List, and the [Abusive Relationships Newsletter](#) (more than 8000 members)

Owner of the [Economies in Conflict and Transition Study](#) List and the [Links and Factoid Study](#) List

Editor of mental health disorders and Central and Eastern Europe categories in various Web directories (Open Directory, Search Europe, [Mentalhelp.net](#))

Editor of the Personality Disorders, Narcissistic Personality Disorder, the Verbal and Emotional Abuse, and the Spousal (Domestic) Abuse and Violence topics on Suite 101 and contributing author on [Bellaonline](#).

Columnist and commentator in "The New Presence", [United Press International \(UPI\)](#), InternetContent, eBookWeb, [PopMatters](#), [Global Politician](#), The Analyst Network, Conservative Voice, The American Chronicle Media Group, [eBookNet.org](#), and "[Central Europe Review](#)".

Publications and Awards

"Managing Investment Portfolios in States of Uncertainty", Limon Publishers, Tel-Aviv, 1988

"The Gambling Industry", Limon Publishers, Tel-Aviv, 1990

"[Requesting My Loved One: Short Stories](#)", Miskal-Yedioth Aharonot, Tel-Aviv, 1997

"[The Suffering of Being Kafka](#)" (electronic book of Hebrew and English Short Fiction), Prague, 1998-2004

"The Macedonian Economy at a Crossroads – On the Way to a Healthier Economy" (dialogues with [Nikola Gruevski](#)), Skopje, 1998

"[The Exporter's Pocketbook](#)" Ministry of Trade, Republic of Macedonia, Skopje, 1999

"[Malignant Self-love: Narcissism Revisited](#)", Narcissus Publications, Prague and Skopje, 1999-2015

[The Narcissism, Psychopathy, and Abuse in Relationships Series](#) (electronic books regarding relationships with abusive narcissists and psychopaths), Prague, 1999-2015

"[After the Rain – How the West Lost the East](#)", Narcissus Publications in association with Central Europe Review/CEENMI, Prague and Skopje, 2000

[Personality Disorders Revisited](#) (electronic book about personality disorders), Prague, 2007

More than [30 e-books](#) about psychology, international affairs, business and economics, philosophy, short fiction, and reference

Winner of numerous awards, among them [Israel's Council of Culture and Art Prize for Maiden Prose](#) (1997), The Rotary Club Award for Social Studies (1976), and the Bilateral Relations Studies Award of the American Embassy in Israel (1978).

Hundreds of professional articles in all fields of finance and economics, and numerous articles dealing with geopolitical and political economic issues, published in both print and Web periodicals in many countries.

[Many appearances in the electronic and print media](#) on subjects in psychology, philosophy, and the sciences, and concerning economic matters.

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Follow me on **Instagram**:

<https://www.instagram.com/narcissismwithvaknin/> (active)

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Read my **Blog**:

<http://narcissistpsychopathabuse.blogspot.mk>

<http://narcissistpsychopathabuse.blogspot.com>

Subscribe to my **other YouTube channel** (200+ videos about international affairs, economics, and philosophy):

<http://www.youtube.com/vakninmusings>

You may also join **Malignant Self-love: Narcissism Revisited on Facebook**:

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<http://narcissistpsychopath-abuse.tumblr.com/>

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<https://www.amazon.co.uk/dp/1983208175> (Amazon UK)

Participate in discussions about Abusive Relationships:

<http://www.runboard.com/bnarcissisticabuserecovery>

<http://thepsychopath.freeforums.org/>

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